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A Study of the Position of Antonymous Words in the Four-word Cluster Proverbs in Chinese

Khin May Cho[*]

Abstract

Proverbs and antonymous words play an important role in the study of Chinese vocabulary. In this paper, the position of antonymous words in Chinese proverbs is studied. By doing so, the meaning of the proverbs can be understood more vividly and later it can contribute a lot to the teaching of Chinese proverbs.

Introduction

Antonymous words exist in any language. The existence of antonymous words enriches the use of language. Since the Chinese proverb is rich in meaning in addition to being smooth in its structure and rhymes, it is a very remarkable part of the language.

A survey of the three dictionaries on antonymous words gives the following findings:

A total number of proverbs used in "Hanyu Chengyu Kaoshi Cidian" is 7612. Since it has 783 proverbs with antonymous words, they take up 10.29% of the total number of proverbs. Out of 783 proverbs with antonymous words, 4-word cluster proverbs are 713 in number (91.06%). Non-4-word cluster proverbs are 70 in number (8.94%).

A total number of proverbs used in "Xiandai Hanyu Cidian" is 2736. Since it has363 proverbs with antonymous words, they take up 13.27% of the total number of proverbs. Out of 363 proverbs with antonymous words, 4-word cluster proverbs are 339 in number (93.39%). Non-4-word cluster proverbs are 24 in number (6.61%).

A total number of proverbs in "Xiandai Hanyu Chengyu Guifan Cidian" is 4561. Since it has 488 proverbs with antonymous words, they take up 10.7% of the total number of proverbs. Out of 488 proverbs with antonymous words, 4-word cluster proverbs are 450 in number (92.21%). Non-4-word cluster proverbs are 38 in number (7.79%).

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Table 1. Numbers of proverbs with antonymous words in three dictionaries

Names of Dictionaries		"Hanyu Chengyu Kaoshi Cidian"	"Xiandai Hanyu Cidian"	"Xiandai Hanyu Chengyu Guifan Cidian"
Numbers of proverbs		7612	2736	4561
Numbers of proverbs with antonymous words	4-word cluster proverbs	713 (91.06%)	339 (93.39%)	450 (92.21%)
	Non-4-word cluster proverbs	70 (8.94%)	24 (6.61%)	38 (7.79%)
	Total	783 (100%)	363 (100%)	488 (100%)

The above-mentioned table shows that a large number of antonymous words exist in 4-word cluster proverbs in Chinese. Therefore, in this paper, the position of antonymous words in 4-word cluster proverbs in Chinese is studied.

Aim

This study aims to help the students of Chinese to know the position of antonymous words in 4-word cluster proverbs in Chinese, to have a better understanding of the meaning of the proverbs, and to know the traditions, culture and ideas of the Chinese.

Data and Method

By using such methods as collecting proverbs, describing, analyzing and synthesizing the data, 713 proverbs with antonymous words in "Hanyu Chengu Kaoshi Cidian" are analyzed, and the distinct features of the position of antonymous words in the dictionary are presented.

Literature Review

In Wang Bing. (1997*). Antonym Distribution Pattern in the Idiom.* Language and Literature Knowledge, volume 9, only the position of the antonymous words in four-word cluster proverbs in Chinese is generally expressed. There is no expression the position of the antonymous words in four-word cluster proverbs in Chinese how relate to the traditional, culture and thinking of the people of Chinese. There is no thesis about the position of the antonymous words in four-word cluster proverbs in Chinese in both Yangon University of Foreign Languages and Mandalay University of Foreign Languages.

Research Question

1. What is the characteristic of the position of antonymous words in four-word cluster proverbs in Chinese?
2. How can the antonymous words in four-word cluster proverbs in Chinese affect on the meaning of proverbs?
3. How can the position of the antonymous words in four-word cluster proverbs in Chinese affect on the traditional, culture and the idea of the people of Chinese?

Findings

The position of antonymous words in 4-word cluster proverbs in Chinese

The study of the position of antonymous words in 4-word cluster proverbs in Chinese gives the following:

AB Pattern

A total number of the proverbs of this type is 76, and takes up 10.66% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs		Antonymous words
黑白分明	hēi bái fēn míng	"(black) hēi" and "(white) bái"
喜怒无常	xǐ nù wú cháng	"(joy) xǐ" and "(anger) nù"
赏罚分明	shǎng fá fēn míng	"(reward) shǎng" and "(punishment) fá"

CD Pattern

A total number of the proverbs of this type is 50, and takes up 7.01% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs		Antonymous words
不知**高低**	bù zhī gāo dī	"(high) gāo" and "(low) dī
搬弄**是非**	bān nòng shì fēi	"(right) shì" and "(wrong) fēi"
自相**矛盾**	zì xiāng máo dùn	"(spear) máo" and "(shield) dùn"

AC Pattern

A total number of the proverbs of this type is 191, and takes up 26.79% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs		Antonymous words
天高**地**厚	tiān gāo dì hòu	"(sky) tiān" and "(earth) dì"
苦尽**甘**来	kǔ jìn gān lái	"(bitter) kǔ" and "(sweet) gān"
大惊**小**怪	dà jīng xiǎo guài	"(big) dà" and "(small) xiǎo"

BD Pattern

A total number of the proverbs of this type is 298, and takes up 41.8% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs		Antonymous words
转**祸**为**福**	zhuǎn huò wéi fú	"(disaster) huò" and "(good fortune) fú"
惊**天**动**地**	jīng tiān dòng dì	"(sky) tiān" and "(earth) dì"

AD Pattern

A total number of the proverbs of this type is 26, and takes up 3.65% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs	Antonymous words
入不敷出 rù bú fū chū	"(income) rù" and "(expenditure) chū"
得不偿失 dé bù cháng shī	"(gain) dé" and "(lose) shī"

AC、BD Pattern

A total number of the proverbs of this type is 54, and takes up 7.57 % of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs	Antonymous words
损人利己 sǔn rén lì jǐ	"(lose) sǔn" and "(gain profit) lì", "(other self) rén" and "(oneself) jǐ"
你死我活 nǐ sǐ wǒ huó	"(you) nǐ" and "(I) wǒ", "(death) sǐ" and "(vitality/life) huó"

AB、CD Pattern

A total number of the proverbs of this type is 10, and takes up 1.4% of the total number of 4-word cluster proverbs which are 713. For example,

Proverbs	Antonymous words
喜怒哀乐 xǐ nù āi lè	"(be happy) xǐ" and "(be angry) nù", "(be sad) āi" and "(be happy) lè"
悲欢离合 bēi huān lí hé	"(be sad) bēi" and "(be happy) huān", "(depart) lí" and "(meet) hé"

Other patterns

Apart from the seven above-mentioned patterns as to the position of antonymous words in Chinese proverbs, there are also other patterns. There are eight proverbs like these. They take up 1.12% of the total number (713) of 4-word cluster proverbs with antonymous words.

(A) The two-time repeated use of one pronunciation can give rise to a 4-word cluster proverb, for example,

是是非非   shì shì fēi fēi

"(truth) shì" and "(falsehood) fēi" are antonymous words.

善善恶恶   shàn shàn è è

"(goodness) shàn" and "(badness) è" are antonymous words.

(B) One or two words of antonymous words in proverbs is a two-syllable word. (One syllable represents one Chinese letter.) There are six such proverbs. For example,

Proverbs		Antonymous words
婢作夫人	bì zuò fūrén	"(helper) bì" and "(house-wife) fūrén"
泰山压卵	Tàishān yā luǎn	"(Tai mountain) Tàishān" and "(egg) luǎn"
泰山鸿毛	Tàishān hóngmáo	"(Tai mountain) Tàishān " and "(very light feather) hóngmáo"

The amount and percentage of above mentioned position patterns of antonymous words in 4-word cluster proverbs are shown in following table:

Table 2. Distribution of positions of antonymous words in 4-word cluster proverbs

Position patterns of antonymous words in 4-word cluster proverbs	BD Pattern	AC Pattern	AB Pattern	AC、BD Pattern	CD Pattern	AD Pattern	AB、CD Pattern	Other patterns	Total
Number of proverbs	298	191	76	54	50	26	10	8	713
Patterns (%)	41.8	26.79	10.66	7.57	7.01	3.65	1.4	1.12	100

The traditional notion and the thinking approach of the Chinese people show from the position of antonymous words in 4-word cluster proverbs in Chinese

According to the above analysis, the position of antonymous words in the pattern ABCD of 4-word cluster proverbs is in the pattern BD.

According to the order of antonymous words in proverbs, the antonymous words are in fixed order.

2.1 The order of antonymous words in some Chinese proverbs is related to the earlier and later actions, and the linear order of the emergence of things. For example,

一去不返 yī qù bù fǎn, "(go) qù" and "(return) fǎn" are antonymous words.

深入浅出   shēn rù qiǎn chū   "(go in) rù" and "(go out) chū"

2.2 In some proverbs, the order of antonymous words is related to location. For example,

Proverbs	Antonymous words
鞍前马后 ān qián mǎ hòu	"(front) qián" and "(back) hòu"
前仆后继 qián pū hòu jì	"(front) qián" and "(back) hòu"

2.3 In some proverbs, the order of antonymous words is related to the chronological order of time. For example,

先忧后乐   xiān yōu hòu lè   "(earlier) xiān" and "(later) hòu"

朝秦暮楚   zhāo qín mù chǔ   "(day) zhāo" and "(night) mù"

2.4 It is found that some proverbs are influenced by the culture, traditions and ideas of the Han people who tend to think from big to small. Therefore, they tend to use "big and small" "many and few" in order from big to small and many to few. For example,

Proverbs	Antonymous words
大材小用 dà cái xiǎo yòng	"(big) dà" and "(small) xiǎo"
凶多吉少 xiōng duō jí shǎo	"(many) duō" and "(few) shǎo"

2.5 It is found that the order of words of higher degree preceding those of lower ones in antonymous words such as deep and shallow, high and low, thick and thin, etc. For example,

Proverbs	Antonymous words
深入浅出 shēn rù qiǎn chū	"(deep) shēn" and "(shallow) qiǎn"
山高水底 shān gāo shuǐ dī	"(high) gāo" and "(low) dī"

厚古薄今 hòu gǔ bó jīn "(more important) hòu" and "(less important) bó"

2.6 The Han people value convenience, and hope for blessings. Therefore, they place words of good sense before those of bad one in such words as "good and bad, praise and criticize, success and failure, exist and vanish, love and hate, forward and backward, right and wrong" etc. For example,

Proverbs	Antonymous words
一字褒贬 yī zì bāo biǎn	"(good) bāo" and "(bad) biǎn"
善善恶恶 shàn shàn è è	"(praise) shàn" and "(criticize) è"
成败利钝 chéng bài lì dùn	"(success) chéng" and "(failure) bài"
生死存亡 shēng sǐ cún wáng	"(exist) cún" and "(vanish) wáng"
爱憎分明 ài zēng fēn míng	"(love) ài" and "(hate) zēng"
进退两难 jìn tuì liǎng nán	"(forward) jìn" and "(backward) tuì"
明辨是非 míng biàn shì fēi	"(right) shì" and "(wrong) fēi"

2.7 Some proverbs have relational antonymous words, and normally a socially higher person is placed before a socially lower one, an older person before a younger one, a male person before a female one. For example,

Proverbs	Antonymous words
称兄道弟 chēng xiōng dào dì	"(elder brother) xiōng" and
	"(younger brother) dì"
扶老携幼 fú lǎo xié yòu	"(old) lǎo" and "(young) yòu"
饮食男女 yǐn shí nán nǚ	"(male person) nán" and "(female person) nǚ"
夫唱妇随 fū chàng fù suí	"(husband) fū" and "(wife) fù"

The order of antonymous words such as "elder brother-younger brother, older person-younger one, son-daughter, husband-wife" indicates the order of higher society and lower society, and the characteristic of feudalism that values the male person rather than the female one. China is a country which adopted a feudal society and feudalism for many years. Therefore, a discrimination system was intense. The discrimination of social classes, and ages flourished for many years. Such reflections were strongly deep-rooted in the people's minds. In addition, they influenced the building

of Chinese vocabulary, as can be seen in the position of antonymous words in these proverbs.

However, since the formation of proverbs should be in terms of meaning, the order of natural things from small to big, bad to good, cause to effect, shallow to deep is used. Therefore, it is also found that in a few Chinese proverbs, the order of antonymous words is contrary to the order of those above. For example,

Proverbs		Antonymous words
小题大做	xiǎo tí dà zuò	"(small) xiǎo" and "(big) dà"
弃暗投明	qì àn tóu míng	"(pitch dark) àn" and "(light) míng"
因祸得福	yīn huò dé fú	"(disaster) huò" and "(good fortune) fú"
温故知新	wēn gù zhī xīn	"(old) gù" and "(new) xīn"
转败为功	zhuǎn bài wéi gōng	"(lose) bài"and "(win) gōng"

Discussion

According to the above analysis, conclusion can be drawn as follows. The position of antonymous words in the proverbs with the pattern ABCD covers the most in BD. There are 298 proverbs of this type and they take up 41.8% of the total number (713) of 4-word cluster proverbs with antonymous words.

The second majority is in AC. There are 191 proverbs of this type, and they take up 26.79% of the total number (713) of 4-word cluster proverbs with antonymous words. There are no antonymous words found in BC. The reason why there are the majority of antonymous words in BD and AC is that the Chinese prefer to use well-proportioned syllables, and well-proportioned opposite meanings. The position of antonymous words in proverbs provides the differences in social classes and ages involving feudalism.

Since antonymous words have various uses, it is found that they are mostly used in Chinese proverbs. For example,

(1) "颠倒是非" diān dǎo shì fēi (Right and wrong are opposite.)

"(right) shì" and "(wrong) fēi"are antonymous words.

(2) "避重就轻" bì zhòng jiù qīng

(Talking about unimportant points by avoiding important ones.)

"(important) zhòng" and "(unimportant) qīng" are antonymous words.

In addition, antonymous words are successively or alternately used in proverbs. By doing so, meaning is enriched more than by using single words. For example,

(1) "取长补短" qǔ cháng bǔ duǎn (Reinforcing weakness with strength.)

"(long) cháng" and "(short) duǎn" are antonymous words.

(2) "大同小异" dà tóng xiǎo yì (Seemingly)

"(big) dà" and "(small) xiǎo", "(same) tóng" and "(different) yì" are antonymous words.

Some proverbs are made alternately with synonymous and antonymous words so that meaning can be richer and lively. For example,

(1) "东奔西走"dōng bēn xī zǒu (Running to and from.)

"(run) bēn" and "(run) zǒu" are synonymous words, and

"(east)dōng" and "(west) xī" are antonymous words.

(2) "天长地久"tiān cháng dì jiǔ (As long as earth exists.)

"(last long)cháng" and "(last long)jiǔ" are synonymous words, and

"(sky)tiān" and "(earth)dì" are antonymous words.

By using antonymous words, the nature, condition and distinct features of things can be more vivid with their meanings. Besides, such features and conditions as right or wrong, good or bad, big or small, long or short, heavy and light, strong or weak, hot or cold can be clearly understood.

Conclusion

The study of the position of antonymous words in proverbs can contribute to the teaching of Chinese since one can know the distribution of positions of antonymous words in 4-word cluster proverbs as well as the traditions, culture and ideas of the Chinese people.

The language has a high requirement of tidy rhythm. The application antonymous words in proverbs greatly meets the internal requirement.

The findings show that the attribution of antonymous words is generally in order. It reflects the Chinese culture, history, the past system and thinking approach. If the teachers start the idiom teaching from these, they can highly improve the efficiency.

Acknowledgement

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Composition Capability of Monosyllabic Antonyms as a Morpheme in Combining with Other Morphemes in Chinese Language

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Abstract

In Chinese language, antonyms can be formed by two opposite words as well as by combining a morpheme of an antonym with a morpheme of other words. However, studies show that their composition capability is different from each other. In this paper, 20 pairs of opposite nouns, 20 pairs of opposite verbs and 20 pairs of opposite adjectives are studied to discover their composition capability. Descriptive method is applied in this research by collecting data from Chinese Dictionaries, books on Chinese Grammar, Chinese vocabulary, researches and articles. The purpose of this research is to improve the knowledge of the students about the composition capability of words in Chinese language. Findings of this study show that some of the mono syllabic antonyms have high composition capability whereas some have low composition capability.

Keywords: monosyllabic antonym, compound word, composition capability

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Introduction

In Chinese language, compound words can be formed by combining morphemes of mono-syllable antonyms in turn as morphemes of a word. In addition, mono-syllabic antonyms can be combined with other morpheme of a word and form a compound word. For example, husband（夫）and wife（妻）can be combined and form into compound words（夫妻）'husband and wife', the word 'husband'（夫）is combined with（人）it becomes a compound word（夫人）which means 'lady of high rank' .The word 'wife'（妻）is combined with（小）it becomes a compound word（妻小）which means 'wife and children'. However, the frequency and the ratio of the composition capability are different from each other. The word（夫）'husband" can be combined with 34 components whereas（妻）'wife' can be

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combined with only 7 components. Therefore, the percentages of their composition capability are 82.93% and 17.07% respectively.

Aim

This paper aims to enhance the improvement of teaching and learning Chinese as a foreign language by enabling students to understand the composition capability of mono-syllable antonyms.

Literature Review

Every language in the world has antonyms in its vocabulary. Opposite relationship of words is one of the important semantic relationships of a language. Therefore, emphasis has been laid on doing researches on opposite relationship of words from olden days to the present. Many scholars have done researches concerning with antonyms and they focused on the following;

(i) The definition of antonyms

The simplest definition of Antonyms made by linguists today is the words which have the opposite meanings. Some do not define it as 'opposite meaning' but 'words that are opposite in meaning'. Researches have been done on antonyms since after 1950s in 20th century. Scholar Zhang Gonggui (1957) and Sun Liangming (1958) emphasized on the unequal relationship of antonyms and words of opposite meanings were regarded as antonyms . In society, there are contradictions of different concepts, conflicts and comparisons and antonyms are used to represent the opposite things in real life. To make logical conclusion, these different concepts are related differently and there is a kind of unequal relationship. For example, the quality of the concept of 'white' is opposite with the concept of 'black'. Therefore, 'white' and 'black' are contradicting each other and they form a pair of opposite words which are related to each other in opposition.

After 1970s, scholars developed the definitions of antonyms. Xiandai Hanyu Cihui Zhishi (1979), Xie Wenquing (1986), Ge Benyi (2000), Han Jinti and Song Huide (2001) said that antonyms are the words which are used to describe the opposite things or affairs in real life in a language. According to Hu Sushu (1981) antonyms should be organized based on the nature of a language. Huang Borong and Liao Xudong (1983)

claimed that the relationship between antonyms and society should be emphasized. Scholars said that 'black' and 'white', 'hand' and 'leg', 'human' and 'animal' are contradicting things in the same entity and they are regarded as opposite words of different characters. According to the examples given by scholars, although a specific things or general concepts are opposite, they are not antonyms. The statements of the same scholars are logical but there may be something wrong. Human and animal cannot be said to be opposite because under the term 'animal', 'human' is also included. The higher term and the lower term are related words. However, 'black' and 'white' and 'hand' and 'leg' are sometimes opposite. The reason is that the significant feature of antonyms is that an antonym and the components of it are related to each other. 'black' and 'white' and 'hand' and 'leg' are the members of the same classes 'colour' and 'parts of the body' and seen as the terms in the higher position and the lower position respectively. Therefore, if they are not taken as opposites, it is not logical. Scholars thought of opposite relationship as the opposite of the relationship of the same thing.

After 1990s, it was found that there was no difference between the definitions of antonyms. All scholars agree that antonym describes not only the conflicts and opposite things in the language but also the nature of a language and society. It is because, sometimes, conflicts and contradictions of the things in reality are not compatible with them.

(ii) Types of antonyms

Linguists classified antonyms as absolute antonyms and antonyms of different features. An absolute antonym is a pair of words with opposite meanings which are complementary to each other and there are only two terms in a set and no intermediate terms between them. Therefore, the relationship is clear. If the term "B" is regarded as the opposite of the term "A", there is no intermediate term which is neither 'A' nor "B". For example, 'man' and 'woman', 'life' and 'death'. Other types of antonyms are antonyms of different features and they have intermediate terms. For example, 'black' and 'white' are opposite words. 'black' is the opposite of 'white' but 'white' cannot be the opposite of 'black' because there are intermediate terms 'red', 'yellow' and 'blue'.

Fu Huaiqing (1983) classified antonyms into four types. They are;

(1) combination of mono-syllable antonyms and two-syllable antonyms

(2) antonyms of opposite nouns, opposite verbs, opposite adjectives and antonyms of

   other grammatical categories

(3) (a) two mono-syllable words

    (b) words with only one meaning and words with different meanings

    (c) two words with different meanings

    (d) forming words of same meaning by combination of two words which have different meanings

(4) antonyms of written language and antonyms of spoken language.

Fu Huaiqing did a systematic research on antonyms from different aspects.

According to Xie Wenqing (1986), antonyms of modern Chinese can be classified according to the essence of general concepts, different grammar rules, differences in the degree of composition, differences in relation, degree of the sameness of opposite words and condition of the blended meaning of words.

Wang Liyan (1988) and Xu Feng (1988) said that sometimes antonyms are formed by the relationship of two different words and used temporarily for certain requirement of expression and they are called spoken antonyms. Therefore, antonyms can be of either words of no reason (antonyms of written language) and antonyms with a reason (antonyms of spoken language).

Among researches done on the categories of antonyms, the classification done by Fu Huaiqing and Xie Wenqing is fairly complete. The description of the categories of antonyms is very clear.

(iii) The condition of forming Antonyms

The possibility of forming antonyms plays an important role in doing a research on antonyms. According to Liu Shuxin (1988), in vocabulary of a language, there are contradicting meanings and they logically describe conflicts and relationships of general concepts. There will be same expressions in the language of same culture, therefore, people

use antonyms which are constructed to have the same grammatical function and capacity. It is logical to say that if a word lacks one of these characteristics, it cannot be called an antonym.

In addition, linguists He Shida, Guo Minmei and Chai Shisen (1983), Zhang Jing and Yinnan (1988) and Shi Anshi (1993) classified antonyms based on the definition and described the condition and limitation of inability to form antonyms as follows; words from the different fields, a word and its negative form, words of opposite meanings and different word class, a word and a phrase, words of opposite meanings and different forms (spoken and written), opposite of spoken language and opposite of written language.

(iv) The condition of word formation of the morphemes of antonyms

Word formation of the morphemes of antonyms can mainly focus on one-syllable antonyms. The reason is that morphemes of one-syllable antonyms in Chinese language can be combined mutually with each other and also with morphemes of other word. The different viewpoints of linguists concerning with word formation of the morphemes are described as follows;

Shi Anshi, Zhang Renteng (1986) said that a mono-syllable antonym, as a morpheme ,can combine with the similar morpheme of a word and form a new word. However, other scholars added three distinctions; (1) one of the two morphemes of an antonym can combine with another morpheme of a word, however, the other morpheme cannot. For example, in the antonym (high:low), 'high' can be combined with (涨) but (low) cannot. (2) each of the opposite morphemes of one-syllable antonym combine with the same morpheme of a word and they became words which are not opposite. For example, 高能'high power': 低能'low power'(3) Sometimes, two morphemes of a mono syllabic word cannot form antonyms. However, they can form antonyms combining with the morphemes of other word. For example, 低头'bow one's head': 抬头'raise one's head.

In " Lvelun Fanyi Xiang Chengei" of Tan Daren, it is described that a pair of mono-syllable words can be combined to form a new word. In this way, an opposite compound word can be formed. This scholar discussed on the antonyms based on the condition of compounding, distinctive meaning,

positions and use of words in grammar and whether they are compound words or not. Furthermore, he made a contrastive analysis of meaning and pronunciation of antonymous compounds.

Researches were also done on the formation of antonyms from different points of view by different linguists; Xie Wenqing (1987), Liu Shuxin (1988), and Liu Wenli (2001).Generally, they have same concepts although they are slightly different.

Researches done by ancient scholars are a great guidance in doing this research. In this research , the combination potential of mono-syllabic antonyms will be analysed based on these research findings.

Materials and Method

In this research, data were collected mainly from Chinese Dictionaries, and reference was made to Chinese Grammar books, vocabulary books and researches and articles to describe the composition capability of the morphemes of antonyms and that of other words.

Research Questions

1. What is the difference of combination potential between morphemes of antonyms?
2. What causes these differences?

Findings

It was found that morphemes of mono-syllable antonyms can join not only with each other but also with the morphemes of other words, however, composition capability are not the same.

In this research, data were collected to discover the composition capability of the 20 morphemes of antonymous nouns, antonymous verbs and antonymous adjectives. In this data collection, as the typical order of an antonym , it will be described as front morpheme and back morpheme. For example, in the opposite nouns 夫 'husband': 妻 'wife', 夫 'husband' is regarded as front morpheme and 妻 'wife' is regarded as back morpheme. In opposite verbs 褒 'praise': 贬 'blame', 褒 'praise' is the front morpheme and 贬 'blame' is the back morpheme. Similarly, in opposite adjectives 长

'long: 短 'short', 长 'long' is front morpheme and 短 'short' is back morpheme. The composition capability of antonyms of three word classes are described as follows:

1. The composition capability of the morphemes of an opposite noun with the morphemes of another word

A compound word can be formed with the each morpheme of an opposite noun with the morpheme of other words. However, composition capability of two morphemes are not the same. It was discovered that composition capability of one morpheme is less than that of other morpheme. For example, the morpheme 夫 'husband' can join with other 34 morphemes and form compound words. For example, 夫妇 'husband and wife', 夫人'wife of an official'. The morpheme 妻 'wife' can be joined with other seven morphemes and form compound words. For example, 妻室 'wife', 妻小 'wife and children'. The composition capabilities of 20 opposite nouns are described as follows;

1. 旦　day　　　　　　6　：夕　　night　　　9　　40.00%　：　60.00%

2. 东　east　　　　　24　：西　　west　　　35　　40.68%　：　59.32%

3. 恩　charity　　　　13　：怨　　enmity　　22　　37.14%　：　68.86%

4. 内　inside　　　　66　：外　　outside　122　　35.11%　：　64.89%

5. 天　sky　　　　　67　：地　　earth　　141　　32.21%　：　67.79%

6. 兄　elder brother　11　：弟　　younger　　15　　42.31%　：　57.69%
　　　　　　　　　　　　　　　　　　　brother

7. 因　cause　　　　15　：果　　result　　16　　48.39%　：　51.61%

8. 阴　the feminine　37　：阳　　the　　　26　　58.73%　：　41.27%
　　　　　　　　　　　　　　　　　　　masculine

9. 纲　outline　　　12　：目　　item/list　26　　31.58%　：　68.42%

10. 前　front　　　　87　：后　　back　　115　　43.07%　：　56.93%

11. 男　man　　　　12　：女　　women　　66　　15.38%　：　84.62%

12. 夫 husband	34	:	妻	wife	7	82.93%	:	17.07%
13. 父 father	16	:	母	mother	29	35.56%	:	64.44%
14. 公 public	89	:	私	private	55	61.81%	:	38.19%
15. 今 present	20	:	昔	past	7	74.07%	:	25.93%
16. 利 benefit	56	:	害	harm /calamity	45	55.45%	:	44.55%
17. 矛 spear/lance	2	:	盾	shield /buckler	3	40.00%	:	60.00%
18. 日 morning	76	:	夜	evening	56	57.58%	:	42.42%
19. 上 up	131	:	下	down	141	48.16%	:	51.84%
20. 早 early	39	:	晚	late	32	54.3%	:	45.07%
Total	813	:			968	45.65%	:	54.35%

According to the above description, the composition capabilities of some words are very high and they can form a vast number of words. For example, 'front' 87 : 'back" 115, 'sky' 67: 'earth' 141. Another example is 'day' 6 : 'night' 9, 'elder brother' 11 : 'younger brother' 15. In addition, there is a big difference between the composition capabilities of two morphemes. For example, 'man' 12 : 'woman' 66. The above findings show that in the compounding of the different morphemes of an antonym, the composition capability of front morpheme and back morpheme are generally consistent and the ratio is 813:968 and ratio of the percentage is 45.65% : 54.35%. Therefore, the difference between the ratios of percentage is not very big.

2. The composition capability of morphemes of an opposite verb with morphemes of another word

Compound words can be formed by joining a morpheme of an antonym with a morpheme of another word. However, their composition capabilities are not the same. For example, the component 褒 'praise' can be joined with other 6 morphemes of words and form compound words such as 褒词 'words of praise' or 褒奖 'praise someone'. The component 贬

'blame' can be joined with other 12 morphemes and form compound words such as 贬词 'words of blame' or 贬官 'dismiss from the post'. The composition capabilities of the 20 morphemes of opposite verbs under study are described as follows;

1.	成	succeed	61	:	败	fail	29	67.78%	:	32.22%
2.	得	gain	51	:	失	lose	100	33.77%	:	66.23%
3.	俯	bow	12	:	仰	face upward	17	41.38%	:	58.62%
4.	供	supply	8	:	求	demand	53	13.11%	:	86.89%
5.	呼	breathe out	20	:	吸	breathe in	10	66.67%	:	33.33%
6.	交	hand over	56	:	接	take over	55	50.45%	:	49.55%
7.	进	move ahead	69	:	退	move back	53	56.56%	:	43.44%
8.	开	open	141	:	关	close	21	87.04%	:	12.96%
9.	离	leave	36	:	合	join	89	28.80%	:	71.20%
10.	买	buy	10	:	卖	sell	40	20.00%	:	80.00%
11.	起	start	36	:	止	stop	15	70.00%	:	29.41%
12.	任	appoint	44	:	免	dismiss	30	59.46%	:	40.54%
13.	授	instruct	18	:	受	accept	69	20.69%	:	79.31%
14.	忘	forget	10	:	记	remember	17	37.04%	:	62.96%
15.	问	ask	49	:	答	answer	22	69.01%	:	30.99%
16.	兴	rise	23	:	亡	be gone	13	63.89%	:	36.11%
17.	装	install	65	:	卸	remove	15	81.25%	:	18.75%
18.	褒	praise	6	:	贬	blame	12	33.33%	:	66.67%
19.	出	exist	134	:	入	enter	65	67.34%	:	32.66%
20.	升	ascend	27	:	降	descend	17	61.36%	:	38.64%
Total			876				740	54.14%	:	45.86%

From the above discussion, the composition capabilities of some morphemes of words are fairly high. For example, 'exit' 134: 'enter' 65, 'gain' 51: 'lose' 100. The composition capabilities of some words are weak. For example, 'praise' 6: 'blame' 12, 'forget' 10 : 'remember' 17. In addition, the difference between their composition capabilities are seen to be great. For example, 'buy' 10: 'sell' 40. Therefore, the ratio of percentage is 20.00% : 80.00 %. The frequencies of compounding of front morphemes and back morphemes of antonyms are 876- 740. Therefore, the ratio of the percentage of the composition capability is 56.67% : 43.33%. The result shows that there is no significant difference between these two frequencies.

3. The composition capability of the morphemes of opposite adjectives and the morphemes of other words

Like morphemes of opposite verbs and opposite nouns, two morphemes of an adjective are related to each other oppositely. According to the findings of the study, their composition capabilities are not the same. For example, the morpheme (长) 'long' can be joined with other 45 morphemes and form compound words (长久 'for a long time', 长度 'length') . However, the morpheme(短) 'short' can be joined with 29 morphemes and form compound words. For example, 短信'short message', 短语'phrase'

The combination potentials of 20 antonymous adjectives are as follows:

1. 长　long　　　　45　：短　short　　29　60.81%　：　39.19%

2. 粗　thick　　　38　：细　thin　　　48　44.19%　：　55.81%

3. 多　much　　　30　：少　lack　　　15　66.67%　：　33.33%

4. 方　square　　14　：圆　circle　　13　51.85%　：　48.15%

5. 贵　expensive　20　：贱　cheap　　8　71.43%　：　28.57%

6. 好　good　　　39　：歹　bad　　　3　92.86%　：　7.14%

7. 横　horizontal　25　：竖　vertical　22　55.17%　：　44.83%

8. 吉　lucky　　　6　：凶　unlucky　18　25.00%　：　75.00%

9. 宽　wide　　　33　：窄　narrow　　3　91.67%　：　8.33%

10. 浓 strong	5	:	淡 light	15	25.00%	:	75.00%
11. 亲 close	67	:	疏 distant	8	89.33%	:	10.67%
12. 轻 light	35	:	重 heavy	39	47.30%	:	52.70%
13. 曲 bend	11	:	直 straight	12	20.75%	:	79.25%
14. 松 loose	12	:	紧 strict	13	48.00%	:	52.00%
15. 异 different	28	:	同 same	35	44.44%	:	55.56%
16. 远 far away	29	:	近 near	19	59.18%	:	38.78%
17. 主 major	54	:	次 minor	8	87.10%	:	12.90%
18. 高 high	52	:	低 low	21	71.20%	:	28.77%
19. 快 quick	19	:	慢 slow	9	67.86%	:	32.14%
20. 虚 empty	20	:	实 actual	31	39.22%	:	60.78%
Total	582			399	59.33%	:	40.67%

According to the above description, no antonymous words are found as having great composition capability and there is no significant difference between the composition capability of opposite adjectives. However, it was found that some morphemes of opposite adjectives have slightly higher composition capability than others. For example, 'thick' 38: 'thin' 48, 'long' 45: 'short' 29. On the other hand, some morphemes of opposite adjectives are seen to have lower composition capability as in 'expensive' 20: 'cheap' 8, 'close' 67: 'distant' 8, 'wide' 33: 'narrow' 3, 'major' 54: 'minor' 8. Total frequency of composition capability of opposite adjectives is 582-399 and percentage ratio of it is 59.33% : 40.67%. There is no significant difference between frequencies and the ratio of total percentage of composition capability.

4. Comparison between the composition capability of the morphemes of opposite nouns, verbs and adjectives and other morphemes

In this research, statistics was done to count the frequencies of compounding of morphemes of 60 antonyms and other morphemes in terms of 3 grammatical categories. According to the data, significant difference

was found in the composition capability and the ratio of composition capability of the morphemes of antonyms and other morphemes. The number of compounding and the ratio of compounding of the antonyms of 3 grammatical categories are described in the following table.

Types of compound / Number and ratio of compounding	Morphemes of Noun Front morpheme Back morpheme	Morphemes of verb Front Morphemes Back Morphemes	Morphemes of adjective Front Morphemes Back Morphemes
Number of compounding	813+986 = 1781	876 + 742 = 1618	582+ 399 = 981
Total percentage and ratio	45 .65% : 54.35%	54.14% : 45.86%	59.33% : 40.67%

Two significant things can be found in the above table. First, in terms of number of combination, opposite nouns have the highest number and the second highest is the opposite verbs. The number of combination of opposite adjectives is less than that of opposite nouns in almost half the number. The second finding is that, in terms of total ratio of percentage, there is no apparent difference between percentage of combination of the front and back components of opposite nouns and opposite verbs. The difference is only 9%. Therefore, the number of combination of front and back components of opposite adjectives and that of opposite nouns and opposite verbs are not apparently different and the ratio of the composition capability of those two are not also different.

Discussion

The research shows that the composition capability of monosyllable opposite nouns, verbs and adjectives and the morphemes of other words are not the same. The composition capability of opposite nouns is seen to be the highest. In addition, the composition capability of opposite verbs and morphemes of other words is also high. On the other hand, the composition capability of the morphemes of opposite adjectives and morphemes of other

words is the weakest. In the ratio of the percentage of word formation, the front morphemes and back morphemes don't have significant difference and only percentage of front morphemes and back morphemes are different. The ratio of percentage is 61.81% : 38.19%. The percentage of front word is higher than the percentage of back word.

Conclusion

In this research paper, data were collected from Chinese Dictionaries and the composition capability of the morphemes of antonymous nouns, verbs and adjectives and the morphemes of other words were discovered with reference to Chinese vocabulary books, researches and articles. It will be helpful for those who are learning Chinese language.

According to this research, when a pair of antonymous words is combined with the same word as a morpheme and form two different compound words , the meaning of new compound words are still opposite. For example, the word 东 'east' and 西 'west' are combined with 方 ' side ' and become 东方 'east side' and 西方 'west side' but they still have the opposite meanings. Moreover, some may change the meaning and they are no longer opposite. For example, 前'in front' and 后 'back' are combined with 生 'born' and become 前生 'past life' and 后生 'young people' . They are no longer opposite but completely different in meaning. Further studies will be done on the semantic relationship of the compound words in Chinese language.

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A Comparative Study of Noun Structures in Myanmar and Chinese Languages

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Abstract

This paper presents the comparison of nouns, there are several kinds of simple nouns and compound nouns in both Myanmar and Chinese languages. Through these comparisons, this paper reveals the lexical motivation of Myanmar and Chinese compound nouns, which not only helps users to recognize compound nouns, but also improves the ability of Myanmar and Chinese users to create compound nouns. With the development of society, new words are constantly produced and vocabulary is increasing. The purpose of the study is to help both students and teachers in studying and using noun structures in Myanmar and Chinese languages.

Keywords: Myanmar, Chinese, noun, structures, comparative

Introduction

Nouns in Myanmar and Chinese have many common features in grammatical meaning and grammatical function. Nouns denote the names of things. Things refer to a wide range of specific things, such as things, places, people, etc. They can also refer to abstract and intangible things, and sometimes also indicate behavior or nature. The classification of nouns can also be roughly divided into proper nouns, common nouns, collective nouns and abstract nouns.

In terms of the structures of nouns, there are several kinds of simple nouns and compound nouns in both Myanmar and Chinese languages. This paper only studies simple nouns and compound nouns. The difference between the nouns in the two languages is that there are gerunds in Myanmar and there are no gerunds in Chinese.

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Objectives

The purpose of this study is to help the students and the teachers of Chinese language to use correct noun structures of both Myanmar and Chinese languages.

Data and Methods

The data are collected from Myanmar and Chinese Grammar books, Dictionaries, Chinese textbook and the internet. It is presented by using comparative descriptive method.

Literature review

In Chinese Departments of Yangon University of Foreign Languages and Mandalay University of Foreign Languages, there is no research paper on the comparison of noun structures in Chinese and Myanmar languages yet.

Research questions

The following questions are set to search for this study:

1. What are the similarities and differences of noun structures in Myanmar and Chinese languages?
2. How many types of noun structures are there in Myanmar and Chinese languages?
3. How are Chinese and Myanmar noun structures formed?

Findings and Discussion

Simple noun structures in Myanmar and Chinese Languages

Both Myanmar and Chinese have simple nouns. Simple nouns do not need additional elements such as the head or the end of a word, they can be established independently, nor can they be separated or inserted into something. For example:

Myanmar: လူ၊ လက်၊ နွား၊ တောင်၊ အိမ်

Chinese: 人 (man), 手 (hand), 牛 (cow), 山 (mountain), 家 (home)

In terms of composition, simple nouns in Myanmar and Chinese are identical in form.

Compound noun structures in Myanmar and Chinese Languages

Compound nouns in Myanmar and Chinese are composed of nouns plus nouns or nouns and other words or verbs plus verbs. The combination of the constituents of a noun is not arbitrary. There is a juxtaposition and modification or subordinate relationship between compound nouns composed of nouns and nouns. In terms of composition, there are the following:

(1) Compound nouns in juxtaposition

Compound nouns in juxtaposition are composed of two nouns with the same, similar, related or opposite meanings. The structure of Myanmar and Chinese is noun plus noun.

For example: noun + noun → compound noun

Myanmar: သားသမီး၊ လယ်ယာ၊ မြို့ရွာ၊ အိုးခွက်၊ လင်မယား

Chinese: 子女 (son and daughter), 农田 (farmland), 道路 (roads),

声音 (voices), 夫妻 (husband and wife)

This juxtaposition of compound nouns is exactly the same in Myanmar and Chinese.

Compound noun of master-slave relationship

(a) This kind of compound noun also has various combinations in the two languages, with the former noun modifying the latter one. The master-slave compound noun is centered on one noun and modified by another noun. In terms of composition, there are the following.

For example: noun + noun → compound noun

Myanmar: မီးရထား၊ ကြက်ဥ၊ ရုပ်ရှင်ရုံ၊ သံလမ်း၊ ရေကန်

Chinese: 火车 (train), 鸡蛋 (egg), 花园 (garden), 铁路 (railway),

菜汤 (vegetable soup),

"车, 蛋, 园, 路, 汤" is the central noun. And with "火, 鸡, 花, 铁, 菜" as modifier noun. The central noun comes after the modifier.

In both languages, the former noun modifies the latter in a similar way.

(b) Among the compound nouns, there are nouns modified by an independent morpheme. This form is seen in both Chinese and Myanmar languages. For example: Chinese: "木匠(carpenter)", "瓦匠(bricklayer)", "泥水匠(bricklayer)", "工匠(craftsmen)", "皮匠(cobbler)" and so on, the latter morpheme "匠 craftsmen" is actually the noun "匠人 craftsmen" omitted the latter "人 person". Therefore, these words are classified into compound nouns with noun modifiers.

There is a similar situation in Myanmar.

"အပင်" means "tree, plant", but when composing a compound noun, it is not used. The word "အပင်" can be used independently, but only for the combination of the morpheme "ပင်" which cannot be used independently.

For example: noun + ပင် → compound noun

Myanmar: ကောက်ပင်၊ ထန်းပင်၊ ပန်းပင်၊ သစ်ပင်

The noun "အသား" denotes some kind of meat. Noun plus another header with "အ" after a compound word is formed, the head of the word "အ" is replaced by meat.

For example: noun   + သား → compound noun

Myanmar: ဝက်သား၊ �’သား၊ ကြက်သား

The noun "အရွက်" ("အရွက်" means leaf, and is added to flakes and flowers.

When the grass and tree nouns are followed, the word "အ" is omitted. For example: noun + ရွက် → compound noun

Myanmar: ဆေးရွက်၊ သစ်ရွက်၊ ကြာရွက်

(c) In Myanmar "သမား","သည်" refers to "人 (people)" who are engaged in a certain profession. It can't form a word independently. It can only be added to other nouns to form another compound noun, just like "者 zhe, 人 ren" in Chinese.

For example: noun + သမား/သည် → compound noun

Myanmar: လယ်သမား၊ ဆရာသမား၊ အလုပ်သမား

ခရီးသည်၊ ဈေးသည်၊ ကုန်သည်

Chinese: 工人 (worker), 商人 (businessman), 旅行者 (traveler),

卖病者 (seller)

(d) Among the compound nouns of subject-subordinate relationship, there are also "noun + verb" structure. The former noun denotes what is stated, and the latter verb denotes the former noun.

For example: noun + verb → compound nouns

Myanmar: မီးခြစ်၊ သူခိုး၊ လက်စွပ်၊ စာရေး၊ ငါးကြော်

Chinese: 地震 (earthquake), 头疼 (headache), 口吃 (stuttering),

自学 (self-study), 日出 (sunrise),

"地 (ground), 头 (head), 口 (mouth), 自 (self) , 日 (sun) " is a noun in front, while "震 (earthquake), 疼 (pain), 吃 (eat), 学 (study), 出 (rise) " in the back is a verb, indicating what the components in front do.

In this structure, Myanmar language has the form of "noun + verb= compound noun"，even though this structure cannot be found in Chinese language.

(e) Verb + noun: The relationship between these compound nouns is often modified by the former word or explain the latter word.

For example: Verb + noun → compound noun

Myanmar: သောက်ရေ၊ ဖတ်စာ၊ နေအိမ်၊ တွန်းလှည်း၊ တိုက်ကြက်

Chinese: 管家 (housekeeper), 射手 (shooter), 闹钟 (alarm clock),

司机 (driver), 考场 (examination room)

It consists of a verb and a noun. "管(management), 射(shooting), 闹 (alarm), 司(division) and 考(examination)" are verbs in front of each other, while "家(home), 手(hand), 钟(clock), 机(machine) and 场(field)" in the back are nouns, indicating the following nouns.

In this structure, Chinese and Myanmar have the same structure.

(f) Nouns + adjectives: nouns plus adjectives form compound nouns. For example: Nouns + adjectives → compound noun

Myanmar: လူကြီး၊ စားပွဲဝိုင်း၊ အိမ်သစ်၊ ရေအေး၊ မင်နီ

Chinese: 大人 (adults), 圆桌 (round tables), 新房 (new houses),

冷水 (cold water), 香肠 (sausage)

This kind of compound noun is slightly different between Myanmar and Chinese because of the different word order. In Chinese, adjectives are usually in the first place, nouns are in the second place, while in Myanmar, nouns are in the first place and adjectives are in the second place.

(g) Verb + Verb: Some compound nouns are composed of verbs and verbs. For example: verb + verb → compound noun

Myanmar: ပေါက်တူး၊ ထမ်းပိုး၊ အုပ်ဆောင်း၊ ထွေးခံ

Chinese: 阅读 (read), 离开 (leave), 看见 (see), 学习 (learn),

休息 (rest)

In this structure, Myanmar language has the form of " verb + verb= compound noun"，even though this structure cannot be found in Chinese language.

(3) In both Myanmar and Chinese languages, there are more than two compound nouns.

For example: noun + verb + noun → compound noun

Myanmar: ပိုးသတ်ဆေး၊ ရေစုပ်စက်၊ ဇာတ်ညွှန်းဆရာ၊ ရေကူးကန်

Chinese: 杀虫药 (pesticide), 抽水机 (water pump),

剧作家(playwright), 驾驶员 (driver or pilot),

Nominalization of verbs in Chinese and Gerunds in Myanmar

One of the biggest differences between Myanmar and Chinese noun formation is that there are verb nouns in Myanmar, which are composed of verbs plus structural auxiliary "ခြင်း", or verbs plus morphemes that omit "အ".

(1) "ခြင်း"an auxiliary word, which has no real meaning in itself and only plays a grammatical role in changing parts of speech.

For example: verb (or adjective) + auxiliary → gerund

Myanmar: လုပ်ခြင်း၊ ဝေဖန်ခြင်း၊ လျင်မြန်ခြင်း သွားခြင်း၊ လာခြင်း

(2) There is another kind of gerund which is composed of verbs and noun roots with the head of "အ". After forming gerunds, omit the prefix of "အ"and add verbs before "အမှု၊ အရေး၊ အချက်".

For example: verb + မှု → gerund

Myanmar: ကားတိုက်မှု၊ လုယက်မှု၊ လှုပ်ရှားမှု၊ ယဉ်ကျေးမှု

For example: verbs (or) nouns + ရေး → gerunds (or) nouns

Myanmar: လွတ်လပ်ရေး၊ ငြိမ်းချမ်းရေး၊ သွေးစည်းရေး၊ နိုင်ငံရေး

For example: Verb + ချက် → gerunds (or) nouns

Myanmar: မျှော်မှန်းချက်၊ ရည်ရွယ်ချက်၊ ဆုံးဖြတ်ချက်

The gerunds in Myanmar have the characteristics of both nouns and verbs. They can be used as subjects, objects and can be modified by adjectives or adverbs. In Chinese, many verbs and nouns are identical, that is to say, some words are both verbs and nouns. Unlike gerunds in Myanmar, verb parts of speech can be changed by adding affixes or morphemes.

The similarities of noun constructions in Myanmar and Chinese languages

(1) The nouns in Myanmar and Chinese are divided into simple nouns and compound nouns.

(2) Seen from the way of noun formation, the structure of simple nouns in Myanmar and Chinese is the same.

(3) The coordinate nouns plus compound nouns with noun structure are exactly the same in Myanmar and Chinese.

(4) This juxtaposition of compound nouns is exactly the same in Myanmar and Chinese.

(5) In both languages, the former noun modifies the latter in a similar way.

(6) In both Myanmar and Chinese languages, two or more words of different parts of speech have the same noun structure.

(7) There is a noun in Chinese and a compound noun which can not be formed by an independent morpheme. Similarly, there is a similar situation in Myanmar.

(8) Among the compound nouns, there are nouns modified by an independent morpheme. This form is seen in both Chinese and Myanmar languages.

(9) In Myanmar "သမား","သည်" refers to "人 (people)" who are engaged in a certain profession. It can't form a word independently. It can only be added to other nouns to form another compound noun, just like "者 zhe, 人 ren" in Chinese.

(10) Verb + noun → compound noun, In this structure, Chinese and Myanmar have the same structure.

The differences of noun constructions in Myanmar and Chinese languages

(1) In Myanmar and Chinese, nouns plus adjectives form nouns. Because of the different word order, there are some differences in the structure between the two languages. In Chinese, adjectives are usually in the first place, nouns are in the second place, while in Myanmar, nouns are in the first place and adjectives are in the second place.

(2) In this structure, Myanmar language has the form of "noun + verb= compound noun"，even though this structure cannot be found in Chinese language.

(3) In this structure, Myanmar language has the form of " verb + verb= compound noun"，even though this structure cannot be found in Chinese language.

(4) The difference between the nouns in the two languages is that there are gerunds in Myanmar and there are no gerunds in Chinese.

(5) The gerunds in Myanmar have both the characteristics of nouns and verbs. They can be used as subjects, objects and can be modified by adjectives or adverbs. In Chinese, many verbs and nouns are identical, that is to say, some words are both verbs and nouns. Unlike gerunds in Myanmar, verb parts of speech can be changed by adding affixes or morphemes.

Conclusion

In this paper, the internal structure of compound nouns in Myanmar and Chinese is analyzed and most of them are similar. The relationship between the internal structure of compound nouns is analyzed by treating words as compound nouns. In these relationships, there are more or less similarities and differences in the semantic relations between the structures and components of Myanmar and Chinese. Through these comparisons, this paper reveals the lexical motivation of Myanmar and Chinese compound nouns, which not only helps users to recognize compound nouns, but also improves the ability of Myanmar and Chinese users to create compound nouns. With the development of society, new words are constantly produced and vocabulary is increasing. New word-formation methods may also appear. The purpose of this study is to help the students and the teachers of Chinese language to use noun constructions of both Myanmar and Chinese languages correctly.

Acknowledgement

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Students' Perception on Outcomes of the Video Assisted Teaching

Ei Khine Zin

Abstract

This paper presents the effectiveness and outcomes of video assisted teaching on French language learning. The subjects of the study were students of the Yangon University of Foreign Languages (YUFL). 45 students from second-year French were focused to analyze their perceptions and attitudes of students towards the use of video in the class. The result of questionnaires were evaluated by mixed methods. This study indicates the benefits of using video as a powerful tool which promotes teaching and learning language process.

Keywords: video assisted teaching, French language learning;

Introduction

Teaching language nowadays has become more challenging than ever. Language can be used as a communication tool. Language teachers have to provide quality teaching materials that will be engaging, interesting, up-to-date while simultaneously being a tool that will ensure that the students learn. A new approach concerning the using new tools and technologies for language learning is required. Visual learning is a great way of learning as it aids to increase a learner's interest in a certain subject, make the learning process more enjoyable, and retains the student's interest for longer period.

All students have different learning styles and their own preferred ways of processing information so if they are forced to use only text as the way to learn, it is hardly surprising that so many students fail to achieve what is often expected of them. Visual learning is the single most effective way to overcome this problem. The visual elements include video, graphs, images and chart. Some of the students are visual learners preferring to be taught through video.

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Objectives of the Study

The objectives of the study were:

1. to consider if the learning of French through video brings more effective than learning in the classroom.
2. to determine the effectiveness of the use of video in the acquisition of language skills process.
3. to study whether the fact of watching videos can be used to build a link between learning skills and language objectives.

Review of Literature

There are numerous studies on the use of videos in developing particular language skills. Videos provide interesting and motivating clues to accompany audio or written inputs. It supports comprehension and production of foreign language input/output (Hanley, et al., 1995). Kim and Gilman's (2008) study indicated that learners who were taught using multimedia teaching instruction showed significantly higher achievement than those who were subjected to the traditional classroom teaching method. Video is at best defined as the selection and sequence of messages in an audio-visual context. Canning-Wilson (2000) reported that images contextualized in video or on its own can help to reinforce the language, provided the learner can see immediate meaning in terms of vocabulary recognition in the first language.

Arthur (1999) claims that: "Video can give students realistic models to imitate for role-play; can increase awareness of other cultures by teaching appropriateness and suitability; can strengthen audio/visual linguistic perceptions simultaneously; can widen the classroom repertoire and range of activities; can help utilize the latest technology to facilitate language learning; can teach direct observation of the paralinguistic features found in association with the target language; can offer a visual reinforcement of the target language and can lower anxiety when practicing the skill of listening."

According to Masats et.al. (2009) video is "rich and authentic input environments as the offer learners the opportunity of observing the dynamics of interaction (discourse modes, gazes, gestures, paralinguistic cues, etc.) in context". Swaffar and Vlatten (1997) argued that video is a

multi-sensory medium, which significantly contributes to the overall student involvement in the learning process.

Methods

It is a cross-sectional study. Quantitative and qualitative approaches and analytical and descriptive style were employed in this study. Participants in this study were second-year students of French at the YUFL. The average age of students was 18 and their language level was intermediate. Questionnaires were completed by students, after a semester of the academic year 2013-2014. Data were collected through students' questionnaires which investigated their attitudes towards video-based teaching and learning. The questionnaires were administered to the 45 students.

Results

A total of 45 students responded to the questionnaires. As a result of the mixed methods study and analysis of the questionnaires, the students perceptions related to the outcome of video assisted teaching were observed.

A.   Students' Perceptions on Effectiveness of the Video assisted Teaching Compared to Classroom Teaching

In the study of perception on effectiveness of the video assisted teaching compared to classroom teaching, there were 11 questions and statements. Table 1, Figure 1, 2 and 3 summarize the results of the students' response to questions and statements.

Table 1. Students' Perceptions on Effectiveness of the Video assisted Teaching

Questionnaire	Agree (n; %)	Disagree (n; %)	No opinion (n; %)
Learning French in the video room is effective.	43 (95.6%)	2 (4.4%)	-

Questionnaire	Agree (n; %)	Disagree (n; %)	No opinion (n; %)
You are more relaxed to learn in the video room.	37 (82.2%)	4 (8.9%)	4 (8.9%)
Your level of French language is improved by learning with video.	36 (80%)	5 (11%)	4 (9%)
Do you prefer to learn French with the videos/ the films.	36 (80%)	8 (17.8%)	1 (2.2%)
Learning French in video room is necessary.	32 (71.1%)	12 (26.7%)	1 (2.2%)
Learning French through video brings great motivation.	25 (55.5%)	-	20 (44.4%)
The video is a useful tool to see real life, the culture and the civilization of French.	27 (60%)	2 (4.4%)	16 (35.6%)
You can memorize very well the lexicons, grammar and expression with video.	30 (66.7%)	11 (24.4%)	4 (8.9%)
Video makes the class more attractive.	35 (77.8%)	-	10 (22.8%)

In this table above, most students admitted that leaning French in the video room is effective, relaxed and more attractive. Overall 82% of participants were more comfortable in the video room than those in the class room and 80% of students found that their level of French was improved by learning with the help of video. Most of the students (80%) admitted that they prefer learning French with videos and films and only 18% wanted to learn in the classroom with method books. Over 70% of students agreed that learning in the video room is really needed. About 56% of students responded to obtain their motivation by learning through the help of video. Sixty percent of students agreed that video is a very useful tool that can show the real life, culture and civilization of French than in the

text book and they could make new discoveries. About 67% of students also agreed that learning through video helps to memorize well on lexicons, grammar and expressions.
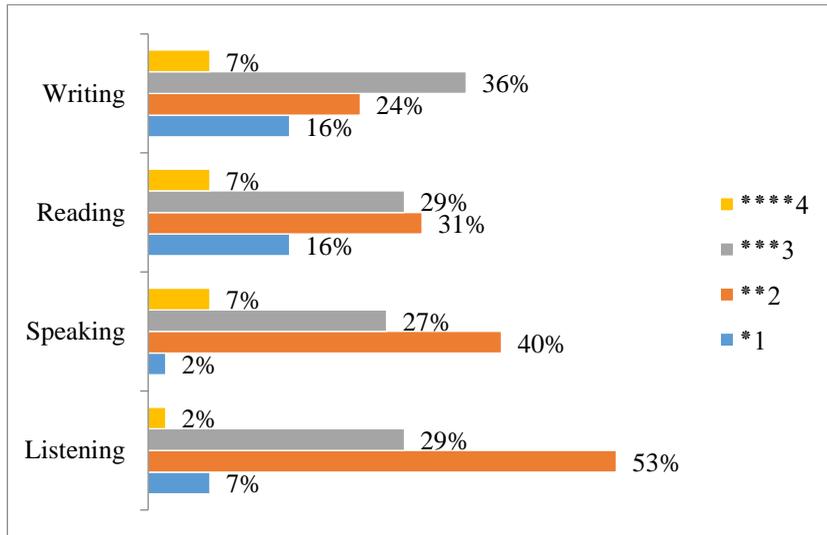
Figure 1. Students' estimated level of French by learning with video

Figure 1 showed students' estimated level of French in writing, reading, speaking and listening skills by learning with video. Students expressed that their level of French moderately improves, 60% in writing and reading, 67% in speaking and 82% in listening with video assisted teaching.
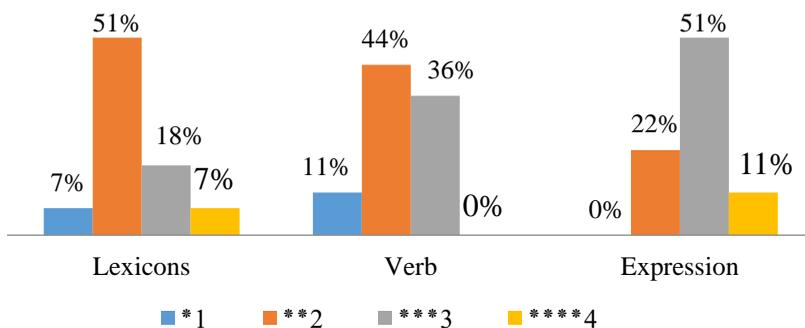
Figure 2. Students' estimated level of memorization of French by learning with video

Figure 2 showed students' estimated level of memorization of French studies in lexicons, grammar and expression by learning with video. Students can memorize moderately, 69 % in lexicons, 80% in verb and 73% in expression.
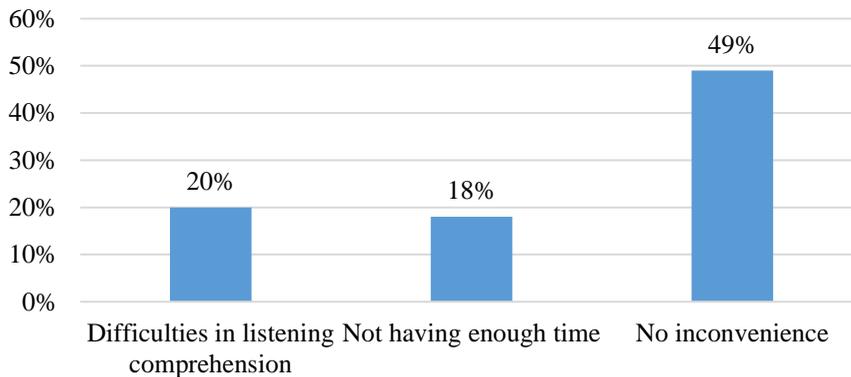
Figure 3. The inconvenience for students learning through video

Figure 3 showed some students' inconvenience in learning through video. Forty-nine percent of students had no significant problems in learning through video. Common problems are difficulties in listening comprehension (20%) and not enough time (18%) in video assisted teaching.

B.   Students' Perceptions on Effectiveness of the Video assisted Teaching in the Acquisition of Language Skills Process

Students' perceptions on effectiveness of the video assisted teaching in the acquisition of language skills process were assessed by understanding the pronunciation and accent of French, effect on speaking and listening skills, effect on discovering the French culture and civilization and effect on memorizing the vocabulary, verbs and expressions.
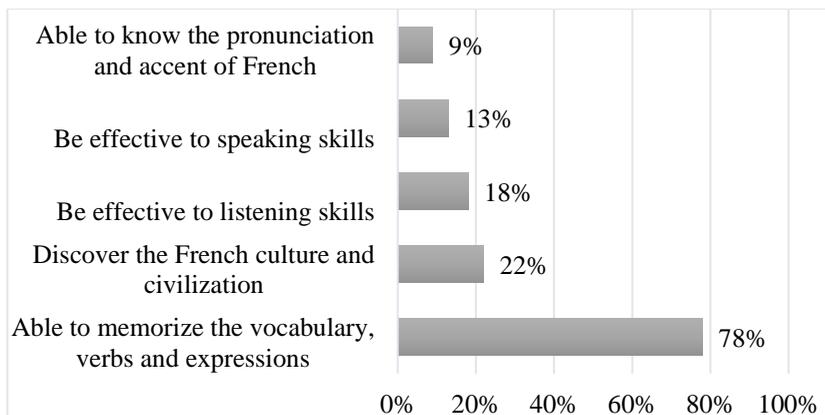
Figure 4. The Effects of Video assisted Teaching in the Acquisition of French Language Skills Process

According to Figure 4, 78% of students responded positively in memorizing the vocabulary, verbs and expressions. Only few students responded positively in understanding the pronunciation and accent of French (9%), in effect on speaking (13%) and listening skills (18%) and in effect on discovering the French culture and civilization (22%). It can be claimed that the video assisted teaching did not improve as much as in the acquisition of French language skills process since these four areas received minimal responses.

C. Students' Perceptions on Watching Videos can be used to build a Link between Learning Skills and Language Objectives

In the study of students' perceptions on watching videos can be used to build a link between learning skills and language objectives, there were 7 questions and statements. Table 2, Figure 5, 6 and 7 summarize students' response to questions and statements.

Table 2. Students' Perceptions on Watching Videos can be used to build a
          Link between Learning Skills and Language Objectives

Questionnaire	Agree (n ; %)	Disagree (n ; %)	No opinion (n ; %)
Movie/ video preference affects your learning.	45 (100%)	-	-
Watching video has a beneficial effect on learning French.	30 (66.7%)	15 (33.3%)	-
I am interested in learning French with video as teaching materials.	43 (95.6%)	1 (2.2%)	1 (2.2%)
Keyword preview before movie/ video motivates you.	43 (95.6%)	2 (4.4%)	-
The dialogs in the movie/video can be used in daily life.	42 (93.3%)	2 (4.4%)	1 (2.2%)
You have learned some French by watching each video lesson.	44 (97.8%)	1 (2.2%)	-
Learning with video helps better understanding of language.	43 (95.6%)	-	2 (4.4%)

According to the Table 2, all of students agreed that their movie/ video preference affect their learning. Sixty-seven percent of students perceived that watching French video gives them a benefit to learning French.

Most of the students strongly agreed in statement of learning French with video as teaching materials (95.6%), using the dialogues of movie and video in daily life (93.3%), learnig some French by watching each video lesson (97.8%) and helping better understand of language with video (95.6%).
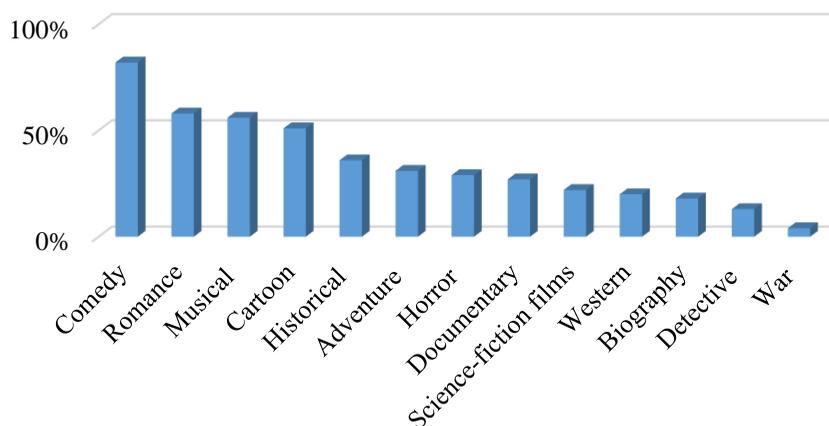
Figure 5. Students' preference to types of French movies/ video for video
assisted teaching

Figure 5 showed students' preference to types of French movies/ video for video assisted teaching. Most of the students preferred the films like comedy, romance, musical and cartoons.
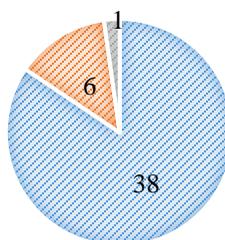
Figure 6. Student preference to watching video with subtitle in learning French

Figure 6 showed students' preference to watching video with subtitle in learning French. Majority of students responded with preference to watching video with subtitle.

	Often	Rarely	Never	Always
%	82%	18%	0%	0%
45	37	8	0	0
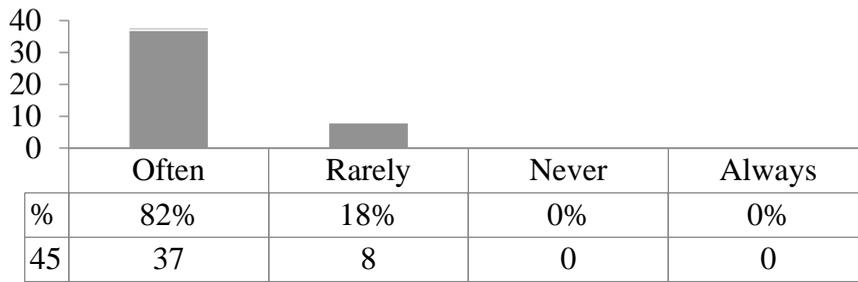
Figure 7. Students' perception on problem of comprehension while watching video

Figure 7 showed students' perception on problem of comprehension while watching video. Most of the students (82%) often had problem of comprehension while watching video.

Discussion

Concerning the objectives of this study, in the first place, we can consider that using films in the classroom was new and very pleasant experience for the students. Students were more motivated to see and hear real life and situations. We observed the positive aspects on the students through video, as a good way to improve French and give them more opportunities to practice the language. Students agreed that videos are useful in learning French and that they have learned some French by watching the video. Their impression was that the videos also provide a relaxed atmosphere. As well, the students were more comfortable in the video room and they are enthusiastic during the class.

In the second place, according to the students, keywords, before seeing the video, can motivate them to learn French, facilitate learning and help them clearly understand the content of the film. Students believed that their preferences of movies/ videos have positive effect on their learning. They believed that subtitles are useful in learning French. The study indicated that the videos have a positive effect on the process of learning the language. Students believed that the use of video helps students to become energetic participants in the class. They also reported that they have faced difficulties in selecting video for different skill levels and appropriate video for students.

Conclusion

All along, it has been pointed out that students have positive attitudes towards learning French, using a video film. The data from the study showed that the learning French through video brings more effective in improving the acquisition of language than learning in the classroom. Watching a foreign film/ video in teaching/ learning language should be considered as a motivator and powerful tool that aids learning process. It should not be regarded as an alternative way replacing a traditional method totally, but as an additional technique to use for the class.

Using video materials towards learning language can be used for simple viewing and listening to the foreign language content to elicit discussions or communication in the classroom. Listening and watching videos provide an opportunity for students to hear accurate pronunciation of words and sentences as they are spoken by the native French speakers. Technology such as video is an essential part of educational world and, if used properly, can effectively promote successful language acquisition.

Acknowledgements

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Analytical Study of Common Prepositional Mistakes of Myanmar Students Specializing French as a Foreign Language

Wah Wah Htay[*]

Abstract

As English is taught as secondary language from the primary education level up to university studies, the paper discusses on the most frequent mistakes of Myanmar students in the usage of French prepositions due to the natural inclination to English as well as to mother tongue (Burmese) through analytical observation on the tutorial answer papers of first year students specializing French language.

Keywords: preposition, mistakes, inclination to English, mother tongue

Introduction

Language proficiency essentially comprises 4 skills: reading, writing, listening and speaking and to have proficiency is to be well versed in the grammar rules of the respective language. Mastering grammar is the way to the practice of improving the skills.

Like English, French, grammar is composed of 8 parts of speech and among them, the usage of preposition plays a crucial role in it. Prepositions seem to be easy to use and to memorize but in fact, most students are faced with difficulties in using them correctly especially when they write or speak the language.

In this paper, the factors misleading the learners to prepositional mistakes and possible solutions for the problem are presented.

Objectives of the study

1. To understand well the usage of French prepositions so that the students could use them correctly.

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2. To improve productive skills: Writing skill and Speaking skill, with adequate understanding of French grammar by using prepositions correctly.

3. To facilitate the teaching of translation Myanmar-French, French-Myanmar, French-English and English-French.

Data collection and method applied

This paper is error analysis and the data are collected through the correction of the tutorial answer papers on essay writing where Myanmar students often make prepositional mistakes and they are analyzed in descriptive method for presentation.

Findings

In this study, 78 tutorial papers of first year French specialization students were analyzed. The finding is that 33 students made propositional mistakes in essay writing, that is, 43% of the students faced with difficulties in using the propositions correctly.

Like other languages, there are prepositions describing place, direction, time and manner in French language. Among the prepositions, the followings are the ones that the students erroneously used in this study.

Préposition (French)	Preposition (English)
à	to / at
de	of / from
dans	in / into / out of
sur	on
sous	under
avec	with
chez	at / to
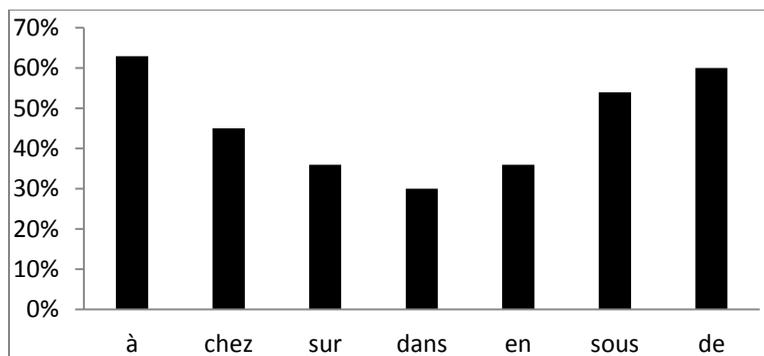
Figure 1. The percentage of preposition mistakes due to mother tongue
interference and natural inclination to English

The factors misleading the learners to propositional mistakes:

- French prepositions mistakenly used by Myanmar students due to natural inclination to English.

- French prepositional mistakes of Myanmar students thinking in the way of native language grammar when writing and speaking.

1. French prepositions mistakenly used by Myanmar students due to natural Inclination to English.

Nouns in French are divided by gender, masculine and feminine so articles for nouns are different according to the gender. Sometimes, preposition and article fuse together as contraction. According to the scholars, French and English descended from Latin so some of their linguistic structures are the same. Firstly, English sentences and their French counterparts are compared.

Preposition		Article		Contraction
à	+	le (masculine/singulier)	⟶	au
à	+	les (m/f) pluriel	⟶	aux
à	+	la (féminin/singulier)	⟶	à la

a. I   <u>see</u>   <u>my   friend</u>.
   (Sub)   (V)   (Obj)
    Je   <u>vois</u>   <u>mon ami</u>.
   (Sub)   (V)   (Obj)

b. She   <u>goes</u>   <u>to the cinema</u>.
   (Sub)   (V)   (Prep)
   Elle   <u>va</u>   <u>au cinema</u>.
   (Sub)   (V)   (à + le)

c. The teacher   <u>is talking</u>   <u>to</u>   <u>the students</u>.
   (Sub)   (V)   (Prep)
   Le professeur   <u>parle</u>   <u>aux</u>   <u>étudiants</u>.
   (Sub)   (V)   (à + les)

    Some sentences in English and French are the same in structure but there are also sentences which are quite different.

1.1 In English, prepositions do not follow some verbs for objects but French counterparts takes prepositions behind them for objects.

a. <u>I</u>   <u>telephone</u>   <u>Paul</u>. { Telephone ⟶ No preposition }
  (Sub)   (V)   (Obj)
  <u>Je</u>   <u>téléphone</u>   <u>Paul</u>. (✖)
  (Sub) (V)   (Obj)
  <u>Je</u>   <u>téléphone</u>   <u>à</u>   <u>Paul</u>.(✔){Téléphoner ⟶ Preposition à }
  (Sub) (V)   (Prep)   (Obj)

b. <u>Ask</u> <u>the lady</u> where she lives. { Ask   ⟶ No Preposition }
  (V)   (Obj)
<u>Demandez</u>   <u>la dame</u> où elle habite. (✖)
 (V)   (Obj)

Demandez   à   la dame   où elle habite. (✓)
    (V)   (Prep)   (Obj)
{ Demander ⟶ Preposition à }

c. I   play   football.
 (Sub)   (V)   (Obj)

 Je   joue   le football. (✗)

 Je   joue   **au**   football. (✓)   (**à**) ⟶ (**Game / Sport**)
            (**à** + le)

 I   play   the guitare.

 Je   joue   la guitare. (✗)

 Je   joue   **de**   la guitare. (✓) (**de**) ⟶ **Musical Instruments**
         (prep)

Table 1. Verbs (No preposition) in English / verbs with preposition in French

English (Verb ⟶ No preposition)	French (Verb ⟶ preposition)
Telephone	Téléphoner (à)
Ask	Demander (à)
Obey	Obéir (à)
Attend	Assister (à)
Answer	Répondre
Resemble	Ressembler (à)
Pass	Réussir (à)
Advise	Conseiller (à)
Forbid	Défendre (à)
Tell	Dire (à)

English (Verb ⟶ No preposition)	French (Verb ⟶ preposition)
Permit/Allow	Permettre (à)
Promise	Promettre (à)
Marry	Se marier (avec)
Remember	Se souvenir (de)
Change	Changer (de)
Suspect	Se douter (de)
Approach	S'approcher (de)
Play	Jouer (à) Jouer (de)

1.2 In English, prepositions do not follow some verbs for objects but French Counterparts takes prepositions behind them for objects.

a. I'   m listening   **to** the radio. **Listen** ⟶   {Preposition **to** }

  (Sub)   (V)   (Prep) (Obj)

   J'   écoute   à   la radio. (✗)

(Sub)   (V)   (Prep)   (Obj)

   J'   écoute   la radio. (✓) **Ecouter** ⟶ { No preposition }

  (Sub)   (V)   (Obj)

b. I   am asking   for a reply.   **Ask** ⟶   { Preposition **for** }

  (Sub)   (V)   (Prep)   (Obj)

   Je   demande   pour   une réponse. (✗)

(Sub)   (V)   (Prep)   (Obj)

   Je   demande   une réponse.(✓) **Demander** ⟶{ No preposition }

  (Sub)   (V)   (Obj)

Table 2.   Verbs with preposition in English / verbs (no preposition) in French

English (Verb ⟶ Preposition)	French (Verb ⟶ No preposition)
Listen to	Ecouter
Ask for	Demander
Wait for	Attendre
Pay for	Payer
Look at	Regarder
Look for	Chercher

1.3 English ⟶ Verbe + Preposition + Verb (infinitive)

French ⟶ Verbe + No Preposition + Verb (infinitive)

a. I   like   to   dance.
   (Sub)   (V)   (Prep)   (V inf)

   J'   aime   à   danser. (✘)
   (Sub)   (V)   (Prep)   (V inf)

   J'   aime   danser. (✔)
   (Sub)   (V)   (V inf)

Table 3. "Verb +preposition+ Vinf" in English / "Verb + no preposition + Vinf" in French

English (Verb +preposition+ Vinf)	French(Verb+ nopreposition + Vinf
Like, Love + to + V inf	Aimer + V inf
Prefer + to + V inf	Préférer / Aimer mieux + V inf
Want + to + V inf	Vouloir + V inf

English (Verb +preposition+ Vinf)	French(Verb+ nopreposition + Vinf
Wish / Desire + to + V inf	Désirer + V inf
Adore + to + V inf	Adorer + V inf
Detest + to + V inf	Détester + V inf
Hope + to + V inf	Espérer + V inf

1.4. Preposition " Chez" et "A"

Chez ⟶ at / to

À ⟶ at / to

a. I   go   **to**   the clinic.

