

ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများ လေ့လာချက်

မြင့်မြင့်ထွန်း^၁၊ အေးမိအောင်^၂၊ ဦးညီညီထွေး^၃၊

ဦးလပြည့်ထွန်းမြတ်^၄၊ ဒေါ်တင်ဇာမင်း^၅

စာတမ်းအကျဉ်း

ဤစာတမ်းသည် ဗန်းမော်ဒေသရှိ ဒေသီယစကားများကို လူမှုဘာသာဗေဒရှုထောင့်မှ လေ့လာထားသော စာတမ်း ဖြစ်ပါသည်။ လူနေမှု၊ စီးပွားရေးအဆင့်အတန်းအရ ကွဲပြားစွာ သုံးနှုန်းသော ဝေါဟာရများကို နေ့စဉ်သုံး၊ အများသုံး မြန်မာစကားနှင့် ကွဲပြားသော ဝေါဟာရများ၊ အိမ်ထောင်မှုဆိုင်ရာ ဝေါဟာရများ၊ ဆွေမျိုးစပ်ဆိုင်ရာ ဝေါဟာရများ၊ လူမှု အခြေအနေပြဝေါဟာရများ ဟူ၍ ပိုင်းခြား လေ့လာတင်ပြထားပါသည်။ ယင်းသို့ လေ့လာမှုကြောင့် ဘာသာစကား အသုံးပြုမှု မှတစ်ဆင့် ဗန်းမော်ဒေသတွင် လူနေမှုပုံစံများ၊ ဒေသတွင်း လူမျိုးချင်း ရင်းနှီးစွာ နေထိုင်မှုပုံစံများ၊ ဓလေ့ထုံးစံများကို တွေ့မြင်ရကြောင်း သုံးသပ်တင်ပြ ထားပါသည်။

သော့ချက်ဝေါဟာရများ။ ။ ဗန်းမော်ခရိုင်၊ လူမှုဒေသီယ၊ အသွင်ကွဲစကားများ၊ အိမ်ထောင်မှုဆိုင်ရာ ဝေါဟာရများ၊ ဆွေမျိုးစပ် ဝေါဟာရများ၊ လူမှုအခြေအနေပြ ဝေါဟာရများ။

နိဒါန်း

ဤစာတမ်းသည် ဗန်းမော်ဒေသသုံးစကားများကို လူမှုဘာသာဗေဒရှုထောင့်မှ လေ့လာထားသော စာတမ်းဖြစ်ပါသည်။

ဗန်းမော်ဒေသသည် ကချင်၊ ဗမာ၊ ရှမ်းလူမျိုးတို့ ပေါင်းစုနေထိုင်ပြီး အခြား တိုင်းခြားသားများလည်း နေထိုင်ကြရာဒေသ၊ တရုတ်နိုင်ငံ ယူနန်ပြည်နယ်တွင် နယ်နိမိတ် ချင်း ထိစပ်လျက်ရှိသည့် ဒေသတစ်ခု ဖြစ်ပါသည်။ လူမှု စီးပွားအခြေအနေ ရောယှက် နေသကဲ့သို့ ဘာသာစကား အသုံးပြုမှုမှာလည်း ရောယှက်နေသည့် ဒေသဖြစ်ပါသည်။ ယင်းသို့ ရောယှက်သည့် အခြေအနေတွင် စံမြန်မာစကားကို ကြားခံဘာသာစကား^၆ အဖြစ် အသုံးပြု ဆက်သွယ်ကြပါသည်။

ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများလေ့လာချက်

ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများ လေ့လာရာတွင် ဗန်းမော်ဒေသ၏ တည်နေရာကို အကျဉ်းမျှ မိတ်ဆက်တင်ပြပြီး လူမှုဒေသီယစကားဟူသည်၊ ဗန်းမော်ဒေသရှိ လူမှုဒေသီယ စကားများဟူ၍ ပိုင်းခြားလေ့လာ တင်ပြသွားမည် ဖြစ်ပါသည်။

^၁ ဒေါက်တာ၊ ပါမောက္ခ(ဌာနမှူး)၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

^၂ ဒေါက်တာ၊ ပါမောက္ခ၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

^၃ နည်းပြ၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

^၄ နည်းပြ၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

^၅ နည်းပြ၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

^၆ Linguafranca

ဗန်းမော်မြို့၏ တည်နေရာ

ဗန်းမော်မြို့သည် ကချင်ပြည်နယ်၏ ဒုတိယမြို့တော်ဖြစ်ပြီး ဧရာဝတီမြစ်နှင့် တာပီမြစ်ဆုံရာ ဧရာဝတီမြစ်၏ အရှေ့ဘက်ကမ်းပေါ်တွင် တည်ရှိပါသည်။ ဗန်းမော်ခရိုင် သည် ကချင်ပြည်နယ် မြစ်ကြီးနားမြို့၏ တောင်ဘက် ၁၈၆ ကီလိုမီတာအကွာ (၁၁၆ မိုင်) တွင် တည်ရှိပြီး မြောက်ဘက်တွင် ဝိုင်းမော်မြို့နယ်၊ အရှေ့ဘက်တွင် တရုတ်ပြည်သူ့သမ္မတ နိုင်ငံ၊ တောင်ဘက်တွင် ရှမ်းပြည်နယ်နှင့် အနောက်ဘက်တွင် စစ်ကိုင်းတိုင်းတို့ တည်ရှိပါသည်။

ဧရာဝတီမြစ်ကမ်းပေါ်တွင် တည်ရှိပြီး တရုတ်ပြည်နယ် ယူနန်စီရင်စုနယ်မြေနှင့် ထိစပ်နေသော နယ်နိမိတ်မှ ၆၅ကီလိုမီတာ (မိုင်၄၀) အတွင်း တည်ရှိနေသော မြို့လည်း ဖြစ်ပါသည်။ ဗန်းမော်ခရိုင်တွင် ဗန်းမော်မြို့၊ မန်စီမြို့၊ မိုးမောက်မြို့နှင့် ရွှေကူမြို့တို့ ပါဝင်ပြီး အဓိက မြို့တော်မှာ ဗန်းမော်မြို့ ဖြစ်ပါသည်။

“ဗန်းမော်” ဟူသော အမည်သည် “မန်းမော်” ဟူသော ရှမ်းဘာသာစကားမှ ဆင်းသက်လာပြီး “အိုးလုပ်သောရွာ”ဟု အဓိပ္ပာယ်ရပါသည်။ ဗန်းမော်မြို့သည် ကချင်ပြည်နယ်၊ ဗန်းမော်ခရိုင်အတွင်း ပါဝင်ပြီး မြန်မာနိုင်ငံ၏ မြောက်ဘက်ပိုင်း၊ ကချင်ပြည်နယ်၏ တောင်ပိုင်းတွင် တည်ရှိပါသည်။ ဧရိယာစတုရန်းမိုင်ပေါင်း (၇၅၉.၀၀) မိုင်ကျယ်ဝန်းသော မြို့တစ်မြို့ဖြစ်ပါသည်။ အရှေ့ဘက်တွင် “မိုးမောက်မြို့နယ်”၊ အနောက်ဘက်တွင် “ရွှေကူမြို့နယ်”၊ တောင်ဘက် တွင် “မန်စီမြို့နယ်”၊ မြောက်ဘက်တွင် “ဝိုင်းမော်မြို့နယ်”တို့ ဝန်းရံတည်ရှိသော မြို့လည်း ဖြစ်ပါသည်။

ဗန်းမော်မြို့သည် တောင်ပေါ်မြို့ဖြစ်ပြီး လမ်းပန်းဆက်သွယ်မှုအနေဖြင့် လေယာဉ်၊ မော်တော်ကား၊ သင်္ဘောစသည့် ယာဉ်များဖြင့် သွားလာနိုင်ပါသည်။

လယ်ယာလုပ်ငန်းကို အဓိကထား၍ လုပ်ဆောင်ကြပြီး ကုန်သွယ်မှုဖြင့် အသက်မွေးသူများ၊ ရုံးဝန်ထမ်းများ၊ ဆရာ၊ ဆရာမများနှင့် သာမန်လက်လုပ်လက်စားများ လည်း ရှိပါသည်။

ဗန်းမော်ဒေသတွင် ဗမာလူမျိုး၊ ရှမ်းလူမျိုး၊ ကချင်လူမျိုးများ စုပေါင်းနေထိုင်ကြပါ သည်။ ဗန်းမော်ဒေသနေ ရှမ်းတိုင်းရင်းသား၊ ဗမာတိုင်းရင်းသား၊ ရှမ်းဗမာတိုင်းရင်းသားများ သည် ထေရဝါဒဗုဒ္ဓဘာသာကို ကိုးကွယ်ကြပြီး ကချင်တိုင်းရင်းသားတို့ကမူ ခရစ်ယာန် ဘာသာကို အများဆုံး ကိုးကွယ်ကြပါသည်။

လူမှုဒေသီယစကားဟူသည်

လူမှုဒေသီယသည် လူမှုဘာသာဗေဒက အထူးပြုလေ့လာရာ နယ်တစ်ခု ဖြစ်သည်။ လူမှုဆိုင်ရာ အလှမ်းကွာမှုနှင့် အတားအဆီးများသည် ဘာသာစကား၏ အသွင်ကွဲကို ဖြစ်ပေါ်စေပြီး လူမှုအခြေအနေအရပ်ရပ်ကြောင့် ဖြစ်ပေါ်လာသည့် ဘာသာစကားအသွင်ကွဲကို လူမှုဒေသီယဟုခေါ်သည်။ လူမှုဆိုင်ရာ အကြောင်းရင်းခံများဖြစ်သော အလုပ်အကိုင်၊ ပညာအရည်အချင်း၊ ဝင်ငွေ အခြေအနေ၊ နေအိမ်ဝန်းကျင်၊ လူမျိုးနွယ်စု၊ ယဉ်ကျေးမှုနောက်ခံ၊ ဘာသာရေး စသည်တို့သည် လူမှုဆိုင်ရာ ဘာသာစကားကွဲပြားမှု လူမှုဒေသီယများကို ဖြစ်ပေါ်စေပါသည်။

လူမှုဒေသီယစကားနှင့် ပတ်သက်၍

လူမှုဒေသီယသည် လူမှုဘာသာဗေဒတွင်
လူမှုစီးပွားအဆင့်၊ အသက်မွေးဝမ်းကြောင်းပညာ၊
အသက်အရွယ်အုပ်စု (သို့) လူမှုအစုဟု အသုံးပြုသော
ဘာသာစကား အသွင်ကွဲတစ်ခု ဖြစ်သည်။^၇

ဟုလည်းကောင်း၊

လူမှုဒေသီယဟူသည် လူ့အဖွဲ့အစည်းတစ်ခုအတွင်းမှ
သီးခြား ဖြစ်နေသော လူမှုအဆင့်(သို့)
လွှမ်းမိုးနေသော အစုများနှင့် ဖွဲ့စည်းထားသော
စကားအမျိုးအစားတစ်ခု ဖြစ်သည်။^၈

ဟုလည်းကောင်း ဖွင့်ဆိုကြသည်ကို တွေ့ရပါသည်။

ထို့ကြောင့် လူမှုဒေသီယဟူသည် လူ့အဖွဲ့အစည်းတစ်ခုအတွင်း စီးပွားအဆင့်အတန်း၊
ပညာရေး၊ လူမှုရေး၊ ဘာသာရေး၊ အသက်အရွယ်ပေါ် မူတည်၍ သုံးစွဲပြောဆိုသော အသွင်ကွဲ
စကားတစ်ခုဖြစ်သည်ဟု ဆိုနိုင်ပါသည်။

ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများ

ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများကို လေ့လာတင်ပြရာ၌ ဗန်းမော်ဒေသကဟု
ဆိုရလောက်သော ထူးခြားကွဲပြားသည့် ဝေါဟာရများကို တင်ပြသွားပါမည်။

ယင်းသို့တင်ပြရာ၌ အသံထွက်ကွဲပြားမှုနှင့် ဝေါဟာရအသုံးအနှုန်း ကွဲပြားမှုဟု
နှစ်ပိုင်းခွဲ တင်ပြပါမည်။

အသံထွက်ကွဲပြားမှုအနေဖြင့်

၁။ ဗန်းမော်ဒေသတွင် ဟထိုး(၂)သံ မရှိချေ။

လှေ	ကို	လေ
မှန်	ကို	မန်
နှမ်း	ကို	နမ်း

ဟုသာ အသုံးပြု အသံထွက်လေ့ ရှိကြပါသည်။

၂။ ဗန်းမော်ဒေသတွင် ‘သ’ဗျည်းသံအစား ‘တ’ ဗျည်းသံကို အသုံးပြုသည်။

သား	ကို	တား
သူ	ကို	တူ
သေး	ကို	တေး
သွက်	ကို	တွက်
သုံး	ကို	တုံး

^၇ [https:// en. m. Wikipedia . org> wiki> social - dialect](https://en.m.wikipedia.org/wiki/social-dialect)

^၈ [https:// www. Thought co .com> social - dialect](https://www.Thoughtco.com/social-dialect)

ဟူ၍သာ အသုံးပြု အသံထွက်လေ့ရှိကြပါသည်။

၃။ “သ” ဗျည်းသံ ဖျောက်၍ ပြောသည့် အလေ့ကိုလည်း တွေ့ရပါသည်။ ယင်းသို့ ပြောသည့် အလေ့ကို ကြိယာထောက်နေရာရှိ “သ” ဗျည်းသံကိုသာ ဖျောက်၍ ပြောသည်ကို တွေ့ရပါ သည်။

သာဓက။	။ စားသွားပြီ	-	စားဝါးပြီ
	လာသွားပြီ	-	လာဝါးပြီ
	မြင်သွားပြီ	-	မြင်ဝါးပြီ

ဟူ၍ အသုံးပြု အသံထွက်ကြပါသည်။

ဝေါဟာရအသုံးအနှုန်းကွဲပြားမှုအနေဖြင့်

နေ့စဉ်သုံး မြန်မာစကား (အများသုံးမြန်မာစကား) နှင့် ဗန်းမော်ဒေသတွင်း ပြောဆိုသော စကားတို့ ဝေါဟာရအသုံးအနှုန်း ကွဲပြားနေမှု အထွေထွေမှာလည်း စိတ်ဝင်စား ဖွယ် ဖြစ်ပါသည်။ ။

စွပ်ကျယ်	ကို	စွယ်တာ
ကပ်စီးကပ်စီး	ကို	စီးကလီစီးကလက်
ရေခပ်သည်	ကို	ရေကော်သည်
အဝတ်ဖွတ်သည်	ကို	တုတ်သည်
ပဲပြား	ကို	တို့ဟူးဖြူ
ကြိတ်ဆုံ	ကို	ယွ
စိမ်းစားဥ	ကို	ပဲစားဥ
အဖီချသည်	ကို	ဟဲချသည်
အတူတူပူးပေါင်းသည်	ကို	ပေါင်သည်
ကလေးချီသည်	ကို	ကလေးမွေသည်၊ ကလေးပိုးသည်
ဈေးသက်သာသည်	ကို	ဈေးပေါ့သည်
ဖျားသည်	ကို	နေဖျားတယ်
မွေးရကျိုးမနပ်	ကို	မွေးစော်မနံ
ထပ်စားပါအုံး	ကို	ပြန်စားပါအုံး
ဂျီကျသည်၊ ဗျစ်တောက်ဗျစ်တောက်ပြောသည်။	ကို	ညောင်သည် နားပူအောင်ပြောသည်
အလွန်ပျော်သည်	ကို	ပျော်လုံးပျော်လန်း
ဈေးဝယ်ရာတွင် အပိုတောင်းသည်	ကို	အဆစ်အဆော့
ဈေးကွဲသည်	ကို	ဈေးပေါင်ကျိုး

စသော အသုံးများ ဖြစ်ပါသည်။ ထိုကွဲပြားသော အသုံးများကို ကဏ္ဍခွဲကာ ခေါင်းစဉ်ငယ်များ ဖြင့် စုစည်းတင်ပြသွားပါမည်။

ဆွေမျိုးစပ်ဝေါဟာရများ

ဗန်းမော်ဒေသတွင် ဆွေမျိုးတော်စပ်မှုကို တိတိပပခေါ်ဆိုသော ဝေါဟာရများ ရှိနေသည်။ ပြောသူ အသုံးပြုခေါ်ဆိုသည့် ဝေါဟာရပေါ်မူတည်၍ လူမှုအခြေအနေကို အကဲခတ်နိုင်သည်။

ဖခင်၏ ညီ	ကို	ဘဒွေး၊ အဒွေး
ဖခင်၏ ညီမ	ကို	အရီး
အဖေ	ကို	အဖေ
အမေ	ကို	အမေ

ဟုလည်းကောင်း၊ မိခင်ဘက်မှ တော်စပ်မှုများအဖြစ်

မိခင်၏ မောင်	ကို	ဦးလေး
မိခင်၊ အမေ၏ညီမ	ကို	အဒေါ်
အမေ၏ညီမ	ကို	မယ်အား
အဖေ၏ညီမ	ကို	မယ်လို
သားမက်	ကို	လုခွေ
ချွေးမ	ကို	လုပိုက်
တူ၏ မိန်းမ	ကို	လံပိုက်

ဟုလည်းကောင်း၊ မိခင်၊ ဖခင်နှစ်ဖက်လုံးမှ မိခင်၏ အစ်မ (သို့မဟုတ်) ဖခင်၏အစ်မကိုမူ ‘အမေကြီး’ဟု တူညီသော ညွှန်းခေါ်စကား အသုံးပြုသည်ကို တွေ့ရသည်။ အဖွား၏ အမေကိုမူ ‘အို အို’ဟု ညွှန်းခေါ်မှုကို တွေ့ရပြန်သည်။

ဗန်းမော်ဒေသတွင် မိမိနှင့် ဆွေမျိုးသားချင်း တော်စပ်မှုသာ မဟုတ်။ ရိုးရာဓလေ့ ထုံးစံအရ ရှင်ပြုပွဲ ဆင်ယင်ခြင်းဖြင့်လည်း ဆွေမျိုးတိုးပွား တော်စပ်ရသည့် အလေ့ရှိသည်။ ယင်းသဘောကို ပေါ်လွင်စေသည့် အသုံးများအဖြစ်

ရှင်ပြုသော သားကို	လုလိမ့်
ရှင်လောင်း၏ မွေးစားအမေ (အိမ်ထောင်ရှိ)ကို	မယ်လိန်
ရှင်လောင်း၏ မွေးစားအဖေ (အိမ်ထောင်ရှိ)ကို	ပေါ်လိန်
ရှင်လောင်း၏ မွေးစားအမေ (အပျို)ကို	မယ်လိန်ဆောင်
ရှင်လောင်း၏ မွေးစားအဖေ (လူပျို)ကို	ပေါ်လိန်မောင်

ဟူသော ဝေါဟာရအသုံးများကို တွေ့ရသည်။ ရှမ်းတိုင်းရင်းသားတို့၏ အလေ့အထမှ ဆင်းသက်လာသော ဆွေမျိုးစပ်ဝေါဟာရများသည် ဗန်းမော်ဒေသတွင် အသုံးကျယ်ပြန့် နေသည်ကို တွေ့ရသည်။

တစ်ဦးနှင့် တစ်ဦး ရစ်ပတ်နှောင်ဖွဲ့ခြင်းဖြင့် မိမိ၏ ဝန်းကျင်အသိုက်အမြိုကို ဆိုဆုံးမမှုပြု ထိန်းကျောင်းသွားသည့် အလေ့ကို ထင်ဟပ်နေသော ဝေါဟာရအသုံးများပင် ဖြစ်ပါသည်။ ဗန်းမော်ဒေသရှိ ဗုဒ္ဓဘာသာဝင် လူငယ်များတွင် မိဘတစ်စုံမက ရှိနေတတ်ပြီး သွန်သင်ဆုံးမပေးမ ကူညီသည့် လူမှုဝန်းကျင်ကို ထင်ဟပ်နေစေပါသည်။

လူမှုရေးဆိုင်ရာဝေါဟာရများ

ဗန်းမော်ခရိုင်ဒေသ၏ ချစ်စရာကောင်းသော အလေ့တစ်ခုမှာ ထူးခြားသည့်ရပ်ရွာ လူမှုအဖွဲ့အစည်း ထားရှိခြင်းပင်ဖြစ်သည်။ ထိုအဖွဲ့သည် ရပ်ရွာ၏ သာရေးနာရေး ကိစ္စရပ် အားလုံးတွင် လုပ်အားပါဝင်ရသော အဖွဲ့ဖြစ်သည်။ ရပ်ရွာကိစ္စတစ်ခုခုပေါ်ပေါက်ခဲ့လျှင် အသင်းအဖွဲ့ အုပ်ချုပ်သူက ဝိုင်းဝန်းကူညီကြရန် ဆော်သြလို့ဆော်ထားသည်။ ဆော်သြ လို့ဆော်ထားသည့်ကြားမှ ပျက်ကွက်ခဲ့လျှင် ကြီးမားသော ငွေဒဏ်ဆောင်ရလေ့ရှိသည်။ ငွေဒဏ်ကို ၅၀၀၀၀/-ကျပ် သတ်မှတ်ကြသည်။ ဤသို့နည်းဖြင့် ရပ်ရွာကိစ္စရပ်များသည် စုစည်းညီညွတ်မှုဖြင့် သိုက်မြိုက်စည်ကားလျက် ရှိလေသည်။

ခေါင်းဆောင်ဖြစ်သူက ဆော်သြသည့်အခါ အိမ်တိုင်ရာရောက် နှုတ်ဖြင့်ဆော်သြခြင်း၊ လက်ဖက်ထုပ်ပေး၍ ဆော်သြခြင်းပြုသည်။ ယင်းကို “ခေါင်ချုပ်”ဟုဆိုကြသည်။ ပေးဆောင်ရ သည့် ဒဏ်ငွေကို “ရုတ်ကြေး” ဟုသုံးနှုန်းကြသည်။

တဖန် နာရေးပို့ပြီး ပြန်လာ၍ တရော်ကင်ပွန်းဖြင့် ခေါင်းကိုသပ်ခြင်း သို့မဟုတ် မိမိ အိမ်သို့ ပြန်ရောက်သည့်အခါ တရော်ကင်ပွန်းဖြင့် ခေါင်းလျှော်ခြင်းကို “ခေါင်းဆေးသည်” ဟု ဆိုပြန်သည်။ ထိုအသုံးကိုပင် သက်ကြီးရွယ်အိုများက သာမန်တရော်ကင်ပွန်းနှင့် ခေါင်းလျှော် သည်ကိုပင် “ခေါင်းဆေးလိုက်အုံးမယ်”၊ “ခေါင်းဆေးထားတယ်”၊ “ကင်ပွန်းဆေးတယ်” ဟု အသုံးပြုလေ့ရှိကြသည်။ အဆက်အစပ်ပေါ် မူတည်၍ အခြေအနေကို နားလည်နိုင်သည်။

နာရေးကိစ္စဖြစ်ပေါ်၍ သေဆုံးသူအားရည်စူး၍ ဆွမ်းကျွေးသည် ဆွမ်းကပ်သည်ကို “ဆွမ်းပြင်”၊ သပြိဟ်ပြီး နောက်နေ့နံနက်တွင် ကပ်လှူသောဆွမ်းကို “မြေကျဆွမ်း”၊ ထိုနေ့ နာယူသောတရားကို “မြေကျတရား”၊ သာရေးနာရေးပွဲ၌ ဝိုင်းဝန်းလုပ်ကိုင်ကြရန် အကူအညီ ခေါ်သည်ကို “သူငယ်ချင်းသားခေါ်”၊ မင်္ဂလာဆောင်ဖိတ်သည်ကို “ဖိတ်မင်္ဂလာ”၊ ဆွမ်းဖိတ် သည်ကို “ဖိတ်ဆွမ်း”၊ ဆွမ်းကပ်သည်ကို “ကပ်ဆွမ်း”၊ အလှူမင်္ဂလာဆောင်များတွင် လက်ဖက်နှင့် အကူ ခေါ်သည်ကို “လက်ဖက်ကမ်း”ဟု အသုံးပြုလေ့ရှိသည်။ နာရေးကို “ကိစ္စ” ဟု သုံးလေ့ရှိသည်။ ဘယ်သူသေလို့၊ ဆုံးလို့ ဟူ၍ သုံးသည်ကို မတွေ့ရပေ။ နာရေးကိစ္စဖြစ်ပေါ်သည့်အခါ အကူအညီပေးသည့် ငွေကို ‘စုန်ကြေး၊ ဆုံကြေး၊ ‘စုံဒါန်း၊ ဆုံတမ်း’ ဟု သုံးနှုန်းလေ့ရှိသည်။

သာရေးနာရေး လူမှုအဖွဲ့အစည်း၏ ခေါင်းဆောင်များကို ခေါ်ဝေါ်ရာ၌ အဖိုးဆိုလျှင် “အဖိုးကြီးခေါင်း”၊ အဖွားဆိုလျှင် “အဖွားကြီးခေါင်း”၊ အိမ်ထောင်သည်အမျိုးသားကို “ပေါ်ခိန် ခေါင်း”၊ အိမ်ထောင်သည်အမျိုးသမီးကို “မယ်ခိန်ခေါင်း”၊ လူပျိုကို “လူပျိုခေါင်း”၊ အပျိုကို “အပျိုခေါင်း”ဟု သီးသီးခြားခြား ခေါ်ဝေါ်သုံးနှုန်းလေ့ရှိသည်။ ရပ်ရွာအတွင်း၌ အိမ်မှုကိစ္စများ တွင် အလုပ်နှင့် အင်အားမမျှသည့်အခါ ဝိုင်းဝန်းလုပ်ဆောင်ကြလေ့ ရှိသည်။ အကူအညီလို၍ တောင်းသူက တောင်းပြီးလျှင် မိမိအလှည့်ကျရောက်လာလျှင်လည်း ပြန်၍ကူညီရလေသည်။ ယင်းအမှုကို ပြုရာတွင်

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| လုပ်အား အကူအညီယူသည်ကို | အားယူ |
| လုပ်အားအကူအညီယူထား၍ ပြန်ပေးဆပ်သည်ကို | အားဆပ် |