   Je   vais   **à**   la clinique.

b. I   go   **to**   the doctor.

   Je   vais   **au**   médecin. (✖)

               (à + le)

c. Je   vais   **chez**   médecin. (✓)

Preposition (chez) is used to say "towards a person".

Preposition (à) for "towards a place."

1.5   Au (à + le)   { masulin / pays }

        En ⟶ { feminine / pays }

          ⟶ { voyelle / pays }

a. I   go   **to**   Japan.

   Je   vais   **au**   Japon. (m)

b. I   go   **to**   France.

   Je   vais   **en**   France. (f)

c. I   go   **<u>to</u>**   Iran.

   Je   vais   **<u>au</u>**   Iran. (✘)

   Je   vais   **<u>en</u>**   Iran. (✔)

d. I   go   **<u>to</u>**   Mexico.

   Je   vais   **<u>en</u>**   Mexique. (✘)

   Je   vais   **<u>au</u>**   Mexique. (✔)

These prepositional mistakes are made by the students who cannot distinguish the gender of the nouns, masculine or feminine, well.

2.1 French prepositional mistakes of Myanmar students thinking in the way of native language grammar.

In this section, example sentences are given in Myanmar and French to compare the two languages.

sur ⟶ အပေါ်မှာ

sous ⟶ အောက်မှာ

dans ⟶ အတွင်းမှာ

ကောင်ကလေးသစ်ပင်<u>ပေါ်</u>တက်နေသည်။

Le garçon   monte   **<u>sur</u>**   l'arbre. (✘)

Le garçon   monte   **<u>dans</u>**   l'arbre. (✔)

သူမိုးရေထဲလျှောက်သွားခဲ့သည်။

Il   s'est promené   **<u>dans</u>**   la pluie. (✘)

Il   s'est promené   **<u>sous</u>**   la pluie. (✔)

Table 4. Comparison of different preposition usages in Myanmar and
          French

	(✖)	(✓)
သစ်ပင်ပေါ်မှာ	**sur** l'arbe	**dans** l'arbe
တောင်ပေါ်မှာ	**sur** la montagne	**dans** la montagne
ကမ္ဘာပေါ်မှာ	**sur** le monde	**dans** le monde
ကားပေါ်မှာ	**sur** la voiture	**dans** la voiture
လှေကားပေါ်မှာ	**sur** l'escalier	**dans** l'escalier
မိုးပေါ်မှာ။ကောင်းကင်ပေါ်မှာ	**sur** le ciel	**dans** le ciel
ခုံပေါ်မှာ	**sur** le fauteuil	**dans** le fauteuil
ဓါတ်ပုံထဲမှာ	**dans** la photo	**sur** la photo
မိုးရေထဲမှာ	**dans** la pluie	**sous** la pluie

Discussion

Myanmar is supposed Anglophone as English is used as secondary language and it is taught as a compulsory subject from the primary education level till university studies. However, studying French as a foreign language is only after passing the matriculation examination or after graduating from a university. As French and English descended from Latin, alphabets are the same, constructing sentences are identical but sometimes totally different in the structure of sentences. Myanmar students are quite familiar with English since young so they think of a sentence in English first and then write it down in French. In other words, they have natural inclination to English grammar due to linguistic influence. At the same time, they think of making a French sentence in the pattern of their mother tongue, Myanmar, and directly write it down in French so they make grammatical mistakes in French as a consequence. Therefore, to avoid such a phenomenon, the following methods are used: to have the students learn the verbs by heart together with their   prepositions from the beginning of the 'verb lessons', to explain giving example sentence, to make sentence of their own using the verbs, giving exercises like filling in the blanks with correct

prepositions and pointing out the errors of word-for-word translation, through correction. The above-mentioned techniques are assumed to be effective in teaching the prepositions of French grammar.

Conclusion

This paper is a presentation of the analytical study on the use of prepositions which is one of the shortcomings of Myanmar students in writing skill and in speaking skill of French language as English and Myanmar are used as medium in translating into French. Thus, finding out the difficulties of the students and making resolutions are actually effective ways in teaching foreign languages.

In brief, my paper is a tiny grasp in comparison with the boundless horizons of French language yet I believe it will give some assistance to the objective of promoting the role of French language teaching.

Acknowledgement

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A Brief Study of the Result of the Proverbs and Adages from Myanmar and English into French
by the Fourth Year BA Students Learning French

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Abstract

This paper is a comparative study. French translation and interpretation are taught to the fourth year BA students who are studying French at Yangon University of Foreign Languages. In this paper Myanmar proverbs and adages and English proverbs and adages which are translated into French, are the same sense in French. In addition, these proverbs and adages are studied comparatively with the original meaning and sense in French. In this study, some difficulties can be found when translation is made from Myanmar proverbs into French. However when English proverbs and adages are translated into French, it can be found that it is easy for students to translate accurately. Because these proverbs and adages of English and French also have the same meaning and sense. In this paper, ten proverbs and adages from the Myanmar and English which are metaphorical expressions concerning parts of the human body, are analyzed.

Introduction

Every nation has its own proverbs, adages, expressions and usages. It is very difficult to translate these proverbs, adages, expressions and usages exactly to other languages. When translation concerning proverbs is made from Myanmar to French, English to French, French to Myanmar, and French to English, some proverbs and adages are easy to be translated but some proverbs and adages are difficult. In this paper, a study is made by English and Myanmar proverbs and adages, which are metaphorical expressions concerning parts of the human body. According to the outcome of translation, some proverbs and adages can be translated as the same meaning of the original French, some translations are different from the meaning of the original French and some translations are entirely different from the meaning of the original French. This paper intends to inform the students that the differences between one nation and another occur due to the differences in culture, customs and metaphorical expressions among nations.

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Aims and Objectives

The aims and objectives to do this paper are to help the students who want to study some difficulties can be found when students translate the Myanmar proverbs into French, to use correct usages without making mistakes in translation, to know that as there are differences of nations, the proverbs, the adages and metaphorical expressions will also be different among the nations, to consider and notice when translation is made into other language, to achieve more vocabularies from English and French.

Materials and Methods

Some French, English and Myanmar proverbs and adages are downloaded from internet. Some data are collected from translations which are made by the fourth year BA students in the class. In this paper, a study is made by studying the similarities and differences of translation of proverbs and adages along with the original French. Descriptive method and comparative method are used in this paper.

Finding

The original Myanmar and English proverbs and adages are translated directly into French by the students and these translations are studied in comparison with original French proverbs.

In this paper, ten proverbs and adages of Myanmar and French are extracted. These are metaphorical expressions concerning parts of the human body. Translation is made by fourth year BA students in the class. A study is made on the similarities and differences that occur in translation. The studies are as follows:

1. Myanmar Proverbs in English ၴ မင်းနားတစ်ထောင်၊ မင်းမြှောင် တစ်သိန်း။

(The king has a thousand *ears* and a hundred-thousand well-wishers.)

   English Proverbs: Wall have *ears.*

French Proverbs and Literal translation of French proverbs in English:

(1). Les murs ont des *oreilles.* (The wall have *ears*.)

(2). La bois a des *oreilles* et le champ des *yeux*. (The forest/wood has *ears* and the fields of the *eyes*.)

(3). On peut entendre ce qui a dit. (We can hear what he said.)

Students' Literal translation of Myanmar proverbs into French:

Le roi a un mille d'*oreilles* et cent milles bienfaiteurs. (The king has

a thousand ears and a hundred-thousand well-wishers.)

Students' Literal translation of English proverbs into French:

Les murs ont des *oreilles*. (Wall have *ears.)*

Result (1) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

2. **Myanmar Proverbs in English**: တစ်ခြုံကွယ်တစ်မယ်မေ။

   (Once one gets behind a bush, one forgets his former lover.)

   English Proverbs: (1). Far from *eyes*, far from *heart.*

                              (2). Out of sight, out of *mind*.

   French Proverbs and Literal translation of French proverbs in English:

   Loin des *yeux* loin du *cœur*. (Far from the *eyes,* far from the *heart*.)

   Students' Literal translation of Myanmar proverbs into French:

   Une fois derrière un buisson, on oublie son ancien amant. (Once one gets behind a bush, one forgets his former lover.)

   Students' Literal translation of English proverbs into French:

   (1). Loin des *yeux,* loin du *Coeur.* (Far from the *eyes*, for from the *heart.) /* (Out of sight, out of *mind*.)

   (2). Hors de vue, hors de l'esprit. (Out of sight, out of *mind*.)

Result (2) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are the different, so it is different from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

3. **Myanmar Proverbs in English**: မချစ်သော်လည်းအောင့်ကာနမ်း၊

မနမ်းသော်လည်း ပင့်သက်ရှူ။

(Even though no feeling of love stirs you, steel yourself and give a kiss, or failing that take a sharp intake of breath.)

English Proverbs: Sighing *heart* does not have what desires.

French Proverbs and Literal translation of French proverbs in English:

Cœur qui soupire n'a pas ce qui désire. (Sighing heart does not have what desires.)

Students' Literal translation of Myanmar proverbs into French:

(1). Même si aucun sentiment d'amour ne vous émeut, chaussez-vous et donnez un baiser, ou si vous échouez, prenez une vive inspiration. (Even though no feeling of love stir you, steel yourself and give a kiss, or failing that take a sharp intake of breath.)

 (2). Même si vous ne l'aimez pas, retenez votre souffle et embrassez-le, même si vous ne l'embrassez pas, soupirez. (Even if you do not love him (her), hold your breath and kiss him (her), even if you do not kiss him (her), heave a sigh.)

 (3). L'embrasser prétentieusement sans amour, prendre une haleine sans embrasser.

Students' Literal translation of English proverbs into French:

Le **Cœur** qui soupire n'a pas ce qu'il désire. (Sighing *heart* does not have what desires.)

Result (3) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are the different, so it is different

from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

4. **Myanmar Proverbs in English** :

(1). တုတ်တုတ်ချင်း ဓါးဓါးချင်း။ (Stick with stick, knife with knife.)

(2). ပါးကိုက် နားကိုက်။ (A bite on the *ear* for a bite on the *cheek*.)

English Proverbs: An *eye* for an *eye*, a *tooth* for a *tooth.*

French Proverbs and Literal translation of French proverbs in English:

Oeil pour *oeil, dent* pour *dent.* (An *eye* for an *eye*, a *tooth* for a *tooth*.)

Students' Literal translation of Myanmar proverbs into French:

(1). Un bâton pour un bâton, une épée pour une épée. (Stick with stick, knife with knife.)

(2). Quand quelqu'un mord les jours, il remord les *oreilles*. (A bite on the *ear* for a bite on the *cheek*.)

Students' Literal translation of English proverbs into French:

Oeil pour *oeil, dent* pour *dent.* (An *eye* for an *eye*, a *tooth* for a *tooth*.)

Result (4) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different to the original French proverbs when translation is made. When English proverb is translated into French, the original meanings are the same. Translation is correct.

5. **Myanmar Proverbs in English** : အူမတောင့်မှ သီလစောင့်။

(One needs a full *stomach* to keep the percepts.)

English Proverbs: (1). A hungry belly has no *ears.*

                    (2). One can be honest only if he has a subsistence living.

French Proverbs and Literal translation of French proverbs in English:

(1). *Ventre* affamé n'a point d'*oreilles*. (Hungry belly has no *ears***.)**

(2). Celui qui a faim n'écoute plus rien. (He who is hungry does not listen to anything.)

Students' Literal translation of Myanmar proverbs into French:

Il faut avoir l'*estomac* plein pour garder les percepts. (One needs a full *stomach* to keep the percepts.)

Students' Literal translation of English proverbs into French:

(1). Un *ventre* affamé n'a pas d'*oreilles***.** (A hungry *belly* has no *ears*.)

(2). On ne peut être honnête que s'il vit de subsistance. (One can be honest only if he has a subsistence living.)

Result (5) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

6. Myanmar Proverbs in English : ဖနောင့်နှင့် တင်ပါးတစ်သားတည်း ကျအောင် ပြေးတယ်။ (At the same time, he runs with *heel* and *hip* in the same place.)

English Proverbs : Never let your *feet* run faster than your shoes.

French Proverbs and Literal translation of French proverbs in English: (1). Partir *ventre* à terre. (To leave on the ground.)

(2). Courir très vite. (Run really fast.)

Students' Literal translation of Myanmar proverbs into French:

En même temps, il court avec le *talon* et la *hanche* au même endroit. (At the same time, he runs with *heel* and *hip* in the same place.)

Students' Literal translation of English proverbs into French:

Ne laissez jamais vos *pieds* plus vite que vos chaussures. (Never let your *feet* run faster than your shoes.)

Result (6) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different so that the translation is incorrect when translation is made from Myanmar into French. When English proverbs are translated into French, the meaning is the same but metaphorical expressions are different, the translation is incorrect.

7. **Myanmar Proverbs in English**: ခေါင်းတစ်လုံးနှင့် အိုးနှစ်လုံးမရွက်နိုင်။

(Carrying two pots on one ***head.)***

English Proverbs:(1). Don't try to do two things at once.

(2). Two watermelons cannot be hold under one ***arm.***

(3) To try to perform multiple duties beyond one's own capability.

French Proverbs and Literal translation of French proverbs in English: Il ne faut pas courir deux lièvres à la fois. (Do not run two hares at a time.)

Students' Literal translation of Myanmar proverbs into French:

Nous ne pouvons pas soulever deux pots avec une seule ***tête.*** (We cannot lift two pots with only one ***head.)***

Students' Literal translation of English proverbs into French:

(1). N'essayez pas de faire deux choses à la fois. (Don't try to do two things at once.)

(2). Deux pastèques ne peuvent pas être tenues sous un ***bras.*** (Two watermelons cannot be hold under one ***arm***.)

(3). Essayer d'accomplir plusieurs tâches au-delà d'une capacité propre. (To try to perform multiple duties beyond one's own capability.)

Result (7) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different from the original French proverbs when translation is made. When English proverb are translated into French, the original meanings are the same but metaphorical expression are different. Translation is in correct.

8. Myanmar Proverbs in English: လက်ညှိုးမကောင်းလက်ညှိုး

လက်မ မကောင်း လက်မ॥

(Punish the *forefinger* if it offends, or the *thumb* if the thumb offends.)

English Proverbs: An *eye* for an *eye*, a *tooth* for a *tooth.*

French Proverbs and Literal translation of French proverbs in English:

Oeil pour *oeil,* dent pour *dent.* (An *eye* for an *eye,* a *tooth* for a *tooth*.)

Students' Literal translation of Myanmar proverbs into French:

Quand quelqu'un mord les *joues,* il remord les *Oreilles*. (When someone bites his *cheeks*, he re-bites *ears.)*

Students' Literal translation of English proverbs into French:

Oeil pour *oeil,* dent pour *dent*. (An *eye* for an *eye*, a *tooth* for a *tooth*.)

Result (8) When translation is made from Myanmar and English proverbs into French, the original meaning and usage among Myanmar, French and English proverbs are the same but metaphorical expressions are different, translation has a little difference to the original proverbs.

9. Myanmar Proverbs in English: မျက်ကန်း တစေ မကြောက်॥

(A *blind* man does not fear for a ghost.)

English Proverbs: He who knows nothing, cares nothing.

French Proverbs and Literal translation of French proverbs in English:

Celui qui ne sait rien ne se soucie de rien. (He who knows nothing, cares nothing.)

Students' Literal translation of Myanmar proverbs into French:

Un *aveugle* n'a pas peur de fantôme. (A *blind* man does not fear for a ghost.)

Students' Literal translation of English proverbs into French:

Celui qui ne sait rien ne se soucie de rien. (He who knows nothing, cares nothing.)

Result (9) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

10. Myanmar Proverbs in English:

(1). အနတော လူချော (A beau among lepers.)

(2). *အကန်းထဲမှာ မျက်ခမ်းကလူမော်* (Among the *blind* the *one-eyed* man is king.)

English Proverbs:

(1). In the land of the *blind*, the *one-eyes* man is king.

(2). In the kingdom of the *blind*, the *one-eyes* man is king.

French Proverbs and Literal translation of French proverbs in English:

Au royaume des aveugles, les borgnes sont les rois. (In the kingdom of the *blind*, the *one-eyes* man is king.)

Students' Literal translation of Myanmar proverbs into French:

(1). Un beau parmi les lépreux. (A beau among lepers.)

(2). Le *borgne* est roi parmi les *aveugles*. (Among the blind the one-eyed man is king.)

Students' Literal translation of English proverbs into French:

(1). Au pays des *aveugles*, le *borgne* est roi. (In the land of the *blind,* the *one-eyed* man is king.)

(2). Au royaume des *aveugles*, le *borgne* est roi. (In the kingdom of the *blind*, the *one-eyed* man is king.)

Result (10) The proverbs have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different from the original French proverbs when translation is made. When English proverbs are translated into French, the original meanings do not change.

Discussion and Conclusion

According to finding, discussion and conclusion are as follows:

(a) The proverbs number: (1), (2), (3), (4), (5), (8), (9) and (10) which have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different to the original French proverbs when translation is made into Myanmar. Although the proverbs which have the same meaning and same metaphorical expression between English and French. The English proverbs can be translated exactly the same as the original French proverbs.

(b) The proverbs number: (6) and (7) which have the same meaning between Myanmar and French but metaphorical expressions are different, so it is different to the original French proverbs when translation is made into Myanmar. Similarly, the proverbs which have the same meaning but different metaphorical expression between English and French. The English proverbs cannot be translated as the original French proverbs.

(c) Proverbs in English are translated into French and proverbs in Myanmar are translated into French. The comparative expression of translation is as follows:

Subject matter	The percentage of students which translation is made correctly	The percentage of students which translation is made incorrectly
Proverbs in Myanmar are translated into French	42%	58%
Proverbs in English are translated into French	66%	34%

(d) A Comparative study of translation which is made from original English proverbs into French and Myanmar proverbs into French.

Subject matter	The translation which is the same as the original French proverbs	The translation which is different from the original French proverbs
Original Myanmar Proverbs are translated into French	25%	75%
Original English proverbs are translated into French	75%	25%

According to observation of translation made by students, the weakness is found when proverbs in Myanmar are translated into French. This weakness occurs because of the differences of culture, customs, geographical condition, and climate between Myanmar and French. By the differences of metaphorical expression, the mistake in usage and grammar will occur. When translation is made from the original proverbs of English into French, it is found that students can make translation correctly because these two countries of English and French have intimate culture, customs, geographical condition and climate along with the same metaphorical expressions.

In summary, the student will come to know that every nation has proverbs and adages, but the metaphorical expressions are different because there are differences of geographical and climatic condition among the nations. Proverbs and adages cannot be translated directly into different languages. It is crucial to know the culture and customs of original nation before translation is made. It is also essential to look for the same usage before translation is made. According to observation, it is crucial to know one's own culture and customs before translation is made. By knowing one's own culture and customs exactly, the translation will be precise when translation is made from foreign languages to one's own mother language.

Acknowledgement

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ပညာကျော်၊ (၂၀၀၉)၊ *မြန်မာစကားပုံနှင့်ဆိုရိုးများ၊* ယူနတီစာပေ၊ ရန်ကုန်မြို့။

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A Study of Writing Skills of Intermediate Level Students (French Specialization)

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Abstract

This research is aimed to study how to practise and learn to write a descriptive and informative text for intermediate level French Specialization students. In this paper, the writing skills of 28 intermediate level students are studied. Among them, 14 students wrote descriptive and informative texts about a favourite place after participating in the activities which are formed with 6 steps during 4 sessions of 4 weeks. On the other hand, 14 students wrote the same text without participating in this activity. Most of the texts written by the students consist of more than 300 words by ordering location, little background history/ legend, description, significance, daily life, principal activities and other activities/ invitation, and economy of a favourite place. This paper is presented by using descriptive method.

Keywords: descriptive and informative text, intermediate level French Specialization students, writing skills, favourite place

Introduction

Writing skill is one of the language skills and one of the modules for the First Year, Second Year and Third Year and Fourth Year BA students studying French. In First Year and Second Year they learn how to think logically and write correctly. They are in the habits of making and completing sentences, writing informal letters, essays, a short paragraph, the emails etc. In Third Year BA, it is taught through the texts. In the class, they learn writing skills by the procedures such as warming up, brainstorming, forming 5 to 7 students in a group, discussing between a group on a given topic, writing on it, making a presentation and at last the feedback of the teacher. Today, most of the French students intend to be a French tour guide or to work at the French companies. Therefore, they need to learn the descriptive and informative text to be ready and confident for their future professional life. The informative text informs and makes clear to the reader. The writing skills of a descriptive and informative text about

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a favourite place written by the intermediate level students are observed in this paper.

Objectives

(1) To observe the students' coherent descriptive and informative writing skills about a place.

(2) To get more appropriate methods making the students expend their thinking skills, writing skills, self-study and peer review.

Data and Method

As the activity is formed with 6 steps, it takes 4 sessions of practising during 4 weeks; one session lasts 50 minutes. After 14 students have learnt third week by step1, 2, 3 and 4, they have to write a descriptive and informative text about a favourite place. And then, step 5, the auto-evaluation and the co-evaluation, are indispensable. At last, step 6, the feedback of the teacher is included. Other 14 students who did not participate in this activity wrote about a favourite place or visit. 28 students' descriptive and informative text writing skills about a place or a visit are studied. The research is presented by using descriptive method.

Research Questions

(1) What are the advantages of the method used for this research?

(2) Is the method used for this research effective for the progress of the students' writing skills?

Literature Review

This paper is based on the book "*10 MODULES POUR LA PRODUCTION ÉCRITE*" (10 MODULES FOR WRITIING SKILLS) written by Corinne Mesana-Alais (2001) in which the practical teaching on writing skills is included. The author proposes 10 modules of which each module is organized around six processes to help the learner improve his writing skills. It is also based on the book "*La production écrite*" (Writing Skills) written by Claudette Cornaire and Patricia Mary Raymond (1999) in which the pedagogical approach on writing skills and the results of the researches are included.

The Procedures of Teaching Writing Skills

The procedures are made up of the following six steps: Step 1 : The questionnaire (15 minutes), Step 2 : The documents to observe (35 minutes), Step 3 : Vocabulary and grammar exercises (50 minutes), Step 4 : Writing a descriptive and informative text (50 minutes in class and homework), Step 5 : The auto-evaluation and the co-evaluation between partners, outside the class and Step 6 : The feedback of the teacher (50 minutes).

Step 1: The questionnaire takes 15 minutes in class, period 1. The students have to answer the questionnaire individually. The objectives are to help the students to get the knowledge before practising, to evaluate their knowledge about the visits and the discoveries and to know if the students have experience or interest to write about the places or sociocultural experiences. The photocopies are used as teaching aids.

Step 2: The documents to observe take 15 minutes in class, period 1. The students have to read the documents about Aix-en-Provence and the wall of peace monument in Paris. They are required to do exercises individually. It is intended to understand the information of the documents and to make the students observe the vocabulary, expressions, ideas, presentation of a text and general knowledge on France's social culture.

Step 3: Vocabulary and grammar exercises last 50 minutes in class, period 2. The students need to do exercises to observe stylistics of French language and to integrate progressively.

Step 4: Writing a descriptive and informative text takes 50 minutes in class, period 3 and homework. The objectives are to incite the student to write by ordering information, general knowledge before writing a text. To express ideas more clearly, they have to think of points such as Who….? → What ….? → To whom……..? Disorganised idea → Organised idea, Disorganised points → Organised points , Tenses, Time manners. Space manners, Conjunctions. The student can discuss with a partner but he must finish the work himself.

Step 5: The auto-evaluation and the co-evaluation between partners last one week after period 3. It let the students' self-study and make the students co-evaluate by discussing between partners. After writing a descriptive and informative text about a favourite place, both the auto-evaluation and the

co-evaluation between partners are indispensable. They also need to answer the auto-evaluation and the co-evaluation questionnaire.

Step 6: The feedback of the teacher: 50 minutes in class, period 4 is aimed to help the students improving writing skills, making fewer mistakes and using French more confidently. The teacher writes the mistakes on the whiteboard and the students have to participate to correct the spelling and grammar mistakes from their texts.

The study on the questionnaire

The answers of the questionnaire of Step 1

Firstly, the students have to answer the questionnaire and the answers are:

Table 1.

Have you ever written about ……. in Myanmar?		in French?
1. a region	65%	58 %
2. a town	54 %	62 %
3. a monument	42 %	42 %
4. a festival	92 %	50 %

Before starting the procedures of the research, we know the students' habit of writing on the visit or a place due to the information of Table.1. «Writing is communication. » (Cornaire & Raymond: 1999). According to Deschênes (1988: 19), a text "is an utterance whatever it is, spoken or written, long or short, old or new".

The answers of the auto-evaluation questionnaire

After practising, the students have written the descriptive and informative texts on their favourite places. They wrote five towns, two universities, a zoo, a pagoda, a lake, a park and three tourist sights of Myanmar. The answers of the auto-evaluation questionnaire are as follow:

Table 2.

Q.	When you write your text, you know how to …	Yes	Not yet
1.	write the descriptive and informative text.	100%	0%
2.	write clearly (spaces, paragraphs).	86%	14%
3.	order in the description.	64%	36%
4.	use various expressions and vocabulary.	36%	64%
5.	write by using the most suitable conjunctions and adverbs.	71%	29%
6.	use correctly punctuation/ check the spelling.	64%	36%
7.	make less than 5 agreements errors and construction.	71%	29%
8.	write correctly tenses.	57%	43%
9.	use exactly the time and space manners/ avoid repetition.	36%	64%
10.	write compound , complex sentences and exact word.	21%	79%

The answers of the co-evaluation questionnaire

After 14 students have corrected the text of their partner, they are obliged to answer the co-evaluation questionnaire. These answers are as follow:

Table 3.

Q.	When your partner write, he/ she knows how to	Yes	Not yet
1.	write the descriptive and informative text.	79%	21%
2.	write clearly (spaces, paragraphs).	64%	36%
3.	order in the description.	71%	29%
4.	use various expressions and vocabulary.	50%	50%
5.	write by using the most suitable conjunctions and adverbs.	64%	36%
6.	use correctly punctuation/ check the spelling.	79%	21%

Q.	When your partner write, he/ she knows how to	Yes	Not yet
7.	make less than 5 agreements errors and construction.	36%	64%
8.	write correctly tenses.	64%	36%
9.	use exactly the time and space manners. / avoid repetition.	43%	57%
10.	write compound , complex sentences and exact word.	36%	64%

The comparative study on the texts written by the students who participated and those who did not participate in the activity

The comparative study on the texts between two groups of students

Table 4.

		The participants		The non-participants	
		know well	know very well	know well	know very well
1.	Write a descriptive and informative text.	21%	79%	36%	64%
2.	Write clearly (spaces, paragraphs).	50%	50%	7%	93%
3.	Order in the description.	14%	86%	7%	93%
4.	Expressions and vocabulary.	57%	43%	64%	36%
5.	Write by using the most suitable conjunctions and adverbs.	0%	100%	43%	57%
6.	Use correctly punctuation / check spelling	79%	21%	93%	7%
7.	Check agreements, sentence construction (verbs/ prepositions).	36%	64%	64%	36%
8.	Use correctly tenses.	14%	86%	71%	29%
9.	Use exactly the words to	21%	79%	86%	14%

		The participants		The non-participants	
		know well	know very well	know well	know very well
	locate in time and place. Avoid repetition.				
10.	Write compound, complex sentences and exact word.	71%	29%	100%	0%
	Communicative and cultural objectives	29%	71%	17%	83%
	Vocabulary/ Punctuation	45%	55%	67%	33%
	Morphosyntax	24%	76%	74%	26%
	Write complex sentences	71%	29%	100%	0 %

The comparative study on using the words of time between two groups of students

      In descriptive and informative texts written by students, the words used to locate in time are as follows:

Table 5.

The students who participated in this activity
1.aujourd'hui (today), 2. autrefois (previously, formerly), 3. après (after), 4. avant (before), 5. à cette époque-là / à ce moment-là (at that moment), 6. à l'époque de (at the time of), 7. à la fin   (at the end), 8. bientôt (soon, shortly), 9. cette année-là (at that year), 10. dans (within), 11. de nos jours (nowadays), 12. dès que (as soon as), 13. en (for), 14. ensuite (consequently, thus, next, then), 15. environ (about), 16. et puis (and then, next), 17. jadis (once, long ago), 18. jusqu'à (till, until), 19. la Deuxième Guerre Mondiale (the Second World War), 20. longtemps (for a long time), 21. maintenant (now, at present), 22. pendant (during, for), 23. plus de ... siècles (more than ... centuries), 24. premièrement, deuxièmement, troisièmement, quatrièmement, …… (firstly, secondly, thirdly, ……..), 25. puis (then), 26. toujours (always, forever), 27. tous les ans (every year), 28. tout le temps (always, forever), 29. dater (to date)

The students who did not participate in this activity
1. l'an dernier (last year), 2. l'année dernière (last year), 3. à partir d'aujourd'hui (from today), 4. après (after), 5. aujourd'hui (today), 6. avant (before), 7. de nos jours (nowadays), 8. jusqu'à (till, until),   9. maintenant (now, at present), 10. pendant (during, for), 11. toujours (always, forever), 12. tous les ans (every year), 13. premièrement (firstly)

The comparative study on using words of location between two groups of students

Table 6.

The students who participated in this activity
1.abriter (to shelter), 2. avoir lieu (to take place), 3. se disperser (to disperse, to overspread), 4. dominer (to dominate, to tower), 5. s'étendre (to lie down, to expand, to spread), 6. être à …… kilomètres de (to be ….. kilometres from), 7. être situé (to be situated, located), 8. exister (to exist), 9. orienter (to orient), 10. se situer (to locate, to place),   11. se trouver (to be), 12. à (to, at), 13. à ….. kilomètres de (to …… kilometers from), 14. à l'extérieur (outside, outdoors), 15. à l'intérieur (inside, indoors), 16. à l'ouest de (at the west of), 17. au centre de (in the center of), 18. au dernier étage (at the last floor), 19. au milieu de (in the middle of), 20. au nord de (in the north of), 21. au sommet de (at the top of), 22. au sud de/ au sud-ouest de (at the south of/ southwest of), 23. à travers (through, across) ,   24. dans (in, inside, abroad, into), 25. de ……….. à (from ……to), 26. devant (in front of, before), 27. en (over, at, in, inside, into, towards, to), 28. entre (between, among), 29. environ (around, approximately), 30. il y a (there is, there are), 31. là (there, over there), 32. parmi (among), 33. partout (everywhere), 34. près de (near, close to, near to), 35. sur (on, upon, onto, over), 36. y (there)
The students who did not participate in this activity
1. à (to, at), 2. à côté de (next to, beside, close by), 3. au bord de (on the edge of), 4. au nord de (in the north of), 5. dans (in, inside, abroad, into), 6. en (over, at, in, inside, into, towards, to), 7. être (to be, to exist), 8. être situé (to be situated, located), 9. il y a (there is , there are), 10. situer (to locate, to place), 11. y (there)

The comparative study on words using for the cohesion

Table 7.

The students who participated in this activity
1.alors (so, then), 2. aussi (as, therefore, also), 3. d'ailleurs (anyway, besides, moreover), 4. à cause de (because of), 5. car (as, because, for, since), 6. c'est pourquoi (hence), 7. comme (as, how, since), 8. donc (therefore), 9. en tout cas (anyway, anyhow), 10. et (and), 11. et aussi (and also), 12. et encore (still, yet, again,), 13. et puis (and then), 14. grâce à (thanks to), 15. lorsque (when), 16. mais (but), 17. malgré (in spite of), 18. même (even), 19. ou (or), 20. parce que (because, since), 21. pour (for), 22. pour cette raison/ c'est pour cette raison (therefore, for this reason), 23. pourtant (however, nevertheless), 24. puisque (since), 25. quand (when), 26. quelle que soit (whatever, which ever), 27. selon (according to, in accordance with), 28. si (if), 29. tout de même (anyway, nevertheless), 30. les pronoms relatifs : qui, que, où. (relative pronouns : who, which, that)
1. alors (so, then), 2. aussi (as, therefore, also), 3. à cause de (because of), 4. bien que (although, even though), 5. c'est-à-dire (that is to say), 6. c'est pour cela (that's why), 7. comme (as, how, since), 8. d''après (according to), 9. donc (therefore), 10. Enfin (at last, finally), 11. ensuite (then, later, next), 12. et (and), 13. et après (and after), 14. et aussi (and also), 15. et puis (and then) , 16. grâce à (thanks to), 17. mais (but), 18. malgré (in spite of), 19. non seulement …… mais aussi (not only………. but also), 20. parce que (because, since), 21. pour (for), 22. puis (then), 23. puisque (since), 24. quand (when), 25. quant à (regarding, as of), 26. si (if), 27. tout d'abord (first of all), 28. les pronoms relatifs : qui, que, où. (relative pronouns : who, which, that)

The comparative study on using facts of the students' texts

Table 8.

The students who participated in this activity
1. Location, 2. A little background history/ legend, 3. Description (population, area, religions, weather, culture), 4. Significance of the place, 5. Daily life, 6. Main activities, 7. Other activities/ invitation to visit the place, 8. Economy

The students who did not participate in this activity
1. Location, 2. A little background history, 3. Description (culture), 4. Significance of the place, 5. Daily life, 6. Main activities

Discussion

According to this study, Table (1) shows the students' habit of writing a place not only in Myanmar but also in French. After practising, the students have written the descriptive and informative texts on their favourite places regarding five towns, two universities, a zoo, a pagoda, a lake, a park and three tourist sights of Myanmar. Table (2) shows that the auto-evaluation helps the students to develop the ability to correct their own mistakes. 100% of students know well how to write the text and 21% of the students do not know yet how to write compound, complex sentences and exact word.

In relation to Table (3), the co-evaluation indicates that the students help and encourage each other by sharing their ideas and opinions. These evaluations intend the students to depend less on being corrected by a teacher. "Mitton (1989) proposes to help students detect and correct their mistakes by having their peer review process done. In brief, this is an exchange and a mutual evaluation on first drafts between classmates."[1]

Table (4) prove the students' writing skills to describe a place. Both of two groups know very well how to write a comprehensible descriptive and informative text about a place. Moreover, the targeted group is better than the other group.   They can correctly use communicative and cultural objectives, vocabulary, punctuation and morphosyntax. They are able to write complex sentences.

Through the results of Table (5), Table (6), Table (7) and Table (8), we know that the students wrote by ordering the facts such as location, little background history or legend, description (population, area, religions, weather, and culture), significance, daily life, principal activities, other activities or invitation and economy of a place. The facts of the targeted groups are more complete than the other ones. Most of the texts consist of more than 300 words.

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[1] Cornaire, & Raymond,1999, 11

Conclusion

Firstly, this study proves that all of the participants and non-participants of the activity of this research are able to write systematically coherent descriptive and informative text about a place. Therefore, the regular activities of writing skills are beneficial to the students and adequate to take place in teaching and learning writing skills.

Secondly, the result of this study proves the advantages of the method used for this research which make the students expend their thinking skills, writing skills, self-study and peer review.

Thirdly, all of six steps are coherent and each step has clear objective and instruction to make students' motivation and progress. Therefore, this writing activity is useful and adequate to come about in language class. On the other hand, the students need to participate regularly in the activities and the teacher's feedback is necessary and important. The strategic correction is suitable for the students because they have to participate in correcting their mistakes. We are pleased that this paper is beneficial not only to the French specialization students but also to those who are learning French.

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A Study of the Evolution of Teaching Techniques for French as a Foreign Language according to the Periods

Khin Theingi Tun[*]

Abstract

This paper is "**A study of the evolution of teaching techniques for French as a foreign language according to the periods**". The data for this research paper is selected from some of the French teaching books which were published from 1960 to 2015. They are presented using "Descriptive Analytic Method". The purposes are to be aware of the differences and changes in teaching methods; to choose and use the better teaching methods; and to use new teaching methods to have the Communicative approach.

Keywords: Evolution, Teaching method, Communicative approach

Introduction

The language plays a crucial role in communicating, sharing culture and civilization, in diplomacy, in economics and trading business. Therefore, the language teaching manuals have been used for effective teaching to be in accordance with time. It is interesting to study a lot of different teaching methods changed from 1960 to 2015. At this moment when the communicative approach has become a trend, it would be more effective in communication only if there is an awareness of the social culture and arts of communication and civilization of the target language. In this way, the language teaching methods have survived aesthetically along with the language in line with the changing times.

Material and Methods

The teaching methods have been excerpted from French teaching textbooks and Internet websites, and Descriptive and analytical methods which have been used in different times are used for analysis and presentation.

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Research Questions

The following research questions are identified in the research paper.

1. Why the teaching methods have changed?
2. How are they changed?
3. Are they efficient in teaching languages?

Findings & Discussion

Studying the book titled "**VOIX ET IMAGES DE FRANCE**" which was published in 1966 as the very first "Audiovisual method", the findings are as below:

Manuel	Materials	Publishing Year	Publisher
VOLX ET IMAGES DE FRANCE	Textbook Color Picture Book Fixed film [a situation illustrated]	1966	Didier

Textbook	32 Lessons
	Dialogues illustrating the images contained in manual.

In this teaching method, a scenario of a movie scene is linked with a dialogue, and learners are instructed to listen and watch, and repeat after the dialogues for practicing the speaking skills. After that, a method of direct application is used by learners studying the pictures from a picture book, the structure of dialogues used in the textbooks are taken as an example to create and present the situation as how they feel.

In this teaching method, the weakness is the limited teaching of the vocabulary in terms of situation, while the strengths is the emphasis on life situation without giving much effort on the correct grammar forms. However, the verb conjugations were practiced by letting the students do many exercises. Therefore, the learners became aware of French conjugation which are very different from English verbs.

In 1960s, there was an updated teaching method which prioritized the student approach at that time although it had to teach showing the scenes one by one with a movie projector due to the low technology. Despite the weakness, it can be analyzed as a successful approach.

The following are the finding from the study of the "**DE VIVE VOIX**" published in 1972 from the Didier Publishing Company as "Audiovisual method":

Manuel	Materials	Publishing Year	Publisher
DE VIVE VOIX	Student's book Color Picture Book without text. 4 cassettes (Recorders) Color Film	1972	Didier

Student's book	21 Lessons Dialogues with 43 films fixes with color with color Glossary Grammar Dictation

In this teaching approach, based on the grammar, the communicative approach is used. Although the dialogues are not authentic, using different themes such as "Inform, Advise and Encourage" is an advantage. Although it is not active in practicing the dialogues from the movies by repeating and memorizing the used language, it makes an interesting and useful method with the use of the color dispositive films.

Since the film and projectors are used to show the scene one by one, the classroom needs to be a dark room. Therefore, it can be said to have some difficulties in teaching. However, comparing with the 1960s, the teaching methods were more updated in the 1970s.

The following are the findings from the study on the teaching methods of the book, "**VOIE EXPRESS**" [A READY-TO-USE FRENCH COURSE] published in 1987.

Manuel	Materials	Publishing Year	Publisher
VOIE EXPRESS [A READY-TO- USE FRENCH COURSE	Book 4 cassettes (six hours with dialogues and exercises)	1987	CLE INTERNATIONAL

Book	4 Units, 20 Lessons Dialogues Vocabulary List How to say it Exercises Games Articles about France 1500 words glossary

This teaching method is more effective as it starts with dialogue contacts, which include French in everyday situations. By using the cassettes for repeating and practicing pronunciation and intonation, and the memorization method, it would be more useful for speaking skills. It is more convenient for learners as key vocabulary from the dialogues and expressions are mentioned as vocabulary items in Words and How To Say It, etc.

To be able to speak fluently, the oral practice is done with a cassette, the concentration on spoken language can be achieved. At the end of every unit, there are exercises as written practice for improving writing skills. It is assumed to have a lot of benefits from using a selection of famous French songs and games in this teaching method.

Moreover, after each unit, there are "Test Yourself" for self-evaluation and addresses of hotels, restaurants, and museums and "Travelling tips for when you first arrive in French, and 1500 words Glossary.

To be able to find out the teaching methods used around 1990, the book "**Le Nouveau Sans Frontières**" is studied as follows:

Manuel	Materials	Publishing Year	Publisher
LE NOUVEAU SANS FRONTIÈRES	Book 4 cassettes (4 hours with dialogues and exercises)	1992	CLE INTERNATIONAL

Book	4 units, 20 Lessons Vocabulary Grammar Phonetic Communication Civilization Outcome of Unit

In this teaching method, the vocabulary and grammar are prioritized for learning and conversations are accompanied by pictures along with the cassette tape for listening skills. To reinforce writing and speaking skills, there are exercises and activities. For correct pronunciation, phonetics are taught and photographs, documents are used for communicative approach and teaching civilization. To be able to find out the learners' outcomes, Revision Exercises and Tests are used for assessment, and at the end of the Textbook, Conjugation Tables and Vocabulary Index are included for effective teaching.

To analyze the teaching methods used between 1960 and 1990, the language approach had been using mainly by "Repeating, Memorization or

Learning by Heart and Practicing. Nevertheless, it can be concluded that there are a different number of methods used for communicative approach.

The following findings are from the study on "**LATITUDES**" published in 2008:

Manuel	Materials	Publishing Year	Publisher
LATITUDES	Book 2 CD DVD - ROM	2008	Didier

Book	4 modules, 12 units Communication objectives Final task Activities of speaking skill Activities of writing skill Linguistic knowledge (saviors-linguistiques) VOICE (Phoneme) Sociocultural Civilization Evaluation Outcome of unit Preparation Test for Diploma in French Language Studies Grammar Conjugation Phonetic Glossary

In this teaching method, exercises are included for all Listening, Reading, Writing, Speaking skills in every unit, and exercises on communications done in Group Work, Pair Work activities are effectively used for speaking skills. To improve writing skills, the final test and socio-

culture sections are included. Then the phonetic sounds are used in CD for exercising intonation, rhythm, and sounds for better listening and speaking skills. Civilization and French culture are also integrated in Reading Comprehension, and then writing exercises as culture exchange for linking language learning with culture. At the end of the module, the assessment with Auto-evaluation, Preparation test for Diploma in French Language Studies are used for measuring learners' improvement effectively. At the end of the textbook, there is a Glossary section, the approach can be analyzed to be a significantly good one with different systematic and easy ways.

To study the teaching methods from the book, "**Le Nouveau Taxi**" published in 2009 by the Hachette, the findings are as follows:

Manuel	Materials	Publishing Year	Publisher
Le Nouveau Taxi	Book DVD–Rom CD	2009	Hachette

Book	9 units, 36 lessons
	Dialogues
	Grammar
	Communicative objective
	Phonetic
	Vocabulary
	How to say
	Evaluation
	Sociocultural
	Self-correcting exercises
	How to know
	Games

In this teaching method published in 2009, every lesson has Grammar and How to Say for learners to study first. Then the dialogues are to be listened with DVD-Rom for easy understanding. For the correct

pronunciation and listening skills, there is Phonetic teaching with listing exercises for effective learning. There are also sociocultural and communicative objectives which are important in language learning process, so as to gain self-confidence and speak correctly. In addition, for effective teaching, it can be analysed that there are games, exercises, evaluation and self-correcting used for self-assessment, and evaluating the improvement in language skills.

The following findings are from the study on "Totem" published in 2014:

Manuel	Materials	Publishing Year	Publisher
Totem	Book CD DVD – Rom	2014	HACHETTE

Book	4 lessons, 24 dossiers Collective action Vocabulary Grammar Phonetics How to say
DVD	Authentique videos Interactive dialogues

In every "unit" of this teaching method, "How to say", vocabulary, Grammar and Phonetic sections are included as well as exercises for the collective action in a systematic way. At the end of every lesson, there is French culture and civilization for learning the target language and the linkage to its culture to be more effective. The Phonetic helps students get the right pronunciation and convenient for interactive communication.

It can be analysed to be a significant one since Authentic videos are used, and learners can learn the dialogues as well as gestures of the speakers which would help them to find out "dos and don'ts" besides the vocabulary

usage. After every two lessons, there is a Preparation Test for Diploma in French Language for learners to gain the experiences on exams as well.

The following is found from the study of "À Plus" used as a teaching course book published in 2015.

Manuel	Materials	Publishing Year	Publisher
À Plus	Book DVD-Rom CD	2015	Maison of Edition

Book	6 units , 18 Lessons
	Vocabulary
	Grammar
	Phonetic
	Test
	Communication
	Games
	Activities

In this teaching method, it is motivational as it is student-centered and Communication, videos, Games and activities are included. The current and interesting real-life situations are reflected so that the teaching and learning process becomes more active and more intriguing.

The use of Vocabulary, Grammar, Phonetic tools, activities and games also help the language skills improved. Moreover, since Media documents such as Tests, Audio, and Video files are provided, the daily usage and French social culture are learned and applied for improvement of language competencies.

Conclusion

Around 1966-1970, the "Audiovisual method" was used. In "Voix et Images de France" published in 1966, the speaking skills were emphasized and changed to the student approach. In "De Vive Viox", the advanced

teaching and learning aids of that time, such as cassettes, color films and projectors were applied to transform into Repeat and Memorize method.

In 1990s, the language skills became more essential as there was more communication from one place to another, the teaching methods such as "How to say it, Games, A selection of famous French Songs, Phonetic, civilization, Article about France" were used "step-by-step" for effective teaching and learning process.

From 2005 to 2010, due to the advanced technology, the expansion of world-wide trades and business, the Communication approach became a trend, and teaching methods which would improve students' Socio-culture and Communicative objectives were used in parallel.

Although there is a slight difference in materials between "Totem" and "À plus" published between 2010 and 2015, the emphasis on the Communication approach was started. As teaching aids, videos and games which would allow students to have exposure in different aspects of listening, seeing, gestures all at the same time, and to get more active and gain more confidence.

To conclude, the teaching methods of French language has changed over the time due to the facts such as the needs of competent language user for trade and business, and advance in technology. More effective teaching aids have been used for adaptation of Communicative Approach, which would help the process more active and dynamic, resulted to be beneficial for the language teaching.

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The Study from the Cultural Point of View of Manual "À Plus 1" Taught at the 1st Year and 2nd Year Diploma Classes

Khin Phyu Phyu Linn[*]

Abstract

This research paper presents the analysis about the new manual " À Plus 1" taught for the 1st year and 2nd year diploma students. As a new manual published in 2018, it is an active manual for French as a Foreign Language method. As this manual is dedicated to 12 to 16 years old foreign learners, not only the language but also the cultural messages are richly described in it. The analytic and descriptive methods are used as the research is conducted by observation and teaching to the students. This paper explains why these cultural points are important for the learners and teachers of French as a Foreign Language. This research fulfills the gap of the Myanmar students who have the difficulties to catch the French culture and custom. Moreover, they will obtain the general knowledge about the French society and language at the same time.

Keywords: manual, culture, French as a Foreign Language.

Introduction

"À Plus 1" is the manual for beginner level students. In this manual, there are 6 units each with 3 lessons and a large number of language tools. The best reason of this book is the awareness of the universe of French-speaking teenagers in Mag.com pages with original cultural themes accompanied by its pedagogical exploitation. A lot of images and cartoons make easy the heavy French grammatical rules and the stress of the learners. Moreover, the exercise book and the audio CD give the chance for self-study to the learners.

Problematic

In 2018-2019 academic year, "À Plus 1" manual is chosen for the 1st year and 2nd year Diploma students. As a teacher, it is need to observe the advantages and disadvantages of a new manual to produce the effective teaching for the students. The language students need to know well the

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foreign language they learn and the society of the people who speak that language at the same time. In Myanmar, a problem is learning by heart even though the new subject is a foreign language. Instead of doing it, we still need to adapt the foreign language we learned in our daily life. So, these problems motivated me to realize this subject.

Objectives

I would like learners to know not only the language but also French culture as the first step, and to understand the customs of the French as the second step. The goal of observing and teaching of a language teacher only succeeds when the learners reach to the applied level.

Although there are many sectors in the manual " À Plus 1", I mainly want to emphasize the cultural point of view of the manual to the beginner level students for their ease through this manual and their improvement in learning French as a Foreign Language.

Methodology

The research is based on the manual "À Plus 1" by Lauréda Kharbache, Ana Carrión, and Ludovic Gaucher. The methodologies used are descriptive methodology and analytic methodology. The information needed for this memory is collected by many means: manual, exercise book, CDs and Internet websites. The approach used in this memory is qualitative approach.

Research questions

1. Why does "À Plus 1" become the manual for the 1st year and 2nd year diploma students?

2. What are the strong points of this manual?

3. Does the cultural information make easy to under the French people and society?

4. Is it practical to learn French through the manual that emphasizes more in cultural and communicative point of view than the grammatical or theoretical rules?

Theoretical frame

The main point of this research is to study the French culture through the manual. In this part, the definitions of the essential terms will be explained.

Definitions of important search terms :

Culture is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

[Wikipedia]

Culture

All activities subject to socially and historically differentiated norms, and models of behavior that can be transmitted through education, specific to a given social group.

[HACHETTE ENCYCLOPÉDIQUE]

The French are proud of their culture and their cultural heritage; and rightly so. Since the foundations of modern-day Europe were laid down in the times of Charlemagne - king of the Franks and Holy Roman Emperor who died in 814 - France has been a major player, and at times the major player, on the European stage.

[French art and culture]

French culture takes ageing very seriously. There's much less ageism than in Anglo-Saxon countries.

[Kristin Scott Thomas]

I. Analysis of the manual "À Plus 1"

The manual is composed of 6 units and there are objectives of communication, vocabulary, grammar, phonetic, culture, test and games in each unit. Among the components of the manual, only cultural component is analyzed in this paper. According to the following definition :

"**Culture** is the social behavior and norms found in human societies", different kinds of French cultures are described in the manual "À

Plus 1". If they are divided by the similar groups, there are mainly six types. They are:

      1. Daily life in France

      2. College or university life

      3. The festivals of France

      4. French literature

      5. French gastronomies

      6. Tourist attractions

I. 1. Daily life in France

In the manual, the communicative objective is inserted. Therefore, the salutations and conversations in our daily life are described at the beginning of chapter 1. In France, the manners of greeting when we meet or we say goodbye are different according to the person we meet.

For the greeting

(Formal)

Antoine   :   Bonjour **madame** Dupuis. Comment **allez-vous**?

M.Dupuis   :   Très bien, **monsieur** Antoine. Et **vous**?

For the greeting

(Informal / between friends or the young people)

Anne :   **Salut** Samia! **Ça va**?

Samia :   **Ça va**, et **toi**?

To say goodbye

(Formal / Informal)

Antoine   :   **Au revoir** Léo!

Léo   :   **À bientôt!**

In chapter 2, the leisure of the teenagers and their activities are mentioned with illustrations. By these lessons, Myanmar students compare the teenagers' activities in France and in Myanmar. Through the lessons, the main activities of the teenagers in France are: music, sport, painting,

electronic games, night out with friends, etc. The other some daily life activities in France are also describe in chapter 5.

I. 2. College or university life

As the manual aims for the foreign students, the college or university life in France is promoted through the lessons, especially in "**Unité 2: Au college**" (Unit 2: At the college). In this lesson, the subjects taught at the college, the campus activities, the time table of a student, and the comments of the students are explained in easy French. As a student who learn this manual can know that there are many international students wuyho study in French and they can get the general information about the campus life in French.

I. 3. The festivals in France

About the festivals in France are explained as the form of a year calendar in the page 60 of "**Unité 4: Les fêtes en France**" (Unit 4: The festivals in France). In this calendar, the learners can observe about twelve famous festivals of French. They are:

L'Épiphanie (Epiphany)	_ 6th January
La Chandeleur (Candlemas)	_ 2nd February
Le Carnaval (The Carnival)	_ February - March
Le poisson d'avril (April fools)	_ 1st April
La Fête des voisins (The neighbours' festival)	_ 30th May
La Fête de la musique (The music festival)	_ 21st June
La Fête nationale (The National Day)	_ 14th July
Le Festival International de théâtre de rue (International street theatre festival)	_ 18-22 August
La Fête de la gastronomie (Gastronomy festival)	_ end of September
Halloween (Halloween)	_ 31st October
La Toussaint (Saints' Day)	_ 1st November
Noël (Christmas)	_ 25th December

French literature

As French possesses the well-known glory in literature, the French people are proud of it. As the manual is written in basic level French language, only the basic but popular French comics are introduced instead of the legendary literature to get the attention of the basic level learners. In the pages 28 and 29 of the manual, the names of the comic books are shown in pictures with their information (**La Bande dessinée francophone**).

French gastronomies

Since many years, French gastronomies are worldwide famous. Therefore, the information about their gastronomy is essential for the French. In the manual "À Plus 1", the meals based on the potatoes are describes. The learners can learn about in the page 68 and 69 under the title of "**La Pomme de Terre**". In the lessons, French dishes based on potatoes are:

La raclette   (Raclette)
Les frites   (French fries)
La purée   (Puree)
Le hachis parmentier (Shepherd's pie)

Tourist attractions

Tourism is one of the biggest industries of France, tourist attractions are described in almost every manuals of French as a Foreign Language. In "À Plus 1" also includes the tourist attractions of France, precisely at the pages 90 and 91 of unit 6: "**Unité 6: Le voyage en France".** The famous cities and places in France are described not only in text but also in pictures. For example; Notre-Dame, Saint-Malo, Strasbourg, Tour de France, etc.

Discussions

"À Plus 1" is chosen as the manual for the 1st year and 2nd year diploma students because it is simple, practical and current for the learners of French. Although there are not too much grammatical or theoretical rules, it is easy to learn and effective for the Myanmar students (basic level students). For the grammatical rules, the teachers can add extra activities

suitable with each lesson. Moreover, the various pictures in the lessons can motivate the interest of the learners.

Conclusion and new perspective

After analyzing the manual, the learners gain the general knowledge about daily life in France, college or university life, the festivals of France, French literature, French gastronomies and tourist attractions of France. If Myanmar students know well French culture, they can compare it with Myanmar culture. As the future plan, the learners could apply the language and knowledge gained from the manual "À Plus 1" in their professional life.

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ခင်အေး၊ ဒေါက်တာ နှင့် အောင်မြင့်ဦး၊ ဒေါက်တာ။ (၂၀၁၅)။ သုတေသနအခြေခံ သုတေသန ပုံစံ။ ရန်ကုန်။ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာဌာန

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The Study of Derivation by Adding Suffixes in the German and Myanmar Languages

Htet Ei Ei Maw*

Abstract

There are various ways to create new words. They include derivation by means of affixation, derivation by means of reduplication, conversion, clipping, blends, and acronyms. Among them Derivation by means of affixation can be found in German language. Derivation by means of affixation is the process of changing the form, class and meaning of a word by adding a prefix, an infix or a suffix to a root. The present study is a comparative research which defines similarities and differences of Suffixes between German and Myanmar. This study indicates the process of changing the form, class and meaning of a word by adding suffixes to a root in German and Myanmar. The purpose of this study is to support the Myanmar students on learning German vocabulary.

Keywords: language, word formation, derivation, affixation, suffixes

Introduction

Learning languages can open doors to a completely new ways of life. As the world becomes globalized, there is much more communication between the countries. Learning foreign languages plays an important part in this Knowledge Age. Language is the method of human communication. Different systems of communication constitute different languages. In accordance with the American linguists Bernard Bloch and George L. Trager, "A language is a system of arbitrary vocal symbols by means of which a social group cooperates."

Languages change for many reasons. Vocabulary, sentence structure and pronunciations can change over time. Learning vocabulary is very important and needed for communication with each other. Learning the process of word formation can help to know the practical way of learning vocabulary. There are various types of word formation. They include derivation by means of affixation, derivation by means of reduplication, conversion, clipping, blends, and acronyms. The present study focuses on

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the area of suffixes. More importantly, the present study aims to focus on supporting the learning vocabulary.

Aims and objectives

The aim of the present research is to recognize the derivational patterns in German language and to help Myanmar students in learning German better. It also intends to support the students' learning in order to find a practical and effective way to expand the vocabulary.

Data and Method

The research is based on the comparative study. This design is used to indicate similarities and differences of Suffixation between German and Myanmar. Firstly, the words in both languages were collected that were added by suffixes with other words. Then, the similarities and differences among them were found out. Last, conclusion of this study was got. The references are presented at the last page of this paper.

Research Questions

How many suffixes are found out in German and Myanmar which differ from another suffixes while adding to a root?

What are similarities and differences of Suffixes between German and Myanmar?

How can be added suffixes to a root in German and Myanmar?

Literature Review

Definitions of Word Formation

According to Collins dictionary, word formation is the formation of words, for examples by adding prefixes or suffixes to roots. Word formation process is the process by which new words are created or invented. Word formation is the important way of enriching the vocabulary of the language. There are several methods that are used to create new words. They are derivation, conversion, clipping, blends, and acronyms.

Definitions of Derivation

Derivation is the process of altering the original stems of words to form new words or new categories of words. Derivation is the process or result of forming a word by adding an affix to a root. A derivational affix may change the form and meaning of the root morpheme. It may or may not change the class of the root.[1] There are two types of derivation. They include derivation by means of affixation and derivation by means of reduplication.

Definitions of Affixation

Affixation is a morphological process whereby a bound morpheme, an affix, is attached to a morphological base. … Affixes mark derivational and inflectional changes, and affixation is the most common strategy that human languages employ for derivation of new words and word forms.[2] Affixation is the process of an affix to a word to create either a different form of that word or new word with a different meaning.

Relevant Research

There are previous studies related to this research. One of them was conducted by Maharramova Malahat Abdurrahman Gizi (2018) under the title "Word Formation in German Linguistics: Theoretical and Methodological Analysis". The finding indicated the ways and peculiarities of word formation in modern German Language. Another research was conducted by Shavkat Sharopov (2019) under the title "A Comparative Study of the Role of Suffixes in the English and Uzbek Languages".

Different from the previous researches mentions before, this study is aimed to find out similarities and differences of Suffixes between German and Myanmar languages.

Suffixes in German and Myanmar

There are many kinds of suffixes in German language. Unlike in German language, in Myanmar can be found a few suffixes. Among them the following Suffixes are presented in this paper, because these suffixes

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[1]Department of Linguistics, Mandalay University of Foreign Languages. (2016-2017). *A course in Linguistics & Phonetics for postgraduate Students*: Department of Linguistics, Mandalay University of Foreign Languages. Pg 20

[2]https://www.oxfordbibiliographies.com

indicate the process of changing the form, class and meaning of a word by adding suffixes to a root in German and Myanmar.

	German	Myanmar
Suffixes	–e, –ung, –er, –keit, –heit, –sam, – würdig, –fähig, –lich, –los, –leer, – arm, –frei, –haft, –mäβig, –weise, – wert	jcif;? rI? a&;? csuf? zG,f? p&m? pGm? aom? onfh? rnfh

<div align="center">

Derivation by adding Suffixes in German

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Derivation from Verb to Noun in German

The suffix "-e" can be added to verb stem to create nouns with the same meaning. Part of speech changes by adding the suffix "-e". The stressed a, o or u in stems of German origin is usually umlauted. Examples are described below. The suffix "-e" sometimes combined with the stem of some irregular verbs on past tense.

For example

Verb	Verb Stem	Suffix	Noun	Meaning
lieben	lieb	–e	die Liebe	love
waschen	wasch	–e	die Wäsche	laundry
sprachen (Past Tense)	sprach	–e	die Sprache	language

The suffix "-ung" can be added to verb stem to create nouns with the same meaning. Part of speech changes by adding the suffix "-ung". When the verb stem ends "el" (unstressed), the "e" of the verb stem can be deleted.

For example

Verb	Verb Stem	Suffix	Noun	Meaning
aufregen	aufreg	–ung	die Aufregung	excitement
sammeln	sammel	–ung	die Sammlung	collection

The suffix "-er" can be added to verb stem to create nouns with the same meaning. Part of speech changes by adding the suffix "-er". The stressed a, o or u in stems of German origin is usually umlauted.

For example

Verb	Verb Stem	Suffix	Noun	Meaning
schneiden	schneid	–er	der Schneider	tailor, cutter
tragen	trag	–er	der Träger	carrier

Derivation from Adjective to Noun in German

The suffix "-e" can be added to adjective and the stressed a, o or u is umlauted to create nouns with the same meaning. Part of speech changes by adding the suffix "-e".

For example

Adjective	Suffix	Noun	Meaning
lang	–e	die Länge	length
stark	–e	die Stärke	strength

The suffixes "-keit" and "-heit" can be added to adjective to create nouns with the same meaning. Part of speech changes by adding these suffixes.

For example

Adjective	Suffix	Noun	Meaning
langsam	–keit	die Langsamkeit	slowness
richtig	–keit	die Richtigkeit	correctness
frei	–heit	die Freiheit	freedom
gleich	–heit	die Gleichheit	equality

Derivation from Verb to Adjective in German

   The suffix "-sam" can be added to verb stem to create adjectives and to be changed part of speech changes.

For example

Verb	Verb Stem	Suffix	Adjective	Meaning
biegen	bieg	–sam	biegsam	flexible
raten	rat	–sam	ratsam	advisable

   The suffixes "-würdig", "-fähig" and "-lich" can be added to verb stem to create adjectives and to be changed part of speech changes. The stressed a, o or u in stems of German origin is not umlauted.

For example

Verb	Verb Stem	Suffix	Adjective	Meaning
fragen	frag	–würdig	fragwürdig	questionable
schwimmen	schwimm	–fähig	schwimmfähig	swimmable
pflegen	pfleg	–lich	pfleglich	careful

   The suffix "-los" can be added to verb stem to create adjectives and to be changed part of speech changes. The stressed a, o or u in stems of German origin is not umlauted. The suffix "-los" sometimes combined with the stem of some irregular verbs on past tense.

For example

Verb	Verb Stem	Suffix	Adjective	Meaning
enden	end	–los	endlos	never ending
sprachen (Past Tense)	sprach	–los	sprachlos	speechless

   The suffixes "-wert" can be added to verb infinitive and infix "-s" to create adjectives and to be changed part of speech.

For example

Verb	Verb Infinitive + s	Suffix	Adjective	Meaning
hören	hörens	–wert	hörenswert	worth listen to
lesen	lesens	–wert	lesenswert	worth reading

Derivation from Noun to Adjective in German

The suffixes "-los", "-leer", "-arm", "-frei" and "-lich" can be added to noun to create adjectives and to be changed part of speech.

For example

Noun	Suffix	Adjective	Meaning
die Arbeit	–los	arbeitlos	unemployed
die Luft	–leer	luftleer	void of air, vacuum
die Kalorien	–arm	kalorienarm	low in calories
das Eis	–frei	eisfrei	clear of ice
das Recht	–lich	rechtlich	fair

The suffixes "-haft" and "-mäβig" can be added to noun on singular or plural form to create adjectives and to be changed part of speech.

For example

Noun	Suffix	Adjective	Meaning
das Kind (singular)	–haft	kindhaft	childlike
die Riesen (plural)	–haft	riesenhaft	gigantic
das Recht (singular)	–mäβig	rechtmäβig	rightful/legel
die Mengen (plural)	–mäβig	mengenmäβig	quantitative

Derivation from Noun to Adverb in German

The suffixes "-weise" can be added to noun to create adverbs and to be changed part of speech.

For example

Noun	Suffix	Adverb	Meaning
das Paar	–weise	paarweise	in pairs, in couples
der Teil	–weise	teilweise	Partly, in part

Derivation by adding Suffixes in Myanmar

Derivation from Verb to Noun in Myanmar

The suffixes "ခြင်း", "မှု", "ရေး", "ချက်", "ဖွယ်" and "စရာ", can be added to verb stem to create nouns with the same meaning. Part of speech changes by adding these suffixes.

For example

Verb	Verb Stem	Suffix	Noun	Meaning
ရက်ရောသည်	ရက်ရော	ခြင်း	ရက်ရောခြင်း	generosity
ကူညီသည်	ကူညီ	မှု	ကူညီမှု	help
ကျန်းမာသည်	ကျန်းမာ	ရေး	ကျန်းမာရေး	health
ရည်ရွယ်သည်	ရည်ရွယ်	ချက်	ရည်ရွယ်ချက်	intention
စားသည်	စား	ဖွယ်	စားဖွယ်	something to eat
ရှက်သည်	ရှက်	စရာ	ရှက်စရာ	something shameful

Derivation from Adjective to Noun in Myanmar

The suffixes "ခြင်း", "မှု", "ရေး", "ချက်" and "စရာ", can be added to adjectives to create nouns with the same meaning. Part of speech changes by adding these suffixes.

For example

Adjective	Suffix	Noun	Meaning
ရိုးသား	ခြင်း	ရိုးသားခြင်း	honesty
ကောင်း	မှု	ကောင်းမှု	good deed
ငြိမ်ချမ်း	ရေး	ငြိမ်ချမ်းရေး	peace
အားနည်း	ချက်	အားနည်းချက်	weakness
ပူ	စရာ	ပူစရာ	worry

Derivation from Verb to Adjective in Myanmar

       The suffixes "**သော**", "**သည့်**" and "**မည့်**", can be added to verb stem to create adjectives with the same meaning. Part of speech changes by adding these suffixes.

For example

Verb	Verb Stem	Suffix	Noun	Meaning
ဝယ်သည်	ဝယ်	သော	ဝယ်သော	bought
စားသည်	စား	သည့်	စားသည့်	eaten
စားသည်	စား	မည့်	စားမည့်	eaten

Derivation from Verb to Adverb in Myanmar

       The suffix "**စွာ**" can be added to verb stem to create adverbs with the same meaning. Part of speech changes by adding these suffixes.

For example

Verb	Verb Stem	Suffix	Adverb	Meaning
ခင်မင်သည်	ခင်မင်	စွာ	ခင်မင်စွာ	friendlily
လေးစားသည်	လေးစား	စွာ	လေးစားစွာ	respectifully

Derivation from Adjective to Adverb in Myanmar

The suffixes "စွာ" can be added to adjectives to create adverbs with the same meaning. Part of speech changes by adding these suffixes.

For example

Adjective	Suffix	Adverb	Meaning
ကျွမ်းကျင်	စွာ	ကျွမ်းကျင်စွာ	cleverly
လှပ	စွာ	လှပစွာ	beautifully

Findings and Discussion

From the analysis data above, some differences and similarities of suffixation in German and Myanmar languages were presented at the following.

It is noted that by adding the suffixes a form of a word can be changed in German language from verb to noun, from adjective to noun, from verb to adjective, from noun to adjective and from noun to adverb. Differ from this, in Myanmar a form of a word can be changed from verb to noun, from adjective to noun, from verb to adjective, from verb to adverb and from adjective to adverb. In both languages the suffixes can be added to verb stem, noun or adjective to create new words and part of speech changes by adding the suffixes. Unlike in Myanmar language, while adding suffixes the stem of some words in German were changed. The stressed a, o or u in stems of German origin is usually umlauted on derivation from verbs to nouns. The suffixes sometimes combine with the stem of some irregular verbs on past tense.

Many German words can be converted into adjectives by adding suffixes. There are several options of suffixes that contribute to different meanings for adjectives. The suffixes "-wert" and "-würdig" denote that something is worth doing. The suffix "-sam" denotes an inclination toward the quality implied by the stem. The suffixes "-los", "-leer", "-arm" and "-frei" indicate a lack or scarcity. The suffix "-los" means "-less". The suffix "-leer" is cognate with English "empty of". The suffix "-arm" means "low in" and "-frei" means "free of".

But in Myanmar language, there are three suffixes which show the tense while adding to a root. The suffixes "သော" and "သည့်" are appended to show the present tense or past tense. Then, the suffix "မည့်" shows the future tense. Although these suffixes can be found in written Myanmar language, all suffixes in this study can be used both in spoken and written German language.

Conclusion

In summing up, language is the method of human communication. Languages change for many reasons. Vocabulary, sentence structure and pronunciations can change over time. Learning vocabulary is very important and needed for communication with each other. Learning the process of word formation can help to know the practical way of learning vocabulary. There are various types of word formation.

The present study has limitations as it focused on only derivation by adding suffixes and only some suffixes are shown for examples. This paper defines that the words in both languages can be converted into nouns, adjectives, or adverb by adding suffixes to verb stem, adjective, or noun. This paper can help the Myanmar students to be familiar with affixes and recognize forming words. By learning these derivational patterns the students can find a practical and effective way to expand the new vocabulary.

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မြန်မာစာအဖွဲ့။ (၂၀၁၆)။ **မြန်မာသဒ္ဒါ**။ မြန်မာစာနှင့် မြန်မာစကား ပညာရေးဦးစီးဌာန၊ ပညာရေးဝန်ကြီးဌာန။

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A Study on Korean Cultural Education as Teaching Korean Language by Researching Fairy Tale 'The Sun and The Moon'

Thandar Linn[*]

Abstract

The purpose of this study is to build a teaching materials based on fairy tales. For the purpose of the study, it is substantiated that the relevance between language and culture by investigating researches of linguistic and cultural anthropology. Through this process, it corroborates that cultural Education is needed for teaching foreign language. And also it is proved that fairy tales is good for materials of cultural educations. The fairy tale 'The Sun and The Moon' is selected as research materials in this study, and qualitative rese arch designed is applied in this research. By researching under the procedures, Teaching materials and syllabus is yielded as the result of the study, and this is based on learner-centered educations. And the characteristic of language is also reflected to the materials that derived from the research. This study and results yielded proffer to promoting Korean language learner's attention and interest. And the level of difficulty of lecture can be easily adjusted so this could cover from beginners to advanced learner. Also, Korean language learners could be exposed to four activities of language – Listening, Reading, Writing, and Speaking – on balance. Eventually, these effects of the study could strengthens Korean language learner's language skills and their interest in studying Korean language.

Introduction

Language is closely associated with culture. F. Saussure, a celebrated scholar of linguistic, argues that the culture of a nation exerts an influence on its language, and the language, on the other hand, is largely responsible for the nation. (F. Saussure., 1959).

This imply that cultural education is needed for teaching language. But a little attention has been given to cultural education in learning language. And also, Korean language as a second or foreign language cannot be exception from this issue. This have queried approaches to a

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study of cultural education in teaching Korean language as a second or foreign language.

E. Tylor defines 'culture' that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habit acquired by man as a member of society (E. Tylor., 1920).

A fairy tales contains these elements of culture defined by a famous scholar in cultural anthropology. Moral, belief, and custom are surfaced in a fairy tales, and Art, knowledge, and law tales can be surmised. Through this reason, a fairy tale is selected as research material for this study.

This study is composed with four chapters. To begin with, Chapter 'Introduction' is for introducing the study. Then, 'Material and Methods' explores the research material and applied methods of research. 'Results and Discussion' yields interpretations, and output from material and methods. Finally, 'Conclusion' manifests synthesis illustrations of the study.

Material and Methods

The research material for a study is a fairy tale 'The Sun and the Moon (해님 달님)'. This fairy tales was introduced in Korean Ministry of Education's official blog website, and this official blog website is for a public relations.

Figure 1. Korean Ministry of Education's official blog website

Four fairy tales was recommended in this website with explanations for merits of fairy tales, 'The Sun and the Moon' was the one of them. And this official blog website introduced three merits of fairy tales. First, Lessons can be easily learned. Second, culture can be felt. And third, a variety of lexicon can be known easily.[1] These explanations are accordance with F. Saussure and E. Tylor.

Previous studies dealt with 'The Sun and the Moon' are also surfaced. In RISS[2], There are detected 89 academic journals dealt with the fairy tale[3]. And H. Park illustrated that 'The Sun and the Moon' is second popular fairy tale of preschool in his survey.

These substantiated that 'The Sun and the Moon' is widely accepted. This is the reason why this fairy tale is selected as research materials.

And qualitative research design were adopted to provide descriptive, interpretive data. Because the purpose of study is for teaching foreign language, Results yielded from material and methods is a form of teaching materials and syllabus.

Results and Discussion

The results of the study suggest a form of the teaching materials and syllabus that make use of the fairy tale of the study. First, Results is illustrated as a form of the table and figure captions, then interpretation is suggested.

Table 1. Syllabus for cultural education of The Sun and The Moon

Title : The Sun and The Moon	Classroom hour : 90min
Class materials : Pictures, Video	Type : Instructor-led

https://if-blog.tistory.com/4096

http://www.riss.kr/index.do. Abbreviation of Research Information Sharing Service. Thesis and journal published in South Korea can be searched in RISS. RISS is administrated by KERIS, and KERIS is a public institution and controlled by Korean Ministry of Education.

Searched by keywords '해님 달님', '해와 달이 된 오누이'

Contents	Time
Target : Intermediated (Myanmarese Korean language Learner)	
Prerequisite : Study 'The Sun and The Moon' beforehand	

Introduction
 	
    Ask a questions with suggesting pictures.
  - Do you know any fairy tales related a tiger?
  - Do you know any fairy tales
     related sun and moon?
  - Could you tell me a fairy tales you know?
	5 mins

Development 1. Watching video	5 mins
2. Ask a couple of simple questions about video	5 mins

3. OX quiz
  - God gave golden rope to brother and sister.
    (O / X)
  - Brother and sister hid into the bush. (O / X)
  - Brother let tiger know the secret. (O / X)
	5 mins

4. Answer the questions
  - Why mother had been leave
    for a neighboring village?
  - In the end, what happened to brother and sister?
  - In the end, what happened to the tiger?
	10 mins

5. Read full story, Study a vocabularies and grammar. 6. Watching video again	25 mins 5 mins
7. Ask an another questions about video 8. Role play (15min)	5 mins 10 mins
9. Play a game that uses idioms, proverb.	10 mins
Closing 10. Summarizing lecture	5 mins

The result yielded from material and methods is based on learner-centered education, and reciprocal action. In syllabus, Learners are main player of every activities in the lecture. By participating actively, they can be interested in class and foreign language easily.

And things Korean language learner participate in consist of stories. Many Korean language learners have a difficult time when they are exposed to regulation of grammar. Mostly, the regulation of grammar is a form of the grammar book and these are far from entertaining elements. This is manifested in the form of law and regulations, it means that this is made up of definitions and statements of enforcement.

Figure 2. Example of manuscripts of 'The Sun and The Moon'

In contrast, Fairy tales is a form of a story-telling and the aggregate of text has an aspects of amusement. So, Korean language learner can be entertained by this aggregate of text. Furthermore, this can be easily combined with images and videos and these multimedia can maximize Korean language learner's interest.

And this process could be a free from the restraint of gap between learner's language skills. Context is amusing learners so beginner also try to participate actively. Even though beginner has in a trouble in point of understanding stories, Images and Videos help the beginners easily understood.

Level of difficulty can be broadly and easily adjusted. This is illustrated to a figure 3.

Beginner is dominant	Intermediate is dominant	The advanced is dominant
• Focus on details of class material (specific vocabuiraries, etc.) • Mainly exploit multimedia (Images, Videos)	• Maintain the balance between the beginners and the advanced. • Approach case by case.	• Take a comprehensive approach • Debate, Discuss • Let learners participate actively (Speaking, Writing)

Figure 3. Illustrations of adjustment by a level of Korean language.

The level of difficulty can be increased by discussing and debating the fairy tale. And also, It can be easily decreased by dealing with specific vocabularies in the fairy tale. For example, Rope can be exposed in this fairy tale. So the level of difficulty can be easily adjusted by suggesting the image of rope and learning vocabulary.

Figure 4. Images of item can be seen in the fairy tale.

This teaching methods and syllabus is also closely related to linguistic and Korean language learning. Reciprocal action is related to the characteristic of linguistic. This action is consisted of action and reaction. The former is related to active, the latter is related to passive.

In point of linguistic, Activities of languages is consisted of four things, and these are Listening, Reading, Writing, and Speaking. Listening and reading is mainly focused on reaction because these are 'respond' from sound and text. On the other hand, Writing and Speaking is mainly focused on action because the main purpose of these activities is expression what human being want.

This characteristic of language can be easily found on regulations of language. Dictionary is renowned for one of the language regulation, and dictionary is classified as passive and active. Myint Myint Maw studied and researched Korean-Myanmar adjective dictionary. In this thesis, main purpose of 'passive' dictionary is helping understanding foreign language, and the other-'active' dictionary- helps learner 'yield' foreign language (Myint Myint Maw., 2017).

Conclusion

In this Study, Relevance between language and culture is firmly substantiated by investigating researches.

It also illustrate that cultural education is needed for teaching Korean language to myanmarese learners as a foreign language. And it is corroborated that 'The Sun and The Moon' can be materials meets a standard of cultural education.

A learner-centered education and Reciprocal action is reflected in teaching material and syllabus as a result of the study. These could let learners interested in language learning. And also, The level of difficulty can be easily adjusted so this could easily cover from beginner to advanced learners.

Learner can be exposed activities of language on balance through the lecture based on this study. This teaching methods and syllabus contain activities of language – Listening, Reading, Writing, and Speaking – so Korean language learners could be exposed to balanced lecture and class material in point of language in linguistic and Korean Language Learning as a second or foreign language.

Acknowledgement

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A Contrastive Study of the Structure of Phrases in Korean and Myanmar

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Abstract

The purpose of this research is to examine how to expand the vocabulary by analyzing the syntactic structure of the two languages in terms of phrases' composition of Korean and Myanmar. In order to carry out a comparative analysis on the composition of Korean and Myanmar phrases, definitions and kinds of phrases of the two languages are described. There are five types of Korean phrases: noun phrase, verb phrase, adjective phrase, modifying phrase, and adverbial phrase. In the Myanmar phrases, there are three types: prepositional phrase, particle linked phrase, conjunction linked phrase. In order to analyze the contrast between Korean and Myanmar phrases, we contrasted the characteristics of the phrases of the two languages and the morphological similarities and differences between the two languages. The characteristics of the phrases of the two languages and their relation to each other were analyzed by comparing the composition of the five phrases in Korean and the composition of the three phrases in Myanmar.

Keywords: phrases, structure, noun phrase, verbal phrase, adjective phrase

Introduction

Today, cooperation between Korea and Myanmar is developing in many areas and the number of students learning Korean is increasing. As the number of Korean learner increases, professional teaching methods are needed to approach Korean language. In order to communicate correctly for Korean learners, vocabulary education is important as well as pronunciation and grammar education. Choi Hyung Yong (1999) said that, 'To understand the origin of words is very important for the structure of Korean words. Therefore, it can be seen that vocabulary plays a very important role in Korean language education.

A comparative study of the structure of Korean and Myanmar is not very active and systematic research will be needed. In this paper, the characteristics of the phrases of Korean and Myanmar are studied and their

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relation to each other were analyzed by comparing the five phrases in Korean and the three phrases in Myanmar.

The purpose of this research is to analyze the similarities and differences between Korean and Myanmar phrases in a systematical method and apply them to Korean language learning. This study will help people who are studying Korean as a foreign language to understand the structures and composition of Korean and Myanmar phrases, and to improve the communication skill of the Korean learners with the vocabulary enhancement.

Materials and Methods

The data is collected from some Korean and Myanmar linguistics books, some are downloaded from the internet and some are from Korean Text books. The descriptive method, analytic method, evaluative methods are used in this paper.

Findings

The Types of Korean Phrases

There are five types of Korean phrases: noun phrase, verbal phrase, adjective phrase, modifying phrase, and adverbial phrase. In generally, the phrases of Korean are made of modifier and noun in noun phrase, adverbs and verbs in verb phrase, adverb and adjective in adjective phrase, adverbs and modifier in modifying phrase, adverb and adverb in adverb phrase.

1. Noun phrase

Noun phrase is a phrase which is combined noun or pronoun or numeral with the modifier in front of the noun or pronoun or numeral. The noun phrase is formed by connecting a preposition or particle behind the noun phrase, and it can be all elements of sentence such as subject, object, predicate, adjective, adverb. For example:

(1) 가르치는 것이 배우는 것이다.

　　(Teaching is learning.)

In the example (1), '가르치는 것(teaching)' is subject. The parts of speech in the subject are nouns, pronouns, and pronouns. Therefore, 'teaching' is

used as a subject, so it can be called a noun phrase. And 'learning' is the complement. The part of speech in complement is a noun or adjective. As '것(thing)' of '배우는 것(learning)' is a noun, 'learning' is also a noun phrase. The use of the noun phrase as an object can be seen from the following example.

(2) 나는 <u>공부하기</u>를 좋아한다.

   (I like studying.)

In example (2), '공부하기(studying)' is used as object. It is a noun phrase because it is used as an object. Analysis of 'studying' shows that it combines '기(being)', so it can be clearly identified as a noun phrase.

2. Verb Phrase

A verb phrase is a phrase in which a verb has an adverb phrase or adverb clause before it to perform a grammatical function equivalent to a verb. The example of the verb phrase of Korean is as following.

(3) 나무가 <u>쑥쑥 자란다</u>.

   (The trees grow quickly.)

In example (3), the verb '자라다(grow)' is combined with adverb '쑥쑥 (quickly)'. So, '쑥쑥 자란다(grow quickly)' can be called verb phrase.

3. Adjective phrase

An adjective is a phrase in which an adjective performs an adjective function by having an adverb, adverb phrase, or adverb clause in front of it. The adjective phrase forms together with the auxiliary verb. The example of the adjective phrase of Korean can be seen through example sentence.

(4) 나는 <u>예쁘고</u> <u>싶다.</u> (I want to be pretty.)

     본형용사 보조 용언
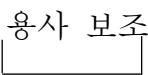
        형용사구

     (Adjective phrase)

The adjective 'Pretty (예쁘다)' is combined with the auxiliary verb '(싶다) want to', so it becomes the adjective phrase '예쁘고 싶다(want to be pretty)'.

4. Modifying phrase

A modifying phrase is a phrase in which a modifier has an adverb before it, and performs a grammatical function equivalent to the modifier. The structure of the modifying phrase can be seen in the following example.

(4) 아주 헌 책을 받았다. (I received an old book.)

  부사 관형사
   관형사구

  (Modifying phrase)

The modifier '헌 (old)' is combined with the adverb '아주 (very)', so it becomes the modifying phrase '아주 헌(very old)'.

5. Adverbial phrase

An adverbial is a phrase in which an adverb is combined with an adverb before it, and performs a grammatical function equivalent to adverb. The structure of the adverbial phrase can be seen in the following example.

(5) 아이가 매우 빨리 뛰어간다. (The child is running very quickly.)

   부사 부사
    부사구
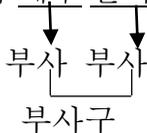
     (Adverbial phrase)

The adverb '빨리(quickly)' is combined with the adverb '매우(very)', so it becomes the adverbial phrase '매우 빨리(very quickly)'.

The Types of Myanmar Phrases

In the Myanmar phrases, there are three types: prepositional phrase, particle linked phrase, conjunction linked phrase.

1. Prepositional phrase

A prepositional phrase is a phrase which is made of nouns and nouns, nouns and pronouns connected with the preposition. For example:

(5)   noun   + preposition +   noun   = prepositional phrase

ဦးဘ [ù bá] +   ၏ [í]   +   သား [θà] = ဦးဘ၏သား [ù bá í θà]

   (바 씨)   (의)   (아들)   (바 씨의 아들)

In the example sentence, 'ဦးဘ [ù bá] (U Ba)' and 'သား [θà] (son)' is combined with the preposition '၏ [í]', and it becomes a prepositional phrase 'ဦးဘ၏သား [ù bá í θà] (the son of U Ba)'.

2. Particle linked phrase

A particle linked phrase is a phrase which is made of adjective and noun, verb and noun, pronoun and noun connected with a particle. For example:

(5)   adjective + particle +   noun   = particle linked phrase

    လိမ္မာ   +   သော   +   စုစု   =   လိမ္မာသော စုစု

  [l̠eĩ _ma]   [θɔ̀]   [sú sú]   [l̠eĩ _ma θɔ̀ sú sú]

   (착하)   (은/ㄴ)   (수수)   (착한 수수)

In the example sentence, 'လိမ္မာ [l̠eĩ _ma] (clever)' and 'စုစု [sú sú] (Su Su)' is combined with the particle 'သော [θɔ̀]', and it becomes a particle linked phrase, 'လိမ္မာသော စုစု [l̠eĩ _ma θɔ̀ sú sú] (the clever Su Su)'.

3. Conjunction linked phrase

A conjunction linked phrase is a phrase which is made of noun and noun, noun and pronoun, verb and noun connected with a conjunction. For example:

(5)   noun   + conjunction +   noun   = particle linked phrase

    စုစု   +   နှင့်   +   မြမြ   =   စုစုနှင့် မြမြ

  [sú sú]   [hnĩ́]   [mjá mjá]   [sú sú hnĩ́ mjá mjá]

   (수수)   (하고)   (먀먀)   (수수하고 먀먀)

In the example sentence, 'စုစု [sú sú] (Su Su)' and 'မြမြ [mjá mjá] (Mya Mya)' is combined with the conjunction 'နှင့် [hnî]', and it becomes a conjunction linked phrase 'စုစုနှင့် မြမြ [sú sú hnî mjá mjá] (Su Su and Mya Mya)'.

Discussion

In Myanmar phrases, the phrases can be divided into noun phrases, verb phrases, adjective phrases, and adverbial phrases, depending on the parts of the word that are central to the composition of the phrase. A comparison of the structure of the phrases in Korean and the Myanmar is as follows.

In Korean noun phrase,'아주 착한 학생(very clever student)', the adjective " clever " is written as modifier. In the Myanmar noun phrase, 'အလွန်ရိုးသားသော ကျောင်းသား[ə ̱lʊ̰ jò θà θɔ̀ tʃʰàʊ̰ ðà] (아주 착한 학생)', the adjective 'ရိုးသား[jò θà] (착하다)' is combined with the particle 'သော[θɔ̀]'. Difference in the structure of the noun phrases is as follows.

Korean noun phrase	Myanmar noun phrase
명사구	명사구
관형사구 명사	형용사구 명사
부사 관형어	부사 형용사 조사
아주 착한 학생	အလွန် ရိုးသားသော ကျောင်းသား
	(아주 착한 학생)
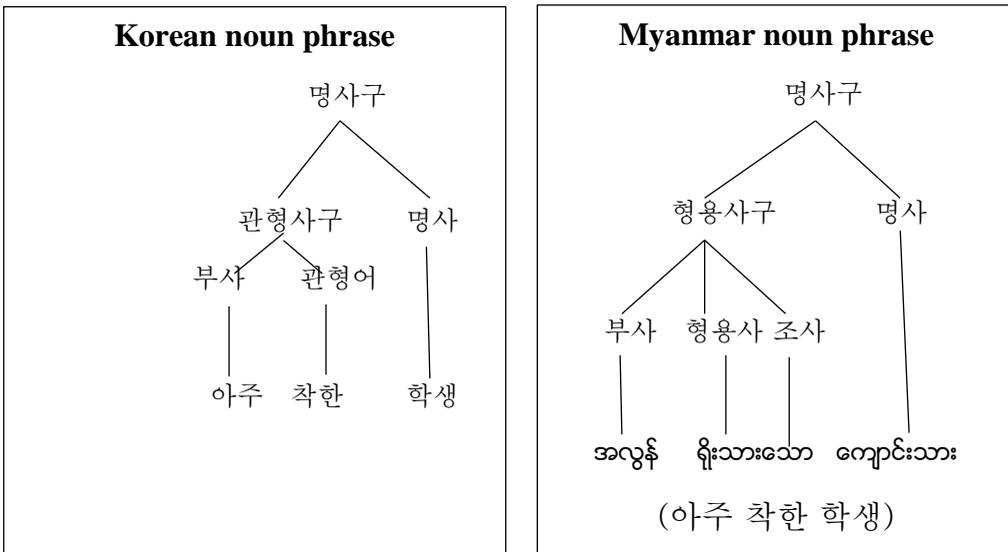
'In the phrase of '매우 춥다 (အလွန်အေးသည် [ə ̱lʊ̰ è ̱ði])', it is called 'very cold(매우 춥다)' as an adjective n Korean. However, in Myanmar, there is a word 'သည် [̱ði]', which is called verb.

In the Korean phrase '양곤에 (in Yangon)' and Myanmar phrase 'ရန်ကုန်မှာ [jã ɡouɲ ̱ hma], they can be called as adverbial phrase. So, the similarity can see between the adverbial phrases of the two languages.

Conclusion

This paper summarizes definitions and kinds of phrases in two languages in order to analyze the composition of Korean and Myanmar phrases, focusing on the composition of Korean and Myanmar phrases. The morphological similarities and differences in both phrases of the two languages are contrasted. This research analyzed the characteristics of the phrases of the two languages and the relationship between them in terms of the composition of the five phrases in Korean and the composition of the three phrases in Myanmar. This paper will be helpful to find out how to expand vocabulary through a comprehensive analysis of the structure of the phrases of Korean and Myanmar.

Acknowledgements

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ပညာရေးဝန်ကြီးဌာန။ (၂၀၁၅)။ မြန်မာသဒ္ဒါ အတွဲ(၁)၊ အခန်း(၂)။ ရန်ကုန်မြို့။ အောင်ဆန်း ပုံနှိပ်တိုက်။

ပညာရေးဝန်ကြီးဌာန။ (၂၀၁၆)။ မြန်မာသဒ္ဒါ အတွဲ(၂)၊ အခန်း(၆)။ ရန်ကုန်မြို့။ အောင်ဆန်း ပုံနှိပ်တိုက်။

သာန်း၊ မောင်။ (၂၀၁၀)။ ဘာသာဗေဒအခြေပြ၊ ပထမအကြိမ်၊ ရန်ကုန်မြို့။ ဒေါင်းစာပေ ပုံနှိပ်တိုက်။

The Structural Analysis of Compound Words in Russian

Myint Myat Phyu Sin Maw*

Abstract

In learning foreign languages, the study of word level is the basic level for language learners to improve language skills for foreign language learners. So it is important to know the formation of the words. There are various ways to create new words. Compounding is also one of the interesting ways to create new words. This research studies the formation of compound words in Russian language. It also presents the meaning of compound words, significant features in the formations of compound nouns, compound adjectives, compound verbs and compound adverbs in Russian Language. By studying compound words, students may know the structure of compound words. Learning improves vocabularies and students get more confidence in language. The structures of compound words are systematically presented by the use of descriptive method. This research presents the nature of Russian Compound Words by structural approach and after this study, can study about the Russian Compound Words by semantic approach.

Keywords*: Compound words, Structural Approach, Significant features*

Introduction

Nowadays, languages play important roles in our lives. Languages are necessary to communicate with one another all over the world. In studying language, the study of word level is very important. As a Russian language learner, it is necessary to study the formations of Russian words systematically. This research systematically studies the structure of words to create compound nouns, adjectives, verbs and adverbs in Russian language. In this study, knowing how to combine words to each other, may improve learners' vocabularies and language skills.

Aims and Objectives

The objective of this research is to build up Russian language learners' confidence, in their language skills. It aims to know what kinds of significant features are there in Russian compound words, how combine words to each other to form a compound word and also aims to know what

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kinds of benefits can get by studying compound words. And also aims to get more confidence in language skills not only for Russian language learners but also Russian language tourist guides and all the people, who works together with Russians in their field of work, when communicate with Russians.

Data and Method

Descriptive method was used in this paper. Data were collected from the internet, from some Myanmar and Russian text books, some of linguistics text books, some Russian and Myanmar grammar books and also from some of the Russian Compound Word Dictionaries.

Research Questions

The following research questions are examined in this research:

1. What kinds of significant features are there in Russian compound words?
2. How do words combine to each other to form a compound word in Russian Language?
3. What kinds of benefits can you get by studying Russian compound words?

Literature Review

In the linguistics text book for the students of first year (MA) at MUFL, we can study that compound word is a common type of word formation. In U Tun Myint (2007)'s "Linguistics", describes compound word is the combination of two or more free morpheme. In this book, we can study the meaning of word, kinds of word, types of word formation and the meaning of compound word. In the "Myanmar Grammar" of Myanmar Language Commission (2013), we can study the basic Myanmar grammar and the structure of Myanmar compound words. In "Category Compound Russian Words" of Aropova .N.S.(2000), describes combinations of Russian words to create a Russian compound word. By studying these books, in this research presents the structures and combinations of words to create compound words and the significant features of compound words in Russian Language.

Field of Study

Compound Word

A compound is a word composed of more than one free morpheme. In the Russian Language compounding is a common type of word formation. Compound words may be agglutinative compounds and hyphenated compounds.

There are many compound words in Russian Language. Among these words, I would like to study the following compound words and their formation in Russian Language.

1. Compound Noun
2. Compound Adjective
3. Compound Verb
4. Compound Adverb

1. Compound Nouns

Compound nouns in Russian language may be created as :

1.1 Noun   +   Noun
1.2 Adjective +   Noun and
1.3 Noun   +   Verb

1.1	**Noun**	**+**	**Noun**	**=**	**Noun**
	авто	+	завод	=	автозавод
	car	+	factory	=	carfactory
	слово	+	форма	=	словоформа
	word	+	form	=	word form

By these above compound nouns, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound word.

гром	+	отвод	=	гром**о**отвод
thunder	+	diversion	=	lighting rod

лес	+	защита	=	лес**о**защита
forest	+	protection	=	forest protection

лес	+	парк	=	лес**о**парк
forest	+	park	=	forest-park

мир	+	воззрение	=	мир**о**воззрение
world	+	view	=	worldview

By these above compound nouns, we can find that, the infix "o" is used to combine the first word and the second word to create a compound word.

голов**а**	+	кружение	= головокружение
head	+	spinning	= giddiness

жертв**а**	+ приношение	= жертв**о**приношение
sacrifice	+	offering	= offering

In these above compound nouns, the last alphabet of first word "a" is replaced by the infix "o" to combine with the second word to create a compound word.

ампер	+	виток	= ампер- виток
ampere	+	turn	= ampere − turn

государство	+	донор	= государство-донор
state	+	donor	= donor state

In these above compound nouns, we can find that the combination sign "hyphen (-)" is used to create a compound word, when combine words to each other.

нефт**ь**	+	продукт	= нефт**е**продукт
oil	+	product	= oil product

нефт**ь**	+	аппаратуара	= нефт**е**аппаратура
oil	+	apparatus	= oil production machinery

In this above compound noun, we can notify that, the last sign of first Russian word "ъ" is replaced by the infix "е" to create a compound noun, when combine words to each other.

1.2	**Adjective**	+	**Noun**	=	**Noun**
	полу	+	ботинок	=	полуботинок
	half	+	boot	=	low shoe
	полу	+	автомат	=	полуавтомат
	half	+ automatic machine	=	semi-automatic device

By the above compound nouns, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun.

	Бел**ый**	+	швейка	=	бел**о**швейка
	White	+	clothing	=	industry worker
	кисл**ый**	+	род	=	кисл**о**род
	sour	+	kind	=	oxygen

In this above compound noun, we can notify that, the ending of the first Russian adjective "ый" or "ий" is replaced by the infix "о" to create a compound noun, when combine words to each other.

	детский	+	сад	=	детский-сад
	children's	+	garden	=	kinder garden

In the above compound nouns, we can find that the combination sign "hyphen (-)" is used to create a compound word, when combine words to each other.

1.3	**Noun**	+	**Verb**	=	**Noun**
	горе	+	мыкать	=	горемытка
	trouble	+	ripple	=	miserable reature
	море	+	плавать	=	мореплавание
	sea	+	swim	=	navigation

By the above compound noun, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun. And in the second word, the last ending of Russian verb "ать" is replaced with the ending of Russian nouns "тка" to change from the verb form to the noun form.

лист	+	падать	=	лист**о**пад
leaf	+	fall	=	fall of the leaf
пар	+	возить	=	пар**о**воз
steam	+	convey	=steam locomotive	
пар	+	ходить	=	пар**о**ход
steam	+	go	=	steamboat

In these above compound nouns, at the end of first noun, the infix "о" is added to combine with the second word to create a compound noun. And in the second word, the last ending of Russian verb "ить" "ать" are took off or replaced with the ending of Russian nouns "ие" or some of the ending of Russian nouns to change from the verb form to the noun form.

бомб**а**	+	метать	=	бомб**о**мёт
bomb	+	throw	=	bomb thrower
волн**а**	+	ломать	=	волн**о**лом
wave	+	break	=	breakwater
труб**ка**		+	чистить	=труб**о**чист
pipe	+	clean	=	chimney sweep

In these above compound nouns, the last alphabet of first word "а" or "ка" is replaced by the infix "о" to combine with the second word to create a compound noun. And in the second word, the last ending of Russian verb "ить" "ать" are replaced with the ending of Russian nouns "ие" or some of the ending of Russian nouns to change from the verb form to the noun form.

уголь**ь**	+	род**ить**	=	кугл**е**род
coal	+	born	=	carbon

пул**я**	+	мет**ать**	=	пул**е**мёт
bullet	+	throw	=	machine gun
пыл**ь**	+	сос**ать**	=	пыл**е**сос
dust	+	suck	=	vacuum cleaner

In these фищму compound nouns, we can notify that, the last sign of first Russian word "ь" or "я" is replaced by the infix "e" to create a compound noun, when combine words to each other. And in the second word, the last ending of Russian verb "ить" "ать" are replaced with the ending of Russian nouns "ие" or some of the ending of Russian nouns to change from the verb form to the noun form.

2. Compound Adjectives

Compound adjectives in Russian Language may be created as :

2.1 Noun + Adj
2.2 Adj + Adj
2.3 Prep + Adj
2.4 Adv + Adj

2.1   Noun   +   Adj   = Adj

грузо	+	подьёмный	= розоподьёмный
load	+	lifting	=load-bearing
море	+плавательный	= мореплавательный
sea	+swimming	=	nautical

By the above compound adjective, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun.

закон	+	послушный	=	закон**о**послушный
law	+	abiding	=	law-abiding
лес	+	хозяйственный	=	лес**о**хозяйнственный
forest	+	economic	=	forestry

труд	+	ёмкий	=	труд**о**ёмкий
labor	+	capacious	=	laborious

By these above compound adjectives, we can find that, the infix "o" is used to combine the first word and the second word to create a compound word.

жен**а**	+	подобный	=	жен**о**подобный
woman	+	like	=	womanlike

машин**а**	+	строительный	=	машин**о**строительный
machine	+	building	=	engineering

In these above compound adjectives, the last alphabet of first word "a" is replaced by the infix "o" to combine with the second word to create a compound word.

физик**а**	+ математический	=физик**о**-математический
physics	+mathematics =	physics and mathematics

финансово	+ экономический	= финансово-кономический
finance	+ economic	= finance and economic

In these above compound adjectives, we can find that the combination sign "hyphen (-)" is used to create a compound word, when combine words to each other.

2.2   Adj + Adj   =   Adj

высок**ий**	+ качественный= высок**о**качественный
high +	qualitative = high-quality

западн**ый**	+армянский = западн**о**армянский
western	+Armenial =Western Armenian

By these above compound adjectives, we can find that, the ending of Russian adjectives "ый" or "ий" is replaced with the infix "o" to combine with the second word to create a compound adjective.

военн**ый**	+	морской	=военн**о**-морской
military	+	marine	= naval

винн**ый**	+	красный	=	вин**о**-красный
wine	+	red	=	vinaceous

In these above compound adjectives, we can find that the combination sign "hyphen (-)" is used to create a compound word, when combine words to each other. And then we can find that, not only "hyphen (-)" but also the ending of Russian adjectives "ый" is replaced with the infix "о" to combine with the second word to create a compound adjective.

выш**ий**	+стоящий	=	выш**е**стоящий
higher	+worthwhile	=	superordinate

верхн**ий**	+немецкий	= верхн**е**немецкий
high	+ German	=	High German

By these above compound adjectives, we can find that, the ending of Russian adjectives "ый" or "ий" is replaced with the infix "е" to combine with the second word to create a compound adjective.

2.3	**Prep**	+	**Adj**	=	**Adj**
	вне	+	очередной	=	внеочередной
	outside	+	next	=	extra
	мимо	+	лётный	=	мимолётный
	by	+	flying	=	fleeting

By these above compound adjectives, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun.

2.4	**Adv**	+	**Adj**	=	**Adj**
	вечно	+	зелёный	=	вечнозелёный
	ever	+	green	=	evergreen
	мало	+	важный	=	маловфжный
	little	+	important	=	unimportant

By these above compound adjectives, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun.

3. Compound Verbs

Compound verbs in Russian Language may be created as :

3.1	Prep	+	Verb
3.2	Adj	+	Verb
3.3	Noun	+	Verb

3.1	**Prep**	**+**	**Verb**	**=**	**Verb**
	до	+	бегать	=	добегать
	until	+	run	=	to run
	при	+	ставить	=	приставить
	at	+	stand	=	put

By these above compound verbs, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound verb.

3.2	**Adj**	**+**	**Verb**	**=**	**Verb**
	зл**ой**	+	употребить	=	зл**о**употребить
	evil	+	use	=	misuse
	зл**ой**	+	радствовать	=	зл**о**радствовать
	evil	+	make happy	=	gloat over

By the above compound verb, we can find that, the first word, the adjective ending is replaced with the infix "o" to combine with the second word to create a compound verb.

3.3	**Noun**	**+**	**Verb**	**=**	**Verb**
	рук**а**	+	водить	=	рук**о**водить
	hand	+	lead	=	to manage

рук**а**	+	плескать	=	рук**о**плескать
hand	+	lap	=	applaud

By these above compound verbs, we can find that, the first word, the ending of the noun "a" is replaced with the infix "o" to combine with the second word to create a compound verb.

4. Compound Adverbs

Compound adverbs in Russian language may be created as :

4.1	Adv	+	Adv		
4.2	Prep	+	Adj		
4.3	Prep	+	Noun		
4.4	Adv	+	Prep	+	Adv

4.1	**Adv**	+	**Adv**	=	**Adv**
	далеко	+	далеко	=	далеко-далеко
	far	+	far	=	far far away
	долго	+	долго	=	долго-долго
	long	+	long	=	long long time

By these above compound adverbs, we can find that, the first word and the second word are combined to each other with combination sign "hyphen(-)" to create a compound word.

	не	+	плохо	=	неплохо
	not	+	badly	=	not badly
	не	+	аккуратно	=	неаккуратно
	not	+	neatly	=	inexact

By the above compound adverb, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound noun.

4.2	**Prep**	+	**Adj**	=	**Adv**
	в	+	открытую	=	воткрытую
	in	+	open	=	openly
	на	+	отрез	=	наотрез
	on	+	flaty	=	firmly

By these above compound adverbs, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound adverb.

4.3	**Prep**	+	**Noun**	=	**Adv**
	в	+	бок	=	вбок
	in	+	side	=	sideway
	за	+	одно	=	заодно
	in	+	one	=	simultaneously
	на	+	утро	=	наутро
	on	+	morning	=the next morning	

By these above compound adverbs, we can find that, the first word and the second word are combined directly to each other without any changes to create a compound adverb.

4.4	**Adv**	+	**Prep**	+	**Adv**	=	**Adv**
	всего	+	на	+	всего	=	всего-навсего
	altogether	+	on	+	altogether	=	in all

By the above compound adverb, we can find that, the first word, the second word and the third word are combined by using combination sign "hyphen (-)" to each other without any changes to create a compound adverb.

Findings and Discussion

According to the above findings, we can notify that, compound words in Russian Language may be agglutinative compounds or hyphenated compounds.

In agglutinative compound words, the infix "o" is used when the first word is noun and it ends with consonant. When the first word is noun and it ends with the vowel "a", "a" is replaced with the infix "o" to combine with the others to create a compound word, as in:

ле**с**	+	парк	=	лес**о**парк
forest	+	park	=	forest-park and
жертв**а**	+	приношение	=	жертв**о**приношение
sacrifice	+	offering	=	offering

When the ending of first word, noun is "я" or "ь", it is replaced with the infix "e" to form an agglutinative compound word, as in:

пул**я**	+	метать	=	пул**е**мёт
bullet	+	throw	=	machine gun
пыл**ь**	+	сосать	=	пыл**е**сос
dust	+	suck	=	vacuum cleaner

If the ending of first word, noun is "o" or "e", words are directly combined to each other without any changes, as in:

авто	+	завод	=	автозавод
car	+	factory	=	car factory
горе	+	мык**ать**	=	горемы**тка**
trouble	+	ripple	=	miserable

If the first word is adjective, firstly we need to take off the ending of Russian adjectives "ый" or "ий", and then the remaining last letter of the word is consonant, the infix "o" is used to combine words to each other, as in:

Бел**ый**	+	швейка	=	бел**о**швейка
White	+	clothing	=	industry worker.

But the remaining last letter of the word is "x" or "ш", the infix "e" is used to combine words to each other, as in:

высш**ий**	+	стоящий	=	высш**е**стоящий
higher	+	worthwhile	=	superordinate

вер**х**н**ий**	+	немецкий	=	верхн**е**немецкий
high	+	German	=	High German.

We can also find that, if the first word is adverb or preposition, the words are combined to each other directly, without any changes, as in:

не	+	плохо	=	неплохо
not	+	badly	=	not badly

в	+	бок	=	вбок
in	+	side	=	sideway

By these data, it is found that if the compound word is agglutinative compound word, words may combine to each other directly or the infixes "o" or "e" are used to combine words to each other to create a compound word. And agglutinative compound words occur in all kind of compound words, in compound nouns, compound verbs, compound adjectives and compound adverbs.

Russian compound words also may be hyphenated compounds, as in (стол-книга, folding table).

In some of compound words, we can find that not only the combination sign "hyphen (-)" but also the infix "o" are used to create a compound word, when combine words to each other, as in:

физик**а**	+ математический	= физик**о**-математический
physics	+ mathematics	= physics and mathematics

государство	+	донор	= государство-донор
state	+	donor	= donor state

всего	+	на	+	всего	= всего-навсего
altogether	+	on	+	altogether	= in all

Finally, we can significantly find that, reduplication is also a basic form of compound word in Russian language, as in:

долго	+	долго	=	долго-долго
long	+	long	=	long long time

As these above data, it is found that, hyphenated compounds occur in compound nouns, compound adjective and compound adverbs, but not occur in compound verbs.

It is also found that, more than two words are combined to create a compound word, as in:

Adv	+	**Prep**	+	**Adv**	=	**Adv**
всего	+	на	+	всего	=	всего-навсего
altogether	+	on	+	altogether	=	in all

Conclusion

This research studies compound words in Russian language by structural approach. By the study of Russian compound words, Russian language learners may know the significant combination of compound words in Russian Language and may improve firstly their vocabularies. By improving vocabularies, may also improve in their language skills, such as listening, speaking, reading and writing skills and may get more confidence in language learning. After this study, can study about the Russian Compound Words by semantic approach.

Acknowledgements

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A Comparative Study of the Some Idioms in Russian and Myanmar Languages

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Abstract

Every Language has plenty of idioms. Idioms represent an area of the language full of descriptions. The learner can't understand the language, if they do not know its idiomatic expression. This paper studies some idioms in Russian and Myanmar Languages. Principally, it compares similar idioms in Russian and Myanmar languages. It is not possible to study all existing idioms of languages. Therefore, this paper concentrates on one area of some idioms. This study would emphasise on this characteristics of idioms in Russian and Myanmar languages. There are Human Idioms, Animals Idioms, Appurtenance Idioms, Religion Idioms and job Idioms. In this paper presented similar. It is aimed at helping the learner to interpret an expression. The aim of this paper is to improve language knowledge and to understand, what are idiom and how many similarity of idioms. This paper can help learner to improve their language proficiency. Its overall meaning implies a separate one different from the meanings of individual words in it. The comparative method was used.

Keywords: idiom, idiomatic expression, figurative meaning

Introduction

There are many languages all over the world. Each language has its own idioms. People use languages to communicate with one another. Therefore, languages are essential in communication. Then it becomes important for the people to understand idiomatic expression of a language. Idiom plays an important role in learning language. It is necessary to understand the usage of idioms for better communication. They are presented in sections representing idioms emerging from a variety of social purposes as those based on the five characteristics of idioms. They are Idioms of Human body parts, Idioms of Animals, Idioms of Appurtenance, Idioms of Religion and Idioms of job. In every language is important knowledge of idioms, slang, and proverbs. Russian and Myanmar idioms

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and idiomatic expressions are widely used in all social circles and circumstances.

Aim

The aim of this research paper is to know the some idioms in Russian and Myanmar languages. It is aimed at helping the learner to interpret an expression, to improve their language proficiency and to distinguish idioms from slang, proverbs. The aim of this paper is to advance knowledge, to be able to use effectively and to understand similar idioms and idiomatic expressions.

Materials and Method

Data were collected from Russian and English dictionaries and textbooks such as ''Русские и английские идиомы'', ''မြန်မာ့ဝေါဟာရသုံး စကားများ''"ဘာသာအမြင်စာပေအမြင်""စကားသမုဒ္ဒရာ စာသမုဒ္ဒရာ" and the different types of books on idioms by Russian and Myanmar authors. In this study, the some idioms in Russian and Myanmar are comparatively by using comparative descriptive method.

Research Questions

(1)   Why should the learner study Russian and Myanmar Idioms?

(2)   How can describe similarity of some idioms in Russian and Myanmar languages?

Literature Review

Idioms used to describe the five characteristics of idioms. These papers are about sentence construction, idioms, idiomatic expression, figurative meaning. Their meaning becomes varied. With regard to this paper, a book entitled "မြန်မာ့ဝေါဟာသုံး စကားများ", "ဘာသာအမြင် စာပေအမြင်", "စကား သမုဒ္ဒရာ စာသမုဒ္ဒရာ" by Maung Khin Min (Danu phyu) was studied. In the book "Русские и английские идиомы" by М. Дубровин (2001), the different types of dictionaries and the prescribed books were used. In the book "Research Journal of Mandalay University of Foreign Languages " by Daw Ei Ei Khing (German)(2019, pp.55-63) it was suggested that German

Idioms and Idiomatic Expressions Regarding the Parts of Human Body. However, this research paper is different from these papers, as this paper studies about similar idioms in Russian and Myanmar languages. The back of characteristic use of this idioms, which say and use nation, whose society and employment reflect, so that there are called idioms. Some called exclusive useful words. Can't know the meaning of idioms that knowing the meaning of the parts of idioms. It is can to find problems that for non-native speakers may not guess meaning of idioms. Idioms have always been difficult to understand for native speakers. therefore, it is study of idioms a separate one different. In this study, it is study not only parts of the meaning of idioms, but also overall meaning. Any words exist forever. It is saying, that useful and existing words of people are disappeared during 1000 20 percents. These idioms appeared based on society.

Findings

Russian language learners find difficult to understand the some idioms in Russian and Myanmar languages, because of its complicated nature. It can be found that Myanmar and Russian idioms reflect their culture and based on the social environment. There are categorized separately with explanations. Idioms cannot be translated literally and they have figurative meaning. As every language has idioms, there are also many idiomatic expressions in Russian and Myanmar Languages. The learner should study Russian and Myanmar Idioms, because to improve their language proficiency and to distinguish idioms from slang, proverbs. When some idioms in Russian and Myanmar are studied, it is found that there are clauses in Russian. In Myanmar idioms are not only clauses, but also noun phrases. Therefore, there are differences and characteristics.

Language and Idioms

Simply can't be literal when examining an idiom. They tend to make learning a new language difficult, but they're also used in languages all across the globe. Idioms aren't only regional; they also vary according to people's interests and social groups. (https://examples.yourdictionary.com)

Idiom

Idioms exist in every language. They are words phrases that aren't meant to be taken literally. For example, if you say someone has 'cold feet,' it doesn't mean their toes are actually cold. Rather, it means they're nervous about something. (https://examples.yourdictionary.com)

Idioms can't be deduced merely by studying the words in the phrase. If taken literally, you would think that someone with cold feet has… cold feet. But, after living with a certain group of people for a period of time, you'll start to pick up their expressions. Let's explore some idiom examples in American everyday language, international language, and the language of the arts. (https://examples.yourdictionary.com)

Table 1. Human Idioms in Russian and Myanmar Languages

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
1.	Держать язык за зубами	To keep silent, not to blab, to be cautious in what one says.	နှုတ်ပိတ်	ဘာမှမပြော�’ဲ နေသည်။
2.	Говорить по душам	To have a sincere and intimate talk with someone.	ဒူးတင် ပေါင်တင်	အရောတဝင်၊ ရင်းရင်းနှီးနှီး။
3.	Слюнки текут	someone is anxious to partake of some tasty food or drink.	သွားရည်ကျ	လိုချင်မက်မောသည်။
4.	Иметь золотое сердце	To have a kind, considerate, generous, or forgiving nature.	နှလုံးကောင်း	စိတ်ထားကောင်းသည် စိတ်ကောင်းရှိသည်။
5.	Вешать голову	To be despondent; to look dejected.	ခေါင်းငုံ့	တုံ့ပြန်မှုမပြု’ဲ နိမ့်ချသည်။
6.	Устать как собака	To be dead tired.	သေပြေးရှင် ပြေး	အလျှင်စလို။

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
7.	Искать днем с огнем	To seek in vain;	ငွေကုန်သံပြာ	အကျိုးမရှိခြင်း။ အချည်းနှီးဖြစ်ခြင်း။
8.	Старо как мир	Very old, stale, uninteresting because heard before.	သီချင်း ခြေတစ်ဖက် နင်း	အသက်အလွန်အိုမင်း သည်။
9.	С луны свалился	Someone is puzzled; someone does not understand what is evident to everyone. successful, happy.	မိုးကျရွှေကိုယ်	ရုတ်တရက် ပေါ်ပေါက်လာသော အခွင့်ထူးခံသူ။
10.	Проглотить язык	To fall silent; to stop talking.	ရေငုံ	တစ်စုံတစ်ရာမပြောဘဲ နေသည်။
11.	Покатываться со смеху	To laugh uncontrollably; to be helpless with laughter.	အူမြူး	စိတ်ရွှင်မြူးသည်။
12.	Принимать что-либо близко к сердцу	To be greatly influenced by something, especially by someone's comments, criticism.	အရိုးစွဲ	စိတ်မှာနှင့်နှင့်ခဲခဲ စွဲသည်။
13.	Мурашки бегают по спине	One feels shivery due to fear, horror, or nervous excitement.	သွေးလန့်	ကြောက်လန့်သည်။
14.	Грести деньги лопатой	To earn money in large amounts.	လက်လုပ် လက်စား	သာမန်လုပ်ကိုင် စားသောက်နေရသူ။

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
15.	Брать кого-либо за душу/ сердце	To excite, to move or touch deeply; to cause anxiety.	လက်မြှောက်	ပြောင်မြှောက်အောင် လုပ်သည်။
16.	Брать кого-либо под крылышко	To give someone every care and attention;	လက်ပူးလက် ကြပ်	မိမိရရ၊ တွေ့တွေ့ဆိုင်ဆိုင်
17.	Испортить всю музыку	To upset a plant; to disrupt the procedure; to cause disturbance.	နဖူးတွေ့ဒူးတွေ့	တွေ့တွေ့ဆိုင်ဆိုင်။

This table describes the meaning of Human idioms. Idioms are based on only the five Characteristics of Russian and Myanmar Idioms. Idioms are phrases with overall meanings that are different than the meaning of the words. According to searching, the meaning of Myanmar and Russian idioms are similar. Their literal explanations are same.

Table. 2. Appurtenance Idioms in Russian and Myanmar Languages

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
1.	Ясно как день	Easy to see or comprehend; quite evident, obvious; as plain or clear as can be.	လေးလုံးကွဲ	ကွဲကွဲပြားပြားဖြစ်သည်။
2.	Держаться в тени	To behave so as to remain unnoticed.	စက်ပုန်း ခုတ်	တိတ်တိတ်ပုန်း ကြံစည်ဆောင်ရွက်သည်။
3.	Лезть из кожи вон	To make a great effort; to do one's utmost, to try one's hardest.	မီးကုန် ယမ်းကုန်	အစွမ်းကုန်။

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
4.	Что в лоб, что по лбу	The same or almost the same in one as in the other; not a real choice; no difference.	ပုလင်းတူ ဘူးဆို့	အကျင့်စရိုက်တူသူ။ သောက်စားပျော်ပါးဖက်။
5.	В глубине души	In the deepest part of one's mind or feelings; in all honesty.	အံကိုက်	တိုက်ဆိုင်ညီ ညွတ်သည်။
6.	Заварить кашу	To start difficult, troublesome or unpleasant undertaking.	ချွတ်ခြုံကျ	�’’ဘာမျှမရှိလောက်အောင် မွဲသည်။
7.	Вкладывать душу во что-либо	To put all one's efforts into an undertaking; to do something whole-heartedly.	အိတ်သွန် ဖာမှောက်	မခြွင်းမချန် အလုံးစုံ။
8.	Для отвода глаз	To do something to hide one's intentions or make a false impression.	ကလိမ်စေ့ ဖြမ်းဆင်	မဖြစ်နိုင်သည်ကို လုပ်ကြသည်။

This table describes the meaning of Appurtenance idioms in Russian and Myanmar languages. The examples demonstrate, how can't really deduce the meaning of these expressions without knowing what they mean. They used a wide range of expressions. It is found that some usages are similar in Russian and Myanmar social.

Table. 3. Job Idioms in Russian and Myanmar Languages

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
1.	Заморить червячка	To have a little to eat.	စလုံးရေ စ	အစပြုသည်။
2.	Глуп как пробка	Very silly, stupid; not at all sensible.	နကန်းတစ် လုံးမှ မသိ	�’ဘာမှမသိ စာမတတ် ပေမတတ် ဖြစ်သည်။
3.	Держать кого-либо/ что-либо в руках	To have a person or thing under one's complete control or influence.	ကြိုးဆွဲ	တိတ်တဆိတ် ညွှန်ပြ ဆောင်ရွက်စေခိုင်းသည်။
4.	Палка о двух концах	Something that can have pleasant or unpleasant consequences; something that can bring good as well as harm.	စင်ပြိုင်	သဘောတူ ကိစ္စချင်း တစ်ချိန်တည်းတွင် ယှဉ်ပြိုင်ဖြစ်ပေါ်ခြင်း။
5.	Работа кипит	The work is being done quickly, energetically; the work is going fine.	စခန်းသိမ်း	အလုပ်ကိစ္စပြီးဆုံး သည်။
6.	Идти в ногу с чем-либо / кем-либо	To progress or develop at the same speed of rate.	ရင်ပေါင်တန်း	တပြေးညီသည်။
7.	Дрожит как осиновый лист	One trembles violently	ခြေမကိုင်မိ လက်မကိုင်မိ	စိတ်တုန်လှုပ် ချောက် ချား၍ ကြမြေပျက်ပြား ခြင်းဖြင့်။
8.	Лезть в петлю	To voluntary expose oneself to danger; to court disaster.	လည်ပင်းကြိုး ကွင်းတပ်	အခြေအနေ ဆိုးအောင် လုပ်မိလျက်သား ဖြစ်သည်။

No.	Russian Idioms	Russian Literal Explanation	Myanmar Idioms	Myanmar Literal Explanation
9.	Родиться в сорочке	To be always lucky, successful, happy.	ခြေမွေး မီးမလောင် လက်မွေး မီးမလောင်	ချမ်းသာကောင်းမွန်စွာ။
10.	Промокнуть до нитки	One's clothing is wet through.	မျက်ဖြူဆိုက်	အကျပ်အတည်းတွေ့ကာ မရှုံရင်မကယ်နိုင် ဖြစ်သည်။
11.	Спутать все карты кому-либо	To spoil or ruin someone's plans; to upset someone's calculations.	ခေါင်းရှုပ်	အကြံအစည်များ ရှုပ်နေသည်။
12.	Быть у кого-либо под башмаком	To be under the complete control or influence of someone;	မှိုင်းမိ	သြဇာခံနေရသည်။
13.	Быть на голову выше кого-либо	To be far superior To someone (mentally or morally)	တစ်ပန်းသာ	တစ်နေရာတွင် အသာရပြီး ဖြစ်သည်။
14.	Брать с потолка	To allege something without sufficient factial grounds;	တွတ်တွတ်ထိုး	စကားအဆက်မပြတ် ပြောသည်။
15.	Ломать копья	To argue heatedly; to fight for something.	နပန်းလုံး	အကြိတ်အနယ် တိုက်ခိုက်သည်။

This table describes the meaning of the job idioms in Russian and Myanmar languages. It is found that there are clauses in Russian. In Myanmar idioms are not only clauses, but also noun phrases. Therefore, there are differences and characteristics.

Discussion

With well-organized explanation, the learners of Russian language are able to gain an insight to Russian and Myanmar similar idioms in an easier and effective way. Idioms are a part of a language. To better understand the language, idioms and idiomatic expressions should study. It is important to know its figurative meaning. Russian language has rich idioms. Idioms are commonly used in the prescribed books and in everyday conversation are presented with literal explanation in English and Myanmar. It is impossible to speak Russian without using idioms. Idioms give a deeper knowledge into Russian and Myanmar language and culture, because their idioms have origin in the history, literature, religion, customs and traditions.

Conclusion

This paper briefly describes some idioms in Russian and Myanmar languages. Moreover, other kinds of idioms can be done. There are also other idioms. Such as Russian funny idioms, love idioms, idioms of parts of human body, animals idioms, culture idioms. This idioms for learner can give idea and way. In this research, it is found out that there are many variations of idioms, and they have different usages. If these phrases and various sentences are understood correctly, it is easier for the learners to use the language. According to the findings of the present study, it can be concluded that learners can understand the similar and different idioms in Russian language and Myanmar very well, if they know the variations in the usages of idioms.

Acknowledgements

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BA Study of the Style of Writing Journals during the War

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Abstract

In revealing a person's writing style, mastery in writing and ability to write in line with time and region play an important role. This paper reveals Theikpan Maung Wa's writing style in his journals during the war. In so doing, situations during the war, situations of social environment and human nature and character can be known, and thanks to the author's uses of expressions and sentences, links between language and literature can be perceived as well. It is found that Theikpan Maung Wa could well express language through his choice of effective expressions in writing journals even during the war. It is also found that even during periods when he had to run for life during the war, he could write short and concise journals through his ability of choosing effective uses of good expressions and sentences.

Keywords: stylistics, language, literature

Introduction

Stylistics is said by linguists to be variants of a person's speaking or writing. It is a branch of linguistics, and studies such linguistic use indicative of a person's or a group of people's choices. (Crystal, 2000, p-268). In writing, authors have their unique styles of writing. Since Theikpan Maung Wa, who led a modern literary movement, was able to create his own writing style of using short sentences in such a period when others used rhyming links in their writings. He can be said to be efficiency in choosing effective expressions in his well-known writing style.

In studying writing style, the focus is on the writing style of each person individually, not that of a race or a group of people. In particular, the writing style of a poet or that of a writer is mostly studied. In so doing, salient points are studied and the style of writing a novel is revealed. This paper presents the effectively recorded diaries on Theikpan Maung Wa's experiences, incidents and human nature during the war when he had to run for life.

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Aims and Objectives

The important characteristics of language include the uses of expressions and sentences. The aim is to be able to effectively apply language uses through literature through relevant application of uses of expressions and sentences in context of setting.

Data and Method Used

The data are collected on the basis of Theikpan Maung Wa's articles including Maung Lu Aye and journals written during the war. The method used is the descriptive method through the view-point of stylistics.

Research Questions

(1) How important is the use of language in revealing the style of writing?

(2) How do articles on daily records during the war shed light on the then period?

(3) How do the words and sentences included in articles on daily records during the war contribute to the style of writing?

Literature Review

As regards the writing style of Theikpan Maung Wa, the thesis entitled "A Study of Theikpan Maung Wa's Prose Style on Modern Stories" submitted by Maung Soe Naing to the Degree of M.A (Myanmar), and the dissertation on "A Linguistic Study of the Writing Style of Theikpan Maung Wa" submitted by Ma Nwe Ni Tin to the Degree of PhD (Myanmar) have already emerged before. However, no thesis, dissertation or research paper revealing Theikpan Maung Wa's style of using expressions and sentences from his dairies he recorded on an everyday basis during the war has yet come out. In order to fill the gap from some perspective, Theikpan Maung Wa's style of using expressions and sentences from his daily recorded diaries he created during the war is revealed.

View of Theikpan Maung Wa and stylistic scholars

Linguists say that writing style is a variant of the style of a person's speaking or writing. Stylistics is a branch of linguistics studying the characteristics and salient features of language. In particular, language use such as choices of a person or a group of people are included in the study. (David Crystal., 2000,p- 268)

As regards stylistics, stylistic scholar Widdowson clarified that stylistics is a discipline indicating the involvement of language, literature and linguistics by saying:

"The focus is through stylistics on linguistics and literary criticism, and with stylistics centered, the study is made on the relations between the two disciplines or subjects, but not on direct links between them." (Widdowson, 1975, p- 4.)
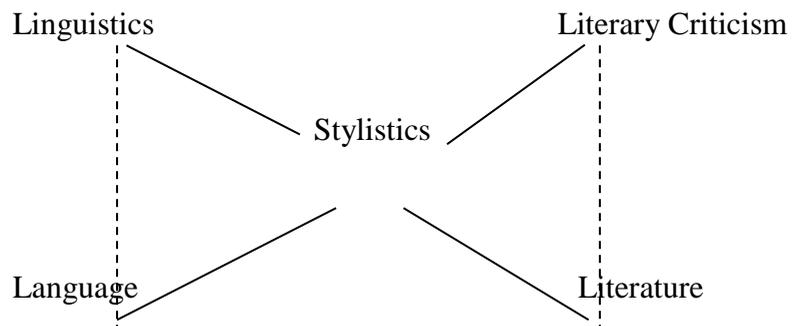
The above-mentioned illustration indicates Stylistician Widdowson's view on the field of study of stylistics.

Likewise, as regards stylistics, Sayagyi Maung Khin Min (Danubyu), one of Myanmar linguists, expressed his view on stylistics as follows: -

"It is found that there are various styles such as the style involving the relations between language and literature, for example, the writing style of the Bagan period, or that of the colonial period, the style involving features of language, for example, Pali-related writing style, or English-related writing style, and the style involving the writer, for example, the writing style of Pe Moe Nin or that of Theikpan Maung Wa".(Maung Khin Min (Danubyu),2006.p-61)

Since Theikpan Maung Wa was a writer of modern literature, who could create effective short sentences, during such a period when rhyming sentences were in vogue, his writing style became more well-known. In his writings, a variety of words and expressions are found to have been chosen relevantly with what he mainly stated.

Theikpan Maung Wa's style of using expressions

The study of how words and expressions are used in which places in sentences is the style of using expressions. Through the use of single words, contemporary words, colloquial words, Pali words, exclamatory words, and onomatopoeic words, he can make the reader vividly visualize the scenario of the period when he was running for life during the war.

Style of using single words

The reasons why Theikpan Maung Wa's novelettes are well-known include his use of a large number of single words. In particular, the repeated use of the single verb "ပေါ်က" (to appear; to come; to show up) is found, for example,

"ညနေပိုင်းတွင်ဦးကျော်စိန် ပေါ်ကလာပြီးလျှင် ဂေါက်သီးရိုက်ရန်ခေါ်၏။"

"In the evening U Kyaw Sein *showed up*, and asked me to go and play golf."

"နံနက်စာစားပြီး စကားပြောနေကြခိုက် စိုက်ပျိုးရေးဝန်ထောက်ဟောင်း ဦးမောင်မောင်သည် ဦးသောင်းနှင့်အတူ ပေါ်ကလာ၏။"

"While we were talking after breakfast, former gazette officer for Agriculture U Maung Maung *showed up* together with U Thaung."

"မနက်က ရာဇဝတ်ဝန် ပေါ်ကရှုလာ၏"။

"This morning the high-ranking officer for criminal cases *showed up*."

"မစ္စတာအာနိုးနှင့်စကားပြောနေခိုက် အင်္ဂလိပ်တစ်စုပေါ်ကလာကြပြန်၏"။

"While I was talking with Mr. Arnold, a group of Englishmen *showed up*."

"ဤသို့ဆွေးနွေးတိုင်ပင်နေခိုက် ဒေးဗစ်တင်လှ၏ဇနီး ပေါ်ကလာသော ကြောင့် ဦးမြင့်သိန်းအား နှုတ်ဆက်ပြီးလျှင် ထွက်လာခဲ့တော့၏။"

"While we were thus consulting, David Tin Hla's wife *showed up*, I said good-bye to U Myint Thein, and left."

"This morning the high-ranking officer for criminal cases *showed up*."

"After drinking coffee in the early morning, U Ka Si *showed up*." "At the time for dinner, relatives of U Ba Kywa's wife also *showed up* in their car." "At the absence of U Ba Than, the Japanese soldiers *showed up* again."   (Theikpan Maung Wa, 2002,p-298)

"ပေါက်" means "ပေါက်ချလာသည်" or "ရောက်လာသည် " (to appear, to come, to arrive or to show up.) Although most of the modern writers normally tended to use "ရောက်ရှိသည်"၊ "ရောက်လာသည်" or "ပေါက်ချလာသည်", Theikpan Maung Wa is found to have been in the habit of using the single verb "ပေါက်". In so doing, he did not use the verb for short when he wrote such daily diaries during the war, but he also used it repeatedly in other novelettes indicating the fact that it is his style.

Style of using modern words

In studying the uses of words and expressions of a literary work, modern words and loan words cannot be left out. In his daily dairies he recorded during the war, certain words indicating the situations of the period are found, for example,

"နေမှောင်ကာနီးတွင် ဝတ်လ<u>ဦးလှဖေ</u> ရောက်ရှိလာလေသည်။
"At dusk, *lawyer* U Hla Pe arrived."
ဝတ်လုံ "lawyer"
ဗိုလ်တဲ "rest house for government"
ရာဇဝတ်ဝန် "high-ranking officer for criminal cases"
ဝန်ထောက် "gazette officer"
အရေးပိုင် "commissioner"
ပုလိပ် "policeman"
ကူလီကုလား "Indian coolie"
အစေခံ "servant"

ပန်ကာဆွဲသမား "fan fixer"

စစ်ကား၊ လော်ရီကား "war vehicle, lorry"

ဘီအိုစီကုမ္ပဏ "BOC company"

ရန်ကုန်ဂေဇက်၊ မြန်မာ့အလင်း၊ သူရိယ "Yangon Gazette, Myanma Ahlin (Light of Myanmar), Thuriya (The Sun) "

အိုင်စီအက်စ် "ICS"

ဘိုလ်တဲစောင့် "watchman at the rest house for government"

ကဇော်ဆိုင် "liquor shop"

မင်းကတော် "officer's wife"

It is found that the above-mentioned words and expressions reflect the then colonial period, and such expressions as "ဝန်ထောက်", "ဝတ်လုံ", "ကူလီ", "အစေခံ", "ပန်ကာဆွဲသမား" and "ဘိုလ်တဲစောင့်" also shed light on the social classes of the then period.

Style of using loan words

Theikpan Maung Wa, who had a mastery of the three languages, English, Pali and Myanmar, is found to have been able to make better choices in using loan words.

For example, the English loan words are found to be included in his writings in accordance with his period, as can be seen below:

မော်တော်ဘတ် "Motor Bus"

ဘတ်ကား "Bus Car"

ကဖီ "Coffee"

လော်ရီကား "Lorry Car"

ဘီအိုစီကုမ္ပဏီ "BOC Company"

စကော့မားကက် "Scott Market" (Now Bogyoke Market)

အိုင်စီအက်စ် "ICS" (India Civil Service)

Therefore, Theikpan Maung Wa, being an educated officer, is found to have been able to efficiently use the words and the loan words of the then period, which express the colonial period.

Style of using Pali words

As he was the first to receive the Honors Degree in Myanmar, he was an authority on Myanmar classics and Pali texts. Therefore, he was effectively able to apply Pali words in his diaries he wrote during the war and his other literary works. However, the fact that he seldom expressed a lot of Pali words whenever he wrote is one of Theikpan Maung Wa's characteristics.

For example, it is found that he used the following Pali words and expressions efficiently:

"…but the auditor is just *nakamati* …"

"…*aneisa, doukha, thoukkha…*"

"…*aneisa, doukha, anatta…*"

"…*Buddhapuzeimi dhammam puzeimi sanghan puzemi…*"

"…*a lot of thanks of upakaya…*"

"…*aneisa…*"

Therefore, it can be assumed that Theikpan Maung Wa, through the use of stylistics, can skillfully link literature and language.

Style of using onomatopoeic words

Theikpan Maung Wa had an ability of systematically putting in onomatopoeic words wherever necessary. By relevantly using onomatopoeic words and sound-related words, the reader can well hear the sounds: for example,

"While I was yearning for God, I heard the sound of ရှိုင်းရှိုင်း "*gyind gyind*" caused by the big gun shooting airplanes from the governor's house."

"A laughter တဝါးဝါး "*tawawa*" occurred."

"At that moment, Ko Hla Shein was falling asleep making sounds တရှူးရှူး '*tashushu*'."

"Cracking jokes, a lot of laughter like တသောသော '*tathawthaw*'
occurred."

Therefore, through the use of such onomatopoeic words in his diaries he
made during the war as "*gyind gyind*", "*tawawa*", "*tashushu*", and
"*tathawthaw*", his style of writing is found to become more vivid and alive.

Style of using colloquial words

The use of colloquial words equalizes the writer and the reader, and
makes vivid the satirical tones that mock the human nature.

For example,

"After talking about *this and that* with the head of the village, we
searched for where we had to station."

In the morning, *the Japanese* came again."

"When we came up from the cave and went to the dining table, we
learnt that nothing was left for us to eat as the three little dogs and the two
cats *had eaten up* the food."

"Tonight, the Japanese have not yet shown up."

"It's real."   "Such a vagabond."

It is found that such colloquial words and expressions as "the
Japanese", "vagabond", and "eat up" indicate the tone and the satire which
make the reader notice the inconsistent situations of existence during the
war.

Style of using interjections

When one is faced with what is sad, what is frightening, what is
surprising, what is happy, and what is pleasing, interjections happen to
come out of one's mouth. In his diaries, Theikpan Maung Wa wrote:

"Alas! How I got into such a trouble!"
"Oh, my God!"
"I just had to utter "God!"
"I just had to mutter "He's going to die!"
"I can't let it happen!"

"I must hurry up!"

"What peace of mind!"

It is no wonder that the above-mentioned interjections actually occurred during the period of the war when the writer had to run for life, and they were such interjections which were frightening and scaring. Therefore, it is obvious that the interjections shed light on the feelings and emotions of human beings.

Theikpan Maung Wa's style of using sentences

A style of using a variety of sentences plays an important role in a writer's literary works. It is found that in the sentences used by Theikpan Maung Wa, his style of sentences and that of balanced sentences which reveal his period made his stylistic writings became more energetic.

Style of using sentences revealing a period

Since he had to write his diaries during the war, he used short and abrupt sentences in line with his period, but he had become a well-known writer because of his concise sentences even in the period of experimental literature before the war.

For example,

"Moon-lit night is the cause of the coming of the enemy's airplanes."

"I happen to feel hurt about this horrible period."

"Being a human being during this horrible period is so scaring."

"The great city of Yangon's now in ashes."

"Listen to the war news after dinner."

"The Japanese airplanes didn't show up like yesterday."

"I don't hear any sound of the airplanes."

"I don't hear any sound of the siren for the wind, either."

"No bomb fell in Yangon."

"At the sound of the siren, we had to run again."

"Like falling into a well when thirsty", while I had a desire to hear about Dawei,a person running from Dawei came into the cave."

The fact that he felt happy to have a chance to know about what he wished to know as he accidentally and unexpectedly met with a war refugee like him for the information he wanted to have is vividly described with the proverb "Like falling into a well when thirsty". Even in writing daily records during the war Theikpan Maung Wa, being a good writer, could well use proverbs as required. In this way, Theikpan Maung Wa is found to have been able to clearly and vividly illustrate the scenes of the war through short sentences.

Style of using balanced sentences

One of the pieces of the style of making sentences which contributes to Theikpan Maung Wa's simplicity of style of making sentences is his use of the same-type patterns in order to equalize their balance in sentences. In the style of experimental literature, Theikpan Maung Wa is described as a good writer. It is due to the fact that he had the ability to put in sentences noun phrases, adjective phrases, verbs and adverb phrases in a well-balanced manner. The points of the same nature and the same importance are described in a well-balanced manner with the same-type patterns. For example,

The fact that his native city Mawlamyaing fell under the enemies, and his feelings that occurred in his body is revealed in a series of the same-type noun phrases to represent his feelings, as in:

"Mawlamyaing has fallen! Sadness, disappointment, and down-heartedness and anxiety have filled my body."

'မော်လမြိုင်မြို့ ကဆုံးလေပြီ၊ ဝမ်းနည်းခြင်း၊ စိတ်ပျက်ခြင်း၊ အားငယ ခြင်း၊ စိတ်ပူခြင်းတို့နှင့် ပြည့်လျှမ်းနေတော့၏။'

It is found that he was able to make vivid, through the same-type noun phrases in sentences, his first feeling of sadness he felt when he heard the news that Mawlamyaing had fallen under the enemies, then his feeling of disappointment, then his feeling of down-heartedness, and then his feeling of anxiety about his future. Likewise, he said:

'မီးများ လောင်သေးသလော။'

'မိမိကလေးဘဝက နေထိုင်ကြီးပြင်းလာခဲ့ရာဖြစ်သော အိမ်သည် ဖုံးစာ ဖြစ်သွားပြီလော။'

'မီးထဲ ပါသွားပြီလော။'

"Did fire also break out?"

"Has the house in which I grew up been the bomb-hit one?"

"Was it on fire?"

Since he used the same-type sentences to describe through questions his feeling of worry about the house in which he had lived in his childhood although he had to run for life from the war, his inner-mind feelings became more vivid and clearer.

As Theikpan Maung Wa was a good government staff, he cherished his work. No matter how ruined the administrative mechanism during the war, he respected his job and his duties. He had no wish to stay away from work, and he wanted others to be aware of their duties like him. He could not care at all for those who were not aware of their duties, and wished to stay away from work, and he said:

"Except for U Ba Than, no other officer, or no other clerk, or no other office-helper is to rely on. They just walked about for nothing."

'ဦးဘသန်းမှလွဲ၍   မည်သည့်အရာရှိ၊   မည်သည့်စာရေး၊   မည်သည ပြာတာမျှ အားမကိုးရ၊ လတလျားလတ်လျားနှင့်လျှောက်နေကြလေသည်။'

It is found that he shed light on man's wish to stay away from work through his use of the same-type patterns. Out of the ordinary traditional patterns of writings in a single paragraph, the salient same-type patterns can attract the reader's attention. The reader can remarkably be aware of such unique patterns among ordinary traditional patterns. It is found that the same-type patterns among a variety of different ones, as they are obvious, can be loveable and pleasing.

Overview

This paper studies and presents Theikpan Maung Wa's style of writing from his daily-recorded diaries he made during the war. In revealing a person's style of writing, the focus is on his mastery of writing and his ability of writing depending on the context of setting, which belong to an art of writing adopted by good writers. There is no wonder that Theikpan Maung Wa, unlike other writers, tended to write in each and every novelette

on usages, short sentences, proverbs and sayings in a unique style of writing.

However, in his articles of his diaries even during the war, when he had to run for life, he could create his unique style of writing through good expressions, good sentences, and illustrative proverbs and sayings. It can be seen that the use of proverbs and sayings to clarify what one means instead of long sentences and long-winded speeches enlivens one's style of writing. Therefore, it is assumed that Theikpan Maung Wa could efficiently connect literature with the use of language through the use of his style of writing.

Conclusion

Theikpan Maung Wa's relevant and efficient use of balanced sentences, sentences and period-reflecting expressing feelings, onomatopoeic words, interjections, loan words, Pali words, proverbs, and sayings wherever necessary in his records on Bagan, Yeyaman, and Sitoutara written about the incidents of his student life, his travelogue on Oxford University written about his scholarship experiences abroad, novelettes including Maung Lu Aye written about his life experiences while moving about on his job, and his daily records written about his final days of his life during the war makes his style of writing more energetic and lively, and vividly clarifies human nature and character.

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Spoken Grammar of Language of Myanmar

Khaing Maw Win[*]

Abstract

This research analyses the distinguishing character of spoken grammar which reducing the written grammar system, focuses on the norms of understanding the conveyed meaning and successful communication. In this study, basing on the spoken data practically used in Myanmar Society and some of the features of the spoken grammar are studied and expounded.

Introduction

When Linguists study current Myanmar Language, they put the spoken language as the basis of their study. To understand practically as it is, spoken language must be studied. In practical spoken language, understanding one another is because there is a rule of system. That system itself is spoken grammar. It is presented here. The spoken grammar of Myanmar Language is presented dividing it into chapters. In chapter (1) Myanmar language, in chapter (2) spoken grammar, in chapter (3), the use of words, in chapter (4) the nature and meaning of utterance, homographic sentence deflating word, group change word, the reverse definition of word, anti-language, in chapter (5) the scope of spoken word are presented.

Taking the study of modern language after the late 20th century as lesson, and taking examples of talking face to face practically, the spoken grammar of Myanmar Language is studied.

Myanmar Language

Myanmar language came into existence together with Myanmar national as a communicative system. There are two substances of manifestations of communicative systems. They are spoken by sound and communication by letters; communication by sound is called spoken language, and communication by letter is called written language.

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The written language is writing of the spoken language according to Myanmar grammar system. The spoken language is direct approach of the source spoken words basically.

In Myanmar language, there are spoken language and written language. Only by studying the systems of the spoken grammar and written grammar, the study and making record of Myanmar Language will be complete.

Spoken Grammar

Communication of one another is possible because each individual understands the rule of language. That rule itself can be called the spoken grammar of that language. Every language has spoken grammar whether lacks written language or not. The principal norm of the system of spoken grammar emphasizes meaningfulness and understandability. Myanmar language has its specific spoken grammar rule.

Advantages of Spoken Grammar

- Easily understandable without systematic learning
- Communication is quick as there is no need of medium
- Freely useable as there is no grammatical control
- The speaker' feelings and meanings are understandable
- Errors of punctuation in spoken language are few
- Usage of interjection to be the advantages of spoken grammar
- Spoken words can be written in letters, etc. can be supposed

Disadvantages of Spoken Grammar

- Some disadvantages of Myanmar Language are-
- Not durable
- Cannot reach far (speaking face to face)
- Repeating if it is not understood
- Mistaking of meaning (because of include in Myanmar Language – dialect, homonymy word)
- Quick in change etc. can be supposed to be its disadvantages…

Word used

Among the differences between spoken grammar and written grammar the most distinctive characters are the words used. Words are the basic part of constructing Myanmar Language.

Myanmar words are divided into two groups: words which have definite meaning (content word), words which have no definite meaning by themselves but they show how content words are used in spoken language, (function word) and support what they mean, the nature of Myanmar spoken grammar will be presented with evident examples.

Content Word

There are a few differences between content words used in spoken grammar and content word used in written grammar in Myanmar Language.

For example:

written	spoken	written	spoken
မိခင်	အမေ၊ မအေ	ယနေ့	ကနေ့၊ ဒီနေ့
ဖခင်	အဖေ၊ ဖအေ	နံနက်	မနက်
ခိုးသူ	သူခိုး	နေ့လယ်	နေ့ခင်း
ကျွန်ုပ်	ကျုပ်၊ကျွန်တော်၊ကျွန်မ	မိုးရာသီ	မိုးတွင်း
သင်	မင်း၊ နင်၊ ရှင်	ငွေ	ပိုက်ဆံ

Function Word

The use of function word is the manifestation of spoken grammar feature characteristics of Myanmar Language. Many functional words are found in the spoken grammar which differentiates evidently speaking from writing.

When the actor the agent is needed to mention the word ''ဟာ၊မှာ၊က'' are used. When the meaning of object is needed to be mentioned ''ကို'' is used. When the place of departure, the place of start and the time is needed to be mentioned ''က၊ ကနေ'' are used. When direction is needed to mention ''ကို၊ ဆီကို၊ ဆီ'' are used. When it is needed to mention

with what thing is done, "နဲ့" is used. When the place of the time is needed to mention "ကတည်းက၊မှာ၊ဘက်" are used. When ownership is needed to mention "ရဲ့၊ အောက်မြစ်(–)၊ဟာ" are used. When reasoning is needed to refer "လို့၊မို့လို့၊လို့မို့လို့၊ဒါ၊ကြောင့်၊ကြောင်၊ကြောင့်မို့လို့" are used. When speaking with stress is needed to mention evidently, "ကိုး၊လိုက်"are used. When the meaning of acceptance is needed to stress "ကို" is used. When combination stay together are needed to emphasize "နဲ့" is used. To express the value, appreciation/ not appreciation feelings "လေး ॥ ကြီး" are used. When mentioning on behalf of references are needed: "ဒါ၊ဒီ၊ဟာ၊ဒီမှာ၊ဟိုဟာ၊ဟို၊ဒီ"are used.

Usage of not the sound of words in language which connect series of words "ဟုတ်တာပေါ့၊ဟင့်အင်း၊အင်း၊အေး၊အေးအေး၊အေးလေ၊အော်" etc. ending words such as "တော့၊ကွ၊ကွာ၊ပါ၊နော်၊ဟယ်၊အုံး၊လိမ့်၊လေ၊အောင်၊ ရအောင်" etc. not the sound of words in language such as "အဟန်း၊ ဟေ့၊ဟင်း၊ ရှူး၊ ရှတ်၊ the sound of clapping hands, the sound of the hands, the sound of finger fluting, the sound of car horn, the sound of bell" etc. are used as signals. Sound of exclamation "ဘာ၊ ဘယ်လို၊ ဘယ်သူ၊ ဟော၊ အော၊ ဟောတော့၊ ဟောတော်၊ အယ်၊ ဟယ်၊ ဟာ၊ အို၊ ဟင်၊ အလိုလေး" etc. When speaking of pronoun "ယူ၊ အိုင်၊ မင်း၊ နင်၊ တို့၊ သူများ၊ တော်၊ ရှင်" etc. are words that   can be said to manifest the features of spoken grammar. (These usages are the characteristics of Spoken Grammar.)

When speaking, as the condition is face to face and visible and audible, the use of referring words, pronouns, connectors of series of words are numerous. This fact can be said the advantages and uniquents of spoken grammar.

The content words which manifest the meaning of what we want to say and the functional words which refer and support the meaning are found spoken closely.

In writing and speaking most of the usage of functional words are different. To show the differences, some examples are given below:

Spoken Grammar	Written Grammar	Spoken Grammar	Written Grammar
ကတော့	ကမူ၊ မှာမူ၊ မူကား	ပါရဲ့	ပေစွ
ကလား၊ ကိုး	တကား	ပေမဲ့စေကာမူ၊သော်လည်း	
ဆိုတာ	ဟူသည်	ပဲပင်၊ပင်လျှင်၊သာ	
ဆိုတဲ့	ဟူသော	ဖြစ်ဖြစ်	ဖြစ်စေ
ဆိုရင်	ဖြစ်ခဲ့ရင်	ဘ	မည်သည့်၊
			မည်သို့
တကယ်လို့များ	အကယ်၍များ	မ–ဘး	မ–ပေါ၊ မ–ချေ၊
တဲ့	သော၊ သည့်	မဲ့၊	မည့်
တုန်း	နည်း၊ စဉ်အခါ	မို့လို့၊မို့	ဖြစ်၍၊
			ဖြစ်သောကြောင့်
တုန်းက	စဉ်က	ရင်	လျှင်၊ သော်
တယ်	သည်၊ ၏	လို	ကဲ့သို့
တွေ	များ၊ တို့	သလောက်	သမျှ
ထဲ	တည်း	ဟာ	သည်၊၏

Specifying Word

According to the necessity of Myanmar Language, modifying words which modify the meaning of words are used. There are two kinds of modifying words. They are adjectival word and adverbial word.

For examples only some of the mostly used words will be presented.

ခပ်ပိန်ပိန်	(–ကလေးမ)	နင်းကန်	(–စား)
ထသွားထလာ	(–အကျိ)	ဒိုင်ခံ	(–ပြော/ လုပ်)
ဒ	(–စကား)	ပလီပလာ	(–ပြော)
မဖြစ်စလောက်	(–ကိစ္စ)	လျှောက်	(–ပြော/ လုပ်)
ဟို	(–အရပ်)	ဝေ့ဝိုက်	(–ပြော)
အကြီးကောင်	(သား–)	သတ်သတ်	(–နေ၊ ထား)

အရင်	(–အိမ်)	သိပ်	(–မှန်)
ဦးဆုံး	(–အချက်)	အခန့်မသင့်	(စိတ်–ဖြစ်)
အဲ့	(–အသီး)	အများကြီး	(–ပြော၊ စား)
စွတ်	(–ပြော/ စား)	အမြဲ	(–လာ)
တကယ်	(–ယုံ)	အမြဲတမ်း	(–ကြိုးစား)
တအား	(–ဝ)	အားကြီး	(–ကောင်း)
ပိတ်	(–ကန့်/ ပြော)	အလွန်	(–ကောင်း)
		အီးရော်အီးရော်	(–လုပ်)

The above mentioned words are modifying words which manifest the features of spoken language.