လုပ်အားပေးလုပ်ရာတွင် အိမ်တိုင်းလုပ်ရသည်ကို အိမ်တာကျ၊ အိမ်တိုင်ကျ ဟု ခေါ်ဝေါ်သုံးနှုန်းကြသည်။ အားနည်းသူကို ဖေးကူမကြ၍ မနိုင်ဝန်ကို ကူညီ ထမ်းဆောင်ကြသည့် ကူညီဖူးသည့် ကျေးဇူးတရားကို ပြန်လည်သိတတ် ပေးဆပ် တတ်ကြသည့် နှစ်သက်ဖွယ် လူမှုလေ့ကို ပေါ်လွင်စေသည့် အသုံးများလည်း ဖြစ်ပါသည်။

အိမ်ထောင်မှုဆိုင်ရာဝေါဟာရများ

ဗန်းမော်ခရိုင်အတွင်းရှိ အိမ်ထောင်မှုဆိုင်ရာ ဝေါဟာရများသည် တမူထူးခြားပြီး ယဉ်ကျေးသိမ်မွေ့သည့် အလေ့ကို ဖော်ညွှန်းနေသည်ကို တွေ့ရသည်။

ကန်တော့ခန်းဝင်၊ စုံရာပွဲ၊ သားမက်တက်၊ ချွေးမတက်၊ လှေဦးစိုက်၊ ကန်တော့ပွဲ၊ အိမ်ဆင်း၊ ရှောလီ၊ ပျော်ရာနေ၊ မိရဖရာ၊ တင်ငွေ စသည့် အသုံးများကို တွေ့ရသည်။

သတိုးသမီး၏ မိဘထံတင်တောင်းရသည့် ငွေကြေး၊ သတိုးသမီးအတွက် တင်တောင်း ရသည့် ငွေကို “တင်ငွေ” ဟု အသုံးပြုကြသည်။ ယောက္ခမ (သတိုးသမီးအမေ) အတွက် ပေးသည့် ငွေကို ‘နို့ဘိုး’ ဟု အသုံးပြုကြသည်။

မိန်းမတောင်း မင်္ဂလာဆောင်တွင် မိဘတို့အတွက် ကန်တော့ပွဲကို “မိရာဖရာပွဲ” ဟူ၍ လည်းကောင်း၊ ရပ်ရွာလူကြီးများအတွက် ကန်တော့ပွဲကို “အသိသက်သေပွဲ” ဟုသုံးပြီး မင်္ဂလာဆောင်ရာတွင် ဆုပေးစကားပြောကြားသူအတွက် ပေးရသောကန်တော့ပွဲကို “စုံရာပွဲ” ဟု သုံးနှုန်းကြသည်။

သတို့သား၊ သတို့သမီးတို့က လူကြီးမိဘများကို ကန်တော့သည်ကို “ကန်တော့ခန်း ဝင်သည်” ဟုဆိုလေ့ရှိသည်။

မင်္ဂလာမဆောင်မီ အဝင်နေ့တွင် သတို့သားအိမ်၌ အပျိုလူပျိုများအား ဖိတ်၍ ဧည့်ခံ ကျွေးမွေးသည့်ပွဲကို “ရှောလီ”၊ မင်္ဂလာဆောင်တွင် ရပ်ကွက်လူကြီးကို ပေးအပ်ရသည့် ငွေကို “လှေဦးစိုက်”၊ မင်္ဂလာဆောင်ပြီး ယောက္ခမအိမ်တွင်နေပြီးမှ တစ်ဖန်သီးခြားခွဲနေသည်ကို “အိမ်ဆင်း”၊ မင်္ဂလာဆောင်ပြီး ဇနီးမောင်နှံတို့ မိမိနှစ်သက်ရာ အမိအဖတို့အိမ်တွင် နေထိုင်သည်ကို “ပျော်ရာနေ”၊ မိန်းကလေး မိဘအိမ်သို့ သတိုးသားက လိုက်နေသည်ကို “သားမက်တက်”၊ ယောက်ျားလေးမိဘအိမ်သို့ သတို့သမီးက လိုက်နေသည်ကို “ချွေးမတက်”၊ မင်္ဂလာဆောင်ပြီး သီးခြားအိမ်ခွဲနေသည်ကို “အိမ်ခွဲ” စသည်ဖြင့် အိမ်ထောင်မှုဆိုင်ရာ အမှုကိစ္စအသီးသီးအတွက် ဝေါဟာရများကို သီးသီးသန့်သန့် အသုံးပြုကြရာ ထိုဝေါဟာရ များတွင် ဗန်းမော်ခရိုင် အိမ်ထောင်မှုရေးရာ အလေ့အထကိစ္စအဝဝ ထင်ဟပ်နေသည်ကို သတိပြုနိုင်ပါသည်။

လူမှုအခြေအနေကို ဖော်ညွှန်းနေသောဝေါဟာရများ

ဗန်းမော်ဒေသတွင် ဗန်းမော်ဒေသီယလေသံဟု ဆိုရလောက်အောင် အသွင်ကွဲပြားနေ သော ဝေါဟာရအသုံး အချို့ရှိပါသည်။ ယင်းအသံကို ကြားရသည်နှင့် “ဗန်းမော်နယ်ဘက် ကပဲ” ဟု ကောက်ချက်ချနိုင်လောက်သည့် စကားသံများ၊ ဝေါဟာရအသုံးများကို လေ့လာ တွေ့ရှိရပါသည်။

နေ့စဉ်သုံး အများသုံး မြန်မာဘာသာစကားတွင် ‘သွား’ ဟူသည့် ဝေါဟာရကို ကြိယာ ၏ အဓိပ္ပာယ်ကို လေးနက်အောင် ကူညီထောက်ပံ့ပေးနေသည့် ကြိယာထောက်အဖြစ် “စား သွားတယ်၊ လာသွားတယ်၊ နေသွားတယ်၊ အလုပ်ပြီးသွားပြီ” စသည်ဖြင့် အသုံးပြုနေကြပြီး “သွားသွားတယ်” ဟုတော့အသုံးမပြုကြပေ။ “သွားခဲ့တယ်၊ သွားခဲ့ပြီ၊ သွားနေတုန်း၊ သွားနှင့်

မယ်” စသည်ဖြင့် ‘သွား’ ကို အခြားကြိယာထောက်များနှင့်သာ အသုံးပြုကြသော်လည်း ဗန်းမော်ခရိုင်တွင်မူ “သွားသွား(ဝါး)တယ်”၊ “သွားသွား(ဝါး)တော့မယ်”၊ “သွားသွား(ဝါး)လိုက်လေ”၊ “သွားသွား(ဝါး)ခဲ့ပြီလား”၊ အော်.. သွားသွား(ဝါး)လိုက်ပြီလား” ဟု အသုံးပြုပုံမှာ ဗန်းမော်သူ ဗန်းမော်သားဟု အသိအမှတ်ပြုရလောက်သော လေသံပင်ဖြစ်ပါသည်။

ထို့ပြင် ‘ခဲ့’ ကြိယာထောက်ကို အသုံးပြုသည့်အခါ နေ့စဉ်သုံး အများသုံး မြန်မာ ဘာသာစကားတွင် ပုဒ်စပ်ပိတ်မှု ပုဒ်စပ်ပွင့်မှု သဘောပေါ်မူတည်၍ ခဲ့/ခဲ့/၊ ခဲ့/ခဲ့/ ဟု ကွဲပြားစွာအသုံးပြုသော်လည်း ဗန်းမော်ဒေသတွင် ထိုသို့ ကွဲပြားမှု မရှိပေ။ “အော်..စားခဲ့ပြီပေါ့”၊ “ဝင်ခဲ့လိုက်ပြီလား”၊ “ကျန်ရစ်ခဲ့တယ်” စသည်ဖြင့် ခဲ့/ခဲ့/ အသုံးပြုသော ပြောဆိုသုံးနှုန်းလေ့ရှိ ပါသည်။

ထို့ပြင် ဗန်းမော်ဒေသီယတွင် ထူးခြားသည့် လေသံတစ်ခုမှာ နာသူ(သို့) အခြားသူက တစ်ဆင့်ပြန်ပြောသည့် အငြင်းပြသည့် စကားတစ်ခွန်းပင် ဖြစ်သည်။ ကြိယာနှင့် ကြိယာ ထောက် တွဲထားသော စကားများ သုံးစွဲရာ၌ နေ့စဉ်သုံး အများသုံး မြန်မာစကားတွင် ‘မ’ အငြင်းပြပစ္စည်းကို ကြိယာပုဒ်ရှေ့မှထား၍ အသုံးပြုသော်လည်း ဗန်းမော်ခရိုင် ဒေသီယတွင်မူ “ရှိမထားဘူးလေ”၊ “စားမသွားဘူး”၊ “ပြောမထားဘူး”၊ “ရှိမနေဘူးလေ”၊ “လုပ်မထားဘူး” ဟု ပြောဆိုအသုံးပြုပုံမျိုးသည်လည်း ဗန်းမော်လေသံဟု ဆိုရလောက်သည့် လူမှုအခြေအနေပြ အမှတ်အသားတစ်ခု ဖြစ်ပါ သည်။

လယ်ယာစိုက်ခင်းသုံးဝေါဟာရများ

ဗန်းမော်ခရိုင်ဒေသ၏ အဓိကစီးပွားရေးသည် ဥယျာဉ်လယ်လုပ် ခြံစိုက်၍ အသက်မွေးဝမ်းကြောင်း ပြုမှုဖြစ်သည်။ ရာသီမပြတ် ပန်းမာလ်သီးနှံများကို စိုက်ပျိုးကြသည့် ဒေသဖြစ်သည်။

‘ကွေကားရိတ်’ဟူသောဝေါဟာရသည် အများသုံးမြန်မာဘာသာစကားတွင် ‘မြက်ရိတ်’ သည်ဟု ဆိုလိုသည်။ ယင်းစကားသည် ဟိန္ဒူအနွယ်ဝင် အိန္ဒိယတိုင်းသားတို့ထံမှ ဝင်ရောက် လာခြင်းဖြစ်သည်။ ဗန်းမော်ဒေသသည် မြက်ရိတ်သည်ကို ‘ကွေကားရိတ်’ဟု အသုံးပြုလေ့ရှိ ကြသည်။

‘ခွဲစားလိုက်’ ဟူသော ဝေါဟာရသည် လယ်ယာလုပ်ငန်းလုပ်ရာတွင် အခကြေးငွေ မပေးဘဲ ထွက်ရှိသောသီးနှံကို ခွဲခြမ်းပေးဝေခြင်းကို ဆိုလိုရာ၌ အသုံးပြုသော ဝေါဟာရဖြစ် သည်။ ပေးဝေရာ၌ နေ့စားလက်ငင်း ရှင်းခြင်းရှိသလို စပါးပေါ်ချိန် သီးနှံပေါ်ချိန်မှ ရှင်းသည် လည်းရှိသည်။ ယနေ့ခေတ်တွင် ငွေကြေးဖြင့် အခရှင်းရသည်လည်းရှိသည်။ သို့သော် ထို အသုံးမှာ တင်ကျန်ရစ်သော အသုံးဖြစ်ပြီး “ခွဲစားမသွားခေါ်အုံးမယ်”၊ “ခွဲစားမရသေးဘူး”ဟု သုံးနှုန်းလေ့ရှိသည်။ “ခွဲစားမ” များကို “အလုပ်သမား”ဟု သုံးလေ့မရှိသကဲ့သို့ “အလုပ်သမား” ဟူသော ဝေါဟာရအသုံးပြုသူကိုလည်း သူတို့က နှစ်သက်ခြင်းမရှိဘဲ အသုံးတွင်ကျယ်နေခြင်း ဖြစ်သည်။

ထို့ပြင်

- | | | |
|---------------------------|-----|----------------|
| ယာလုပ်(သည်) | ကို | အခင်းလုပ်(သည်) |
| အခင်းမှာ မြက်ထွန်(သည်)ကို | | ပေါင်းထွန် |
| စပါးနယ်(သည်) | ကို | စပါးနင်း(သည်) |
| စပါးလှေ့(သည်) | ကို | စပါးယပ် |

ဟူ၍လည်း နေ့စဉ်သုံး အများသုံး မြန်မာစကားနှင့် ကွဲပြားစွာ သုံးနှုန်းသည်ကို တွေ့ရသည်။

“မဲလုံး” ဟူသော ဝေါဟာရကိုမူ ဒညင်းသီး ရောင်းဝယ်ခြင်း လုပ်ငန်း၌ အရေအတွက် ရေတွက်ရာတွင် အသုံးပြုသည်။ ဒညင်းသီး ရေတွက်ရာ၌ “၁၀” လုံးပြည့်လျှင် ဘေး၌ ဒညင်းသီး ၁လုံးကို ဖယ်ထားသည်။ ဤသို့ ၁၀လုံးလျှင် ၁လုံး အချိုးကျဖယ်ထားပြီး ရေတွက်ခဲ့သည့် ဒညင်း သီးအရေအတွက်ကို သိလိုလျှင် ဘေး၌ဖယ်ထားသည့် ဒညင်းသီးကို ရေလိုက်သည်။ ဖယ်ထားသည့် ဒညင်းသီး “၁၀၀” ရှိလျှင် ရေတွက်လိုက်သည့် ဒညင်းသီးများ (၁၀ x ၁၀၀) အလုံး ၁၀၀၀ ဟု သတ်မှတ်ကြသည်။ ဤသို့ ဖယ်ထားသည့် ဒညင်းသီးကို “မဲလုံး” ဟုခေါ်သည်။ ထူးခြားချက်မှာ ဒညင်းသီးရေတွက်ခြင်းမှလွဲ၍ အခြားမည်သည့် နေရာတွင်မှ အသုံးမပြုခြင်းပင် ဖြစ်သည်။

အသီးအရွက်ဆိုင်ရာ ဝေါဟာရကွဲပြားမှုများ

ဗန်းမော်ခရိုင်ဒေသတွင် အသီးအရွက်ဆိုင်ရာ ဝေါဟာရ အခေါ်အဝေါ် ကွဲပြားမှုမှာ လည်း စိတ်ဝင်စားဖွယ် ဖြစ်ပါသည်။

နေ့စဉ်သုံး အများသုံး မြန်မာစကား

ဗန်းမော်ဒေသီယစကား

ဗူးညွန့်

ကို

ဗူးငေါက်

ခဝဲညွန့်

ကို

ခဝဲငေါက်

ကန်စွန်းညွန့်

ကို

ကန်စွန်းငေါက်

သပွတ်ညွန့်

ကို

သပွတ်ငေါက်

ဖရုံညွန့်

ကို

ဖရုံငေါက်

ဟု ‘ရှည်လျားသည့် အညွန့်’ ကို ‘အငေါက်’ ဟုခေါ်ဝေါ် သုံးနှုန်းပြီး တိုသည့် အညွန့်ကိုမူ ‘အညွန့်’ ဟုသာ ခွဲခြားသုံးနှုန်းသည်မှာ စိတ်ဝင်စားဖွယ် ဖြစ်သည်။ အမြင်အာရုံတွင် တက်လာသော အနွယ်သည် အထက်သို့ ငေါက်တောက် ထွက်နေသည့်သဘောကို ယူ၍ ရိုးရှင်းစွာ ခေါ်ဝေါ်သုံးနှုန်းကြသည်ကို သတိပြုနိုင်ပါသည်။ ယင်းအသုံးကို နွယ်ပင်မျိုးနွယ် အပင်များတွင်သာ အသုံးပြုလေ့ ရှိပါသည်။

ရဲယိုသီးကို ကြောင်ချီးသီး ဟုခေါ်ဝေါ်ပုံမှာလည်း ရဲယိုသီး အမှည့်၏ ပျော့အိသွားပုံ နှင့် အနံ့အသက်ကို အမြင်အာရုံနှင့် ထပ်တူပြု ခေါ်ဝေါ်သည်ကို သတိပြုနိုင်ပါသည်။

ဒန့်သလွန်ရွက်ကို ကြက်သဟင်းရွက်

မက်ခေါက်သီးကို တောင်ရွေးသီး

ကိုက်လန် ကို ကန့်လန့်ဆိုင်

ရွှေပဲသီး ကို ပဲဝက်ခေါက်

မက်မွန်သီး ကို ရှမ်းဆီးသီး

မျှစ်ချဉ်ခြောက် ကို မျှစ်သွေခြောက်၊ မျှစ်သို့ခြောက်

ပီလောပီနံ့ ကို သဘောကန်စွန်းဥ

ရှမ်းနံနံ ကို မန်ကျည်းကုလား

စသည်ဖြင့် အခေါ်အဝေါ် အသုံးအနှုန်း ကွဲပြားမှုကို တွေ့ရပါသည်။

‘ခရေပန်းကောက်သည်’ ကို ‘ကောက်သည်’ ဟုဆိုသော်လည်း ‘စံပယ်ပန်းခူးသည်’ ဟုမဆို ‘စံပယ်ပန်းကောက်သည်’၊ ‘ကန်စွန်းရွက်ခူးသည်’ ဟုမဆို ‘ကန်စွန်းရွက်ကောက်သည်’၊ ‘နှင်းဆီပန်းခူးသည်’ ဟုမဆို ‘နှင်းဆီပန်းကောက်သည်’၊ ‘နဂါးမောက်သီးခူးသည်’ ဟုမပြော ‘နဂါးမောက်သီးကောက်သည်’၊ သံပုရာသီး မကောက်သေးဘူးလား’ စသည်ဖြင့် သစ်ပင်သီးနှံ ခူးဆွတ်သည်ကိုပင် ကွဲပြားစွာ အသုံးပြုသည်ကို တွေ့ရပါသည်။

‘သရက်သီးခူးသည်’ ကိုပင် ‘သရက်သီးကောက်သည်’၊ ‘သရက်သီးကောက်ရအုံးမယ်’ ဟု သုံးလေ့ရှိပါသည်။

နေ့စဉ်သုံး မြန်မာဘာသာစကား၊ အများသုံး မြန်မာစကားတွင် ‘ကိုင်းချိုင်း/ဂိုင်းချိုင်း/’ သည် ‘ကိုင်းခုတ်သည်’ ဟု လဲလှယ်သုံးနေကြသော်လည်း ဗန်းမော်ဒေသ ခြံသမား၊ ကိုင်းသမားများကမူ ‘ငှက်ပျောခိုင် ခုတ်သည်’၊ ‘သရက်ကိုင်းခုတ်သည်’ ဟုသာ သုံးစွဲလေ့ရှိပြီး ‘ချိုင်းသည်’ အသုံးကိုမူ လုံးဝသုံးစွဲခြင်း မရှိသည်ကို တွေ့ရသည်။

သို့သော် အုန်းသီး၊ ထန်းသီးနှင့် ပတ်သက်လျှင် ‘အုန်းသီးခိုင်ချမယ်’၊ ‘ထန်းပင်ချမယ်’ ဟု အသုံးကွဲပြားစွာ သုံးစွဲနေကြပါသည်။

ဝါးကိုမူ ‘ခုတ်’ ၍ မျှစ် ကို ‘ချိုး’ မည်ဟူသော အသုံးမှာမူ နေ့စဉ်သုံး အများသုံး စကားနှင့် တူညီသည်ကို တွေ့ရပါသည်။

ဘန်းစကားအသုံးများ

ဗန်းမော်ခရိုင်ဒေသတွင် နေ့စဉ်သုံး အများသုံး မြန်မာစကားနှင့် မတူသည့် ဘန်းစကားများ ရှိနေသည်ကို တွေ့ရသည်။

စားမှုသောက်မှု ကိစ္စတွင် ‘ဘူဖေး’ စနစ်ပုံစံ စိတ်ကြိုက် ကြိုက်သလောက် စားသုံးနိုင် သည်ကို ‘ကြိုက်ဆွဲ’ ဟု သုံးနှုန်းသည်ကို တွေ့ရသည်။

မည်သည့် အခြေအနေတွင်ဖြစ်စေ ပစ္စည်းတစ်ခု အလကားရသည်ကို ‘ကောက်ရသည်၊ ပွသည်’ ဟု သုံးနှုန်းလေ့ရှိကြသည်။

အပေါ့အပါး တစ်ပို့တစ်ပါး သွားလိုသည့်အခါ လူငယ်ထု အများစုသည် ‘အောက်သွားမလို့’၊ ‘အောက်သွားမယ်’ ဟု ပြောဆိုကြသည်။ အယဉ်သုံးစကားဟုဆိုနိုင်သည်။ ယင်းအသုံးကို စူးစမ်းကြည့်သောအခါ အထက်တန်းကျောင်းနေစဉ်က ‘out သွားပါရစေ၊ out သွားမလို့’ မှစတင်ခဲ့ကြောင်း သိရသည်။ ထိုမှ မြန်မာသံ ‘အောက်သွားမလို့’ ဟုသာ သုံးနှုန်းခဲ့ကြခြင်း ဖြစ်သည်။

ထို့ပြင် တရားမဝင် သယ်ဆောင်မှုကိစ္စရပ်များအတွက် ‘အောက်ပျောက်’ ဟူသော စကားလုံးကို သုံးစွဲကြသည်။ တစ်နေရာမှ တစ်နေရာသို့ ပစ္စည်းသယ်ဆောင်ရာတွင် အပေါ်ယံတွင် တရားဝင်သယ်ယူခွင့်ရသော ပစ္စည်းများ ဖုံးအုပ်ထားပြီး အောက်ဘက် အတွင်းပိုင်းတွင် တရားမဝင်ပစ္စည်းများ သယ်ယူလာမှုအတွက် ထိုဝေါဟာရကို အသုံးပြုတတ် ကြသည်ကို တွေ့ရပါသည်။

ဘာသာရေးဆိုင်ရာ ဝေါဟာရများ

ဗန်းမော်ဒေသတွင် ဘာသာရေးလုပ်ဆောင်မှုနှင့် သက်ဆိုင်သည့် ဝေါဟာရများလည်း သီးသန့်ရှိသည်ကို တွေ့ရသည်။

သီတင်းကျွတ်ဘုန်းကြီးကန်တော့သည်	ကို	ကန်တော့စုံ
နှစ်ဆန်းတစ်ရက်နေ့ ဘုန်းကြီးကန်တော့သည်	ကို	ရေကန်တော့
အလှူမင်္ဂလာအစနေ့	ကို	ပွဲဝင်နေ့
အလှူမင်္ဂလာအတည်နေ့	ကို	ပွဲကြီးနေ့
ရှင်ပြုနားသသည့်ကလေး	ကို	လှလိမ့်

စသည့် ဝေါဟာရများ ဖြစ်ပါသည်။

လူ့အသုံးအဆောင်ဆိုင်ရာ ဝေါဟာရကွဲပြားမှုများ

လူ့အသုံးအဆောင်ဆိုင်ရာ ဝေါဟာရကွဲပြားမှုများမှာလည်း စိတ်ဝင်စားဖွယ် ဖြစ်သည်။ လူမျိုးချင်း ရောယှက်နေထိုင်ရာမှ ဘာသာစကားချင်း ထိတွေ့ရောယှက်၊ အသံထွက်ချင်း ထိတွေ့ရောယှက် လာသည်ကို တွေ့ရပါသည်။

ချိန်ခွင်	ကို	စဉ်း၊ ဇင်း
လေးခွ	ကို	ဘတ်ခွ/ဘတ်ဂွ/
ပူဖောင်း	ကို	အူးစည်ဖောင်း
အဝတ်ရိုက်တုတ်	ကို	ခြေတုတ်ပုတ်၊ ခြေထောက်ပုတ်
သားရေကွင်း	ကို	ကြက်ပေါင်ကွင်း
(ဝါးဖြင့်ယက်လုပ်ထားသော) ဂေါ်ပြား	ကို	ဆော့ခူ၊ ဂျော့ခူ
ယောက်ချို	ကို	ဇွန်းဂုတ်၊ ဇွန်းမှုတ်
ထိုင်ခုံ	ကို	ဖင်ထိုင်ခုံ၊ ထိုင်ဂုံး
ကျောပိုးအိတ်	ကို	နောက်ပိုးအိတ်
ကြိတ်ဆုံ	ကို	ယွေ
အနွေးထည်	ကို	အကျီထူ
လော်စပိကာ	ကို	အောလော်လော

စသည့် အသုံးအနှုန်းမျိုးများ ဖြစ်ပါသည်။

ဆိုင်ကယ်လုပ်ငန်းသုံးစကား

ဗန်းမော်ခရိုင်ဒေသ ဆိုင်ကယ်မြို့တော်ဟု ဆိုရလောက်အောင်ပင် ဆိုင်ကယ်ကို အသုံးပြုကြပါသည်။ ဆိုင်ကယ်ပြင်လုပ်ငန်း၊ ဆိုင်ကယ်ရောင်းဝယ်ရေးလုပ်ငန်းသည်လည်း ဗန်းမော်မြို့၏ လုပ်ငန်းတစ်ခု ဖြစ်ပါသည်။

တရုတ်ပြည်နယ်စပ်မှ ဆိုင်ကယ်များ သယ်ဆောင်လာသောအခါ ဆိုင်ကယ်စီးနင်းလာ သည့် ကယ်ရီလုပ်ခြင်းနှင့် ဆိုင်ကယ်အသစ်ကို ကားပေါ်တွင်တင်ကာ ကယ်ရီလုပ်ခြင်း ဟူ၍ ဆိုင်ကယ်ကယ်ရီလုပ်ခြင်း နှစ်မျိုးရှိသည်။ ကားပေါ်တင်လာသည့် ဆိုင်ကယ်အသစ်ကို ‘မြေမနင်း သား၊ ထပ်ဘီး၊ ပါကင်ဘီး’ ဟု ဆိုင်ကယ်လောကသားများက ပြောဆို သုံးစွဲကြသည်။

ထို့ပြင် တစ်ပတ်ရစ်ဘီးကို စက်ကင်းနံဘီး၊ အောက်ဘီးဟုလည်းကောင်း၊ တောတွင်းသုံးသည့် ဘာမျှမရှိတော့သည့် ဘီးကို 'အရိုးခြောက်၊ ကယ်ရီဘီး၊ ခါလီဘီး' ဟုလည်းကောင်း သုံးနှုန်းကြပါသည်။