In Myanmar Society, it is very important to use modifying words correctly according to the designated linguistic norm. If not, those who are not expert in the mother language (or) any foreigner may use and speak words deviated from the norm such as.

–ပလီပလာ စား သည်။   တောက်တိုမယ်ရ လမ်းလျှောက်သည်။

–ပေါလော မြုပ် သည်။   – လက်သိပ် မော သည်။

Modifying words stress the meaning of the word. It emphasizes the meaning, makes is clear, describes it detail and precise in use.

Proverbs and sayings are important in spoken grammar as comparing words which modify the referred word.

နင်ကလေ နွားရှေ့ထွန်ကျူးပြောပြန်ပြ။

သူလား ကြည့်နေ။ ခွေးရှုးကောင်းစား တစ်မွန်းတည့် ဆိုသလို ဖြစ်လာမှာ။

The Use of Utterance

Dr, Khin Aye says:

"A perfect sentence, a perfect term is utterance"

"Utterance" is concerned with words spoken individually in which mental meaning and the

sound of word which is the physical sound are included"[1]

According to the social condition the use of utterance is delicate, deep and difficult. The meaning of the end of one life, the death can be referred according to the prestige of the designation, the feelings of the speaker in various ways. For example :

ဘုရား	⟶	ပရိနိဗ္ဗာန်စံဝင်သည်
ရဟန္တာ	⟶	ခန္ဓာဝန်ချသည်
သံဃာ	⟶	ဘဝနတ်ထံပျံလွန်တော်မူသည်
မင်း/ဘုရင်	⟶	နတ်ရွာစံသည်/ကံတော်ကုန်သည်
မိဖုရား	⟶	ကံကုန်သည်
ပုံမှန် နာရေးကြော်ငြာ	⟶	ကွယ်လွန်အနိစ္စရောက်သည်/ ဘဝပြောင်းသည်
လေးစားမှုသဘော	⟶	ကွယ်လွန်သည်
သာမန်	⟶	သေပြီ။ ဆုံးပြီ
အယဉ်သုံးစကား	⟶	မျက်ကွယ်ပြုသည်
တင်စားစကား	⟶	ရွှေတောင်ကြီးပြိုသည်(မိခင်/ ဖခင်/ အားကိုးရသူ–တစ်ဦးဦး)
ဇန်းစကား	⟶	ဂန့်သည်။ လျှောပြီ။ ကြွပြီ။

It is the specific characteristic of Myanmar Language that it is not easy to understand and to use the delicate and deep usage except those who use Myanmar language as their mother language.

Utterance used as word

Dr. Khin Aye says:

"The shorted sentence can be short as only one word."[2]

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[1] ခင်အေး၊ ဒေါက်တာ၊ ၂၀၀၄၊ ၇၃။

Accordingly a perfect sentence (or) term is utterance and found as a meaningful and understandable shortest sentence with only one word.

(1)   A- လုံးကျစ်−−−ဘာချက်နေတာလဲ။

         B- ကြက်ဥ။

(2)   A- ဘာရှာပေးရမှာလဲ အမေ။

         B- မျက်မှန်။

In the above examples, the utterances of (B) are meaningful only with one content word which is the shortest content word which is called homographic sentence. It can also be called the sentence which has only one word. Such words are useful only in speaking rather in than writing.

Although such usage is supposed to reflect the feeling of being rude, abrupt and dislike it is found that is said due to social condition and events.

Deflating Word

In communication with the spoken language, changing the condition of formal content word without spoiling the original meaning is called deflating word. It can be called informal utterance.

(၁) တွဲခေါ်ကြအုံးလေ ဘွားဘွားကို အပေါ်ထပ်ရောက်အောင်

(၂) သွားတော့နော် ဖြေးဖြေး

(၃) မစားသေးတာ လုံးဝကိုမဆာတာ ထမင်းက

Changing the places is not agreeable with the rule of written grammar but acceptable. Such usage is found in the spoken grammar of Myanmar language.

(၄) ယူတို့ကို အိုင်သင်ခဲ့တဲ့ သင်ခန်းစာတွေထဲမှာ ဇယားနောက်စရာ ဘာတွေပါလို့လဲ (ဆရာမက စာသင်ခန်းတွင် ပြောခြင်း)

(၅) စာအုပ်ဖိုးကို ဟိုကောင်မကြီးကို   ပေးလိုက်တာ။   ငါမမှတ်မိ တော့ဘူး။   (တပည့်က ဆရာကိုပြောခြင်း)

The above utterances are deflating from the norm accepted by society. These kinds of words are unacceptable and totally not spoken by the society. This is the uniqueness of the spoken language.

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[2] ခင်အေး၊ ဒေါက်တာ၊ ၂၀၀၄၊ ၄၄။

Group Changing Word

In speaking a language, the rule of formal language is reduced, the places of the parts are changed, omission, substitution ,adding are made. By this, the features of speaking are changed. This is called group changing word.

(၁) တိုးတိုးပြောပါနော်။ (မြွပ်ပြောသောစကား– စကားကို)

(၂) သွယ့် ဖေဖေက ပါမောက္ခ။ (မြွပ်ပြောသောစကား– ဖြစ်တယ်)

(၃) ဒါက– ကျွန်မရဲ့ တစ်ဦးတည်းသော သားလေ။ (ကြိယာမြွပ်ပြောသော
      စကား)

(၄) မင်းကို ဘယ်လိုပြောရမလဲကွယ်၊ အဲ ဆရာမရှင်းရှင်းပဲ ပြောမယ်။
      ဒီမယ်ကြည့်၊   ဒီဝတ်စားပုံက မြန်မာမိန်းကလေးလို့ �‌ဘယ်ကလာ
      ပြောလို့ရမလဲ။(အပိုထည့်ပြောစကား)

The Reverse Definition of Word

Dr. Khin Aye says "When people speak , they can use the word which has the meaning of the word he wants to say" Accordingly when two different words are reversed, it is called the reverse definition of word. In Myanmar spoken language, the principle of reversion is natural. It can also be called the unique use of spoken grammar.

(၁) သူက တရုတ်အားထားတဲ့သူလေ။ (တရုတ်အားထား $\longrightarrow$ တရား
      အားထုတ်)

(၂) ဒီ‌ကောင်က နိုးပေါက်။   (နိုးပေါက် $\longrightarrow$ နောက်ပိုး)

(၃) သူ့သမီးက မေပုလဲ၊   (မေပုလဲ $\longrightarrow$ မဲပလေ)

In practical social life when one's work, behavior, attitude are disliked, censured, made joke, the word which has reverse meaning is usually used. That can be called the characteristic of spoken grammar.

For instance;

Anti Language

According to the need of language, creation of word is a new one. Myanmar Language is spoken daily and it is always lively, and it is usually

creating and entering new words into language is unavoidable. Creation of language use against regular usage according to group of same words, social condition, nature of work can be called anti-language. Passwords, nick-name, slang words, words of gay, and rhymed words will be generally designated as anti-language and submitted.

For example;

(၁) ဟိုမှာ ဆယ်ပြားစွေ လာနေပြီနော့။ (မျက်နှာလေးထောင့်ပုံရှိသူ) (nick name)

(၂) ငါ့ကွာ– အဲ့ လူကြီးကို ဂါလိုက်ရတာပေါ့။ (ဂါ=ကန်တော့) (slang)

(၃) ဟဲ့–––မေးပါရစေ၊ သူက အင့်လား၊ အပွင့်လား။ (အင့် = လိင်ပြောင်းခြင်းကို တရားဝင်မခံယူသူ/ အပွင့်– လိင်ပြောင်းခြင်းကို တရားဝင်ခံယူထားသူ)

(၄) နော်တကေ ကော်တကောင်း လားတကား။ (နေကောင်းလား) (word of gay)

    Those anti-languages which are currently used are not included in the list of written grammar of Myanmar Language. But depending on the durability of use, it can be supposed to be new words in spoken grammar of Myanmar Language.

The Scope of Spoken Word

‐ Private letter
‐ Diary
‐ Articles (Meaning written only in speaking)
‐ General knowledge (only written in spoken word)
‐ In novel, the words spoken by the teller.
‐ The words spoken by actors in cinemas and videos
‐ Notices
‐ Questions and answers in the interview
‐ Discussions make by the individuals
‐ Speeches
‐ Lectures
‐ Daily spoken words (spoken face to face

_ News) are in such words the nature of spoken words and spoken grammar can be found.

Discussion

The spoken grammar of Myanmar language is studied and submitted on the basic of current spoken words. Exposition of the original characters and studying the system of structure is grammar. Therefore the study of the rules behind the understanding of one another is presented as the study of spoken grammar. The advantages and disadvantages of spoken grammar are comparatively exposed. Functional word, grammatical word modifying word, the use of utterance the scope of spoken word, which take the characters of spoken language are studied and presented just for knowledge.

Understanding reciprocally, hitting the meaning, smoothness in speaking are studied and presented as the rule of spoken grammar. Comparison of the difference of the usage of spoken language and written language is also described.

Although one speaks according to the norm of the rule of spoken grammar, some are not acceptable according to the social condition. Such words are also studied and presented in this study.

It can be concluded that, this research paper is the study of the 21st century practically spoken Myanmar Language with the norms of method of linguistic study and the dictums of the scholar which expresses and records the use of today's Myanmar Language.

Conclusion

Myanmar Language is the main building that assists the eternal development and fluorishness of the Myanmar people. The main building of language is supported by two main roles, whose records are important as evidences of Myanmar Language. Spoken grammar which is changed according to the period and system, modernization, and the spoken grammar which is created and used to the need of the time should also be recorded without losing sight of it behind the main task. Only then, unlike Pyu Language, whose writings are lost untraceably, it will leave clues (or) records.

Acknowledgement

ကျမ်းကိုးစာရင်း

ခင်မာဆွေ။ (၂၀၀၆)။ မြန်မာစကားရှိ ဝါစင်္ဂများကို ဘာသာဗေဒ အမြင်ဖြင့်လေ့လာခြင်း။ ရန်ကုန်တက္ကသိုလ်၊ မြန်မာစာ ပါရဂူဘွဲ့အတွက် တင်သွင်းသောကျမ်း။

ခင်မင်၊မောင် (ခနုဖြူ)။(၂၀၀၉)။ ဘာသာအမြင်၊စာပေအမြင်။ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်။

ခင်အေး၊ ဒေါက်တာ။(၂၀၀၄)။ အတ္ထဗေဒနိဒါန်း။ ရန်ကုန်၊ ပညာတန်ဆောင်ပုံနှိပ်တိုက်။

ခင်အေး၊ ဒေါက်တာ။(၂၀၁၁)။ မြန်မာဘာသာစကားတွင် အပြောဟန်နှင့်အရေးဟန်တို့ ကွဲပြားလာမှုကို သမိုင်း ဘာသာဗေဒအမြင်ဖြင့်လေ့လာခြင်း။ ရန်ကုန် တက္ကသိုလ်။ ပညာရပ်ဆိုင်ရာ သုတေသနဖွံ့ဖြိုးရေး စာတမ်းဖတ်ပွဲ တင်သွင်းသောစာတမ်း။

စန်းငွေဦး၊ (ဒဂုန်)။ (၁၉၇၄)။ သဒ္ဒါအမြင် စာအမြင်။ ရန်ကုန်၊ စာပေဗိမာန်။

ရွှေပြည်စိုး၊ ဒေါက်တာ။ (၂၀၀၇)။ မြန်မာဘာသာစကား။ ကွန်ပျူတာ စာမူ။

အားခေနှင့် အာခါတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများနှိုင်းယှဉ်ချက်

အဲလစ္စဘက်[*]

စာတမ်းအကျဉ်းချုပ်

ဤစာတမ်းသည် အားခေတိုင်းရင်းသားနှင့် အာခါတိုင်းရင်းသားတို့၏ ဆွေမျိုးစပ် ဝေါဟာရများကို နှိုင်းယှဉ် လေ့လာထားသောစာတမ်း ဖြစ်ပါသည်။ အားခေနှင့် အာခါတို့သည် ရှမ်းပြည်နယ်(အရှေ့ပိုင်း) ကျိုင်းတုံနယ်တဝိုက်တွင် နေထိုင် ကြသော တိုင်းရင်းသားများ ဖြစ်ကြသည်။ အားခေနှင့် အာခါဘာသာစကားတို့တွင် အာခါတိုင်းရင်းသားတို့မှာ အရေးအသား အခိုင်အမာရသော်လည်း အားခေ တိုင်းရင်းသားတို့မှာမူ အပြောဘာသာစကားသာ ရှိပါသည်။ အားခေနှင့် အာခါ တိုင်းရင်းသားတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများကို လေ့လာရာတွင် အားခေနှင့် အာခါတို့၏ သမိုင်းအကျဉ်း၊ ဆွေမျိုးဟူသည်၊ ဆွေမျိုးစပ် ဝေါဟာရများ နှိုင်းယှဉ်ချက်ဟူ၍ ခွဲကာ လေ့လာတင်ပြထားပါသည်။ အရေးမရှိဘဲ အပြောသာ ရှိသော ဘာသာစကားများသည် အခြားအင်အားကြီး ဘာသာစကားများ၏ လွှမ်းမိုးမှုကြောင့် တစ်ချိန်ချိန်တွင် တိမ်မြုပ်ပျောက်ကွယ်သွားနိုင်သဖြင့် အားခေနှင့် အာခါတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများကို နှိုင်းယှဉ်လေ့လာပြထားခြင်း ဖြစ်ပါသည်။ ဤသို့ လေ့လာခြင်းဖြင့် တိုင်းရင်းသား လူမျိုးစုတို့၏ ဘာသာစကားနှင့ ဇလေ့ ထုံးစံတို့ကို ထိန်းသိမ်းထားနိုင်ခြင်းဟူသော ဘာသာစကားဆိုင်ရာ အကျိုး ကျေးဇူးများကို ရရှိနိုင်ပါသည်။

သော့ချက်ဝေါဟာရ – အားခေ၊ အာခါ၊ ဆွေမျိုး၊ ဆွေမျိုးစပ်ဝေါဟာရ

နိဒါန်း

ဘာသာစကားတိုင်းတွင် ဝေါဟာရ စကားလုံးများ ရှိပါသည်။ ဝေါဟာရ စကားလုံးများကို စာပေဖြင့် မှတ်တမ်းတင်ထားကြသကဲ့သို့ စာပေဖြင့် မှတ်တမ်း မတင်ဘဲ အပြောဘာသာစကား (Spoken Language) အဖြစ်သာ တည်ရှိနေသော ဝေါဟာရစကားလုံးများလည်း ရှိပါသည်။

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[*] ကထိက၊ ဒေါ်၊ မြန်မာစာဌာန၊ ကျိုင်းတုံတက္ကသိုလ်။

ထိုသို့ အပြောအဖြစ်သာ ရှိနေသေးသော ဘာသာစကား ဝေါဟာရများထဲတွင် အားခေဘာသာစကားသည်လည်း တစ်ခုအပါအဝင် ဖြစ်ပါသည်။ အားခေတို့ကို အချို့က အာခါဟုသာ ယူဆထားကြပါသည်။ ဤစာတမ်းတွင် အားခေနှင့် အာခါတို့မှာ မျိုးနွယ်စုချင်း တူသော်လည်း ကွဲလွဲမှုရှိသော သီးခြားဘာသာစကားများ ဖြစ်ကြောင်း လေ့လာဖော်ထုတ် တင်ပြထားပါသည်။

အားခေတိုင်းရင်းသားနှင့် အာခါတိုင်းရင်းသားတို့၏ သမိုင်းအကျဉ်း

ပြည်ထောင်စုသမ္မတမြန်မာနိုင်ငံတော်၏ ပြည်နယ်တစ်ခုဖြစ်သော ရှမ်းပြည် နယ်တွင် ရှမ်းတိုင်းရင်းသားများသာမဟုတ်ဘဲ အခြားတိုင်းရင်းသားပေါင်း လေးဆယ် ကျော်တို့ နေထိုင်လျက် ရှိကြသည်။ ထိုသို့သော တိုင်းရင်းသား လူမျိုးများတွင် အားခေနှင့် အာခါ လူမျိုးစုများလည်း ပါဝင်သည်။

အားခေနှင့် အာခါတို့သည် တိဗက်မြန်မာအုပ်စု၊ အာသံမြန်မာအနွယ် လိုလို အစုဝင်များ ဖြစ်ကြသည်။ အားခေတိုင်းရင်းသားနှင့် အာခါတိုင်းရင်းသားတို့သည် ရှမ်းပြည်နယ်(အရှေ့ပိုင်း) ကျိုင်းတုံနယ်တစ်ဝိုက်တွင် နေထိုင်ကြသော လူမျိုးစုများ ဖြစ်ကြသည်။ ဘာသာလောကကျမ်းတွင်

အခိုတို့သည် ကျိုင်းတုံနယ်တွင်သာ ရှိသည်ဟူ၏။
ဤ၊ လူမျိုးစုကလေးသည် အိီကောနှင့်တူ၏။

ဟု ဦးဖေမောင်တင်က ဖော်ပြထားသည်။ ကွင်းဆင်းလေ့လာ မေးမြန်းချက်များအရ အခိုနှင့် အားခေတို့မှာ လူမျိုးတစ်မျိုးတည်းသာ ဖြစ်ကြကြောင်း သိရှိခဲ့ရပါသည်။

'အားခေ'တို့သည် 'အာခါ'တို့နှင့် ရောနှောနေထိုင်ကြသောကြောင့် 'အားခေ' တို့ကို လူသိနည်းပြီး 'အာခါ'ဟုသာ ယူဆထားကြသည်။ စာတမ်းရှင်၏ မေးမြန်းချက် အရ 'အားခေ'နှင့် 'အာခါ'တို့၏ ဘာသာစကားတွင် တူညီမှုမှာ ၄၀%၊ အနည်းငယ် ကွဲလွဲမှုမှာ ၂၀%၊ လုံးဝ မတူညီမှုမှာ ၄၀%ခန့် ရှိကြောင်း လေ့လာတွေ့ရှိရသည်။

ထို့ကြောင့် အားခေဘာသာစကားသည် အာခါဘာသာစကားနှင့် ကွဲလွဲမှု ရှိကြောင်း ဖော်ပြလိုသဖြင့် ဤစာတမ်းတွင် အားခေ ဆွေမျိုးစပ်ဝေါဟာရများနှင့် အာခါ ဆွေမျိုးစပ်ဝေါဟာရများကို နှိုင်းယှဉ်တင်ပြထားပါသည်။ ဤသို့ လေ့လာတင်ပြခြင်းဖြင

ကျိုင်းတုံနယ်တစ်ပိုက်တွင် အာခါတိုင်းရင်းသားများသာမက အားခေတိုင်းရင်းသား များလည်း မှီတင်းနေထိုင်နေကြကြောင်း သိရှိရုံသာမက ထိုတိုင်းရင်းသားတို့၏ ဘာသာစကား၊ အတွေးအမြင်ခံယူချက်နှင့် ဓလေ့ထုံးစံတို့ကို ဖော်ထုတ်နိုင်မည်ဟု ယူဆမိပါသည်။

ဆွေမျိုးဟူသည်

ဆွေမျိုးဟူသော ဝေါဟာရကို မြန်မာအဘိဓာန်တွင်

ဆွေမျိုး–န သွေးစပ၍ဖြစ်စေ၊ အိမ်ထောင်စပ၍ဖြစ်စေ တော်စပ်သူ

ဟု အနက်ဖွင့်ထားသည်။

ထိုသို့သော ဆွေမျိုးစပ်ဝေါဟာရများသည် လူမျိုးတစ်မျိုးစီ၏ အတွေးအမြင်နှင့် လူမှုအခြေအနေတို့ကို ဖော်ပြနိုင်သည်။ ထို့ကြောင့် အားခေနှင့် အာခါတိုင်းရင်းသား တို့၏ ဆွေမျိုးစပ်ဝေါဟာရများကို နှိုင်းယှဉ်လေ့လာခြင်းဖြင့် ထိုတိုင်းရင်းသားတို့၏ အတွေးအမြင်နှင့် လူမှုအခြေအနေတို့ကို ဖော်ထုတ်နိုင်မည် ဖြစ်ပါသည်။

အားခေနှင့် အာခါတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများနှိုင်းယှဉ်ချက်

လူမျိုးတိုင်းတွင် ဆွေမျိုးစုများ ရှိကြသည်။ ဆွေမျိုးစုများသည် လူမျိုးစုတစ်စု၏ အခြေခံအကျဆုံး လူ့အဖွဲ့အစည်း ဖြစ်သည်။ မိသားစုတစ်စုတွင် မိခင်ဘက်မှ လည်းကောင်း၊ ဖခင်ဘက်မှလည်းကောင်း ဆွေမျိုးစုများ ရှိကြသည်။ ဆွေမျိုးစုများ ရှိလာသည်နှင့်အမျှ တစ်ဦးနှင့်တစ်ဦး တော်စပ်မှုများ ရှိလာပါသည်။ ထိုသို့ တော်စပ် ပုံအရ ဆွေမျိုးစပ် ဝေါဟာရများလည်း တိုးပွားလာရသည်။

အားခေနှင့် အာခါတိုင်းရင်းသားတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများကို လေ့လာ တင်ပြရာတွင် မိမိကိုယ်ကို အဓိကထား၍ မိခင်၊ မိခင်နှင့်တော်စပ်သူများ၊ ဖခင်၊ ဖခင်နှင့် တော်စပ်သူများ၊ တစ်မိသားချင်း မောင်နှမရင်းချာများ၊ လက်ထပ်ထိမ်းမြားပြီး တော်စပ်သူများဟု ခွဲခြားလေ့လာတင်ပြထားပါသည်။ ထိုဆွေမျိုးစပ် ဝေါဟာရများတွင် အသွင်တူသော ဝေါဟာရများ၊ အသွင်ကွဲဝေါဟာရများ၊ အနည်းငယ်ကွဲလွဲသော ဝေါဟာရများကို တွေ့နိုင်ပါသည်။

မိခင်၊ မိခင်နှင့်တော်စပ်သူများ

မိခင်၊ မိခင်နှင့်တော်စပ်သူများတွင် မိခင်၊ ဦးရီး၊ မိကြီး၊ မိထွေး၊ အဖိုး၊ အဖား၊ ဘေး စသည်တို့ပါဝင်ပါသည်။ ထိုသို့သော ဝေါဟာရများကို နှိုင်းယှဉ် လေ့လာ တင်ပြထားပါသည်။

'မိခင်'ကို ရိုသေလေးစားထိုက်သူ၊ မေတ္တာတရားပေးစွမ်းနိုင်သူဟု မှတ်ယူထား ကြပါသည်။ မိခင်သည် လူသားတိုင်းအတွက် ရွှေးထွေးမှုပေးနိုင်သူ ဖြစ်သည်။

မိခင်ဟူသော ဝေါဟာရကို အားခေတို့က အာမ့ /ā má/ဟု ခေါ်ဆိုကြ ပါသည်။ အာခါတိုင်းရင်းသားတို့ကလည်း အမေကို 'အာမ့'ဟု ခေါ်ဆိုကြပါသည်။

မြန်မာဘာသာစကားတွင် 'အမေ'ဟု ခေါ်ဆိုပုံနှင့် ဆင်တူပါသည်။ မြန်မာ ဘာသာစကားတွင် မိခင်ကို 'အမိ၊ မိခင်၊ အမေ၊ မေမေ'ဟု အမျိုးမျိုး ခေါ်ဆိုကြ သော်လည်း အားခေနှင့် အာခါတို့က အမေကို 'အာမ့'ဟု တစ်မျိုးတည်းသာ ခေါ်ဆိုကြပါသည်။ အားခေနှင့် အာခါတို့၏ ခေါ်ဆိုပုံ တူညီနေကြသည်ကို တွေ့ရပါသည်။

'ဦးရီး' သည် မိခင်၏အစ်ကိုကိုခေါ်သော ဝေါဟာရ ဖြစ်သည်။ ဦးရီး ဟူသော ဝေါဟာရကို မာလေးက 'ပွန်းပွန်းတီးတီးကြီး ထိမိကျွမ်းဝင်အပ်သော ကြီးမြတ်သူ'ဟု အနက်ဖွင့်ပါသည်။ မိခင်၏အစ်ကိုတော်စပ်သူကို အားခေတို့က အာကွေ /ā kwē/ဟု ခေါ်ဆို ကြပါသည်။ 'ဦးရီး'ကို အာခါတို့က အာဝေ /ā wé/ဟု ခေါ်ဆိုကြသည်။ အားခေ နှင့် အာခါတို့၏ 'ဦးရီး'ကို ခေါ်ဆိုသောဝေါဟာရမှာ အသွင်ကွဲနေသည်ကို တွေ့ရပါသည်။ မြန်မာတွင် အမေ၏ အစ်ကိုကို 'ဦးရီး'၊ အမေ၏ မောင်ကို 'ဦးလေး' ဟု ခွဲခြား ခေါ်ဆိုကြသော်လည်း အားခေနှင့် အာခါတို့မှာမူ အမေ၏ အစ်ကိုနှင့် အမေ၏မောင်ကို ခေါ်ဆိုပုံ တူညီကြသည်ကို တွေ့ရသည်။

'မိကြီး'သည် မိခင်၏အစ်မကို ခေါ်ဝေါ်သော ဝေါဟာရဖြစ်သည်။ 'အမိထက် ကြီးသော၊ အမိ၏ အစ်မကြီး၊ အမိနှင့်မခြား ချစ်အပ်သူ'ဟု မာလေးကအနက် ကြဆ ထားပါသည်။မိခင်၏ အစ်မတော်စပ်သူ 'မိကြီး'ကို အားခေတို့က အားကီ /à kī/ဟု ခေါ်ဆိုကြသည်။ အာခါတို့ကမူ အာမူ /ā mū/ဟု ခေါ်ဆိုပါသည်။

အားခေနှင့် အာခါတို့၏ မိကြီးကို ခေါ်ဆိုသော ဝေါဟာရမှာလည်း အသုံးကွဲပြားမှု ရှိပါသည်။

'မိထွေး'သည် မိခင်၏ညီမကို ခေါ်သော ဝေါဟာရ ဖြစ်သည်။ 'မိထွေး' ကို 'အမိအောက် ငယ်ရွယ်သူ (ဝါ) အမိနှင့် မခြားချစ်အပ်သူ'ဟု အနက် ဖွင့်ထားသည်။ မြန်မာတွင် မိခင်၏ ညီမကို 'မိထွေး'ဟု ခေါ်သကဲ့သို့ ဖခင်၏ နောက် အိမ်ထောင်ကို မိထွေးဟုပင် ခေါ်ဆိုကြသည်။ သို့သော် အားခေနှင့် အာခါတို့မှာမူ အမေ၏ညီမနှင့် အဖေ၏ နောက်အိမ်ထောင်တို့ကို ခေါ်ဆိုကြပုံမှ မတူညီကြပေ။ မိခင်၏ ညီမ တော်စပ်သူ မိထွေးကို အားခေတို့က မွတ်မူ /muʔ mū/ ဟု ခေါ်ဆိုကြပါသည်။ အာခါတို့က အာမူ /ā mū/ဟု ခေါ်ကြသည်။ မိကြီးကို ခေါ်ဆိုသော ဝေါဟာရနှင့် ခေါ်ဆိုပုံ တူညီနေသည်ကို တွေ့ရပါသည်။ အားခေနှင့် အာခါတို့၏ ခေါ်ဆိုပုံမှာ နီးစပ်ကြောင်းတွေ့ရပါသည်။

'အဖး'သည် မိခင်၏ဖခင်ကိုသာမက ဖခင်၏ဖခင်ကိုပါ ခြုံ၍ခေါ်သော ဝေါဟာရ ဖြစ်သည်။ အဖိုးဟူသည် 'အဖိုးထိုက်အဖိုးတန်များဖြစ်၍ ချစ်ခင်နှစ်လိုသူ အဖြစ်နှင့်သာ ခေါ်ဆိုကြပေမည်'ဟု မာလေးက အနက်ဖွင့်ထားသည်။ မိဘနှစ်ပါး၏ ဖခင်ဖြစ်သော အဖိုး(ဘိုး)ကို အားခေတို့က အာဘား /ā bà/ ဟု ခေါ်ဆိုကြသည်။ အာခါတို့က အဖးကို အာဘော /ā bɔ̀/ဟု ခေါ်ဆိုကြသည်။ အညာဒေသတင် အဖးကို အာဘဟု ခေါ်ဆိုပုံနှင့်ဆင်တူပါသည်။ အားခေနှင့် အာခါတို့ အဖးကို ခေါ်ဆိုကြသော ဝေါဟာရမှာ အနည်းငယ်သာ ကွာခြားမှု ရှိသည်ကို တွေ့ရပါသည်။

'အဖွား'သည် မိခင်၏မိခင်ကိုသာမက ဖခင်၏မိခင်ကိုပါ ခြုံ၍ ခေါ်ဝေါ်သော ဝေါဟာရလည်း ဖြစ်သည်။ မြေးတို့က အထူးချစ်ခင်အပ်သူ ဖြစ်သည်။ မိဘနှစ်ပါး၏ မိခင်ဖြစ်သော အဖွားကို အားခေတို့က အာဖီ /ā phī/ဟု ခေါ်ကြသည်။ အာခါတို့ ကလည်း အဖွားကို အာဖီဟုသာ ခေါ်ဆိုကြသည်။ အားခေနှင့် အာခါတို့၏ အဖွားကို ခေါ်ဆိုသော ဝေါဟာရမှာ တူညီနေသည်ကို တွေ့ရပါသည်။ မြန်မာအခေါ်နှင့်လည်း နီးစပ်သော ဝေါဟာရ ဖြစ်ပါသည်။

'ဘေး'သည် မိဘနှစ်ပါးစလုံး၏ အဖိုးနှင့် အဖးတို့ကို ခေါ်ဝေါ်သော ဝေါဟာရ ဖြစ်ပါသည်။ မိခင်နှင့် ဖခင်တို့၏ အဖိုးနှင့် အဖွားတို့ကို အားခေတို့က

အဖြူ /ā phjū/ ဟု တစ်မျိုးတည်းသာ ခေါ်ဆိုကြပါသည်။ အာခါတို့ကလည်း မိဘတို့၏ အဖိုးနှင့် အဖွားတို့ကို အဖွေ /ā phwē/ဟုသာ ခေါ်ဆိုကြသည်။ အားခေနှင့် အာခါတို့က မိဘတို့၏ အဖိုးနှင့် အဖားကို ခေါ်ဆိုသောဝေါဟာရမှာ အနည်းငယ်သာ ကွဲလွဲမှု ရှိသည်ကို တွေ့ရပါသည်။

ဖခင်၊ ဖခင်နှင့်တော်စပ်သူများ

ဖခင်၊ ဖခင်နှင့်တော်စပ်သူများတွင် ဖခင်၊ ဖကြီး (ဘကြီး)၊ ဖထွေး (ဘထွေး)၊ အရီး စသည်တို့ ပါဝင်ပါသည်။ ထိုဝေါဟာရများကို နှိုင်းယှဉ်လေ့လာတင်ပြ ထားပါသည်။ 'ဖခင်'ဟူသောဝေါဟာရသည် မိခင်ကဲ့သို့ပင် ရိုသေလေးစားထိုက် သောသူ၊ အန္တရာယ်အပေါင်း ကင်းဝေးအောင် ဖယ်ရှားပေးနိုင်သူဟု ဆိုနိုင်ပါသည်။ ဖခင်ဟူသော ဝေါဟာရကို အားခေတို့က အားဘာ /à bā/ဟု ခေါ်ဆိုကြသည်။ အဖိုးနှင့် အဖေကိုခေါ်သော ဝေါဟာရမှာ အသံအနိမ့်အမြင့်သာ ကွာခြားကြောင်း တွေ့ရသည်။ အာခါတို့က အဖေကို အာဒါ် /ā daˊ/ဟု ခေါ်ဆိုကြပါသည်။ အာခါ တို့နှင့် အားခေတို့၏ ခေါ်ဆိုပုံမှာ မတူညီကြပါ။

'ဖကြီး (ဘကြီး)' အဖထက်ကြီးသူ၊ မြတ်သူကို ခေါ်သော ဝေါဟာရ ဖြစ်သည်။ ဖခင်၏အစ်ကိုကို အားခေတို့က ဘူ.ဘူ /buˊ bū/ဟု ခေါ်ဝေါ်ကြ ပါသည်။ အာခါတို့က ဖခင်၏အစ်ကို ဘကြီးကို အာအု /ā uˊ/ ဟုခေါ်ဆိုကြ ပါသည်။ အားခေနှင့် ခေါ်ဆိုပုံ လုံးဝ မတူညီကြပေ။

'ဖထွေး (ဘထွေး)'သည် ဖခင်၏ညီ 'အဖအောက်ငယ်သူ'ကို ခေါ်သော ဝေါဟာရဖြစ်သည်။ ဖခင်၏ ညီဖြစ်သူကို အားခေတို့က အ့ဘစူ /aˊ sū/ဟု ခေါ်ဝေါ်ကြသည်။ အာခါတို့က ဖခင်၏ညီဖြစ်သူကို အာရော /ā jɔ̀/ဟု ခေါ်ဆိုကြပါသည်။ အားခေနှင့် အာခါတို့မှာ ဖထွေးကို ခေါ်ဆိုပုံ မတူညီပေ။ မိခင်၏ နောက်အိမ်ထောင်ကို မြန်မာတို့က 'ပထွေး'ဟု ခေါ်ဝေါ်ကြသော်လည်း အားခေတို့က ဘူးညီ /bù r̄i/ဟု လည်းကောင်း၊ အာခါတို့က အာဒါဒညီ /ā dā də r̀i/ဟုလည်းကောင်း ကွဲပြားစွာ ခေါ်ဆိုကြသည်။

'အရီး'သည် ဖခင်၏ အစ်မဖြစ်သူကို ခေါ်သော ဝေါဟာရ ဖြစ်ပါသည်။ 'ပွန်းပွန်းတီးတီး ထိမ်ိက္ခမ်းဝင်အပ်သော ကြီးမြတ်သူ'ဟု မာလေးက အနက်ဖွင့်ထား သည်။

ဖခင်၏ အစ်မကို အားခေတို့က မ့်မား / ma⁴ mà/ ဟု ခေါ်ဆိုကြသည်။ အာခါတို့ ကမူ ဖခင်၏အစ်မကို အာဟို / ā hō/ ဟု ခေါ်ဆိုကြသည်။ အသုံး မတူညီ ကြပေ။ ထို့ပြင် ဖခင်၏ ညီမဖြစ်သူ အရီးလေးကို အားခေတို့က အာခေါ် / ā khō/ ဟု ခေါ်ဆိုသည်။ အာခါတို့ကမူ ဖခင်၏ညီမကိုလည်း အာဟို / ā hō/ ဟုသာ ခေါ်ဆိုကြပါသည်။ အားခေတို့က ဖခင်၏အစ်မနှင့် ဖခင်၏ ညီမကို ခေါ်ဆိုပုံ မတူညီသော်လည်း အာခါတို့မှာမူ ဖခင်၏အစ်မနှင့် ညီမကို တစ်မျိုးတည်းသာ ခေါ်ဆိုကြ သည်ကို တွေ.ရပါသည်။

တစ်မိသားချင်းမောင်နှမရင်းချာများ

အမိအဖနှစ်ပါးနှင့်တစ်ကွ ယင်းတို့မှ မွေးဖွားလာသော သမီးသားအစု အဝေးသည် တစ်မိသားချင်း မောင်နှမရင်းချာများ ဖြစ်ကြသည်။ တစ်မိသားချင်း မောင်နှမရင်းချာများတွင် အစ်ကို၊ အစ်မ၊ ညီ၊ မောင်၊ ညီမ တို့ပါဝင်သည်။

'အစ်ကို' ဆိုသည်မှာ ပြည့်ပြည့်ဝဝ(အားပြုလောက်သည့်)သူ'ဟု မာလေးက အနက် ကြဆထားပါသည်။ တစ်မိသားချင်းသွေးသားရင်းတွင် မိမိထက်ကြီးသည့် ယောက်ျားလေးကို အစ်ကိုဟုခေါ်ခြင်း ဖြစ်သည်။ အစ်ကိုကို အားခေတို့က အာဂေါ် / ā gō/ ဟု ခေါ်ဆိုသည်။ အာခါတို့.ကမူ အစ်ကိုကို အာရီ / ā jī/ ဟု ခေါ်ဆို ကြသည်။ အားခေနှင့် အာခါတို့၏ ခေါ်ဆိုပုံမှာ တူညီမှု မရှိပေ။

'အစ်မ'ဟူသည် ပြည့်ပြည့်ဝဝ (အားပြုလောက်သူ)ကိုသာ ခေါ်ဆိုခြင်း ဖြစ်သည်။ တစ်မိသားချင်း သွေးသားရင်းတွင် မိမိထက်ကြီးသည့် မိန်းကလေးကို အစ်မဟု ခေါ်ခြင်း ဖြစ်သည်။ အားခေနှင့်အာခါတို့မှာ အစ်မကို အ့ရီ / a⁴ jī/ ဟု တစ်မျိုး တည်းသာ ခေါ်ဆိုကြသည်။ အာခါတို့က အစ်ကိုနှင့် အစ်မက အာရီဟု တစ်မျိုး တည်းသာ ခေါ်ဆိုကြသော်လည်း အားခေတို့မှာ အစ်ကိုကို တစ်မျိုး အစ်မကို တစ်မျိုး ခေါ်ဝေါ်ကြ သည်ကို တွေ့ရပါသည်။ အားခေတို့က ဝေါဟာရ ပို၍ ကျွယ်ဝပါသည်။

'ညီ'သည် တစ်မိသားချင်းထဲမှ ယောက်ျားချင်းတော်စပ်ပုံကို ပြသော ဝေါဟာရဖြစ်သည်။ မောင်သည် တစ်မိသားချင်း မောင်နှမများအနက် မိန်းကလေး များက မိမိအောက်ငယ်သည့် ယောက်ျားလေးကိုခေါ်သည့် ဝေါဟာရဖြစ်သည်။ ညီ၊ မောင်တို့သည် မိမိအောက်ငယ်သူကို ခေါ်ဝေါ်သုံးနှုန်းခြင်းသာ ဖြစ်သည်။ အားခေတို့က ညီနှင့်မောင်ကို ဂျာဘေ့ /dʑā be´/ဟု တစ်မျိုးတည်းသာ ခေါ်ဆိုကြသည်။ အာခါတို့က ညီကို အာညီး /ā rì/ဟု ခေါ်ဆိုကြသည်။ အားခေ တို့နှင့် ခေါ်ဆိုပုံ လုံးဝ မတူညီပေ။

'ညီမ'မိမိအောက်ငယ်သည့် မိမိနှင့်တစ်မျှတည်း တွယ်တာ (ချစ်ခင်) အပ်သော တစ်မိသားချင်းပေါက် အမျိုးသမီးကို ခေါ်ခြင်းဖြစ်သည်။ အားခေတို့က မိမိအောက်ငယ်သည့် အမျိုးသမီးကို နက်မား /niʔ mà/ဟု ခေါ်ဆို ကြသည်။ အာခါတို့ကမူ ညီမကို အာညီး /ā rì/ဟု ခေါ်ဆိုကြသည်။ ညီ (မောင်) ကို ခေါ်ဆိုသော ဝေါဟာရနှင့် ခေါ်ဆိုပုံ တူညီနေသည်ကို တွေ့ရသည်။ အားခေတို့နှင့်မူ ခေါ်ဆိုပုံ အသွင်ကွဲနေသည်ကို တွေ့ရသည်။

လက်ထပ်ထိမ်းမြားပြီး တော်စပ်သူများ

လက်ထပ်ထိမ်းမြားပြီး တော်စပ်သူများမှာ ခင်ပွန်း (လင်)၊ ဇနီး (မယား)၊ သား၊ သမီး၊ မြေး၊ မြစ်၊ ယောက္ခမ၊ မရီး၊ ယောက်ဖ၊ မတ်၊ သမက်၊ ချွေးမတို့ ဖြစ်ကြသည်။

'ခင်ပွန်း'ကို ချစ်ခင်ရင်းနှီးရသူ၊ ချစ်ကျွမ်းဝင်သူ၊ ပွန်းပွန်းတီးတီး ခင်မင်ရသူ ဟူသောအနက်ဖြင့် သုံးစွဲခဲ့ကြခြင်း ဖြစ်သည်။ လင်ကို မာလေးက 'မယားနှင့်အတူ ဘဝသစ်ကို ပေါင်းစည်း ထူထောင်လိုက်မှုကြောင့် ပြည့်ပြည့်ဝဝ ဖြစ်လာရသူ'ဟု မာလေးက အနက်ဖွင့်ထားပါသည်။ ခင်ပွန်း လင်ကို ယောက်ျားဟုလည်း ခေါ်သည်။ ထိုသို့ ခင်ပွန်း၊ လင်၊ ယောကျားဟု အမျိုးမျိုး ခေါ်ဝေါ်သုံးနှုန်းသော ဝေါဟာရကို အားခေတို့က ရို့ဂျို /jo´ dʑi´/ဟု ခေါ်ဝေါ်ကြပါသည်။ အာခါတို့ကမူ ဟာဂျေ့ယာ /hā dʑe´ jā/ဟု ခေါ်ကြပါသည်။ အားခေနှင့် အခေါ်အဝေါ် လုံးဝ မတူညီပေ။

'မယား၊ မိန်းမ၊ ဇနီး'တို့သည် အသုံးတူဝေါဟာရများ ဖြစ်ကြသည်။ အမျိုးသား တစ်ဦး၏ အိမ်ထောင်ဖက် အမျိုးသမီးကို ခေါ်ခြင်းဖြစ်သည်။ အမျိုးသားတစ်ဦး၏

အိမ်ထောင်ဖက် အမျိုးသမီးကို အားခေတို့က ခါမ /khā maˊ/ဟု ခေါ်ပါသည်။ အာခါတို့ကမူ ယာမိယာ/jā miˊ jā/ဟု ခေါ်ကြ ပါသည်။ အားခေနှင့် ခေါ်ဆိုပုံ မတူညီကြပါ။ အားခေတို့တွင် မယားကြီး၊ မယားငယ်တို့ကို ခေါ်သော ဝေါဟာရ များလည်း ရှိပါသည်။ အားခေတို့က မယားကြီးကို မာအူ /mā ūˉ/ဟု ခေါ်ပြီး မယားငယ်ကို မာဒီ /mā r̀i/ဟု ခေါ်ဆိုကြပါသည်။ အာခါတွင် မယားကြီးကို မာဟူ /mā hūˉ/ဟု ခေါ်ပြီး မယားငယ်ကို မာဒီ /mā r̀i/ဟု ခေါ်ဆိုကြသည်။ မယားကြီးကို ခေါ်ဆိုပုံမှာ အားခေနှင့် အာခါ နီးစပ်မှုရှိပြီး မယားငယ်ကို ခေါ်ဆိုပုံမှာ တူညီနေသည်ကို တွေ့ရသည်။

အမျိုးသားတစ်ဦးနှင့် အမျိုးသမီး စုံမက်ရာမှ ဖွားမြင်လာသူကို ရင်သွေးဟု ခေါ်ပါသည်။ ရင်သွေး အမျိုးသားကို ‘သား’၊ ရင်သွေးအမျိုးသမီးကို ‘သမီး’ဟု ခေါ်သည်။ အားခေတို့တွင်လည်း သားနှင့် သမီးကို ခွဲ၍ ခေါ်ဆိုကြပါသည်။ သားကို ယာယို့ /jā joˊ/ဟု ခေါ်ဆိုပြီး သမီးကို ယာမိ /jā miˊ/ဟု ခေါ်ဆိုကြပါသည်။ ယောကျ်ား လေးကို ယာရွာ့ /jā jwáʔ/၊ မိန်းကလေးကို ယာမျှ /jā hmjaˊ/ဟု ခေါ်ဆိုကြ သည်။ အာခါတို့ကမူ ယောကျ်ားလေးကို ယာယို့၊ မိန်းကလေးကို ယာမိ ဟု ခေါ်ဆို ကြသည်။ သားကိုမူ အာလီး /ā l̀i/ဟု ခေါ်ဆိုကြပြီး သမီးကိုမူ အာဘူး /ā bù/ ဟု ခေါ်ဆိုကြပါသည်။ အာခါတို့နှင့် အားခေတို့ အသုံးကွဲသည်ကို တွေ့ရပါသည။

‘မြေး’ဟူသော ဝေါဟာရနှင့်ပတ်သက်၍ မာလေးက ‘အချစ်မေတ္တာဓာတ်များ ယှက်တွယ်လာရသူ၊ ဆွေမျိုးအနွယ်အဆက်ကို ထပ်မံယှက်တွယ်လာရသူ ဖြစ်ခြင်း ကြောင့် မြေးဟုခေါ်ခဲ့ကြပုံ ရလေသည်’ဟု မာလေးက ဆိုထားပါသည်။ မိမိ၏ ရင်သွေး သားသမီးတို့က မွေးဖွားလာသူကို မြေးဟုခေါ်သည်။ မြေးကို ယောကျ်ား၊ မိန်းမတို့ နောက်က တွဲကာမြေးယောကျ်ား၊မြေးမိန်းမဟု ခွဲခြားပြောဆိုတတ်သည်။ အားခေတို့သည်လည်း မိမိရင်သွေးဖြစ်သော သားသမီးတို့မှ မွေးဖွားလာသည့် ယောကျ်ားလေးနှင့် မိန်းကလေးတို့ကို တစ်မျိုးတည်းသာ ခေါ်ဆိုကြပါသည်။ အားခေတို့က မြေးကို အာဂျေ့ /ā dʑeˊ/ဟု ခေါ်ဆိုကြပါသည်။ အာခါတို့က မြေးယောကျ်ား လေးကို အွေးဖာ /awē phā/ဟု ဆိုကြပြီး၊ မြေးမိန်းကလေးကို အွေးမာ /awē mā/ ခေါ်ဆိုကြပါသည်။ အားခေနှင့် အာခါတို့၏ ခေါ်ဆိုပုံမှာ လုံးဝတူညီမှု မရှိပေ။

မြစ်ဟူသော ဝေါဟာရကို 'မြေးက တစ်ဖန် ဆွေစဉ်မျိုးဆက် အမြစ် တွယ်ယှက် လာပြန်သည့်အလျောက် မြစ်ဟု ခေါ်ခဲ့ကြပုံရပေသည်'ဟု မာလေးက ကြံဆထားသည်။ မြေးမှ ဖွားမြင်လာသူ ယောက်ျားလေး၊ မိန်းကလေးနှစ်မျိုးလုံးကို 'မြစ်'ဟု ခေါ်သည်။ အားခေတို့သည်လည်း မြေးမှမွေးဖွားသော ယောက်ျားလေးနှင့် မိန်းကလေးတို့ကို လေဒူး /lē dù/ဟု တစ်မျိုးတည်းသာ ခေါ်ဆိုကြပါသည်။ အာခါတို့ကမူ မြစ်ကို အွေလည် /awē lē/ဟု ခေါ်ဆိုကြပါသည်။ အားခေနှင့် အာခါတို့၏ ခေါ်ဆိုပုံမှာ မတူညီကြပေ။ အာခါတို့က မြေးနှင့် မြစ်ကို ခေါ်ဆိုကြရာတွင် အနည်းငယ်သာ ကွဲပြားမှုရှိပြီး အားခေတို့က မြေးနှင့် မြစ်ကို ခေါ်ဆိုပုံ အသုံးအနှုန်း လုံးဝ တူညီမှု မရှိကြောင်း တွေ့ရပါသည်။

'ယောက္ခမ'ဟူသော ဝေါဟာရသည် ဇနီး (သို့မဟုတ်) ခင်ပွန်း၏ မိဘနှစ်ပါး လုံးကို ရည်ညွှန်းပါသည်။ ယောက်ျားလေးနှင့် မိန်းကလေးတို့ ထိမ်းမြားလက်ထပ် လိုက်သည့်အခါ ဇနီး၊ ခင်ပွန်း နှစ်ဖက်လုံး၏ အမိအဖတို့ကို ခေါ်သော ဝေါဟာရ ဖြစ်သည်။ 'ရစ်ပတ်ဖွဲ့နှောင်ပြီး ခင်မင် တွယ်တာရသူ'ဟူသော အနက်ဖြင့် ခေါ်ဝေါ် ခဲ့ကြခြင်း ဖြစ်သည်။ အားခေတို့က 'ယောက္ခမ' ကို ချော်မော် /tɕhō mō/ဟု ခေါ်ဆိုကြသကဲ့သို့ အာခါတို့ကလည်း 'ယောက္ခမ'ကို ချော်မော် /tɕhō mō/ ဟုသာ ခေါ်ဆိုကြပါသည်။ ခေါ်ဆိုပုံ တူညီနေသည်ကို တွေ့ရပါသည်။

'မရီး'သည်အစ်ကို၏ဇနီးကို ညီလုပ်သူကလည်းကောင်း၊ လင်ဖြစ်သူက မိမိ မယား၏အစ်မကိုလည်းကောင်း ခေါ်သောဝေါဟာရ ဖြစ်သည်။ မရီးဟူသော ဝေါဟာရမှာ 'ပွန်းပွန်းတီးတီးကြီး ထိမ်အပ်သော အမျိုးသမီး'ဟု မာလေးက အနက် ကြံဆထားပါသည်။ အားခေတို့က အာချူး /ā tɕhù/ဟု ခေါ်ပါသည်။ အာခါတို့က အားခေတို့ကဲ့သို့ပင် အာချူးဟုသာ ခေါ်ဆိုကြပါသည်။ ခေါ်ဆိုပုံ တူညီ နေကြသည်ကို တွေ့ရသည်။

မယား၏မောင်၊ မိမိညီမ၏ ခင်ပွန်းကို 'ယောက်ဖ'ဟုခေါ်သည်။ ယောက်ဖ ဟူသော ဝေါဟာရ၏အနက်ကို 'မယား (သို့မဟုတ်) နှမနှင့်စပ်ပြီး ဆွေမျိုးစုဝင်အဖြစ် ရစ်ပတ်ဖွဲ့နှောင်လာသူ(ယောက်ျား)ကို ဆိုပေသည်'ဟု မာလေးက အနက်ဖွင့် ဆိုသည်။ မိမိလင်ယောက်ျား၏ ညီဖြစ်သူကို 'မတ်'ဟု ခေါ်သည်။

ʻမတ်ʼဟူသော ဝေါဟာရကို ʻမယိမ်းမယိုင်၊   ခိုင်ခိုင်ဖြောင့်ဖြောင့်၊ စောင့်ထိန်း
တတ်သည့်သူʼဟု အနက်ဖွင့်ဆိုသည်။   အားခေတို့က ʻယောက်ဖʼကို မေၟည်
/ mì rí / ဟု ခေါ်ဆို ကြပါသည်။ ʻမတ်ʼကိုမူ အားခေတို့က အာဉီ / ā r̄i / ဟု
ခေါ်ပါသည်။ အာခါတို့ကမူ ʻယောက်ဖʼကို အာဥု / ā ū / ဟု ခေါ်ပြီး ʻမတ်ʼကို
ခေါ်ဆိုရာတွင် ညီ၊ မောင်တို့ကို ခေါ်သကဲ့သို့ပင် အာဉီး / ā r̄i / ဟပဝခေါ်ပါသည်။
ʻမတ်ʼကို ခေါ်ဝေါ်သုံးစွဲရာတွင် အာခါနှင့် အားခေ တူညီ ကြောင်း တွေ့ရသည်။

      ʻသမကʼ ဟူသောဝေါဟာရကို ʻသမီးနှင့် စပ်ကာ သားသဖွယ် တပ်မက်
နှစ်သက် စွဲမက် နှစ်သက်စရာ သားအဖြစ် တော်စပ်လာရခြင်းကို ဖော်ကျူးလျက်
သမက်ဟု သုံးစွဲခဲ့ပုံရသည်ʼဟု မာလေးက ဖွင့်ဆိုထားသည်။ အားခေတို့က
အာဟော် / ā h̄ɔ / ဟု ခေါ်ပါသည်။ အားခေတို့က ʻချွေးမʼကို ခီမၣ / khī ma´ / ဟု
ခေါ်ပါသည်။ အာခါတို့ကမူ သမက်ကို အာယာ / ā jā / ဟု ခေါ်ပြီး ချွေးမကို ခီမၣ
/ khī ma´ / ဟုသာ ခေါ်ဆိုကြပါသည်။ အားခေနှင့် အာခါတို့တွင် သမက်ကို
ခေါ်ဆိုပုံ မတူညီ သော်လည်း ချွေးမကို ခေါ်ဆိုကြသော အသုံးမှာ အနည်းငယ်သာ
ကွာခြားကြောင်း တွေ့ရပါသည်။

ခြုံငုံသုံးသပ်ချက်

      ဤစာတမ်းသည်   အားခေတိုင်းရင်းသားနှင့်   အာခါတိုင်းရင်းသားတို့၏
ဘာသာစကားများမှ ဆွေမျိုးစပ်ဝေါဟာရများကို လေ့လာတင်ပြထားခြင်း ဖြစ်ပါ
သည်။ ဤသို့တင်ပြရာတွင် မိခင်၊ မိခင်နှင့်တော်စပ်သူများ၊ ဖခင်၊ ဖခင်နှင့်
တော်စပ်သူများ၊ တစ်မိသားချင်း မောင်နှမရင်းချာများ၊ လက်ထပ်ထိမ်းမြားပြီး
တော်စပ်သူများဟူ၍ အပိုင်း (၄)ပိုင်းခွဲကာ တင်ပြထားပါသည်။ မြန်မၟ့ဆွေမျိုးစပ်
ဝေါဟာရများကိုယူကာ အနက်ဖွင့်ဆိုပြီး အားခေနှင့် အာခါတိုင်းရင်းသားတို့၏
ဆွေမျိုးစပ်ဝေါဟာရများကို လေ့လာဖော်ပြထားပါသည်။

      အားခေနှင့် အာခါတို့၏ ဆွေမျိုးစပ်ဝေါဟာရများတွင် မြန်မာမှာကဲ့သို့
ʻအʼဗျည်းကို ရှေ့ကထားကာ အများဆုံးခေါ်ဆိုကြသည်ကို တွေ့ရသည်။ အားခေ
ဘာသာစကားနှင့် အာခါဘာသာစကားတို့မှာ တူညီမှု ၄၀% ရှိသည်ဟု ဆိုသော်လည်း

ဆွေမျိုးစပ်ဝေါဟာရများတွင် ကွဲလွဲမှုများစွာရှိနေသည်ကို တွေ့ရသည်။ အမေ၊ အဖွား၊ အစ်မ၊ မရီး၊ မတ်၊ မယားငယ်၊ ချွေးမ၊ ယောက္ခတို့ကို ခေါ်သော ဆွေမျိုးစပ်ဝေါဟာရ များတွင်သာ အာခါနှင့် တူညီမှုရှိသည်။ မိထွေး၊ အဘိုး၊ ဘေးတို့ကိုခေါ်သော ဆွေမျိုးစပ် ဝေါဟာရများတွင် အာခါနှင့် အနည်းငယ် ကွဲပြားမှုရှိသည်။ မိကြီး၊ ဖခင်၊ ဖကြီး၊ ဖထွေး၊ အရီး၊ အစ်ကို၊ ညီ၊ မောင်၊ ညီမ၊ လင်ယောက်ျား၊ ဇနီးမယား၊ သား သမီး၊ မြေး၊ မြစ်၊ ယောက်ဖ၊ သမက်စသည့် ဆွေမျိုးစပ်ဝေါဟာရများမှာမူ အာခါနှင့် လုံးဝ တူညီမှုမရှိပေ။

ဤသို့ အားခေတိုင်းရင်းသားနှင့် အာခါတိုင်းရင်းသားတို့၏ ဆွေမျိုးစပ် ဝေါဟာရများကို နှိုင်းယှဉ်လေ့လာခြင်းဖြင့် အားခေနှင့် အာခါတို့၏ဘာသာစကားများ သည် ကွဲလွဲမှုများစွာ ရှိသော ဘာသာစကားများအဖြစ် လေ့လာတွေ့ရှိရပါသည်။ လူမျိုးစုတစ်စုတွင် ဆွေမျိုးစုများကို အဆင့်အလိုက် အစွယ်အလိုက် ခေါ်ဆိုတတ်ခြင်း သည် ထိုလူမျိုးစု၏ ယဉ်ကျေးသိမ်မွေ့မှု၊ ဂါရဝတရားရှိမှုတို့ကို ဖော်ပြနေပေသည်။ ယခု အားခေနှင့် အာခါဘာသာစကားတို့တွင်လည်း မိမိတို့ဆွေမျိုးစုအလိုက် ခေါ်ဝေါ်သည့် ဝေါဟာရအသုံးများကို တွေ့ရသောကြောင့် အားခေနှင့်အာခါတို့သည် ဂါရဝတရားကို အလေးပေးသည့် ယဉ်ကျေးသိမ်မွေ့သော ဝေါဟာရကြွယ်ဝပြီး ကိုယ်ပိုင်ဝေါဟာရ များစွာ ပိုင်ဆိုင်ထားကြသော သီးခြား လူမျိုးစုများ ဖြစ်သည်ဟု သုံးသပ်မိပါသည်။

နိဂုံး

ရှမ်းပြည်နယ်(အရှေ့ပိုင်း) ကျိုင်းတုံနယ်တစ်ဝိုက်တွင် နေထိုင်ကြသော အားခေ တိုင်းရင်းသားနှင့် အာခါတိုင်းရင်းသားတို့၏ ဘာသာစကားမှ ဆွေမျိုးစပ် ဝေါဟာရ များကို လေ့လာသုတေသနပြုရာတွင် အားခေရွာနှင့် အာခါရွာများသို့ ကွင်းဆင်း၍ မေးမြန်းအသံသွင်းကာ တတ်နိုင်သမျှကြိုးစား သုတေသနပြုထားခြင်း ဖြစ်ပါသည်။ အာခါဘာသာစကားမှာ အရေးအသားရှိသော်လည်း အားခေဘာသာ စကားမှာ အပြော ဘာသာစကားဖြင့်သာ လေ့လာရသည့်အတွက် လိုအပ်ချက်များစွာ ရှိနိုင်ပါသည်။ လိုအပ်ချက်များ ရှိခဲ့ပါက စာတမ်းရှင်၏ တာဝန်သာလျှင် ဖြစ်ပါသည်။ အားခေနှင့် အာခါ ဘာသာစကားတို့နှင့်ပတ်သက်၍ လေ့လာသုတေသနပြုရန် များစွာ ကျန်ရနေပါသေး သည်။ ယခု အားခေဘာသာစကားမှ ဆွေမျိုးစပ်ဝေါဟာရများသည်

ဘာသာစကား လေ့လာလိုက်စားသူများအတွက် 'အုတ်တစ်ချပ်သဲတစ်ပွင့်ပမာ'
အထောက်အကူပြုနိုင်မည်ဆိုပါက စာတမ်းရှင်အနေဖြင့် သုတေသနပြုရကျိုးနပ်သည်ဟု
ယူဆနိုင်မည် ဖြစ်ပါသည်။

<div align="center">

ကျမ်းကိုးစာရင်း

</div>

ခင်မင်၊ မောင်(ဓနဖြူ)။ (၁၉၇၇)။ **စကားသမုဒ္ဒရာ စာသမုဒ္ဒရာ** ။ ရန်ကုန်၊ မြကန် စာအုပ်တိုက်။

မာလေး။ (၁၉၇၇)။ **မြန်မာဆွေမျိုးစပ်ဝေါဟာရများ**။ ရန်ကုန်၊ စာပေဗိမာန် ပုံနှိပ်တိုက်။

မြန်မာစာအဖွဲ့ဦးစီးဌာန။ (၁၉၉၉)။ **ခရီးဆောင်မြန်မာအဘိဓာန်**။ ရန်ကုန်၊ ဉာဏ္ဏကျော်
              ပုံနှိပ်တိုက်။

တိုင်းရင်းသားယဉ်ကျေးမှုရိုးရာဓလေ့ထုံးစံများ(ရှမ်း)။ (၁၉၆၈)။ ရန်ကုန်၊ စာပေဗိမာန် ပုံနှိပ်တိုက်။။

ထွန်းမြင့်၊ ဦး။ (၁၉၉၆)။ **သဒ္ဒဗေဒ** ။ ရန်ကုန်၊ မြမြဝင်းပုံနှိပ်တိုက်။

ဖေမောင်တင်၊ ဦး။ (၁၉၅၈)။ **ဘာသာလောကကျမ်း**။ ရန်ကုန်၊ စာပေဗိမာန်။

မြတ်စောညီနောင်ဘုရားမှအိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများ လေ့လာချက်

ဇော်ဇော်အောင်*

စာတမ်းအကျဉ်း

ဤစာတမ်းသည် တောင်ငူမြို့အနီးရှိ မြတ်စောညီနောင်ဘုရားမှ အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများကို လေ့လာသော စာတမ်းဖြစ်သည်။ မြန်မာသက္ကရာဇ် (၁၂၁၇) ခုနှစ်တွင် တောင်ငူမြို့ အိုးကုန်းအရပ်မှ အိုးကုန်းသူမြတ်ဆရာတော်သည် မြတ်စောညီနောင် စေတီတော်တွင် ခေါင်းလောင်းတစ်လုံး စတင်လှူဒါန်းပြီး သက္ကရာဇ် (၁၂၁၉) ခုနှစ်တွင် ခေါင်းလောင်းနှစ်လုံး ထပ်မံလှူဒါန်းခဲ့သည်။ ထိုခေါင်းလောင်းစာများကို မြန်မာစာပေရှုထောင့်မှ လေ့လာတင်ပြထားပါသည်။

သော့ချက်ဝေါဟာရများ။ အိုးကုန်းသူမြတ်၊ ခေါင်းလောင်းစာ၊ အလှူပြုချိန်၊ ဆုတောင်း၊ အမှုုဝေ၊ အလင်္ကာအသုံး၊ ရေးဟန်။

နိဒါန်း

ဤစာတမ်းသည် (၂၀၁၉) ခုနှစ် တက္ကသိုလ်များ သုတေသနဂျာနယ် အတွဲ အမှတ် (၁၂) အတွက် တင်သွင်းသည့် စာတမ်းဖြစ်ပါသည်။ ဤစာတမ်းတွင် တင်ပြမည့် မြတ်စောညီနောင်စေတီတော်မှ အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာ များကို ပုံနှိပ်အက္ခရာတင်၍ လေ့လာထားခြင်းမရှိသေးပါ။ ထိုခေါင်းလောင်းများမှာ မြန်မာသက္ကရာဇ် ၁၂၁၇ ခုနှစ်၊ ခရစ်နှစ် (၁၈၅၅) ခုနှစ်မှ စတင်လှူဒါန်းခဲ့ပြီး သက္ကရာဇ် (၁၂၁၉) ခုနှစ်၊ ခရစ်နှစ် (၁၈၅၇) ခုနှစ်ထိ ဆက်လက်လှူဒါန်းခဲ့ခြင်း ဖြစ်ရာ နှစ်ပေါင်း ၁၆၂ နှစ် သက်တမ်းရှိခဲ့ပြီဖြစ်ပါသည်။

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* လက်ထောက်ကထိက၊ မြန်မာစာဌာန၊ တောင်ငူတက္ကသိုလ်။

ခေါင်းလောင်းများမှာ ရာသီဥတုဒဏ်၊ လူ့ပယောဂဒဏ်နှင့် နှစ်ကာလ ကြာမြင့်ခဲ့ခြင်းကြောင့် အချို့နေရာများတွင် စာများပျက်ယွင်းလျက် ရှိနေပါသည်။ နောင်တော်စေတီရှိ ခေါင်းလောင်းမှာ ကြောင်းရေ ပျက်စီးမှု ပိုများပြီး အချို့နေရာ များတွင် လုံးဝဖတ်ရ၍ မရတော့ပါ။ ညီတော်ခေါင်းလောင်းစာမှာ စာကြောင်းရေ မိုန်သော်လည်း ဖတ်၍ရနိုင်ပြီး နောင်တော်စေတီခေါင်းလောင်း၌ ဖတ်မရသည့် စာများကို တိုက်ဆိုင်ဖတ်ရ၍ ရကြောင်းတွေ့ရသည်။

အခြားခေါင်းလောင်းတစ်လုံးမှာ ရွှေဟင်္သာ်စေတီတော်ရှိ ခေါင်းလောင်း ဖြစ်ပါသည်။ အရွယ်အစားသေးငယ်သော်လည်း ခေါင်းလောင်းစာကို လက်ယာရစ် ရစ်ပတ်ရေးထိုးပြီး စာများမှာ ထင်ရှားလျက်ရှိနေသေးကြောင်း တွေ့ရသည်။ ခေါင်းလောင်းသံမှာ ထူးခြားစွာ ချို့သာနေကြောင်း တွေ့ရသည်။

စာတမ်းရှင်အနေဖြင့် အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများကို မင်ဖြင့် ကူးယူ မှတ်တမ်းတင်လိုသော်လည်း နည်းပညာအခက်အခဲ ရှိသည့်အတွက် လက်တွေ့မျက်မြင်ဖြင့်သာ လက်ရေးဖြင့်ကူးယူပြီး မူလသတ်ပုံစာစီသည့်အတိုင်း ပြန်လည်တင်ပြထားခြင်း ဖြစ်ပါသည်။ အိုးကုန်းသူမြတ်ခေါင်းလောင်းသုံးလုံးကို မြန်မာစာပေရထောင့်မှ လေ့လာရာတွင် ခေါင်းလောင်းစာ၏အကြောင်းအရာပိုင်းနှင့် ခေါင်းလောင်းစာရေးဟန်ပိုင်းကို အထူးပြုလေ့လာတင်ပြထားပါသည်

မြတ်စောညီနောင်စေတီတော်

မြတ်စောညီနောင်စေတီတော်ကို ပုဂံခေတ်မတိုင်မီကပင် တည်ထား ကိုးကွယ်ခဲ့ခြင်းဖြစ်ကြောင်း ဘုရားသမိုင်းအရ သိရသည်။ ဘုရားအလောင်း ကြက်ဖြူမင်းဘဝ ဖြစ်စဉ်အခါက ညီတော်အာနန္ဒာလောင်းလျာနှင့်အတ မြတ်စောညီနောင်စေတီ တည်ထားမည့်ကုန်းမြေနေရာတွင် ကျင်လည်ကျက်စား ခဲ့ကြောင်း သိရသည်။ မြတ်စောညီနောင်စေတီတော်သည် တောင်ငူမြို့ အရှေ့ တောင်ဘက် ဂုမိုင်ခန့်အကွာတွင် တည်ရှိပြီး တောင်ငူ–ဒိုးသောင်–ထန်းတပင်– ဇရပ်ကြီး ကားလမ်းဘေးတွင် ရှိသောကြောင့် ရာသီမရွေးသွားလာဖူးမြော်နင်သည်။ စေတီတော်၏ အရှေ့ဘက်တွင် ပြိုးချောင်း၊ စေတီတော်၏တောင်ဘက်တွင် သောက်ရေခပ်ချောင်းတို့ ရစ်ခွေစီးဆင်းနေပြီး စိမ်းလန်းသာယာသော တောရိပ်

တောင်ရိပ်တို့ကြောင့် သာယာလှပသော ပတ်ဝန်းကျင်တွင် တည်ရှိပါသည်။ တောင်ငူခေတ်မတိုင်မီ ပုဂံမင်းတို့သည် တောင်ငူဒေသသို့ ရောက်ရှိလာသောအခါ စေတီတော်က ပြုပြင်မွမ်းမံခဲ့ကြပြီး အစောင့်အရှောက်များ ထားရှထိန်းသိမ်း ခဲ့ကြသည်။ ရှေးတောင်ငူမင်းအဆက်ဆက် ကိုးကွယ်ခဲ့ကြပြီး တောင်ငူမြို့သူ မြို့သားများ ယနေ့ထက်တိုင် ကြည်ညိုကိုးကွယ်ကြရာစေတီတော် ဖြစ်ပါသည်။

အိုးကုန်းသူမြတ်

ကေတုမတီတောင်ငူမြို့ကို စတင်တည်ထောင်သော မဟာသီရိဇေယျသူရ ဘွဲ့ခံမင်းကြီးညိုသည် ကေတုမတီတောင်ငူမြို့ပတ်လည်တွင် ကုန်းကိုးကုန်းကို ထား၍တည်ခဲ့သည်။ ထိုကုန်းတို့မှာ–(၁)ကျွန်းတောကုန်း၊ (၂) ရေပုပ်ကုန်း၊ (၃) အိုးကုန်း၊ (၄) ထီးနီကုန်း၊ (၅) ကြက်လျှာကုန်း၊ (၆) ညောင်ကုန်း၊ (၇) သရဖီကုန်း၊ (၈) ပြဿဒ်ကုန်း၊ (၉) ကန်တွင်းကုန်း ⁱ စသည်တို့ဖြစ်သည်။ အိုးကုန်းမှာ တောင်ငူမြို့၏တောင်ဘက်အရပ်တွင် ငွေလုံအိုးကုန်းအရပ် ဟူ၍ရှိပြီး ယခုအခါ (၁၈)ရပ်ကွက်တွင်ပါဝင်သည်။ အိုးကုန်းသူမြတ် သို့မဟုတ် အိုးကုန်းဆရာတော်မှာ ထိုအရပ်တွင် သီတင်းသုံးခဲ့သော ဆရာတော်ဖြစ်မည်ဟု ယူဆရသည်။ အိုးကုန်း သူမြတ်အကြောင်းကို ဆက်လက်သုတေသနပြု လုပ်ဆောင်နေဆဲ ဖြစ်ပါသည်။

ဤ၍ခေါင်းလောင်းသုံးလုံးတွင်မူ အိုးကုန်းသူမြတ်၏ ဘွဲ့တော်ကို ရှင်ကလျာဏဇဗ္ဗ ရေးထိုးထားကြောင်း တွေ့ရသည်။ မထေရ်မြတ်ဟု ရေးထိုး သည်ကိုထောက်၍ သိက္ခာတော်ဝါတော်ရသည့် ဆရာတော်တစ်ပါးဖြစ်မည်ဟု မှန်းဆရပါသည်။

မြတ်စောညီနောင်စေတီတော်တွင် အိုးကုန်းသူမြတ် လှူ၍ဒါန်းခဲ့သော ခေါင်းလောင်းသုံးလုံး တွေ့ရှိရသည်။ အိုးကုန်းသူမြတ်ခေါင်းလောင်းများမှ အခြေခံ အချက်အလက်များကို အောက်ပါဇယားအတိုင်း တွေ့နိုင်ပါသည်။ အိုးကုန်းသူမြတ် ၏ ခေါင်းလောင်းသုံးလုံးမှ ခေါင်းလောင်းစာများသည် သင်္ကေတများ၊ အလေးချိန် များမှလွဲ၍ အကြောင်းအရာရော၊ အရေးအသားပါ ထပ်တူတူညီကြသည်။

ⁱ ချမ်းမြ၊ ဦး၊ ၁၉၆၆၊ စာ–၂၅။

စဉ်	အလှူရှင်	အလှူပြုချိန်	အလေးချိန်	ချိတ်ဆွဲလှူဒါန်း သည့် နေရာ
၁။	အိုးကုန်းသူမြတ် ရှင်ကလျာဏဇေ	၁၂၁၇ တပေါင်းလဆန်း (၁၀) ရက်၊စနေနေ့.	ကြေးပိဿာချိန် ၆၉ ပိဿာ	ရွှေဟင်္သာ်စေတီ ကုသိနာရအနီး
၂။	အိုးကုန်းသူမြတ် ရှင်ကလျာဏဇေ	၁၂၁၉ ကဆုန်လဆန်း (၅) ရက်၊စနေနေ့.	ကြေးပိဿာချိန် ၁၅၀ ပိဿာ	နောင်တော်စေ တီအနောက်မုခ် စောင်းတန်းထိပ်
၃။	အိုးကုန်းသူမြတ် ရှင်ကလျာဏဇေ	၁၂၁၉ နယုန်လဆန်း (၄) ရက် အင်္ဂါနေ့.	ကြေးပိဿာချိန် ၁၈၀ ပိဿာ	ညီတော်စေတီ တောင်ဘက်မုခ် အဝင်ဝ

မြတ်စောညီနောင်ဘုရားမှ အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများ လေ့လာချက်

   အိုးကုန်းသူမြတ်၏ခေါင်းလောင်းစာများကို မြန်မာစာရှုထောင့်မှ လေ့လာ ရာတွင် ခေါင်းလောင်းစာများ၏ရေးဟန်ကို တင်ပြလိုပါသည်။ ရေးဟန်ကို ဖွင့်ဆိုသော ဖွင့်ဆိုချက်အမျိုးမျိုး ရှိပါသည်။ ဤနေရာတွင် ရေးဟန်နှင့် ပတ်သက်သော ရှင်းလင်းချက်များ ထည့်သွင်းတင်ပြခြင်း မပြုလိုတော့ပါ။

အကြောင်းအရာ

   အကြောင်းအရာပိုင်းအနေဖြင့် ဂေါတမမြတ်စွာဘုရားရှင် ဘုရားဖြစ်တော် မမူမီ သံသရာဘဝက ကြက်ဖြူ့ညီနောင် ဖြစ်သောအခါ ကျင်လည်ခဲ့ဖူးသော နေရာ ဟု ဗျာဒိတ်တော် ဟောကြားခဲ့ဖူးသည့် သီရိဓမ္မသောကမင်းကြီးနှင့် သိကြားမင်း တို့ ကြုံပ်မတည်ထားသော မြတ်စောညီနောင်စေတီတော်၌ သဒ္ဓါကြည်ညို့သော ကြောင့် ခေါင်းလောင်းသွန်းလုပ်လှူဒါန်းကြောင်း ခေါင်းလောင်းသွန်းလုပ်သော သက္ကရာဇ် ခုနှစ်၊ လနှင့် ရက်ကိုပါ ရေးထိုးဖော်ပြထားသည်။ ခေါင်းလောင်းများ၏ အလေးချိန်ကိုလည်း အတိအကျ ဖော်ပြရေးထိုးထားသည်။ ထို့နောက် အလှူရှင် အိုးကုန်းသူမြတ်မှာ ကလျာဏဇေဟူ၍ ဘွဲ့တော်ရသော မထေရ်မြတ်ဖြစ်ကြောင်း၊

ဤသို့ကြိုးစားအားထုတ်၍ လျူဒါန်းရသော ကုသိုလ်ကောင်းမှုကြောင့် အဆုံးစွန်၌
ဘုရားအဖြစ်စင်စစ်ကောန်ရောက်ရှိ၍ သတ္တဝါများကို ကယ်မလိုကြောင်း ဆုတောင်း
ထားသည်။ ထို့အပြင် ခေါင်းလောင်းသွန်းလုပ် ကုသိုလ်ပြုရာတွင် ညီညာ၍
လုပ်ဆောင်ကြသူများ၊ ဆွေမျိုးသားချင်း၊ မိဘများ ဆရာသမားတို့အားလည်း အမျှ
ဝေထားပြီး သာဓုခေါ်ရန် ရေးထိုးထားသည်။ မိမိ၏ခေါင်းလောင်းက အသံချို့သာ
စွာ ထိုးမြည်သံကြားရလျှင် ကုသိုလ်ပြုကြသူတို့သည် မိမိအားလည်း အမျှဝေကြ
ပါရန် ရေးထိုးထားပါသည်။

အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများမှ မြတ်စောညီနောင်စေတီတော်သမိုင်း

မြတ်စောညီနောင်စေတီတော်ကို ရှေးက တရထည်ညီနောင်ဟု ခေါ်ကြ
သည်။ တောင်ငူရာဇဝင်၊ တွင်းသင်းရာဇဝင်၊ နတ်ရှင်နောင်ရတုနှင့် မင်းရဲနရာ
ချေင်းတို့တွင်   ပြဆိုထားကြသည့်အတိုင်း   မြတ်စောညီနောင်စေတီတော်ကို
တရထည်ညီနောင်ဟုခေါ်ကြောင်း၊ သီရိဓမ္မာသောကမင်းကြီးက စတင်တည်ထား
ကိုးကွယ်ခဲ့ကြောင်း တွေ့ရပါသည်။ အိုးကုန်းသူမြတ်၏ ခေါင်းလောင်းသုံးလုံး
စလုံးတွင် ဤသမိုင်းနှင့် ထပ်တူ ညီပင်–

> "လောကမုနိန်   မာရဇိန်ဟု   သီရိန်ဂုန်ဖြိုး   တခုိဇိဏ္ဍ္ဒ္ဍ
> ကျော်ခေါင်ထိသား မြတ်ဘုရားသည် ရှေ့ဖြားမဆွ သံသာ
> ရက ဖြည့်ထပါရမီ မရင့်မီဝယ် ကျက်ညီနောင်စစ် ဖြစ်လတ်
> သောခါ   ငနေရာဟု   ရွှေဗြာဒိတ်စွန်း   မိန့်တော်ညွှန်း၍
> ဦးစွန်သရဖူ ဓာတ်နှစ်ဆူကို ယူဆောင်ပင့်လျာ ဓမ္မာသောက
> မင်းမြတ်လှနှင့် ကျုပ်မသိကြား တည်ပညားသည်။"

ဟုရေးထိုးထားသောကြောင့် သမိုင်းအမှန်ကိုပိုမိုထင်ရှားစေပါသည်။

မြနမာအဘိဓာန်တွင် တရထည်ကို −

> "တရထည် / တရထီ/ န−ပေါ−အလားတူ၊ ထပ်တူ"[၁]

ဟူ၍ ဖွင့်ဆိုထားကြောင်း တွေ့ရသည်။ ထို့ကြောင့် တရထည်ဘုရားဟူသည်မှာ မြနှင့်အလား သဏ္ဌာန်တူသော သောက်ရေခပ်ချောင်း၏ စိမ်းမြမှုကိုစွဲ၍ ပေါ်ပေါက် လာသောအခေါ်အဝေါ်ဖြစ်ကြောင်း တွေ့ရှိရပါသည်။

အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများမှ စကားသုံးဟန်

အိုးကုန်းသူမြတ် ခေါင်းလောင်းစာများတွင် အနက်ပြစကားလုံးများ၊ အသုံးပြစကားလုံးများ၊ အကောင်အထည်ပြ စကားလုံးများ၊ သဘောပြစကားလုံး များ၊ စာပေသုံးစကားလုံးများနှင့် ပေါရာဏစကားလုံးများကို တွေ့နိုင်သည်။

'တန်ခိုး'၊ 'မြတ်ဘုရား'၊ 'ပါရမီ'၊ 'ကျက်ညီနောင်'၊ 'သရဖူ'၊ 'ဓာတ်နှစ်ဆူ'၊ 'ခေါင်းလောင်း'၊ 'ကြေးသပြာ'၊ 'ပုဂ္ဂိုလ်သူမြတ်'၊ 'နှစ်ခြိုက်'၊ 'ဝမ်းမြောက်' စသည့် စကားလုံးများမှာ အနက်အဓိပ္ပာယ်ထင်ရှားသော စကားလုံးများဖြစ်၍ အနက်ပြ စကားလုံးများကို သုံးစွဲထားသည်ကိုတွေ့ရသည်။

ထို့အပြင် အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများတွင် အသုံးပြစကားလုံး များစွာကိုလည်း တွေ့ရသည်။ စာရေးရာတွင်ဖြစ်စေ၊ စကားပြောရာတွင်ဖြစ်စေ သုံးနှုန်းသည့်ဝိဘတ်များ၊ စကားဆက် သို့မဟုတ် သမ္ဗန္ဓများဖြစ်သော အသုံးပြ စကားလုံးများကို ခေါင်းလောင်းစာတိုင်းတွင် တွေ့ရသည်။ သာဓကအနေဖြင့်– "(မြတ်ဘုရား) သည်၊ (သံသရာ) က၊ (မရှင်မီ)ဝယ်၊ (ဖြစ်လတ်)သောခါ၊ (ငါ့)နေရာ)ဟု၊ (မိန့်တော်ညွှန်း)၍၊ (ဓာတ်နှစ်ဆူ)ကို၊ (ကဆုန်လ)၌၊ (ဖြစ်ရလို)၏" စသည်ဖြင့် အသုံးပြစကားလုံးများကို သုံးနှုန်းထားကြောင်းတွေ့ရသည်။

အကောင်အထည်မမြင်နိုင်သော စကားလုံးများနှင့် သဘောပြစကားလုံးများ ကို တွဲစပ်သုံးစွဲသည်ကို တွေ့ရသည်။ သာဓကအနေဖြင့် 'ခေမာကုန်းထိပ်' ၊ 'နိဗ္ဗာန်ဆိပ်' စသည့်စာသားများသည် ဘေးကင်းရာ ခေမာနိဗ္ဗာန်ကို ကုန်းနှင့် တွဲစပ်၍သော်လည်းကောင်း၊ သံသရာဝဲသြဃယမှ လွတ်မြောက်ရာနိဗ္ဗာန်ကို ဆိပ်ကမ်း နှင့်ပမာ နိုင်း၍သော်လည်းကောင်း သုံးစရေးထိုးဟန်မျိုးဖြစ်ပါသည်။

ထို့မျှသာမက ခေါင်းလောင်းစာများတွင် စာပေသုံးစကားလုံးများကို နေရာ တကျထည့်သွင်းသုံးစွဲထားသည်ကို တွေ့ရသည်။ သာဓကဆောင်ရသော် ပါဠိ

သက်ဝေါဟာရများဖြစ်သည့် ‘သံသာရ’၊ ‘ပါရမီ’၊ ‘ဗျာဒိတ်’၊ ‘ဒါန’၊ ‘ကုသိုလ်’၊ ‘မင်္ဂိုလ်’၊ ‘ပုည’၊ ‘နိဗ္ဗာန်’၊ ‘အပါယ်’၊ ‘တေဇာ’၊ ‘ပညာ’၊ ‘သဒ္ဓါ’ စသည့် ဝေါဟာရများစွာကို တွေ့ရသည်။ ထို့အပြင် ပေါရာဏစကားများဖြစ်သော ‘ဖဲကြဉ့်’၊ ‘နှံ့ပတ်’၊ ‘ဖြစ်လတ်’ ဟူသည့် ဝေါဟာရများ သုံးစွဲထားသည်ကိုလည်း တွေ့ရပါသည်။ ဤသည်မှာ ကာရန်ချိတ်စကားပြေ ဖြစ်ခြင်းကြောင့်လည်းကောင်း၊ ရေးထိုးသည့် ခေတ်အခြေအနေအရ ထိုခေတ်ကသုံးစွဲနေသော စကားသုံးများ ဖြစ်ခြင်းကြောင့်လည်းကောင်း သုံးစွဲခြင်းဖြစ်နိုင်ပါသည်။

စာပေသုံးစကားလုံးများ သုံးစွဲခြင်းကြောင့် စာဟန်မှာ ခံ့ခံ့ညားညား ရှိလာ ပါသည်။ ခေါင်းလောင်းစာနှင့်လိုက်ဖက်သော စကားသုံးများ သုံးစွဲထားကြောင်း တွေ့ရပါသည်။ ထို့အပြင် အနက်တူစကားလုံးများကိုလည်း သုံးစွဲရေးဖွဲ့ထားသည် ကို တွေ့ရသည်။

တန်ခိုးနှင့်ဣဒ္ဓိကိုတွဲ၍ ‘တန်ခိုးဣဒ္ဓိ’ ဟူ၍လည်းကောင်း၊ ဦးစွန်းနှင့်သရဖူ ကိုတွဲ၍ ‘ဦးစွန်သရဖူ’ ဟူ၍လည်းကောင်း၊ စင်စစ်နှင့်ဇောန်ကိုတွဲ၍ ‘စင်စစ်ဇောန်’ ဟူ၍လည်းကောင်း၊ ဆွေဝါးနှင့်ညာတိ ကိုတွဲ၍ ‘ဆွေဝါးညာတိ’ ဟူ၍ လည်းကောင်း၊ သံဩောင်းနှင့်ချို့သာကိုတွဲ၍ ‘သံဩောင်းချို့သာ’ ဟူ၍လည်းကောင်း သုံးစွဲရေးဖွဲ့ထားသည်ကိုတွေ့နိုင်ပါသည်။

အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများမှ အလင်္ကာသုံးဟန်

အလင်္ကာမှာ ‘အလင်္ကာရ’ ဟူသော ပါဠိစကားကို မြန်မာမှုပြုထားခြင်းဖြစ်၍ ‘တန်ဆာဆင်ခြင်း’၊ ‘အဆင်တန်ဆာ’ ဟုအဓိပ္ပာယ်ရကြောင်း ၁ ဆရာကြီး မောင်ခင်မင်(ဓနုဖြူ)က ရှင်းပြထားပါသည်။

အိုးကုန်းသူမြတ်သည် သံသရာဝဲရေအလျဉ်မှ ကင်းလွတ်ရာနိဗ္ဗာန်ဆိပ်ကမ်း ကို **ခေမာကုန်းထိပ်နိဗ္ဗာန်ဆိပ်**ဟု နိဗ္ဗာန်နှင့်ဆိပ်ကမ်းဝဲဩယမှ လွတ်မြောက်ရာ နေရာချင်း ဘေးကင်းသည့ ဂုဏ်ရည်တူချင်း ထပ်တူပြုရေးဖွဲ့ထားသဖြင့် ရူပကအလင်္ကာသုံးကောင်းကို အသုံးပြုထားကြောင်းတွေ့ရသည်။ ထို့အပြင်အိုးကုန်း

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၁ ခင်မင်၊မောင် (ဓနုဖြူ)၊ ၂၀၁၁၊ စာ–၁၅၀

သူမြတ်သည် ပညာအရာ၌ သူတစ်ပါးထက်သာလွန်၍ တပည့်များစွာကို သင်ကြားနိုင်သည့် ပုဂ္ဂိုလ်ဖြစ်လိုကြောင်း ဆုတောင်းသည်။ ထိုဆုတောင်းတွင် မေးသမျှပုစ္ဆာကို ဖြေနိုင်သော မဟောသဓပညာရှိကဲ့သို့ဟု **"မတ်လှမဟော်၊ ပညာကျော်သို့."** ဟု ဥပမာအလင်္ကာသုံး၍ ခိုင်းနှိုင်းရေးဖွဲ့ထားပါသည်။

အိုးကုန်းသူမြတ်ခေါင်းလောင်းစာများမှ ဝါကျဖွဲ့ဟန်

အိုးကုန်းသူမြတ် ခေါင်းလောင်းသုံးလုံးစလုံးသည် ဝါကျတည်ဆောက် ဟန်ချင်း တူညီကြသည်။

ဝါကျ (၁) ဇေယျတု။ ။ လောကမုနိန် မာရဇိန်ဟု သီရိန်ဒုန်ဖြူး တခိုဇ္ဏ္ဍဒ္ဓ ကျော်ခေါင်ထိသား မြတ်ဘုရားသည် ရှေ့ဖြားမဆွ သံသာရက ဖြည့်ထပါရမီ မရင့်မီဝယ် ကျက်ညီနောင်စစ် ဖြစ်လတ်သောခါ ၎ နေရာဟု ရွှေပြာဒိတ်စွန်း မန့်.တော်ညွှန်း၍ ဦစွန်သရဖူ ဓတ်နှစ်ဆူကို ယူဆောင်ပင့်လျာ ဓမ္မာသောက မင်းမြတ်လှနှင့် ကျပ်မသိကြား တည်ပညားသည် ရွှေသားညီနောင် မြတ်ဘုန်းခေါင်ကို ကြည်ညို့သ၌ ပူဇာတုပ်ကွ ဦနှို့ဟ်ချ၍ ဒါနကုသိုလ် မင်္ဂဖိုလ် ရကြောင်း ခေါင်းလောင်းသွန်းလစ် သတ္တရာဇ်ဖြာ တစ်ထောင်နှစ်ရာ တစ်ဆယ်သာ မ ကိုးခုစွန်းနှစ် သရစ်မာသ ကဆုန်လ၌ ဆန်းထ၅ရက် စနေချက်ဝယ် ကျေးတွက်ချိန်စက် တစ်ရာဝင်ရန် စွန်းချင့် ၅ဝ သာ ကျေသပြာကို ပုဂ္ဂိုလသူမြတ် နှင့်.ပတ်ကြော်ငြာ ကလျာဏဓရ ပွဲတော်ရသား ထေရ်မြတ်ဖြားက ကြိုးစား အားထုတ် သွန်လုတ်လှူရ မြတ်ပုညကြောင့် နတ်နှင့်တကွ လူထိုမျှကို သဒ္ဓယည်တွေ. စီးသည်ရေမှ ခေမာကုန်းထိပ် နိဗ္ဗာန်ဆိပ်သို့. ကူပို့.နိုင်ကိုယ် ဖြစ်ရလို၏။

ဝါကျ (၂) ထိုပြည်နိဗ္ဗာန် မစံရသေး ဖြစ်ရေးများစွာ သံသရာမှာ ကြည်လည်ခါ့၍ လေရှယ်အပါယ် ကပ်သုံးသွယ်နှင့် ရင်ဝယ်နှစ်ဖြာ ဖဲကြည်ချိ၍ တေဇတခုံး သုထက်တိုးသည် အမြိုမြတ်ချင်း အဆင်းလည်းလှ လောဘဒေါသ မောဟ ခေါင်ပါး တိတိတ်သားတို့. တတ်ညားပညာ သုထက်သာရန် သိဿာနသိဿ ဆည်ကပ်ခသား တပည့်မြားကို သင်ကြားနှိုင်ကိုယ် ဖြစ်ရလို၏။

ဝါကျ (၃) ထိုထိုပုစ္ဆာ မေးလေရာကို မကြောခဏ မတ်လှမဟော် ပညာကျော်သို့ ဖြေတော်မူနိုင် နိုင်းပြိုင်မရ ဤသို့စထား ဘုရားအလောင်း သူတော်ကောင်းတို့ တောင်းအပ်သည်ဆု ရမ္မုအကျိုး ပြည့်စုံဖြိုး၍ တခိုက်လွန် အဆုံးစွန်၍ နှစ်ချိုက်စိတ် သား ဘုရားအဖြစ် စင်စစ်ဇော် ရောသည်မှန်၍ ကျွင်ကျံသတ္တဝါ များဗိုလ်ပါကို ကယ်ရလို့၏။

ဝါကျ (၄) ကုသိုလ်ငါ့ပြု င အမှုမှာ ညီညွာကျပ်မ လုတ်ဆောင်ကြသား သူတို့များနှင့် ဆွေဝါးညာတိ အမိအဖ ဆရာစကား သူတို့အားလည်း ဝေညာအမျှ ဝမ်းမြှောကြ၍ သာဓုခေါ်ပါ သူတော်စွာတို့ င့်၏ခေါင်းလောင်းက သံဆောင်း ချို့သာကြားရပါလျှင် အကြင်ကုသလ် ထိုထိုဒါန ပြုသမျှလည် င အားဝေပါ ခေါင်းလောင်းစာကို သဒ္ဓါကြည်ဖြူ နတ်လူသာဓုခေါ်စေသော်။

ခေါင်းလောင်းသုံးလုံးစလုံးကို ဝါကျ(၄)ကြောင်းဖြင့် ရေးထိုးထားသည်။ ကာရန်ချိတ်စကားပြေဖြင် ရေးသည်။ ဝါကျရှည်များဖြစ်ပြီး ထိုဝါကျရှည်များ အားလုံး ချဲ့ထွင်ဝါကျများဖြစ်ကြောင်းတွေ့ရသည်။ ပထမဝါကျများသည် ဘုရား သမိုင်း၊ လှူဒါန်းရခြင်း၊ ရည်ရွယ်ချက်၊ အလှူပြုချိန်၊ လှူဒါန်းသည့် ခေါင်းလောင်း ၏အလေးချိန်၊ အလှူရှင်၊ ဆုတောင်းစသည့်အချက်များ ပါဝင်သည်။ ဒုတိယ ဝါကျများသည ဆုတောင်းများဖြစ်သည်။ တတိယဝါကျများမှာ မဟောသဓကဲ့သ့ မေးလေရာရာကို ဖြေနိုင်သူဖြစ်လိုကြောင်း ဆုတောင်းထားပြီး ဘုရားအဖြစ် ဇေနန် ရောက်လိုကြောင်း ဖော်ပြသည့် ဝါကျများဖြစ်သည်။ စတုတ္ထဝါကျမှာမူ အမျှဝေ သော ဝါကျဖြစ်သည်။

ထို့ကြောင့် ရွှေဟသ်ာစေတီရင်ပြင်မှ ခေါင်းလောင်း၊ နောင်တော်စေတီမ ခေါင်းလောင်းနှင့်ညီတော်စေတီမှ ခေါင်းလောင်းသုံးစလုံးသည် ဝါကျတည်ဆောက် ပုံချင်း၊ ဝါကျဖွဲ့ဟန်ချင်း အတူတူပင်ဖြစ်ကြောင်း တွေ့ရသည်။

ဆရာကြီး မောင်ခင်မင်(ဓနုဖြူ) ၏ –

    "စကားပြေထဲမှာ   ကာရန်ထည့်ရေးသော   ကာရန်ဖောက်
    စကားပြေဝါကျမျိုးလည်း ရှိပါသည်။ ကဗျာအရှိန်အဝေ့.ဟပ်ပြီး

စကားပြေတွင် ကာရန်ဖော်၍ ရေးသောအရေးအသားမျိုးကို ပုဂံခေတ်ကတည်းကပင် တွေ့ရသည်။"^၁

ဟူသောရှင်းလင်းချက်အရ ဤအိုးကုန်းသူမြတ် ခေါင်းလောင်းစာများသည် ကာရန် ချိတ်ဆက်၍ ရေးသည့်စကားပြေဖြစ်ကြောင်း ထင်ရှားပါသည်။

"ထိုပြည်နိဗ္ဗာန် မစံရသေး ဖြစ်ရေးများစွာ သံသရာမှာ ကြည်လည်ခါ၍ လေးရွာအပါယ် ကပ်သံးသုယ်နှင့် ရပဝယ် နှစ်ဖြာ ဖဲကြည်ခွါ၍ တေဇတခိုး သုထက်တိုးသည် အမျိုးမြတ်ချင်း အဆင်းလည်းလု လောဘဒေါသ မောဟ ခေါင်ပါး တိဟတ်သား တို့ တတ်ညှားပညာ သုထက်သာရန် သိဿာနသိဿ ဆည်ကပ်ခသား တပည့်များကို သင်ကြား နိုင်ကိုယ ဖြစ်ရလ၏။"

ဤသာဓကဝါကျတွင် စာလုံးအမည်းဖြင့် ဖော်ပြထားသော စာလုံးများမှာ ကာရန် ချိတ်ဆက်၍ ရေးထားသည့်စာလုံးများ ဖြစ်ပါသည်။ ထို့ကြောင့် ဤခေါင်းလောင်း စာတွင် အဓိပ္ပာယ်လည်း ပေါ်လွင်စေသကဲ့သို့ အသံလည်း ချိုသာပြေပြစ်စေရန် ကာရန်ချိတ်ဆက်၍ ရေးထိုးထားကြောင်းတွေ့ရပါသည်။

ဓြိုင့်သုံးသပ်ချက်

ဤစာတမ်းတွင် အိုးကုန်းသူမြတ်လှူဒါန်းခဲ့သော ခေါင်းလောင်းများမှ ခေါင်းလောင်းစာများကို မြန်မာစာပေရှုထောင့်မှ လေ့လာတင်ပြခဲ့ပြီးဖြစ်သည်။ အိုးကုန်းသူမြတ်သည် ခေါင်းလောင်းများကိုလှူဒါန်းရာတွင် ဘုရားသမိုင်း၊ အလှူပြုရခြင်း ရည်ရွယ်ချက်၊ အလှူရှင်အမည်၊ အလှူပြုချိန်၊ အလှူပစ္စည်း တန်ဖိုး သို့မဟုတ် ခေါင်းလောင်းများ၏အလေးချိန်ကိုပါ တစ်ပါတည်း အတအကျ ဖော်ပြထားသည်။ ထို့နောက် အိုးကုန်းသူမြတ်၏ ဆုတောင်းကိုတွေ့ရသည်။ အိုးကုန်းသူမြတ်မှာ ဘုရားဆုပန်သူဖြစ်ပြီး နိဗ္ဗာန်မရောက်မီဝယ် ပညာနှင့် ပြည့်စုံ လို့ပြီး မဟောသဓကဲ့သို့ ပညာဉာဏ်ကြီးလိုသူဖြစ်ကြောင်း ဆုတောင်းထားသည်။

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^၁ ခင်မင်၊မောင် (ခရုဖြူ)၊ ၂၀၁၁၊ စာ–၁၄၇။

ထူးခြားချက်မှာ သူလျှူဒါန်းခဲ့သော ခေါင်းလောင်းမ ချို့သောအသံကို ကြားရလျှင် ပြုပြုသမျှ ကုသိုလ်အမျှကို သူ့အားဝေမျှကြရန် ထည့်သွင်းရေးထိုး ထားခြင်းဖြစ်သည်။ ခေါင်းလောင်းများမှ အောက်မြန်မာနိုင်ငံ အင်္ဂလိပ်တို့ လက်အောက် ကျရောက်ပြီးသည့်အချိန် ပုဂံမင်းနန်းကျ၍ မင်းတုန်းမင်း နန်းတက် ကာစအချိန်တွင် လျှူဒါန်းခဲ့ခြင်းဖြစ်ပြီး ထိုခေတ်က သုံးစွဲရေးသား ပြောဆိုသည့် စကားလုံးအသုံးအနှုန်းများ ဝါကျတည်ဆောက်ဟန်ကို တွေ့ရသည်။

ဝါကျအားလုံးကို ကာရန်ချိတ်စကားပြေဖြင့် ရေးသားခြင်းကြောင့် စတင် ဖတ်ရသည်မှစ၍ ခေါင်းလောင်းစာဆုံးသည့်တိုင် အဆက်အစပ်မပြတ်ဘဲ သွက်သွက်လက်လက် ဖတ်ရှုစေနိုင်သည်။ သမိုင်းအထောက်အထား အနေဖြင့် ခိုင်မာသောသမိုင်းကို ထည့်သွင်းရေးထိုးထားခြင်းကြောင့် စေတီတော်၏ သမိုင်း လေ့လာရာတွင် အရေးပါသည့် အထောက်အထားဖြစ်သည့်အပြင် ရှေးစာများ၏ ခိုင်မာမှုကိုလည်း ထောက်ကူရာရောက်သည်။

နိဂုံး

ဤသုတေသနစာတမ်းသည် တောင်ငူတက္ကသိုလ်၏ သုတေသနများ စဉ်ဆက်မပြတ်စေရေးနှင့် တောင်ငူတက္ကသိုလ် မြန်မာစာဌာန၏ ဒေသအကျိုးပြု သုတေသန ဆောင်ရွက်ချက်များမှတစ်ဆင့် မြန်မာစာပေနှင့် တောင်ငူဒေသအတွက် အကျိုး တစ်စုံတစ်ရာ ဖြစ်ထွန်းစေလိမ့်မည်ဟု ယုံကြည်ပါသည်။ အိုးကုန်းသူမြတ် နေထိုင် သီတင်းသုံးရာနှင့် အခြားလျှူဒါန်းခဲ့သော ကုသိုလ်ကောင်းမှုများ အခြား ခေါင်းလောင်းစာများကိုလည်း ရှာဖွေမှတ်တမ်းတင်၍ သုတေသနပြုဖွယ်ရာများ ကျန်ရှိနေပါသေးသည်။ သမိုင်းအမွေခံ ကြီးမား၍သန်သည် ကေတုမတီ တောင်ငူ နှင့်ဆက်စပ်ရာ သုတေသနစာတမ်းကောင်းများ ဆက်လက်ပေါ်ထွန်းနိုင်ပါစေ ကြောင်း ဆုမွန်ကောင်းတောင်းအပ်ပါသည်။

ကျမ်းကိုးစာရင်း

ခင်မင်၊မောင်(ခရေဖြူ)။ (၂၀၁၁)။ *ရေးဟန်ပညာနိဒါန်း*။ ရန်ကုန်၊ စိတ်ကူးချိုချို စာပေ။

ချမ်းမြေ့ ဦး။ (၁၉၈၅)။ *နတ်ရှင်နောင်ဘဝနှင့်ပတ်ဝန်းကျင်*။ ရန်ကုန်၊ စာပေဗိမာန် ပုံနှိပ်တိုက်။

မြန်မာစာအဖွဲ့ဦးစီးဌာန။ (၂၀၀၈)။ *မြန်မာအဘိဓာန်*။ ရန်ကုန်၊ မြန်မာစာ အဖွဲ့ ဦးစီးဌာန။

An Approach to Critical Thinking through Writing to Learn

Su Su Hlaing[*]

Abstract

Writing-to-Learn (WTL), as the name suggests, is learning from one's own writing practice. It is an active-learning technique that encourages students to reason about course content using writing, which helps to clarify and deepen their understanding (Zinsser, 1988). In other words, WTL encourages students' critical thinking which they can practise through school lessons. In this regard, the aim of this research was to investigate the effect of the proposed WTL activities, which have been devised by the Institute of Writing and Thinking of Bard College, USA, on students' thinking skills. The study was conducted at the University of Mandalay during the two consecutive semesters in the 2017-2018 Academic Year. The participants in the study were second year and third year English specialization students (the experimental group) to whom the WTL activities were administered and first year honours English specialization students (the control group) to whom traditional teaching method was administered. Students' thinking skills indicated by their writings in the pre-test and the post-test were assessed by the thinking skills in Bloom's cognitive domain and affective domain. The findings indicated improvement of students in the experimental group in applying skill in the cognitive domain and valuing skill and internalization skill in the affective domain. It is hoped that this research will be a contribution to ELT in Myanmar by providing the proposed Writing-to-Learn activities in which students have ownership of learning.

Introduction

The Writing to Learn approach, as the name suggests, is learning from one's own writing practice. Writing is viewed as an integral part of the intellectual activity of a discipline. Writing to learn assignments have also been used to foster higher level thinking skills including critical thinking skills (Russell, 2013). Writing to learn (WTL) is an active-learning technique that encourages students to reason about course content through writing activities which help them clarify and deepen their understanding (Zinsser, 1988).

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The importance of sharing information in any form, in the written medium in particular, is highlighted by scholars, a notable one being Garner (2012) who emphasizes the role of combined thinking abilities of everyone to be rendered into writing at a later stage. Thinking innovatively and critically has become increasingly important and, for students, school lessons can serve as the training ground to practise critical thinking skills. Through critical thinking, students can solve the problems in the lessons and in their real life.

This study was an attempt to develop students' critical thinking skills through Writing to Learn. The Writing-to-Learn activities employed in the present study have been devised by the Institute of Writing and Thinking of Bard College in the USA. These activities are new to the Myanmar education context. Moreover, all these activities, by nature, conform to student-centred teaching approach. Therefore it was interesting to find out how they could work with thinking skills of the students in Myanmar education context. Therefore, this study was conducted with the aim of investigating how the proposed Writing-to-Learn activities affected students' thinking skills.

It is hoped that this research would provide insights into a new pedagogy for EFL teachers to develop students' thinking skills.

The Writing-to-Learn Activities

In the Bard College Language & Thinking Programme, in-class writing has been used as a way to enter into conversation with texts and with one another as instructors and students. In-class writing can be of help for students to focus their attention on a moment of private reflection, or help them to generate dialogue with a partner or a group, or allow them to hear the language of a text in a completely new and surprising way.

The writing activities include "Free Writing", "Focused Free Writing", "Process Writing", "Text Rendering", "Writing from Images", "Believing and Doubting", "Dialectal Notebook" and "Workshop with Image or Photo". All these activities call for students' thinking which is recorded in written words. Students are required to compare ideas, question on issues, connect ideas, expand their thinking, give opinions about a given issue, think of the multiple sides of an issue or idea in question and deal with a difficult text through sharing ideas, etc.

Research Methodology

This research was carried out with 31 second year students, 22 third year students and 35 first year honours English specialization students at the University of Mandalay in the 2017-2018 academic year. Third year students and second year students were assigned to the experimental group and first year honours students to the control group. The duration of the study was the two consecutive semesters in the 2017-2018 academic year. Bloom's cognitive and affective domains were used as an assessment tool to measure students' critical thinking skills.

Students in both groups were asked to sit for a writing test before the experiment and after the experiment to measure their thinking skills. In both tests, the students were given a task to write a letter to the writers of the prescribed texts for that semester. In the pre-test, third year and first year honours students were, to write a letter to the poet, William Blake, on his poem "The Tyger". Second year students wrote a letter to the poet, William Wordsworth, on his poem, "The World Is Too Much with Us". In the second semester again, third year and first year honours students wrote a letter to the writer, Harper Lee, on her novel, "To Kill a Mocking Bird" whereas second year students wrote to the playwright, William Gibson, on his play, "A Miracle Worker". The writings of the students in both groups in the two tests were measured using the thinking levels of Bloom's cognitive and affective domains. After that, the results of both groups were compared to see how the proposed Writing-to-Learn activities affected the thinking skills of the students in the experimental group.

All the activities in this study were based on the prescribed texts in the two semesters. In the first semester, the experimental group practised writing activities based on the poems prescribed for that semester: five poems for third year students and first year honours students and six poems for second year students. In the second semester, the prescribed text for the second year students was a play with the title, "A Miracle Worker" by William Gibson. The students were taught with the writing activities based on this play. The prescribed text for the third year students and first year honours students was a novel titled, "To Kill a Mocking Bird" by Harper Lee. These students practised the writing activities adapted for this novel.

The following table shows the frequency of the writing activities assigned to the students in the experimental group for the whole study period.

Table 1. Frequency of the Writing-to-Learn activities Assigned to the
         Experimental Group

Students in the Experimental group	Freewriting	Focused Freewriting	Process Writing	Text Rendering	Writing from Images	Believing and Doubting	Dialectical Notebook	Workshop with Image or Photo
Second Year	53	26	7	10	3	5	4	3
Third Year	51	27	8	7	2	3	2	3
Average Frequency	53	27	8	9	3	4	3	3

Freewriting was practised every time the teacher met with the students. It was done most frequently. The Focused Freewriting prompts were based on the texts prescribed for the students. This practice was done comparatively more often than most of the other practices in order that the students knew more about the texts. Concerning the less frequent activities like Writing from Images, students need more time to finish one within a period of 50 minutes because they are in the form of loop writing.

The control group was assigned with the traditional teaching method of interpreting the prescribed poems, asking about the information in the poems, analyzing the poems in terms of poetic elements and asking questions on the themes of the poems, etc. The focus of the traditional teaching method was the content and structure of a given text.

Data Analysis

Students' letters were analyzed according to the thinking levels of Bloom's Cognitive and Affective domains. The following is a detailed

explanation of data analysis. Occasionally, there were some mistakes in language use in students' writings which were left untouched because only their thinking was assessed, not the language. Even without taking into consideration of these mistakes, their thinking was apparently reflected in their writing.

The following is a sample analysis of students' responses based on the thinking levels of Bloom's cognitive and affective domains. The samples which apparently indicate students' thinking skills are excerpted from both the experimental group and the control group.

The following statement extracted from the letter of a first year honours student to the poet, William Blake, on his poem, "The Tyger", illustrates the remembering level in Bloom's cognitive domain and the receiving level in the affective domain as the student recalls only the content of the poem.

"*I have learnt that you had mentioned your sentiment about where it was created like "In what distant deeps or skies…" and also questioned about how it was shaped as in "...what art. Could twist in sinews of thy heart? ..."*

One of the statements extracted from the letter of a second year student to the playwright, William Gibson, on his play, "The Miracle Worker", is attributed to the understanding level in the cognitive domain and the receiving level in the affective domain because the student understands and is aware of what is meant by the given text. It says: *"Your play "The Miracle Worker" is really interesting. I have heard about the biography of Helen Keller in cursory. But, after reading the whole play, I became to know about Helen Keller in details…"*

The following is another statement taken from the letter of a first year honours student to the writer, Harper Lee, on her novel, "To Kill a Mocking Bird". It indicates features of the applying level in the cognitive domain and the responding level in the affective domain because the student has experienced changes in attitude towards life.

"*That makes me think about the lives and discriminated situation before niggers get freedom from the masters. Before I read your novel, I have read the novel "Gone with the wind". That novel shows the situation after niggers get freedom and how white people face troubles without their niggers. Then, I read your novel and thus I get many thoughts about before and after situations.*"

The following statement was taken from the letter of a third year student to the writer, Harper Lee, on her novel, "To Kill a Mocking Bird". It is an indication of the analyzing level in the cognitive domain and the valuing level in the affective domain.

"*In addition, I really appreciate how you create the plot. This is because there is a link in every ending of a part with coming part. It can bring my attention a lot. I could not help but reading one chapter after another…*"

The following sentence taken from the letter of a first year honours student to Harper Lee demonstrates features of the evaluating level in the cognitive domain and the valuing level in the affective domain as the tone shows that the student values the ideas in the novel making judgment on the text giving his or her own reason.

"*I also appreciate the events happened in the court where Atticus defends Tom, the black man. Well, as far as I am concerned, your masterpiece is still one of the most essential novels until now because it includes many views on politics, humanity and ways of life!*"

The following statement also taken from the letter of a first year honours student to the poet, William Blake, on his poem, "The Tyger", is a reflection of the creating level in the cognitive domain and the organization level in the affective domain because a new principle about life comes into student's mind and is utilized for the production of new materials.

"*…For me, I think people should act like the tyger, whom is bright enough even in the dark of the forest. Just like the tiger, people should be brave and energetic and brilliant in order to pass all the hardship of the live.*"

One of the statements in the letter of a second year student to the poet, William Wordsworth, is attributed to the applying level in the cognitive domain and the internalization level in the affective domain because the student has a value system which will control him or her in the future. It says: "*If I were you, I may think the same way like you. I will search and read more of your poem. And I'll try myself to notice about the nature and appreciate about it. Thank you for composing such a good poem.*"

Findings and Discussion

The findings of the qualitative analysis of the data gathered from both the experimental group and the control group in the two tests are discussed in this section.

Table 2 shows the comparison of the results of the experimental group in the pre-test and the post-test.

Table 2. Comparison of the Results of the Experimental Group in the Pre-test and the Post-test

| Domain | Thinking Levels | Experimental Group | | | | Increase |
| | | Pre-test | | Post-test | | |
		No of Responses	%	No of Responses	%	
Cognitive	Remembering	43	27.04 %	17	15.45 %	-11.6
	Understanding	63	39.62 %	42	38.18 %	-1.4
	Applying	33	20.75 %	34	30.91 %	10.2
	Analyzing	7	4.40 %	10	9.09 %	4.7
	Evaluating	0	0 %	2	1.81 %	1.8
	Creating	13	8.18 %	5	4.55 %	-3.6
	Total	159	99.99 %	110	99.99 %	-
Affective	Receiving	91	57.23 %	60	54.55 %	-2.7
	Responding	39	24.53 %	10	9.09 %	-15
	Valuing	5	3.14 %	11	10 %	6.9
	Organization	16	10.06 %	10	9.09 %	-1.0
	Internalization	8	5.03 %	19	17.27 %	12.2
	Total	159	99.99 %	110	100 %	-

As seen in the table above, students in the experimental group show improvement in the applying level, the analyzing level and the evaluating level in the cognitive domain. This means that those students will be able to use a concept in a new situation or unprompted use of an abstraction. They will be able to apply what was learnt in the classroom into novel situations in the work place. Moreover, they will be able to distinguish between facts and inferences. They will also be capable of making judgments about the value of ideas or materials (Taxonomies of the Cognitive Domain).

On the other hand, they are found to be weaker in the highest level, creating, in the post-test than in the pre-test.

This result may have been produced from the practice of the activities of Believing and Doubting, Dialectical Notebook and Writing from Images because these activities allow students to connect a text with their own experiences, to share ideas, to learn from each other and to see an issue from different points of view.

Among the writing practices of the students, Workshop with Photo or Image needs students to see an issue on various contexts. This practice also requires students' imaginative thinking and thus it will call particularly for their creative thinking. However, this activity was among the least practised during the study period because of its time consuming nature, possibly explaining why the students did not show improvement at the level of creation.

This lack of improvement is also possibly due to the materials used in the post-test which were apparently more difficult in terms of language use or using a play and a novel rather than the materials in the pre-test which makes use of rather short poems.

Concerning the affective thinking levels, the most significant improvement is found in the highest level, the internalization level, and the valuing level of the experimental group.

The improvement in the internalization level signifies that students will be able to internalize some ideas or moral to be experienced in their life. To connect this result to the assigned writing activities, the students applied their own ideas and thinking to do the tasks. Having freedom and ownership of learning in this process, the students have apparently found morals or ideas to internalize and represent in writing.

The analysed data also indicate that the students have relatively low results for the remembering level in the cognitive domain and in the receiving level in the affective domain. The low level in these domains may be due to the fact that students' responses surpassed these levels, not simply repeating what they had learnt, but thinking about the lessons taught and expressing ideas and attitudes towards the lessons. The decrease in lower order thinking skills led to the increase in the higher order thinking skills.

On the whole, improvements in most of the higher order thinking skills of the students in the experimental group in both domains can be attributed to the impacts of respective Writing-to-Learn activities employed in this study.

Table 3. Shows the results of the control group in the pre-test and the post-test.

Domain	Thinking Levels	Control Group				
		Pre-test		Post-test		Increase
		No of Responses	%	No of Responses	%	
Cognitive	Remembering	42	43.29%	12	11.88%	-31.4
	Understanding	25	25.77%	48	47.52%	21.6
	Applying	17	17.53%	23	22.77%	5.2
	Analyzing	4	4.12%	13	12.87%	8.8
	Evaluating	0	0%	4	3.96%	4
	Creating	9	9.28%	1	1%	-8.3
	Total	97	100.01%	101	99.99%	-
Affective	Receiving	59	60.82%	69	68.32%	7.5
	Responding	29	29.89%	13	12.87%	-17.0
	Valuing	5	5.15%	5	4.95%	-0.2
	Organization	3	3.09%	6	5.94%	2.9
	Internalization	1	1.03%	8	7.92%	6.9
	Total	97	99.98%	101	100%	-

As shown in the above table, students in the control group show improvement in understanding, applying, analyzing and evaluating skills in the cognitive domain and receiving, organization and internalization skills in the affective domain. The significant increase between the two tests can be seen in the understanding level in the cognitive domain and the receiving level in the affective domain. In other words, most of the responses of the students in the control group just demonstrate what they understand and what they are aware of the content of the lessons.

In general, the control group also had improvement in the higher order thinking skills in both domains except in creating skill in the cognitive domain and valuing skill in the affective domain.

There may be some possible causes for the improvement of the control group. One of them is claimed by the researcher to be the higher intelligence level of the students in the control group. These students were first year honours students. They had been admitted to the honours class because of their higher academic performance in the examinations than those of the third year students in the experimental group. As with the second year students in the experimental group, they could be rather lower in intelligence level and they had less academic experience than the first year honours students.

Another contributing factor for the improvement of the control group can be the ongoing learning of the lessons whose contents are more or less the same with those in the real world as they were the experiences of the particular authors and poets.

Therefore, while the students in the experimental group had improvement in most of the higher order thinking skills in both domains, the control group also proved to have improved in those skills. However, the improvement was much more apparent with the experimental group in the applying level in the cognitive domain and the valuing and internalization levels in the affective domains.

Improvement in the writing skills of the experimental group may be attributed to Writing-to-learn activities that they experienced during the study period. The writing activities also prove to be effective to a certain degree to develop students' critical thinking.

The following table shows a comparison between the results of both the experimental group and the control group in both the pre-test and the post-test.

Table 4. Comparison of the results of the experimental group and the control group in the pre-test and the post-test

Domain	Thinking Levels	Experimental Group		Increase	Control Group		Incr-ease
		Pre-test	Post-test		Pre-test	Post-test	
Cognitive	Remembering	27.04%	15.45%	-11.6	43.29%	11.88%	-31.4
	Understanding	39.62%	38.18%	-1.4	25.77%	47.52%	21.8
	Applying	20.75%	30.91%	10.2	17.53%	22.77%	5.2
	Analyzing	4.40%	9.09%	4.7	4.12%	12.87%	8.8
	Evaluating	0%	1.81%	1.8	0%	3.96%	4
	Creating	8.18%	4.55%	-3.6	9.28%	1%	-8.3
Affective	Receiving	57.23%	54.55%	-2.7	60.82%	68.32%	7.5
	Responding	24.53%	9.09%	-15	29.89%	12.87%	-17.0
	Valuing	3.14%	10%	6.9	5.15%	4.95%	-0.2
	Organization	10.06%	9.09%	-1.0	3.09%	5.94%	2.9
	Internalization	5.03%	17.27%	12.2	1.03%	7.92%	6.9

Both groups demonstrate remembering skill more in the pre-test than in the post-test. While there is a significant increase with the control group in understanding skill, there is no significant difference in this skill for the experimental group. Both groups prove to demonstrate applying skill more in the post-test than in the pre-test. In this case, it is more significant with the experimental group. Therefore, it is assumed that the experimental group is stronger in application skill than the control group in the post-test. In analyzing skill, both groups show significant increase in the post-test than in the pre-test. It is the same with both groups in evaluation

skill, increasing in the post-test. Although there is a decrease in creating skill with both groups, it is less apparent with the experimental group than with the control group.

The reason for this result may be the low frequency of the practices that enhance students' creating skill, such as Workshop with Photo or Image. As the decrease in this skill is much less apparent with the experimental group, despite their lower intelligence level, than with the control group, the effect of the writing activities are still apparent in this case.

The significant increase in application skill of the experimental group indicates application by students in this group of lesson contents in their thinking process. Decrease in creating skill with both groups in the post-tests also indicates students' inability to create their own morals or ideas in the real situations.

Concerning the affective domain, there is an increase with the control group and a decrease with the experimental group in receiving skill. At the responding level, both groups show significant decrease in the post-test than in the pre-test. At the valuing level, there is much difference between the two groups. While the experimental group proves to be stronger in this skill in the post-test, the control group shows less skill in it. While the organization skill is higher with the experimental group in both tests, it is low with the control group with a slight increase in the post-test. In internalization skill, both groups show improvement in the post-test than in the pre-test. In this case, it is found that the improvement of the experimental group proves to be more significant than that of the control group in the post-test.

Therefore, in comparison with the control group, in spite of their lower intelligence level, the experimental group has its own improvement in applying, analyzing and evaluating in the cognitive domain and valuing and internalization in the affective domain. This, in fact, is an unusual phenomenon. The effectiveness and validity of the writing activities are to be counted.

Conclusion

In this study, the experimental group showed improvement of its own in most of the higher order thinking skills in both domains in the post-test. At the same time, the control group also showed improvement in most of these skills. Students in the experimental group showed improvement in valuing and internalization skills in the affective domain which may be attributed to positive impacts of Writing-to-Learn activities.

To further explore the varied impacts of these writing activities, it is recommended that more researches be conducted with different number of subjects, different time frames and with students of specializations other than English and using different frequencies of the activities.

In conclusion, effectiveness of Writing-to-Learn activities can be discerned with students in the experimental group. It is hoped that this study can make contributions to ELT in Myanmar to a certain extent with a growing trend towards student-centred approach by providing the proposed Writing-to-Learn activities in which students have ownership of learning.

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Study on Mural Paintings of Ancient Temples from Sar Lei Village

San San Myint[*]

Abstract

Sar Lei Village is situated on the eastern bank of the Ayeyawady River. It lies between Yenanchaung and Chauk Townships. It stands about thirty-five miles four furlongs from Chauk. It takes us about 45 minutes to get the Sar Le Village from 36 bridge of Yenanchaung. There are forty-one ancient temples. However, some are brick mounds and some are ruins. Various mural paintings can be found at the eleven ancient temples as the interior decorations. As the exterior decorations it can be seen beautiful and exquisite flowers and motifs stucco designs and sculpture of stone carvings. The art and architecture of these religious edifices show that these temples are constructed since late 13th Century. Moreover, eleven stone inscriptions have been found. One of inscriptions dated *sakkaraj* 637 M.E (1275 A.D) approved that these temples were constructed in later Bagan Period.

Keywords: Sar Lei Village, Temple, mural paintings, stucco motif designs

Introduction

Sar Lei Village is situated in north latitude 20° 3′ and in East longitude 94° 35.9′and on the eastern bank of the Ayeyawady River. It lies border between Yenanchaung and Chauk Townships. It stands about thirty-five miles four furlongs from Chauk. It takes us about 45 minutes to get the Sar Le Village According to oral history, Sar Lei name is get from exchange salt with *Dah* (knife). There are forty-one ancient temples. However, some are brick mounds and some are ruins. Various mural paintings can be found at eleven ancient temples as interior decorations. As the exterior decorations beautiful and exquisite flowers and motifs stucco designs and sculpture of stone carvings can be seen. The art and architecture of these religious edifices show that these temples have been constructed since late 13th Century. Eleven stone inscriptions are found. One of inscriptions dated *sakkaraj* 637 M.E (A.D 1275) approved that these temples were constructed in later Bagan Period. But, this research paper

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presents about the mural paintings and the existing exterior decorations of three temples of four (No.7, 8 & 10).

Aim and Objectives

The aim of this research paper is to explore a new site for the community based tourism.

The objectives of this paper are as follows:

* to maintain the ancient monuments by the native people

* to know and take an interest in this place by the people of respective regions and tourists

Materials and Methods

"Ancient Myanmar Designs" by Dr Than Tun and Maung Aye Myint and "A Variety of Myanmar Designs" by Htunn Yee are used. Field surveys are done to get required data and photographs.

Sar Le Village Tract consist of three villages; Ohobo Village (230 families, 220 houses, 1,150 populations), Sarle Kyun Village (234 families, 226 houses, 1,131 populations) and Kone Sar Le Village (446 families, 411 houses, 1,930 populations). There are four temples running from north to south on the Bo Phan mound at the south of the village. They are temple no.7, 8, 9 & 10.

Temple No. 7

The Temple No. 7 lies at the northern most. It is a hollow temple with *sikhara* (square tower).[1] The main building is 23 feet in length, 21 feet in width. Its height is 29 feet and 10 inches.[2] The temple faces east. In the interior there is no image and no mural painting. But at the exterior of the temple have been found some stucco motifs such as *Kirtimukha* and Foliage.

Oboval

Moreover, at the east of the northern wall, there is miniature portal covered beautiful and exquisite stucco *kanote*[3]. The feature of this portal is the same as the   miniature portals on spire of Ananda Temple, Bagan.

Stucco on pillars

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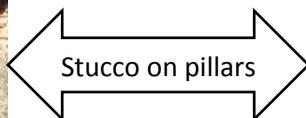
[1] Field Trip, 2.11.2017, Sar Lei Village, Yenanchaung Township

[2] *Myin Gun, Kyun Taw, Sar Lei desa Shayhaung A-sauk-a-ohn-mya Hmattan* (Record of Ancient Monuments from Myin Gun, Kyun Taw, Sar Lei), Yangon, Culture Ministry, 2014, p. 82 (Henceforth: *Ancient Monuments, 2014*)

[3] The Myanmar floral design; Bagan period murals, ceilings, masonry, stucco, brass and bronze wood carvings, cloth paintings found in temples and pagodas

Moreover, *Sikhara* has Buddha image on ogre (*Bilu*) throne. This image is *namaskāra mudra* (prayer, with both hands at the breast in an attitude of prayer) and *Jhāna Āsāna*.[4]

Temple No. 8

Ancient temple no. 8 lies beside on the south of the no.7. This is a hollow temple with miniature stupa on *sikhara* (square tower) with three terraces. The base terraces and middle terraces have stairs from plinth to upper terraces (*nat hleiga*) နတ်လမ်းမုခ်. There are surrounding corner stupas (*daun zeidi*). Its height is 29′ and 10″.[5] Its structure is from north to south 27′in length and east to west 20′ in

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[4] Dr Than Tun, *Myanmar Me Phoke Myay-hte-pyit-ci* (Myanmar Terracotta), Yangon, Monywe Publish, 2002, pp. 62-3

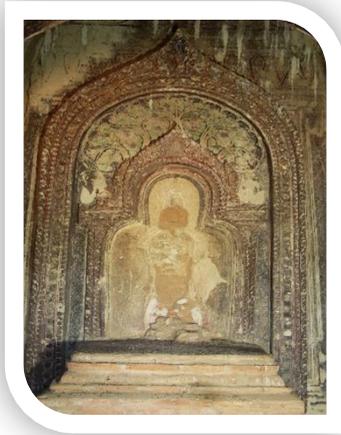[5] *Ancient Monuments, 2014*, 83

width.[6] It faces east and it has one porch with vaulted arch.

As the exterior decoration a few stucco designs still exist such as foliage, floral and *manussiha.*

There are two miniature portals which have pillars covered by stucco *seintaung* on North and South of the temple like temple no.7.

In the interior, there is pedestal with *kanote* floral rows mural. The image is lost. According to the remained shape, it can be suggested that this image is standing position. It can be found Bodhi tree painted in colour green and yellow between reredos and *kanote* floral rows mural.

The mural paintings can be seen on the corners and walls of the left and right of pedestal. At the left corner of pedestal there are the standing horse holding three scroll ropes.

And then at the right of the pedestal is also found *Vyala* (standing lion) holding three scroll ropes.

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6 Personal Interview with U Myint Swe (Assistant-Researcher 4), Archaeology Department, 43 years, Sar Lei Village

Moreover, under the sitting Buddha figures is drawn Boddhisatta (Avalôkitesvara) with the style of offering to the Lord Buddha both on the south and north wall.

The faded mural paintings are found on the wall of left niche. Above these paintings there is kudu (window shape horseshoe). It can be
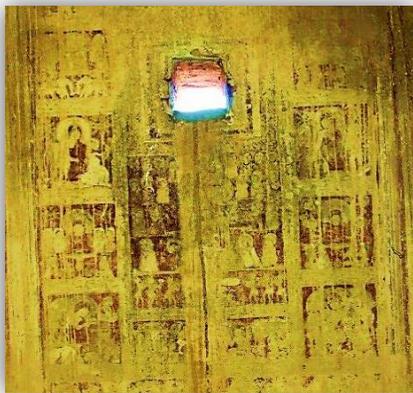
assumed that these paintings probably depict the scenes of 550 *Jataka*s. The same dress style, hair style and the method of line painting can be seen on the walls of some Bagan temples which were constructed at the 13th century.

Faded mural paintings can be found on the right wall of the temple. By studying the pictures on the base, it can be assumed that may be the donation ceremony.

And then, it can be found the skillfully drawn *kanote* & *kweklehsekpan* (ကွက်လယ်ဆက်ပန်း) which is the same Bagan ceiling painting from Kondawgyi Pagoda (A.D 13th century).

Moreover, big *hsekpan* with *kein nara*, *kein nari* and lion and small *hsekpan* with deer, *hintha* and duck are also found.

After that, it is also found that the center of the ceiling has the faded Buddha foot print. Most of the ancient artifacts are damaged due to the poor knowledge of technical and natural disaster i.e earthquake. Moreover, few letters, few drawings on mural paintings by native people are found at some temples. Hence, every citizen must know and keep our valuable ancient buildings as our own property.

Temple No. 10

It lies at the northern part of the temple no. 8 and beside the temple no. 9. It is a hallow temple with pyramidal *sikhara* which surmounts the two terraces. The main building is 38 feet in length, 27 feet in width. The temple is 38 feet 10 inches in height. The temple faces east and it has one porch with voussoired arch. A Buddha image is found on the

pedestal of the brick temple. The style and form of the Buddha image is a sitting Buddha image. It has *Bhūmipphassa Mudrā* and *Jhāna Āsāna*. The style of the robe is shown on left shoulder only and exposing the right breast, and robe is shown with line. The fainted paintings are found on the northern wall of the temple. There can be seen the painting that looks like Siva. Similarly, the southern wall has also the painting assumed probably as Vishnu.

According to architectural designs, image style, mural paintings and stucco relief and fresco designs, these temples had been constructed during the 13th century. Moreover, there are eleven stone inscriptions collected and maintained in the compound of Dhamme Sana monastery of Sar Lei Village. Among them, one of the inscription dated *sakkaraj* 637 M.E (1275 A.D). It can be suggested that these temples were constructed during the Sithu IV (Narathihapate) who reigned during 1256 to 1287.

Conclusion

Sar Lei village lies between Yenanchaung and Chauk Township. There are forty-one ancient temples. However, some are brick mounds and some are ruins. Eleven temples have mural paintings and flowers and motifs stucco designs. All of the temples face east. Most of the temples are surmounted by *sikhara* with niches and Singhalese type *ceti* on the top. Each temple has one entrance and most of the temples have two niches. These temples were constructed since Bagan Period and they are preserved and protected by Department of Archaeology. There are eleven stone inscriptions. The original place of these stone inscriptions is not known. According to the stone inscription dated *sakkaraj* 637 M.E (1275 A.D), it can be suggested that these temples were constructed during the Sithu IV (Narathihapate) who reigned during 1256 to 1287. Most of the temples have the sitting cross- legged Buddha image with *Bhūmipphasa Mudrā* and *Jāna Āsāna*. Mural paintings are found on the interior walls but most are faint and it is difficult to guess which *Jātakas* or shapes had drawn.

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2 December 2017

3 December 2017

4 December 2017

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Interviewees

U Saw Lwin, Director, Department of Archaeology and National Museum, Magway Region

U Myint Sein, Deputy Director, Ministry of Hotel and Tourism, Magway Region

U Myint Swe (Assistant-Researcher 4), Department of Archaeology and National Museum, 43 years, Sar Lei Village

Stone inscription No. 10 which consist of 13 lines
dated with 637 M.E (1275 A.D)

ကြောင်းရေ ၁၃ ကြောင်းပါ ကျောက်စာဘာသာပြန်

(၁) သက္ကရာဇ် ၆၃၇ ခု မာခနှစ် မလွယ်တာလပွည်။ အက်ာနိယ်

(၂) (အာ။) အိုတ်ချတ်ဖွယ်သင်။ မင်စိယ်ငါသန်တာသင်။

(၃) ပန်ထုယ် ဤသူသုံယောက် အညီဉ္ဈတ် မုရုယ်ပုရ္ဟာ

(၄) တြ္ဂာနှိက် လွတ်ခက္ဈန်ကား။ အိုအ်လှည့် (၁)

(၅) ယောက်။ ငါလှ ပွည် ၁။ အိုက်ချတ်လာ ၁။ ငါတလည် (၁)

(၆) ......င် ၁။ ဤက္ဈန် ၅ယောက် လွတ်ခသတေး။ ထိုဝ်ရှ

(၇) ဝ် ကြားပါမြင်ပါသူကား။ သွ္ဂင်သုခမိန် ၁။ သိခင်မဟာထီ ၁။

(၈) သွ္ဂင် သမန် ၁။ ငါမှုယ်သင် ၁။ ရှယ်သိန် ၁။ သာက (ရှုသင်)

(၉) ပင်တည်သင် ၁။ သွ္ဂင် ဖတ္တသိန် ၁။ သွ္ဂင် သခါ်ကား ၈ ယောက်

(၁၀)လူကား သူကြွယ် ငါနိုင်သင် ၁။ ငါဝင်သင် ၁။ငါ.. သင် ၁။

(၁၁)ငါသိကြားသင် ၁။ ငါဖုန်ရသင်ငယ် ၁။ငါမ္ဂိယ်..သင်၁။

(၁၂)ငါဖုန်လောင်သင် ၁။ ခင်ဉ ၁။ စာရိယ်သကား

(၁၃)..... သင် ၁။ လူသင်္ဂါစုံ ၁၇ ယောက် သက်သိယ်တေး။

(ဘာသာပြန်– တမ္ဂဒီပ ဦးဝင်းမောင်) ဦးမြင့်ဆွေ၊ သုတေသနလက်ထောက် ၄၊ ဆားလယ်ရွာထံမှ ၃–၁၂–၂၀၁၇ တွင်ကူးယူရရှိသည်။

Critical Review on Some Stone Inscriptions of the Awa Period for the Studies of Buddhist Society

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Abstract

It is central and crucial to make internal and external criticism on the primary sources that are to be used in approaching a historical study. Without proper critical analysis of the sources, there would not appear a concrete and reliable research work that contributes both the progress of the discipline and the benefit of the society. Based on that conceptual approach, this study focuses on critical review on core stone inscriptions of Awa period (1364-1555) that can provide factual and theoretical knowledge in studying culture in Buddhist-based society. The objective that this study intends is to bring to light a paradigm that whatever a researcher pursue for his selected studies, it is essential to do critical analysis of sources ahead of writing the subject matter he is interested in.

Keywords: Critical review, sources analysis, stone inscription, Buddhist culture, Awa period

Introduction

This brief study intends to present genuine evidences in order to get real *historical reconstruction* and *critical analysis* of the Buddhist culture of fifteenth century Myanmar. There are a number of contemporary stone inscriptions, some brass inscriptions and bell inscriptions, historical records, and chronicles as well as inscriptions and palm-leaf manuscripts of the after-periods to make internal and external criticism. Contemporary literatures including *pyo, ratu, maw kwun, mitta-sa, sonema-sa*, etc. are also available to be criticized and cited. Moreover, iconographic objects, images, pagodas, stupas, etc. can also be used to portray Buddhist material culture. In doing so, the most ancient photographs of them should be given priority. Perhaps one weakness is that in using contemporary literature, we can apply only contemporary local literature, since it is difficult to access the contemporary foreign literature. G.H. Luce said that "*Although very few of Chinese records on Myanmar existed before the downfall of Bagan, they become abundant after the fall of Bagan. After examining such abundant records, we dare to say that a new version of the confusing history of Awa*

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would be rewritten."[1] Again, we have also to take into consideration of some important secondary sources that have concrete evidences for the topic under study.

Critical Reviews on the Stone Inscriptions

In studying the Buddhist society and its culture of the Awa period, stone inscriptions are most available and reliable sources. Myanmar, Mon and Rakhine inscriptions are applicable to find the evidences of the influence of Buddhist culture. Actually, the inscription itself is a concrete example of Buddhist culture. One cannot find Mon inscriptions abundantly. Out of the Mon inscriptions that are collected from twenty-four regions,[2] some inscriptions of the Awa period can be taken as primary sources for highlighting the Buddhist history and Buddhist culture of Mon land. Indeed, the Mon inscriptions of fourteenth century are rare but a considerable number of the fifteenth centuries are found.[3] Most of the Mon inscriptions are found to be strongly clouded with legendary, having only a few historical evidences.[4] Dr. Than Tun makes his remark on the Mon inscriptions of the fifteenth and sixteenth centuries that we cannot get historical evidences from them except the accomplished date of donation.[5] But "Kalyani Mon Inscriptions"[6] of King Dhammaceti can serve as reliable sources since they reveal various important evidences of religious history.

Thirty Mon stone inscriptions from *Shay-haung Mon Kyauk-sar Paung-Choke* edited and translated by U Chit Thein can be used for the

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[1] G.H. Luce, "Invasion of Chinese into Myanmar in 18th Century", *Journal of Burma Studies*, Vol. 15 (2), 1925, pp. 118-28; Than Tun, "Luce nint Myanmar Razawin" (Luce and Myanmar Chronicle [History]), *A-thit Myin Bhama Thamaing* (New Interpreted Myanmar History), Mandalay, Myakantha Sarpay, September 1975, pp. 130-31.

[2] Dr. Than Tun, "Shay Mon Kyauk-sa-pa Thamaing A thauk-a-thar-mya" *A-thit Myin Bhama Thamaing*, pp. 350-51. (Henceforth: Than Tun, 1975)

[3] *Ibid.*, p. 391.

[4] *Ibid.*

[5] *Ibid.,* p. 400.

[6] Shin Dhamma Nanda, **Kalyani Kyauk-sa Nissya,** Palm-leaf Manuscript, (Copied in ME 1227), National Library, Yangon, (NL (Bur) No. 507); U Lu Pe Win, *Kalyani Mon Inscription* (Mon Original and Myanmar translation), Rangoon, Ministry of Union Culture, Shwe Thein Press, 1958; Taw Sein Ko, *The Kalyani Inscription of King Dhammaceti*: *Text, Translation, and Notes*, Rangoon, Government Printing, 1892. (Henceforth: Taw Sein Ko, 1892)

study.[7] Those thirty inscriptions are chronologically arranged and numbering from 61 to 98. U Chit Thein's work began to publish in 1965 and which contains two parts. The first part (pp.1-221) is modern alphabetical conversion of original stone inscriptions while the second part (pp.1-111) is Myanmar translations of the inscriptions in accordance with serial order. The Myanmar translation section is valuable and useful in comparison with other sources . From such Mon regions as Kyaik Lat, Kyaik-mayaw, Bago, Dagon, Thaton, Muttama and some Mon villages of Bago district, we could collect these medieval Mon stone inscriptions. Although they are thirty in number, most of them have recorded the same event or matter. Therefore, in practical studying, we cannot collect many facts and historical events. For example, altogether eleven inscriptions numbering from 85 to 95 are the records describing the same event of the arriving of thirty-three Tooth-relics of the Buddha to Ramanya and the same mentioning of the repairing of ancient pagodas that enshrined these sacred-relics. They were found from nine places[8] in Bago district. By the words "Thirty-three Tooth-relics", there may probably be found the same inscriptions in another twenty-four places.

Other valuable Mon inscriptions can be found in the precinct of Shwe-gu-gyi Pagoda, Bago; which belong to the *Satta Thāna* seven pagodas.[9] U Chit Thein has mentioned in his work that those pagodas had been built by King Ramadipati. Actually, they were built not only by the King but by his royal sons, daughters and sons-in-law, respectively. (See Inscription No. 69-76). The other three Mon inscriptions that can also be found in the precinct of Shwe-gu-gyi pagoda are Bago Thingan-tan Inscription (No.77), Bago Parihāriya Inscription (No.80, 81) and Bago Mahabodhi Inscription (No. 82). The records of land donation to Kyaik-mayaw Pagoda and repairing of ancient pagodas done by Queen Shin Saw Pu are inscribed on Kyaik-mayaw Inscription (No.62,63), Bago Phaya Khon-nha-su Inscription (No.65,66,67) and Shwedagon Inscription (No. 78,79). Almost all of these inscriptions were already mentioned in *A List of*

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[7] U Chit Thein, (ed & trans), ***She Haung Mon kyauksar Paung Choke*** [Collection of ancient Mon Inscriptions], Rangoon, Ministry of Union Culture, 1965.

[8] (1) Htan-taw-gyi village, Bago;(2) Phura-gyi village, Bago; (3) Myin-manu Village, Kawa Township; (4) Moh-Khaing-gyi village, Bago Township; (5) Phu-chaung village, Kawa Township; (6) Kelasa Pagoda, Taung-swan village, Thaton, (7) Eastern stairway of Shwezayan Pagoda, Thaton; (8) Hillock of Shwemawdaw Pagoda, Bago; (9) Kyaik-makaw Pagoda, Phalay village, Bago Township.

[9] Those seven pagodas represent the seven places where Buddha sojourned for seven days each just after enlightenment.

Inscriptions Found in Burma that was published in 1921 in English language.[10] Moreover, one can see the English translation of these Mon inscriptions in C.O. Blagden's *Epigraphia Birmanica*, Volume 3, Part 3 and Volume 4, Part 1.[11] All the inscriptions mentioned are of medieval period and there may be some other inscriptions that are not included in the work of U Chit Thein. Out of them the Kalyani Inscriptions of King Dhammaceti are the most significant and have much historical value especially for Buddhist history and culture. They were edited and translated into Myanmar by U Lu Pe Win in 1958; and particular publication of them were taken responsibility by the sub-department of Mon Ancient Literature and Culture.[12]

According to U Lu Pe Win's translation work, there are thirteen stone faces (from "A" face to "N" face) of Kalyani Mon Inscriptions on which 574 lines are inscribed. However, the "I" face does not included. It is assumed that that "I" face might have been in unreadable condition. U Lu Pe Win did not make any remark and explanation on this fact. In his work, modern alphabetical conversion of original inscriptions have been mentioned from page 1 through page 48 and the rest pages up to 104 are of Myanmar translation. It is assumed that in translating into Myanmar U Lu Pe Win seems to co-ordinate with palm-leaf manuscripts of the after-periods such as Phaya Phyu Sayadaw's *Kalyani Pāúha Nisya*, *Kalyani Kyauk - sar*, etc.[13] However, in his work, he did not mention any foreword on how he had edited and translated. We find many additional lines not only in original Mon inscriptions but also in translations. The original inscriptions are being broken into two to four pieces, and today hundreds of pieces from the upper parts of the inscriptions are scattering in the Kalyani

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[10] Charles Duroiselle, *A List of Inscriptions Found in Burma*, Rangoon, Superintendent of Government Printing, 1921.

[11] Charles Duroiselle, *Epigraphia Birmanica being Lithic and Other Inscriptions of Burma*, Vol III, Part.I, Rangoon, Superintendent of Government Printing, 1923; U Mya (ed.) *Epigraphia Birmanica being Lithic and Other Inscriptions of Burma*, Vol. IV, Part.1, Rangoon, Superintendent of Government Printing, 1934.

[12] U Lu Pe Win, *Liktuaman Kalyan, Rāmādhipati Bwe-Khan Dhammaceti Min-tara-kyi ei Kalyani Mon Kyauk-sar* (Original and Translation), Yangon, Ministry of Union Culture, Shwe Thein Press, 1958. (Henceforth: Lu Pe Win, 1958)

[13] Lu Pe Win, 1958, pp. 76, 79, 82; see also **Kalyani Kyauk-sar Pāth Nissya**, Palm-leaf MS, MUL, No.67; **Kalyani Kyauk-sar (saga-pye, prose)** Palm-leaf MS, MUL, No.715; **Kalyani Kyauk-sar Nissya,** Palm-leaf MS, Department of Promotion and Propagation of Sasana, No.251; **Kalyani Kyauk-sar**, Palm-leaf MS, UCL, No.118114.

Inscription Shed situated at the south-east corner of Kalyani *sima*, Bago. The broken pieces of the inscriptions should be joined together, systematically.

The Kalyani Mon inscriptions were erected by King Dhammaceti in A.D 1476. The subject matters of the inscriptions are, as already known by every one, the detailed process of the purification of *Sāsanā* in Rāmaña desa (Mon Land). Therefore they give many valuable historical facts and events in making historical reconstruction for the history of Buddhism in Awa period. Out of the inscriptions, the first three are inscribed in *Pāli* language and the rest are of the commentaries of *Pāli* in Mon language. The English translation of them was done by Mr.Taw Sein Ko and published in early 1897. Although his work, *The Kalyani Inscription of King Dhammaceti: Text, Translation, and Notes*, has three portions as suggested by the title, there are only two portions.[14] He had foreworded that the portion of 'Notes' for the Kalyani inscriptions will be mentioned in another book together with Myanmar alphabetical conversion.[15] Nonetheless, original Mon inscriptions and Myanmar and English translations are reliable for the studying of Buddhist society.

Now, it is the turn for Myanmar inscriptions to be discussed. In referring to them, U Nyein Maung is specially deserved to acknowledge. During the period from 1981 to 1998, he had compiled and deciphered six volumes of inscription-work with the name *Shay-haung Myanmar Kyauk-sar-mya*, which were issued by the Archaeological Survey Department. However, they are not in the printed form but in the form of hand-writing done systematically and neatly by himself.

The inscriptions included in these volumes are mostly concerned with the recordings of donations and issuing of royal orders; and they belong to the period between A.D 1112 and A.D 1636. For the Awa period, inscriptions mentioned in volume 4, 5, and 5 (appendix) are very useful, and therefore should give priority in referring to.[16] There are about 134 Myanmar inscriptions that concern with the first Awa period (A.D 1364-

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[14] See Taw Sein Ko, 1892.

[15] *Ibid*, 'Introduction', p.vi.

[16] U Nyein Maung, *Shay-haung Myanmar Kyauk-sar-mya* (**Old Myanmar Inscriptions**), Vols. 4, 5, 5 (Appendix), 1996, 1998. (Henceforth: OMI)

1555).[17] In order to cover the whole first Awa period, a total of 114 inscriptions of the period ought to be used. One crucial thing needed to do is to find more inscriptions of the period that do not contain in U Nyein Maung's work. For instance, there are three new inscriptions for the study which are mentioned in *Hnaung-twei Kyauk-sar-mya* (LFI) compiled and edited by Dr. Than Tun and issued by the Myanmar Historical Commission in 2005.They are Amatgyi Sale Min Maung-nham Inscription, Hta-naung-kan Thugyi Thamee Maung-nham Inscription, and Warya Village Thu-kywel Inscription.[18] These inscriptions have historical value moderately as we can reveal the names of eight monasteries of Awa period from Tha-nhoõ: kan Sūkrī: Samī: Moõ-nhaó Inscription. In *Hnaung-twei Kyauk-sar-mya*, there are altogether 40 inscriptions dated from 23 June 1138 to A.D 1552. They are not only converted into modern Myanmar alphabet but also mentioned as the stumpages of the original inscriptions. However, in the works of U Nyein Maung, such mentioning of the stumpages of original inscriptions does not contain. Therefore, in referring to Myanmar inscriptions, it is needed to check and co-ordinate the modern alphabetical conversion not only with original inscriptions but also with the stumpages and that collected by the Myanmar Historical Commission and Archaeological Survey Department. Especially, years and numerical words or symbols are rechecked for more confirmation.

Out of the ancient Myanmar inscriptions mentioned in U Nyein Maung's works, we find many distinctive inscriptions, which are able to give invaluable historical facts and events. An instance is that the inscription in which the foremost finding of the word 'Awa' is the No.11 Inscription of the Htupayon Inscription Shed. This inscription was got from Thet-taw-shay Pagoda that situated at the east of Nyaung Kokka village, Sagaing; and was inscribed in A.D. 1363. According to the inscription, we came to know that it has many percentages to be that Awa was already existed before it was founded as a great kingdom.[19] Similarly, Min-mat-kyi Pittarac Maung-nham inscription that was inscribed on four faces in the same year can reveal the clue of Pinya seven Sakar monasteries.[20]

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[17] We can not claim definitely the numbers of inscriptions for there are some inscriptions that included twice. For example Miphura Saw Inscription.

[18] Than Tun (comp. & ed), *Hnaung-twei Kyauk-sar-mya* (Later Found Inscriptions), Yangon, Universities' Press, 2005, pp. 91-96, 97-101, 102-105.

[19] *OMI* 4, p.129, L.3.

[20] *Ibid*, pp. 132-33, LL 35-42.

Coincidentally, as stated by the Sakar Monastery Inscription,[21] which was inscribed in 1361, we find a record of the construction of Sakar golden monastery at Saman krañ, west of Sagaing-ky on 18   January 1350.[22] Therefore, we came to know that apart from Pinya seven Sakar monasteries that were traditionally known by chronicles, there was also Sagaing Sakar golden monastery in the short Sagaing Period (A.D 1315-1364).

One of the important inscriptions for the history of the first Awa period is Thet-taw-shay Pagoda inscription which provides with information on the becoming of Thadoe Minphya as incomparable king of Awa.[23] Wa-pe Thu-gyi inscription mentions that in 1381, Wa-pe Thu-gyi had donated a male-slave on behave of himself and a white cow on behave of his wife to a pagoda.[24] This fact contributes our knowledge of the forms of slave donation and an aspect of slavery.

Beginning from Bagan period to the Awa period, as land donations were made continuously and enthusiastically to the *Sāsanā*, the quantity of glebe lands came to increase. On the other hand, because of the political issues and war affairs some of the glebe land became disappearing and some deviation in memory. Consequently, some of the glebe land were frequently settled and inhabited by laymen or confiscated by the king while some turned back to jungle. For instance, in A.D 1255 a donor made a land donation to one of the monasteries under the head of Ṅa Poṅ Loṅ Saṅ, the then very famous monk. After 131 years later in A.D 1386, these glebe land had been passed into the hands of some laymen. However, when the real owner could show the evidence of his possession, the then King Swarsawkè had to transfer those glebe lands to the *Sāsanā*. This event is very significant for the history of Buddhism; which can be found in Ṅa Poṅ Loṅ Saṅ Inscription erected at Shwe-Gu pagoda of Aneint forest monastery, Chaung Oo Township, Monywa district.[25]

The well known Bagan Tet-nwei monastery inscriptions can specially provide information in making evaluation on the state, strength and structure of Buddhism in Awa period. In 1442 a couple of Thiri Zeyyathura, the Lord of Taungdwin, and his wife built a monastery near

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[21] *OMI*, 5 (Appendix), pp. 9-10, LL. 1-38; p.11, LL 1-21.
[22] *Ibid*, pp. 9, LL. 7-12.
[23] *OMI* 4, pp. 135-36, LL 1-7.
[24] *Ibid*, p.18, LL. 1-3.
[25] *OMI* 4, p.184, LL.1-30.

Tet-nwei stream, Bagan, and donated it to the *Sāsanā* together with many *pè* of land in the same way as others had done. However, the distinctive fact was their contributions of the several hundreds of treatises including *Theravāda Piṭakas, Mahāyana Piṭakas, Tantrāyana Piṭakas*, grammatical and astrological treatises, medicinal and chemical works, etc to the learners. By this evidence we can conclude

1. that, in Awa period, there were those who studied not only Theravāda scriptures but also Mahāyana and Tantrāyana Buddhist's treatises;

2. that monastic education was being flourished and having various disciplines, and curriculum

3. that Buddhism continued to develop and progress not only in royal kingdom, Awa, but also in Bagan, the previous capital, in Awa period

4. and that because of these facts Buddhism in Awa period was more prosperous and diffuse than Bagan period in all aspects

Similarly, the inscription which has high historical value and included rare historical facts is Htupayon Pagoda Inscription. Although this inscription focuses mainly on donation of lands to the pagoda, matters relating to the dubbing of *Pāli* regal titles to sixteen *tuiṅs* (kingdoms-state) of Myanmar in Awa period can also be revealed.[26]

As such, the most reliable sources for the study are, of course, stone inscriptions of both Mon and *Mrammā*. However, they have also some imperfections. Although the inscriptions are cited for references, we can not rest assured that every one of them is cent per cent reliable. In some inscriptions, we have found some exaggerated records as have been stated in the chronicles. For example, in the Htupayon pagoda inscription dated 5 May 1442, the number of Chinese soldiers, who then invaded Awa Kingdom, are mentioned as "*a sin suim chay ma ka sō...*"[27] (more than thirty lakhs of soldiers). Therefore, in order to sift out certain facts and definite numbers, the original inscriptions must be cited with great care, consulting with other sources, if it is possible.