ဆိုင်ကယ်လောကသားအချင်းချင်း ငွေကြေးကိစ္စပြောရာတွင်

ပိုက်ဆံ	ကို	အာရ်ကေ
တစ်ထောင်	ကို	တစ်ပြား
တစ်သောင်း	ကို	တစ်ပုလင်း
တစ်သိန်း	ကို	တစ်ပုံး

ဟု သုံးနှုန်းလေ့ရှိကြသည်။

ထို့ပြင် ဒီနေ့ ဘယ်နှစီးရောင်းထွက်ပြီလဲ မေးချင်လျှင် 'ဘယ်နှကောင်ထွက်ပြီလဲ' ဟု သုံးနှုန်းမေးလေ့ရှိသည်ကို တွေ့ရပါသည်။

အစားအသောက်ဆိုင်ရာ ဝေါဟာရများ

အစားအသောက်ဆိုင်ရာတွင်လည်း အများသုံး မြန်မာစကားနှင့် ကွဲပြားနေသော ဝေါဟာရများကို တွေ့ရပါသည်။

ဆန်ပြား	ကို	ဆန်စီး
ရှမ်းခေါက်ဆွဲ	ကို	ရေစိမ်
အချဉ်ရေကြို	ကို	အချဉ်စော
မုန့်ညင်းအချဉ်ရေ	ကို	မုန့်ညင်းစော
မုန့်ညင်းဟင်းရည်	ကို	မုန့်ညင်းကြိုင်
ဆန်မှုန့်ပါသည့်ဟင်းရည်	ကို	ဟင်းပြွန်း
မုန့်လင်မယား	ကို	မုန့်အိုးပုတ်
ကောက်ညင်းကျည်တောက်	ကို	ပေါင်းတင်းကျည်

စသည့် ဝေါဟာရများ ဖြစ်ပါသည်။

ထို့ပြင် ဆန်အစိမ်းကို ထောင်း၍ အိုးကင်းထဲထည့်လှော်ကာ ရေထည့်ပြီး ပွက်ပွက်ဆူလျှင် ငါးကင်မှ ခွာယူထားသော အသားများနှင့် ကြက်သွန်ဖြူထောင်းထည့်ကာ ပျစ်ပျစ်ချဲ့ချဲ့ ဖြစ်အောင် ပြုပြီးချက်ထားသော စားစရာတစ်မျိုးကို 'ဟင်းပေါင်း'၊ 'ဟင်းလှော်'၊ 'ဖု(က်)အင်နံ' ဟု လည်းကောင်း၊ ပိန်းဥကို ပြုတ်ခြေကာ ကြက်သွန်ဖြူ ငါးဟင်းခပ်နှင့် နံနံပင်ထည့်ပြီး ပျစ်ပျစ်လေး ချက်ထားသော ဟင်းလျာကို 'ပိန်းဥကော်'ဟုလည်းကောင်း၊ ဟင်းနဲ့ရသည်ကို 'ဟင်းနဲ့ကြား' ဟုလည်းကောင်း ခေါ်ဝေါ်သုံးနှုန်းကြပါသည်။

ဆန်ရောင်းဝယ်ရေးလုပ်ငန်း အသုံးမှ ထူးခြားသောအသုံးများ

ယင်းလုပ်ငန်းတွင် သုံးသောအသုံးများအနက် ထူးခြားသော အသုံးမှာ ‘ကော်ချက်’၊ ‘ချင်းရှယ်’ ဟူသော အသုံးများ ဖြစ်ပါသည်။

ပြာတီးစရာမလိုဘဲ သန့်စင်ပြီး ဆန်ကို ‘ကော်ချက်’ ဟု အသင့်ကော်ခပ်ပြီး ချက်ရုံ ဟူသော အနက်ဖြင့် သုံးစွဲသည့် အသုံးမှာ စိတ်ဝင်စားဖွယ် ဖြစ်ပါသည်။

စိုက်ပျိုးရေးစပါးကို အစွဲပြု၍ ချင်း ၁၊ ချင်း ၂၊ ချင်း ၃ ဟု သုံးနှုန်း၍ အရောင်းအဝယ် ပြုကြသည်ကိုလည်း တွေ့ရပါသည်။ အရည်အချင်း၊ အရည်အသွေးပေါ် မူတည်၍ သုံးနှုန်းပုံကို သတိ ပြုနိုင်ပါသည်။

ခြုံငုံသုံးသပ်ချက်

ဗန်းမော်ဒေသတွင် ရှမ်း၊ ဗမာနှင့် ကချင်တို့အပြင် တိုင်းခြားသား တရုတ်လူမျိုး အများစုနှင့် အိန္ဒိယသား အနည်းငယ်တို့လည်း အတူယှဉ်တွဲ နေထိုင်ကြရာ ဘာသာစကား အသုံးပြုရာတွင် ကြားခံဘာသာစကားအဖြစ် နေ့စဉ်သုံး (အများသုံး) မြန်မာစကားကိုသာ အသုံးပြုကြသည်ကို တွေ့ရသည်။

ဗန်းမော်ဒေသသုံး မြန်မာစကားတွင် စကားသုံးဝေါဟာရ အများစုမှာ နေ့စဉ်သုံး မြန်မာစကား (အများသုံး မြန်မာစကား)နှင့် တူညီမှုရှိနေပြီး စကားသုံးဝေါဟာရ အချို့မှာ ကွဲပြားနေသည်ကို တွေ့ရသည်။ ရှမ်းအချင်းချင်း၊ ကချင်အချင်းချင်းတွေ့လျှင် ရှမ်းစကား၊ ကချင်စကားကို အသုံးပြုကြသည်။ ဘာသာစကားချင်း ထိတွေ့မှုကြောင့် စကားသင်္ကေတ ရောနှောမှုကိုလည်း တွေ့ရသည်။

ဆွေမျိုးတော်စပ်ပုံပေါ်မူတည်၍ စီးပွားလုပ်ငန်းပေါ်မူတည်၍ ဝေါဟာရအသုံးများ ကွဲပြားနေကြပြီး ယင်းအသုံးများကို ကွဲပြားစွာ အသုံးပြုပုံပေါ်မူတည်၍လည်း လူတစ်ယောက် ၏ အလုပ်အကိုင် အဆင့်အတန်းကို သိရှိနားလည်စေနိုင်ပါသည်။

ဗန်းမော်ဒေသ ဒေသီယစကားများသည် ဗန်းမော်လေသံဟု ခေါ်ရလောက်အောင် လူမှုအခြေအနေကို ပြဆိုနေသည့် လေယူလေသိမ်း၊ အသံထွက် ဝေါဟာရအသုံးကွဲပြားမှုများ ရှိနေသည်ကို သတိပြုနိုင်ပါသည်။

တရုတ်နိုင်ငံ ယူနန်ပြည်နယ်နှင့် နယ်နိမိတ်ချင်း ထိစပ်နေသော နယ်စပ်မြို့ ဖြစ်လင့် ကစား ဗန်းမော်လေသံ၊ ဗန်းမော်ဒေသအသုံးတို့ကို ယနေ့တိုင် ထိန်းသိမ်းထားနိုင်သည်ကို တွေ့ရသည်။

ရှမ်းနှင့် ကချင်တို့သည် မိခင်ဘာသာစကားနှင့် နေ့စဉ်သုံး (အများသုံး) မြန်မာစကား ကို တတ်မြောက်အသုံးပြုကြသည်။ ဗန်းမော်ဒေသအတွင်း နေထိုင်သူများသည် မိမိ မိခင်ဘာသာ စကားအပြင် အခြားဘာသာစကားများကို လူမှုဆက်ဆံရေး အဆင်ပြေချောမွေ့ စေရန် စီးပွားလုပ်ငန်း အဆင်ပြေချောမွေ့စေရန် ထမင်းစားရေသောက် တတ်မြောက်ထားကြ သည်ကို တွေ့ရသည်။

နိဂုံး

ဤသုတေသနစာတမ်းသည် ဗန်းမော်ဒေသရှိ လူမှုဒေသီယစကားများကို လေ့လာတင်ပြထားသော စာတမ်းဖြစ်ပါသည်။ ဗန်းမော်ဒေသတွင်း ကွဲပြားနေသည့် လူမှုဒေသီယ စကားများကို ကျယ်ကျယ်ပြန့်ပြန့် ဆက်လက်လေ့လာပါက တစ်မှုထူးခြားနေသည့် ဗန်းမော်ဒေသသုံး ဝေါဟာရများကို ထိန်းသိမ်းမှတ်တမ်း တင်နိုင်သွားမည် ဖြစ်ပါသည်။ ယနေ့တိုင်တည်ရှိနေသည့် ဗန်းမော်ရိုးရာဓလေ့များကို လေ့လာသိရှိခွင့်ရကြပြီး တိုင်းရင်းသား အချင်းချင်း ချစ်ကြည်ရင်းနှီးမှုကို ရရှိစေမည်မှာ မလွဲဧကန်ဖြစ်ပေသည်။ ထို့ပြင် ဤစာတမ်းသည် မြန်မာ့ဓလေ့နှင့် မြန်မာဘာသာစကား၊ မြန်မာတိုင်းရင်းသားနှင့် ရိုးရာဓလေ့ တို့ကို လေ့လာလိုသူတို့အတွက် အထောက်အပံ့ ပြုနေမည့် စာတမ်းတစ်စောင် ဖြစ်ပါသည်။

ကျမ်းကိုးစာရင်း

မြန်မာဘာသာ

အောင်မြင့်ဦး၊ ဒေါက်တာ။ (၂၀၀၃)။ လူမှုဘာသာဗေဒမိတ်ဆက်။ ရန်ကုန်၊ ပညာတန်ဆောင် ပုံနှိပ်တိုက်။

အောင်မြင့်ဦး၊ ဒေါက်တာ။ (၂၀၀၅)။ လူမှုဘာသာဗေဒသဘောတရား။ ရန်ကုန်၊ ပညာတန်ဆောင် ပုံနှိပ်တိုက်။

အောင်မြင့်ဦး၊ ဒေါက်တာ။ (၂၀၀၉)။ ဘာသာပြန်သဘောတရားဘာသာပြန်လက်တွေ့။ ရန်ကုန်၊ ပညာတန်ဆောင်ပုံနှိပ်တိုက်။

အောင်မြင့်ဦး၊ ဒေါက်တာ။ (၂၀၁၀)။ ဘာသာစကားသုတေသန။ ရန်ကုန်၊ ပညာတန်ဆောင် ပုံနှိပ်တိုက်။

အင်တာနက်အကိုးအထောက်များ

[https:// en. m. Wikipedia . org> wiki> social - dialect](https://en.m.wikipedia.org/wiki/social_dialect)

[https:// www. Thought co .com> social - dialect](https://www.Thought.co.com>social_dialect)

ကွင်းဆင်းလေ့လာမှုမှတ်တမ်းများ



ဦးအောင်ဖေနှင့်တွေ့ဆုံမေးမြန်းခြင်း



ခွန်သာရပ်ကွက်၊ ညနေခင်းဈေးတွင် ကွင်းဆင်းလေ့လာခြင်း

ကွင်းဆင်းလေ့လာမှုမှတ်တမ်းများ



ဦးစိန်မြင့်၊ ဒေါ်ဝင်းကြည်တို့နှင့်တွေ့ဆုံမေးမြန်းခြင်း



ဦးမောင်ငယ်နှင့်တွေ့ဆုံမေးမြန်းခြင်း

လောကထိပ်ပန်မင်စာ အရေးအသားစနစ် လေ့လာချက်

ခင်စန္ဒာတိုး *

စာတမ်းအကျဉ်း

ဤစာတမ်းသည် ‘လောကထိပ်ပန် မင်စာ စာအရေးအသားစနစ်’ ကို လေ့လာတင်ပြထားသော စာတမ်းဖြစ်ပါသည်။ ပုဂံမြို့၊ လောကထိပ်ပန်ဂူဘုရားအတွင်းရှိ မင်စာများမှ စာအရေး အသားစနစ်ကို လေ့လာတင်ပြထားပါသည်။ ဤစာတမ်းတွင် ပုဂံခေတ် လောကထိပ်ပန် မင်စာရှိ ဗျည်းအရေးအသားစနစ်၊ သရအရေးအသားစနစ်၊ စာလုံးချို့အရေးအသားစနစ်ကို သိရှိစေ လိုသော ရည်ရွယ်ချက် ဖြစ်ပါသည်။ လောကထိပ်ပန် ဂူဘုရားအတွင်းရှိ ဇာတ်ကြီး (၁၀)ဘွဲ့ မင်စာကို အခြေခံ၍ လေ့လာတင်ပြထားပါသည်။ ဤစာတမ်းတွင် ယနေ့ခေတ်နှင့် မတူသော ပုဂံခေတ် စာအရေးအသားစနစ်တို့ကို လေ့လာတွေ့ရှိနိုင်ပါသည်။ ဤသို့ လေ့လာတင်ပြခြင်းဖြင့် မြန်မာစာပေ အရေးအသားစနစ် လေ့လာလိုသူတို့အတွက် အထောက်အကူဖြစ်စေပါသည်။

နိဒါန်း

မင်စာဆိုသည်မှာ ဘုရားပုထိုးနံရံတို့၌ ကြာရှည်ခံသော မင်ဖြင့် ရေးထိုးထားသည့်စာ ဖြစ်ပါသည်။ မင်စာများတွင် ဗုဒ္ဓဝင်ဇာတ်နိပါတ်၊ ပန်းချီသရုပ်ဖော်ပုံများနှင့် ဆိုင်သည့် စာတမ်းများ၊ မူလကုသိုလ်ရှင်တို့ ဆုတောင်းစာများ၊ နောက်ထပ် ပြုပြင်မွမ်းမံသူတို့၏ ဖြည့်စွက်မှတ်တမ်းများ ထိုခေတ်က မွေးဖွားသူတို့၏ ဇာတာခွင်များကို မင်ဖြင့် ရေးထိုး မှတ်တမ်းတင်ထားပါသည်။

မင်စာများတွင် မူရင်းစာများနှင့် နောက်ထိုးမင်စာဟူ၍ နှစ်မျိုးတွေ့ရသည်။ မူရင်းစာ ဆိုသည်မှာ ဂူဘုရားတည်ပြီးကာစက ပန်းချီကား အောက်ခြေတွင် ရေးထိုးထားသော စာများ ဖြစ်သည်။ နောက်ထိုးမင်စာဆိုသည်မှာ ထိုခေတ်က မွေးဖွားသူတို့၏ ဇာတာများ၊ တုတ်ပြီး၊ ဓားပြီး ဆေးနည်းများနှင့် နေ့စဉ်သုံး ဆေးမြီးတိုများ၊ ဂါထာအင်းအိုင်များ စသည်တို့ ဖြစ်ပါသည်။

လောကထိပ်ပန်မင်စာသည် ဇာတ်ကြီးဆယ်ဘွဲ့ ပန်းချီသရုပ်ဖော်ပုံ၏ အောက်ခြေတွင် ရေးထိုးထားသော စာဖြစ်သည်။ ယခုစာတမ်းသည် ‘လောကထိပ်ပန်မင်စာ အရေးအသားစနစ် လေ့လာချက်’ စာတမ်းဖြစ်သည်။ လောကထိပ်ပန်မင်စာမှ ဗျည်းအရေးအသားစနစ်၊ သရအရေးအသားစနစ်၊ အသတ်အရေးအသားစနစ်၊ စာလုံးချို့အရေးအသားစနစ်တို့ကို လေ့လာတင်ပြထားပါသည်။

ပုဂံခေတ် မြန်မာစာအရေးအသားစနစ်၏ သဘောလက္ခဏာ

ပုဂံခေတ်သည် မြန်မာစာပေ စတင်ပေါ်ပေါက်လာသည့် ခေတ်ဖြစ်သည်။ မိမိတို့ မှတ်တမ်းတင်လိုသည့် အကြောင်းအရာများကို ကျောက်စာ၊ မင်စာများဖြင့် ရေးထိုးမှတ်တမ်း တင်ခဲ့ကြသည်။ ထို့ကြောင့် ပုဂံခေတ်ကျောက်စာ၊ မင်စာများသည် မြန်မာစာပေ အရေးအသား စနစ်၏ အဦးအစဟု ဆိုနိုင်ပါသည်။

အရေးအသားစနစ်နှင့် ပတ်သက်၍ -

အရေးအသားစနစ်ဆိုသည်မှာအရေးဘာသာစကားတစ်ခုတွင်
အများသဘောတူ သတ်မှတ်ထားသော အရေးအက္ခရာအမှတ်

* ဒေါက်တာ၊ ကထိက၊ မြန်မာစာဌာန၊ ဗန်းမော်တက္ကသိုလ်။

အသားများကို အရေးသင်္ကေတများအဖြစ် စီစဉ်ထားသို
အသုံးပြုမှု စနစ် ဖြစ်သည်။^၁

ဟု ပုဂံခေတ် မြန်မာစာအရေးအသား စနစ်ကျမ်းတွင် ဖွင့်ဆိုထားပါသည်။

ပုဂံခေတ် ကျောက်စာ အရေးအသားစနစ်ကို လေ့လာသောအခါ ဗျည်းသင်္ကေတ၊ သရသင်္ကေတ၊ အသတ်သင်္ကေတနှင့် စာလုံးချို့သင်္ကေတ၊ သံပြောင်းပြသင်္ကေတနှင့် အပိုင်းဂဏန်းသင်္ကေတသုံးစွဲမှု စနစ်တို့ကို တွေ့ရှိရပါသည်။ ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာ အရေးအသားစနစ်ကို လေ့လာသောအခါ ဗျည်းသင်္ကေတ၊ သရသင်္ကေတ၊ အသတ်သင်္ကေတနှင့် စာလုံးချို့သင်္ကေတသုံးစွဲမှုစနစ်တို့ကို တွေ့ရှိရပါသည်။ ဘုရားရှင် ဇာတ်တော်စဉ်များ ရေးသားထားသော စာများ ဖြစ်သဖြင့် အပိုင်းဂဏန်း သင်္ကေတ သုံးစွဲမှုကို မတွေ့ရပေ။

ထိုအရေးအသား စနစ်များသည် ပုဂံခေတ်ဦးပိုင်းတွင် တည်ငြိမ်မှု မရှိသေးသော်လည်း ခေတ်နှောင်းပိုင်းတွင် အရေးအသားစနစ် ခိုင်မာနေကြောင်း တွေ့ရှိရပါသည်။

ဗျည်းအရေးအသားစနစ်

“ဗျည်း” ဟူသော ဝေါဟာရသည် ပါဠိ ‘ဗျဉ္ဇန’ ဟူသော ဝေါဟာရမှ ဆင်းသက်လာသည်။ ‘ဗျဉ္ဇန’ ၏ အဓိပ္ပာယ်မှာ ‘အနက်ကို ပြတတ်သော သဒ္ဒါ’^၂ ဖြစ်ပါသည်။

ဦးသောင်းလွင်က-

သူ့ဗျည်းသက်သက် အသံပီပြင်အောင် မထွက်၊
သရတစ်လုံးလုံးနှင့် ပေါင်းမှ အသံပီပြင်အောင်
ထွက်သောအကွရာကို ဗျည်းဟုခေါ်၏

ဟု ဖွင့်ဆိုထားပါသည်။

မောင်ခင်မင် (ခန့်ဖြူ)က-

ဗျည်းသင်္ကေတသည် ဗျည်းသံကို ရည်ညွှန်းသော
အင်္ကေတဖြစ် သည်။ ဗျည်း (၃၃)လုံးတွင် ‘အ’ကိုချန်၍ က မှ
ဠ ထိကျန်သည့် (၃၂)လုံးတို့ကို အကျုံးဝင်ပါသည်။^၃

ဟု ဖွင့်ဆိုထားပါသည်။

ဘာသာစကားတိုင်းတွင် ဗျည်း၊ သရစနစ်သည် အဓိကကျသည့် အစိတ်အပိုင်း ဖြစ်သည်။ မြန်မာဘာသာစကားတွင်လည်း ဗျည်း၊ သရစနစ်သည် အဓိကကျသည့် အစိတ်အပိုင်းဖြစ်သည်။ လောကထိပ်ပန် မင်စာအရေးအသားစနစ်တွင် ဝဂ်တစ်ခုအတွင်း၌ ဗျည်းများဖြစ်ခြင်း၊ အသံချင်းနီးစပ်ခြင်း၊ ဌာန်ချင်းနီးစပ်ခြင်းတို့ကြောင့် ဗျည်းပြောင်းလဲ ရေးသားသည့် အရေးအသားစနစ်ကို တွေ့ရပါသည်။

‘က’နှင့် ‘ဂ’ အရေးအသားစနစ်

ဇာတ်ကြီးဆယ်ဘွဲ့ မင်စာတွင် ‘က’ဗျည်းနှင့် ‘ဂ’ဗျည်းကို အလဲအလှယ် သုံးနှုန်းရေးသားထား သည်ကို တွေ့ရသည်။

^၁ အောင်မြင့်ဦး၊ မောင်၊ ၂၀၀၀၊ ၃။

^၂ သောင်းလွင်၊ ဦး၊ ၁၉၇၈၊ ၃။

^၃ ခင်မင်၊ မောင်၊ ၁၉၉၀၊ ၁၂။

ဇာတ်ကြီးဆယ်ဘွဲ့ မင်စာတွင်-

ကလုန်ရွာ	(ဝိဒူရဇာတ် က-၁၂၆) ^၄
သမိဇူဂေါပံအေ	(ဝေဿန္တရာဇာတ် က-၂၁၀) ^၅
စစ်သူကြီး	(မဟာဇနကဇာတ် က-၆၃) ^၆
မင်သာကြီး	(မဟာဇနကဇာတ် က-၆၃) ^၇
သာကြီး	(မဟာဇနကဇာတ် က-၇၀) ^၈

ဟူ၍ ဌာန်တူမျိုးချင်း 'ဂ' မှ 'က'သို့ အလဲအလှယ် ရေးသားထားသည်ကို တွေ့ရသည်။

'က' မျိုးနှင့် 'ဂ'မျိုး အလဲအလှယ်ရေးသားပုံကို ပုဂံခေတ် ကျောက်စာများတွင် လည်း တွေ့ရပါသည်။ သာကေ-

သင်္ကြံဗြဟ္မဟလ်	(ရာဇကုမာရ်ကျောက်စာ၊ က-၂၄) ^၉
ကျယ်ကုန့်	(တောင်ဂူနီဘုရားကျောက်စာ၊ က-၂၁၃) ^{၁၀}
မင်ကြွယ်ဖိုယ်	(စောရဟန်သိမ်ကျောက်စာ၊ က-၅) ^{၁၁}

ဟူ၍ တွေ့ရပါသည်။

'ဘ' မျိုးအစား 'ဖ' သုံးသည့် အရေးအသားစနစ်

ဇာတ်ကြီးဆယ်ဘွဲ့ မင်စာတွင် 'ဘ'မျိုးအစား 'ဖ'မျိုးဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။

ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာတွင်-

ဖိလူ	(ဝိဒူရဇာတ်၊ က-၁၃၀) ^{၁၂}
သင်ဖေါင်ကွယ်ရကာ	(မဟာဇနကဇာတ်၊ က-၇၇) ^{၁၃}

ဟု ရေးသားထားသည်ကို တွေ့ရသည်။

ပုဂံခေတ်ကျောက်စာများတွင်လည်း-

အဖိယ်အဖိုင်	(သင်ကြီအဘိနန္ဒသူကျောက်စာ၊ က-၂၃) ^{၁၄}
အကံဖာသောပုရာ	(သံပင်ရင်တောင်ဘုရားကျောက်စာ၊ က-၂၅) ^{၁၅}

ဟူ၍ 'ဘ'မျိုးအစား 'ဖ'မျိုးဖြင့် ရေးထားသည်ကို တွေ့ရပါသည်။ ဖြစ်ပေါ်ရာ ဌာန်တူသဖြင့် 'သံညင်း'မှ 'သံတင်း'သို့ ပြောင်းလဲရေးသားခြင်း ဖြစ်ဟန်တူပါသည်။

^၄ ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၆၄။

^၅ ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၇၁။

^၆ ယင်း၊ ၅၅။

^၇ ယင်း။

^၈ ယင်း။

^၉ မောင်၊ ဦး၊ ၁၉၅၈၊ ၉။

^{၁၀} ယင်း၊ ၁၉။

^{၁၁} ယင်း၊ ၃၀။

^{၁၂} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၆၄။

^{၁၃} ယင်း၊ ၃၀။

^{၁၄} မောင်၊ ဦး၊ ၁၉၅၈၊ ၄၉။

^{၁၅} ဖေမောင်တင်၊ ဂျီ-အိပ်-လုပ်စံ၊ ၁၉၂၈၊ ၂၆။

‘ပ’ ဗျည်းအစား ‘ဗ’ ဗျည်းသုံးသည့် အရေးအသားစနစ်

‘ပ’ဗျည်းအစား ‘ဗ’ဗျည်းဖြင့် ရေးသားထားသည်ကိုလည်း ဇာတ်ကြီးဆယ်ဘွဲ့ မင်စာတွင် တွေ့ရပါ သည်။ မင်စာတွင်-

တိုင်ပါင်သောအာ (ဝေဿန္တရာဇာတ်၊ က-၁၈၀)^{၁၆}

လောန်ဗြီရကာ (ဝေဿန္တရာဇာတ်၊ က-၁၉၇)^{၁၇}

ကန္တဟာလ်မည်သောပုံနား (စန္ဒကုမာရဇာတ်၊ က-၁၀၆)^{၁၈}

အမိန်အနာဗြီရကာ (ဝေဿန္တရာဇာတ်၊ က-၁၈၄)^{၁၉}

ပြည်တစ်ပါအလမ္ဘာယံကစလိယျေအ် (ဘူရိဒဇာတ်၊ က-၁၁၉)^{၂၀}

ဟု ရေးသားထားပါသည်ကို တွေ့ရပါသည်။

‘ရ’ ဗျည်းအစား ‘ဟ’ ဗျည်းသုံးသည့် အရေးအသားစနစ်

ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာတွင် ‘ရ’ ဗျည်းအစား ‘ဟ’ဗျည်းဖြင့် ရေးသားထားသော အရေးအသားမျိုး တွေ့ရသည်။

ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာတွင်-

သုခမိန်လေယောက်ဟိ၏ (မဟော်သဓာဇာတ်၊ က-၁၃၄)^{၂၁}

ပုံနာဟောတ်ရောက် ပန်ကြာကုန်၏ (ဝေဿန္တရာဇာတ်၊ က-၁၇၇)^{၂၂}

ဟုရေးသားထားသည်ကို တွေ့ရသည်။ ‘ရ’ ဗျည်းအစား ‘ဟ’ဗျည်း အသုံးရှိသကဲ့သို့ ‘ဟ’ဗျည်း အတိုင်း သုံးသည်များလည်း ရှိသည်။ ‘ဗြဟ္မဒတ် (ဘူရိဒဇာတ်၊ က-၁၀)’၊ ‘ပုဟ်လောင်ဦဖူ (နေမိဇာတ်၊ က-၉၈)’ ဟူသော အသုံးများတွင် တွေ့ရသည်။

ပုဂံခေတ်ကျောက်စာများတွင်လည်း-

တစ်ထောင်ခြောက်ချာ နှစ်ဆယ်ဟောတ်နှစ်(ရာဇကုမာရ်ကျောက်စာ၊က-၁၃)^{၂၃}

၂၄ယောက်ဟိယှ်အအ် (သင်ကြီးဓမ္မပါလ်၊ဓမ္မသွရ်ကျောက်စာ၊က-၇)^{၂၄}

လွတ်ရသည်မဟိ (သျှင်ဒိသာပါမောက္ခကျောက်စာ၊ က-၄)^{၂၅}

ဟု ‘ရ’ ဗျည်းအစား ‘ဟ’ဗျည်းဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။

ဘာသာစကားပြောဆိုရာတွင် သံညင်းဗျည်းသံမှ သံတင်းဗျည်းသံသို့ လည်းကောင်း၊ သံတင်းဗျည်းသံမှ သံပြင်းဗျည်းသံသို့ လည်းကောင်း စကားသံပြောင်းလဲတတ်သည်။ ဇာတ်ကြီး ဆယ်ဘွဲ့မင်စာတွင်လည်း သံညင်းဗျည်းသံမှ သံတင်းဗျည်းသံသို့ လည်းကောင်း၊

^{၁၆} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၇၀။

^{၁၇} ယင်း၊ ၇၀။

^{၁၈} ယင်း၊ ၆၀။

^{၁၉} ယင်း၊ ၆၂။

^{၂၀} ယင်း၊ ၆၅။

^{၂၁} ယင်း၊ ၇၀။

^{၂၂} မောင်၊ ဦး၊ ၁၉၅၈၊ ၃။

^{၂၃} မောင်၊ ဦး၊ ၁၉၅၈၊ ၁၇။

^{၂၄} ဖေမောင်တင်၊ ရှိ-အိပ်-လုပ်စံ၊ ၁၉၆၂၊ ၁၂၇။

^{၂၅} ဖေမောင်တင်၊ ဦး၊ ၁၉၅၈၊ ၅၀။

သံတင်းဗျည်းသံမှ သံပြင်းဗျည်းသံသို့ လည်းကောင်း၊ ပြောင်းလဲသည့် အရေးအသားစနစ်ကို တွေ့ရပါသည်။

သရအရေးအသားစနစ်

သရသည် ဘာသာစကားတစ်ခုတွင် အဓိကကျသော အစိတ်အပိုင်း တစ်ခုဖြစ်သည်။ သရနှင့် ပတ်သက်၍ ဆရာကြီး ဦးဖေမောင်တင်က-

သရသည် ဗျည်းနှင့်မတူ အသံအိုးမှဖြစ်၍ ခံတွင်း၌
အတားအဆီး မတွေ့ဘဲထွက်သော အသံကို သရဟုခေါ်၏။^{၂၆}

ဟု ဖွင့်ဆိုထားပါသည်။

မြန်မာအဘိဓာန်တွင်-

သရ-အဆုတ်မှ တက်လာသောလေသည် ခံတွင်းရှိ စကားသံဖြစ်
အင်္ဂါ အစိတ်အပိုင်း တစ်ခုရ၏ ပိတ်ဆို့တားဆီးခြင်း မခံရဘဲ
ဖြောင့် ဖြောင့်ဖြူးဖြူး ထွက်သွားစဉ် ဖြစ်သောအသံ^{၂၇}

ဟုဖွင့်ဆိုထားပါသည်။

မောင်ခင်မင် (ခနဲဖြူ)က-

သရသင်္ကေတသည် သရသံကို ရည်ညွှန်းသောသင်္ကေတ
ဖြစ်သည်။ ယေဘုယျအားဖြင့် သရသင်္ကေတတစ်ခုသည်
သရသံတစ်သံကို ရည်ညွှန်းသည်ဟု ဆိုနိုင်ပါသည်။^{၂၈}

ဟု ဖွင့်ဆိုထားပါသည်။

ပုဂံခေတ် လောကထိပပန်မင်စာတွင် - သရသင်္ကေတကို ခ၊ ဝိယံဖြင့်လည်းကောင်း၊
ငွေ၊ ငွေ၊ ငွေ သရသင်္ကေတကို ဟိယံဖြင့်လည်းကောင်း၊ -ဝ၊ -
ဝိသင်္ကေတဖြင့်လည်းကောင်း ဝိ ကို ဝိဝိ သင်္ကေတဖြင့်လည်းကောင်း ရေးသားထားသည်ကို
တွေ့ရပါသည်။

- အစား ခ၊ ဝိယံ သုံးသည့် အရေးအသားစနစ်

ယနေ့ခေတ်သုံး 'စေ၊ နေ၊ လေ၊ ရေ၊ လှေ' စသော အရေးအသားမျိုးကို စိယံ၊ နိယံ၊
ရိယံ၊ လှိယံ စသည်ဖြင့် ရေးသည်ကို တွေ့ရပါသည်။ ထိုအရေးအသားမျိုးကို
ဇာတ်ကြီးဆယ်ဘွဲ့ မင်စာတွင်-

ဆင်ဟုယံစိယံအံသော (တေမိယဇာတ်၊ က-၆၃)^{၂၉}

နိယံရယျေအံ (မဟာဇနကဇာတ်၊ က-၇၁)^{၃၀}

ထွက်လိယံသောတေ (မဟာဇနကဇာတ်၊ က-၈၁)^{၃၁}

^{၂၆} ဖေမောင်တင်၊ ဦး၊ ၁၉၇၈၊ ၅၀။

^{၂၇} မြန်မာစာအဖွဲ့၊ ၁၉၉၁၊ ၃၆၆။

^{၂၈} ခင်မင်၊ မောင်(ခနဲဖြူ)၊ ၁၉၉၀၊ ၁၂၆။

^{၂၉} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၅။

^{၃၀} ယင်း၊ ၅၆။

^{၃၁} ယင်း၊ ၅၈။

ရိယံခပ်သောက်ပိယျော် (သုဝဏ္ဏသာမဇာတ်၊ က-၉၃)^{၃၂}

လှိယံတွင်ရိယံထည်ရယျော် (ဘူရိဒတ်ဇာတ်၊ က-၁၁၁)^{၃၃}

ဟူ၍ ရေးသားထားသည်ကို တွေ့ရပါသည်။

ထို့ပြင် -ကို ခြံ၍ ရေးသည့် အရေးအသားမျိုးကို လောကထိပ်ပန်မင်စာတွင်-

သီခရကာ (မဟာဇနကဇာတ်၊ က-၆၉)^{၃၄}

တယံဆင်မှုစိယျော် (စန္ဒကုမာရ်ဇာတ်၊ က-၁၀၃)^{၃၅}

ကာန်တူစိရယျော် (ဘူရိဒတ်ဇာတ်၊ က-၁၁၂)^{၃၆}

သတိုင်သညွဉ်း (ဝေဿန္တရာဇာတ်၊ က-၂၃၁)^{၃၇}

သာနှစ်ယောက်ကိုဝံ့ရိခွ၏ (ဝေဿန္တရာဇာတ်၊ က-၂၂၆)^{၃၈}

ဟူ၍ သေကို သီ၊ စေကို စိ၊ ပြေးကို ညွှိ၊ ရေကို ရိဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။

လောကထိပ်ပန်မင်စာတွင် -ကို ဝိယံ၊ ခြံ၍ ရေးသားသည့် အရေးအသားစနစ်ကို တွေ့ရပါသည်။ ပုဂံခေတ်ကျောက်စာများတွင် -ကို ဝိယံဖြင့် ရေးသားထားသည်ကို တွေ့ရပါသည်။ သာဓက-

တပေါင်းလွန်း၅ရက်၆နိယံ(လက်သည်းရှည်ဘုရားကျောက်စာ၊ က-၁)^{၃၉}

ထပ်တူရပါစိယံ (ထီးလှိုင်ရှင်ဘုရားကျောက်စာ၊ က-၃)^{၄၀}

သူတိုင်ရိယံရစ်သော (ဓမ္မရံကြီးဘုရားကျောက်စာ၊ က-၇)^{၄၁}

ခွပ်ယံအံ (ဇေယျပွတ်ဘုရားကျောက်စာ၊ က-၁၁)^{၄၂}

စသည်ဖြင့် နေ၊ စေ၊ လေ၊ ရေ၊ ပေ သရတို့ကို ဝိယံ သင်္ကေတဖြင့် ရေးသားထားသည်ကို တွေ့ရပါသည်။

လောကထိပ်ပန်မင်စာတွင် -ကို ဝိယံ၊ ခြံ သင်္ကေတတို့ဖြင့် ရေးသားခဲ့သည်။ ပုဂံခေတ် ကျောက်စာများတွင်လည်း -ကို ဝိယံဖြင့် ရေးသားခဲ့သည်ကို တွေ့ရသည်။ ထိုသို့ ရေးခဲ့ခြင်းသည် ပုဂံခေတ်ကျောက်စာ အရေးအသားစနစ်တစ်ရပ်ဟု ဆိုနိုင်ပါသည်။ လောကထိပ်ပန်မင်စာ တွင်မူ -ကို ဝိယံ သင်္ကေတအပြင် နေရာကျဉ်းအောင်၊ ကျုံ့အောင်-^{၄၃} သင်္ကေတဖြင့် ရေးသားခဲ့သည်ဟု ဆိုနိုင်ပါသည်။ ထိုသို့ ရေးသားခဲ့ခြင်းသည် လောကထိပ်ပန်မင်စာတွင် အရေးအသား စနစ်တစ်ခုသဖွယ် ဖြစ်နေသည်ဟု ဆိုနိုင်ပါသည်။

^{၃၂} ယင်း၊ ၆၁။

^{၃၃} ယင်း၊ ၅၅။

^{၃၄} ယင်း၊ ၆၀။

^{၃၅} ယင်း၊ ၆၁။

^{၃၆} ယင်း၊ ၄၃။

^{၃၇} ယင်း၊ ၇၃။

^{၃၈} ဖေမောင်တင်၊ ဂျီ-အိပ်-လုစံ၊ ၁၉၂၈၊ ၁။

^{၃၉} ယင်း၊ ၁၉။

^{၄၀} ဖေမောင်၊ ဦး၊ ၁၉၅၈၊ ၃။

^{၄၁} ဖေမောင်တင်၊ ဂျီ-အိပ်-လုစံ၊ ၁၉၂၈၊ ၁၄။

^{၄၂} ယင်း၊ ၄၆။

ငွေ၊ ငွေ၊ ငွေ ကို ငှက် သုံးသည့် အရေးအသားစနစ်

လောကထိပ်ပန်မင်စာတွင် အောက်မြစ်မပါသည့် ငွေ၊ အောက်မြစ်ပါသည့် ငွေ၊ ဝစ္စနစ်လုံးပေါက်ပါသည့် ငွေတို့ကို ငှက်ဖြင့် ရေးသည်ကို တွေ့ရပါသည်။ လောကထိပ်ပန်မင်စာတွင် ငွေကို-

မြယ်ထွက်ဖြုပ်လတ္တေအံ (သုဝဏ္ဏသာမ၊ က-၉၁)^{၄၂}

ဟု မြွေကို မြယ်ဟု ငှက်ဖြင့် ရေးသားထားသည်။ ငွေ ကို

ဆင်ဟုယ်စိယံအံသော (တေမိယဇာတ်၊ က-၆၃)^{၄၃}

ဟု ငှက်ဖြင့်လည်းကောင်း၊ ငွေကို-

သာထူယ် (နေကဇာတ်၊ က-၆၉)^{၄၄}

ကုန်သုယ် (မဟာနေကဇာတ်၊ က-၇၄)^{၄၅}

ခုယ်ခီသောသာတစ် (မဟာနေကဇာတ်၊ က-၈၄)^{၄၆}

သာမိမမုယ်၏ (သုဝဏ္ဏသာမဇာတ်၊ က-၉၃)^{၄၇}

ဟု ထွေး၊ သွေး၊ ခွေး၊ မွေး တို့ကို သက်ဆိုင်ရာ ဗျည်းနှင့် ငှက်တွဲ၍ ရေးသားထားသည်ကို တွေ့ရ သည်။ ငွေ၊ ငွေ၊ ငွေကို လောကထိပ်ပန်မင်စာတွင် ငှက်ဖြင့် အရေးအသားစနစ် တစ်ခုသဖွယ် ရေးသားခဲ့သည်ကို တွေ့ရပါသည်။ ထိုအရေးအသားစနစ်ကို ပုဂံခေတ် ကျောက်စာများတွင်လည်း တွေ့ရသည်။ သာကေ-

ဥစ္စာရတနာများစွာစွန်ရှယ် (စောမင်းလတ်ကျောက်စာ၊ က-၃)^{၄၈}

ခန္ဓာကိုယ်စွန်ထာခဲရှယ် (အာမနာကျောင်းကျောက်စာ၊ က-၃)^{၄၉}

ငယ်ကာ ၂၁၅၅၅၅ (အစောကြွမ်းကျောက်စာ၊ က-၄၁)^{၅၀}

ဟု ငွေ၊ ငွေ၊ ငွေကို ငှက်ဖြင့် ရေးသားထားသည်ကို တွေ့ရပါသည်။ လောကထိပ်ပန်မင်စာနှင့် ပုဂံခေတ်ကျောက်စာများအရ ငွေ၊ ငွေ၊ ငွေ အစား ငှက်ဖြင့် ရေးသားခြင်းသည် ပုဂံခေတ် စာအရေးအသားစနစ်ဟု ဆိုနိုင်ပါသည်။

ငှေ၊ ငှေ အစား -ဝံ သုံးသည့် အရေးအသားစနစ်

ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာတွင် ငှေ၊ ငှေ ကို ငှေ အတိုင်း ရေးသည့်အခါရေး၍ -ဝံ သင်္ကေတဖြင့် ရေးသည့်အခါ ရေးသည်ကို တွေ့ရသည်။ ဇာတ်ကြီးဆယ်ဘွဲ့မင်စာတွင်-

ဟာဝံရကာ (တေမိယဇာတ်၊ က-၅၆)^{၅၁}

^{၄၂} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅။

^{၄၃} ယင်း၊ ၅၃။

^{၄၄} ယင်း၊ ၅၅။

^{၄၅} ယင်း။

^{၄၆} ယင်း၊ ၅၆။

^{၄၇} ဖေမောင်တင်၊ ဂျီ-အိပ်-လုစ်၊ ၁၉၂၈၊ ၃၉။

^{၄၈} ယင်း၊ ၃၉။

^{၄၉} မောင်၊ ဦး၊ ၁၉၅၈၊ ၉၃။

^{၅၀} ယင်း၊ ၇၉။

^{၅၁} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅။

တာဝ်တွင် အသိသက်သေပူရယူအံ (ဘူရိဒဇာတ်၊က-၁၁၁)^{၅၂}

ဟု ခေ ကို -ဝ်ဖြင့် ရေးသားထားသည်ကို တွေ့ရပါသည်။ ခေ ကို -ဝ်ဖြင့် သုံးသည့်အသုံးကို -

ဣမ်ဒါဝ်ရောက်ရကာ (မဟာဇနကဇာတ်၊ က-၇၉)^{၅၃}

ဆာယံလက္ခောဝ်ရကာ (သုဝဏ္ဏသာမဇာတ်၊ က-၉၁)^{၅၄}

ဟု ရေးခဲ့သည်ကို တွေ့ရသည်။

ထိုအသုံးမျိုးကို ပုဂံခေတ်ကျောက်စာတွင်-

သူပျမ်တာဝ်မူပြီ (ရှင်ပင်ဗောဓိကျောက်စာ၊ က-၂)^{၅၅}

ကိုဝ်တံလှူရယ် (ကူပြောက်ငယ်ဘုရားကျောက်စာ၊ က-၇)^{၅၆}

ဟူ၍ ရေးထိုးထားသည်။

ယနေ့ခေတ် မြန်မာစာ အရေးအသားစနစ်ရှိ၍ 'သြ' သရသင်္ကေတကို ပုဂံခေတ် ဇာတ်ကြီး ဆယ်ဘွဲ့မင်စာတွင် 'ခေ' သရသင်္ကေတနှင့် 'ဝ်' တွဲဖက် အသုံးပြုနေသည်ကို တွေ့ရသည်။

ဝိ အစား ဝိဝ် သုံးသည့် အရေးအသားစနစ်

'ဝိ' သရသင်္ကေတသည် 'ဝိ' သရသင်္ကေတနှင့် ဝိသရ သင်္ကေတနှစ်မျိုးပေါင်းစပ်၍ ရေးသားထားသော သင်္ကေတ ဖြစ်သည်။ လောကထိပ်ပန်မင်စာတွင် 'ဝိ' သရသင်္ကေတကို 'ဝ်' နှင့်တွဲ၍ 'ဝိဝ်' သင်္ကေတဖြင့် အသုံးပြုခဲ့သည်ကို တွေ့ရသည်။ လောကထိပ်ပန်မင်စာတွင် 'ဝိ' သရကို 'ဝိဝ်' သင်္ကေတဖြင့် အသုံးပြုပုံကို အောက်ပါသာဓကများတွင် တွေ့နိုင်သည်။

စိုဝ်သောလိယျောက်နှပ်လှာအံ (တေမိယဇာတ်၊က-၆၀)^{၅၇}

ထိုဝ်မင်သာနှစ်ယောက်ဟိ၏ (မဟာဇနကဇာတ်၊က-၆၀)^{၅၈}

မုဆိုဝ်သူပြီ တစ်ယောက်ကာ (သုဝဏ္ဏသာမဇာတ်၊က-၈၆)^{၅၉}

သကြာမင်နှင့် စစ်ကာဆိုဝ်ကြာယျေအံ(နေမိဇာတ်၊က-၁၀၂)^{၆၀}

လိပ်ကိုဝ်နဂါ တစ်ယောက်သူယျေ (ဘူရိဒဇာတ်၊က-၁၁၃)^{၆၁}

'ခို' ကို 'ခိုဝ်'၊ 'ထို' ကို 'ထိုဝ်'၊ 'ဆို' ကို 'ဆိုဝ်'၊ 'ကို' ကို 'ကိုဝ်' ဟု -ဝ် အပိုထည့်၍ သုံးထားသည် ကို တွေ့ရပါသည်။

^{၅၂} ယင်း၊ ၆၁။

^{၅၃} ယင်း၊ ၅၆။

^{၅၄} ယင်း၊ ၅၇။

^{၅၅} ဖေမောင်တင်၊ ဂျီ-အိပ်၊ လုစံ၊ ၁၉၅၈၊ ၆၃။

^{၅၆} မောင်၊ ဦး၊ ၁၉၅၈၊ ၄၉။

^{၅၇} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၃။

^{၅၈} ယင်း၊ ၅၅။

^{၅၉} ယင်း၊ ၅၇။

^{၆၀} ယင်း၊ ၅၉။

^{၆၁} ယင်း၊ ၆၁။

ဆရာမကြီး ဒေါ်သန်းဆွေ၏ ‘ညှိနှိုင်းခြင်းရလဒ်’ ဆောင်းပါးတွင်-

ယခုအခါ အသတ်ဗျည်းသံကို ပေါ်အောင် မပြောကြတော့
သော်လည်း ရှေးက အသတ်ဗျည်းသံများ ပေါ်အောင်
ပြောကြကြောင်း^{၆၂}

ဆိုထားပါသည်။ လောကထိပ်ပန်မင်စာတွင်လည်း ‘ဝ’ နှင့် ‘-ဝ’ သည် ဖြစ်ရာဌာန်
နေရာတူသဖြင့် ‘-ဝ’ ကို ‘ဝ’ နှင့်တွဲ၍ အသတ်ဗျည်းသံပေါ်အောင် ရေးသားထားသည်ဟု
ဆိုနိုင်ပါသည်။

‘ဝ’ နှင့် ‘-ဝ’ တွဲဖက်သုံးသည့် အရေးအသားစနစ်မျိုးကို ပုဂံခေတ်ကျောက်စာများတွင်
လည်း တွေ့ရပါသည်။ သာကေ-

ထိုင်ရာဇေယျမာရ်မည်သူ (ရာဇေယျမာရ်ကျောက်စာ၊ က-၁၄၊ ၁၅)^{၆၃}

ဟေန်ဗိုဝ်တစ်ရွှေဟ် (ရာဇေယျမာရ်ကျောက်စာ၊ က-၃၁)^{၆၄}

ကျယ်သူဇယောက် အတိုင်သည် မိန်ကုန်ဇေ (ဇေယျမာရ်ကျောက်စာ၊ က-၂၄)^{၆၅}

အရိမဒ္ဒနပူရ်မည်သော ပြည်နှိုက်အစိုဝ်ရထသော (ဆုတောင်းပြည့်ဘုရားကျောက်စာ၊ က-၅)^{၆၆}

လောကထိပ်ပန်မင်စာနှင့် ပုဂံခေတ်ကျောက်စာများတွင် ‘ဝ’ ကို ‘-ဝ’ နှင့်တွဲဖက်၍
အသုံးပြုခဲ့သည်ကို တွေ့ရပါသည်။ ပုဂံခေတ်က ‘ဝ’ နှင့် ‘-ဝ’ တွဲဖက်၍ အရေးအသား
စနစ်တစ်ခုအဖြစ် အသုံးပြုခဲ့သည်ဟု ဆိုနိုင်ပါသည်။ ယနေ့ခေတ် မြန်မာစာအရေးအသား
စနစ်တွင် ‘-ဝ’ ဖြုတ်၍ ‘ဝ’ သရသင်္ကေတအဖြစ် သုံးစွဲနေသည်။

အသတ်အရေးအသားစနစ်

အသတ်သည် မြန်မာစာ အရေးအသားစနစ်တွင် အရေးပါသည့် အစိတ်အပိုင်း
ဖြစ်ပါသည်။ အသတ်များကို မြန်မာစာပေ စတင်ပေါ်ပေါက်ခဲ့သော ပုဂံခေတ်ကတည်းကပင်
သုံးစွဲနေသည်။

အသတ်နှင့် ပတ်သက်၍ ဒဂုန်ဦးစန်းဌေးက သဒ္ဒါအမြင်စာအမြင် စာအုပ်တွင်-

အသတ်ကား ကျွဲသတ်၊ နွားသတ်၊ ကြက်သတ် ဟူတိ၏။
သို့သော်အောင် သတ်ပစ်သည်ကို စွဲ၍ အသတ်ဟု
ခေါ်ခြင်းဖြစ်၏။ ယင်းအသတ်ကို တံခွန်ဟူ၍လည်း
ခေါ်ပေသည်။^{၆၇}

ဟုဖွင့်ဆိုထားပါသည်။

^{၆၂} သန်းဆွေ၊ ဒေါ်၊ ၁၉၈၀၊ ၁၁၅။

^{၆၃} မောင်၊ ဦး၊ ၁၉၅၈၊ ၉။

^{၆၄} ယင်း၊ ၁၀။

^{၆၅} ယင်း၊ ၄၇။

^{၆၆} ယင်း၊ ၁၄၀။

^{၆၇} စန်းဌေး၊ ဒဂုန်၊ ၁၉၇၄၊ ၃၉။

မြန်မာအဘိဓာန်တွင်-

အသတ်-န-အဆုံးပျဉ်း၏
သက်ဆိုင်ရာ ပျဉ်း၏
တံခွန်အမှတ်အသား။ ၆၀

သရသံမထွက်စေရန်
အပေါ်တွင်တင်ထားသော

ဟု ဖွင့်ဆိုထားပါသည်။

ထိုဖွင့်ဆိုချက်များကို ကြည့်လျှင် အသတ်သည် ပျဉ်းရှိ သရသံကို သတ်သော အမှတ် အသားဖြစ်သည်ဟု ဆိုနိုင်ပါသည်။

လောကထိပ်ပန်မင်စာတွင် -ယံ အစား ၁၊ -မ် အစား ၁၊ -ည် အစား ၁-တို့ကို အရေး အသားစနစ်တစ်ခုသဖွယ် အသုံးပြုခဲ့ကြသည်။ ထို အသတ်သင်္ကေတများသည် သရသဘော ဆောင်နေသော အသတ်သင်္ကေတများ ဖြစ်သည်။

-ယံ အစား ၁ သုံးသည့် အရေးအသားစနစ်

‘ယသတ်’ သည် မျက်မှောက်ခေတ်တွင် ‘-’သရသင်္ကေတနှင့် တွဲစပ်ပြီး ‘အယ်-သရသံ’ ဖြင့် သုံးစွဲ နေကြသည်။ ပုဂံခေတ်က ‘ယ-သတ်’ အသုံးကို ‘နောက်ပစ်’ ဖြင့် ရေးသားခဲ့သည်ကို တွေ့ရပါသည်။ ၁ အစား ယ-သတ် ရေးသားခြင်းမျိုးကို လောကထိပ်ပန် မင်စာတွင်-