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[26] ***OMI***, 5, pp.34 -38, LL.1-59; pp.39-44, LL.1-62.
[27] **Htupayon Pagoda Inscription** (A.D. 1444) (Obverse, L. 17), ***OMI***, 5, p. 35.

Conclusion

Indeed, inscription is but the one on the face of which the record of the meritorious deeds of donor(s) is being inscribed, and therefore by the subject matter it is narrow in scope and has restriction. Typically, the subject matters that usually contain in an inscription are (i) the date of donation, (ii) the donor (iii) accepter of the donation (iv) the alms-objects donated (v) the dedications and objectives of the donation and forms of patronage (vi) the praying and merit-sharing (vii) the cursing. Occasionally, although we find some inscriptions that mention the power and glory of the king, the boundaries of territories possessed by the king, the relatives of the king, and the social classes, it is very few in number. The more the scribe elaborates and embellishes the said seven main points in inscribing the more we get evidences, 'facts' and 'events'. Indeed, 'fact' and 'event' are two different evidences. In stone inscription, even if we can find both fact and event for the religious concerns, for the politic, economic and social spheres we can get only some factual data. For instance, regarding politics, as mentioned above, we can know merely such facts as how much extent the king is powerful and glorious, how his subjects consider on him, and to what extent his kingdom expands. Similarly, in economic concerns, inscriptions can provide information only with factual data like the lands donated to the *Sāsanā*, the amount of lands distributed for the slaves of pagodas and monasteries, the sorts of land cultivated, the kinds of crop, the cultivated regions etc. In taking a glimpse on social aspect, one will find only information on social classes and races, artisans and general labours, dubbing pattern of king, *saṅghā* and laity, education system, praying and merit-sharing after making donations and then holding feasts and intoxication. From all of such findings, it is that historical facts and events are carefully and shrewdly taken out and used. In taking out historical events from inscriptions it has to be stated by collecting each of the same events not from one but from many inscriptions. Therefore, it is easy to get historical facts from inscriptions but so hard to get historical process of events.

Nevertheless, in studying 'culture', store inscriptions that possess the most confirmation are mostly reliable. Because of that as 'culture' means 'general customs', all of the findings from stone inscriptions are 'cultures' of Myanmar. In the inscriptions, we find such things as how it is called, how does one behave, how does one think, how does one believe, how does one adopt and adapt, how does one perform etc. As Buddhist

cultural concepts and ideas are reflecting in such findings of behaviours, manners, thoughts, personalities, speaking and believing, they all become the evidences, facts and events. Therefore, almost all inscription have high historical value and are indispensable source for those who want to do research on study of Buddhism society.

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A Study on Religious Contributions of Thudhamma Sect's Sayadaws to Sasana in Salae, Salin, Saku, Legaing Myingun and Minhla (1853-1885)

Cho Ma Ma[*]

Abstract

During the reign of king Mindon, the Fifth grand religious covertion, primate-the chief of monks, *Thudhamma Sayadaws*, *Gaingok and Gainghtauk sayadaws*(Royal teacher) were appointed. Three venerable sayadaws were involved in worldly and religious affairs. In the Yandanarpone period, the monks were perpetuation and education in the villages and towns. In this research paper, the headmen and the wealthymen donated and offered. During the period of kings Mindon and Thibaw, there did not really exist a total of nine *Sangha* sects. With evidences of original *"Parabeik"* (Black folded book) *"Kanswe* sect" existed without doubt in Salae of Yadanarpone period. These villages and towns of Yadanarpone period, King, Hluttaws and the primate and Veneral Sayadaws were powerful in the affairs of administration, economy, social and religion. The purpose of this paper is to expose the religious real and contribution of the Buddhist Myanmar people in Yadanarpone period.

Introduction

Based on *Theravada* Buddhism, Myanmar Culture developed Pagodas and Monasteries in Salae, Salin, Saku, Legaing, Myingun and Minhla. King Mindon and Thibaw usually attempted to develop *Theravada* Buddhism in Cooperation of Buddhist monks. From the Yadanarpone period, *'Sangha'* carried out their contributions to *Sasanadaw* (Noble Religion Theravada Buddhism). In it's the architectural style and craft of the mastercarver of 137 years ago have been faitlhfully preserved. There were many Yokeson Monasteries during the Yadanarpone period but some were ruined. Monastery building, large or small could be seen in every village or town of Yadanarpone period. Besides, Salae, Salin, monasterys, Myingun also have many Monasteries. There were 14 Monastery but now ruines of them still stand. Among them, the 100 pillars monastery located in

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the Mandalay Monastery compound in Myingun during the Yadanarpone period. It is traditionally believed that the Buddha preaching the Dhamma.

The Myanmar Feudal Society and the Post of Headmen

The Myanmar feudal society was generally comprised many social classes such as the king, king's kinsmen, *porna* (Brahman), serviceman, *Thuhtay and Thukyway*(wealthy men) and common men.

The post of *'Myowun'* was not a hereditary one but appointed by the king only on his delight, ennobled by the king. *Myowun*(Officer of town) has the duty to maintain peace and order in its jurisdiction and to carry out the development of its territory.[1] The applications for the appointments to the posts of *Myothugyi*(Town Headman) *or Ywathugyi*(Headman of a village) were sent to the *Hluttaw*(The Highest Administrative Body or Supreme Court) appended to the approvals of the venerable *Gaingok*(Chief of abbot in a District) and *Gaingdauk* (Chief of abbot in a township) *Sayadaws* of the respective villages and the two towns governors, the three towns governors of the respective villages step by step. Headmen and people in Yadanarpone period had made a number of donations to pagodas, monasteries, rest houses, libraries and bells and after offering donations they received the title pagoda donor, monastery donor, rest house donor and lecture hall donor, donor of ordination hall.[2]

Attaining the Title

There were evidences of donations of pagodas and monasteries by ordinary members of the *Thugyis* who received the title *"Payadaga","Kyaungdaga"* (pagoda donor; monastery donor), as U Shway Maung, the *Myothugyi* of Myingun Myo donated a monastery and received the title *"Kyaundaga* U Shway Maung". The elder sister of the Salin Myo *ThugyiBattara* U Maung Gyi donated the Ngasi Kyaung monastery and therefore the mother of the *Myothugyi* received the little name *"Kyaungdagama"* meaning "female donor of the monastery". Some presons made donation of a library a well in the monastery compound and

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1 Dr. Toe Hla, Konbaung Shway Pyay (Golden Land of Kongboung), Yangon, SouthOkkalapa Press, 1993, p.53 , (Henceforth, Toe Hla, 1993)
2 Sayadaw (Royal teacher) Account of the offerings donations of U Thamyo and wife Ma Phaw Lone", *Pu.7* Collection of U Nanda Wuntha

received the title *"Sardaikdaga"* (library donor) or *"Yedwingdaga"* (donor of the well) etc.

They also made celebration of ordination for young novices and received *"Rahandaka" or "Rahanama".* As the *Sasana* (Religious activities) flourished, a great number of offerings and donations were made dedicating to *Nirvana* (heaven or release from crauings). The four towns of Myingun Myowun Maha Minhtin Minkyaw usually had "made meritorious deeds as donations to new pagodas, renovations to old *Stupa* pagodas anywhere under the jurisidicaton respectively.[1] Wealthy men U Kya of Myingun Myo in 1872 after building a pagoda, also donated a Buddha image[2]. There were many evidences of donation of *"Sim"* (ordination hall) in every village and town for the use of the *Sangha* in "making *Upoke*" fasting.[3] Under the permission of venerable *Sayadaws* (Royal teacher) of *Thudhamma* sect (The majority of the Sangha from which sects split of during the reign of King Mindon) and the missionary *Sayadaws* and by the management of the *"Myownus"* a number of pagodas, ordination halls and monasteries were donated and constructed Yadanarpone period.

Meritorious deeds

The government of Malun, Myayde, Thayet and Magway four towns governor were whole heartedly participated in the construction "Sim" (ordination hall) in the compound of Neipban Seik Oo and Monastery in Minhla Myo in the hope of Nirvana. The opening ceremony of the ordination hall was held from the end of the year 1871-1878. The high ranking officials as *"Amats"* and *"Wungyis"* (Ministers) usually made donations of pagodas and monasteries in the towns in which they took their position as they did it in their native village or town.

Permission from the King

It was the rule that for the donation and construction of a monastery, permission was first required from the king. Before the permission was given, the King had first to investigate the history of the "would be donor" and the standard acquired by the monk chosen to be

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[1] Shwe Knu Oo Inseription, Lines, 41-49
[2] Expenditure in construction of a pagoda by U Kya, 1872 AD, Pu 13, Collection of U Nanda Wun tha
[3] "Square ta" of a plot name "witongama" donated by U Pu of Ywathaya Village", Pu.2, Collection of Myingun Museum

donated and to reside in the monastery of *"Pariyatti"*learning the Buddhist scriptures *Padipatti* (adherence to the meditation).[1] If the donor was not a descendant of the nobility or high ranking officials as *"Myowun or Myosa"* or the Wealthy men who received the title *"Thuhtay"* or *"Thukway"* granted by the king, he was not to be permitted to use floral and carved designs in the ornamentation of the monastic building. For instance, the donor of *Koesaung* monastery, built in 1869 in the time of King Mindon was U White, merely the owner of *Kattu* (River-going boat) and therefore he was not allowed to use any ornamentation by floral and carved designs, but the new monastery was to be resided by the venerable *Gaingdauk Sayadaw* U Gu Na. Thus it was permitted to build in the same design that of *Jitavan monastery* fitted with four stair cases, one at each side.

The *"Panpu YokesoneKyaung"* (a monastery ornamented by variety of sculptural figures of Sale was donated by U Po Kyi, a merchant and his, wife Daw Shway Thet, who was appointed King agent and also a company owner and therefore permitted to use ornamentation with carved designs and floral designs in the tiered roofs and the main hall, but the other halls were without ornamentation. It was permitted on every railing at the corridors were to inscribe with varieties of figures with exquisite beauty.[2]*Yokeson Kyaung* (monastery decorated with beautiful woodcarving sculptures) is the place most travelers are interested in. There are beautiful carvings inscribed into the teak which depict the Jataka tales. In Magway Region, there are many *Yokeson Kyaung*but some were ruined. Among them the beautiful and attraction monasteries are situated in Sale, Salin, Legain and Saku. Sale *Yokeson Kyaung* was built in 1882.

It was built in 1882 and completed in 1892. Sale *Yokeson Kyaung* is 152 feet in length and 76 feet in width. The architects used 154 pillars in construction. Each pillar has a circumference of about 5 feet. Sale *Yokesone Kyaung* is comprised seven rooms. Sandstone caps protect the *veranda* posts from the vagaries of the weather. These sandstone caps were carved as the sculputres of prince, *Zawgyi, gambi* and *kainnayi.*Besides ancient pagodas, Myingun also have many monasteries. There were 14 monasteries but now nine of them still stand. Among them, the 100 Pillars monastery located in the Mandalay Monastery compound. The main hall and the

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[1] Pu.10531, Collection of U.C.L
[2] Timber for construction of the monastery", Pu.l, Collection of Yokesone Monastery Museum

varenda are supported by 100 massive teak pillars. Since part of the hall collapsed, there are only 90 pillars left. Two brick staircases lie on the right side of the monastery, with sandstones laid out in square shape on top of the brickwork.Permission for the construction of the monastery was issued by his majesty, the king himself by the *"Titkyaung Sarchun"* order. Teak used in the construction of the monastery was allowed to the donor by free charge.

Appointments of the Primate

During the Yadanarpone period public education was guided by the *Sanghas*. In order to give guidance for the propagation of the *Sasana,* the development of secular education and the unity of the *Sangha* the primate of Buddha *Sasana*was appointed by the royal order and the *Thudhamma Sayadaws* were also appointed to give assistance to the primate (*Sangha MahaNayaka*). The name of title *"Thudhamma"* was members of monks, who settled and judged religious cases and affairs at *Sangha* court in accordance with rules and laws of Buddha. They were altogether of eight monks chosen for judging religious cases at the time of authoritarian Myanmar Kings. *Sangha* throughout the country were given guidance to reside according to the *Vinaya (Discipline).* King Mindon made appointed of the venerable *Sayadaw* U Nyaeya the primate and granted the title *"Nyaeya Dhamma Bimuni Yaza Thiri Daza Dhamma Nabi Daza Maha Guru"*[1] The primate during the time of King Thibaw was U Ma La then the Primate Taungkwin Sayadaw was given titles two times in 1883 and 1884.[2]

The *Thudhamma*Sayadaws were appointed to eight monks in 1854. Under King Mindon but twelve monks in 1878 under King Thibaw[3] Any quarrels or disputes which arose among the *Sangha* were settled by the *Thudhamma Sayadaws* according to the rule of *Dhamma*.[4](Teachings of the Buddha) *Gaingok* and *Gaingdaok_Sayadaws* were appointed under the *Thudhamma Syadaws*. With the request of the King and the people, the *Sangha* participated in social affairs of the *Dayakas* (male donors) and *Dayagamas* (female donors). The most significant participation made by the

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[1] Myakea Tu, Nan Dalae Hmattan Mya (Record on Court Customs) Myanmar Padaetha Bookshop, 1971, p.l64 (Henceforth: Myakae Tu, 1971)

[2] Myakae Tu, l971,168

[3] *Konbaungzet*, 2004b, 328

[4] "Statement made by the Sayadaw on the mornk Shin Sa U Reik Khita sesided at Abaya Khiri Monastery, Kyapin Myo, " *Pu.*28, Collection of Yokesone Monastery

Sangha was education. The feudal age education was totally under the guidance of the *Sangha*. The monastic education was led by the well versed monks. The well versed monks in the scriptures took the duty of teaching. There were two-types of monastic-schools making instruction for writing, reading, calculating and religious education. The schools which gave secular education were called *Pweykyaungs* in Myanmar. In addition to the teaching of Buddhist scriptures the *Pweykyaungs* included the teaching of medicine, astronomy, astrology and general science *(Lokadatatat).* [1] The basic principle of education in the Yadanarpone period was to give instruction for the establishment of good behavior and learning of the Buddhist scriptures which contained the teachings of Buddha. The Rahan were well versed in the *Tripitikas* containing*, Vinaya* and *Abhidhamma* the teachings of Buddha,[2] in ancient times the *Palitaw* (the teaching of Buddha) concerning with the religious education, *Ahtakahta* (commentaries to the Tripitikas), *Hdika* (enlarged and explanatory works to the Palidaw), *Dhammathat* (civil law),*Yazathat* (criminal law), *Ayaedaw pon* (historical account of royal campaigns) were taught in the *"Gamawathi"* [3] (A Monastery where secular).[4] Both secular education and religious education were taught in the monastic schools of Salae, Salin, Myingun, Sagu and Legaing areas. Persons who were educated from this monastic education could rise up to the highest ranks in the administration of the country.

Not only in the field of education but also in the quarrels and problems concerning social affairs, the *Rahan* helped to solve the problems and in law- suits the *Phongyis* helped in making Judgments as the tribunes. In order to the support of maintaining peace and order and the prosperity of the Buddha *Sasana* the formations of the *Sangha* were formed as those of the government Officials in the administration of the country, as *Gaingdauk* and *Gaingok Sayadaw* of two towns.[5]*Gaingdauk* and *Gaingok Syadaw* of

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[1] U Than Tut, Myanmar Naingngan Phondawgyi Kyaung Panyay:le Thamaing (Hismry of Monastic Education in Myanmar) Yangon, Ohnpin Press, 1980 p.lO0, (Hen seforth: Than Tut, 1980)

[2] U Than Byin, Myanmar Naingngan Pannyayae T hamaing (Academic History of Myanmar) Yangon, Commemorative of International Book Year, Inkyindaw Sarpay, 1972, p. 1 6 (Henceforth: Than Byin, 1972)

[3] "Gamawathi Rahari who resides in town or village in observation of Sabbath or eight precepts", Taw Sein Kho, 1960, 165

[4] Than Tut, 1980, 136

[5] "Gaingdauk Sayadaw of two towns, I874 AD", Pu. 12, Collection of U Nzmda Wumha

the three towns. [1] etc---In addition to the *Gaingdauk* and *Gaingok Sayadaws*three were also appointment of *"Taikok Sayadaws"* (chief abbot for the circle*Taik*) provinces.[2]For the residential place of the *Rahan:* large monasteries were grandly built and donated to the *Sangha.*

The list of Monasteries

Monastery building, large or small, could be seen in every village of Konbaung period in some towns or villages there were twelve monasteries,[3] in some places there were eight monasteries, and at least two monasteries could be seen. There were a large number of monasteries in some large towns. There were thirty-three monasteries in Salae Myo in 1871[4] and the most famous monastery in Salae was the *Yokesone* Monastery (Monastery ornamented with variety of sculptural images of exquisite beauty, as grand as the king's palace. The similar monasteries also could be seen in Salin Myo and Legaing areas. Making down town the centre the Monasteries were grouped into the *Myoma* monastery, *Myauktaik* (northern monastery) and *Anauktaik* (western monastery). There were different sect among the *Rahan*; there existed a total of nine kinds of *Sangha* sect for consolidation of members of *Sangha* to purify and perpetuate and propagate *Sasana* in Myanmar on the assumption of "Buddha trusted in *Sangha*".

The list of Monks

The *Sayadaws,* who established *Sangha* sects totaling nine, received Grand titles and certificates during the Yadanarpone period. Based on respective regions, towns and names, *Gaings* were called. Though there were various kinds of sects, the *"Kanswey"* sect famous at the Yadanarpone period hadcontributionas *"Salae".*[5] From 1873 to 1878 a number of 115 *Rahan*: from the *Kanswey* Sect had resided in Salae Myo.[6] Among them seventy-two were attending at various classes in the scriptures study (as

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[1] "Gaingok Sayadaw of Makun, Pahtanagor, Taungkhwin" three towns, 20 March l864", Pu. 10, Collection of Myingun Museum

[2] 25"Letter from Thudhamma Sayadaws to Sangha of Myingun Myo, 1871 A.D", Pu.9, Collection of U Thaung Nyunt

[3] "List of Gaingok and Gaingdauk Sayadaws in Myingun Township", Pu.9. Collection of U Thaung Nyunt

[4] "Contemporary Monasteries in Sale Myo", Pu.2, Collection of Koesaung Monastery

[5] U Mg Mg (dhamman ghawthaka), Sasana Gaing Gyi Koe Gaings, Lion press, Yangon, Yangon, 1981.3

[6] "Invitation to the Atins Giving Ceremony held by wife of Lord of Sale Myo, 1870 AD", AD", *Pu*.4,6 Collection of Koesaung Monastery

students) and forty-three were the residing monks. In Pakhannge Myo there were six monks in scriptures study and eight residing monks. The total number of *Sangha* in the areas of Salae and Pakhang 123.[1] From 1875 to 1883 there were ninety-five monks in Sagu area; among them fifty-seven were residing in Sagu Town.[2] The list of *Sangha* in Myingun Township was demanded by the *Thudhamma Sayadaws* from Mandalay on 15 January 1872.

The number of *Sangha* in the Myingun Township was as follows: twenty-three in Taungkhwin Myo, eighteen in Pahtangagor Myo, fourty-one in Myingun, ten in Kyaung phyauk Village, five in Ontway Village, three in Tazi Village, five in Ywapale Village, fifteen in Minhla Myo, twelve in Magway Town, ninety three in total.[3] ln Myingun Township there were thirty abbots, eighty-four residing monks and seventy novices, the total number was 238, among them 184 were *"Gamawathi" Rahrm:* (town dwelleres) and thirty four were *"Aranyawathi" "Rahan "* (forest dweller).[4] The majority resided in Myingun Myo. Some well-known *Gaingok* and *Gaingdauk Sayadaws* in Yadanarpone period of that time were *Gaingok Sayadaws* U Thi Ha of Laka Hmankin brick monastery in Salin Myo, *Gaiugok Sayadaws* U Au Ba Tha of four stories monastery in Magway Myo, Kanswey *Gaingok Sayadaws* U Gu Na of Koesaung monastery and Yokesone Morastery in Sale Myo, Kanswey *Gaingok Sayadaws* U Ka Lya Na of Salae main town, Kanswey *Gaingok Sayadaws* U Agga of Tanyaung Village.[5] Similarly there might be other well-known monks in other towns.

It seemed that there were a large number of monks residing at the monasteries in the towns because the majority of the wealthy men who

[1] "lnvitation to the Alms Giving Ceremony, 1872 A.D", *Pu*.4,6, Collection of Kot sung Monastery

[2] "List of *Sangha* in Sagu area", Purabaik Manuscript, No.l,2, Thonehtat (Three Stories Monastery), (Henceforth: *Pu*.1,2, Collection of U Thein Htay)

[3] "List of Sangha in Myingun area demanded by *Thudhamma Sayadaw* of Mandalay, 15 January 1872", *Pu*.9, Collection of U Thaung Nyunt

[4] "List of *Sangha* in Myingun Township complied by Myingun (*Gaingok* and *Gaingduak Gaingduak Sayadaws* , 1871 AD", *Pu*.7, Collection of U Thaung Nyunt *Gamawathi Sangha* who resides in towns and villages in observation of eight precepts or Buddhist Sabbath *Aramawathi Sangha* who resides in forests observation of eight prectpts or Buddhist Sabbath, Forest dwellers

[5] "U Sandhi Ma (Salin), Salinmyoka, Linde, Ayaung *(The Light from Salin Myo)* Kyipwayae Bookshop, Mandalay, 2003, p.47,52 (Henceforth: Sandhi Ma, 2003)

could afford to build pagodas, monasteries and ordination halls were living in the large towns which led the small number of *Sangha* to reside in the monasteries in rural areas. The basic level to become a Buddhist monk was *Shinthamanae* (the novice) and "that is the right to become novice is for all men (males) without discrimination of social class except the slaves. For novitiation of slaves it first requires permission of the slave owner. On 13 July 1883 King Thibaw made 240 slaves free by the arrangement of redemption to the slave owners by the royal treasure and novitiated them on 15 July.[1] Novitiation and ordination to be a monk were always attached with the alms giving ceremony. The venerable monks who would lead in the *Upathampada Kanhsaungpwe*[2] (full attainment of the novitation ceremony or ordination ceremony) were usually invited.[3] The *Rahans* began learning the teachings of Buddha (religious education) during the time of novice days. During Yadanarpone period *"Sarpyanpwe "* (religious examination) were held and the novices had to compete in these examinations. The novices who did well in these examinations excellently were usually granted titles as *"Shinthananae Kyaw"*. The novice who had passed the *"Pahtamapyan"* (First class) level were granted a ruby hand ring and a prize of 1500 kyats.[4]

They were further granted by the King in the form of taxation on their parents and their brothers and sisters.[5] As Shin Paduma of Pale Village Village of Myingun jurisdiction had passed the *"Pahtamapyan"* (First class). Examination excellently, the parents of the novice, U Phaw and Daw Dun, were exempted from taxation and any financial and labour contribution required by the state.[6] Sayadaw born in Salin recited five volumes of *Vinaya.* Thus, he was presented the title *"Tayzeindar Thivi pawaya Sadhamma Dhaza Mahar Dhamma Yarzar Dhiyarzar Guru* by

[1] *Konbaungzet,* 2004, 400

[2] *"Upathampada "* means full attainment of navigation or ordination

[3] "List of Invitation to Alms-giving ceremony", *Pu*.54, 150, Collection of Yokesone Monstery Library

[4] Dhamma Sariya U Htay Hlaing, *Myanmar Naingngan Padipalli Thalhawin Yahcmtane. Pokgor Htoo mya (Excellent/Talented Persons in the adherence of code of conduct of the Vinaya in Myanmar)*, Yangon, Central (Post office, 1993, p.135, (Henceforth: Htay Hlaing, 1993)

[5] "Pahtama Shiudaw Pasindaw (First class Novice)", *Pu*.88, Collection of Yokesone Monstery

[6] "Exemption from taxation of U Phaw and Daw Dun, Ywa Pale Village", Pu. 15, Collection of U Nanda Wuntha

King Mindon. As a result, the *Sayardaw's* seven consecutive families and relatives were freed from royalties and duties. There was right of ordination for the novices at age twenty. Some novices had to wait for the opportunity to find a donor who would make offerings for his ordination up to age twenty one and twenty two." The *Thudhamma Sayadaws* gave direction and guidance to the novices and new ordained monks for good training in the *"parijatti"*.

In order to bring the purification of the *Sasana* King Mindon made the *Sangha*, officials such as *Myothugyis, Ywathugyis* and the clerks in the town and village offices fast regularly on the Buddhist *Sabbath* days every week and special religious offerings and meritorious deeds in the *"Va"*.[1] The *Hluttaw* delivered[2] the king's order on 2 August 1873 for the offering ceremony of *Purimava* [3] (Buddhist lent beginning from first novaning warning day of July) by the reverend *Thudhamma Sayadaws* by themselves. The monks who had behaviour contrasted to the *Vinaya*(discipline) were usually denied from the right of residence in a separate monastery[4] and from receiving the service of an novice.[5] The *Sangha* were forbidden from giving any present (fruits, flowers) to lay people. Under the direction of the *Thudhamma Sayadaw*, the *Rahans* who had mis-behavior were put to punishment according to the investigations made by the *Gaingok* and *Gaingdauk Sayadaw*. [6] The *Gaingok Sayadaw* of Myingun, Legaing, Magway and Sagu made reconciliation in the *Sangha* circle and gave guidance for unity according to the Dhamma. (Teachings of the Buddha)

Conclusion

The King was at the apex of the social community in Yadanapone period. The clearly Gaingok and Gaingdauk *Sayadaws* were at the upper

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[1] "Order for Purimava offering ceremony, 22 August 1852", Pu.73 8, Collection of U Nanda Wuntha

[2] "Offering ceremony of "Purimava", If there was intercalation of a month in the Kason, Nayon, First Waso, Second Waso, four months continuously, the "Purimava"offering ceremony was usually held on the one waning day of Second Waso

[3] "Letter from Thudhamma Sayadaw, 21 August 1873", Pu. 1, Collection of Khwechaung Village

[4] Pu. l 56, Collection of Yokesone Monastery Library

[5] Pu. l 56, Collection of Yokesone Monastery Library

[6] "lnvestigation on U Pannya, residing monk at the monastery of Yawwa Village, Sale Sale jurisdiction, concerning making tattoos", *Pu*. 8, Collection of U Taung Nyunt

class. During the Yandanapone period, the biggest trader was U Bo Kyi of Salae who had monopolized trade between Myingyan and Minhla. U Bo Kyi who had made donations to religious establishments usually fixed a title Kyaungdaka (monastery donor) U Bo Kyi and Daw Shway Thet. During the Yadanapone period, the primate of Buddha Sasana appointed *Thudhama* Sayadaws every village and town *Gaingok* and *GaingdaukSayadaws* to carry out helps and supports in the social affairs of the common people. Thus there were a number of monasteries in Bagan, Salae, Salin, Sagu, Myingun and Minhla during the Yadanapone period.

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Thudhamma Hall
The majority of Sangha from which sects split off during the reign of King Mindon

The Primate Thudhammar Sect
The Archbishop Taungkwin Sayadaw
Who was given title two times in AD 1883 and AD 1884

Yakesone Kyaung (Yokesone Monastery from the rear side) donated by U Bo Kyi (AD 1884)

Salin nobility Daw Pu donated Yokesone Monastery in Salin Myo (AD 1868)

Koesaung Kyaung (Nine halls monastery) donated by U White, a merchant from Salae Myo (AD 1869)

With four stairs at each Monastery in
100 massive Pillar with four stairs at each Monastery in MyingunMyo

Life Style of TaiLoi Tribe in Kyaing Tong Area

War War Oo[*]

Abstract

Together with the Shan nationals, TaiLoi tribe first came down from Central China. The word "Lwe" means "Hill" and the word "Tai" means "Shan", and "Tai Loi" can be defined as " Shan living on the hill". The "Loi" tribe   has many branches and the Loi who are living in fifteenth Loi village tracts are called "Loi Sip Tak" and the Lois who are living in eleven village tracts are called   "Mo Sa Kheik" or "Loi Sip Ap" depending on the area where they reside. They had settled on the hill regions and high land areas, earning their Livelihood by Taung-ya (hillside) cultivation and tea plant cultivation. The Tai Loi people are the Buddhists. They themselves   appreciate to be called Palam. In this paper, attempt is made to describe the traditional customs, worships, and fine arts of the Tai Loi people.

Keywords: Tai Loi, Lifestyle, Kyaing Tong Area

Introduction

Myanmar is a country , made up of 135 ethnic groups with diverse cultures and Traditions. Each ethnic group has their own history , tradition, culture, belief , language and festivals respectively It is interesting and encouraging that they have been maintaining their old traditional custom through generation. The various cultures of the ethnic groups are a real treasure of our country. Moreover, it is essential that we, all national brethren , need to promote these cultures step by step: from ethnic –wise to region-wise and then to nation- wise level. This term paper, entitled "Traditional Custom of Tai Loi tribe in Kyaing Tong area, attempts to get a deep insight into the tradition   and   custom of ethnic   races and   to strengthen understanding   and   brotherhood   among our national races harmoniously living the Republic of the Union of Myanmar.

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Background History

        Together with the Ma-Tai-khin (alias) Gon Shan, Tai Nay Shan, Li Shan, Lam Shan and Tai Lon (alias) Shan-gyi, the Palan (alias) Tai Loi tribe came down from the Mongolia plateau of Central Asia about 4500 years ago, and moved to the areas where greener pastures were found. Together with the Shans, the Tai Loi tribe had lived along the bank of the Yangzi river in central China, from Si Swam state up to the eastern bank. The Chinese tribes had dominated the upper portion of Haoho (alias) Myit-wa-Myit (Yellow river). The area along the southern Yellow river was the region where the Shans including the Tai Loi tribe had lived intermingle. The Chinese king Shin Se Haung who built the great wall in *Sakaraj* 205 occupied "Mongpar" which was the third capital of Tai Mone. The Shans were defeated and had to retreat to southern region together with Tai Loi. The Shans and the Loi tribe came down southwards from Central China by three routes.[1]

        The Shans were the tribe who were numerous in population in Asia. Tai loi and the Shans who came down southwards from Central China varied in usage of words and terms due to different locality. Tai loi people had settled in hilly regions and plateau and worked hillside cultivation. The word "Lwe" means "Hill" and the word "Tai" means "Shan", and "Tai Loi" can be defined as " Shan living on the hill". The "Loi" tribe has many branches and the Loi who are living in 15 Loi village tracts are called "Loi Sip Tak" and the Lois who are living in 11 village tracts are called "Mo SaKheik" or "Loi Sip Ap" depending on the area where they reside.[2]

Worship

        Tai Loi tribe worship Buddhism absolutely and follow the traditional customs instructed by the elder persons in ancient times. At the beginning and end of the Buddhist Lent and on New Year Days, they used to pay obeisance to the elder persons. The water festival is held in the month of Tagu at the same time together with the Myanmar people. They have the custom of keeping Sabbath at the pagodas and monasteries and paying obeisance to the elder persons. In order to make the youths not to be aloof from religion, they are assigned to dispatch foods to their parents and

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[1]Sai Aung Tun, Selected writings of U Sai Aung Tun, Yangon, University Press, 2004, 131 (Henceforth: Sai Aung Tun 2004)
[2]Personal interview with Daw Nan Naw, Kyaing Tong, on 3 January, 2019

grandparents who are keeping Sabbath at the monasteries. They took part in the cooking of foods at the monastery and offering foods to Sangha by contributing money. In the months of Kason and Nayon, novitiation ceremony is held competitively. If they have no children, they novitiate the children of their friends or the children of intimate persons. The novitiation ceremony is held for two or three days. In the month of Pyatho and Tabodwe, alms giving ceremony was held at the monastery by building temporary huts with hay stacks and *Pyit-si-lay-par* (Four things that the Buddha has permitted monks to accept as offerings) were offered to the Sangha by the whole village under the leadership of village elders. The monks gave sermon in the Shan or Gon language. The Loi tribe absolutely believed in Buddhism[1], but there are also animists. At the center of village, the Shrine for a Nat was built and custom of making remedy to the village was carried out. It is called "YwaPyin".[2] If man and woman lived together without holding marriage ceremony, they believe that it has negative effect on the village and so the ceremony of making remedy to the village was held to make the village free from danger. If the village was not remedied, bird came to eat chickens. The remedy of village was made once a year. On the day the village was remedied, stranger was not allowed to enter. Village was encircled with bamboo trees and guards were also placed. If the Loi people from other village wanted to enter the village, they have to pay cheroot, candle or 200 *kyat*s for permission to enter the village. The remedy day was chosen by calculating auspicious time and a pavilion was built at the center of the village. Clothes of the people living in the village were put in a bamboo basket and thrown outside the village. Two chickens, cooked rice, curry, alcohol, banana, two joints of sugarcane, and two packages of pickled tea were put in the bamboo basket and offered to the Guardian spirits. In the morning of next day, meat of chicken thigh was offered to the monks and *Paritta* (*Suttana*) were recited to be free from danger. If the position of toothpick is athwart, he predicts what will happen and if toothpick position is straight, he predicts what will happen in future to the baby etc. It is called "Kyet-yoeBei-din" (Chicken bone fortune telling method (chicken bone astrology). After consulting with "Kyet-yoeBei-din",

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[1] *PyidaungzuPhwaTaingyintharLumyozu, Tai LoiSaiyarAchetAletmya* (The Ethnic people born within the Union, Facts on Tai Loi people), Kyaing Tong, Tai Loi Cultural troupe, 25 November, 2002 (Henceforth: Facts on Tai Loi, 2002)

[2] "YwaPyin" means "the recitation by monks to make the villagers for good health and economic prosperity".

cooked rice in the basket was touched lightly to chicken and the chicken was thrown outside the village, saying "Get out evils". If a person died inside the village, ceremony of making remedy to the village was held two times. Entry of wild animals into the village was assumed to be bad omen and remedy to the village was made. At the night of making remedy to the village, prayers were recited on the whole night. It was the customs practiced on the hilly regions and they continued to accept such practices.[1]

If an elder person or a child is not well in the village, or they felt frightened and ill, the idea of summoning the spirit by occult means is practiced. It is called "*Leik-pyarKhaw*". A chicken egg, a banana, a joint of sugar cane, a cup of cooked rice, a cup of drinking water, rice, and paddy were put in circular tray and sermons and prayers and mantra were recited by the shaman who know summoning the spirit by occult means.[2]

Literature and language

Tai Loi tribe has no separate literature. They learnt and used "Gon" literature like the Gon people.[3] They also have usages and words which are not similar to the Shan or Gon tribe.[4] Depending on locality or village, usages and words varied a little. It does not differ totally.[5]Nowadays, language of the Tai Loi people is taught to the new generation of youths.[6] Tai Loi, also known as MongLue, refers to various palaungic languages spoken mainly in Burma, with a few hundred in Laos and some also in China.[7]

Costume style

At normal time when there was no festivity, the Loi tribe used to wear cloths woven with cotton grown by them, dying white, red and black in color. Shirt and skirts were made for women and trouser for men. Especially, women wore clothes in red and green color as background for

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[1] Personal interview with Daw Bar Sho, Shah Mine , on 10 February, 2019
[2] Personal interview with Daw Nan Aung, Kyaing Tong, on 15 February, 2019
[3] Personal interview with U Sai Seng Lar, MyoThit Thugyi, MyoThit, on 18 January, 2019
[4] Hall, Elizabeth, *On the Linguistic Affiliation of Tai Loi*, JSEALS Vol 10.2: xix-xxii, white lotus Press, Bangkok, 2017
[5] Ms. Ellie Hall, *Linguist providing data and date*, SIL international, Thailand, march 29,2013
[6] Dr. Bebbie Pauslen, *Summer institute of Linguistics*, Thailand, 1993
[7] https://www.ethnologue.com/country/LA/Languages

upper portion, with black color at the fridge. At the festivities, men wear full national costume of sword, bag, and turban. Women wore shirt with short sleeve, silver necklace, silver bracelets in double ring, silver belt, head dress, and sling basket. At the wedding ceremony, they used to wear the costume mentioned above. Traditional costumes are similar to the costumes worn at the normal time. Shan males wear baggy trouser and Shan jacket and turban in black color.[1]

Wedding ceremony

The Loi tribe used to hold wedding ceremony, together with influential persons from the village or elder persons and relatives. When a boy went to ask the girl he fell in love with for the hand of marriage, one bottle of alcohol, dried tea leaf, cheroot, betel quid, and a stalk of banana were taken alongside. If they reach agreement, alcohol and cheroot which they have taken along were thrown out to each other as commemoration of success, and chose the day for holding wedding ceremony. If the parent agreed, it was usual to ask formally for the hand of a girl in marriage. If bridegroom's side does not make asking, bride's parents would not give their daughter in marriage. After reaching agreement between would-be bride and would-be bridegroom, suitable amount of money and gold etc. were entrusted from the side of bridegroom to the parents of bride as witness. If the bridegroom fell in love with other girl before holding wedding ceremony, they would lose money and gold entrusted to the parents of bridegroom. If the bride eloped with other man before wedding ceremony, two times of the amount of money and gold which the bridegroom entrusted must be paid back to the parents of bridegroom. If agreement reached between bride and bridegroom, four to five elder persons from the side of bridegroom came to the house of the bride and chose the auspicious day to hold wedding ceremony. On the day of wedding ceremony, the couple had to wear traditional costumes.[2]The whole night before holding the wedding ceremony, group of men and women sang the songs by playing guitars. The bachelors coming to the wedding ceremony used to sing the songs in dedication to the girl they fell in love. Mats were spreading out at the shrine for a *Nat* located at the center of village and they made apology to the village elders.[3]

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[1] Personal interview with U SaingSike, MyoThit, on 20 January, 2019

[2] *Facts on Tai Loi, 2002*, ---

[3] Personal interview with Ma Nan Lut, Shah Mine, on 22 January, 2019

Naming the child

In giving names to their children, the Loi tribe used to put a word of grandparent's name at the end of the child's name. The children were named in accordance with their born day. "Ah" means "Ma" and "Iain" means "Ko". Ah Aike, Ah Yi, Ah San, Ah Nyoot, Ah Am" means "Ma Aike, Ma Yi, Ma San, Ma Nyoot and Ma Am. In the matters of holding initiation ceremony, wedding ceremony and building houses, they asked the auspicious day from the elder persons of the village who were well versed in traditional ancient customs and literary works.[1]

Burying the corpse and sharing inheritance

The Loi tribe buried at once the corpse if a person died on full moon day or the day on which the moon is not visible. In normal times, the corpse was kept for two or three days until the arrival of relatives. On the hill, if a person died at night, the corpse was buried at once together with the clothes which the dead person had used and a package of rice and curry.[2]

Occupations

The Loi tribe mostly lived in hilly regions and earned their livelihood by growing hillside cultivation and pickled tea leaves. An extraordinary custom was that before growing *Taung-ya* (Hillside cultivation), every year, in order to get high yield of *Taung-ya* paddy and other crops, a religious leader who received respect and revered by villagers was selected, taken out unpurified mud and silts from a well at the center of village, people from every household must bring 10 ticals of salt and put into the well. Then a hen white in color was selected and *Mantras* were recited to get high yield in *Taung-ya* and then the chicken was set free. The land possessed by the religious leader was first cleared by villages in cooperation and then the villagers began clearing their own *Taung-ya* and grew crops. It was *Sawbwa*s who first cultivated the tea plants on the hills and so the cultivation of tea plants had been lasted for over 300 years. The villages of Wamsaing, Wamkham, Wamkam and LoiMway old village were the area where tea plants were grown mostly. The pickled tea leaf produced

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[1] Personal interview with Daw Nan Saung, New Village of WamSaing, on 24 January, 2019

[2] *Tai Loi Lu-myo-mya Sin-thet-lar-ponTha-maing A-kyin-choke* (Brief history of the descend of Tai Loi tribes), Kyaingtong, Tai Loi Cultural Committee, 10 October, 2000

from Wamsaing village was the best. Pickled tea leaf produced from the LoiMway old village and Wamsaing new village were black in color .At the time of sun or moon eclipse, elder persons who understand the auspicious day made calculation on which commodities will be prolific or rare in that year as omen and carried out the plantation. Traders also used to make storage or trading of commodities depending on this omen.[1]

Utensils

Tai tribes have household utensils and working implements. Sword, hoe, bamboo yoke, and gourd jug, box woven with *Hnee*, wood spoon, silver betel box, containers woven with bamboo or *Hnee* (Outer rind of bamboo) are essential household utensils of the Tai tribe.

Traditional bamboo hat of Tai Loi called "Pekkalar" is used in all seasons of rain fall or sun shine. Mortar for pounding paddy and *Kyi-pway* (Pestle), *Taung-ya* sword, *Tu-ywin* (Grubbing hoe), *Pauk-pya* (Chopping hoe), gourd water jug are also used in the works.[2]

Handicraft

Tai Loi tribe used to cook foods with earthen rice pots and curry pots. On the hill regions, cotton grown by them is used in spinning and yarns are woven into fabrics and dyed various colors of black, green, red and brown and worn by making different designs. *Taung* (Bamboo basket) 8 *Phyar* (Mat) are woven with a kind of bamboo and used by themselves. Such blacksmiths as sword, sickle, small grass chopping hoe, and oven with three stands were made by baking iron ore in bellows.

Musical instruments

The Tai Loi tribes have various dances and musical instruments. Dance of plucking green tea leave, dance of harvesting paddy, and dance of *Taung-ya* are performed in the month of Thidingyut (October) and at the New Year Festival. (*Oe-zi* Open-ended drum with a long body), cymbals, gong, flute, and mandolin with four strings are also used. *Oe-zi*, cymbals, and gongs are made of wood, leather and bronze like Myanmar musical instruments. Flute is made of bamboo and *Ta-yaw* (Mandolin) with four strings are made by drilling the wood and installed with four strings. An extraordinary thing is that Mandolin is played with a singer.

[1] Personal interview with U Saing Ywet, Old village of WamSaing, on 12 February, 2019
[2] Personal interview with Maung Ajit, Old village of WamSaing , on 12 February, 2019

Foods and style of living

The Tai tribe first chose the ground for building the dwelling house. Then they invited four monks who recite *Ka-ma-wa* (Selection from sacred Pali texts) to make purify the ground. Laying foundation and erecting pillars are made by choosing the auspicious day and by propitiation to guardian spirits with *Ka-daw-pwe* (Offertory consisting of hands of bananas, coconut, etc. decoratively arranged). Their houses are mostly built of bamboo and wood and it is roofed with slat of woven thatch. A house with lengthy hall without partitions is built and about 25 households lived together. But the cooked rice pot is used separately by each household. At the entrance of the house, *Pha-ya-sin* (High shelf for the shrine) is placed for worship. Some households lived separately by building house of one's own. Their staple foods are pig, beef, and chicken and these meats are sliced and eaten.

Conclusion

Tai Loi tribe came down from the Mongolia plateau of Central Asia from about 4500 years ago. Together with the Shans, the Tai Loi tribe had lived along the bank of the Yangzi river in central China, from Si Swam state up to the eastern bank. Tai loi and the Shans who came down southwards from Central China varied in usage of words and terms due to different locality. Tai loi people had settled in hilly regions and plateau and worked hillside cultivation. "Tai Loi" can be defined as "Shan living on the hill". Tai Loi tribe worship Buddhism absolutely and follow the traditional customs instructed by the elder persons in ancient times. If they have no children, they novitiate the children of their friends or the children of intimate persons. Tai Loi tribe has no separate literature. They learnt and used "Gon" literature like the Gon people. At the festivities, men wear full national costume of sword, bag, and turban. Women wore shirt with short sleeve, silver necklace, silver bracelets in double ring, silver belt, head dress, and sling basket. At the wedding ceremony, they used to wear the traditional costume. The Loi tribe mostly lived in hilly regions and earned their livelihood by growing hillside cultivation and pickled tea leaves. A house with lengthy hall without partitions is built and about 25 households lived together. The Tai Loi tribes have various dances and musical instruments.

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Socio-economic Life of the People in Ohn Chaw Village

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& Su Su Aung [3]

Abstract

This paper is an attempt to describe the Socio- economic Life of the People in Ohn Chaw village from 1783 to 1958. In ancient time, Ohn Chaw was one of the lands allotted to the royal servicemen as remuneration by Myanmar Kings. The basic economy of the Ohn Chaw was agriculture while mango and plum were the most important business. Most of the people were made their livelihood by cultivating, cutting, hunting, fishery, weaving bamboo into mats and baskets. Moreover it is found that people who live in Ohn Chaw village is located on the Mandalay- Pyin Oo Lwin (Maymyo) motor road, communication is easy and commerce and trade are flourishing.

Keywords: *Asu ahmudan, Daung Shwe myay*, cultivated land, livelihood

Introduction

Ohn Chaw is the village located on the Mandalay-Pyin Oo Lwin motor road. The villages on both sides of the Mandalay-Pyin Oo Lwin motor road are now divided into two village tracts: the village tract of the Patheingyi Township and the village tract of the Pyin Oo Lwin Township. Within 42 miles of Mandalay-Pyin Oo Lwin motor road, it is the plain from Mandalay to Kyauk Chaw and from 16 miles above was the hilly region. In the plain, there are 12 villages-Kan Kauk, Shwe Ge Pwa, Aung Pin Le, Thammadaw, Let Kaung, Thalè Kone, Thone Ein, Kyauk Mee, Htonebo, Nadaungkya, Ohn Chaw, Kyaukchaw. These villages are not far from the urban city. Among these villages, Ohn Chaw is the prosperous village situated in the plain about 14 miles east of Mandalay.[4]Village is the most fundamental and smallest administrative unit in Myanmar society.[5] City-

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[4] J. George Scott, *Gazetteer of Upper Burma and the Shan States*, Part II, Vol. II. P.706,Yangon, Government Printing, 1901 (Henceforth, George Scott, *1901b*)

[5] Dr. Toe Hla, *Konbaung Khit Kyelet Luhmu Sipwa Bawa* (Socio-economy of the Rural Life of Konbaung Period), Yangon, Universities' Press, 2004, p.1, (Henceforth, Toe Hla,*2004*)

states began to appear since the Pyu period, and then old villages disappeared and new ones appeared throughout the feudal age in the process of the emergence of the villages. It was just because the royal servicemen were given *sar myay* (Land for maintenance), *loke myay* (Land for cultivation) and *nei myay* (Land for residence) as remuneration. Ohn Chaw village became well-known during the Konbaung period, but there were *loke myay*, *sar myay* in the surrounding regions of Ohn Chaw village. In the Royal Order issued on 8 January 1680 by King Wunbè Inn San (1673-1698) of Nyaung period, it run as follows:

> Sin Kyi Taik, Kyu Wun village, Kyun Hla village, Tamoksoe, Aung Pinle lake, Mya Kan, Nadaungkya weir, Kyaukmee, Let Kaung, Yei Laung village, Chaung Sauk, Let Pan village, up to Ayadaw, Konngetgyi thaik, Sin Ai Bain Nyin, Kywe Naphar, Shan villages, Thati : all these are villages situated in the *Aya Daw*-Royal Lands. The workers, *Daing* –Shield Men, *Hpwa Bet Kyaw Myay* (Land of Palace Night Watchmen Group) called "*Hpwa Bet Kyaw*" (Noted Men born on the same day with the king), *Banda Daw Myay* (Land belonging to one of the Queens), *Daung Yway Myay* (Land of Palace Attendants with Peacock Feather Fans), *Lamaing Myay* (Land of the Royal Land Cultivators), [1]

In the areas from Aung Pinle up to the Shan hilly villages, *Myin Myay* (Lands given to the horsemen), *Daing Myay* (Lands giving to Shield men), *Lamaing Myay* (Royal lands), *Kaung Han Myay* (Lands given to Shan chiefs), *Daung Shwe Myay* (Lands allotted to those who made weaving bamboo into baskets), *Banda Myay* (Lands for Royal Archives) were allotted, Ohn Chaw is included in these areas. As there were plenty of bamboo and wood, Ohn Chaw might be *Daung Shwe Myay*.

In Myanmar villages, there were indigenous people who traded and grew rice, called "*Athi*" (Free Man), but they were not the royal servicemen. Up to the Konbaung period, as population was scanty and there were plenty of lands, people who had no farms or lands reclaimed the waste and wild lands. Then they made the *Athi Myay*. Therefore, King Badon made census over the population and boundary limit of the towns and provincial areas

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[1] Zabudipa Ok Saung Kyan (Jambudipa in a nutshell), Than Tun (ed.), Yangon, Universities' Press, 2005, p.129, (Henceforth, Than Tun, *2005*)

throughout the kingdom in 1783.[1] In order to know the socio-economic and administrative conditions within the kingdom. In the Royal Order issued on 8 July 1801 by King Badon, it mentions as follows:

> Aung Pinle *Lamaing Wun* (Officer of Aung Pinle Royal lands), reported that there were more than 200 men who were deserters from the armed forces and after living their shackles removed from their feet and using them in the fields as cultivators, some managed to run away by taking the Yegyi track and they are now in Taung Gan: Town Headmen concerned shall get these men arrested and send them to Aung Pinle *Lamaing Wun* (Officer of Aung Pinle Royal Lands).[2]

When *Lamaing Asutha* (Servicemen worked in the Royal lands) fled , they could take refuge not only in the village but also in the adjacent hill and forests. In this way, there might be those who did not mention their own community in Ohn Chaw village. During the reign of King Bagan (1846-1853), Zeya Pyanchi Kyaw Khaung, Chief Officer of Silver Tax, had lived in Ohn Chaw village.[3] Therefore, Ohn Chaw village had been the region where all sorts of community such as royal servicemen, *Athi*[4], *Ala*[5], and *Kappa*[6] had once lived.

Livelihood

Throughout the ages, the main occupation of Myanmar had been agriculture. Cultivated land are divided into four kinds: *Lè* (Wet land), *Ya* (Dry Land), *Kaing kyun* (Alluvial Plain) and *U-yin* (Garden). Land where rice is wet cultivated is called "*Lè*", and interior lands where dry cultivation is practiced is called "*Yar*". Land around the creek and river where the soil is good and *Kaing Kyun* and trees are grown is called "*U-Yin*". Those who grow rice is called "*Lè Tha Mar*", those who made dry cultivation is called "

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[1] George Scott, *Gazetteer of Upper Burma and the Shan States*, Part II, Vol. I, Yangon, Government Printing, 1901, p. 21 (Henceforth, George Scott, *1901a*)

[2] *The Royal Order of Burma* (AD. 1598-1885), Colleted, Edited and Annotated by DR. Than Tun ,Part V, AD- 1788-1806, p.166 Kyoto, Centre for Southeast Asian Studies, Kyoto University, 1986, (Henceforth, ROB V, *1986*)

[3] Photo (1), *Theinga Vihara Khandu Sima Inscription*, Bayakhemika Ariya Wartha Monastic Establishment, Ohn Chaw Village

[4] Free Man

[5] Free Man

[6] Immigrants from other places

Yar Tha Mar" and those who made garden is called "*Chan Tha Mar*".[1] Ohn Chaw village is located near the Nadaungkya Creek, but the water in the creek get only from hilly region, and in the summer, there is no water in the creek that water fetching is difficult and rice cultivation is not thriving. Situated in the interior, *Ya* and *U-yin* became the main occupation of the region.

In *Yar Myay*, beans, maize, sesame, and cotton are grown.[2] In the Ohn Chaw village, cotton cultivation is not found. Beans, maize and sesame could have been grown in Ohn Chaw village during the Konbaung period. In the colonial era, it is said that groundnut was grown in extension. Therefore, it could be conceivable that groundnut was also grown during the Konbaung period.[3] Since the ancient times, mangoes produced from Shwe Sar Yan village had been well-known.[4] Ohn Chaw, adjoined with Shwe Sar yan which became well-known in the Konbaung period, also has gardens where mango trees were grown. Even today, mangoes and plums are well-known products of the Ohn Chaw, Shwe Sar Yan, Htonebo, Kyaukmee villages. Therefore, it is evident that Ohn Chaw is the village where *Yar* and *U-yin* cultivation are mainly prevailed. Under the Myanmar kings, there were villages which could present the flowers and fruits that were blown or produced out of the season to the king. These villages were usually allowed tax-exemption of about two thousand to three thousand *kyats* per year.[5] It is conceivable that Ohn Chaw might be one of the villages that get exemption from royal taxation.

King Badon, in order to develop the economy of the kingdom, extended the agriculture. To get water necessary for cultivation, King Badon renovated the weirs, tanks, and dams that had been built by ancient kings or constructed new ones. In the Royal Order issued on 24 September 1787 by King Badon, it mentions as follows:

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[1] Toe Hla, *2004*, 91-92

[2] Toe Hla, *2004*, 93

[3] George Scott, *1901b,* 706

[4] J.George Scott, *Gazetteer of Upper Burma and the Shan States*, Part II, Vol. III. P. 163, Yangon, Government Printing, 1901 (Henceforth, George Scott, *1901c*)

[5] U Tin, *Myanmar Min Ok Choke Pon Sardan hnit Bodawpaya Ei Yazathat Khaw Ameint Daw Tan Gyi* (The Paper of Myanmar kings' Administration and Royal Order of Bodawpaya) ,Five Volumes, p.571, Yangon, Seik Kuu Cho Cho Press , 2012, (Henceforth, Tin,*2012*)

> *Myaung Ma Daw* (Main Canal), taking water from Kyun Hla weir is too narrow and as a result Aung Pinle Lake does not receive sufficient water. The canal shall be wider. [1]

People living in the Royal Capital were mostly the cultivators and they depended mainly on the irrigation system. *Myaung-ma-daw* (Royal main canal) was dug during the reign of King Badon.[2] In Ohn Chaw village which fell under the jurisdiction of Royal Capital, there were cultivators and they had been participated in the building of the *Myaung-ma-daw*. Moreover, in the royal order issued on 14 February 1859 by King Mindon, it states as follows:

> Men of whatever *Asu* –Group, or *Ahmu Dan* –Service, living in the suburbs of Mandalay and Amapura townships and who had not worked yet in the projects of Kyu Wun Kyun Hla stream dam and channel, shall get themselves listed with their local chiefs to go and help the repairs of *Kan Dwin* -Within Dam (Embankment) or *Kan Awk* -Below Dam (Channel) at Ta Mok Hso , Amein Daw Ya Maung Hla and Shan Galay (Irrigation Systems). [3]

By this Royal Order, workers were summoned for the renovation of the weirs and canals. People not only from Kyu Wun, Sè Daw village but also from the villages around the suburban regions of the Royal Capital such as Ohn Chaw, Htonebo, and Kyaukme might be summoned to take part in the renovation. In the year when crops did not thrive, people had suffered difficulty for livelihood. The time of digging the canal was the open season when there was no rain that cultivators had to participate in the work. Situated near the hilly region, in Ohn Chaw village, there might be those who made their livelihood by cutting and selling the wood and bamboo. Around the region of *Daung Shwe Myay*, there might be those who made weaving bamboo into mats and baskets. Travelling in the forest to cut

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[1] *The Royal Order of Burma* (AD. 1598-1885), Collected, Edited and Annotated by DR. Than Tun , Part IV, AD- 1782-1787, p.178, Kyoto, Centre for Southeast Asian Studies, Kyoto University, 1986, (Henceforth, ROB IV, *1986*)

[2] Dr. Than Tun, *Nè Hlè Yazawin* (History of Touring Places), Vol. I, II, III, Yangon, Seik Kuu Cho Cho Press, 2004, p. 284, (Henceforth, Than Tun, *2004*)

[3] *The Royal Order of Burma* (AD. 1598-1885), Collected, Edited and Annotated by DR. Than Tun ,Part IX, AD- 1853-1885, p.98, Kyoto, Centre for Southeast Asian Studies, Kyoto University, 1989, (Henceforth, ROB IX, *1989*)

wood and bamboo, animals living in the forest would be captured and there would be those who made their livelihood by hunting. There might also be fishermen as the village is located near the Na Daung Kya Creek.

According to the census collected during the colonial period in 1891, the list of population and *Thathamedha* tax of Ohn Chaw and surrounding villages could be compared as follows:

Table 1. The list of population and *Thethamedha* Tax (1891)

Year	Name of village	Population	*Thathamedha* Tax
1891	Ohn Chaw	340	540 Rupees.
1891	Sè Daw	80	160 Rupees
1891	Htonebo	210	470 Rupees
1891	Shwe Sar Yan	195	280 Rupees

Source: George Scott, *1901- b*, p.706; *1901- c*, pp. 115, 163, 306

Among the villages mentioned in the table, it is found that Ohn Chaw is the most populous village. Moreover, Htonebo included in the list of villages that had to pay tax to Ohn Chaw Village [1] and that Ohn Chaw might have been the leading village since the Konbaung period up to the present time. *Thathamedha* tax was the custom of giving ten percent of farm produce to the king, which was introduced during the reigns of Myanmar kings.[2] According to the table, when compared with three other villages, it is found that Ohn Chaw village had to pay the least tax. It was because Ohn Chaw might be or had been the village that was allowed tax-exemption or there had been more population and less cultivated lands in Ohn Chaw village.

There is a cart-track from Mandalay to Kywè-na-phar in the southeast and from Ta-moke-soe to Htonebo.[3] Bullock carts would have been used for transportation from Royal Capital to the surrounding areas. It was only in the colonial period of 1893 that motor road from Mandalay to Pyin-oo-lwin (Maymyo) was began to construct on the basis of cart-tract.[4] Ohn Chaw is situated on the trade route from Mandalay to Maymyo and

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[1] George Scott, *1901-c*, 306

[2] U Maung Maung Tin, *Shwenanthone Wohara Abidan* (Dictionary of Words used in the Palace), Yangon, Yar Pyae Press, 2005, p. 72

[3] George Scott, *1901a*, 14

[4] George Scott, *1900b*, 532

southern Shan states. The main commodities traded from Mandalay to northern Shan state were tea, pickled tea, tobacco leaf that are exported from Shan state to the Royal Capital and salt, fish-paste, dried fish, cotton, European products of wool clothes and iron are exported from Mandalay to the Shan state.[1] Not only cattle but also mules might have been used in the transportation. Settling along the trade route, there appeared villages, which gradually grew into large villages. Markets also appeared, bought, and sold five days per week. The commodities traded were salt, vegetables, fruits, rice, fish, clothes, pickled tea, tobacco leaf, and different kinds of medicinal roots.[2] There also appeared traders and brokers through trading, and residence-cum-shops emerged in the small villages with no market. Up to the present time, Ohn Chaw market is opened in the morning. Moreover, at the road junction to Shwe Sar Yan pagoda, on the side of Mandalay-Pyin Oo Lwin motor road, there is a market which is opened in the evening. Since the Konbaung period, Ohn Chaw had been the village where all sorts of communities had lived and so the variety of occupations could be found.

Belief

In belief, the people in Ohn Chaw village worshipped the traditional Buddhism. There is a pagoda called "Chan Thar Ya pagoda". Its height is 37 feet and ancient Myanmar kings built it.[3] Chan Thar Ya pagoda is the one faceted pagoda and there is a Buddha image inside the pagoda.[4] Nowadays, it has been renovated by enclosing the old stupa.[5] The *Dhammayon* (Community Hall for religious purposes) is also built in the pagoda precinct.[6] Min Shin Sao[7] who was exiled from Pagan founded the separate small kingdom in eastern Hton-tone Pu-tet.[8] He built Aung Pinlè lake, measuring 3000 *ta* of length and width. He also built a lake at Tamoksoe, as well as three canals and 30000 Pè of cultivated land.[9] It is said that Min Shin Saw had built Thit Sar Ya pagoda in Kyu Wun and Chan

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[1] George Scott, *1901b*, 247
[2] George Scott, *1901b*, 247
[3] Photo (2), (Previous Photo)
[4] Photo (3) Chan Thar Ya Pagoda
[5] Photo (4) (Now being renovated)
[6] Photo (5) *Dhammayon*
[7] Min Shin Sao, son of King Alaungsithu
[8] Htontone putet, Htontone village, Botet kone village
[9] U Kala, *Maha Yazawindawgyi*(Great Chronicle), Volume I, p.203, Yangon, Yar Pyae Press, 2006

Thar Ya pagoda in Ohn Chaw.[1] Within the compound of Abbaya Khemika Ariya Wartha Monastic Establishment[2] which is located on the east of Chan Chan Thar Ya pagoda, there is *Sima* (Buddhist Ordination Hall) inscription inscribed during the reign of King Pagan of Konbaung period in 1846.[3] There are also stupas, which had been renovated and.[4] Seeing the workmanships of pagodas before being renovated, it can be assumed that these pagodas might have been built during the early Konbaung dynasty. Although the date of construction and the name of donor is exactly unknown, it can be said that many religious edifices might have been built and Buddha's religion might have been prospered in this area during the Konbaung period.

Chan Thar Ya pagoda festival is held annually on the full moon day of Tabodwe (February) and 200 monks are offered with great *Swam* (Cooked Rice) and *Sayae tan mè* (lots to decide the recipient) and so on. Nowadays, sellers not only from the adjacent villages but also from remote villages came and traded at the pagoda festivals as it was in the previous times. It is known that during the reign of King Mindon in 1877, tax collected from pagoda festivals was donated for the renovation of the pagoda.[5] Tax collected from pagoda festivals was important for revenue in the late Konbaung period. Although the amount of tax collected from Chan Thar Ya Pagoda festival is exactly not known, because of its proximity with Royal Capital, good transportation, plenty of farm products and vegetables and fruits which were very thrived in such villages as Htonebo, Kyaukmee, Thone-ein, Let kaung, Thammataw, and Aung Pinle, it can be assumed that a rather good amount of pagoda festival tax could be available from Chan Thar Ya pagoda festival.

According to the *Sima* inscription situated inside the compound of Abayakhaymika Ariyar Wartha monastic establishment, U Arsaya's monastery was there. Although what this monastery was called in ancient time is unknown, it can be said "*Ywa Oo Kyaung*" (the principal monastery situated in the eastern part of the village) of Ohn Chaw village. In the

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[1] U Ni Tut, Chan Thar Ya pagoda Trustee, Ohn Chaw village, 56 years of age, (1-10-2010) 10-2010)

[2] Photo (6) Abayakhaymika Ariyawantha monastery

[3] Photo (1) *Theinga Vihara Khandu Sima Inscription*, Bayakhemika Ariya Wartha Monastic Establishment, Ohn Chaw Village

[4] Photo (7) Renovated Stupa

[5] Toe Hla, *2004*, 29

monastic compound, there is a monastic building with the following words inscribed on it:

"Construction is finished on 7 July 1958, Meritorious deed of Donor U Kin, Daw Daw Than and Son Mg Sein Win".[1] It is evident that efforts were being made for the prosperity of Buddha's religion.

Education Sector

In Myanmar society, village education began at the monastery. The monastic education also prevailed in Ohn Chaw village. School was opened in the compound of Abaya Khaymika Ariya Wartha monastic establishment. It now became No. 9 monastic school.[2] The monks and novices from this monastery are sent as students to War Khin kone monastery in Mandalay. In this monastic school, *Sangha* and laymen are teaching voluntarily about 400 students ranging from kindergarten to Grade IX.[3] In the vocational school, courses are opened to learn sewing, block and signboard making. [4] Sewing is also taught to the children on pre-Sabbath and Sabbath day. This school also gets assistance from such International association as "World Vision and Save the Children". In Ohn Chaw village, there are not only monastic schools but also one post-primary school, one Branch High School and University of Art and National Culture, which was established in 2004. There is only one post-primary school in Htonebo and Nwagè village respectively and therefore the students came to Ohn Chaw village for higher education.

Conclusion

Ohn Chaw village became well-known during the Konbaung period, but there were *loke myay*, *sar myay* in the surrounding regions of Ohn Chaw village. . Since the Konbaung period, Ohn Chaw had been the village where all sorts of communities such as royal servicemen, *Athi, Ala,* and *Kappa* had once lived and so the variety of occupations could be found. Moreover it adjoined with Shwe Sar yan which became well-known in the Konbaung period, also has gardens where mango trees were grown. As many ancient pagodas were found, it can be said that Buddha's religion might have been

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[1] Photo (8) Monastery
[2] Photo (9) Abayakhaymika Ariyawantha monastery education centre
[3] Photo (10) Class room
[4] Photo (11) Sewing course

prospered in this area during the Konbaung period. . As the University of Art and National Culture is situated in Ohn Chaw village, students from different parts of the region came to live in Ohn Chaw village, and Ohn Chaw becomes more populous than ever. Due to such businesses as selling plum and mangoes as local products in the country as well as abroad, producing limestone, sand, pebbles, and opening shops and hostels, economy of the village developed and religious and social works can be carried out successfully.

Acknowledgements

Photo 1. Sima stone inscription

Photo 2. Ancient stupa, Ohnchaw village
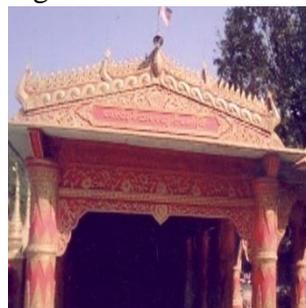

Photo 3. Chanthaya Image

Photo 4. Renovated Chanthaya pagoda

Photo 5. Dhammathala Hall

Photo 6. Abayakhaymika   Photo 7.Renovated Stupa   Photo 8. Monastery
   Ariyawantha monastery

Photo 9. Abayakheymika   Photo 10. Class room   Photo 11. Sewing course
   Ariyawatha monestery
   education centre

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A Study of the Donation of Indians to the Religious Establishments in the Bagan Inscriptions

Saw Han Oo[*]

Abstract

The donors of the Bagan Kingdom inhabited by various national races recorded their meritorious deeds on the stones including the donation of human beings to their religious monuments. Among those donated to the religious establishments were Indians. The stone inscriptions mention that they were dedicated for the maintenance of the donors' religious establishments. However, there may have been other reasons for their donation and this paper makes an attempt to study the other possible reasons for the donations of Indians to the religious establishments.

Keywords: inscription, Indian, slave, donor

Introduction

The Bagan period may be regarded as that of donation in Myanmar history because well-wishers of the Bagan Kingdom from different social classes and races donated their property for various purposes. The offertories dedicated by the Bagan people differed from the immovable property including the cultivated land to human beings. The Bagan well-wishers recorded their meritorious deeds on the stones. These stones of meritorious deeds shed light on the political and social conditions of the period. Among the offertories were human beings. Slaves were of various races and among them were Indians. From the donations of Indians as slaves, there emerged some questions to be studied. They are: who donated the Indian slaves, why they donated them, when they donated them, where these Indians came from, and to which they were dedicated. This paper tried to answer these questions with the primary sources, particularly stone inscriptions erected by the members of the administrative class.

The Well-wishers donating Indians

The first well-wisher who donated Indians to the religious establishments to be mentioned was Thingyi Dhammapala-Dhammathwe.

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His inscription within the walls of the Shinbinbawdi pagoda, on the south side of Bagan reads thus;

> On Wednesday, the 3rd waxing of Tawthalin, 574 Sakkaraj (31 July 1212), Thingyi Dhammapala-Dhammathwe dedicated the following slaves to the pagoda cave, and monastery erected by him, namely, Thuma, Matayepyanili; Kuta; Pyakadathi; Pyathut and wife Dedante; Memaw and wife Taunggi; Balada and wife Ginga; Pegaw; Kalayandi, daughter of Ayin; Hada; Padaga; Nga Tha Ya, Gawda, Udayandi and son Koktayantan; Saw; Rama; Setkama; Nga Taung Bye; Pawti and wife O Pu Taw; Total 24.--------[1]

From the above epigraphic evidence, the well-wisher was Thingyi, a Buddhist monk of the period and the names of slaves he donated to cave pagoda and monastery clearly showed that they were Indians. They were dedicated to his religious establishments for their upkeep. As there was no mention of their duty, their occupations could not be guessed and so also were the places where they came from. The monk made his donation in the reign of King Htilominlo (AD 1211-1235). There was no mention of prayer in the inscription and only the curse was recorded. From his curse, it may be assumed that the monk had the only intention to protect his offering from any danger in the future.

The two-faced inscription dated AD 1230 also recorded the dedication of Indians to the religious establishments. The donor of the inscription was chief minister of King Kyazwa. His meritorious deeds were recorded in Pali on the obverse and in Myanmar on the reverse. His inscription was found within the inscription cave on the premises of the Lakananda pagoda. The reverse of the inscription reads thus;

> On Wednesday, the 3rd waning of Tabaung 592 Sakkaraj ((20 February 1231), Mahadanapati made the following offerings to the image erected by him, namely, 78 slaves from Pagan, including natives of India, and 30 other slaves

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[1] (a) Dr. E. *Forchhammer, Inscriptions of Pagan, Pinya and Ava*, Rangoon, Government Printing, 1892, p 169 (Henceforth: Forchhammer, *1892*)

(b) U Nyein Maung, *She-haung Myanmar Kyauk-sa-mya* (Ancient Myanmar Inscriptions), vol. I (AD-474-600), Yangon, Archaeology Department, 1972, p 99 (Henceforth: Nyein Maung, *1972*)

purchased by him, total 108 slaves; 150 pe of paddy-land at Salin, 200 at Kanti, and 650 at Yaungpagaung; total 1,000 pes; five golden alms-bowls; five brass trays with stands; and five lamp-stands.[2]

Chief Minister mentioned the names of 78 slaves and did not mention other 30 slaves he bought. Most of the 78 slaves mentioned in the inscription were Indians as evidenced by their names. From this, it may be said that 78 slaves were his property or his servants working on his lands. He dedicated them to the Buddha image in the reign of King Naratheinga Uzana (AD 1231-1235). As there was no mention of duties for his dedicated slaves, their occupations could not be guessed. However, they were dedicated together with the paddy-lands; it may be assumed that they were cultivators. It may be considered that the Chief Minister ignored the gratitude of his parents because he mentioned his prayers in the last sentences of the inscription on the reverse, "May my descendants, and not my ancestors, derive benefit from this good work". There were differences between the prayers on the obverse and reverse of the inscription. The donor stated his prayers in Pali on the obverse, "By virtue of this and other meritorious deeds done by me since my youth, may I, in my next existence, be far from the abode of *petas* and lower animals and from hell, and be born in the *nat* country of Tavatimsa. From that position may I be promote the cause of the Religion and contribute towards the upkeep of the Culamani pagoda. May I exist alternately as a man and a *nat* and be able to perform various good acts; and having acquired the 30 kinds of virtue, may I become a Rahan during Mettayya Buddha's dispensation, able to observe his precepts; and may I ultimately attain Nirvana. May everyone from the king downwards, including my tutors, parents, descendants, and ------------- attain Nirvana like me by virtue of this my good deed."[3]

In addition to a Buddhist monk and a chief minister, one of the ministers of King Zeyatheinka (Htilomonlo) (AD 1211-1235), named Maha Turingapyitsi was also the donor of Indians to the religious establishment. He left one of the long inscriptions of the Bagan period which is now within the inscription cave near the Lemyethna pagoda. There were many well-

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[2] (a) Forchhammer, *1892*, 216
  (b) Nyein Maung, *1972*, 217
[3] (a) Forchhammer, *1892*, 216
  (b) Nyein Maung, *1972*, 217

wishers in his inscription and some of the donors were brothers of the minister as evidenced by line 11 of the inscription. According to the inscription, Nagara, brother of Maha Turingpyitsi donated 10 Indians, Athayanpyitsi, brother of the minister dedicated five Indians, Moktabili donated 10 Indians, the minister's aunt 28 and the minister himself donated some Indians, probably three as provided by their names.[4]

The inscription of Maha Turingpyitsi was very interesting because the donation of slaves was collectively made by the minister and his relatives and their names suggested that they may have been Indians. Although there was no mention of slaves to the particular religious establishment, the inscription was found within the walls of the Lemyethna pagoda and it was considered that they were dedicated to that pagoda. In the inscription, a Buddhist monk named Bonmatheinga was engaged in the trading of slaves as a witness (lines 28-29). Some of the slaves were very young and they were in the ages of infant and suckling. The donors mention the occupations and relations of the slaves as much as the space permitted. Therefore, it is known that some of the slaves were mahouts. From this, there emerged one assumption that they were formerly royal elephant men. If this assumption was true, it may be safely said that some Indians served the royal services of the Bagan kings as members of royal elephant groups. If they were royal elephant men, there emerged a question, "Who permitted them to withdraw from their royal services? The possible answer is that they were military servicemen of former kings, run away from their services and took refuges under the protection of powerful persons such as ministers. It was an assumption and needed further studies to prove it.

Although the inscription is very long, it contains no prayer and curse. The inscription is incomplete and may have another one or more. If it was the complete inscription, it may be considered that the well-wishers donated these slaves including Indians to the religious establishment in order to protect them from any danger in the future.

Princess Asawgyun, daughter of King Kyazwa and his chief queen, left a two-faced inscription which was found within the walls of Shin Maha Kasapa pagoda and now is kept within the porch of Princess Asawgyun or Kyettuywe pagoda in the northeast of Minnanthu Village of Bagan. On the

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[4] Forchhammer, *1892*, 221

obverse of inscription, she mentioned her donations and, on the reverse, her prayers and curses.

The first lines of the obverse were the purposes of the princess for dedicating lands and slaves and her religious establishments. Among her donations of 3,799 pes and 1,250 slaves were 100 pes of garden lands and 116 Indian gardeners of Bagan. The donor exactly recorded the location of garden lands and Indian gardeners in her inscription. According to her record, 116 Indian gardeners lived in Bagan and they were dedicated to the princess's religious establishments as slaves to work on these garden lands.[5] They were donated in 1248 in the reign of her father King Kyazwa (AD 1235-1251).

The inscription of Princess Asawgyun was a long two-faced one in which she mentioned all of her donations including the cost for them and their maintenance. As the last lines of the obverse provided, she had two sons. It is interesting to note that she did not mention her husband and so it was very difficult to know about her husband and whether she was divorced or a widow. It may be considered that she donated all of her possessions.