မျာခိုဝ်သောငြာယံခံရကာ

(မဟာဇနကဇာတ်၊က-၁၂၃)^{၆၀}

ဥတ်ခါယံနှင့်နှင့် သတ်ခေ

(စန္ဒကုမာရဇာတ်၊က-၁၀၇)^{၇၀}

အမိယံမာယံ

(သုဝဏ္ဏသာမဇာတ်၊က-၉၁)^{၇၀}

ဆင်မြင်ကွယ်နွားဆိတ်ကြက်

(စန္ဒကုမာရဇာတ်၊က-၁၀၆)^{၇၁}

စသည်ဖြင့် ရေးသားထားသည်ကို တွေ့ရပါသည်။ ‘ယ-သတ် နောက်ပစ် သမာနတော’ ဟူသော ဆိုစကားအရ နောက်ပစ်နှင့် ယ-သတ် တို့သည် အသံ၊ အနက် နှစ်ချက်လုံး၌ တူကြသည်။ ထို့ ကြောင့် ‘ယ-သတ်’ နှင့် ‘နောက်ပစ်’ အနက်တူသောကြောင့် အပြန်အလှန် သုံးစွဲခဲ့သည်ဟု ဆိုနိုင်ပါသည်။ ထိုသို့သော အရေးအသားမျိုးကို ပုဂံခေတ်ကျောက်စာများ တွင်လည်း တွေ့ရပါသည်။ သာဓက-

ငြာယံအဝိစိယံနစ်စိယံသူ(သင်ကြီးညောင်အုပ်ကျောက်စာ၊က-၂၁၊၂၂)^{၇၂}

ဟိဝ်နွာက္ကယံ ၁၀၀ (မဟာဒါနပတိကျောက်စာ၊က-၁၅)^{၇၃}

အညိန်အဆယ်မူသော (သီရိချကြာကျောက်စာ၊က-၁၇)^{၇၄}

အပေါင်ကြံ ၄၂၇၈၀ (မိဖုရားစောကျောက်စာ၊က-၃၆)^{၇၆}

^{၆၀} မြန်မာစာအဖွဲ့၊ ၁၉၉၁၊ ၄၂၆။

^{၆၁} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၆၃။

^{၇၀} ယင်း၊ ၆၀။

^{၇၁} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၇။

^{၇၂} ယင်း၊ ၆၀။

^{၇၃} မောင်၊ ဦး၊ ၁၉၅၈၊ ၂၄။

^{၇၄} ယင်း၊ ၅၂။

^{၇၅} ယင်း၊ ၁၂၁။

^{၇၆} ယင်း၊ ၁၂၀။

မြယ်မြဲစွာယူဇော် (သင်္ကန်းရုံဘုရားကျောက်စာ၊က-၇)^{၇၇}

ဟူ၍ ၊ အစား -ယံဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။

လောကထိပ်ပန်မင်စာနှင့် ပုဂံခေတ်ကျောက်စာများတွင် ၊ အစား -ယံဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။ ပုဂံခေတ်က ၊နှင့် -ယံ တို့သည် အသံနှင့် အနက်နှစ်ချက် တူသောကြောင့် အရေးအသားစနစ် တစ်ခုသဖွယ် အလဲလှယ် ရေးသား ခဲ့သည်ကို တွေ့ရပါသည်။

-မိး အစား ၊ သုံးသည့် အရေးအသားစနစ်

ယနေ့ခေတ် -မိး အသုံးကို လောကထိပ်ပန်မင်စာတွင် ၊ အဖြစ် သုံးစွဲခဲ့သည်ကို တွေ့ရပါသည်။ မင်စာတွင်-

ဆင်မြင်ယောင်စံစ (တေမိယဇာတ်၊က-၆၂)^{၇၈}

မြယ်ရစ်သောယွင့်စံ၏ (တေမိယဇာတ်၊က-၆၃)^{၇၉}

သမိဇူဂေါ့ဖ်အံ (ဝေသန္တရာဇာတ်၊က-၂၁၀)^{၈၀}

မင်သ၊ ဝိသိဝိလိလက္ခပိယျေအံ (မဟာဇနကဇာတ်၊က-၇၉)^{၈၁}

ဟု သုံးထားသည်ကို တွေ့ရပါသည်။

‘-မိ’သည် မျက်မှောက်ခေတ်တွင် ‘-၊ ဝိ၊ ြ’ သရသင်္ကေတတို့နှင့် တွဲစပ်ပြီး ‘အမိ၊ အိမိ၊ အုမိ’ နှာသံသရဖြင့် ရေးသားနိုင်သည်။ ‘-’သည်လည်း စကားသံသဘောအရ နှာသံပါ သရဖြစ်သည်။ ‘-’ စကားသံသဘောအရ ‘-မိ’ နှင့် ‘-’ သည် ဖြစ်ရာဌာန်နှင့် ဖြစ်ရာဟန်တူသဖြင့် အသံတူရာကို လိုက်၍ ရေးသားထားသည့် အရေးအသားစနစ်ဟု ဆိုနိုင်ပါသည်။ ထို့ကြောင့် ‘-မိ နှင့် -’သည် ဖြစ်ရာဌာန်နှင့် ဖြစ်ရာဟန်တူသဖြင့် အသံတူရာကိုလိုက်၍ ရေးသားထားသည့် အရေးအသားစနစ်ဟု ဆိုနိုင်ပါသည်။ ထို့ကြောင့် ‘-မိ’ နှင့် ‘-’ အလဲအလှယ်ပြု၍ ရေးခဲ့သည်ကို တွေ့ရပါသည်။ သာကေ-

ဣမိရှိယံမင်မှောက်အံ (မဟာဇနကဇာတ်၊က-၆၉)^{၈၂}

ဣတွင် ကာန်တူစီရယျေအံ (ဘူရိဒဇာတ်၊က-၁၁၂)^{၈၃}

မင်သာဣရှိယံ ဗင်မူစ (ဘူရိဒဇာတ်၊က-၁၀၉)^{၈၄}

ဟူ၍ -မိ နှင့် - အလဲအလှယ်ပြုရေးသားထားသည်ကို တွေ့ရပါသည်။

ထိုအရေးအသား စနစ်မျိုးကို ပုဂံခေတ် ကျောက်စာများတွင်လည်း တွေ့ရပါသည်။

^{၇၇} ယင်း၊ ၁၄၆။

^{၇၈} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၃။

^{၇၉} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၃။

^{၈၀} ယင်း၊ ၇၁။

^{၈၁} ယင်း၊ ၅၆။

^{၈၂} ယင်း၊ ၅၅။

^{၈၃} ယင်း၊ ၆၁။

^{၈၄} ယင်း။

သာဓက-

နိယံရပန်ချံသာရစိယံကုန်ဇာန် (သင်ကြီးအဘိနန္ဒသူကျောက်စာ၊က-၇)^{၈၅}
 ကြည်ညိုဝံစွာသောနစ်လှည့်ဖွပ်လတ်ရယ်(ရှင်ပင်စောဓိဘုရားကျောက်စာ၊က-၆)^{၈၆}
 ကွဲ့သီထုပ် ၄၀ (စောရဟန်ကျောက်စာ၊က-၂၂)^{၈၇}

ဟူ၍ -မ်း နှင့် ခ် အပြန်အလှန် သုံးထားသည်ကို တွေ့ရပါသည်။

-ည်း အစား -ေ သုံးသည့် အရေးအသားစနစ်

ယနေ့ခေတ် ဝါကျအဆုံးသတ်သည် 'တည်း' ကို လောကထိပ်ပန်မင်စာတွင် -ည် မသုံးဘဲ 'တေ' ဟု ရေးခဲ့သည်ကို တွေ့ရသည်။ သာဓက-

နဂး(နွှ)မည်သော ရွာတေး (ဝေဿန္တရာဇာတ်၊က-၁၉၈)^{၈၈}
 ထွက်လိယံသေတေ (မဟာဇနကဇာတ်၊က-၈၁)^{၈၉}
 မယာမဒ္ဒိသတိဝံသာကိုဝံဟာ^{၉၀}သောတေ (ဝေဿန္တရာဇာတ်၊က-၂၃၇)^{၉၁}

ဟူ၍ -ည်းအစား -ေဖြင့် ရေးသားထားသည်ကို တွေ့ရသည်။

ဆရာဦးစောထွန်း (စောလူ)က-

ယခုခေတ်တွင် 'ဖြည်းဖြည်း'၊ 'ဖြေး' 'အရည်' 'အရေ'၊
 စသည်ဖြင့် 'အည်' 'အ'ကို အလှည့်သင့်သလို
 ရေးမိတတ်ကြသည်။ ပုဂံခေတ် တစ်လျှောက်လုံး 'ညည်'၊
 ဟူသာ ရေးခဲ့သော စကားမှာ ယခုအခါ 'ကျွေး' ဟု
 ပြောင်းလဲလျက်ရှိပြီး အခြေခံသရများ၊ ရေးသားရာ၌
 တည်ငြိမ်၍ စာလုံးပေါင်းမှန်ကန်ပုံမှာ ထင်ရှားလောက်ပြီ^{၉၂}

ဟုဆိုထားပါသည်။

လောကထိပ်ပန်မင်စာတွင်လည်း '-ည်' ကို '-ေ'ဖြင့် ရေးသားခဲ့သည်မှာ အရေးအသား စနစ်တစ်ခုသဖွယ် ဖြစ်သည်ဟု ဆိုနိုင်ပါသည်။

'-ည်' ကို '-ေ' အရေးအသားစနစ်ကို ကျောက်စာများတွင်လည်း တသမတ်တည်း မှန်မှန်ကန်ကန် ရေးခဲ့သည်ကို တွေ့ရပါသည်။ သာဓက-

တနင့်ထပ်တူရပါစိယံသတေ (တောင်ခေညီသဘင်ကျောက်စာ၊က-၁၇)^{၉၃}
 ဤမျှလှူသောတေ (သင်ငနစ်လိုသင်ကျောက်စာ၊က-၁၄)^{၉၄}

^{၈၅} ဧမောင်၊ ဦး၊ ၁၉၅၈၊ ၂၆။

^{၈၆} ဧမောင်တင်၊ ဦး၊ ဂျီ-အိပ်-လုစ်၊ ၁၉၂၈၊ ၆၃။

^{၈၇} ဧမောင်၊ ဦး၊ ၁၉၅၈၊ ၃၆။

^{၈၈} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၇၀။

^{၈၉} ယင်း၊ ၅၆။

^{၉၀} ယင်း၊ ၇၃။

^{၉၁} စောလူ၊ ၁၉၉၆၊ ၄၇၁။

^{၉၂} ဧမောင်၊ ဦး၊ ၁၉၅၈၊ ၁၈။

^{၉၃} ဧမောင်၊ ဦး၊ ၁၉၅၈၊ ၁၂၁။

ပုရှာအဖွဲ့လေမဖူစိယံသတေ (ငဇင်သင်ကျောက်စာက-၂၀)^{၆၄}

ဟု ရေးသားထားသည်ကို တွေ့ရသည်။ ယနေ့ခေတ် ‘-ည်’ သတ်၍ ဝိသဇ္ဇနီထည့်သော အသုံးမျိုး ကို ပုဂံခေတ်က ‘သဝေထိုး၍’ ရေးသည်ကို တွေ့ရသည်။ ‘-ည်’ အစား ‘-’ သုံးသည့်စနစ်မှာ တည်ငြိမ်၍ စာလုံးပေါင်း မှန်ကန်ပုံထင်ရှားနေသဖြင့် ပုဂံခေတ် အရေးအသားစနစ်ဟု ဆိုနိုင်ပေ သည်။

စာလုံးချို့အရေးအသားစနစ်

မြန်မာဘာသာစကားတွင် ဗျည်းနှင့် သရတွဲ၍ ပြောဆိုအသုံးပြုနေကြသည်သာ မဟုတ်ဘဲ ဗျည်းများနောက်တွင် ယ-ပင့်၊ ရရစ်၊ ဝ-ဆွဲ၊ ဟ-ထိုး သင်္ကေတများနှင့် ယှဉ်တွဲ၍ အသုံးပြုနေကြသည်။ မြန်မာအက္ခရာဗေဒ ပညာရှင် ဆရာဦးသောင်းလွင်က ယပင့်နှင့် ပတ်သက်၍-

ယ ကို အခြားအက္ခရာတို့၏ အောက်တွင်ထားကာ အခြားအက္ခရာ တလုံးကို အောက်ကနေ ပင့်တင်ထားသည့် သဘောရှိသောကြောင့် ယပင့်ဟု ခေါ်၏။ ရန်ခါ အပင့် ဟုခေါ်၏။^{၆၅}

ရ-ရစ်နှင့် ပတ်သက်၍

ရ-ရကောက်ကို အခြားဗျည်းနှင့် တွဲသောအခါ၊ အခြားဗျည်းကို ရ၊ ရကောက်ဖြင့် လှည့်ပတ်ရစ်ဆွဲ၍ ရေးရသောကြောင့် ရ ရစ်ဟုခေါ် ၏။ ရန်ခါ အရစ်ဟု ခေါ်၏။^{၆၆}

ဝ-ဆွဲ၊ ဟ-ထိုးနှင့် ပတ်သက်၍-

ဝနှင့် အခြားဗျည်းတလုံးကို တွဲသောအခါ အခြားဗျည်းတလုံး အောက်တွင် ဆွဲထားသော သဘောရှိသောကြောင့် ရှေးအခါ က ဟဆွဲဟု သုံး၏။ သို့ရာတွင် ယခုခေတ် အရေးအသား တွင် (၂) ဂဏန်းပုံသဏ္ဌာန်ဖြင့် အခြားအက္ခရာ တလုံးကို အောက်ကနေ၍ ထိုး ထားသကဲ့သို့ ရှိသောကြောင့် ဟထိုးဟု ပြောင်းလဲခေါ်ဆို၏။^{၆၇}

ဟု ဖွင့်ဆိုထားပါသည်။

စာလုံးချို့အရေးအသားစနစ်နှင့် ပတ်သက်၍ ယ ပက်လက်၊ ရရစ်၊ ဝဆွဲတို့ကို နေရာကျို့ အောင်ချို့၍ ရေးခဲ့ကြောင်းကို ဆရာကြီး ဦးဝင်းမောင်က-

ယပလက်ကို ယပင့်အဖြစ် ရကောက်ကို ရရစ်အဖြစ်၊ ဝကို ဝဆွဲ အဖြစ် ရကောက်နှင့် ဝဆွဲကို ရရစ်ဝဆွဲအဖြစ်ပြောင်းလဲ ခြင်းအားဖြင့် စာလုံးများကို ချို့၍ ရေးခဲ့ကြသည်။^{၆၈}

^{၆၄} ငြိမ်းမောင်၊ ဦး၊ ၁၉၇၂၊ ၂၀။

^{၆၅} သောင်းလွင်၊ ဆရာ၊ ၁၉၇၂၊ ၅၂။

^{၆၆} ယင်း၊ ၅၂၉။

^{၆၇} ယင်း၊ ၅၃၀။

^{၆၈} ဝင်းမောင်၊ ဦး၊ ၁၉၈၀၊ ၈၆။

ထို့ပြင်-

**အကွရာများကိုလည်း တစ်လုံးအပေါ် တစ်လုံးဆင့် ရေးခြင်း
အားဖြင့် ချို့ရေးခဲ့သေးသည်။^{၉၉}**

ဟု ပုဂံခေတ် စာအရေးအသားစနစ်နှင့် ပတ်သက်၍ ရှင်းလင်းဖွင့်ဆိုထားပါသည်။

လောကထိပ်ပန်မင်စာတွင်လည်း ယပက်လက်ကို ယပင့်အသွင်ပြုသည့် စာလုံးချို့အရေးအသားစနစ်၊ ရကောက်ကို ရရစ်အသွင်ပြုသည့် စာလုံးချို့အရေးအသားစနစ်၊ စာလုံးများဆင့်၍ ချို့ရေးသော အရေးအသားစနစ်တို့ကို တွေ့ရပါသည်။ ထို့ပြင် -ယံဖြုတ်၍ ရေးသော စာလုံးချို့ အရေးအသားစနစ်ကိုလည်း တွေ့ရပါသည်။

ယကို ယပင့်အသွင်ပြုသည့် စာလုံးချို့အရေးအသားစနစ်

လောကထိပ်ပန်မင်စာသည် ဇာတ်တော်၏ အောက်ခြေတွင် ပုံအညွှန်းစာအဖြစ် ရေးသားထားသည်။ နေရာအနေအထားအရ စာလုံးချို့ ရေးသားထားသည်။ စာလုံးနည်းစေရန် ယကို ယပင့် အသွင်ပြု၍ သက်ဆိုင်ရာ ဗျည်းတွင် ကပ်၍ရေးထားသည်။ သာဓက-

မျှခိုဝ်သော ငြာယံခံရကာ (မဟာနရဒဇာတ်၊က-၁၂၃)^{၁၀၀}

ပုဟာ^{၁၀၁}လောင်မျှစံစ (တေမိယဇာတ်၊က-၆၆)^{၁၀၁}

မျှလုဇ (မဟော်သဇာတ်၊က-၁၃၈)^{၁၀၂}

ဟူ၍ စာလုံးချို့ရေးသားထားသည်ကို တွေ့ရသည်။ ထို့ပြင်-

ခိုဝ်သောလိယျောက်နပ်လှာဇအံ (တေမိယဇာတ်၊က-၆၀)^{၁၀၃}

သာမုယံအံသောအခြင်ကြာပိယျေအံ (သုဝဏ္ဏသာမဇာတ်၊က-၉၀)^{၁၀၄}

စရပ်တွင် နိယျေအံ (မဟာနနကဇာတ်၊က-၇၄)^{၁၀၅}

ညောင်ဇောင်ထက်လှုပ်ရုယျေအံ (ဘူရိဒဇာတ်၊က-၁၁၄)^{၁၀၆}

သာယောက်ဟာ မုယျေအံ (သုဝဏ္ဏသာမဇာတ်၊က-၈၆)^{၁၀၇}

ဟု လိယံယောက်ကို လိယျောက်၊ ကြာပိယံယေအံ ကို ကြာပိယျေအံ၊ နိယံယေအံ ကို နိယျေအံ၊ လှုပ်ရုယံယေအံကို လှုပ်ရုယျေအံ၊ မုယံယေအံကို မုယျေအံဟု ယနှင့်-ျပေါင်းကပ်၍ နေရာကျုံ့အောင် ရေးသားထားသည်ကို တွေ့ရသည်။

ယကို ယပင့် အသွင်ပြု၍ စာလုံးချို့ရေးနည်းမျိုးစုံကို ပုဂံခေတ်ကျောက်စာများ တွင်လည်း တွေ့ရသည်။ သာဓက-

မျှစိုလိသယောက် (သင်ကြီးဓမ္မပါလိဓမ္မသွရ်ကျောက်စာ၊က-၅)^{၁၀၈}

^{၉၉} ဝင်းမောင်၊ ဦး၊ ၁၉၈၀၊ ၈၆။

^{၁၀၀} ဘရင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၆၃။

^{၁၀၁} ဝင်း၊ ယင်း၊ ၅၄။

^{၁၀၂} ယင်း၊ ၆၅။

^{၁၀၃} ယင်း၊ ၅၃။

^{၁၀၄} ယင်း၊ ၅၇။

^{၁၀၅} ယင်း၊ ၅၅။

^{၁၀၆} ယင်း၊ ၆၁။

^{၁၀၇} ယင်း၊ ၅၇။

^{၁၀၈} မောင်၊ ဦး၊ ၁၉၅၈၊ ၃၇။

မျှအိုင်ဖုယ်

(သင်ဇနစ်လိုကျောက်စာက-၇)^{၁၀၉}

လင်မျှ

(သမန္တကုထံလင်မယားကျောက်စာက-၈)^{၁၁၀}

စသည်ဖြင့် စာလုံးချို့ရေးထိုးထားသည်။

ဆရာကြီး ဦးဝင်းမောင်က-

စာလုံးချို့ရေးခြင်းအားဖြင့် ပုဂံခေတ် စာလုံးပေါင်း သတ်ပုံ
တစ်မျိုး တီထွင်ရာလည်း ရောက်သည်။ နေရာလည်း
ကျဉ်း၍ ကျုံ့သွား သည်။^{၁၁၁}

ဟု ဆိုထားပါသည်။

လောကထိပ်ပန်မင်စာတွင်လည်း ဇာတ်တော်၏ အောက်ခြေတွင် စာညွှန်းစာအဖြစ်
ရေးသားရသဖြင့် နေရာကျဉ်းအောင် ကျုံ့အောင် ချို့၍ ရေးသားထားသည်။ နေရာ
ကျဉ်းအောင် ကျုံ့အောင် ရေးသားခြင်းသည် မင်စာအရေးအသားစနစ်ဟု ဆိုနိုင်ပါသည်။
ယနေ့ခေတ်သုံး ယောကျ်ား၊ လကျာစသည့် အသုံးများကို ကြည့်ခြင်းဖြင့် ပုဂံခေတ်စာလုံးချို့
အရေးအသားစနစ် သည် ယနေ့တိုင် လွှမ်းမိုးဆဲဖြစ်သည်။

-ယံဖြုတ်သည့် အရေးအသားစနစ်

ပုဂံခေတ်က စာလုံးချို့ရေးလိုသောအခါ ယကို ယပင့်ပြု၍ သက်ဆိုင်ရာဗျည်းတွင်
ကပ်၍ရေးခြင်း၊ ရကောက်ကို သီးခြားမရေးဘဲ သက်ဆိုင်ရာ ဗျည်းဖြင့် ပေါင်းကပ်ကာ
စာလုံးချို့၍ ရေးသားခဲ့ကြသည်။ လောကထိပ်ပန်မင်စာတွင် ထိုသို့စာလုံးချို့၍ ရေးခြင်း
သာမက -ယံဖြုတ်၍ စာလုံးချို့၍ ရေးသည်ကိုလည်း တွေ့ရသည်။ သာဓက-

ကျိယံကာမင်တစ်ပါသကြာမိနိပိသတေ (တေမိဇာတ်က-၁၀၀)^{၁၁၂}

နဂါနှင့်လာစိတုံဇ

(ဘူရိဒဇာတ်က-၁၁၃)^{၁၁၃}

နတ်ရွာလာဖွစ်လိသောဟုတ္တာ

(ဝိဒူရဇာတ်က-၁၂၇)^{၁၁၄}

နွားလားသာဖွာစီသောသိဇ

(မဟော်သဓာဇာတ်က-၁၄၀)^{၁၁၅}

မြင်လိယံစိပိလိယံသောရှာဝံ

(ဝေဿန္တရာဇာတ်က-၁၉၀)^{၁၁၆}

ပုဂံခေတ်ကျောက်စာများတွင် - ကို ဝိယံ ဖြင့်ရေးသည်ကို တွေ့ရသည်။
လောကထိပ်ပန် မင်စာတွင် - ကို -ယံဖြုတ်၍ ဝိ ဟုရေးသည်ကို တွေ့ရသည်။
အောက်ခြေပုံအညွှန်းစာဖြစ်သ ဖြင့် -ယံ ဖြုတ်ရေးခြင်း ဖြစ်ဟန်တူပါသည်။

^{၁၀၉} ယင်း၊ ၂၇။^{၁၁၀} ယင်း၊ ၁၄၄။^{၁၁၁} ဝင်းမောင်၊ ဦး၊ ၁၉၈၀၊ ၈၆။^{၁၁၂} ဘရှင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၅၉။^{၁၁၃} ယင်း၊ ၆၁။^{၁၁၄} ဘရှင်၊ ဗိုလ်မှူး၊ ၁၉၆၂၊ ၆၄။^{၁၁၅} ယင်း၊ ၆၅။^{၁၁၆} ယင်း၊ ၇၁။

စာလုံးဆင့် အရေးအသားစနစ်

လောကထိပ်ပန်မင်စာတွင် ယကို ယပင့်အသွင်ပြု၍ ရေးခြင်း၊ -ယံကိုဖြုတ်၍ စာလုံးချို့ရေးခြင်း၊ ထို့အပြင် အက္ခရာဆင့်၍ စာလုံးချို့ရေးသော အရေးအသားစနစ်ကို တွေ့ရသည်။ အက္ခရာဆင့်၍ စာလုံးချို့ရေးပုံကို-

ပုဟာ ^{၁၁၇} သွိုင်တိယာ ^{၁၁၈} ဟာဝ်ရကာ	(တေမိဇာတ်၊က-၅၆) ^{၁၁၇}
မနိမေခလာနှင့် စက္ကာဆိုဝ်ဇေ	(မဟာဇနကဇာတ်၊က-၇၇) ^{၁၁၈}
အမိအဖနောကျွံပြီရကာ	(သုဝဏ္ဏသာမဇာတ်၊က-၉၆) ^{၁၁၉}
ပြည်သူတစ္ဆား ပုဟာ ^{၁၂၀} လောင်ကိုဝ်မင်မွောက်ဇေ	(ဓနုကုမာရ်ဇာတ်၊က-၁၀၇) ^{၁၂၀}
ပြည်ခပင်နဂါမြယ်နှံနှင့်ပွည်စီကုန်ဇေ	(ဘူရိဒဇာတ်၊က-၁၁၄) ^{၁၂၁}

ဟုရေးသားထားသည်။ သိခင်ကို သွိုင်ဟု သိနှင့် ခကို ဆင့်၍ ရေးထားသည်။ စက်ကား၊ နောက်ခိုင်၊ တစ်ကားဟု ဖြန့်မရေးဘဲ စက္ကာ၊ နောက်ခိုင်၊ တစ္ဆားဟု ဆင့်ရေးထားသည်။ နှံနှင့်ဟု မရေးဘဲ ငသတ်ကို ကင်းစီအသွင်ဖြင့် နှံနှင့်ဟု ဆင့်၍ ရေးထိုးထားသည်။

စာလုံးဆင့်၍ နေရာကျဉ်းအောင် ကျုံ့အောင် ရေးသည့် အရေးအသားစနစ်မျိုးကို ပုဂံခေတ် ကျောက်စာများတွင် တွေ့ရသည်။ စာလုံးဆင့်ရေးသားပုံကို ပုဂံခေတ်ကျောက်စာများ တွင်-

ထိဝ်ပါယ်မယာ သွီရကာ	(ရာဇကုမာရ်ကျောက်စာ၊က-၉၊၁၀) ^{၁၂၂}
စာသောထွင်ဟင်	(အထောလတ်ကျောက်စာ၊က-) ^{၁၂၃}
မြာရံယွီ	(အထောလတ်ကျောက်စာ၊က-) ^{၁၂၄}
ငဆုယ်တွလံညေဉ်	(ညောင်ရမ်းကြီးသမီးကျောက်စာ) ^{၁၂၅}
သသွီခံခံ	(ညောင်ရမ်းကြီးသမီးကျောက်စာ) ^{၁၂၆}

ဟု ရေးထိုးထားပါသည်။ သီယံကို သအောက်တွင် ယထား၍ ရေးခဲ့သည်။ ထမင်းကို ထနှင့် မဆင့်၍ ရေးသားထားသည်။ မြင်ရယွီ ဟု မရေးဘဲ ငသတ်ကို ကင်းဆီးအသွင်ဖြင့် လည်းကောင်း၊ ငဆုယ်တည်းလည်းကောင်း ဟုမရေးဘဲ ငဆုယ်တွလံညေဉ်ဟာ ဆင့်၍ချို့၍ ရေးထားသည်။

စာလုံးချို့ရေးနည်းနှင့် ပတ်သက်၍ ဆရာကြီး ဦးဝင်းမောင်က-

အက္ခရာများကိုလည်း တစ်လုံးအပေါ် တစ်လုံးဆင့်ရေးခြင်းအားဖြင့် ချို့ရေးခဲ့သေးသည်။ နေရာကျုံ့စေရန် စာလုံးနည်းစေရန် ရည်ရွယ်၍

^{၁၁၇} ယင်း၊ ၅၃။

^{၁၁၈} ယင်း၊ ၅၆။

^{၁၁၉} ယင်း၊ ၅၈။

^{၁၂၀} ယင်း၊ ၆၀။

^{၁၂၁} ယင်း၊ ၆၁။

^{၁၂၂} ဖေမောင်တင်၊ ဂျီ-အိပ်-လုစ်၊ ၁၉၅၈၊ ၉။

^{၁၂၃} ဧမောင်၊ ဦး၊ ၁၉၅၈၊ ၂၅။

^{၁၂၄} ယင်း။

^{၁၂၅} ယင်း၊ ၁၀။

^{၁၂၆} ယင်း၊ ၁၀။

ဤကဲ့သို့ ရေးခဲ့ခြင်းသည် ပုဂံခေတ်စာလုံးပေါင်းပုံ တစ်မျိုးဟု ဆိုရမည် ဖြစ်ပေသည်။^{၁၇}

ဟု ဆိုထားပါသည်။

လောကထိပ်ပန်မင်စာတွင် အောက်ခြေပန်းချီ အညွှန်းစာအဖြစ် ရေးသားရသဖြင့် စာလုံး ကျုံ့အောင် ကျဉ်းအောင် အရေးအသားစနစ် တစ်ခုအဖြစ် တီထွင်ရေးခဲ့ဟန် တူပါသည်။ ယနေ့ခေတ်သုံး ယောက်ျား၊ လက်ျာ စသည့် အသုံးများကို ကြည့်ခြင်းဖြင့် ပုဂံခေတ် စာလုံးချို့အရေး အသားစနစ် ယနေ့တိုင် လွှမ်းမိုးဆဲ ဖြစ်သည်။

ခြုံငုံသုံးသပ်ချက်

ဤစာတမ်းသည် လောကထိပ်ပန်မင်စာ အရေးအသားစနစ် လေ့လာချက် စာတမ်းဖြစ်သည်။ လောကထိပ်ပန်မင်စာသည် ဇာတ်ကြီးဆယ်ဘွဲ့ ပန်းချီသရုပ်ဖော်ပုံ၏ အောက်ခြေတွင် မင်ဖြင့် ရေးထိုးထားသော စာဖြစ်သည်။ ထိုစာများမှ ဗျည်း၊ သရ၊ အသတ်၊ စာလုံးချို့အရေးအသားစနစ် တို့ကို တင်ပြထားပါသည်။

ဗျည်းအရေးအသားစနစ်တွင် ဖြစ်ပေါ်ရာဌာန် နီးစပ်ခြင်း၊ ဝက်တူအကွာရာဖြစ်ခြင်း၊ အသံချင်းနီးစပ်ခြင်းတို့ကြောင့် ဗျည်းပြောင်းလဲသုံးစွဲသည့် အရေးအသားစနစ်ကို တွေ့ရသည်။ ဗျည်း အရေးအသားစနစ်သည် အများအားဖြင့် ပုဂံခေတ် ကျောက်စာအရေးအသားစနစ်နှင့် တူသည်ကို တွေ့ရသည်။

သရအရေးအသားစနစ်တွင် ခ-၊ ခ-် ကို -ဝ်၊ ခ-၊ ခ-၊ ခ-း ကို ဝ်ယံ၊ ခ-၊ ခ-၊ ခ-း ကို ဟယ်၊ ဝ် ကို ဝ်ဖြင့် ရေးခဲ့သည်ကို တွေ့ရသည်။ ခ-၊ ခ-် ကို -ဝ်ဖြင့် ရေးသည့် အရေးအသားစနစ်သည် ပုဂံခေတ်ကျောက်စာ အရေးအသားစနစ်နှင့် တူသည်ကို တွေ့ရသည်။ ခ- အရေးအသားစနစ်ကိုမူ မင်စာအရေးအသားစနစ်တွင် မတွေ့ရပေ။ ကျောက်စာအရေးအသား စနစ်တွင်သာ တွေ့ရသည်။

အသတ်အရေးအသားစနစ်တွင် -ယံ အစား ခ-၊ ခ- အစား -မံ၊ -ည် အစား ခ-၊ - အစား -ဝ်တို့ကို ရေးသားသုံးစွဲခဲ့သည်။ အသံနှင့် အနက်နှစ်ချက်တူ၍ -ယံ နှင့် ခ- ကို အပြန်ပြန် အလှန် လှန် သုံးစွဲခဲ့သည်ဟု ဆိုနိုင်ပါသည်။ -ယံ နှင့် ခ-၊ ခ- နှင့် -မံ၊ -ည် နှင့် ခ- အပြန်အလှန် သုံးစွဲ မှုသည် ပုဂံခေတ်ကျောက်စာ အရေးအသားစနစ်နှင့် တူသည်ကို တွေ့ရသည်။ မင်စာအရေးအသား စနစ်တွင် ပုဂံခေတ်ကျောက်စာအရေးအသားစနစ်နှင့် မတူဘဲ -ဝ် အပိုသုံးစွဲခဲ့သည်ကို တွေ့ရ သည်။

စာလုံးချို့ အရေးအသားစနစ်တွင် ယ ကိုယပင့်ပြု၍ သက်ဆိုင်ရာ ဗျည်းတွင် ကပ်၍ လည်းကောင်း၊ ရကောက်ကို သီးခြားမရေးဘဲ ရရစ်ပြု၍ ဗျည်းများဆင့်၍ လည်းကောင်း ရေးသားထားသည်ကို တွေ့ရသည်။ လောကထိပ်ပန်မင်စာ အရေးအသားစနစ်နှင့် ပုဂံခေတ်ကျောက်စာ စာလုံးချို့ အရေးအသားစနစ်ကို နှိုင်းယှဉ်ကြည့်လျှင် အများအားဖြင့် စာလုံးချို့ပုံ ရေးသားခြင်းသည် ပုဂံခေတ် အရေးအသားစနစ်တစ်ခုဟု ဆိုနိုင်ပါသည်။

လောကထိပ်ပန် မင်စာအရေးအသားစနစ်နှင့် ပုဂံခေတ်ကျောက်စာ အရေးအသား စနစ်ကို ကြည့်လျှင် အများအားဖြင့် အရေးအသားစနစ်တူသည်ကို တွေ့ရပါသည်။

^{၁၇} ဝင်းမောင်၊ ဦး၊ ၁၉၈၀၊ ၈၆။

နိဂုံး

ဤစာတမ်းသည် လောကထိပ်ပန်းမင်စာ အရေးအသားစနစ် စာတမ်းဖြစ်ပါသည်။ ဇာတ်ကြီး ဆယ်ဘွဲ့ပန်းချီ သရုပ်ဖော်ပုံ အောက်ခြေတွင် မင်ဖြင့်ရေးထားသော စာများ၏ အရေးအသားစနစ်ကို လေ့လာတင်ပြထားပါသည်။ လိုအပ်ချက်များရှိပါက ဆွေးနွေးအကြံပြု ပေးပါရန် လေးစားစွာ တိုက်တွန်းအပ်ပါသည်။

ကျမ်းကိုးစာရင်း

- ခင်မင်၊ မောင် (ခန့်ဖြူ)။ (၁၉၉၀)။ *မြန်မာစကား မြန်မာစာရုပ်ပုံလွှာ*။ ရန်ကုန်၊ စာပေဗိမာန် ပုံနှိပ်တိုက်။
- ငြိမ်းမောင်၊ ဦး။ (၁၉၇၂)။ *ရှေးဟောင်းမြန်မာကျောက်စာများ(၇-တွဲ)*။ ရန်ကုန်၊ ပုံနှိပ်ရေးနှင့် စာအုပ်ထုတ်ဝေရေးလုပ်ငန်း၊ ကော်ပိုရေးရှင်း။
- စောလူ။ (၁၉၉၆)။ *ပုဂံခေတ်မြန်မာစာ (တ-တွဲ)*။ ရန်ကုန်၊ စာပေဗိမာန် ပုံနှိပ်တိုက်။
- စန်းငွေ၊ ဦး၊ ဒဂုန်။ (၁၉၇၄)။ *သဒ္ဒါအမြင် စာအမြင်*။ ရန်ကုန်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်။
- ဖေမောင်တင်၊ ဦး။ (၁၉၇၈)။ *ဘာသာလောကကျမ်း*။ ရန်ကုန်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်။
- ဖေမောင်တင်နှင့်ကျီ-အိပ်-လှစ်။ (၁၉၂၈)။ *ပုဂံကျောက်စာညွှန့်ပေါင်း*။ ရန်ကုန်၊ ဗြိတိသျှဘားမား ပုံနှိပ်တိုက်။
- ဘရှင်၊ ဗိုလ်မှူး။ (၁၉၆၂)။ *လောကထိပ်ပန်း*။ မြန်မာနိုင်ငံသမိုင်းကော်မရှင်။
- မြန်မာစာအဖွဲ့။ (၁၉၉၁)။ *မြန်မာအဘိဓာန်*။ ရန်ကုန်၊ နေလင်းပုံနှိပ်တိုက်။
- ဝင်းမောင်၊ ဦး။ (၁၉၈၀)။ *ပညာပဒေသာ တွဲ(၁၄) ပိုင်း(၃)*။ ရန်ကုန်၊ တက္ကသိုလ်များပုံနှိပ်တိုက်။
- သောင်းလွင်၊ ဆရာ။ (၁၉၇၂)။ *မြန်မာအက္ခရာဗေဒ*။ ရန်ကုန်၊ နည်းသစ်စာအုပ်တိုက်။
- သောင်းလွင်၊ ဦး။ (၁၉၇၈)။ *နည်းသစ်မြန်မာသဒ္ဒါ*။ ရန်ကုန်၊ သာသနာရေးဦးစီးဌာန။
- သန်းဆွေ၊ ဒေါ်။ (၁၉၈၀)။ *မြန်မာဘာသာစကား မြန်မာကျောက်စာ စာတမ်းဆောင်းပါး*။ ရန်ကုန်၊ တက္ကသိုလ်များပုံနှိပ်တိုက်။
- ဟုတ်စိန်၊ ဦး။ (၁၉၉၉)။ *ပါဠိမြန်မာအဘိဓာန်*။ ရန်ကုန်၊ သာသနာရေးဦးစီးဌာန။
- အောင်မြင့်ဦး၊ မောင်။ (၂၀၀၀)။ *ပုဂံခေတ်မြန်မာစာပေအရေးအသားစနစ်*။ ပါရဂူဘွဲ့အတွက် တင်သွင်းသောကျမ်း။
- မောင်၊ ဦး။ (၁၉၅၈)။ *ပုဂံကျောက်စာလက်ရွေးစင်*။ ရန်ကုန်၊ ပညာနန္ဒာပုံနှိပ်တိုက်။

The Entwined Effects of Motivation, Attitudes, Proficiency and Age on Learning English Language in Myanmar EFL Context: A Correlation Study

Khin Thida Oo¹ and Shwe Sin Win²

Abstract

This paper aims to determine the relationship between, motivation, attitudes, proficiency and age of Myanmar EFL learners towards learning English language. For data collection, 252 students (132 postgraduates and 120 undergraduates) are surveyed, using a 54 item questionnaire adapted from Gardner's (1985) Attitude Motivation Test Battery (AMTB) and a proficiency test. The seven domains used to achieve the aim of the study are: 1) Interest in Foreign Languages 2) Attitudes towards Speakers of English 3) Desire to Learn English 4) Attitudes towards learning English 5) Degrees of Integrativeness 6) Degrees of Instrumentality 7) Motivation Intensity. Quantitative method is employed in this study. The results reveal that students learn English both for integrative and instrumental reasons and their level of motivation is high. It is also shown that their attitude towards learning English and its community are highly positive. A moderate positive relationship is found between attitudes toward learning English and integrativeness whereas there is a slightly positive relationship between attitudes toward learning English and instrumentality. The findings also highlight that there is a significant negative relationship between students' proficiency and age, however no significant relationship between student's proficiency and their attitudes toward learning English is noticed in this research. In the case of correlation between attitudes towards learning English and age, there is a slightly negative relationship. The study concludes with some pedagogical implications that would help tap students' motivation and attitudes.

Key Words: motivation, attitude, integrative, instrumental, proficiency, age

Introduction

As Myanmar moves towards globalization and becomes increasingly international, learning and mastering a foreign language becomes a fundamental need for the citizens in the 21st century. A good command of English is also necessary to be able to communicate with people from all over the world as well as to challenge global competitions for it is not only used as an official language in many nations but also the central language of communication in the world. In addition, most Myanmar people become more interested in learning English and some people learn English for course requirement, some for work, some for personal interest and some for other reasons. In second language acquisition, motivation and attitude are vital as they influence student's success and failure. According to Gardner & Lambert (1972) a better awareness of the importance of student's motivations and attitudes might help English EFL curriculum and instruction designers to invent language teaching programs that generate the attitudes and motivations which lead to the production of more successful EFL learners.

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Besides, it can help material writers invent and instructors pick up tasks that tackle students' motivations and attitudes (Midraj, 2008). In Myanmar, English is taught as a compulsory subject in all government schools. Therefore, students are exposed to a minimum of fourteen (14) years of formal education at the primary, high school, and tertiary levels. However, even after more than fourteen years of learning English in schools and university, a vast majority of Myanmar students have been unable to gain a good mastery of the language. In fact, there are many factors that determine the English proficiency of a person. To improve English proficiency, it is impossible to neglect those background factors. Individual differences that are inherent in the learner can predict success or failure in language learning. Some of the factors believed to predict success in language learning are the age, gender, social factors, motivation and attitudes. The researchers' curiosity sheds light on motivations and attitudes of both undergraduate and postgraduate EFL learners who come from various fields towards learning English at the University of Foreign and the majority of them are weak in English. Moreover, to the best of the researchers' knowledge, no study has been conducted on correlation between proficiency, age, motivations and attitudes of undergraduate and postgraduate EFL learners towards learning English in the context of Mandalay University of Foreign Languages, Myanmar.

Literature Review

Gardner (1985) stated that motivation is the force that drives a person to strive and work to learn the language because of the desire of learning and the satisfaction he will get in the learning process. When learning a language, learners are motivated in an integrative way as well as instrumentally (Gardner and Lambert, 1972). Researchers (Gardner, 1983; Wilkins, 1972) have explained and clarified what is meant by an 'integrative motivation' as: "learning a language because the learner wishes to identify himself with or become integrated into the society of the target language". In other words, integrative motivation refers to a desire to learn the foreign language to communicate with the members of the foreign language society, explore about its culture and live in the country concerned. Gardner (1985) defines instrumental motivation as "learning a language because of someone else or less clearly perceived utility it might have for the learner (ibid, 1983)". Instrumental motivation is generally characterized by the desire to obtain something practical or concrete from the study of a second language (Hudson, 2000). With instrumental motivation, the purpose of language acquisition is more utilitarian, such as meeting the requirements for school or university graduation, applying for a job, requesting higher pay based on language ability, reading technical material, translation work achieving higher social status.

Language attitude is an important concept because it plays a key role in language learning and teaching. Attitude towards learning a language can be either positive or negative. Some learners may have negative attitude towards the second language and want to learn it in order to prevail over people in the community but generally positive attitude strengthens the motivation. Attitude towards language could refer to both attitudes towards language learning and attitudes towards the members of a particular speech community. Fasold (1984) claims that attitudes towards a language are often mirrored in the attitudes towards the members of that speech community.

Today, researchers have become increasingly interested in learner's motivation and attitudes towards English language since English has become the international language used by speakers of other languages in the world. There are different factors that influence attitudes and motivation of learners such as proficiency, age, gender, culture, social environment and peers. Fortunately, there are not many studies focusing on the effects of various factors in the same group of learners. In other words, previous studies usually showed the significance of the factors separately instead of examining them all in one study with the same group of learners of English language in Myanmar. Thus, to fill the gap mentioned above, this study aims to explore the relationship between students' proficiency, age, motivation and attitudes towards learning English in Myanmar EFL context. To this end, the research posed the following objectives:

1. To find out EFL learners' level of motivation and attitudes towards learning English
2. To determine if there is significant relationship between the EFL learners' motivation, attitudes and other variables (proficiency and age)

Research Questions

To achieve the objectives, the present study seeks answers to the following research questions.

1. What are the motivation and attitudes of EFL learners towards learning English?
2. How do EFL learners' motivation, attitudes and their proficiency correlate each other?
3. How do EFL learners' motivation and attitudes interact with their age?
4. How do EFL learners' age affect their proficiency in learning English?

Participants

In this study, the population was 252 students (132 postgraduates and 120 undergraduates) studying English in Mandalay University of Foreign Languages. The participants ranged in age from 15 to 47 years, and the reason for selecting these students was based on availability.

Table 1 summarizes the participants' characteristics.

Table 1: Demographic background of the participants

No. of Students	252	
Age	16-47 years old	
Sex	Male: 69	Female:183
Level	Postgraduate:132	Undergraduate: 120

Instruments

The instruments used in this study are the adapted version of the Attitude Motivation Test Battery (AMTB) questionnaire by Gardner (1985) and a proficiency test. The Attitude Motivation Test Battery (AMTB) includes items measuring all factors that affect attitude and motivation. It consists of 54 items with 5-point likert scale, ranging from "Strongly Agree" to "Strongly Disagree". The AMTB is reported to have good reliability and validity (Gardner, 1985). The distribution of items across

seven domains is as follow: Interest in Foreign Languages (item-11,12,14,15, 20,22,42,48,52,54), Attitudes towards speakers of English (item-1,4,13,25,31,34, 44,46), Desire to learn English (item-2,17,18,19,21,23,24,28,29,33), Attitudes towards learning English (item-7,27,30,39,41,45,49,51), Degree of Integrativeness (item-5,9,26,36) , Degree of instrumentality (item – 3,8,10,16) , Motivational intensity (item- 6,32,35,37,38,40,43, 47,50,53).

Data Collection and Analysis

Firstly, questionnaires were distributed to the students and full descriptive instructions concerning to the procedures of administration were explained. Their confidentiality was secured and their response would be used for research purposes only. Consequently, proficiency test was conducted.

Descriptive statistics (frequency, percentage and mean) is used to analyse the data. Means scores of seven domains are interpreted as follow:

Weighted Mean	Value Description	Interpretation
1.00 - 1.50	1	Strongly Disagree/Very Low
1.51 - 2.50	2	Disagree/Low
2.51 - 3.50	3	Neutral/Average
3.51 - 4.50	4	Agree/High
4.51 - 5.00	5	Strongly Agree/Very High

Table 2: Students' Level of Interest in Foreign Language

Item	Frequency/ Percentage	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretation
11	Freq	151	84	13	4	0	252	4.52	Very High
	%	59.92	33.33	5.16	1.59	0	100%		
12	Freq	113	94	36	9	0	252	4.23	High
	%	44.84	37.3	14.29	3.57	0	100%		
14	Freq	103	101	32	13	3	252	4.14	High
	%	40.87	40.08	12.7	5.16	1.19	100%		
15	Freq	110	104	23	13	2	252	4.22	High
	%	43.65	41.27	9.13	5.16	0.79	100%		
20	Freq	74	139	33	5	1	252	3.72	High
	%	29.37	55.16	13.1	1.98	0.4	100%		
22	Freq	119	115	14	3	1	252	4.38	High
	%	47.22	45.63	5.56	1.19	0.4	100%		
42	Freq	78	138	26	6	4	252	4.11	High
	%	30.95	54.76	10.32	2.38	1.59	100%		
48	Freq	67	130	45	7	3	252	4	High
	%	26.59	51.58	17.86	2.78	1.19	100%		
52	Freq	9	31	98	101	13	252	2.69	Average
	%	3.57	12.3	38.89	40.08	5.16	100%		
54	Freq	28	70	117	31	6	252	3.08	Average
	%	11.11	27.78	46.43	12.3	2.38	100%		
Total		73.73%.		17.34%	8.93%			39.09	
Grand Mean								3.91	High

Table 2 reveals that 73.73% of the participants agreed that they were highly interested in learning a foreign language. The majority of the respondents agreed with the items 11,12,14,15,20,22,42 and 48 whereas only one-sixth of them agree with the item 52 “I would rather see a TV program dubbed into our language than in its own language with subtitles”. For item 54, one-third of the students agree with the concept “Most foreign languages sound crude and harsh” while nearly half of them neither agreed nor disagreed with that idea. As shown in the table, the total mean score 3.91

indicates that the great majority of participants are highly interested in learning foreign languages.

Table 3: Students' Attitudes towards Speakers of English

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretati on
1	Freq	116	119	15	2	-	252	4.4	High
	%	46.03	47.22	5.95	0.8	-	100%		
4	Freq	106	82	38	24	2	252	4.06	High
	%	42.06	32.54	15.08	9.52	0.8	100%		
13	Freq	61	127	53	10	1	252	3.94	High
	%	24.21	50.4	21.03	3.96	0.4	100%		
25	Freq	13	72	106	53	8	252	3.12	Average
	%	5.16	28.57	42.06	21.03	3.18	100%		
31	Freq	29	129	76	16	2	252	3.66	High
	%	11.5	51.19	30.16	6.35	0.8	100%		
34	Freq	75	140	31	6	-	252	4.12	High
	%	29.76	55.56	12.3	2.38	-	100%		
44	Freq	24	99	95	31	3	252	3.44	Average
	%	9.52	39.29	37.7	12.3	1.19	100%		
46	Freq	19	99	115	18	1	252	3.46	Average
	%	7.54	39.29	45.63	7.14	0.4	100%		
Total		65%		26.2 %	8.78 %			30.2	
Grand Mean								3.78	High

The data in Table 3 suggest that 65% with a total mean score 3.78 of the students had positive attitudes towards English speaking people. The majority of students agree with the items 1,4 and 13. However, in item (25), the statement “You can always trust native English speakers” neither agreed nor disagreed by 42.06% of the participants. The statement “Most native was English speakers are so friendly and easy to get along with, we are fortunate to have them as friends” was agreed by 51.19 % of participants and strongly agreed by 11.5 % of them (Item 31). Item (34) registered 29.76 % of students who strongly agreed and 55.56% of them who agreed with the fact that “I wish I could have many native English speaking friends”. This opinion was disagreed by 2.38% of the students. Item (44) was agreed by

approximately half of the target group members and over half of them agreed with item (46)

Table 4: Students' Desire to Learn English

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretati on
2	Freq	118	108	22	3	1	252	4.35	High
	%	46.83	42.85	8.73	1.19	0.4	100%		
17	Freq	36	97	88	30	1	252	3.54	High
	%	14.29	38.49	34.92	11.9	0.4	100%		
18	Freq	72	113	38	27	2	252	3.9	High
	%	28.57	44.84	15.08	10.71	0.8	100%		
19	Freq	71	111	38	25	7	252	3.85	High
	%	28.17	44.05	15.08	9.92	2.78	100%		
21	Freq	107	109	24	11	1	252	4.23	High
	%	42.46	43.25	9.52	4.37	0.4	100%		
23	Freq	50	101	70	29	2	252	3.67	High
	%	19.84	40.08	27.77	11.51	0.8	100%		
24	Freq	39	67	114	30	2	252	3.44	Average
	%	15.48	26.59	45.24	11.9	0.8	100%		
28	Freq	128	113	7	1	3	252	4.44	High
	%	50.79	44.84	2.78	0.4	1.19	100%		
29	Freq	71	140	36	5	-	252	4.1	High
	%	28.17	55.56	14.29	1.98	-	100%		
33	Freq	101	107	37	6	1	252	4.19	High
	%	40.08	42.46	14.68	2.38	0.4	100%		
Total		73.77%		18.81%	7.42%			39.71	
Grand Mean								3.97	High

Figures in table 4 show that the participants had a high desire to learn and know English (73.77 % and mean score 3.97). With regard to this domain, all the items except item 24 were agreed by a significant numbers of students. For item 24, 45.24% of the respondents neither agreed nor disagreed that they sometimes daydream about dropping English.