Queen Pwa Saw known in history as Minwaing Pwa Saw, grandmother of King Narathihapate, mother of King Uzana and queen of King Kyazwa was also among the donors who dedicated the Indian slaves to her brick monastery. Her two-faced inscription is now within the walls of Minwaing Pagoda in Minnanthu Village. The obverse of her inscription has 45 lines in which she mentioned the donation of Indian gardeners to her religious establishments in lines 17 to 19 which read thus;

> On Wednesday, the full-moon of Tabodwe 631 Sakkaraj (7 January 1270), Pwa Saw built a large brick monastery and dedicated to it the whole island of Kyalaung-Putlet; the island of Inzaya; 104 purchased slaves; 3,598 pes of paddy land; 133 Indian gardeners.[6]

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[5] (a) Forchhammer, *1892*, 246

(b) U Nyein Maung, *She-haung Myanmar Kyauk-sa-mya* (Ancient Myanmar Inscriptions), vol. II (AD-600-622), Yangon, Archaeology Department, 1982, p 99

[6] (a) Forchhammer, *1892*, 262

(b) U Nyein Maung, *She-haung Myanmar Kyauk-sa-mya* (Ancient Myanmar Inscriptions), vol. III (AD-622-699), Yangon, Archaeology Department, 1983, p 59 (Henceforth: Nyein Maung, *1983*)

The inscription clearly stated the date of donation and the offerings of lands and slaves to the brick monastery. Therefore, from the above lines, it is known that the donated Indian slaves were gardeners. The queen continued to mention her possession of Indian slaves in lines 3 to 5 which read thus;

On Thursday, the 8th waning of Tabaung 614 Sakkaraj, Queen Pwa Saw made the following offerings which were granted her by her son King Uzana, through Minister Mahathaman, namely, 29 gardeners, 300 pes of paddy-land, one garden, 127 slaves from Inzaya and 133 Indian garden slaves.[7]

From her explanation in the inscription, it is noted that 133 Indian gardeners were given to her by her son King Uzana. Her explanation was recorded in the inscription three years after the donation of them in AD 1269. The reason for her explanation may be due to the fact that there were disputes over the ownership of these Indian slaves. The powerful queen also recorded her purpose of donating these slaves to her monastery in lines 6 to 9 of the reverse.[8]

She continued to record her prayers in the next lines of her inscription. From her prayers, it is noted that she donated lands and slaves to obtain Nirvana in the end. She had to record the possession of her lands and slaves which she offered to her religious establishments because of disputes regarding them. The last sentences of the inscription, "On Friday, the 10th waxing of Tagu 633 Sakkaraj, Queen Pwa Saw presented to the king a list of offerings made by her, and it was recorded", supported this assumption.

Findings and Discussion

From the study of the Bgan inscriptions recording the donations of Indians to the religious establishments, it may be concluded that members of the high social classes including royal relatives donated the Indians to

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[7] (a) Forchhammer, *1892*, 274
   (b) Nyein Maung, *1983*, 74
[8] (a) Forchhammer, *1892*, 274
   (b) (b) Nyein Maung, *1983*, 74

their religious establishments for their upkeep. These donations were made in the 13th century towards the end of the Bagan dynasty. In fact, the donors were members of the high social classes and they knew the deteriorating conditions of their kingdom. Therefore, they tried their best to maintain their lands and servants from any danger in the future. It may be assumed that the best way to do so was donation of their property to the religious establishments. The Indians donated to the religious establishments included cultivators, gardeners and elephant men. When they turned into religious slaves, they were exempted from military services and free from any danger. It was possible for them to come into Bagan from lower Myanmar or Mon kingdom. It may be thought that many Indians came into Bagan in the reign of King Anuruddha (AD 1044-1077) who came to Thaton for Three Baskets and brought back with him some people (may be including Indians). It is very difficult to know exactly that these Indians came from Srilanka or India. Possibly, majority of Indians came from Srilanka because they could reach Myanmar only by boats. As the wind blows from southwest to northeast direction in the monsoon season, only majority from Srilanka could reach Myanmar. The promotion and propagation of Buddhism in Bagan were possibly due to their arrival on Myanmar soil. In brief, Indians, most of whom were cultivators and gardeners lived in the Bagan kingdom.

Conclusion

The inscriptions recording the donation of Indians to the religious establishments clearly show the fact that different races including Indians lived in peace and harmony in the Bagan period. The Indians lived in the Bagan Kingdom as royal servicemen such as mahouts and commoners as cultivators, weavers, gardeners and musicians. Some Indians were probably servants of the members of administrative class and they were dedicated to the religious establishments for the safe of their life when the conditions of the kingdom became deteriorated.

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The Role of EU in Myanmar's Democratic Transition

Kyi Mar[*]

Abstract

In recognizing Myanmar's progress on democratic transition since 2011, the EU has rapidly re-engaged with Myanmar and provided significant support to encourage reforms. In April 2013, the EU lifted all sanctions on Myanmar with the exception of an arms embargo. Moreover, under *the Joint Statement*, the Comprehensive Framework defining the EU's policy and support in the next three years to the ongoing reforms in Myanmar was adopted by the Foreign Affairs Council on 22 July 2013. Peace, democracy, development and trade, and Myanmar's engagement with the international community had been identified as main areas for the EU's engagement in Myanmar. So, the EU has taken a leading role in responding to the political changes in Myanmar through a comprehensive approach. Then, on 1 June 2016, the early adoption of *the Joint Communication* sent a strong signal of the EU's continued firm commitment to Myanmar. New areas of EU's engagement include working directly with the government on reform and policy formulation through a state building approach. This is how the EU continues its prominent role in supporting Myanmar's democratic transition. So, the EU plays a prominent role in supporting Myanmar's transition to democracy, peace and prosperity. This paper examines the role of EU in Myanmar's democratic transition and also argue the importance of EU's engagement with the Tatmadaw for the success of Myanmar's transition. In doing this research, qualitative research method is used to analyze the primary and secondary data in the literature.

Keywords: Myanmar's democratic transition, lasting partnership, peace, development

Introduction

Since sanctions were first imposed on Myanmar in 1990, the relations between EU and Myanmar have come a long way in recent decades**.** However, domestic developments in Myanmar opened a turn with the ratifying by a new constitution in 2008 as a part of Myanmar's Seven-Step Roadmap to Democracy. Although, the new constitution still maintains the role of the military, reserving 25 percent of seats in Hluttaws for the

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Tatmadaw. In the same year, Cyclone Nargis struck Myanmar causing widespread devastation. After that, the EU and its member countries became the biggest donor of humanitarian aid and development assistance to Myanmar. Indeed, until May 2012, the EU aid portfolio for Myanmar amounted to €97 million with 44 percent allocated to livelihoods and food security, 45 percent to health and education, and the remaining 11 percent to civil society programs, human rights, good governance, and so on.[1]

Research Methodology

This research used qualitative method, analyzing the EU's role in Myanmar's democratic transition. It primarily relied on Official Documents, Joint Statements, Joint Communications, Council Conclusions, Local Newspapers in Myanmar and publications. It also had a browse on Internet websites and studied all reliable documents and articles.

The purpose of the study

This study is to show how the EU has played a crucial role in supporting Myanmar's transition to democracy, peace and prosperity.

Hypothesis and Research Question

The role of EU is significant in Myanmar's transition to democracy, peace and prosperity.

How has the EU played a crucial role in supporting Myanmar's transition to democracy, peace and prosperity?

Research Argument

In recognizing that the EU has played a crucial role in supporting Myanmar's transition to democracy, peace and prosperity, this paper also argues that engaging with the Tatmadaw is important for the EU as encouraging civil-military relations is significant for the success of Myanmar's on-going transition.

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[1] *Office of the European Union in Myanmar Technical and Financial Cooperation.*

Findings and Discussion

Democratic transition in Myanmar

On 30 March 2011, democratic transition in Myanmar took a further turning point when the new civilian government was formed by departing from five decades of authoritarian rule. During formally swearing into office, President U Thein Sein outlined the three phases of reform: political reform and national reconciliation; economic and social reform; and administrative reform for good governance. The government stated that the reform process would be inclusive and participatory, bringing all interested parties together, including civil society and the private sector.[2] Moreover, Nobel Peace Prize laureate and opposition party NLD leader Daw Aung San Suu Kyi was also released from house arrest in November 2010.[3] And she also became a Member of Hluttaw in 2012.[4] Therefore, the return of NLD to the formal political process was further milestone in the peaceful transition to democracy and injected a positive dynamism into political life.

The EU welcomed the release of a substantial number of political prisoners, the major progress made on improved freedom of expression, assembly and association and the unprecedented peace initiative towards ethnic armed groups in a bid to advance national reconciliation in the country's multi-ethnic society. President U Thein Sein was committed to releasing all prisoners of conscience by the end of 2013.[5] Myanmar government had also committed itself to introducing genuine democracy and some significant steps were undertaken towards establishing a more open and equitable society. And, a unique, nationally-led peace process between the government and ethnic armed groups started with the aim to end more than five decades of conflict and raised hopes of lasting peace.[6] President U Thein Sein, a former Union Solidarity and Development Party (USDP) leader, appears to be the architect of democratic transition. By recognizing Myanmar's remarkable transition, the EU rapidly re-engaged with Myanmar and provided significant support to encourage reforms.

In April 2012, the official visit of the High Representative of the Union for Foreign Affairs and Security Policy and Vice-President of the

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[2] *The Global New Light of Myanmar*, 31 March 2011.
[3] *The Global New Light of Myanmar*, 14 Nov 2010.
[4] *The Global New Light of Myanmar*, 3 April 2012.
[5] *The EU and Myanmar-A new chapter*, 2013, 2.
[6] *European Commission-Fact Sheet*, 2016, 1.

Commission Catherine Ashton marked a new beginning in EU-Myanmar relations. During this visit, the High Representative opened an EU Office in Yangon.[7] Thus, it makes possible more regular contacts and the establishment of fruitful, constructive bilateral dialogue with key stakeholders.[8] Then, in September 2013, the EU also had a full-fledged Delegation in Yangon demonstrating the importance of bilateral relations.

Then, subsequent visits of President U Thein Sein, Speaker of the Pyithu Hluttaw, U Shwe Mann, and NLD leader Daw Aung San Suu Kyi to EU countries further helped foster better relations with the EU. On 14 May 2012, the EU adopted Council Regulation (EU) No. 409/2012 suspending restrictive measures against Myanmar until 20 April 2013.[9] Finally, on 22 April 2013, the EU lifted all sanctions on Myanmar with the exception of an arms embargo.[10] In a statement issued on the same day, Catherine Ashton said: "Today, we closed a very long chapter in our relations with Myanmar/Burma by lifting political and economic sanctions. Only the arms embargo remains in place".[11]

Although the EU stated its willingness to open a new chapter in its relations with Myanmar, it also recognized that the period leading to the general elections in 2015 would be critical for the country's overall transition. At the same time, the Council of the EU emphasized the importance of coordination and coherence in the EU's response to Myanmar government.[12] Moreover, the Council continued to express concerns over the need for the government to release remaining political prisoners, to deal with inter-communal violence, to deal with humanitarian risks for all displaced people in Rakhine state, and to allow unhindered and full access for humanitarian and development aid workers to areas affected by conflict and sectarian violence.[13]

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[7] *European Commission - Fact Sheet*, 2016, 1.

[8] Ludovica Marchi, *Obstinate and unmovable?* (UK: Centre for International Studies, 2014).

[9] *Council Regulation (EU) No 409/2012*, 14 May 2012.

[10] *EU-Myanmar: Charting a course for the future*, 2013, 4.

[11] *European Union External Action*, 2013, 1.

[12] Naing Naing Aye, *EU-Myanmar Relations: Toward Greater Engagement* (Sweden: The Institute for Security and Development Policy, 2013), 2.

[13] *Council of the European Union, 3236th Council meeting Press Release*, April 22-23, 2013.

The EU as a lasting partner of Myanmar

Despite ongoing concerns, President U Thein Sein visited to five European countries in February-March 2013. President's visit ensured the issuing of *a Joint statement* on 5 March in Brussels by the presidents of the European Council, European Commission, and the Republic of the Union of Myanmar on "*Building a Lasting EU-Myanmar Partnership*".[14] In doing so, Myanmar and the EU pledged to build a lasting partnership, with the EU promising increased assistance and support for the country. European Commission President Jose Manuel Barroso also said that we want to increase our collaboration with the Government and people of Myanmar; more dialogue, more and better aid, more trade and investment and more people to people contacts.[15] This was followed up in June by the first EU-Myanmar Forum in Nay Pyi Taw to discuss priorities and focusing on implementation of *the Joint Statement*. The setting up of two working groups was also announced on trade and investment, and on cooperation.[16] Thus, *the Joint Statement* refers to the opening of a new chapter in relations based on a lasting partnership and closer engagement with Myanmar.

Under the USDP Government, these developments offer an opportunity to review the EU's efforts to induce Myanmar government to work towards political transformation. As a result, the Comprehensive Framework defining the EU's policy and support in the next three years to the ongoing reforms in Myanmar was adopted by the Foreign Affairs Council on 22 July 2013. According to the Framework, peace, democracy, development and trade, and Myanmar's engagement with the international community had been identified as main areas for the EU's engagement in Myanmar. The Council of the EU has also indicated that having imposed sanctions calling for a change, it now feels a responsibility to help, and assist the government in rebuilding its place in the international community.[17] So, the primary goal of the EU is to help a legitimate, civilian government to pursue the social and economic development of the country, respecting human rights and rebuilding relations with the international community.

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[14] *EUCO 58/13*, 5 March 2013, 1-2.
[15] *EU-Myanmar: Charting a course for the future*, 2013, 4.
[16] *Joint Press Release*, 17-18 June 2013.
[17] *Council conclusions on the Comprehensive Framework*, 22 July 2013.

To turn commitments into reality, Catherine Ashton also visited Myanmar on 13-15 November 2013. During the visit, EU-Myanmar Task Force meetings with the participation of four Commissioners, the European Parliament and the European Investment Bank took place in Yangon and Nay Pyi Taw. As a result, the EU-Myanmar Task Force was also launched as part of a lasting partnership between the EU and Myanmar, signaling a joint commitment to Myanmar's political and economic transition.[18] It is also meant to provide comprehensive support to the transition in Myanmar by bringing together all tools and mechanisms available to the EU, both political and economic.[19] By doing so, the EU has taken a leading role in responding to the political changes in Myanmar through a comprehensive approach.

A smooth transition of political power to the new democratic government

In November 2015, the holding of credible and competitive elections and a smooth transition of political power to the new democratic government marked an important milestone in Myanmar's transition process. On 8 November 2015, the people of Myanmar overwhelmingly voted to leave military rule behind, providing the opposition National League for Democracy (NLD) with an absolute majority in Hluttaws.[20] U Htin Kyaw was elected on 15 March 2016 as Myanmar's first civilian President in more than five decades.[21] Also, Daw Aung San Suu Kyi assumes a key role in the new administration as State Counsellor, Minister of Foreign Affairs, and Minister of the President's Office.[22] She also leads the peace process and chairs the Central Committee for the Implementation of Peace, Stability and Development in Rakhine State.

After credible and competitive elections in November 2015, the EU had a strategic interest in strengthening its relationship with Myanmar and welcomed the peaceful transfer of power. The Council of the EU concluded: "the new government has an historic opportunity to consolidate democracy and to achieve peace, national reconciliation and prosperity. In addition to benefiting Myanmar/Burma and its people, this could further strengthen ASEAN and enhance stability in the Asia-Pacific. Moreover, it has the

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[18] EU-Myanmar Task Force: *Joint Press statement*,2013.

[19] *The EU and Myanmar-A new chapter*, 2013, 5.

[20] *The Global New Light of Myanmar*, 16 Nov 2015.

[21] *The Global New Light of Myanmar*, 16 March 2016.

[22] *The Global New Light of Myanmar*, 31 March 2016.

potential to serve as a positive example to the region".[23] The EU also deployed the largest international Election Observation Mission with some 100 observers to the 2015 general election, on the invitation of the Union Election Commission.[24] An Election Expert Mission followed the 2017 by-elections on the ground, confirming the importance the EU attaches to electoral reform in Myanmar.[25] As such, the EU reiterated its commitment to support this remarkable transition through the full use of all instruments at its disposal.

While these changes were positive, the EU also recognized that the new administration, with limited governing experience, faces numerous complex challenges. These challenges include consolidating democracy, promoting ethnic peace and reconciliation, advancing constitutional reforms, institution building and security sector reform, and promoting the rule of law and human rights. Moreover, the EU also expressed concerns over the need for the NLD government to address the people's immense expectations to deliver higher incomes and quality basic services through economic growth and inclusive sustainable development.[26] Therefore, the EU intensified cooperation with Myanmar to overcome the formidable challenges it faces.

The EU as a special partner for democracy, peace and prosperity

On 1 April 2016, the arrival in office of Myanmar's democratic government provided the opportunity for the EU to take a fresh look at its engagement with Myanmar and align with the new priorities. On 1 June 2016, the High Representative for Foreign Affairs and Security Policy and the European Commission adopted *a Joint Communication, entitled "Elements for an EU strategy vis-à-vis Myanmar/Burma: A Special Partnership for Democracy, Peace and Prosperity"* in Brussels. In a press release on 1 June 2016, High Representative for Foreign Affairs and Security Policy Federica Mogherini said: "Myanmar is at a turning point. The newly elected government has expressed its willingness to bring peace and development to its people, through a democratic path. As the European Union, we have constantly accompanied this path, and we are committed to cooperate even more with Myanmar to support the reform efforts of the

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[23] *Council conclusion*, 356/16, 20/06/2016.
[24] *European Commission - Fact Sheet*, 2016, 1.
[25] *European Commission-Fact Sheet*, 2016, 1.
[26] *EU-MYANMAR RELATIONS*, 2017, 1.

government".[27] So, within the first 100 days of the new administration, the early adoption of the Joint Communication sends a strong signal of the EU's continued firm commitment to Myanmar.

For the years ahead, *the Joint Communication* sets out a vision and concrete commitments in terms of the EU's political, security and development support to and economic engagement in Myanmar. According to *the Joint Communication*, areas of EU's engagement in Myanmar include: 1) democracy, rule of law and good governance; 2) the peace process; 3) human rights; 4) poverty reduction and sustainable development; 5) economic engagement; and 6) working together with Myanmar in ASEAN and the region.[28] It also looks at how best to work with all stakeholders towards consolidating democracy, creating lasting peace, bringing equitable development and social justice in alignment with the priorities of the government and the aspirations of the people of Myanmar.[29] EU Foreign Ministers endorsed this strategy in *Council conclusions* on 22 June 2016. So, this is how the EU continues its prominent role in supporting Myanmar's democratic transition through a state-building approach.

Concerning the political dialogue, the EU and Myanmar agreed to open a new chapter in their relations and laid the foundations of a strong partnership in 2013. A high level political dialogue was also launched in 2013 and the two partners also engaged in a regular Human Rights Dialogue which is co-chaired by the EU Special Representative for Human Rights.[30] The EU used its dialogue with the government, bilaterally as well as in multilateral frameworks and EU-ASEAN meetings, to raise concerns and to encourage the government to continue the process of positive change.[31] This engagement underscored the particular attention the EU places on democratic transition and human rights in Myanmar.

The EU and Myanmar also cooperate in multilateral forums. For many years, the EU has tabled resolutions on the human rights situation in Myanmar in the United Nations General Assembly and Human Rights Council. In recognition of Myanmar's progress on democratic transition, the

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[27] *IP/16/2008*, 1 June 2016, 1.
[28] *MEMO/16/2009*, 1 June 2016, 1-2.
[29] *IP/16/2008*, 1 June 2016, 1.
[30] *EU-MYANMAR RELATIONS*, 2017, 2.
[31] *The EU and Myanmar– A new chapter*, 2013, 4.

reinvigoration of the peace process and the positive steps taken by the new government to improve human rights, in September 2016 the EU took the decision not to table a human rights resolution in the UN General Assembly Third Committee.[32] But, in view of the remaining human rights concerns, particularly the recent violence in Rakhine State following the 9 October 2016 attacks on three border guard posts, the EU continued the resolution in the UN Human Rights Council in March 2017.

Role of EU in Myanmar's Civil-Military Relations (CMR)

Moreover, the EU reaches out to engage with the Myanmar military (Tatmadaw) on the role of the military in a modern democracy. In Myanmar, the military remains a key political player and continues to occupy 25 % of the representatives in Amyotha Hluttaw and Pyithu Hluttaw according to *the 2008 Constitution*. It also has a veto on constitutional changes and retains three key ministerial posts (home, defense and border affairs). Moreover, it is also able to nominate one of the three presidential candidates; the other two presidential candidates are nominated by each Hluttaw. The new context calls for the military to redefine its role in a democratic society. To this end, the Chairman of the EU Military Committee visited Myanmar in June 2016 to establish contact and subsequently received the Commander-in-Chief of the Myanmar Armed Forces. Consequently, the Commander-in-Chief of the Myanmar Armed Forces attended the EU28 Chief of Defense Meeting on 8 November 2016.[33] By doing so, the EU shares its experience of democratic transition and the role of the military in a modern democracy, including promoting respect for human rights and the rule of law.

However, in light of the disproportionate use of force carried out by the security forces in the current crisis in Rakhine State following the 25 August 2017 attacks by the Arakan Rohingya Salvation Army (ARSA), the EU and its member states decided on 16 October 2017 to suspend invitations to the Commander-in-Chief of the Myanmar Armed Forces and other senior military officers and to review all practical security and defense cooperation. Anyhow, engaging with the Tatmadaw is a pragmatic step that recognizes the military as an actor that cannot simply be ignored. Reforming the military needs time, but encouraging civil-military relations

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[32] *Ibid*.
[33] *EU-MYANMAR RELATIONS*, 2017, 2.

is significant for the success of the on-going transition of Myanmar. So, it is important for the EU to engage with the next generation of the Tatmadaw.

The EU can also bridge for the civil-military relations in peace process. In peace process, the EU also quickly responded to the immediate needs of Myanmar's transition. The EU provided support for the peace process, institution building and electoral reform and helped initiate steps to reform the Myanmar Police Force.[34] The EU supported the process of bringing peace and stability to ethnic regions and of opening a long-term perspective to their development. During his visit in November 2012, the President of the European Commission Jose Manuel Barroso announced the EU's substantial support to the Myanmar Peace Centre[35] which is now renamed as the National Reconciliation and Peace Centre in Nay Pyi Taw. In this respect, the EU allocated initial funds to the Myanmar Peace Centre in Yangon €7 million in 2012.[36] In addition, the EU further contributed €30 million in 2013 to the ethnic peace process.

Under the Instrument for Stability, the EU has also committed to a sustainable peace accord in Myanmar. Since 2012, the EU has been supporting Government, international organizations and non-state actors with a total of €16 million. In addition, the EU provided support to ethnic and civil actors in order to facilitate further ceasefire agreements, comprehensive political settlements and support peace building, including a civilian ceasefire monitoring mechanism and a separate programme to enable pilot demining operations in the ethnic areas.[37] These initiatives made the EU the largest grant donor to peace related projects in Myanmar. In October 2015, the EU also signed *the Nationwide Ceasefire Agreement* as an international witness, reflecting its key role in supporting the peace process. The EU also contributes to the debate in Myanmar over the devolution of executive powers and decentralization, on the basis of the experience from the various models practiced in EU Member States.

Related to the need for engaging with the Tatmadaw is promoting relations and exchanges with the Myanmar Police Force so as to increase its role in security and the rule of law. The police force was an independent body until 1964, after which it came under the authority of the Ministry of

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[34] *Ibid.*

[35] *The EU and Myanmar– A new chapter*, 2013, 4.

[36] *The EU and Myanmar– A new chapter*, 2013, 4.

[37] *Ibid.*

Home Affairs. [38] At present, according to *the 2008 Constitution*, the Minister for Home Affairs must come from the Tatmadaw as nominated by the Commander-in-Chief. Additionally, most high-ranking police officers have been transferred from the Tatmadaw. However, in order to become a more professional police force, it is in need of capacity building and technical assistance, so that it is better able to handle security issues and to gradually assume more power and authority from the Tatmadaw in the relevant areas. Particularly, it has been criticized for its performance in handling protests and riots as well as its capability and capacity. In this context, the Myanmar Police Force had already had talks with EU delegations and discussed matters of handling protests and upgrading the capacity of police officers.

As a request of the Government as well as the opposition, the EU has since 2012 decided to support the reform of the police force in the areas of crowd management and community policing with a €10 million package.[39] Improving respect by the police for human rights and the accountability of the police to Parliament, civil society and the media are at the heart of this action.[40] Moreover, the EU has taken the lead in setting up the new multi-donor Joint Peace Fund to support the peace process in a more coordinated way. The Joint Peace Fund started operations in April 2016 with over USD 100 million pledged by the EU and nine other donors.[41] Through the Joint Peace Fund, the EU worked concurrently with the government and ethnic representatives to address the needs of communities affected by conflict, including on new issues such as security sector reform. The EU and Myanmar also agreed to work together on preparedness, response and resilience to emergencies, by building up a professional and effective response system. In this respect, the National Crisis Response Centre was also established with the support of the EU.

Moreover, The EU also has an interest in working with the new government in a regional context, especially on ASEAN integration. Myanmar's first ASEAN chairmanship in 2014 provided the opportunity for the EU to step up engagement with Myanmar at the regional level. In this respect, the EU worked towards implementing *the "Bandar Seri Begawan*

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[38] Naing Naing Aye, 2013.
[39] *The EU and Myanmar– A new chapter*, 2013, 6.
[40] *Ibid*.
[41] *JOINT COMMUNICATION*, 2016, 6.

*Plan of Action to strengthen the ASEAN-EU Enhanced Partnership (2013-2017)''*and promoting EU strategic interests in the Asia Pacific as set out later on in the *EU Joint Communication 'The EU and ASEAN: a partnership with a strategic purpose'* and the ensuing *Council conclusions*.[42] Moreover, the EU and Myanmar also cooperate in broad security and defense related matters in the ASEAN Regional Forum (ARF). Actually, Myanmar's role is very limited, it participated only as a member of ARF. The Asia-Europe Meeting (ASEM) is also the other multilateral forum for engagement. On 20-21 November 2017 Myanmar hosted the 13th ASEM Foreign Ministerial Meeting. The EU believes that a successful democratic transition in Myanmar will serve as a significant and positive example to the wider region.

Regarding development cooperation, the EU has also responded quickly to Myanmar's development. EU development cooperation has more than doubled in value and expanded in scope and the EU is among the biggest donors. In February 2012, Commissioner Piebalgs announced a package of €150 million for 2012 and 2013 to support immediate needs and inclusive development plans of Myanmar.[43] These funds built upon the support to the Millennium Development Goals in the social sectors of health, education and livelihoods/agriculture, while also helping to improve the capacity of government to advance its reforms. As a consequence, the EU's ongoing development assistance portfolio in Myanmar amounted to over €200 million for 2012 and 2013.

After Afghanistan, Myanmar is also benefitting from the second largest bilateral development cooperation envelop in Asia. On 8 December 2014, the EU announced its allocation of €688 million (USD 900 million) to support Myanmar's transition over the period 2014–2020. The targeted areas include rural development and agriculture, food and nutrition security, education, governance and the rule of law, state capacity building and peace building. The breakdown of the funds is as follows: sustainable rural development (€241 million); education (€241 million); support for democratic and institutional reforms (€96 million); and peace building support (€103 million).[44] In addition, Myanmar also benefits from the EU's

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[42] *EU-MYANMAR RELATIONS*, 2017, 2.
[43] Ludovica Marchi, *The EU and Myanmar* (Canberra: 2013), 2.

[44] *EEAS*, EU, 2014

thematic and regional programmes and instruments. To promote aid effectiveness, the EU and its Member States have been engaged in *the joint programming* of development cooperation since 2013. Moreover, in order to align with the priorities of the democratic government, the EU and its Member States drew up a new *joint programming strategy 2017-2020*. Thus, the EU is supporting the government and playing a leading role in Myanmar's development with Member States and other development partners.

With regard to humanitarian aid, Myanmar is prone to natural disasters, notably cyclones, floods and earthquakes. In 2015, monsoon rains and Cyclone Komen triggered the largest floods in the country's recent history, affecting over 20 million people, 1.6 million of which were displaced.[45] The impact of climate change is expected to further increase the vulnerability of populations in need. Ongoing fighting has also caused further population displacement in Kachin, Shan and Rakhine States. According to the United Nations in April 2017, there were some 220 000 people living in internal displacement in the country, including some 120 000 people who remain confined to camps following intercommunal violence in Rakhine State in 2012.[46] Since 1994, the EU has provided €229 million in humanitarian aid to Myanmar. It included €145 million in response to conflict situations, €84 million in response to natural disasters and epidemics, and to build resilience.[47] Since 2010, €9.7 million has been dedicated to disaster risk reduction in coastal flood-prone areas and in urban agglomerations facing earthquake risks.[48] In this respect, the EU has also supported humanitarian aid to Myanmar and its people in democratic transition.

In economic cooperation, Myanmar's efforts in combating forced labour have opened the way for the EU to restore preferential market access under the "Everything But Arms" scheme in 2013. In July 2013, the EU reinstated Myanmar's access to the Generalized System of Preferences (GSP) which provides for duty-free and quota-free access for the country's products to the European Single Market**.**[49] According to the European

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[45] *European Commission - Fact Sheet*, 2016, 2.

[46] *EU-MYANMAR RELATIONS*, 2017, 3.

[47] *European Commission - Fact Sheet*, 2016, 2.

[48] *EU-MYANMAR RELATIONS*, 2017, 3.

[49] *The EU and Myanmar– A new chapter*, 2013, 7.

Commission, such a move could help raise Myanmar's exports by 30%.[50] A report by the International Labor Organization (ILO) recognized that the country has ma.de "significant" progress in tackling forced labour, the reason Myanmar lost GSP status in 1997.[51] As such, Myanmar is eligible for access to the EU market for all exports, except weapons.

As a result, bilateral trade reached €1.55 billion in 2016 up from €404 million in 2012. Exports to the EU quadrupled between 2012 and 2015, from €165 million to €675 million. Then, Myanmar exports to the EU reached almost €1 billion in 2017.[52] Major exports from Myanmar to the EU were garments (more than 69% of total exports), rice (8%), and footwear (6%). Machinery and electrical appliances constitute almost half of EU exports.[53] According to Myanmar's official statistics of January 2017, the EU was the 4th largest foreign investor in 2016 and cumulated investments originating from the EU amounted to USD 4.8 billion (8.2% of total), behind China (USD 18.4 billion or 31%), Singapore (USD 15.7 billion or 27%) and Hong Kong (USD 7.4 billion or 13%).[54] Therefore, the two economies are perfectly complementary.

To enable European businesses to realize the full potential offered by Myanmar's economy, the EU also worked towards concluding an Investment Protection Agreement while complying with the highest standards of corporate social responsibility and responsible investment. The EU demonstrated its commitment to work with the government, the International Labour Organization and other partners (Denmark, the United States and Japan) on labour rights when joining the Initiative to Promote Fundamental Labour Rights and Practices in Myanmar in May 2015.[55] The EU is also actively engaged to promote responsible business conduct and is funding a €9 million ILO/OECD project in this area in a number of Asian countries, including Myanmar.[56] The established Euro chamber can play an important role in representing EU business interests in Myanmar. In order to help European business to better access Myanmar's vast economic and investment potential, Myanmar has also been selected as a European

[50] *EU-Myanmar: Charting a course*, 2013, 4.
[51] www.friendsofeurope.org.
[52] *EU-MYANMAR RELATIONS*, 2017, 3.
[53] *MEMO/16/2016*, 2016, 2.
[54] *EU-MYANMAR RELATIONS*, 2017, 3.
[55] *MEMO/16/2016*, 2016, 3.
[56] *EU-MYANMAR RELATIONS*, 2017, 3.

Economic Diplomacy case study country.[57] Moreover, Myanmar-EU Economic Forum was also held in Nay Pyi Taw on 7 June 2018.[58] So, the EU also plays a prominent role in supporting Myanmar's development and prosperity.

By analyzing these evidences, it can be said that the EU supports Myanmar and its people on its transition to democracy, peace and prosperity. As the military remains an influential political player of Myanmar, the EU shares its experience of democratic transition and the role of the military in a modern democracy. And, the EU also works concurrently with the government and ethnic representatives to address the needs of communities affected by conflict, including security sector reform. However, in light of the disproportionate use of force carried out by the security forces in the current crisis in Rakhine State following the attacks by the ARSA, the EU decided to suspend invitations to the Commander-in-Chief of the Myanmar Armed Forces and other senior military officers and to review all practical security and defense cooperation. In Myanmar, the transition from military rule to democracy requires the participation and not exclusion of the security sectors, including the Tatmadaw. Anyhow, engaging with the Tatmadaw is a pragmatic step that recognizes the military as an actor that cannot simply be ignored. Reforming the military needs time, but encouraging civil-military relations is significant for the success of Myanmar's political transition underway. So, it can be argued that engaging with the Tatmadaw is important for the EU.

Conclusion

In recognizing Myanmar's remarkable democratic transition, the EU has rapidly re-engaged with Myanmar and provided significant support to encourage reforms. Under the Comprehensive framework, peace, democracy, development and trade, and Myanmar's engagement with the international community had been identified as main areas for the EU's engagement in Myanmar. As such, the EU has taken a leading role in responding to the political changes in Myanmar through a comprehensive approach. Then, new areas of EU's engagement include working directly with the government on reform and policy formulation through a state building approach. In peace process, the national political dialogue offers

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[57] *EU-MYANMAR RELATIONS*, 2017, 3.
[58] *Myanma Alinn Daily*, 2018, 1.

the opportunity to engage with all stakeholders on the issues of federalism, devolution of executive powers and decentralization. And, the EU intends to reach out to the military, which remains an influential political player of Myanmar, by sharing experience in democratic transition and the role of the military in a modern democracy, including promoting respect for human rights and the rule of law. Through the Joint Peace Fund, the EU also enables to work concurrently with the government and ethnic representatives to address the needs of communities affected by conflict, including security sector reform. However, in view of the disproportionate use of force carried out by the security forces in the current crisis in Rakhine State following the attacks by the ARSA, the EU decided to suspend invitations to the Commander-in-Chief and other senior military officers and to review all practical security and defense cooperation. In Myanmar, the transition from military rule to democracy requires the participation and not exclusion of the security sectors, including the Tatmadaw. Engaging with the Tatmadaw is important for the EU as encouraging civil-military relations is significant for the success of Myanmar's on-going transition. Also, there is an implication that a democratic and successful Myanmar will strengthen ASEAN integration and further the EU's strategic role in the Asia Pacific region. In development and economic cooperation, the conclusion of the EU-Myanmar Investment Protection Agreement will contribute to inclusive and sustainable growth of Myanmar. Moreover, in order to help European business to better access Myanmar's vast economic and investment potential, Myanmar has also been selected as a European Economic Diplomacy case study country. These evidences show that the EU supports Myanmar and its people on its path to democracy, peace and prosperity. So, it is an undeniable fact that the role of EU is significant in Myanmar's democratic transition.

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          Vice President of the Commission U Soe Thane, Union Minister from
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Bureaucratic Corruption in Myanmar (1948-1961)

Thi Thi Soe San[*]

Abstract

A Western-type bureaucracy was set up in Myanmar by foreign conquerors contrary to the native social settings. After the World War II, the bureaucratic structures of the colonial Myanmar still exist until independence. But, the ravages of the war and economic hardship aggravated bribery and corruption in the bureaucracy. This research is study on bureaucratic corruption in Myanmar during the administration of Anti-Fascist People's Freedom League (AFPFL). It analyzes the problem of corruption and poor governance, the roots, causes of the corruption and the government efforts to fight corruption. This research argues the corruption as a deep-seated problem rather than merely the workings of a few bad public servants and corruption as a form of influence within a political system and the government made efforts to correct malfeasance and corruption in civil service but with little success. In doing research, qualitative research method is used to analyze the primary and secondary data in open literature.

Keywords : bureaucracy, corruption, AFPFL

Causes of Bribery and Corruption in Bureaucracy

State-Sponsored Economic Development

In newly independent Myanmar, government attempted to develop social and economic condition of Myanmar. This was due partly to the post-war economic situation and partly to the pre-war social and economic background. Before the war modern commerce and industry in Myanmar were wholly foreign owned. As a result of the war almost all the capital assets were destroyed. Myanmar had no desire to restore the pre-war economic fabric. Under the pre-war system of free economic enterprise Myanmar people had been unable to obtain a footing in industry or commerce and had lost their richest land to foreign money-lenders. By way of reaction against pre-war conditions they favored state ownership, and control, and many in politics and government called themselves socialists. This was not merely an ideological conception; it had a firm basis in economic realities. There were no Myanmar capitalists before the war. They

could now hope to hold their own against foreign capitalists only by combining. They could combine effectively only through the state[1]. Hence, on attaining independence, they transformed the agricultural purchase and export project into the State Agriculture Marketing Board. Shortly afterwards, similar Boards for the timber industry and the inland water transport were created.

At the same time the Government was extending its activities into new fields through the National Planning Board. As each new enterprise was taken up, a new Board was formed to manage it. When the number of Boards become inconveniently numerous the Government decided to group allied projects together into comprehensive corporations. Thus in the course of the few years since the attainment of independence there had rapidly evolved an elaborate complex of corporations, boards, councils, joint ventures and banking institutions in which the Government had direct interests [2].

All these corporations were under very close Government control and were in effect government concerns. In many of their activities the Directors were assisted by foreign experts as advisers. But the provision of the necessary personnel for management, administration and operation put a severe strain on the very meager manpower resources of the country. As the ministers, secretaries and officials must also carry on their usual departmental activities, they could not find time to discharge their responsibilities in connection with the corporations though in many cases there was statutory provision for the delegation of these representatives. Officials in charge of national boards and corporations and other authorities spending large sums on capital purchases were particularly tempted to accept commissions and augment their salaries.[3] Hence Boards and Corporations became sources of bribery and corruption.

Myanmar government had faith in socialism. A considerable portion of the people believed in socialism as opposed to capitalism. However, Myanmar on obtaining independence failed to distinguish between a capitalist economy and a capitalist society. In the reaction against

[1] J. S. Furnivall. *Governance of Modern Burma* (New York: New York University Press, 1960) 70.
[2] F. J. Tinker. *Public administration in Burma* (New York: United nations, 1954) 43.
[3] J.S. Furnivall. *Governance of Modern Burma* (New York: New York University Press, 1960) 74.

capitalism, socialism appeared to be the obvious alternative. Socialism was taken to imply state ownership, management or control of economic activities. The new society which Myanmar aspired to build was to be dedicated to promoting the welfare of the common man. In various ways, the zeal for welfare became an element of weakness. Welfare measures were costly and Myanmar's productive capacity had been devastated by the war. The main objectives of welfare policy were to replace the foreign elements in industry and commerce. As the Government adopted the policy of nationalizing foreign interests in industry and commerce [4], nationalization became a cause of bribery and corruption. Virtually every high official in the Secretariat tried to get control of some nationalized enterprise or industry which meant a chance for enhancement of personal power and income. The co-operative enterprises were declared by the traditionally outspoken vernacular press of Yangon to be no solution because they were run dishonestly in the interest of friends and relatives while the residue of the consumer goods was disposed of in the black market. Such abuses were obviously spoiling the good name of the co-operative principle.[5] So government policy of nationalization became a cause of bribery and corruption.

Pre-war enterprises, under Myanmar government control were functioning at greatly reduced efficiency. The Government had taken over responsibility for buying and distributing various foodstuffs, some categories of cloth and essential building materials. At the same time more than 2,000 new companies had been allowed to register as importers to help handle less-essential goods. The great majority of these new companies had no visibly useful economic function. Lacking capital and experience, they seemed to exist merely to sell the licenses they obtained to the highest bidder.[6] Hence seeding after licenses and the power to grant licenses became a source of bribery and corruption in bureaucracy.

Shortage of Highly- Qualified Civil Servants

At the time of the achievement of independence, the government decided to develop a welfare state for Myanmar as quickly as possible.[7] At

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[4] *Ibid.*,25-7.
[5] J.F. Cady. *A History of Modern Burma* (New York: Cornell University, 1958) 650.
[6] Brian Crozier. *The Morning After* (London: Methuen and Co.Ltd.,1963) 81.
[7] *The Final Report of the Administration Reorganization Committee* (Yangon: Supdt., Govt. Printing and Stationery, 1954) 9.

that time Myanmar had not much more than one-third of the necessary civil servants. To introduce the welfare state properly an even-greater number would be necessary and this diminished the relative proportion available[8]. Early in 1947 many British officials were sent on leave, whence they would never return.[9] By mid-1947 the majority of superior civil service posts were filled by Myanmar personnel. In the pre-war days members of the ICS-India Civil Service (the top-ranking officials) were normally given charge of a district after seven to ten years' service. Members of the provincial civil service would have to wait twenty years or more for their district. The great majority of the post-war DCs (Deputy Commissioner) had been promoted from the subordinate civil service. A few post-independence entries had been appointed to the charge of districts. The average period of service for the new officials of the BCS (Burma Civil Service) before receiving their district was five years. The caliber of the new officials was not so high[10]. Promotion from the subordinate services left vacancies to be replaced by raw recruits. Men of vices and habits which unfit them for the service of the public might also be selected in the raw recruit. Hence in the increase in number of ministries and departments while Myanmar was severely short of highly qualified and experienced civil servants, produced pressures to curry rash recruiting drives to the civil service and this aggravated bribery and corruption .

Pay Cuts

Another reason for bribery and corruption in Bureaucracy was the imposition of pay cuts in 1949 when the financial situation of the Government was desperate. In the following years, Myanmar accumulated large overseas balances. But the cost of living advanced to figures three or four times higher than that of pre-war times. But the salaries of the senior officials had remained pegged well below those of before the war. A High Court Judge received k2,500, as against Rs., 4000 before; the Chief Secretary drew k 1,800, compared with k 3,000 in pre-war days; Deputy Commissioners were paid k 800 (plus k 200 allowances) whereas the scale of their predecessors ranged from Rs., 1,000 to Rs., 2,250. Lower down the official hierarchy the difference between before and after independence

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[8] *Ibid.,* 11.
[9] Huge Tinker. *The Union of Burma* (London. Oxford University Press,1957) 152.
[10] *Ibid.,* 138-9.

narrowed. A junior official after independence received roughly the same as his prewar counterpart. At the very bottom, a peon was paid k 82-97 (including cost-of-living allowance) compared with Rs 14-20 in the old days. The pay of the highest ranks was lowered while that of the lowly was raised.[11] But senior civil servants with large bungalows to maintain, cars to run, and sons to be educated could not be expected suddenly to throw overboard a standard of living which formed part of their administrative superiority. They were likely to turn to other, better-paid walks of life. They were tempted to augment their insufficient resources by irregular means. Officials in charge of national boards and corporations and other authorities spending large sums on capital purchases were particularly tempted to accept commissions and augment their salaries. Thus they yielded to those temptations. Among the middle ranks of former Junior members of the BCS Class II, promoted to senior posts in the administration and the nationalized concerns, their conditions of pay were as advantageous as they had been in former days when they had to await their turn behind the ranks of the class I officers. University graduates selected for the administrative grades of the public service were appointed as Assistant TOs (Township Officer) at 200 kyats per month and two years later became Township Officers at 200-300 kyats per month and 50 kyats allowance[12].This initial salary was inadequate to attract the best type of candidate.

Inadequate Personnel Management

Another reason for rampant bribery and corruption in the bureaucracy was the inadequate personnel administration or management. Personnel management as a specialized function of administration was novel to the Myanmar civil service where general personnel matters were at that time merged into the general responsibilities of senior officers. A few Assistant Secretaries had elaborate personal records of staff under their control but many had no experience of such records and so did not know how to make the best use of them. The management of staff in newly independent Myanmar was therefore entirely unsystematic. In many Department and Ministries senior and responsible officers had no clear idea of their authorizes quota of staff at any given moment or at any previous

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[11] *Ibid.,*154-44.

[12] *The Final Report of the Administration Reorganization Committee* (Yangon: Supdt., Govt. Printing and Stationery, 1954) 46.

date. They had not the necessary information. This arose from a lack of modern establishment and staff records, readily available and understandable. Because no senior and responsible officer was in a position to deal with all questions of recruitment, promotion, transfer, training, promotion, leave, staff morale, working conditions and office management and clerical and office procedure, personnel administration was especially lacking. It had been a hindrance to improvement of staff relationships and working conditions which in turn would lead to improved morale.[13] Hence poor personnel administration management also led to bribery and corruption in the bureaucracy.

Political Interference

As the civil war raged in the months after independence, the government relied increasingly on non-AFPFL support from various groups besides the army and the bureaucracy and on foreign aid to remain in power. The AFPFL's loss of popular support following independence made it increasingly reliant upon the instruments of the state to remain in power. In 1950s, the League increasingly based its strength on its control of the bureaucracy. AFPFL ministers and cadres closely involved themselves in administrative decisions to ensure that their supporters were rewarded and their opponents denied preference. The power of ministers came from the personal influence they had over key subordinate organizations of the league and the government. For instance, Kyaw Nyein, a Deputy Prime Minister and Secretary General of the league forged a power base from the great influence he wielded through the Home Ministry, with its control over the police especially the Union Military Police and the judicial system.[14]In 1957 a Rakhine representative discussed on the inefficiency of the administrative machine, in the Parliament. At Sittwe, the commissioner personified the state (the President). If there was no commissioner, the DC was the agent of the state. The primary functions of the DC were to act as a policeman, magistrate and collector. But at Sittwe the DC had to accommodate the AFPFL personnel and to listen to what they instructed. The DC dared not have conversations with the opposition members of Parliament even though they were close friends. The AFPFL even decided not to appoint any students because they supported the opposition party and

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[13] *Ibid.,*14-15.
[14] R. H. Taylor. *The State in Burma* (London: C. Hurst and Company,1987) 245-6.

then the decision was delivered to the DC and the Commissioner. On 3 January 1957, the DC notified the instruction of the AFPFL under registration no. 149-M 17, to his subordinates. Because of the interference of the AFPFL, the government party, the DC was unable to carry out his routine administrative works, thus seriously and negatively affecting the administrative machinery.[15] All these meant that neutrality of the bureaucracy in politics had been violated by the party government. The government itself appointed service personnel to carry out the party function and to promote party activities. Hence the evil of political influence grotesquely distorted bureaucracy and led to corruption, malpractice, misconduct and malfeasance in bureaucracy.

Anti-corruption Measures

Public Property Protection Police (P 4)

During the colonial period, all sections of the community frequently asserted that corruption prevailed in every branch of government service. But prevention was left to the ordinary process by law. The list of government servants dismissed between 1886 and 1939 contained only 65 persons found guilty of corruption. As mention before, the ravages of the war and economic hardship aggravated bribery and corruption in the bureaucracy. On 7 June 1947, a conference on Reconstruction of the State was convened under the auspices of Bogyoke Aung San, at Sorrento Villa in Kandy, in order to draft future plans for Myanmar.[16] Civil Supplies Theft Preventive Order was issued on 23 December 1947. Under the order, a Civil Supplies Thief Preventive Committee was established. The year 1947 was a year in which much state property and capital had been lost a lot due to corrupt and dishonest civil servants and member of the public. Thus on 24 December 1947 Public Property Protection Act (Law 83/47) was enacted. In order to protect public property effectively, the Civil Supplies Theft Preventive Committee was changed to Public Property Protection Committee on 31 December1947.[17] And a section under that committee was categorized as Public Property Protection Police (P4).

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[15] *Record of the Union of Myanmar Parliament- the Second Peoples' Assembly Session* 3, no. viii (7 march 1957)

[16] *Historical Record and Achievement* (Yangon, Ministry of Hone Affairs, 2000)243.

[17] *Ibid.,*246-7.

Bureau of Special Investigation (BSI)

Although P4 was charged with the duty of bringing corruption to light, it had to face many difficulties. The loopholes in the existing laws provided corrupt officers with opportunities to evade actions against them and encouraged the continuity of committing offences.[18] Consequently, in 1948, the problem of bribery and corruption of public servants became a focus of deliberation in the Parliament. Hence on 4 October 1951, Prime Minister U Nu introduced the bill for the creation of Special Investigation Administrative Board and Bureau of Special Investigation (BSI).[19]After thorough deliberation, the Suppression of Corruption Act, 1951 (Second Amendment) was approved by the Parliament. The Ministry of Home Affairs promulgated the Special Investigation Act, 1951 by 142/HC-51. The Special Investigation Administrative Board and BSI were to be placed under the direct control of the Prime Minister.[20] Under Section 21 (1) of the SIAB and BSI Act -1951, the President, by means of an ordinance, might appoint a special Judge to hear the first category of offences or offences against the SIAB and BSI Act and designate the court where the Special Judge was to hear the cases. Corruption cases, after being investigated and brought to light by the BSI, were prosecuted at the special court. In the process of prosecuting, the Special Judges acted as the State Prosecutor.[21] The Bureau did good work in cleaning up and special courts which were created to try cases sent up by the BSI had a having a busy time. In addition to exposing palpable scandals, the BSI had also spent much energy in ferreting out errors of form and procedure. Officials had been arrested and held responsible for the irregularities of subordinates. Overworked men who under pressure, had certified accounts, or sanctioned expenditure without a proper check had found themselves in trouble.[22]

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[18] Win Myint Gyi. *Prosecuted Cases of Bribery and Corruption* (Yangon: Zalat Pan Sar Pe, 1970)20-1.

[19] *Record of Myanmar Constituent Assembly(Parliamentary) - the Fourteenth Session Peoples' Assembly Session* 14, no. xxviii (4 Oct.1951) 1354.

[20] *Historical Record and Achievement* (Yangon, Ministry of Hone Affairs*, 2000)* 256-7.

[21] *Ibid.*, 257-8

[22] J. F. Cady. *A History of Modern Burma* (New York, Cornell University,1958) 632.

The list of cases (1951-1957)[23]

Year	First information report	File suit	Conviction
1951	201	41	224
1952	412	82	52
1953	496	99	63
1954	1084	507	468
1955	730	198	107
1956	525	168	70
1957	341	116	21

The establishment of the BSI under the Premier and the Home Minister with plenary authority to ferret out corruption tended to check flagrant abuses of power, but the problem of inefficiency was aggravated because it became more hazardous for officials to take responsibility for decisions.[24] The snatching away by the politicians of the reins of power the diminution of salaries, and fear of being faulted by the BSI, lowered the morale of the old civil servants arid discouraged the new entries. It became safer to do as little as possible and to pass on the responsibility of making decision to the senior officer. Thus it went up the chain till it reached the Minister who, also, careful about the BSI, passed it up to the Sub-Cabinet, or the Deputy Prime Minister. Thus it went on and the Secretariat became a place where prompt decisions were taken and the machinery of government throughout the country was given the power to move but where files passed from hand to hand and piled up eventually on the table of the full Cabinet.[25]

Instrument for Political Purposes

Instead of checking corruption, the BSI merely intimidated officials and reduced administrative efficiency. As the BSI became an oppressive instrument for political purposes, public dissatisfaction became

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[23] *BSI Journal* 5, no. Ii (May1958) 7.
[24] J. F. Cady. *A History of Modern Burma* (New York, Cornell University,1958) 630.
[25] Maung Maung,Dr. *Burma's Constitution* (The Hague: Martinue Nijhaff,1959) 142.

wide spread.[26] . At the Cabinet level also, the suspicion grew that in the power struggles of the AFPFL, the BSI was being used by the leaders of the factions as a weapon of suppression against their opponents. On 20 August 1952, U Kyaw Min (representative of Sittwe South) moved a motion in the Parliament to introduce at Bill on the BSI Act (Amendment). In moving the motion U Kyaw Min complained about conferring legislative powers to the administrative officers under section 24 and 26(1) of the SIAB and BSI Art.[27] It made Myanmar a police-state thus causing people live in terror. He criticized that the BSI was being used as stooges in exceeding powers. Because of the abuse of powers, what the BSI attained from the public was intense loathing. How much the people loathed the BSI was illustrated by the fact that they appealed to the Supreme Court against conferring legislative powers to the administrative officers under section 21 of the SIAB and BSI Act protesting strongly that it was beyond the circumscription of the Constitution and therefore unconstitutional. The most glaring factor was that BSI Special Judges were completely out of the Jurisdiction of the High Court. Cases might be transferred from one Special Court to another Special Court only by Presidential power. Moreover BSI Special Judges were under the control and influence of the political leaders. U Kyaw Min also proposed to repeal section 21 of the Act which conferred the power to appoint Special Judges to the Executive officials, because under section 90 of the Constitution, legislative powers were to be exercised only by the Legislative Assembly. But the motion to consider the SIAB and BSI Act (Amendment) was not carried.[28] In 1957, Thakhin Chit Mating, member of Parliament from Tharyawady deliberated in Parliament that establishment of the BSI and intimidation alone might not be able to eradicate corruption in the administrative machinery but that a mass campaign which would create public sentiment against corruption should be launched. He also urged the promoting of public welfare rather than rhetoric.[29]

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[26] *Concepts of the AFPFL as Regards Government Servants* (Yangon: Minglar Oo Press,1954)14-16.

[27] *The Burma Gazette* 4, no. xxxxv (1951) 7-9.

[28] *Record of the Session of the Union of Myanmar Parliament – Peoples' Assembly* 2, no. iii (26 August 1952) 126-50.

[29] *Record of the Session of the Union of Myanmar Parliament – the Second Peoples' Assembly* 2, no. xii (7 march 1957) 606.

Premier U Nu even felt obliged to caution officers within the BSI against the tendency to be puffed up with power, haughty, and swaggering in their relations with the people generally.[30] In 1957 Prime Minister U Nu appointed a special committee to study the situation and make recommendations to raise the morale of government servants. The committee entered into a series of intensive discussions with the representatives of different services and submitted their recommendations.[31] The Morale Committee recommended that the government staff should be relieved from the fear of the BSI. In July 1957, taking action against civil servants under the Suppression of Corruption Act was suspended for three years by Presidential power. Hence offences against die Suppression of Corruption Act was omitted from the category I of BSI actions for a while.[32] The BSI had also been relieved of the task of tracking down petty cases.

Public Service Enquiry Commission

The PM (Prime Minister) then announced the Government's intention to appoint a Commission of Enquiry to evolve a constitution which would not only protect the rights of civil servants and make their future position strong and secure; but also ensure that they will function as an instrument of democracy and of democratic ideals. This intention was implemented by Cabinet decision on 30 May 1960.[33] The Commission recommended that certain fundamental principles necessary for the establishment of an independent, honest and efficient civil service are

(a) Independent, non- political control of recruitment

(b) Preservation of justice in promotion, dismissal and in other forms of punishment

(c) A periodical review of salaries in line with the cost of living and

(d) Provision relating to (i) security of tenure ; leave; transfer; promotion and other conditions of service, including political activities and right of

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[30] J. F. Cady. *A History of Modern Burma* (New York, Cornell University,1958) 630.
[31] *Report of the Public Service Enquiry Commission* (Yangon: Supdt., Govt. Printing and Stationary,1961) 2.
[32] *BSI Journal*, 4, no. viii (1 August 1957) 2.
[33] *Report of the Public Service Enquiry Commission* (Yangon: Supdt., Govt. Printing and Stationary,1961) 5 .

association; and (ii) a distinctive retirement system.[34] Unfortunately, the recommendations of the Enquiry Commission could not be implemented due to the change of government.

Conclusion

In newly independent Myanmar, the AFPFL government attempted to control economic condition of the country. As the plans for state-sponsored economic development matured in 1952 and 1953, administrative standards apparently became worse instead of better. Furthermore, the increase in number of ministries and departments while Myanmar was severely short of highly qualified and experienced civil servants, led to rash decision such as raw recruits to the civil service. This aggravated bribery and corruption in the bureaucracy. The basis of good personal administration is a well-designed pay structure, sufficiently attractive to secure adequate recruitment and to provide reasonably good career prospects. But under the AFPFL government, the initial salary was inadequate to attract the best type of candidate. Moreover, neutrality of the bureaucracy in politics had been violated by the party government. The government itself appointed service personnel to carry out the party functions and to promote the party activities. Hence the political influence grotesquely distorted the bureaucracy and led to corruption malpractice, misconduct and malfeasance in bureaucracy. The establishment of the BSI under the Premier and the Home Minister with plenary authority to ferret out corruption tended to check flagrant abuses of power. However the BSI became an oppressive instrument for political purposes, instead of checking corruption, it merely intimidated officials and reduced administrative efficiency. In 1957, the Prime Minister appointed a special committee to make recommendations to raise the morale of government servants. The committee prepared a report on the Civil Service Conduct. But because of the political turmoil, the new Civil Service Conduct Rule did not come out until the 1961. Hence the efforts of high-level leaders of government to correct malfeasance and corruption in the civil service had been largely ineffectual.

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[34] *Report of the Public Service Enquiry Commission* (Yangon: Supdt., Govt. Printing and Stationary,1961) 51.

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National Reconciliation and Peace Initiatives in Myanmar under the NLD Government

Zaw Soe[*]

Abstract

The apparent end of military dictatorship following the NLD's landslide victory in the 2015 elections, and overall optimism in the country's political reform have not healed deep distrust between the ethnic armed organizations (EAOs) and government. As soon as NLD government came to power, they announced their seven steps road maps for national reconciliation and union peace on 15 October 2016 and achieving peace would be a top priority for their government. The aim of this research is to analyze the attempts of the NLD government that has been trying to reach a union agreement which can implement a democratic federal union and tackle ethnic conflicts. In doing so, this paper focuses on how the NLD government has been implementing national reconciliation and peace initiatives through the 21st Century Panglong Conferences, and what challenges are. To improve national reconciliation and peace initiatives in Myanmar, the NLD government needs to try to negotiate with the Tatmadaw and ethnic armed organizations more than before so as to promote mutual trust between them and the Tatmadaw and EAOs must have willingness to compromise in power sharing.

Introduction

The eight out of twenty-one recognized EAOs that signed the NCA have nevertheless decided to press ahead with the government and other stakeholders from political parties and civil society groups to find a political settlement for ethnic self-determination. Accepting that the ceasefire will not be perfect, the final peace structure on the other hand is meant to write into law the rights that each group demands to end armed struggle. While the door remains open for non-signatory groups to join later, the ratification of the NCA into law has formally institutionalized the multi-stakeholder structure for conflict control and political settlement laid out in the document.[1] The Nationwide Ceasefire Agreement (NCA) was a landmark ceasefire agreement between the government of Myanmar and

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[1] Deciphering Myanmar's Peace Process A Reference Guide 2013, Chaing Mai University PO, Thailand, 2013, p.23

representatives of various ethnic insurgent groups, also officially known as "Ethnic Armed Organizations" (EAOs). The draft was agreed upon by a majority of the invited parties on 31 March 2015, and the agreement was signed by President U Thein Sein on 15 October 2015. The signing was witnessed by observers and delegates from the United Nations, the United Kingdom, Norway, Japan and the United States.[1] This paper focuses on how the NLD government has been implementing national reconciliation and peace initiatives through the 21st Century Panglong Conferences, and what challenges are.

Theoretical Framework

Principled negotiation theory has four basic points which can be used under almost any circumstance: separate the people from the problem, focus on interests, not position; generate a variety of possibilities before deciding what to do, and insist that the result be based on some objective standard. At the core of the theory of principled negotiation is the hypothesis that once each side can articulate its core interests and understands those of the other parties, a creative solution to bridging differences can be generated. The central points of principled negotiation – especially the notion of focusing on the interests which underline seemingly incompatible positions – are widely seen as helpful in many different approaches to negotiation and ethnic conflict resolution even those which emphasize needs and motivations over interests. Face-to-face interaction among specially chosen representatives of all stakeholding groups is required to seek all-gain.

The author Marc Howard Ross, in his article "Creating the conditions for peacemaking: theories of practice in ethnic conflict resolution", explains that establishing the conditions for effective intergroup peacemaking is a formidable task in severe ethnic conflicts. Conflict resolution practitioners argue that a critical first step is developing preconditions which convince competing groups that there are opponents to whom it is worth talking, that it is possible to create structural changes conductive to a stable peace, and that an argument is possible which can meet each side's basic concerns and needs. Until key preconditions are met, competing groups are unlikely to make effective progress towards an

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[1] Min Zaw Oo: "Understanding Myanmar's Peace Process: Ceasefire Agreements." Swiss Peace Foundation, 2014. p.6

agreement. In severe ethnic conflicts, parties and their representatives often go years refusing to recognize, let alone talk with, opposition leaders and groups. Some focus their efforts directly on getting the contending parties to the table and being able to talk constructively when they get there. This can create the conditions where successful political negotiations are more likely to occur.[1]

Literature Review

Roger Fisher and William Ury, in their book " Getting to Yes: Negotiating Agreement without Giving In ", pointed out that negotiation involves managing a conflict of interests. It refers to that process of bargaining between two or more parties to reach a solution that is mutually acceptable. It is based on the premise that both parties to the conflict believe that there is more than one solution to a problem. More importantly, in integrative bargaining the particular goals of the parties are not mutually exclusive, meaning that if one party pursues their goals, it does not necessarily preclude the other from achieving theirs. Integrative bargaining produces more long- lasting, harmonious relationships. Integrative bargaining (also called "interest-based bargaining," "win-win bargaining") is a negotiation strategy in which parties collaborate to find a "win-win" solution to their dispute. This strategy focuses on developing mutually beneficial agreements based on the interests of the disputants. Interests include the needs, desires, concerns, and fears important to each side. They are the underlying reasons why people become involved in a conflict. "Integrative refers to the potential for the parties' interests to be [combined] in ways that create joint value or enlarge the pie." Potential for integration only exists when there are multiple issues involved in the negotiation. This is because the parties must be able to make trade-offs across issues in order for both sides to be satisfied with the outcome.

Ja Nan Lahtaw, in the article "Peace Initiative among Ethnic Nationalities: The Kachin Case", pointed out that ethnic conflict in Myanmar is a protracted or intractable conflict. The author explained that the peace initiatives are also aimed at both the short-term and long-term.

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[1] Ross, Marc Howard: "Creating the conditions for peacemaking: theories of practice in ethnic conflict resolution", Ethnic and Racial Studies, Vol. 23, Routledge, Taylor & Francis Ltd, 2000, pp-1011-3

The goal working on the short-term with key people is to support them while they are dealing with immediate crises involving socio-political change. The long-term strategies focus on capacity building and relationship building which will support the socio-political change in the future. The activities include peace building training for both capacity and relationship building, facilitating dialogue on culture and religion for interactions between individuals and development projects for better livelihood and stronger relationship within the community.

Commitment of NLD Party

In 2015 election campaign, the commitments of NLD party to the electorate are;

1. Ethnic affairs and internal peace.
2. A constitution that ensures that all the people of our country can live together in tranquility and security.
3. A system of government that will fairly and justly defend the people.
4. The freedom and security to prosper.[1]

The action plans that would be taken for ethnic affairs and internal peace are;

1. Work towards a peaceful, prosperous and durable Union, through solidarity with all ethnic groups.
2. Hold political dialogue based on the Panglong spirit in order to address the roots of internal armed conflict and enable people to live in security and tranquility.
3. Strive for the establishment of a genuine federal democratic union based on the principles of freedom, equal rights and self – determination.
4. Lay down transparent projects for the balanced development of all the States and Regions.

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[1] NLD's 2015 Election Manifesto, <www.burmalibrary.org,doc21,nld>,p.1

5. Work to ensure a fair distribution across the country of the profits from natural resource extraction, in accordance with the principles of a federal union.

6. Resolve problems between ethnic groups through dialogue based on mutual respect.[1]

Key Actors in the Peace Process

Myanmar Peace Center was replaced NRPC by the President's Office with the release of 50/2016 on 11 July 2016. NRPC was formed with 11 members led by State Counsellor Daw Aung San Suu Kyi as a chairperson. The NRPC was formed and appointed technical board and support team in order to ensure successful implementation of national reconciliation and peace processes in accord with rules and regulations.[2] Eight armed ethnic groups signed the NCA, but others refused to join or were excluded because of ongoing hostilities with Tatmataw. The NRPC, which provided technical support to the peacemaking process, received most of its funding from foreign donors (Norway, Australia, the United Kingdom, the European Union, the United Nations and the World Bank).

The State Counselor, who is also the head of the National Reconciliation and Peace Center, laid out a seven-step road map toward achieving national reconciliation and peace at the Union level. The seven-step road maps are:

1. To review the political dialogue framework

2. To amend the political dialogue framework

3. To convene the Union Peace Conference – the 21st Century Panglong in accordance with the amended and approved political dialogue framework

4. To sign union agreement – the 21st century Panglong Conference Agreement based on the result of the 21st Century Panglong Conference

5. To amend the constitution in accordance with the union agreement and approve the amended constitution

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[1] *The Global New Light of Myanmar*, 14 May 2016, p.1
[2] National Reconciliation and Peace Center formed (Order No. 50/2016), Myanmar President Office, 2016, p.1

6. To hold multiparty democracy general elections in accordance with the amended and approved constitution

7. To build a democratic federal union in accordance with the results of multiparty democracy general elections.[1]

NCA provides a framework for Myanmar's peace process through political dialogue. The UPDJC was created in October 2015 and is responsible for holding and overseeing the political dialogue process, including convening the peace conferences. Its 15-member secretariat features five members from the Tatmadaw, government and national parliament; five selected by the ethnic armed groups; and five chosen by registered political parties. UPDJC formed working committees for systematic implementation of the tasks based on the subjects to be discussed at the dialogues, as follows:

1. Work Committee for Discussing Political Affairs,

2. Work Committee for Discussing Social Affairs,

3. Work Committee for Discussing Economic Affairs,

4. Work Committee for Discussing Security Affairs,

5. Work Committee for Discussing Policies on Land and Natural Environmental Affairs

In forming these committees, it has been agreed and decided each working committee shall comprise of four representatives each from Union Peace Conference 21st Century Panglong, from the government, ethnic armed groups and officially organized political parties and UPDJC's secretary 3 members, 15 altogether.[2] State Counsellor Daw Aung San Suu Kyi said at the first day of the meeting on Friday that the participation of political parties should be based on their representation in parliament, adding that parties that have at least one representative in a parliament will be allowed to attend the peace conference.[3]

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[1] Government Peace Plan, <www. http://mmpeacemonitor.org/peace-process/government-peace-plan >, p.2

[2] "UPDJC commits to success of 21st Century Panglong Conference", < http://www.president-office.gov.mm>, p.1

[3] Formation of Working Committees Notification 2/2017, < http://www.president-office.gov.mm>, p.1

The First 21st Century Panglong Conference

The Union Peace Conference— 21st Century Panglong was held from on 31 August 2016 until on 3 September 2016 in Nay Pyi Taw. At the conference, 72 papers were submitted by the Tatmadaw, the government, political parties, civil society organizations and EAOs. The EAOs called for a federal system that guarantees justice, equality, self-administration and protection of racial, religious and political rights of ethnic minorities.[1] Under the new civilian government, the Union Peace Conference was held successfully. It was the important step to get the success of peace process.

Of 72 papers summited to the 21st Century Panglong Conference by the government, the military, political parties, civil society organizations and EAOs, there are 25% on federal, 20.8% on demarcation of regions and states, 20.8% on resource management, and 33.4% on other topics.[2] It can be seen that of 72 papers, only 25% highlighted on federal. In other words, what they need may not be federal. Obviously, they are keen on demarcation of regions and states, and resource management than federal. NLD government began the 21st Century Panglong Conference with paper-reading which shows what the military, political parties, civil society organizations and particularly EAOs need. In fact, the 21st Century Panglong Conference was nothing more than a conference that each and every participant described what they need. Only when NLD Government realizes what participants need can it continue to discuss national reconciliation and peace. Whatsoever, the 21st Century Panglong Conference was the starting point of national reconciliation and peace for NLD Government.

The Second 21st Century Panglong Conference

The second session of the 21st Century Panglong Conference was held on 24- 30 May 2017 in Nay Pyi Taw. There was some progress and some uncertain blocks when participants discussed the 45 points that had been pre-approved by the Union Peace Dialogue Joint Committee (UPDJC), a body comprising representatives of the government, parliament, political parties, military and ethnic armed groups that have signed the ceasefire. Of the 45 points, 37 were agreed upon. These accepted points included a Union

[1] *The Global New Light of Myanmar*, 3 September 2016, p.9
[2] *Myanmar Affairs*, Vol.11, April 2019, p.85

based on democracy and federalism, with the right to self-determination; no ethnic races to be given special privileges; and states and regions to write their own Constitutions and laws in accordance with the 2008 Constitution.[1] Some of the points that were not agreed upon would instead be discussed at the next conference.

On May 29, the high-profile 2nd meeting of the Union Peace Conference - 21st Century Panglong drew to a successful close, having made breakthroughs in advancing Myanmar's peace and national reconciliation. Myanmar's State Counselor Daw Aung San Suu Kyi said at the closing ceremony that the agreements signed mark a significant step on the path toward "peace, national reconciliation, and the emergence of a democratic federal Union."[2]

The conference has notably made further progress in terms of its inclusiveness of the participants. Daw Aung San Suu Kyi has been advocating an "all-inclusive" peace process and hoped that all ethnic armed forces could participate in the process to promote national peace and reconciliation. Unfortunately, it has not been all inclusive as expected. The seven ethnic groups who did not attend the first meeting of the conference were all present at the second one. It marks a significant step toward materializing the inclusiveness of Myanmar's peace process.

In addition, conflicts between the Tatmadaw, Myanmar's military forces, and ethnic group forces in northern Myanmar have been eased. These achievements, which also benefited from China's constructive role in urging and promoting Myanmar's domestic peace, have strengthened the confidence of all parties concerned. Among the 15 ethnic armed organizations present at the event, there are eight signatories and seven non-signatory groups to the Nationwide Ceasefire Agreement (NCA), out of around 20 ethnic groups in Myanmar. Consequently, a number of ethnic armed forces have not yet attended the conference since they hold divided opinions regarding their interests, allocations and negotiation stances with the government and the military, which reflects an issue to be improved upon.

The 2nd Panglong Conference was longer than the first one, signifying that there are still more issues calling for a thorough and

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[1] *The Global New Light of Myanmar*, 30 May 2017, pp.1-6
[2] National Reconciliation and Peace Center, <http://www.nrpc.gov.mm/en/node/118>, p.1

extensive discussions. The second meeting has also been repeatedly postponed for three months to mid-May due to a divergence on a number of issues. The second meeting has made tangible advancements in terms of its friendly atmosphere and topics discussed as well as results generated. At the opening ceremony on May 24, Daw Aung San Suu Kyi expressed that the NCA was an acceptable agreement and a main objective of the Conference, which should be followed, more importantly, by political dialogue to achieve eternal peace.[1]

Commander-in-Chief of the Myanmar Armed Forces Senior General Min Aung Hlaing also called for more ethnic armed groups to sign the NCA. Chinese ambassador to Myanmar Hong Liang was also present at the conference and agreed with seven ethnic armed forces in northern Myanmar and other relevant parties on the night of 26th that mutual trust and an enduring ceasefire were essential for making tangible progress toward the peace process.[2] The 37 adopted principles out of 41, resulting from state and regional level political dialogue, included 12 within the political sector. Notably, some important consensuses are: federal democracy, equal rights of all ethnic groups, decentralization of power to autonomous areas. These achievements are of historic significance in the peace process of Myanmar. There are still many problems to be tackled during Myanmar's process toward national peace and reconciliation. Moreover, it is still a daunting question as to when the non-signatories will be on board.

Disagreement then came out into the open during discussion of the rights of the states and nationalities, when Tatmadaw representatives insisted upon the inclusion of a "non-secession" clause as a principle in the Union Peace Accord. Not only was this proposal considered counter to the spirit of the 1947 Panglong principles, but it was also regarded prejudicial – and premature – to impose such a concept before the achievement of nationwide peace and political dialogue. Not all nationality parties were present at the conference, and not all communities had been permitted to hold ethnic-based dialogue under the terms of the NCA prior to the meeting.

There were arguments that continued for two days and, in the end, it was decided to leave the "non-secession" principle aside. This left a multitude of issues still to be agreed. The 37 basic principles were not from

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[1] *Mizzima News* <http://mizzima.com/news-opinion/second-panglong-conference>, 1 June 2017, p.1

[2] *Ibid*

an exhaustive list nor the most important; rather, they largely came from the 2008 constitution and were considered the easiest to agree at the meeting.[1] The consequence of this impasse, however, could be profound. Because the non-secession clause was not accepted, Aung San Suu Kyi and the Tatmadaw blocked discussion on basic principles that relate to equality, federalism and self-determination. Many nationality delegates were shocked at the government's attitude.

However, the conference was an initial step toward a prospective compromise by all parties and the resolution of the conundrum. Ethnic and armed conflicts have plagued Myanmar since its independence in 1948, and successive governments have been unable to resolve it completely. As a result, an instant and complete settlement of hostilities at the moment is not realistic. The journey of a thousand miles begins with a single step. The conference has laid the foundations for democracy and federalism through peaceful dialogue, and the goal will one day be achieved through persistent and concerted efforts.

State's Counsellor Daw Aung San Suu Kyi urged the participants to take more steps in the future talks. "None of us here today was responsible for the initiation of this conflict. But as we strive to bring this conflict to an end, we should remember that we are working for the benefit of all our people who have suffered greatly, and who wish to live in peace and security,"[2] she said at the closing ceremony of the conference. Obviously, the government and ethnic armed groups signed a total of 33 agreements at the conclusion of the 2nd round of the 21st century Panglong conference that is expected to move forward the peace talks aimed at ending decades-old pocket wars in the country.

The Third 21st Century Panglong Conference

The third round of 21st Century Panglong Conference was held in Nay Pyi Taw from 11-16 July 2018. The Conference was attended by 700 delegates from all groups, 29 specially invited guests, 204 observers, 27 facilitators and 152 support group members, and sector-wise and group-wise meetings were conducted in stages and proposals obtained were signed

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[1] *Frontier Myanmar*, 6 June 2017, pp.1-4
[2] *Myanmar Times*, 30 May 2017, p.2

as Part Two of the Union Accord.[1] The previous two rounds, held in late August 2016 and in May 2017 in which 37 principles were signed as the first part of the Union Peace Accord. The principles addressed politics, economics, land and the environment, and social issues. The Conference is an effort by the government to end decades of armed conflict between the military and ethnic armed groups, and to lay foundation for the establishment of a democratic federal union based on freedom, equality and justice as agreed upon in the NCA signed by the government and eight armed ethnic groups in October 2015. At the Conference, State Counsellor Daw Aung San Suu Kyi, the Armed Forces Chief Senior General Min Aung Hlaing, Karen National Union Chairman Saw Mutu Say Poe and the Deputy Chair of the Arakan National Party, Daw Aye Nu Sein delivered their respective opening speeches representing the government, the Tamadaw, the ethnic armed groups and the political parties.

The Chairperson of the National Reconciliation and Peace Centre (NRPC), State Counsellor Daw Aung San Suu Kyi, delivered a speech in which she expressed her gratitude. Attending the ceremony were vice-chairs, members and secretaries of the Union Peace Dialogue Joint Committee (UPDJC), Government group, Hluttaw group, Tatmadaw group, Ethnic Armed Organizations (EAOs), leaders and members of political parties, groups relevant to the peace conference, observers, invited guests and other officials.[2]

The peace conference commenced with the reading and submissions of basic principles concerning the political sector by Tatmadaw Group representative Lt-Gen Khin Zaw Oo (retd), the economic sector by Government Group representative U Hla Maung Shwe, the social sector by Political Parties Group Representative U Naing Ngan Lin, and the land and environment sector by EAO Group representative Khun Myint Tun. This was followed by approvals and discussions on the 14-points by Government Group representative U Kyaw Kyaw Han, Hluttaw Group representative U Min Oo, Tatmadaw Group representative Maj-Gen Soe Naing Oo, EAO Group representative Naing Aung Ma Ngay and Political Parties Group Representative Saw Tun Aung Myint. Panel Chair Pado Saw Kwe Htoo Win then announced the four points of the political sector, one in the

[1] *The Global New Light of Myanmar*, 11 July 2018, p.1
[2] Third Session of Union Peace Conference,
   <https://www.statecounsellor.gov.mm/en/node/2046>, 17 July 2018, p.1

economic sector, seven in the social sector, and two in the land and environment sector, which have been approved. Additionally, UPDJC secretariat member U Myo Win read the UPDJC's reports to the conference, requesting they be put on record, and the panel chair announced the reports were placed on record.[1]

Despite tensions between the government , the armed forces and ethnic armed groups, this session of the 21st Century Panglong Peace Conference finally adopted 14 principles as Part II of the Union Accord involving four political-related basic principles entail gender equality, the inclusion of at least 30 percent of women in each sector, prevention of violence against women and raising women's capacity, one economic-related principle upholds rights for regional or state governments to draw up and implement economic development policy and projects of their own, seven social-related principles include implementation of an all-inclusive education system, universal health coverage, enactment of laws that guarantee women's rights and harm reduction for drug addicts, the two land and environmental-related principles prescribe land in the country which belongs to local citizens only and foreigners shall not own it directly or indirectly, and pre-assessment shall be made in terms of environmental, social and health impact as well as coordination with local people before using the land. At the end of the Conference a declaration was issued as Union Peace Accord II.[2]

The 14-points approved at the Third Session of the Union Peace Conference – 21st Century Panglong were then signed, as the second part of the Union Accord, by Dr. Tin Myo Win from the Government Group, U Aung Soe of the Hluttaw Group, Maj-Gen San Myint of the Tatmadaw Group, Dr. Salai Lian Hmung Sakhong of the EAO Group, and U Thu Wai of the Political Parties Group. Signing as witnesses to the second part of the Union Accord were U Htone Phoo Dagon, ethnic representative of the Government Group, Nan Say Awa, ethnic representative of the EAO Group, Tar Myint Kyaw, ethnic representative of the Political Parties Group, U Kyaw Win, relevant representative of the Government Group, U Hla Kyaw Aung, relevant representative of the EAO Group, and Nan Kham Ohn,

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[1] *Mizzima Weekly,* 12 July 2019, p.1
[2] *The Global New Light of Myanmar*, 12 July 2018, p.3

relevant representative of the Political Parties Group.[1] The Third 21st Century Panglong Conference signed 14-points as part of the Union Accord, and the previous Second 21st Century Panglong Conference signed 37-points, resulting in the Union Accord now containing 51-points.

Women's Participation in Peace Process

It can be said that women's participation has increased in Myanmar peace process since 2016. There were 13 percent women attendees at the First 21st Century Panglong Conference, which was held in August 2016. The second conference held in May 2017 saw a marginal increase with 17 percent women attendees. The Third Conference held in May 2018 grew women's participation to 22 percent. This progress has been insufficient. In fact, in Myanmar, more than half of the population are women and their voices and decisions should be taken into consideration in peace process. In spite of the fact that   a 30% benchmark for women's participation rate has been established, the community rarely supports for women to engage in the peace process meetings.[2] It is wrongly assumed that women are not qualified to be involved in the peace process. In fact, women have the ability to discuss in detail and make decisions and it is beneficial to the peace conferences.

Challenges

One of the challenges to national reconciliation and peace initiatives is the continuous clashes between Tatmadaw and the various ethnic groups residing in the Myanmar territory. In the country, the Bahmar majority constitutes approximately 60 per cent of the population. The remaining 40 per cent is composed of more than one hundred minority groups and mountain tribes. Whilst the majority of Bahmar widely support State Counselor Daw Aung San Suu Kyi and the NLD, in the rural areas and among the ethnic groups such consensus is gradually decreasing. The majority of ethnic groups has been subject to oppression, land and resources grabbing from the Tatmadaw and have the same political objective: a

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[1] Third Session of Union Peace Conference,
<https://www.statecounsellor.gov.mm/en/node/2046>, 17 July 2018, p.1

[2] Women, Peace and Politics in Myanmar <http://www. rehmonnya.org> September 19 2019, p-2

federal union supporting the rights of minorities. Distrust and skepticism on the Myanmar-led state authorities has, overtime, worsened the relationship between the central government and the ethnic minorities, rendering them the scapegoats for the country's problems. There are two political level of analysis with regard to ethnic minorities in Myanmar: on the one hand, the demands for recognition, access and participation in the decision-making and, on the other, calls for separation, autonomy and independence. The NLD has stressed the importance of channeling the minorities' struggle towards the achievement of political equality. Historically, ethnic minorities do not trust the Tatmataw. Only when trust, which is an underlying problem, can be built, can ethnic conflicts be reduced.

Another challenge is the interests of both the Tatmadaw and EAOs. The interests of the Tatmadaw and EAOs are still continuing to cast a dark shadow over national reconciliation and peace initiatives. The Tatmadaw takes a firm stand on national reconciliation and peace as EAOs do. On the other hand, NLD government is just playing the negotiating role in national reconciliation and peace initiatives, sitting on the fence. There is no situation that NLD government can stand on one side which is the Tatmadaw or EAOs. In fact, NLD government is sandwiched between the Tatmadaw and EAOs.

The Tatmadaw itself is also one of the challenges to national reconciliation and peace initiatives. The tone of Tatmadaw representatives was set in the opening address at 21st Century Conference by Snr-Gen. Min Aung Hlaing who, reiterating the military's "six-point" peace policy – genuine desire to make a lasting peace, commitment to peace agreement, abstaining from taking unfair advantages from the peace agreement, not to put burdens on local people, strict adherence to existing laws, and cooperation in democratic reform process based on the 2008 constitution, Our Three Main Causes and the essence of democracy - stressed the duty to stick to the NCA. Warning that "the discussions, activities and basic concepts of some ethnic groups are far beyond the federal system," he asserted that the Tatmadaw would "face any organization committing destructive acts".[1]

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[1] *The Global New Light of Myanmar*, 16 October 2018, p.2

Inclusiveness is one of the biggest challenges to national reconciliation and peace initiatives. The 21st Century Panglong Conferences are facing difficult about it. Already much more inclusive than the first Panglong, a decision that individual civil society groups and ethnic political parties will not be granted the same status as the formal negotiators has drawn criticism. While certainly understandable, in terms of the pragmatic need to drive dialogue forward towards consensus, the question of inclusivity will need to be kept in mind.

Conclusion

In spite of the fact that there were some challenges and obstacles, the 21st Century Panglong Conference that began at the end of August 2016 marked the highest point in hopes for national reconciliation after armed struggles first began at independence in 1948. The gathering was co-billed as a "Union Peace Conference" as the second in the NCA process initiated under President Thein Sein. But by reviving the "Panglong" name, the NLD was claiming a historic legitimacy that encouraged hopes of far-reaching change. Daw Aung San Suu Kyi asserted that the government's objective was to return to the "Panglong spirit and the principle of finding solutions through the guarantee of equal rights, mutual respect, and mutual confidence between all ethnic nationalities." In a long-divided country, these were words that received popular acclaim.

To improve national reconciliation and peace initiatives in Myanmar, the NLD government needs to try to negotiate with the Tatmadaw and ethnic armed organizations more than before so as to promote mutual trust between them and the Tatmadaw and EAOs must have willingness to compromise in power sharing. The sensible result is not determined by how well both parties agree to compromise on their own standpoint but on how the result deals with fundamental interests. Many people will be tied up with circumstances that forget the interest that led to take that position from the beginning. They overlook the fact that their benefits are often met in other ways.

Although national reconciliation and peace initiatives under NLD government have been successful to some extent, it can be said that, for the time being, they are stagnant. So, some prominent Myanmar political analysts criticized that it doesn't look like it will result in any strong principles for a new federal country. In order to improve these situations

and to realize what EAOs need, it requires building more relations not only with the Tatmadaw but also with EAOs. It can create improving communications and understanding among NLD Government, the Tatmadaw and EAOs, promoting a tolerant acceptance of the existence of diversities, and encouraging structures which safeguard the rights of all members of society. Moreover, it also needs to develop cooperative relationships between people from different groups. That means that functional cooperation around substantive matters. It can contribute to the breakdown of negative images and diminish inter-group hostility, and realize needs and interests of different groups more than before. It can also pave the way to mutual trust, mutual understanding, face-to-face interaction and effective negotiation. Finally, it can also lead to all-gain.

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Analyzing The Legalized Spaces of Indonesian and Myanmar's CSOs

Chaw Chaw Su Win[*]

Abstract

In order to analyze the interaction between state and civil society, especially its organizations, as well as states' attitudes towards them, the paper focused on the organizational laws stipulated in Indonesia and Myanmar. In fact, it intended to examine the respective governments' attitudes towards the Indonesian and Myanmar's CSOs which have been playing in the long process of democratic transition as one of the main actors. This paper explored the question of how did the respective governments either democratic or non-democratic; control the operational spaces of CSOs? What were the main reasons of such controlling? Moreover, based on the statements of three scholars, it analyzed the different stances of government, individual activists and CSOs.

Keywords: CSOs, the operational spaces, the organizational laws.

Introduction

Most of the organizational laws and regulations had directly reflected the state's attitudes towards the organizations representing the civil society. Such organizations actively involved in the welfare of societies in terms of politically and socially. Moreover, based on the perspectives of three philosophers, it can examine the interaction between state and civil society. John Locke believed that there must be a social contract between rulers and being ruled and also allows the state to protect civil society from destructive conflict. Thomas Paine stated that in order to restrain the conflicts, the state would assert its intervention in individual life. As a result, it would hamper the private freedom and the growth of civil society. Tocqueville posited that as the voluntary organizations they would have limited control upon the state's authority, but they were very important for the development of robust civil society by educating the community and scrutinizing state's actions.[1]

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Based on these difference perspectives, the paper will explore the interaction between states and civil society organizations (CSOs) in Indonesia and Myanmar through the lens of organizational laws. The legal frameworks for organizations had already set up in Indonesia and Myanmar since long ago. The research will emphasize the question of how did the respective governments either democratic or non-democratic; control the operational spaces of CSOs? What were the main reasons for such controlling? In fact, the concepts of civil society were very new in Indonesia and Myanmar. However, both countries had already been familiar with the practices of society or associational life since the colonial period.

Defining CSOs from Legal and Local Perceptions of Indonesia and Myanmar

In Indonesia, the space of civil society was located between state bureaucracies and private business firms, and its organizations were viewed as the 'self-reliant community organizations'.[2] In the 1985 Law of Societal Organization, Article 1 stated the definition of "social organizations" as

> "An organization founded voluntarily by citizens of the Republic of Indonesia on the basis of common activities, profession, function, religion and belief in God Almighty, so as to actively participate in development".[3]

Again, in Law No. 17/2013 on Societal Organization, later which was replaced with Law No. 2/2017 on Civil Society Organizations (CSOs), it was stated that:

> "CSOs are organizations established and formed by the community on a voluntary basis based on the similarity of aspirations, wills, needs, interests, activities and objectives to participate in development in order to achieve the objectives of the Unitary State of the Republic of Indonesia based on

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[1] Goran Hyden, "Civil Society, Social Capital, and Development: Dissection of a Complex Discourse," *Studies in Comparative International Development* 32, no. 1 (1997): 6–7.

[2] Cameron Lowry, *Civil Society Engagement in Asia: Six Country Profiles* (Honolulu: East-West Center, 2008), 45.

[3] "Societal Organizations Law of the Republic of Indonesia," Pub. L. No. 8 (1985), Article 1, http://www.track.unodc.org/.../Laws/AML%20laws/Indonesia%20Law%20No.8%20 Concer.

Pancasila and the Constitution of the State Republic of Indonesia Year 1945".[4]

When comparing two definitions, the second one gave a clear figure of Indonesian CSOs. Indeed, these definitions showed the combination of the western ideology that is voluntarily grouping among well-wishers for certain purpose and Indonesian ideology of 'Pancasila'. According to this statement, the survival of CSOs was ensured, if they operated within the framework of five principles and the 1945 Constitution.

In Myanmar, there was no obvious explanation on civil society based on Myanmar's perception. The Myanmar scholars and authors used to express the concept of civil society based on their own perceptions. Among them, some followed the western concept. One definition appeared on a report, published by the Paung Ku (ပေါင်းကူး), stated that 'Myanmar's civil society is the space situated between state and private sectors'. It can be referred as a 'third sector' in society. In addition, civil society is comprised of various organizations. These organizations are translated into Burmese as "အရပ်ဖက် လူမှု အဖွဲ့အစည်းများ" or "public –social –organizations".[5] Literally, all these statements are depending on the western's interpretation of civil society.

Ko Tar (pen name), who involved in the affairs of CSOs for ten years, has expressed that CSOs are grouping of 'active citizens'; they are unwilling to attain the political power; but they aim for community development with collective strength.[6] Dr. Win Myint who leads the Mandalay-based Bramaso social service association, has stated that if the media serves as the fourth pillar of the state, the CSOs representing the grass root level might be taking the role of fifth pillar in order to do check and balance the government, legislature and judiciary.[7] Like the Indonesian description, Myanmar perspective also relies on the concept of international

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[4] "Indonesian Government 'Restricts' Civil Society Organizations Movement," *JAKARTA (The Insider Stories)*, July 13, 2017, para. 9, https://theinsiderstories.com/indonesian-government-restrict-movement-society-organizations/.

[5] "Strengthening Civil Society in Myanmar" (Paung Ku, 2010), 5, http://www.pkforum.org/civil-society-in-myanmar.

[6] *Who Does Civil Society Represent and Why Should We Care?* (Yangon: Institute for Strategy and Policy – Myanmar, 2018), 19.

[7] *Ibid.,* 40.

understanding. Rather, it shows high expectation upon CSOs to become one of the state's institutions.

Legal Frameworks for Indonesian CSOs

The specific rules and regulations for the various organizations were already promulgated before 1998. The New Order regime had ratified the restricted law on the formation of new organizations. Among them, the most questionable law was the '1985 Law on the Societal Organizations'. The main objective of this law was to 'control civil society' by creating 'one organizational status for all types of interests – activity, profession, function or religion'.[8]

Moreover, there were nine conditions under which CSOs could be removed from the organizational status. Among them the most challenging conditions were: first, if they were involved in activities of threatening law and order and national security; second, if they accepted assistance from foreign donors without having government's approval; and third, if they joined and supported to the outside groups which can 'damage the interests of nation'.[9] All these restrictions were intended to maintaining domestic stability, safeguarding sovereignty and protecting external interferences. But it did not express the explicit interpretation of what kind of activities were challenging law and order and sovereignty. Thus, such restrictions became traps for CSOs.

Moreover, the government had the exclusive authority to dissolve the regional or local CSOs without adhering to the court's decision, except the national level CSOs. In order to maintain their legal existence, CSOs had to operate under the guidance of the government (Article 12).[10] Thus, instead of having freely existence, CSOs played as the government's agents in the society. During the Suharto's administration, the active citizens were annihilated when they were assumed as a threat to the government. As a

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[8] "Civic Freedom Monitor: Indonesia," *International Center for Not-for-Profit Law* (blog), March 16, 2018, para. 1, Last updated 16 March 2018, http://www.icnl.org/research/monitor/indonesia.html.

[9] Eryanto Nugroho, "Bill on Societal Organizations (RUU Ormas) and Freedom of Association in Indonesia," vol. 12 (Budapest, Hungary: The International Center for Not-for-profit Law (ICNL) and European Center for Not-for Profit Law (ECNL), 2011), 18.

[10] Societal Organizations Law of the Republic of Indonesia, 4.

result, only a limited number of CSOs survived.[11] Highlighting the importance of law and order, Suharto had more favored to his regime survival rather than strengthening civil society and its organizations.

After 1998, most people noticed the important role of civil society and CSOs for the development of democracy in Indonesia. But the previous organizational laws could not change immediately. Only after fifteen years of regime change, the 1985 Law was replaced with Law No. 17 of 2013 (modified again in 2017). The 2013 Law No. 17 of Societal Organization granted the authority to the Ministry of Home Affairs to supervise the CSOs. Regarding the suspension and dissolution of CSOs, some important provisions of the 1985 Law were repeatedly expressed in it, such as do not disturb the law and order, and national security. As new restrictions, CSOs had to avoid 'conducting activity that damages public facilities; gathering fund for the interests of a political party and receiving aid in form of money, goods, or services from any party without a clear identity'.[12]

One additional provision made a clear division between CSOs and political parties. CSOs would no longer serve as the agents of political parties in their power struggle. If CSOs are not compliant with the law, the government or local governments can issue warning letters to CSOs for three times. Before the dissolution of the CSOs, they will have a chance to defend the government's allegations at the court.[13] Initially, some advocates hoped that this new revision could remove the weaknesses of the old law, and at the same time, it could reduce the government's pressure on CSOs. Later, they realized that there was no a distinct modification in the new law concerning the operational spaces of CSOs. Thus, the essence of the old law was still effective through enforcing the new one. Freedom House analyzed that the Ministry of Home Affairs would possibly issue extra restrictions for CSOs in the future.[14]

According to the new supplement in 2017, three Ministers can make at once a final decision on the dissolution of CSOs without issuing the

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[11] "Civic Freedom Monitor: Indonesia," Introduction, para. 2.

[12] Eryanto Nugroho, "Bill on Societal Organizations (RUU Ormas) and Freedom of Association in Indonesia," *The International Center for Not-for-Profit Law (ICNL)* (blog), March 2013, updated section, para. 6, http://www.icnl.org/research/journal/vol15iss1/ special_2.htm.

[13] "Civic Freedom Monitor: Indonesia," updated section, para. 1.

[14] Alexander R. Arifianto, *Is Indonesia Experiencing a "Democratic Rollback* (Singapore: ISEAS Perspective, 2014), 5.

warning letters if they found that the activities of CSOs are becoming a threat to the government or Pancasila. Thus, the 2017 amendment was criticized by various organizations and individual activists for granting more power to the government again. They worried that the voices of CSOs as well as criticism on government's policies and activities could be silenced.[15] Amnesty International also stated that the 2017 amendment is basically unharmonious with Indonesia's international human rights obligations.[16]

Generally the amendment of the Societal Organization Law had restricted than before, but it aimed to be adaptable with the changing domestic situation. For instance, the extreme activists could involve in CSOs or found their own. Moreover, this new amendment was aimed to an end the separation movement in some areas of Indonesia. Thus, the successive Indonesian governments, even democratic governments, continue to control or closely watch the CSOs activities by ratifying the various organizational laws.

Legal Frameworks for Myanmar CSOs

Laws for associations had been promulgated since earlier period. The 'Unlawful Associations Act (1908)' stated the meaning of 'unlawful association' as follow –

> An association which encourages or aids persons to commit acts of violence or intimidation or of which the members habitually commit such acts.[17]

The President could declare association to be unlawful if such association interferes in the administration of the state that creates 'a danger to the public peace and law and order'. A person who is a member or support to

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[15] "Civic Freedom Monitor: Indonesia," updated section, para. 1.

[16] "Indonesia: Amendment of the Mass Organizations Law Expands Threats to the Freedom of Association" (Amnesty International, July 12, 2017), 1, https://www.amnesty. org/download/Documents/ASA2167222017ENGLISH.pdf.

[17] "The Unlawful Association Act (India Act XIV, 1908)" (1908), sec. 15(2) (A), http://www.myanmarconstitutionaltribunal.org.mm/lawdatabase/sites/default/files/myanmar_code/2015/11/14-1908%20Unlawful%20Association%20Act.pdf.

unlawful association would be arrested for at least two years or more and also would be charged fines.[18]

Under the enforcement of the '1964 Law on Protection of National Unity', all political parties were dissolved except those which were running under the guidance of Burmese Socialist Programme Party.[19] In addition, the Council could dissolve other organizations if their activities would impede national interest and unity of state. If someone continued to run or still involved in the dissolved organization, that person would be imprisoned for five years.[20] Again the '1988 Law relating to Forming of Organizations' restricted the formation of new organization that was affiliated with the political party. It also restricted any organizations that disturbed the 'law and order, peace and tranquility, safe and secure communications and the regularity of state machinery'. Moreover, the military personnel, members of police forces, personnel from government's institutes were not permitted to cooperate with any organization.[21]

According to above mentioned laws, the organizations were operating under the eyes of government's machineries. In additions, these laws had granted the sole power to the government to dissolve any organizations which were suspected as a threat to the state security. Besides, it can be seen that the governments persistently separated those organizations from the influence of political party. In short, with the excuse of maintaining law and order, the successive military governments had sued numerous politicians and active citizens. By doing such restrictions, the space of Myanmar's civil society became limited and quiet.

Under the supervision of constitutionally authorized government led by President U Thein Sein, another organizational law was endorsed in 18 July 2014, called 'Registration of Organization Law'. According to this law, the registered organizations and international non-governmental organizations performed their duty freely within the Constitutional framework, and their activities should be aimed for the benefit of state and citizens.[22] At the initial stage of applying registration certificate, the

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[18] Ibid., sec. 17 (1), The term of imprisonment was ratified again in 1954 with Act LXI.

[19] "Law on Protection of National Unity" (1964), chaps. 2, sec. 3 (1) and (3), http://www.burmalibrary.org/docs24/1964-(4)-revolutionary_council_laws-bu.pdf.

[20] Law on Protection of National Unity chaps. 2, sec. 5(1) and 6.

[21] "Law Relating to Forming of Organizations, Law No. 6/88," *Working People's Daily*, October 7, 1988, chaps. III, sec. 5 (b), (c) and (d).

[22] "Registration of Organization Law," Pub. L. No. 31 (2014), chaps. II, sec. 3,

applicant organizations would be scrutinized by the respective Registration committee whether it had any other form of damaging rule of law and state security.[23] If their activities were compliant with the existing rules and regulations, they would receive protection from related regional administration departments. The objective of it was 'to strengthen the civil society organizations'.[24] In addition, the members from any political party are allowed to participate in the registered organizations, but they are not allowed to perform for their party interests through organization's activities. Moreover, not only the people from the political society but the others such as the government staffs and company's employees can also join the registered organization.[25]

Comparing the previous laws, there can be seen some positive changes in the new law. Firstly, the government itself intended to develop many organizations representing Myanmar's civil society as well as to be strengthening them. And it can be seen the term 'CSO' was firstly used in the provision of law. Secondly, rather the suspension and dissolution of organization, the new law encouraged and opened the formation of new organizations with legal status. Thirdly, there were some relaxations in terms of membership by removing previous restrictions. Politicians can generously cooperate in the affairs of registered organizations. Civil servants can only organize their own organizations but take part in the other associational life also. Later, the organizations can be registered on their own wish rather compulsory registration.

Besides these positive changes in the new law, there is still necessary to explore the weak point of it. According to chapter nine, it has stated that the members of political party can participate in any other organizational affairs; but it does not mention that they are not allowed to establish their own social organizations. That will create unfavorable issue between weak and strong political parties, and the former believed that they were involved in unequal competition with the latter. Therefore, Myanmar

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https://myanmar-law-library.org/law-library/laws-and-regulations/laws/myanmar-laws-1988-until-now/union-solidarity-and-development-party-laws-2012-2016/myanmar-laws-2014/pyidaungsu-hluttaw-law-no-31-2014-law-on-the-registration-of-organizations.html.

[23] Ibid., chaps. V, sec. 17 (A).
[24] Ibid., chaps. II, sec. 3.
[25] Registration of Organization Law, chap. IX, sec. 30 and 31.

CSOs urged to explore the real situations that happened on the ground and to share their findings to the government and policy makers.[26]

Another organizational law was mainly related to labor entities. In fact, the ratification of 'Labor Organization Law (2011)' was the remarkable emblem of political reform. It was aimed 'to protect the rights of the workers, and to organize the labor organizations systematically and independently'.[27] Not only many labor organizations but other unions in several sectors also came into existence within the framework of this Labor Organization Law.

Conclusion

By studying the organizational laws, it can be seen that the respective governments in Indonesia and Myanmar, either democratic or non-democratic, had controlled the existence of CSOs and limited their operational spaces. They prioritized domestic stability and their regime survivals than strengthening civil societies and organizations. Besides, there might have contradicted visions among three entities such as 'governments, individual activists and CSOs' regarding those restricted laws. Based on the perspectives of three philosophers, it can be generalized as follow. Firstly, the government's stance and attitudes were definitely similar to the John Lock's idea. The reason is that the government has absolute rights to protect its country from any damaging conflicts because of having a social contract between rulers and being ruled. That is why the successive Indonesian and Myanmar governments legally expressed their 'duties to protect' their countries. Similarly, according to the idea of Thomas Paine, the state might be intervened in individual life, with the excuse of maintaining stability. In doing so, the citizens will lost their private freedom and have a negative impact on the development of civil society. Most of the individual activists concerned the increased influence of state in civil society through stipulating those restricted laws. That is why; they publicly denounced enforcement of those laws. Every time, their criticisms were related to the widening role of state in individual life and civil sphere. Finally, the perceptions of CSOs were mostly close to the idea of Tocqueville. Accepting that the voluntary organizations will have limited power to

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[26] "The Mirror Daily," September 20, 2018, 7.
[27] "The Labour Organization Law," Pub. L. No. 7 (2011), Preamble, http://www.mol. gov.mm/en/wp-content/uploads/downloads/2012/05/Labour-Org-Law-ENG.pdf.

control the state under such restricted laws, they were moving forwards by educating the community and scrutinizing state actions. Thus, CSOs were playing within the legalized spaces rather expanding their own space.

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laws-2014/ pyidaungsu-hluttaw-law-no-31-2014-law-on-the-registration-of-organizations. html.

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Who does Civil Society represent and why should we care? Yangon: Institute for Strategy and Policy – Myanmar, 2018.

Myanmar and Major Regional Powers: A Complex Interplay of Geopolitics

Oak Soe San[*]

Abstract

The term "pivotal location" represents one of the essential elements of traditional geopolitics and also deals with the key area prerequisite for the world domination. The major regional powers: China, India and Japan have their own strategic approaches for expanding their power position in the region by emphasizing Myanmar's pivotal location as the leverage for their strategic considerations. This study is an attempt to find out the strategic interests and consideration of the major regional power in dealing with Myanmar and also try to explore and analysis for their power expansion strategy in classical geopolitical point of view by focusing on Lines of Communication (LOCs) and Center of Resources (COR) concepts and ideas. The main research question of this study is how major regional powers expand their strategic interests in the region via Myanmar's pivotal position in which their respective national interests intersect.

Keywords: Lines of Communications, Centre of Resources, Pivot, Geopolitics, Geostrategy

Introduction

The main objective of this study is to find out the strategic interests and considerations of the major regional powers in dealing with Myanmar's geostrategic position in the region. Myanmar as the geopolitical pivot in the region could dictate the behavior of the major powers' strategic orientation in the region at one point or another. Furthermore, strategic consideration on the security and the competition of these regional powers for their own military and economic stratagem more or less, affects the security and diplomatic relations of Myanmar. Being situated between two most populous nations in the world: China and India, Myanmar has a key linchpin in relations between these two giant rival states. Japan's strategic motivation is very similar to India's. Japan also have the desire to rebuild relations with Southeast Asia and to enhance regional integration and

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encourage Myanmar's continued reform and development while also checking Chinese power. It is obvious that Myanmar could play the role of geopolitical pivot in the region due to the strategic competition and cooperation of the major regional powers. In this context, this study will examine the approaches and strategies of major regional powers in the regional context in terms of strategic considerations for expanding great power status by emphasizing Lines of Communication (LOCs) and Center of Resources (COR) ideas. The main research question of this study is how does strategic position of Myanmar for major regional powers mean the new type of competition for expanding their geopolitical interest in the region where their respective national interests intersect. Under these circumstances, the first portion of this study will explain the classical geopolitical discourse in brief. In second portion, it will focus on Myanmar's position in line with the strategic interests of China. In the second and third portions, it will highlight on Myanmar's position in line with the strategic interests of India and Japan respectively. This paper will conclude by highlighting Myanmar in the convergence of regional powers' geopolitical agenda in terms of Lines of Communication (LOCs) and Centre of Resources (COR) assumptions.

Classical Geopolitical Outlook in Brief : LOC and COR

Geopolitics starts off in its straightforward "classical sense", the way in which geography affects politics. Traditionally, geopolitics indicates the causal relationships between political power and geographic space and it also correlates with power status in world politics. According to classical scholar Phil Kelly, "Geopolitics is a foreign policy approach and an international relations theory that stresses an awareness of relative position among countries and a corresponding response of statesmen to advantages and vulnerabilities that territorial and maritime space may bring to foreign affairs and national security".

The geographic distribution COR and LOC are concerning with geographic locations and their strategic importance. In addition, the geopolitical situation is the result of the interaction of technology and geography that alters the economic, political, and strategic importance of locations. A state that controls LOC has full strategic independence without relying on the other states to access the resources it needs. Therefore, their power projections can be based on the several approaches like expand and maintain commercial relations with whom they desire to. When a state has

the lack of control over the routes linking it with the source of resources or COR and other strategic locations, it can be fall under the influence of the power in charge of those LOC. The importance of resources for the state has been noted by innumerable theorists. Resources are the best proxy for power because not only are they easy to quantify but their abundance correlates with a powerful state. Natural and economic resources are essential for a state's industrial and military capacity to control and influence for power. This is why control of routes has always been an objective of states. [1]

This geopolitical tradition has consistent concerns with the states that desire to achieve the great power status. In the case of the major regional powers in the region, China, India and Japan, their strategic considerations lies in this traditional geopolitical outlook to some extent and correlates wit the power expansion approach in the regional to acquire the great power status.

China's strategic consideration and interest in Myanmar

China's economic and political influence in region has been the important factor in growing strategic competition in the region. For its strategic reason, it is required for China to secure the sea lines of communications (SLOCs) for accomplishing its own economic development by engaging a naval military growth.[2] In addition, the protection of trade routes became the indispensible for China's economic growth because nearly eighty percent of the oil imports passing through the Indian Ocean and the Strait of Malacca before it reaches the South China Sea. For China, the development of a blue-water naval capability is pivotal to protect vital SLOCs and Chinese ambitions to dominate the Malacca Straits and to ensure the safe passage of goods through the vital SLOCs for maintenance bases in and around the Indian Ocean for its naval ships became essential. China's SLOCs are subject to military blockade or interruption in the East and South China Seas, As for Chinese defence planners, Chinese forays into Myanmar is also a reflection of China's transformation from a continental to a maritime power, which is increasingly dependent upon external trade, ever-growing volumes of

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[1] Jakubj Grygiel, , Great Powers and Geopolitical Change, The Johns Hopkins University Press, 2006, p,27

[2] You Ji, "China's Emerging Indo-Pacific Naval Strategy," *Asia Policy*, No. 22, July 2016, p.11

imports and exports through oceanic routes, and overseas markets for capital and investments.

Under President Xi Jinping, China's implementation of Belt and Road Initiative (BRI) along former Silk Road routes is the major Chinese investment in regional infrastructure development such as transport and communication projects. These infrastructure projects will enhance Chinese trade and commerce long former Silk Road routes. President Xi Jinping committed to US$ 40 billion fund for infrastructure development among the Silk Road Economic Belt nations in order to renewal the ancient Silk Road between China and Europe China also plays a leading role in Asia Infrastructure Investment Bank (AIIB), an international financial institution to promote the economic development of Asia and creation of wealth and inter connectivity of infrastructure through investment and through productive fields.

The BRI project aims to build a network of roads, railroads and shipping lanes linking at least 70 countries from China to Europe passing through Central Asia, the Middle East and Russia, fostering trade and investment. Myanmar occupies a unique geographical position in the BRI, lying at the junction of South Asia and Southeast Asia, and between the Indian Ocean and southwestern China's landlocked Yunnan province.

The economic corridor would enhance investment in development and trade under Chinese-Myanmar cooperation as part of the BRI. As a new deal, China also agreed that Kyaukphyu SEZ project will not lead to an excessive debt burden on the Myanmar government. Kyaukphyu is a key strategic project under the BRI in order to boost development in China's land-locked Yunnan province. The project will provide China with direct access to the Indian Ocean and allows China's oil imports to bypass the Strait of Malacca by setting up LOCs.

In September 2018, China and Myanmar signed a memorandum of understanding (MoU) to establish the China-Myanmar Economic Corridor (CMEC) which is the part of BRI. The estimated 1,700-kilometer-long corridor will connect Kunming, the capital of China's Yunnan Province, to Myanmar's major economic checkpoints—first to Mandalay in central Myanmar, and then east to Yangon and west to the Kyaukphyu Special Economic Zone (SEZ). Under the MoU, the governments agree to collaborate on many sectors including basic infrastructure, construction, manufacturing, agriculture, transport, finance, human resources

development, telecommunications, and research and technology. [3]The initial proposal incorporates over twenty projects as early harvest projects within CMEC for an estimated budget of $2 billion. The Ministry of Agriculture, Livestock, and Irrigation took the largest slice of the pie, with $400 million planned for upgrading irrigation systems. [4]

It is undeniable factor because Myanmar geostrategic position is within the Chinese policy orientation in the region. Concerning BRI orbit, Myanmar is a key site for large-scale Chinese projects, including the dams, bridges, roads and ports. This kind of infrastructure development will convey the groundwork for implementing the "one belt, one road" idea by utilizing LOCs in classical geopolitical context.

India's strategic considerations and interest in Myanmar

For India, Look East Policy later know as Act East Policy (AEP) is also a more ambitious foreign policy agenda of successive Indian governments by enhancing India's greater role in East and Southeast Asia in line with its growing economic and strategic interests. Myanmar enjoys a unique position for India by sharing a 1,600-km-long land border as well as a maritime boundary in the Bay of Bengal (BoB). Myanmar serves as a 'land-bridge' between India and South East Asia. There are three main underlying factors for India's strategic consideration in term of Myanmar's pivotal location in the region. There are (1)to counter balance the Chinese influence in Myanmar rather than confessing Myanmar's in China's strategic orbit, (2) to combat the emerging non-traditional security threats in northeast India with coordination with Myanmar for its national interest and (3) to increase engagement with ASEAN, and Myanmar was the only ASEAN member which shared a border with India with the launching "Look East" policy in 1991 later known as AEP. [5]

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[3] Nan Liwn, Government Signs MoU with Beijing to Build China-Myanmar Economic Corridor,   https://www.irrawaddy.com/news/burma/govt-signs-mou-beijing-build-china-myanmar-economic-corridor.html

[4] Amara Thiha, "Can Myanmar Afford China's Belt and Road?," The Diplomat, accessed October 30, 2018, https://thediplomat.com/2018/08/can-myanmar-afford-chinas-belt-and-road/

[5] *Yogendra Singh, India's Myanmar Policy: A Dilemma between Realism and Idealism, Institute of Peace and Conflict Studies, New Delhi, March 2007,* p.2

India was concerned about the relative gain of China in Myanmar because it potentially paved the way for a possible encirclement of India by China through three pro-Chinese regimes in the neighbourhood - Pakistan, Bangladesh and Myanmar. As for Indian policymakers, Myanmar is a gateway to ASEAN and the Asia Pacific and India accordingly adopted a new pragmatic policy in its relations with Myanmar in 1990s. For India, its relationship with Myanmar is integral to its AEP in the pursuit of a more stable, secure and prosperous Asia and the surrounding Indian Ocean and Pacific regions. Connectivity, therefore, between India and Myanmar is essential to India. [6]

As for India, Myanmar is a nation of considerable importance − as a partner capable to cooperate for the security and development of Northeast India. From strategic point of view, Myanmar is a strategic buffer state in the context of China factor and also a focal point to expand AEP in the region. Furthermore, it is also an attractive market as well as economic partner. In studying India strategic approaches towards Myanmar, it mainly focus on infrastructure and trade connectivity under the LEP. As for AEP, it represents the most significant facet of the nation's foreign policy as the whole and cornerstone of India's external relations. AEP mentioned India's desire for greater economic integration with Southeast Asia, and signaled that India would be using its clout to take a pro-active stance on important regional issues such as the ongoing South China Sea disputes. It also encompassed all aspects of interactions such as strategic, political, security, socio-economic and cultural and also examined the twin courses of security and development in the region. [7]

In this context, Myanmar is a focal point of India's foreign policy in Asia for 'land bridge' to Southeast Asia, and one of the countries where India is competing with China for political influence, military cooperation, economic opportunity and energy security. As for India, 1600 km India-Myanmar border is gateway to Southeast Asia as the seven states of India's

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[6] Anasua Basu Ray Chaudhury, "Proximity to Connectivity: India and Its Eastern and Southeastern Neighbour Part II," India -Myanmar Connectivity: Possibilities and Challenges (Kolkata: Observer Research Foundation (ORF), 2015, p 19, https://www.orfonline.org/wp-content/uploads/2015/12/IndiaMyanmar.pdf

[7] Rajiv Bhatia, "India's Act East Policy and Myanmar's Role," Gateway House, December 21, 2017, https://www.gatewayhouse.in/indias-act-east-policy-and-myanmars-role/.

Northeast Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura - are India's physical manifestation to the 'East'.[8]

The North East (NE) region is the most underdeveloped and instable region of India because of continuous negligence in both domestic and international policy formulation by successive governments. Because of its geographic locations if the region is given a direct role in India's foreign policy decisions, the region can transform itself into a region of 'peace and progress'. Better connectivity of NE India with South East Asia can transform the region into an attractive economic zone of the world. Myanmar is India's gateway to the Southeast Asia. In this context, the North East region of India has capability to make India a continental power within Asia and an economic giant in the world if the locational advantage of the region is properly utilized.

Beyond these geographical facts, successive governments in India realize that the effective policy should be adopted by prioritizing Northeast region as its primary beneficiaries. That is why, Indian government focus on the trade and infrastructure development as the essential components for border area development. In terms of military and security concerns, China's military underpinning around Indian Ocean is the critical issue for India. China's String of the Pearls" strategy in the Indian Ocean to encircle India by building up its military and commercial outposts and encompass around India neighbours. This scenario of India's neighborhood strategy simulate the motivation for India to develop and expand a clear cut counter balancing strategies to rival China. Under the circumstances, it is also perhaps the time for India to deep its security cooperation with Myanmar that is geo strategically vital neighbour of China. As for India, economic and security cooperation and interaction will creates "Arch of BoB".[9] Myanmar possesses the several deep sea ports including Sittwe, Thilawa and Dawei. Dawei deep sea port will have the potential to drawing the new circle in the region and poised to configure this Arch in order to counter balance against Chinese expansion of power in the region.

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[8] J.Mohan, Malik Sino-Indian Rivalry in Myanmar: Implications for Regional Security, Vol16, No2, Contemporary Southeast Asia ,p.138

[9] Arch of BoB can be said to stretch into a circle that shall include within its contours most of Southeast Asia turning the area it into an interconnected zone of prosperity and growth.

Japan's Strategic Considerations and Interest in Myanmar

Prime Minister Abe's visit to Sri Lanka and Bangladesh in September 2014 was counter balanced against Xi Jiaping promises on Maritime Silk Road MSR Initiative that adopted his visits to the region in 2013. In September 2014, Japan declared (BIG-B) initiative that would enhance the development of Bangladesh. Japan considered that Bangladesh as a lynchpin of its regional strategy and a node and hub of regional economy. Japan's BIG-B initiative focus on the development of an economic corridor between Dhaka and the sea at Chittagong and Cox's Bazaar and new deep-water port facilities with an initial investment of $6 billion. A key objective of this initiative is to develop the Bangladesh economy by connecting it to the Indian Ocean and enhancing 'solidarity and unitedness' in the Bay of Bengal region. Although BIG-B initiative has been expressed in terms of Bangladesh, Japan seems to be expanded its similar investment activities in Myanmar, Sri Lanka as well as southern India. In addition, August 2016, Japan declared (FOIP) initiative for the development of a joint regional infrastructure scheme for expanding the exports to countries in Asia, the Middle East, and Africa. [10]

Myanmar's geographical situation for Japan's strategic considerations is also significant for several reasons. The reasons behind the Japanese strategic consideration on Myanmar are concerned with its maritime lifeline and its historical rival China. Moreover, the implications of US policy towards Southeast Asia region and Myanmar are also the influential factors for Japanese assistance towards Myanmar. It cannot be denied that the sea lanes from Southeast Asia to the Indian Ocean are viewed as the most important part of Japan's maritime lifeline. Myanmar holds a significant strategic position for Japan. From a long-term strategic perspective, competing for diplomatic dominance over Myanmar and the country's rich resources is vital for Japan to maintain its maritime lifeline.[11] The major reasons for Japanese aid to Myanmar are restoring natural resources such as natural gas, possibility of investment, benefits for Japanese firms and tied aid. As Myanmar was regarded as economic potential as well as natural endowment, it was an attractive country for

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[10] "Shinzo Abe's Address at the Opening Session of the Sixth Tokyo International Conference on African Development (TICAD VI), Nairobi, Kenya", Ministry of Foreign Affairs, Tokyo, August 27, 2016

[11] Bi Shihong: Japan Facing Tough Test in Myanmar Policy, Global Times, 2012-11-4, http://www.globaltimes.cn/content/742167.shtml

Japanese economic interest.[12] From, geostrategic point of view, some scholars argued that Japan was also eager to tap into Myanmar's cheap labor force and extend its extensive network of factories in the region spanning Thailand and Indochina.[13]

The energy security also linked with the Japanese strategic calculus on Myanmar. Asian economies including Japan have become increasingly dependent upon imported oil for the economic growth. For energy security, the sea lanes from Southeast Asia to the Indian Ocean are viewed as the most important part of Japan's maritime lifeline. The major Japanese economies of oil imports originate from the Middle East. The oil shipments through the Indian Ocean and Malacca Straits create an inescapable geographic vulnerability which impacts upon the strategic planning for Japan. In some cases, the security of the energy sea lanes becomes an increasing concern for Japan and stimulating factor of naval expansion programme to protect oil imports.[14] For instance, Japan has promoted cooperative relations with potential allies who may share its concerns about China's naval expansion. Japan has cultivated relations with India and Australia for this reason with the aim to protect its oil import through Indian Ocean. The first Japan-Indian joint naval exercise was conducted in Japanese waters on 16 April 2007. This programme involved four Japanese destroyers and three Indian vessels. Japan was ready to give transit facilities to Indian warships in the Pacific Ocean.[15] Therefore it can be said that Japan would also try for the transit facilities of Japanese vessels in the Indian Ocean. As Myanmar's geostrategic become significant, Japan may be endeavouring to gain its transit facilities in Myanmar in the future.

The strategic development of rising China became threat to India, Southeast Asian countries, and the external power, the US and also Japan. The countries affected by the growing influence of China in the region take very high concern of their policy towards Myanmar and Southeast Asia in general. Japan is the largest trading partner and the largest source of foreign

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[12] Kaori Kamigori: Japan's Official Development Assistance and its Impact on Promotion and Protection of Human Rights in Burma, MA Thesis, Faculty of Graduate Studies, Mahidol University, November 2003, p.61

[13] Bi Shihong: Japan Facing Tough Test in Myanmar Policy, Global Times,2012-11-4, http://www.globaltimes.cn/content/742167.shtml

[14] Leszek Buszynski: *Emerging Naval Rivarly in East-Asia and the India Ocean: Implications for Australia,* Security Challenges, Vol.5, No.3 (Spring 2009), pp.73-93

[15] Ibid, p.81

investment for many Southeast Asian countries. Strategically, Southeast Asia takes a sea-lane security role for Japan's economy because almost eighty percent of Japan's oil and about seventy percent of its shipping transits through Southeast Asia. As Myanmar is one of the geo-strategically significance Southeast Asian states, Japan tried to make several approaches to counter the Chinese challenges in economic progression and military security.

The Official Development Assistance (ODA) is the most important instrument in Japan's external relations. Japan reinforced its relationship with new civilian government of Myanmar after 2010 and pledged US$ 900 million in new financial support to Myanmar with the aim to shore up Japanese companies in Thilawa Special Economic Zone (SEZ). The Japanese government and private sector are also working closely with the Myanmar government to launch the Thilawa SEZ, which will include industrial, commercial, and residential areas. It is one of Myanmar's largest development projects and has become a flagship initiative for the government by hopes it will begin generating jobs. Japanese investors have a forty-nine percent stake in the $150 million joint-venture project, which will act as an incubator for investment-friendly policies, high labor standards, and streamlined business rules.[16]

Japan also has the plan to develop a new port and industrial area at Dawei in the South of Myanmar, which would include overland connections to Bangkok and onwards through Indochina to the South China Sea. This route will facilitate the development of a series of economic corridors that would start in southern India/Bangladesh/Myanmar and extend across the BoB, through Indochina to Japan.

Conclusion

This conclusion serves as a remainder of the degree to which the idea of LOC and COR in classical geopolitical account extends to cover a variety of sphere in major regional power strategic considerations. This study found out that China's BRI adopted by Chinese President Xi Jinping, AEP of India Prime Minister Modi and Free and Open Indo-Pacific (FOIP)

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[16] Mely Caballero Anthony et al., Myanmar's Growing Reional Role, Project Muse, Balitmore, Maryland, 2014, p.107

strategy of Japanese Prime Minister Shizo Abe definitely shaped not only the strategic landscape of the region but also the pivotal location of Myanmar in dealing with the implementation of their strategic policy and approaches. It is also found that Myanmar as center of resources in the region can be assumed as the "hub" for three major regional powers' strategic power orientation via line of communications that can be assumed as the "spokes" of major powers in the regional context. To reinforce the pivot status among the major regional powers, the effective policy responses and policy options should be clearly set up by Myanmar for avoiding shatterbelt status in the region.

Acknowledgement

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Thailand's Positive Engagement with Myanmar since 2011: Border Tourism

San San Win[*]

Abstract

Myanmar and Thailand share a 2,400 km border and have historically had an ambivalent relationship. Therefore, the relations between the two countries have been characterized by suspicion, mutual criticism and border problems. But, on the one hand, the two countries also have close political, economic and social relations. During the western sanctions, Thailand, other ASEAN countries and China tried to foster good relations with Myanmar. For ten years after 1989, Thailand had altered its policy from a buffer policy to constructive engagement and supported the Myanmar government. On the other hand, however, Thailand's de facto support for ethnic minority insurgents along the border had resulted relations between the two countries as intense clashes. Nevertheless, since 2011, due to the country's political, economic and administrative reforms, Thailand warmly welcomed Myanmar and restored more cordial relations with the new democratic government. As a result, tourist industry between the two countries received faster boost after the four cross-border checkpoints along the Myanmar-Thailand border have been opened as entry and exit points for foreign visitors. In this context, the central focus of this research paper is to present Thailand's Positive Engagement with Myanmar since 2011, especially in Border Tourism through the Myanmar-Thailand border checkpoints.

Keywords: Border Tourism, Border Checkpoint, Border Crossing, Democracy, Relations,

Research Questions

This research explores to answer three main research questions. They are: how Myanmar-Thailand relations has improved under the new democratic government, what are the basic causes for strengthening cordial relations between the two countries, and how the improved relations has affected the development of border tourism between the two neighbors.

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Methodology

This research will be conducted through qualitative and descriptive research methods. After doing the overall research, there will be research findings within the theoretical framework. Most of the analysis will mainly refer to the government reports, prior researches, books, periodicals, journals, newspapers, website & online sources.

Introduction

Although Myanmar and Thailand share a 2,400 km long border, the two countries have historically had more conflict than cooperation.[1] Therefore, the relations between the two countries have been characterized by suspicion, mutual criticism and border troubles. But, as immediate neighbors, the two countries also have close political, economic and social relations. In the past, the different ethnic groups who lived along the Myanmar-Thailand borders, especially Karen, Mon and Shan spontaneously crossed the borders to visit friends, buy goods or seek healthcare services in the area regularly.[2] But, except during 1948 to 1962, there was no formal regulated border point until the fall of the Burma Socialist Programme Party (BSPP) Government.

In the late 1988, however, Myanmar formally opened its borders for trade and movement of people in accordance with the market-oriented economy. Being so, Myanmar-Thailand border trade has been developed remarkably and it ranks second among neighboring countries. Nevertheless, due to the ethnic insurgent groups along the border areas as well as Myanmar government's suppression of democratic movements, the two countries experienced strained relations and often closure of border gates.[3] In this connection, there had been hindrances for trade and cross border movement of people. Therefore, border tourism had not been developed as its potential until 2011. However, since 2011, Myanmar-Thailand relations have been improved significantly because of Myanmar's reform processes.

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[1] Larrine Phuangkasen: *Thailand Foreign Relations*, 1964-80, Singapore, Institute of Southeast Asian Studies, 1984, p.21.

[2] *Myanmar's Relations with Thailand and Southeast Asia*, http://factsanddetails.com/southeast-asia/Myanmar/sub5_5f/entry-3113.html (Hereafter this work will be referred to as "*Myanmar's Relations with Thailand*")

[3] *Myanmar-Thailand Border Trade (2010),* Nay Pyi Taw, Department of Border Trade, Ministry of Commerce, 2010, p.5

Moreover, peace agreement between the Myanmar government and Karen National Union (KNU) also contributed stability in the border areas. As a result, border tourism between Myanmar and Thailand has also been developed. So, the main purpose of this research paper is to present Thailand's Positive Engagement with Myanmar since 2011, especially in Border Tourism through the Myanmar-Thailand border checkpoints.

Bilateral Relations: from suspicion to positive engagement

In Myanmar, after the State Law and Order Restoration Council (SLORC) assuming power in September 1988, the government suppressed democratic movements. Thus, western countries and Japan stopped aid and imposed sanctions on Myanmar. But, Thailand, other ASEAN countries and China tried to foster good relations with Myanmar. For ten years after 1989, Thailand had altered its policy from a buffer policy to constructive engagement and supported the Myanmar government. Thailand's constructive engagement policy has placed priority on good relations with Myanmar rather than human rights and democracy.[1] Therefore, Myanmar became a member of ASEAN in 1997 and Myanmar-Thailand relations have experienced a surge of positive bilateralism due to their common membership in ASEAN. Thailand viewed Myanmar as an important "land bridge" between Southeast Asia and South Asia from which it could benefit.[2]

On the other hand, since the time of BSPP Government, because of Thailand's de facto support for ethnic minority insurgents along the border, there had been intense clashes between the two countries. Moreover, border problems sometimes posed tensions between them. In addition, there were some pressures of Thai leaders on Myanmar to democratize and free opposition leader Aung San Suu Kyi. Remarkably, during 1997 to 2001, Prime Minister Chuan Leekpai and his democrats sympathized with the movement for democracy in Myanmar. Similarly, under Thaksin's government in 2003, Thailand called for Myanmar to release Aung San Suu Kyi and to transform to democracy.[3]

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[1] Takahashi Masaki: *The Diplomacy of Thailand with Burma (Myanmar)* (1988-2006) http://cc.nuis.ac.jp/library/files/kiyou/vol15/15_takahashi.pdf
[2] *Myanmar-Thailand Border Dispute: Prospects for Demarcation*, (IPCS-Article No.3186), New Delhi, Institute of Peace and Conflict Studies, 8 July 2010, p.1
[3] *"Myanmar's Relations with Thailand"*

However, recent developments in Myanmar present a window of opportunity for both Myanmar and Thailand to drop the hubris of the past and attempt a different approach. Myanmar in 2011 is a remarkable period in its history. Elections had been held and the transition from military rule to a form of civilian government and constitutional rule had been initiated. Furthermore, since early 2011, Myanmar has embarked on a path of political and economic reforms, departing from five decades of authoritarian rule. The government has committed itself to introducing genuine democracy, and some significant steps have been taken towards establishing a more open and equitable society.[1] Besides, the reform process has also focused on efforts to make peace with a number of ethnic groups within the country. Opposition leader Aung San Suu Kyi's release from house arrest and her party's return to the formal political process were further milestones in the peaceful transition to democracy.[2]

In this context, Thailand warmly welcomed Myanmar's reforms and restored more cordial relations with new democratic government. During the President Thein Sein's visit to Thailand in July 2012, the two nations agreed to set up ministerial-level contacts to address related issues. During this visit, the two sides also pledged to press ahead with a multi-billion-dollar Dawei deep sea port project and to open new border crossings for strengthening economic ties. The Dawei deep sea port project on Myanmar's southern Andaman coast is a key part of the impoverished country's plan to transform its economy, giving Thailand an outlet to the Indian Ocean and markets to the west.[3] In return, Prime Minister Yingluck visited Myanmar in December 2012. During this visit, the two sides discussed promotion of trade and investment between the two countries, Myanmar workers' issues in Thailand and launching of Mawtaung-Phaya-thonehsu border trade camp. Under the government of Yingluck, Myanmar and Thailand became intimate as 65th anniversary of Myanmar-Thailand diplomatic relations and the successful agreement of Dawei deep seaport

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[1] *EU's growing relationship with Myanmar*, https://reliefweb.int/report/myanmar/eus-growing-relationship-burmamyanmar
[2] Clapp, Priscilla: *Myanmar: Anatomy of a Political Transition*, Washington, United States Institute of Peace, April 2015, p.15
[3] President U Thein Sein receives Thai Prime Minister Ms Yingluck, *The New Light of Myanmar*, Vol. XX, No.97, 26 July 2012, pp.8-9

project.[1] As regards ethnic and border conflicts, both sides had peaceful talks during ASEAN summit in Brunei in April 2013.

Since May 2014, under the Thai Prime Minister General Prayut Chan-o-cha's administration, relations between Myanmar and Thailand forged stronger than ever. On 19th March 2019, the State Counsellor Aung San Suu Kyi and Prime Minister Prayut Chan-o-cha opened a new bridge linking Mae Sot district in Thailand's Tak province with Myanmar's border city of Myawaddy. The second Mae Sot Boundary Post was also opened alongside the bridge. At this ceremony, the State Counsellor appreciated and recognized Thailand's efforts and sincerity to deepen bilateral friendship and cooperation. Thai Prime Minister also highlighted his happiness for successful completion of the friendship bridge that would bring many benefits to the peoples of the two countries.[2] Thus, good neighborly relations between Myanmar and Thailand have greatly provided an excellent environment for smooth flow of commodities as well as development of border tourism through the official border points.

Development of Tourism through Myanmar-Thailand border gates

As Myanmar is favorably endowed with rich natural resources and located in favorable geographical position, it has enormous potential to promote and expand border trade as well as border tourism with neighboring countries. But, prior to 1988, Myanmar officially closed its borders there by increasing contraband trade with neighboring countries and illegal movement of people along the border areas. Being so, Myanmar lost its revenues and its border areas remained as undeveloped places for several years. Since 1988, however, because of the Myanmar's transition towards market-oriented economy, there emerged opportunities for development of border areas along with the legalization of border trade. Since that time, Myanmar formally opened its borders for trade and people movements through the official border points. Myanmar-Thailand Agreement on Border Crossing was signed on 16th May, 1997. According to this agreement, the three Border Checkpoints, Tachileik/Mae Sai, Myawaddy/Mae Sot, and Kawthaung/Ranong were defined. Htee-Khee-Phunaron Border Checkpoint was extended on 28th August 2013. Nevertheless, due to instability along

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[1] President U Thein Sein meets Thai Prime Minister Ms Yingluck, *The New Light of Myanmar*, Vol. XX, No.242, 18 December 2012, p.8

[2] State Counsellor opens Myanmar-Thai Friendship Bridge-2, *The Global New Light of Myanmar*, Vol. V, No.338, 20 March 2019, pp.1-3

some border areas and inadequate infrastructures such as poor road conditions, poor communications, and unnecessary bureaucratic practices hindered free movement of goods and people.[1]

As a result of more cordial relations since 2011, Myanmar and Thailand has closely cooperated in promoting trade, investment and tourism. The tourist industry between the two countries received faster boost after the four cross-border checkpoints along the Myanmar-Thailand border had been opened on 28th August 2013 as international entry and exit points for Thais and nationals of other countries. At the ASEAN Summit in Brunei in April 2013, President U Thein Sein and Thai Prime Minister Yingluck Shinawatra agreed to open these four border checkpoints. Due to cost-effective package programs through the border checkpoints, tourist arrivals to Myanmar rose sharply in the first seven months of the 2013 financial year. From 1st January to the end of July 2013, 95,468 tourists entered the country via the border, up from just 18,616 during the same period in 2012.[2] Nevertheless, only three of them are accessible if a visitor is entering on a Tourist Visa. Myanmar-Thailand Border Crossing Agreement which is amendment from original agreement was signed on 24th June 2016. Starting from 1st September 2016, Tachileik, Myawaddy and Kawthaung International Land Border Checkpoints are allowed to enter/exit with e-Visa. Onward travel into Myanmar from the border towns is generally only allowed with a government permit and a guide. Currently, tourists who want to cross the border through Thailand to Myanmar are permitted to stay for 30 days. The rules for visa extensions remain unchanged.[3]

The Tachileik land crossing, a popular border run for travellers, is located near Chiang Rai, in the north of Thailand. Asian Highway Network (AH2) crosses the Mae Sai River to Tachileik in Myanmar. Mae Sai and Tachileik are the bi-national conurbation shared between Myanmar and Thailand. For travelling to the town of Mae Sai on the Thai side and

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[1] *Facts about Border Trade (2000),* Yangon, Department of Border Trade, Ministry of Commerce, 2000, p.4

[2] Boost for tourism as border crossings with Thailand open, *Myanmar Times*, Issue 694, September 9-15, 2013, p.11 (Hereafter this work will be referred to as "Boost for tourism")

[3] *Greater Mekong Subregion Cross-Border Transport Agreement*, http://www.mip.gov.mm/greater-mekong-subregion-cross-border-transport-agreement-gms-cbta

Tachileik on the Myanmar side, visitors can cross the border via the Thailand and Myanmar Border Control posts. On the Myanmar side, the visitors can visit up to Kengtung through three-hour drive along a decent road. For a one-day visit to Tachileik only, Thai Nationals can enter using their Identity (ID) card and other visitors can buy the entry permit for US$ 10. This checkpoint is more convenient for travellers as it does have flight links to Mandalay and Heho. Onward travel into Myanmar from the border towns is generally only allowed with a government permit and a guide.

The Myawaddy/Mae Sot border crossing is the best route and one of the easiest border points into Myanmar, because of its relative proximity to the main Myanmar transport network and places of interest such as Yangon and the Golden Rock of Kyaiktiyo. Visitors don't need a visa to cross into Myanmar if they enter back into Thailand on the same day. But, travel onwards along the new highway to Mawlamyine or Hpa-an needs visa.[1] Australia, New Zealand, Canada, UK and many other passport holders must apply for a US$ 50 e visa for official government website of Myanmar prior to crossing and must present e visa letter at border.[2] In order to promote smooth flow of people and goods through the Myawaddy/Mae Sot border point, the first Myanmar-Thailand friendship was built in 1997 across the Moei River. Moreover, the new road "Asian Highway (AH) 1" between Myawaddy and Kawkareik, which is also part of East-West Economic Corridor (EWEC), was opened in July 2015. Thus, the previous alternating day travel direction is eliminated and travel time to inner Myanmar has been cut by 2 hours. As the road is two way traffics out of Myawaddy, border crossings from Mae Sot are much more accessible to tourists and backpackers.[3] In addition, Peace Agreement between the Myanmar Government and KNU on 15th October 2015 has greatly contributed stability along the Myawaddy-Kawkareik road section.[4] That is why, the

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[1] ***Crossing the Border between Myanmar and Thailand,*** https://www.worldnomads.com/travel-safty/southeast-asia/myanmar/logistics-and-complication

[2] ***Crossing border Mae Sot, Thailand to Myawaddy***, https://www.tripadvisor.com/ShowTopic-g294190-i9408-k10564898-2017-Myanmar.html

[3] ***Built it and we will come says Thai tourism board***, https://www.mmtimes.com/national-news/22106-build-it-and-we-will-come-says-thai-tourism-board.html (Hereafter this work will be referred to as "***Thai tourism***")

[4] Peace Deal Signed, ***The Global New Light of Myanmar***, Vol. II, No.178, 16 October 2015, p.3

Myawaddy/Mae Sot border crossing has become a moderately popular destination for tourists and local people in Thailand who want to make a "visa run" that is a new Thai entry permit stamp by making a short visit to another country.

The Kawthaung/Ranong border crossing is located in the south of Myanmar, separated by a river. To cross the river, the boat ride should take 45 minutes and cost 50 baht. This has also been popular visa run route. But, there were limited accesses to all the way to Yangon due to road and security conditions. At present, the route from Kawthaung was also completely opened up by land and no longer necessary to take boat and train to reach Mawlamyine and Yangon. Besides, as Kawthaung has an airport, planes do a daily circular route through Yangon, Mawlamyine, Dawei, and Kawthaung.

Htee-Khee/Phu Nam Ron border crossing is also located in the south of Myanmar. Phu Nam Ron is a pass across the Tenasserim Hills on the border between Thailand and Myanmar, at an elevation of 350 metres (1,150 ft). The distance from Dawei to Htee Khee is around 150 kilometres (93 miles) and takes about six hours by car. But, the distance from Htee Khee to Kanchanaburi is 97 kilometres and takes just one hour by car. Therefore, in order to promote border tourism through this point, the road transportation on the border on the Dawei side needs to be upgraded as all-weather transportation route. The Phu Nam Ron will become important border pass, if the planned Dawei deepsea port project is completely implemented, which includes a highway and a railway line between Bangkok and that harbor. But, at present, it is not accessible, if a visitor is entering on a tourist visa.[1]

As world class tourism sites exit in Mawlamyine, Bilugyun, Kyaikami, Kyaikmaraw, Mudon, Thanbyuzayat and Set Se beach, tourism can also be easily developed along or near the EWEC.[2] Furthermore, the relaxation of travel restrictions for rapid and continuous growth in tourist industry has been made possible by the Myanmar government's efforts to reach peace agreements with remaining ethnic minority groups. This will attract more tourist arrivals to Myanmar through the border crossings. Myanmar citizens with Thai visas will also be able to cross into Thailand at

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[1] "***Thai tourism***"

[2] ***East West Economic Corridor and Myanmar***, https://www.slideshare.net/aung3/east-west-economic-corridor-and-myanmar

these points. A traveller who enters or departs from the border checkpoints has a chance to enter or leave the country from either the border checkpoints or international airports at Nay Pyi Taw, Yangon and Mandalay.[1] Although these border crossings are a great step to promote border tourism along the Myanmar-Thailand border, they are all in very remote areas. In this context, the implementation of EWEC would surely improve the existing conditions of border tourism between the two countries. Because of increased connectivity, the corridor would provide to facilitate the development of multi-country and circuits tours.

In order to promote cross border travel among people, the Myanmar Heritage Trail Tourism Cross-Border Rally: Myanmar-Thailand was held from 18th to 23rd June, 2018 under the auspices of Myanmar Tourism Marketing and the Tourism Authority of Thailand. Moreover, the purpose of rally is to promote Myanmar tourism and make it known to people how easy it is to come to the country via Thailand. This was the first time cross border rally since it was held six years ago. This is also a great way for the two countries to boost cross-border travel and raise the number of tourists coming to both Myanmar and Thailand through overland tours. The rally included twenty-three cars and 76 people on its first leg from Yangon to Dawei in Tanintharyi Region. From Dawei the group proceeded to the Thai border through the Htee Khee-Phu Nam Ron border checkpoint and visited cultural heritage and other famous sites in Kanchanaburi and Suphanburi in Thailand. After that, the group head back to the Thai border town of Mae Sot. Then, they returned to Yangon via the Myawaddy-Hpa-an route. This rally benefited both Thailand and Myanmar. The Thai embassy supported it for the 70th anniversary of Myanmar-Thailand diplomatic relations.

As a result of good relations between the two countries, tourism holds great potential for both Myanmar and Thailand. However, Myanmar travellers are still unfamiliar with the concept of caravan tours because it differs completely from ordinary organized tours. Indeed, caravan tours are not just about travel. They also are a promotion tool for tourism. Previously, Myanmar travellers were not easy to enter Thailand with registered vehicles as no bilateral agreements had been signed between the two countries. But, currently overland visits between the two countries can be done after obtaining permission from the relevant ministries in both countries.

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[1] "Boost for tourism", p.11

If Myanmar travellers wish to travel with their own vehicles, they need to acquire a land tour permit from the Thai Ministry of Transportation. On the other hand, foreigners who wish to travel in or through Myanmar with their own vehicles must obtain permission from the President's Office via the Ministry of Hotel and Tourism. Travellers from both sides have to apply one month ahead with the details of the vehicle and driver to get land tour permit. In Myanmar, travellers who wish to use their own cars or motorcycles have to apply for a temporary licence from the Ministry of Transportation and Communication.[1]

According to statistics from the Ministry of Hotel and Tourism of Myanmar, over 110 international caravan groups with more than 1,500 people visited the country in 2017. From January to May 2018, 60 groups with over 800 people came into the country by land. In return, according to the Tourism Authority of Thailand (TAT), the rally alone generated 3 million Bhat (Kyat 127 million) in revenue. In 2017, Thailand received over 386,600 Myanmar tourists; a rise of seven percent compared with the year before and contributed an estimated 16.65 billion Bhat to the Thai economy, an 11 percent increase over the previous year.[2] Indeed, due to the strengthening of relationship and opening of Myawaddy-Mae Sot border gate and Friendship Bridge in 2012 after cordial discussions of both countries' leaders, border tourism between the two countries has increased significantly. It can be seen in following Table (1) and Table (2).

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[1] *Crossovers without borders*, https://www.mmtimes.com/news/crossovers-without-borders.html(Hereafter this work will be referred to as "*Crossovers without borders*")

[2] *Heritage trails tourism cross-border rally showcases gems of Myanmar & Thailand,* https://www. tatnews.org/2018/06/heritage-trails-tourism-cross-border-rally-showcases-gems-of-myanmar-thailand/

Table 1. Visitor Arrivals through Myanmar-Thailand Border Gateways
          (2005-2011)

Years	Visitor Arrivals through Border Gateways with Thailand	*Visitor Arrivals through Border Gateways with Thailand, China & India	Percentage %	Visitor Arrivals at the Whole Country	Percentage %
2005	377978	427988	88.32	660206	57.25
2006	324310	366547	88.48	630061	51.47
2007	416417	468358	88.91	716434	58.12
2008	461235	537911	85.75	731230	63.08
2009	453678	519269	87.37	762547	59.50
2010	413286	480817	86.00	791505	52.22
2011	366258	425193	86.14	816369	44.86
Total	2813162	3226083	87.20	5108352	55.07

Source: Myanmar Tourism Statistics (2008, 2012),
https://tourism.gov.mm/statistics
* Including day return visitors

Table 3. Visitor Arrivals through Myanmar-Thailand Border Gateways
(2012-2018)

Years	Visitor Arrivals through Border Gateways with Thailand	*Visitor Arrivals through Border Gateways with Thailand, China & India	Percentage %	Visitor Arrivals at the Whole Country	Percentage %
2012	407615	465614	87.54	1058995	38.49
2013	1015684	1144146	88.77	2044307	49.68
2014	1572852	1949788	80.67	3081412	51.04
2015	2609733	3379437	77.22	4681020	55.75
2016	1396523	1634611	85.43	2907207	48.04
2017	1250627	2080185	60.12	3443133	36.32
2018	1428119	2153330	66.32	3551428	40.21
Total	9681153	12807111	75.59	20767502	46.62

Source: Myanmar Tourism Statistics (2016, 2018),
https://tourism.gov.mm/statistics
* Including day return visitors

Table (1) shows visitor arrivals through Myanmar-Thailand border
gateways during 2005 to 2011. Within seven years period, the total number
of visitors between the two countries had increased to 2813162 whereas the
total number of visitors between Myanmar and the three countries,
Thailand, China and India was 3226083. Therefore, border tourism between
Myanmar and Thailand was more than China and India and accounted for
87.2 percent of total border tourism. Besides, it accounted for 55.07 percent
of visitor arrivals at the whole country. But, the annual average number of
visitors within seven years was only 401880. The main reasons were often
closure of Myawaddy-Mae Sot border crossing, poor road infrastructures

along the Myawaddy-Hpa-an section and mistrust between the two countries as regards KNU issue.

In Table (2), it can be seen that the total number of visitors between Myanmar and Thailand had significantly increased to 9681153 during 2012 to 2018 whereas the total number of Myanmar's border tourism with Thailand, China and India reached 12807111. That is why, Thailand is the main country for development of Myanmar's border tourism. It accounted for 75.59 percent of total border tourism and 46.62 percent of the whole country. The annual average number of visitors within seven years was increased to 1383022. Thus, as compared with the average number of visitors during 2005-2011, the average number of more visitors from 2012 to 2018 was 981142 yearly. This was because of more cordial relations between Myanmar and Thailand since 2011 and regular opening of border gateways between them. Moreover, KNU's peace agreement with the Myanmar government contributed to stability of border areas and Myawaddy- Kawkareik road section. This road section was upgraded and opened in July 2015. As a result, border crossings from Mae Sot are much more accessible to tourists. Under these circumstances, Myanmar's border tourism with Thailand has increased up to 2609733 in 2015. And incomes generated from border tourism between the two countries have contributed to national development including Myanmar-Thailand border areas.
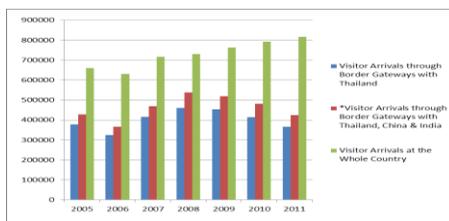

Figure 1. Visitor Arrivals through
          Myanmar-Thailand Border Gateways
          (2005-2011)
Source: Myanmar Tourism Statistics
(2008, 2012), https://tourism.gov.mm/statistics
* Including day return visitors
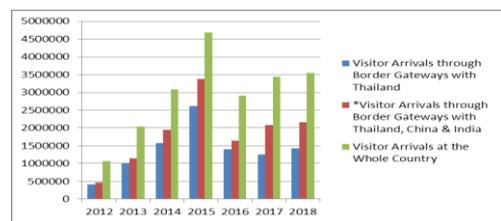

Figure 2. Visitor Arrivals through
          Myanmar-Thailand Border Gateways
          (2012-2018)
Source: Myanmar Tourism Statistics
(2016, 2018), https://tourism.gov.mm/statistics
* Including day return visitors

Benefits and Future Prospects

Since Myanmar opens its door to the world, official border crossings are opening for travellers who wish to travel freely over land from neighboring countries to Myanmar. At present, visitors can travel from Thailand, China and India to Myanmar at certain border gates except Laos and Bangladesh. Along with the development of border tourism, the diverse tourism resources in Myanmar are being promoted and this would help to increase government's revenue and employment opportunities thereby ensuring economic development of the country. As Myanmar's bustling border areas, which have more than 100 hotels, have been generating demand for official casinos, the Ministry of Hotel and Tourism has planned to open them in three-star hotels of border areas. But, only foreigners will be allowed to gamble in those casinos.[1]

Among the Southeast Asian countries, the highest numbers of caravan tours entering Myanmar come from Thailand, Singapore and Malaysia. China's outbound travel segment also holds potential for Myanmar. But, due to instability in Kachin State, the Muse border checkpoint has not allowed any tourists since 2015. Myanmar and India signed a border-crossing agreement in 11th May 2018 that will allow tourists from both countries to pass though Tamu-Moreh and Rikhawdar-Zokhawthar border crossings. Under the Myanmar-India border-crossing agreement, border residents in both countries can apply for one-year border crossing permits and cross the border anytime.[2] In this context, if the India-Myanmar-Thailand Trilateral Highway project was successfully implemented, there would be improvement of border tourism not only with Thailand but also with India by passing through Trilateral Highway. However, Myanmar still has poor roads, poor infrastructures and unfavorable political conditions in some border areas. The Myanmar section of the EWCE does not yet completely function as an international highway due to bottlenecks such as one-way stretches, lack of paved roads, traffic difficulties in the rainy season and weight limitations. Thus, the potential for development of border tourism is not as good as it should be.

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[1] ***Tourism Ministry to Allow Casinos in Myanmar's Border Areas***, https://www.mmtimes.com/national-

[2] "***Crossovers without borders***"

Research findings

In analyzing the status of development of border tourism between Myanmar and Thailand since 2011, it can be seen that cordial relations play a crucial role. Favorable geographical condition is an important point for easy movement of people from both sides along the border. Most of Myanmar's mountain ranges and major river systems run north to south. It facilitates border crossings from Thailand to Myanmar along the rivers and hill paths. Stability along the border areas creates favorable climate for improvement of border tourism. Because of peace agreement between Myanmar government and KNU, uninterrupted flow of goods and people along the Myawady-Hpa-an highway route has contributed to the development of Border tourism through Myawaddy-Mae Sot land crossing. Transportation and communication systems along the border areas play crucial role in promoting border tourism.

Except Htee-Khee/Phunaron Border Checkpoint, tourism through Tachileik/Mae Sai, Myawaddy/Mae Sot and Kawthaung/Ranong Border Checkpoints has developed significantly due to transportation and communication facilities. But, Myanmar government still needs to upgrade its roads in order to fully harness the potential of tourism market. Actually, tourism development through Myanmar-Thailand border checkpoints has not only promoted living standard of people in border areas but also increased revenues for the economies of both sides. In this context, according to liberal theory, the liberalists see international relations as a matter of cooperation and adjustment and argue that actors can play a positive role in promoting this. That is why, in analyzing Thailand's Positive Engagement with Myanmar since 2011: Border Tourism within the framework of liberalism, it can be seen that building mutual trust and friendship is the basic factor in bilateral economic relations including border tourism between the two neighbors.

Conclusion

In today's world, Tourism, known as smokeless industry, became popular in economic development of every country. That is why, as a result of Thailand's positive engagement with Myanmar since 2011, the two countries have worked together for the promotion of border tourism and development of border areas through implementation of transportation and communication facilities. In addition, stability along some parts of border

areas have contributed favorable environment for transportation routes. Furthermore, opening of second Thailand-Myanmar Friendship Bridge has geared towards faster movement of people from both sides as well as international travellers. Via Myanmar, visitors from Thailand and other parts of the world can get overland trips to India and China through the official border checkpoints. Nevertheless, the major difficulty is poor road infrastructures inside Myanmar. Therefore, Myanmar government still needs to improve tourism industry as good as its potential along with the implementation of roads and bridges and other important infrastructures.

Acknowledgement

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