Table 5: Students' Attitudes towards Learning English

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretati on
7	Freq	182 (SDA)	57 (DA)	7 (N)	2 (A)	4 (SA)	252	4.63	Very High
	%	72.22	22.62	2.78	0.8	1.58	100%		
27	Freq	180 (SDA)	61 (DA)	9 (N)	2 (A)	-	252	4.66	Very High
	%	71.43	24.2	3.57	0.8	-	100%		
30	Freq	70	125	43	14	-	252	4	High
	%	27.78	49.6	17.06	5.56	-	100%		
39	Freq	155	80	14	2	1	252	4.53	Very High
	%	61.5	31.74	5.56	0.8	0.4	100%		
41	Freq	46 (SDA)	77 (DA)	80 (N)	36 (A)	13 (SA)	252	3.42	Average
	%	18.25	30.55	31.75	14.29	5.16	100%		
45	Freq	24 (SDA)	82 (DA)	117 (N)	28 (A)	1 (SA)	252	3.4	Average
	%	9.52	32.54	46.43	11.11	0.4	100%		
49	Freq	140	106	6	-	-	252	4.53	Very High
	%	55.56	42.06	2.38	-	-	100%		
51	Freq	98	129	23	2	-	252	4.28	High
	%	38.89	51.19	9.12	0.8		100%		
Total		79.96%		14.83%	5.21%%			33.45	
Grand Mean								4.18	High

Figures in table 5 shows a total mean score 4.18 and a total 79.96 % of the students of English had positive attitudes towards learning English. In other words, the great majority of students like English and wish that they could speak English well. They believe that English is important and they really enjoy studying English, and that the development of their country is possible mainly by educated people who know English well. (See percentages and mean scores in table 5). For negatives items, 72.22% of the participants strongly disagreed with the statement “Learning English is a waste of time” (item 7), and 71.43% of them strongly disagreed that they hate English. Besides, item 41 revealed that English should not be a compulsory

subject in secondary schools in Myanmar. It was disagreed by 30.55% of participants and strongly disagreed by 18.25% of them whereas 31.75% of students answers that they had no idea. For item 45, it received the highest percentage of the neutral answers (46.43%) which revealed that the teaching of English should not start as early as the first grade in schools.

Table 6: Students' Degrees of Integrativeness

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretati on
5	Freq	127	105	16	4	-	252	4.41	High
	%	50.4	41.66	6.35	1.59	-	100%		
9	Freq	100	133	18	1	-	252	4.32	High
	%	39.68	52.78	7.14	0.4	-	100%		
26	Freq	112	122	16	2	-	252	4.37	High
	%	44.45	48.41	6.35	0.79	-	100%		
36	Freq	56	131	45	14	6	252	3.86	High
	%	22.22	51.98	17.86	5.56	2.38	100%		
Total		87.9%		9.42%	2.68%			16.96	
Grand Mean								4.24	High

As shown in table 6, 87.9% with a total mean score 4.24 of the participants were integratively motivated and thought that English is very important language. Item 5 received the highest percentage 92.06 (50.4% strongly agree and 41.66 % agree) with a highest total mean score 4.41 of students who said that studying English is important because it will allow them to be more at ease with people who speak English. According to the data in the table, significant number of students agreed that studying English is important because they will be able to speak, communicate, and interact more easily with speakers of English, and it allows them to appreciate English people and their way of life and culture.

Table 7: Students' Degrees of Instrumentality

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretation
3	Freq	92	100	33	12	15	252	3.96	High
	%	36.5	39.68	13.1	4.76	5.95	100%		
8	Freq	35	95	68	36	18	252	3.37	Average
	%	13.89	37.7	26.98	14.29	7.14	100%		
10	Freq	111	108	25	8	-	252	4.28	High
	%	44.05	42.86	9.92	3.17	-	100%		
16	Freq	123	117	10	2	-	252	4.43	High
	%	48.81	46.43	3.97	0.79	-	100%		
Total		77.48%		13.49%	9.03%			16.04	
Grand Mean								4.01	High

Table 7 reveals that with 77.48% a total mean score 4.01 of the respondents are instrumentally motivated as they wish to learn English and think that it is important because they will need it for their career, make them more educated and it will help them to find good jobs. Item 16 received the highest percentage 95.24% (48.81% strongly agree and 46.43% agree) with the highest mean score 4.43 of students who said that studying English is important because they hope to further their education.

Table 8: Students' Motivation Intensity

Item	Frequency/ Percentage	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Weighted Mean	Interpretati on
6	Freq	20	68	96	61	7	252	3.62	High
	%	7.94	26.98	38.1	24.21	2.77	100%		
32	Freq	21	69	89	56	17	252	3.08	Average
	%	8.33	27.38	35.32	22.22	6.75	100%		
35	Freq	45	128	68	11	-	252	3.82	High
	%	17.86	50.79	26.98	4.37	-	100%		
37	Freq	61	129	47	15	-	252	3.94	High
	%	24.21	51.19	18.65	5.95	-	100%		
38	Freq	62	124	55	11	-	252	3.94	High
	%	24.6	49.21	21.83	4.37	-	100%		
40	Freq	76	138	30	6	2	252	4.11	High
	%	30.16	54.76	11.9	2.38	0.8	100%		
43	Freq	11	60	106	58	17	252	2.96	Average
	%	4.37	23.8	42.06	23.02	6.75	100%		
47	Freq	7	66	83	89	7	252	2.91	Average
	%	2.78	26.19	32.94	35.31	2.78	100%		
50	Freq	29	121	69	25	8	252	3.55	High
	%	11.51	48.02	27.38	9.92	3.17	100%		
53	Freq	40	133	48	25	6	252	3.7	High
	%	15.87	52.78	19.05	9.92	2.38	100%		
Total		55.87%		27.42%	16.71%			35.63	
Grand Mean								3.56	High

Table 8 reveals that over of the participants (55.87%) agreed that they were highly motivated in learning English. the total mean score of this domain 3.56 shows that the majority of students were highly motivated and always received the necessary help, backing up and support of their English teachers and they did not delay their English duties as much as possible.

Table 9: Correlation between the seven domains and age and proficiency

	Attitudes towards Learning English	Integrativeness	Instrumentality	Motivational Intensity	Interest in Foreign Language	Attitudes towards speakers of English	Desire to Learn English	Age	Proficiency
Attitudes towards Learning English	1								
Integrativeness	0.27	1.00							
Instrumentality	0.17	0.31	1.00						
Motivational Intensity	0.24	0.35	0.10	1.00					
Interest in Foreign Language	0.37	0.40	0.19	0.32	1.00				
Attitudes towards speakers of English	0.29	0.37	0.19	0.14	0.20	1.00			
Desire to Learn English	0.38	0.42	0.25	0.37	0.48	0.24	1.00		
Age	-0.13	-0.02	0.04	0.14	-0.10	-0.15	-0.05	1.00	
Proficiency	0.08	0.02	0.01	-0.12	0.14	0.00	0.13	-0.51	1.00

Table 9 reveals the correlations between the seven domains and age and proficiency. There was no significant relationship between students' proficiency and their attitudes towards learning English (ALE) ($r=0.08$). A moderate positive relationship is found between ALE and integrativeness ($r=0.27$) whereas there was a slightly positive relationship between ALE and instrumentality ($r=0.17$). The results showed that there was a moderate positive correlation between ALE, and motivational intensity ($r=0.24$), interest in foreign language ($r=0.37$), attitudes towards speakers of English ($r=0.29$) and desire to learn English ($r=0.38$). However, a slightly negative relationship is found between ALE and age factor ($r=-0.13$). For motivational intensity, it had a significant positive relationship with integrativeness ($r=0.35$) meanwhile it had slightly positive correlation with instrumentality ($r=0.17$). It was found out that there was a considerable positive relationship between motivational intensity and desire to learn English. A significant positive relationship ($r=0.48$) was found between desire to learn English and motivational intensity. However, there was a significant negative relationship between age and proficiency which means that the older the students are, the lower their proficiency is.

Results and Discussion

Based on the results, it is found that undergraduate and postgraduate EFL learners are both instrumentally and integratively motivated. Students have shown an instrumental motivation towards learning English; some of them study English for meeting a requirement for school or college graduation, reading materials written in English, the opportunities of education, travelling abroad, finding a better job, watching movies in English, and making friends. Some students like to learn English for integrative motivation purposes such as loving English in itself, communication with friends and teachers who speak in English. They also learn English as a part of the culture of its people. Moreover, both undergraduate and postgraduate students are found to have high motivation towards learning English. These findings are in line with Chalak, Azizeh & Kassaian, Zohreh's (2010) results.

It is noticed that students' attitudes towards learning English language and attitudes towards speakers of English is highly positive and Student-respondents want to make friends with English speaking people, get chance to know native English speakers, speak in English fluently and enjoy learning English. Besides, they believed that English is a global and important language and that everyone needs to learn it. Learners who appear to have a more positive attitude in the language learning situation, outperform other learners with a less positive attitude towards language learning situation (Gardner & Macintyre, 1993).

With regard to level of interest in foreign language, it is indicated that respondents are highly interested in learning foreign languages because they have desire to be able to read books, newspapers and magazines written in many foreign languages, to watch TV program in its own language with subtitles and to be able to speak many foreign languages fluently and perfectly.

Concerning desire to learn English, it can be said that students have a high level of desire to learn English for they want to know much about English, speak in English naturally and fluently, and their goal in life is to know English well.

According to the results, conclusion can be drawn that students' motivation intensity is also high. The reasons are that whenever they do not understand concerning English lessons, they ask their teachers for help and they always work hard and have concentration on learning English.

In this study, the results indicate that there is a moderate positive relationship between attitude towards learning English (ALE) and integrative motivation ($r=0.27$). Students are aware of the importance of learning English and they express that they love English language. In addition, they understand that if they know English language well, they can learn its culture and community. On the other hand, a slightly positive relationship between ALE and instrumental motivation ($r=0.17$). Therefore, it can be said that although students prefer learning English, they have a little desire to apply as the means of seeking for better jobs, succeeding academically, and doing some travelling etc.

According to the data collected, it can be noticed that the correlation between proficiency and age ($r=-0.51$) is significantly negative. Therefore, it can be assumed that the older the students are, the lower their proficiency is.

What's a surprising is that there is no significant relationship between students' proficiency and their attitude towards learning English language ($r=0.08$). Though

students have high positive attitudes towards learning English, they are not proficient in English. They need to learn English systematically, need self-study and should be always in touch.

In the case of the correlation between ALE and age factor ($r=-0.13$), a slightly negative relationship is found in this study. There is nearly no correlation between age and integrativeness ($r=-0.02$), age and instrumentality ($r=0.04$). When students are young, they are active and eager to learn foreign languages. However, it is natural that most of the students become less interested and fed up with learning foreign languages when they grow old.

Moreover, the results highlight that there is a moderate positive correlation between ALE and motivational intensity ($r=0.24$), interest in foreign language ($r=0.37$), attitudes towards speakers of English ($r=0.29$), and desire to learn English ($r=0.38$). Relating to motivational intensity, it has a significant positive relationship with integrativeness ($r=0.35$) while it has slightly positive correlation with instrumentality ($r=0.17$).

It can be concluded that students studying English in Myanmar EFL context are eager to learn English and know the value and importance of learning English.

Conclusion

In this study, it is revealed that undergraduate and postgraduate Myanmar EFL learners have highly integrative and instrumental motivation and their attitudes towards learning English is highly positive. Regarding with the correlation between motivation, attitudes and other variables, there is a moderate positive relationship between students' ALE and integrativeness but a slightly positive relationship between students' ALE and instrumentality. A slightly negative correlation is found between students' ALE and age factor. The relationship between students' proficiency and their age is significantly negative. There is nearly no correlation between age and integrativeness, age and instrumentality. The factors mentioned above play an important role in motivating learners of English. Further, the results of this paper can help curriculum developers, syllabus designers, language developers and decision makers to develop programs and design syllabi and create interesting textbooks which hook students' interest. A student's motivation and attitudes towards learning a foreign language are the leading predictors of success in learning that language. Therefore, educators, trainers and curriculum developers and syllabus designers should take these factors into consideration when preparing their materials, curriculum and teaching methods in order to meet students' needs. Moreover, more research in this area needs to be conducted to be able to know what type and level of motivation and attitudes students possess.

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Improving Reading Comprehension Through Cloze Type Exercises

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Abstract

“Cloze type”, the foundation of grammar while learning English has been chosen in this presentation. It is based on contextualized written language. When collecting data about ‘cloze type’ to the third year English students, it has been found that the students can fill well, but they can’t distinguish eight parts of speech. Students will only correctly answer those items at their level of ability according to their focus on eight parts of speech. Therefore, this paper emphasizes the importance of eight parts of speech for cloze type.

Key words: cloze type exercises; reading comprehension; EFL students

Introduction

Cloze type is commonly used to test the language learners for their understanding on the reading passage. It is a kind of exercise for testing what the students have known about the context and vocabulary. This way of testing is essential for the learners to realize whether they have enough understanding to identify the correct use of the words or parts of speech in English which can be called the basic understanding of the words. In Cloze type test, the words are deleted from the passage and make the students answer according to their comprehension on the passage. The deleted words are mostly given above the reading passage. The answers of the students will be different according to their vocabulary skills. So, it can be said that this kind of testing demands a lot of students’ understanding on the passage and the words. Moreover, cloze type testing is used not only in testing but also in learning languages in order to give more attention to the missing words or facts in the text or reading passage.

Aim and Objectives

Cloze Type which is a fill-in-the blank test is used to test the reading levels and comprehension of the students. It is still believed that this way of testing is easy to construct and score. Moreover, the teachers can assess their students to know how much they can comprehend the given reading passage. Therefore, the aim of this research is to test the students’ comprehension on the reading passage. The objectives of this study are;

- (1) To help the 3rd year students realize their weaknesses in reading comprehension
- (2) To encourage the students to read more and more after they have found their mistakes and vocabularies and eight parts of speech.

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Research Methodology

This chapter consists of five sections. Research Design, Population and Sample, Research Tool, Data Collection and Data Analysis are discussed.

Research Design

Descriptive research was used to describe the students' mistakes on the given reading passage. The researcher used quantitative analysis for cloze type test which is designed to fit the students' understanding on the cloze type.

Population and Sample

In the Mandalay University of Foreign Languages, there are about 100 students who are attending in 3rd year English. The sample population who participated for this research is 50 students.

Research Tool

The research tool that was used in this research is the cloze type. It was used to test the 3rd year students to find out their mistakes.

Data Collection

In this research, a cloze type is used to test the students' comprehension on the reading passage. Then, the data were collected by a test. The questionnaire was delivered to the students in person on 3rd July, 2018 and collected all back after 30 minutes answering on the same day.

Data Analysis

The collected data were analyzed by descriptive analysis. The data are shown in the figure.

Literature Review

Maryam Habibian (2012) conducted "The investigation of reading comprehension test and cloze test among learners who learn English as a foreign language with respect to their language proficiency and gender". The study investigated the relationship between cloze tests and performance on traditional reading comprehension tests among EFL learners' performance on Reading Comprehension and Cloze Test. And they had a better performance on cloze tests than reading comprehension tests. Moreover, it was found out that, the gender of the subjects has significant effect on overall performance of the subjects on the reading comprehension and cloze type and female students outperformed males.

Dr. Hooshang Khoshima and Fornoush Pourjam (2014) investigated "A comparative Study on Open-ended Questions on Reading Comprehension of Iranian Intermediate EFL learners. The results of data analysis revealed that the students in the experiment group outperformed the students in the control group in their reading comprehension ability. Finally, the finding of the study suggested that cloze tests and open-ended questions empower students "reading comprehension ability". It also indicated that open-ended questions are significantly more effective on students' reading comprehension.

Lea M. McGee (1981) researched on "Effects of the Cloze Procedure on Good and Poor readers' comprehension". His results indicated that fifth-grade poor readers remember more than third-grade good readers immediately after reading and after a

one-week delay. Moreover, fifth-grade poor readers remember more from reading an easy cloze passage than from reading a normal passage in immediate recall.

Theory of cloze type

The cloze type is a reading comprehension activity in which words are omitted from a passage and students are required to fill in the blanks. This is incredibly useful in tests because it can be easily done by any students who are expert in eight parts of speech. In order to solve cloze type passage questions, proficiency in English language is required if a cloze type was used to assess vocabularies, students would need to use their knowledge of the vocabulary words as well as context clues in the passage to determine which word should be used to fill in the blank. For example, an exam candidate must possess both vocabulary as well as impeccable grammatical skills to solve these questions with ease. This means that the cloze type can be used to assess a variety of skills.

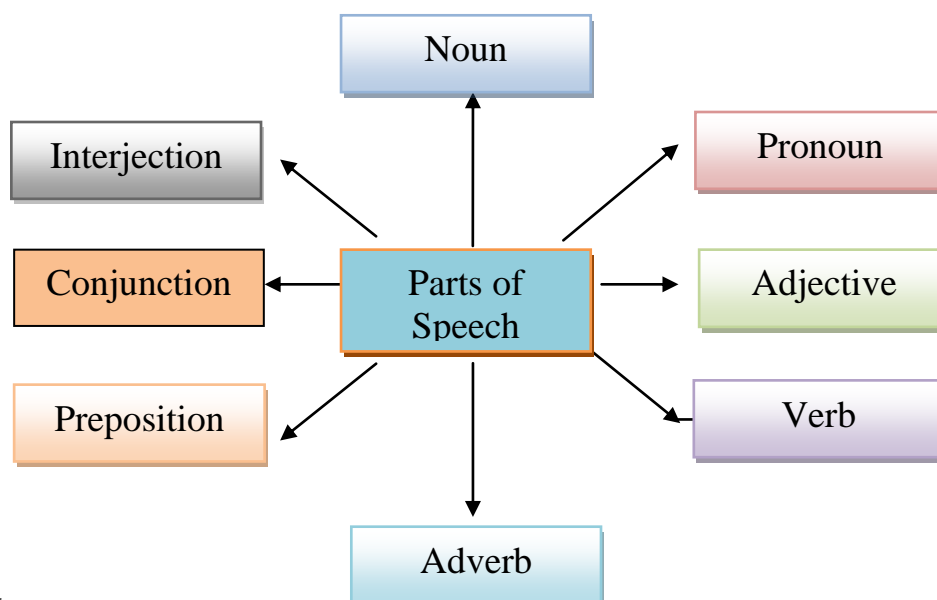
Parts of Speech

Part of speech is a category to which a word is assigned in accordance with its syntactic functions. In English, the main parts of speech are noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection.

Eight parts of speech's Theory

Parts of speech occupy the central position in the language system as they present the meeting point of lexicon and grammar of language. The word possesses three main aspects: meaning, form and function. They are the criteria of classifying the lexicon into parts of speech.

Eight parts of speech can be divided into two parts: notional and functional. Notional parts of speech include Nouns, Pronouns, Verbs, Adverbs and Adjectives while functional consist of Prepositions, Conjunctions and Interjections.



1. Noun

This part of a speech refers to words that are used to name persons, things, animals, places, ideas or events. Nouns are the simplest among the 8 parts of speech, which is why they are the first ones taught to students in primary school.

Examples:

- *Tom* is very versatile.

The italicized noun refers to a name of a person.

- *Dogs* can be extremely cute.

In this example, the italicized word is considered a noun because it names an animal.

- It is my *birthday*.

The word 'birthday' is a noun which refers to an event.

There are different types of **nouns** namely;

- **Proper** – Proper nouns always start with a capital letter and refers to specific names of persons, places, or things.

Examples: Mr.Smith, England, Samsung

- **Common**- common nouns are the opposite of proper nouns. These are just generic names of persons, things, or places.

Examples: Car, TV series, Hospital

- **Concrete**- this kind refers to nouns which you can perceive through your five senses.

Examples: Folder, sand, board

- **Abstract**-unlike concrete nouns, abstract nouns are those which you can't perceive through you five senses.

Examples: happiness, grudge, bravery

- **Count**- it refers to anything that is countable, and has a singular and plural form.

Examples: kitten, video, ball

- **Mass**- this is the opposite of count nouns.

Mass nouns are also called non-countable nouns and they need to have 'counters' to quantify them.

Examples of counters: Kilo, cup, meter

- **Collective**- refers to a group of persons, animals or things.

Examples: faculty (group of teachers), class (group of students), pride (group of lions)

This great list of nouns can help you explore more nouns.

2. Pronoun

A pronoun is a part of a speech which functions as a replacement for a noun. Some examples of pronouns are: I, it, he, she, mine, his, hers, we, they, theirs and ours,

Examples:

- Janice is a very stubborn child. *She* just stared at me and when I told her to stop.
- The largest slice is *mine*.
- *We* are number one.

The italicized word in the sentences above are the pronouns in the sentence.

3. Adjective

This part of a speech is used to describe a noun or a pronoun. Adjectives can specify the quality, the six, and the number of nouns or pronouns.

Examples:

- The carvings are *intricate*.
The italicized word describes the appearance of the noun 'carvings'.
- I have *two* hamsters.
The italicized word 'two', is an adjective which describes the number of the noun 'hamsters'.
- Wow! That doughnut is *huge*!
The italicized word is an adjective which describes the size of the noun 'doughnut'.

4. Verb

This is the most important part of a speech. For without a verb, a sentence would not exist. This is a word that shows an action or state of being of the subject in a sentence.

Examples of "State of Being Verbs"; am, is, was, are and were

Sample Sentences:

- As usual, the Storm troopers *missed* their shot.
The italicized word expresses the action of the subject "Storm troopers"
- They are always prepared in emergencies.
The verb "are" refers to the state of being of the pronoun "they", which is the subject in the sentence.

5. Adverb

Just like adjectives, adverbs are also used to describe words, but the difference is that adverbs describe adjectives, verbs or another adverb.

- **Adverb of manner**- this refers to how something happens or how an action is done.
Example: Jane walked *slowly*.
The word 'slowly' tells how Jane walked.
- **Adverb of time**- this states 'when' something happens or 'when' it is done.
Example: Mother scold me *yesterday*.
The italicized word tells when mother scold.
- **Adverb of place**- this tells something about 'where' something happens or 'where' something is done.
Example: Of course, I searched *everywhere*!
The adverb 'everywhere' tells where I 'searched'.
- **Adverb of Degree**- this states the intensity or the degree to which a specific thing happens or is done.
Example: I am *very* proud of you, my pupil.
The italicized adverb answers the question, 'To what degree am I proud of my pupil'.

6. Preposition

This part of a speech basically refers to words that specify location or a location in time.

Examples of Prepositions: above, below, throughout, outside, before, near, and since.

- The cat is hiding *behind* the cupboard.

The italicized preposition introduces the prepositional phrase.

7. Conjunction

The conjunction is a part of a speech which joins words, phrases, or clauses together.

Examples of conjunctions: and, yet, but, for, nor, or, and so

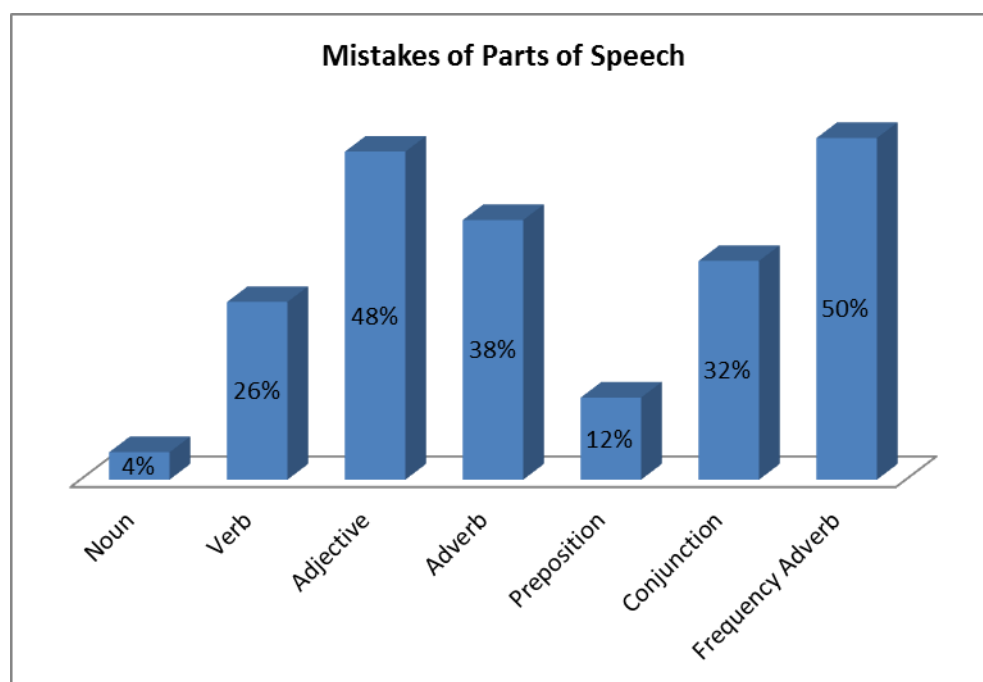
- I love this book, *but* it is too expensive to buy for me.

The italicized word in the sentence is the example of conjunction.

8. Interjection

This part of speech refers to words which express emotions. Since interjections are commonly used to convey strong emotions, they are usually followed by an exclamation point. Examples: Gosh! Yeah! Oh! Hey! Wow! Oh, no!

Findings and Discussion



This graph shows that the mistakes of parts of speech by third year English specialization students. It is found out that 4% of mistakes in nouns, while there are 26% of mistakes in verbs, 48% of mistakes in adjectives, 38% of mistakes in adverbs, 12% of mistakes in preposition, 32% of mistakes in conjunction and 50% of mistakes in frequency adverbs. Since the students make more mistakes (50%) in frequency adverbs, it can be said that they are weak in understanding frequency adverbs of the target language. But on the other hand, the result shows that they make only 4% of

mistakes in nouns and 12% of mistakes in preposition. So, the most mistake that the students do is in frequency adverbs and the least mistake that they do is in nouns.

Students' Opinions

“To fill the gap, first of all, we have to distinguish eight parts of speech. What we need to do is we have to think what we should fill in the gap like Adjectives and Nouns or Adverbs or something like that. We have to understand the whole context and the vocabularies. Not only that, we must check the spellings whether it is true or false. We should not be shocked if we see unfamiliar words. We should keep calm and think how to fill the gap with familiar words first. Then, the unfamiliar ones should be filled by adjusting with eight parts of speech.

To get full marks in cloze type, the students have to read a lot of books in order to know the collocations. If so, we don't need to face with difficulties and we are able to answer easily.”

“Cloze types are easier to get high marks if we can know more about the paragraph. It would be easier if we know the sentence structures so well. For us, we need to read the paragraph again and again and try to understand what it is about. If we don't know the meanings of given words, just leave it. After we have filled up some spots, check the leaving spots grammatically and fill up with remained words.

Before the test, it would be better if we have some practices of reading the usages. The more knowledge of vocabularies we have, the easier will be to answer the cloze types questions.

Try to read more and more. Furthermore, we have to learn some phrasal verbs. We need to know the forms of the given words to be able to answer correctly.”

Conclusion

To summarize, this research paper conveys knowledge about cloze type in detail. The aim of this result can be seen obviously according to introduction. The results are already shown in a graph with the percentage on the mistakes. To be skillful in cloze type, the knowledge of the eight parts of speech is the essential need for every challenge. In addition, the students' opinions are also important because it is the essence of answering cloze type. It can give some benefits from the combination of the sense on grammar skill and the opinions or views of the students. So, I believe that students will then only correctly answer any items at their level of ability on eight parts of speech. Cloze types administered to students of different ability levels are automatically testing different things because only the cloze type will make the students realize whether they are skillful in eight parts of speech or not. This research helps the 3rd year students realize their weaknesses in reading comprehension and encourages them to read more and more after they have found their mistakes in vocabularies and eight parts of speech.

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Locational Analysis on the Distribution of Retail Shops in Myoma, Aleyat and Mingone Wards, Banmaw Town

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Khin Mar Win⁷, Lazaing Doi Aung⁸, War War Hnin⁹

Abstract

Retail shop also known as retail outlet is a store that sells smaller quantities of products or services to the general public. In this study, only retail shops are formed excluding the retail services (like repairing shops, servicing shops, etc.). The study area was selected from the downtown area of Banmaw Town as the paper is aimed to examine the best location of a retail shop whether it is near or far from off the hub of transportation routes. In the study area, retail marketing comprises the activities related to selling products or giving services to the consumer through such channels as stores, vendors, or other fixed locations. It was found that most retail shops which are near or close to the highway bus stand or ship harbor are warehouse stores and speciality shops, while more retail servicing shops could be noticed in Mingone ward which is on the way to airport.

Key words: Retail Shops, Mom and Pop, Speciality, Location

Introduction

A business that operates as a retail outlet will typically buy goods directly from manufacturers or wholesale suppliers at a volume discount and will then mark taken up in price for sale to end consumers. Retailing involves the entire activities incidental to selling of ultimate consumers for their personal, family and household. Although there are many types of retail outlet such as departmental stores, speciality stores, supermarket, convenience stores, discount stores, factory outlet, shopping malls, merchandise, Mom and Pop store. The objectives of this study are to know how do the retail shops distribute in the downtown area, what items are sold, who are permanent or temporary customers.

Study Area

In an urban area of Banmaw, 13 residential wards are designated by the township development committee. Out of them, only three wards which are bordered each other and are located in the downtown area; are considered to study. It is mainly because these three wards are well developed and founded more or less during the same period and are well connected by transportation modes. Apart from that, three wards have a number of retail outlets selling various items and many number retail services. That is why comparison by their retail shops according to

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their location is very interesting and it can be shown which ward or which area is occupied by what sorts of retail shops in the downtown centre. The study area (Myoma, Aleyat and Mingone wards) has an area of 0.4766 sq km (119 acres). It is about 1.15 % of the total areas of Banmaw. The study area is bounded on the west by Ayeyarwady River, on the north by Nyaungbinyat Ward, on the east by Thazi Ward and on the south by Khuntha Ward. The areas of each ward in Banmaw are shown in table (1) and Map (1).

Table (1) Area of Wards in Banmaw (2015)

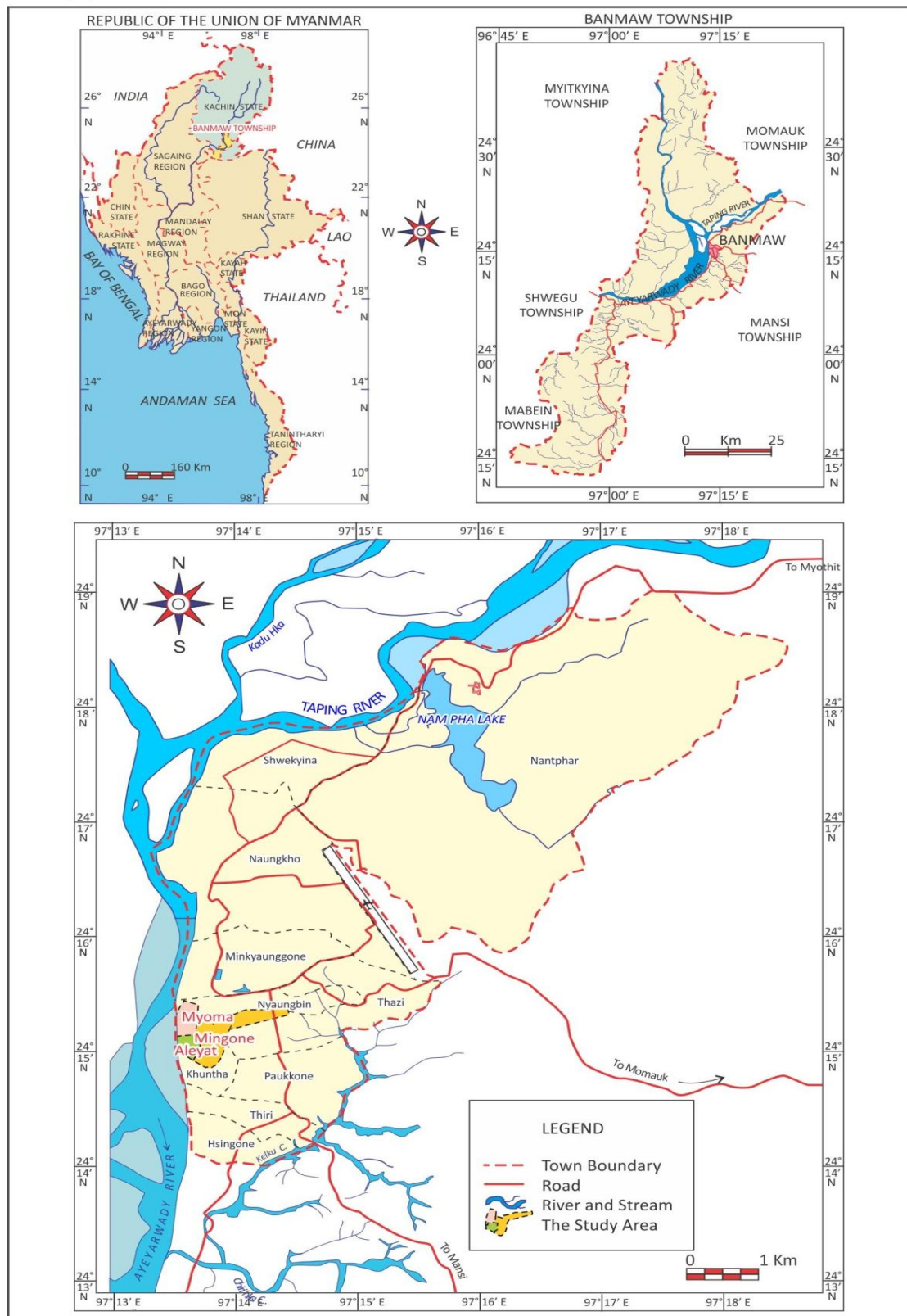
No.	Wards	Area (acre)	Area (sq-km)
1.	Myoma	22	0.0881
2.	Aleyat	20	0.0777
3.	Mingone	77	0.3108

Source: Department of Agricultural Land Management and Statistics, Banmaw

Total area of Mingone ward is 77 acres and it is occupied by 238 households. In 2015, total population was 1,444 with 649 males and 795 females, who organized into 258 families. There are 54 open wells, 28 tube wells, 108 hand pumps and one lake from where water is available for domestic and other uses except drinking. Three Buddhist monasteries and one Islamic mosque are located in this ward.

In the west, both Myoma and Aleyat wards are bounded by Ayeyarwady River. The geographical area of Aleyat is 0.0809 km and it has the smallest area in Banmaw Town. In 2015 (while taking field survey), total population was 803 persons (358 males and 445 females). There were 105 households and 138 families. Two health clinics served the local people and there are two religious buildings. As water sources, 36 tube wells and 3 hand pump wells were dug in the ward.

The area of Myoma ward is 22 acres and it is the second smallest area in Banmaw. In 2015, the total population was 655 persons with 299 males and 356 females, 122 households and 130 families.

Map (1) Location of Study Area in Banmaw Town

Source: UTM Map No. 2497_03, 2497_04, 2497_07, 2497_08.

Aims and Objectives

The main aim is to find out how the various retail outlets are distributed in these three downtown wards.

The objectives are:

- to know the locations of three wards
- to understand the competitiveness of the retail shops
- to examine the economic support of the retail shops for the owners
- to compare the number and types of retail shops in three wards

Data, Methods and Methodology

In this study, detail description was made depending on the primary data. Hence, data related to the retail shops are collected as follows:

1. When has the retail shop been started?
2. Who are the clients and where are they from?
3. Is the shop main business for family?
4. When are the peak seasons for selling materials?
5. Would you like to expand or develop the shop?
6. Do you have any problem or challenge about the retail shop?

Focusing on these points, survey was made in August, 2015 for one day. All study wards are visited by 3 groups of research students. Then, the above mentioned questions were raised to individual outlet of the wards. Totally 349 retail shops were visited and collected the necessary data. To understand the distribution of the shops, mapping was done according to the types of shops. From these maps, concentric circles were drawn in order to examine the location of shops. For that reason, a hypothesis can be made " if a retail shop is close to highway bus stand or ship harbor, it will sell more and different items than those of far shops". Apart from that, types of merchandise are also noted down while interviewing so that different types of retail shop could be classified.

Regarding a small level of qualitative study, the responses of the shop owners are tabulated and then, the conclusion was drawn based on these answers.

Physical Conditions of the Study Area

The study area is composed of three wards (Myoma, Aleyat and Mingone) which are located in the downtown area of Banmaw Town. Out of 13 wards in the town, these three wards are bounded each other and are found with more number of retail shops than other wards. This is one of the main reasons to select it as a study area. Myoma and Aleyat wards of Banmaw Town are located on the east bank of Ayeyarwady River. These wards lie between latitudes of 23° 54' 8" N and 24° 42' 23" N and between the longitudes of 96° 54' 36" E and 97° 21' 13" E. Banmaw town is 185.075 km distant from Myitkyina, 90.1233 km distant from Lweje (Myanmar-China border area) and 442.57 km distant along the strategic road from Mandalay.

The study area is situated in the Ayeyarwady River valley and it has an elevation of 117.348 km above sea level. Topographically, it is the low lying area of Banmaw. The study area has uneven land surface with many depression and ravines.

The main river of the study area is the Ayeyarwady River and is very useful for navigation throughout the year from the nearby villages which are located to the opposite bank of the river.

According to its location on the north of Tropic of Cancer, the entire Banmaw town falls within sub-tropical climate zone with an annual average mean temperature of 25.17° C. April and May are the hottest months. According to the absolute location and relief feature, Banmaw receives more rain with the average annual total rainfall of 188.214 cm. It begins to rain in May and highly in June, July, August and September. According to Koppen's Climatic Classification, it is found that Banmaw receives the Humid Subtropical (Cwa) type of climate.

Total Population, Population Distribution and Density

The total population of study area was 2,902 persons. Mingone ward has the largest population with 1,444 persons and the second largest population area was Aleyat with 803 persons. The least population is in Myoma ward with 655 persons.

If the areas are more easily accessible and where economic activities are convenient, they are densely populated. The population distribution of a region is related to the relief structure, the availability of domestic use of water and economic conditions. Myoma and Aleyat wards have total population under 1,000 and Mingone has total population between 1,000 and 2,000. In 2015, the population density of the study area was 8,430 persons per square km in Myoma, 10,335 persons per square km in Aleyat and 4,646 persons per square km in Mingone ward. Among the three wards, Aleyat ward is the most densely populated area. It is located on Banmaw-Mandalay Strategic road. (Table 2)

Table (2) Population Distribution and Density of the Wards (2015)

No.	Wards	Area (acre)	Area (sq-km)	Total Population	Density (person per sq-km)
1.	Myoma	22	0.0881	655	8,430
2.	Aleyat	20	0.0777	803	10,335
3.	Mingone	77	0.3108	1,444	4,646

Source: Immigration and National Registration Department, Banmaw

Classification of Retail Shops

Retail shops which are studied could be identified as follows according to the business dictionary.

1. Speciality Store
2. Mom and Pop Store
3. Warehouse Store
4. Retail Servicing

Definitions

Speciality Store- It would specialize in a particular product and could not sell anything else apart from the specific range. Speciality stores sell only selective items of one particular brand to the consumers and primarily focus on high customer satisfaction.

Mom and Pop Store- The small stores run by individuals in the nearby locality to order to daily needs of the consumers staying vicinity. They offer selected items and we not at all organized. The size of the store would not be very big and depends on the land available to the owner. They would not sell other high-end products such as egg, bread, stationery, toys, cigarettes, cereals, pulses, medicines.

Warehouse Store- A retail format which sells limited stock in bulk at a discounted rate is called as warehouse store. Warehouse stores do not bother much about the interiors of the store and products are not properly displayed.

Retail Servicing- It looks like a repairing shops for small problems and mostly run by a skillful technician who uses the materials from the old ones. It is also include other services for the convenience of the customers.

- (a) Under speciality store, the following retail shops are considered.
Food and Beverage Shops, Raw Materials for Food, Stationery, Cloth and Apparel shops, Consumer Goods Shop (cosmetic, medicine, drinking water, toys).
- (b) The retail shops which sell construction materials, agricultural machines and materials, electronic materials, cars and machine spare parts are included in the type warehouse stores.
- (c) Mom and Pop Stores are miscellaneous shops which sell finished products and semi-finished products as well as food eatable and non-eatable items.
- (d) In the study area, retail servicing includes a kind of repairing shops, beauty parlor and saloon, duplicated and computer shop, tailor shop, hotel, guest house, gold smith.

Distribution of the Retail Shops

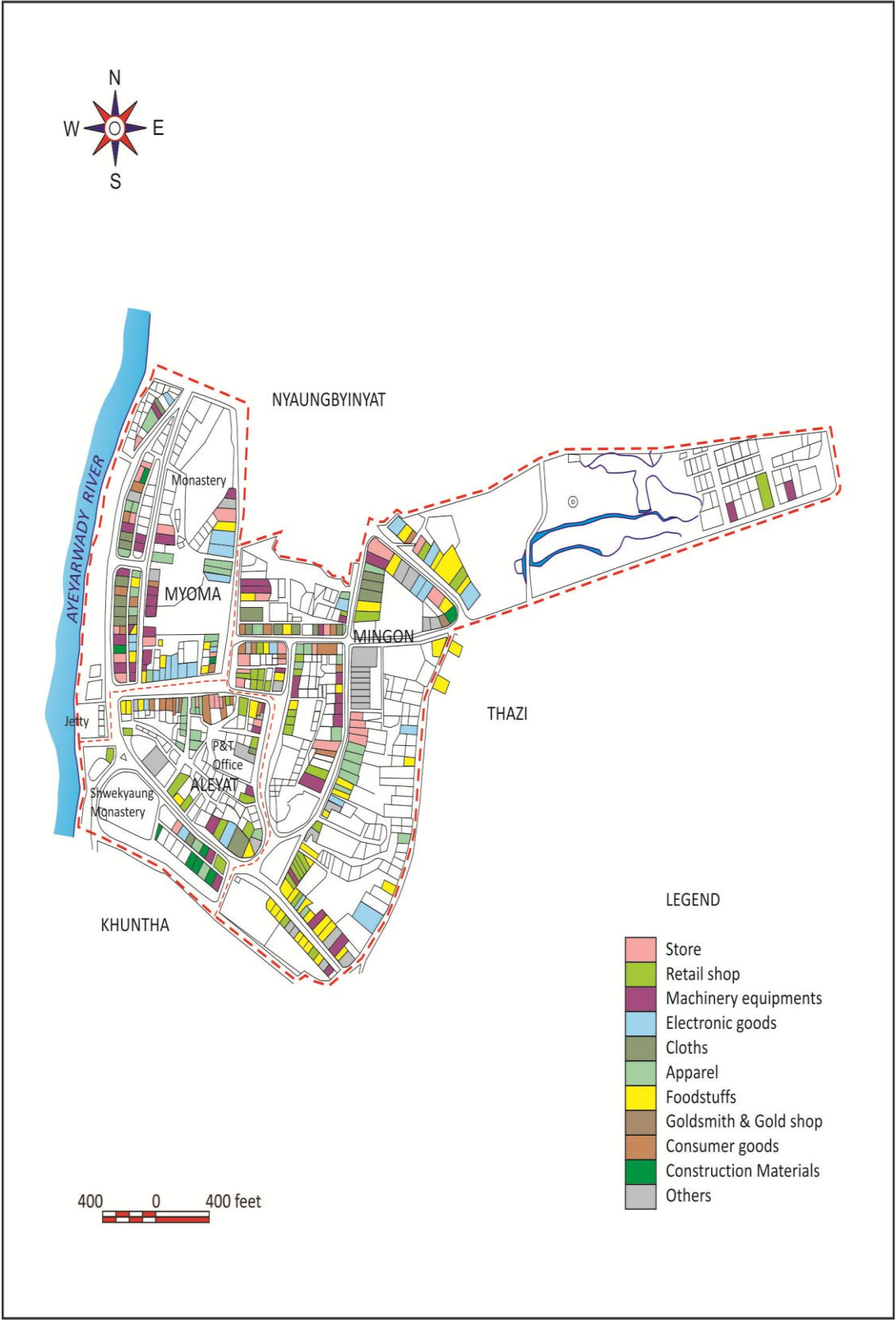
Distribution pattern of the considered retail shops are shown in Table (3) and Map (2) according to the wards.

Table (3) Number and Types of Considered Retail Shops

Types of Retail Shops	Total Number	Location in wards of		
		Aleyat	Mingone	Myoma
Speciality Store	114	23	45	46
Mom & Pop Store	41	14	17	10
Warehouse Store	32	8	10	14
Retail Servicing	8	4	3	1
Total	195	49	75	71

Source: Field Survey, 2015

Map (2) Spatial Distribution of Retail Shops in the Study Area, Banmaw Town



Source: Field Survey.

Retail Outlets in Myoma Ward

Out of 80 shops in Myoma ward, there were 46 speciality stores, 10 Mom and Pop stores, 1 retail servicing and 14 warehouses. Here, more than 30 kinds of items

are sold and prominent types of specialty stores sell lottery, candle, bags, jewelers, edible oil, robe, foot ware, seedless, and table wares. Only one retail servicing is a gold smith. Both household goods and consumer goods are available from 7 Mom and Pop shops. Distinct warehouses like furniture shops, car spare parts and construction material shops are also found in this ward. It could be noted that there are a very small number of food and related shops in this ward. It is mainly because of the presence of municipal market. Moreover, people from the villages which are opposite side of Ayeyarwady River used to port at this ward and those villagers who depend on the shops of Myoma ward used to purchase materials from these shops and resell then at their village area.

Small bus stand could be found in this ward so that both passengers and ground workers from bus stand and boat harbor have to rely on the restaurants of this ward. As a result, 7 restaurants and tea shops could be concentrated in this ward. Moreover, there are 11 jewelry shops and gold smiths. As the village people from the opposite side of Ayeyarwady exploit gold pieces from the remote area and they used to come to this harbor for selling gold and as the farmers would like to purchase jewelry when they earn money during crop seasons, there are comparatively large number of jewelry shops and gold smiths. From different warehouses, various accessories for fisherman and farmers could be available in this ward. Along with the advanced technology age, mobile phones or solar plates or torch lights are more demanded than other materials designated commercial level use area, a very small number of construction is occupied, so that only one warehouse of construction material could be found in this ward.

Retail Outlets in Aleyat Ward

There were total retail outlets of 49 with 22 types. Among them, 23 specialty stores were found and they emphasized on the items of betel leave, clothes and apparels, ready-made dresses, fruits, hats and caps, sports dress and sports materials, medicines, bakery and snacks, rice and rice-noodle and restaurant. As Mom and Pop stores, there were only two, while 5 warehouse stores and 3 retail servicing were also found in this ward. In detail, it can be defined that the highest number of shops are specialty stores; it is no doubt that 11 different types of special stores are located on that ward. But, the number of Mom and Pop is the second highest in this ward, which sold miscellaneous materials from needle through water bottle and make up to various consumer goods. It is clear that most of the low-incomers could rely on these retail shops. Moreover, comparative number of restaurants and tea shops indicated that bus stations are located between Aleyat and Mingone wards.

From the warehouse stores, village dwellers from nearby villages used to buy agricultural machines and apparatus which are carried by boats. Among warehouse stores, the numbers of construction material shops are very small and it is mainly due to the limited area for settlement.

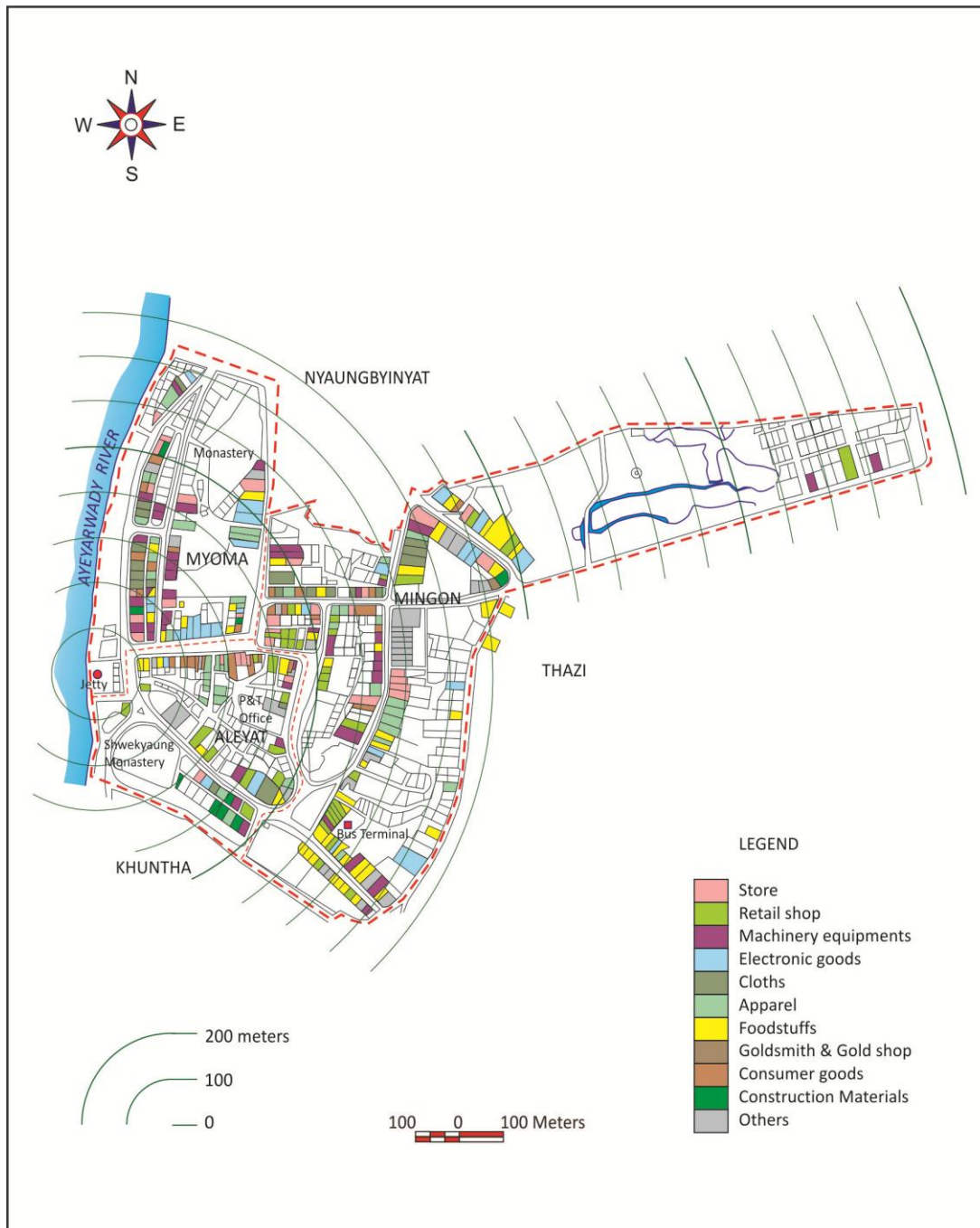
Retail Outlets in Mingone Ward

By comparing to the other two wards, this ward is located at the land locked area where there is no direct link to the waterway. Actually, this ward is construction of Myoma ward by Chinese people that is why it was known as Chinese town in the past. At present urban area, it is sometime located at the business centre of the town. It is well connected by road networks which connect to Myitkyina and Mandalay as well as by air way. During field survey there were 75 retail shops, among which the highest number is specialty stores.

In this ward, specialty shops such as medicine shop, jewelry shops, restaurant and food related shops, toys shops, electric shops have been found more than those of other two wards. It is mainly because of the accessibility by the urban dwellers and by the university students. More numbers of warehouses are also found in this ward because the materials from these shops could be easily supplied to the new settlement areas of the town. Therefore, such warehouses could be recognized as wholesalers. The highest number of guest house and hotels are located in this ward because it is very close to the airport, police station and banks. Spare parts for motor cycles are also distributed from the specialty shops of this ward. As the ward looks more safety, there are more number of jewelry shops and apparel shops.

In analyzing the distribution of retail shops by using the concentric circle, the jetty (port harbor) is placed at the centre and concentric circles are drawn at the interval of 100-meter radial scale. There are no retail shops within the 100-meter concentric circle. Most of the machinery equipments and foodstuffs are found within the 200-meter concentric circle. Six machinery equipments and five foodstuff shops are found in this circle (Map 3).

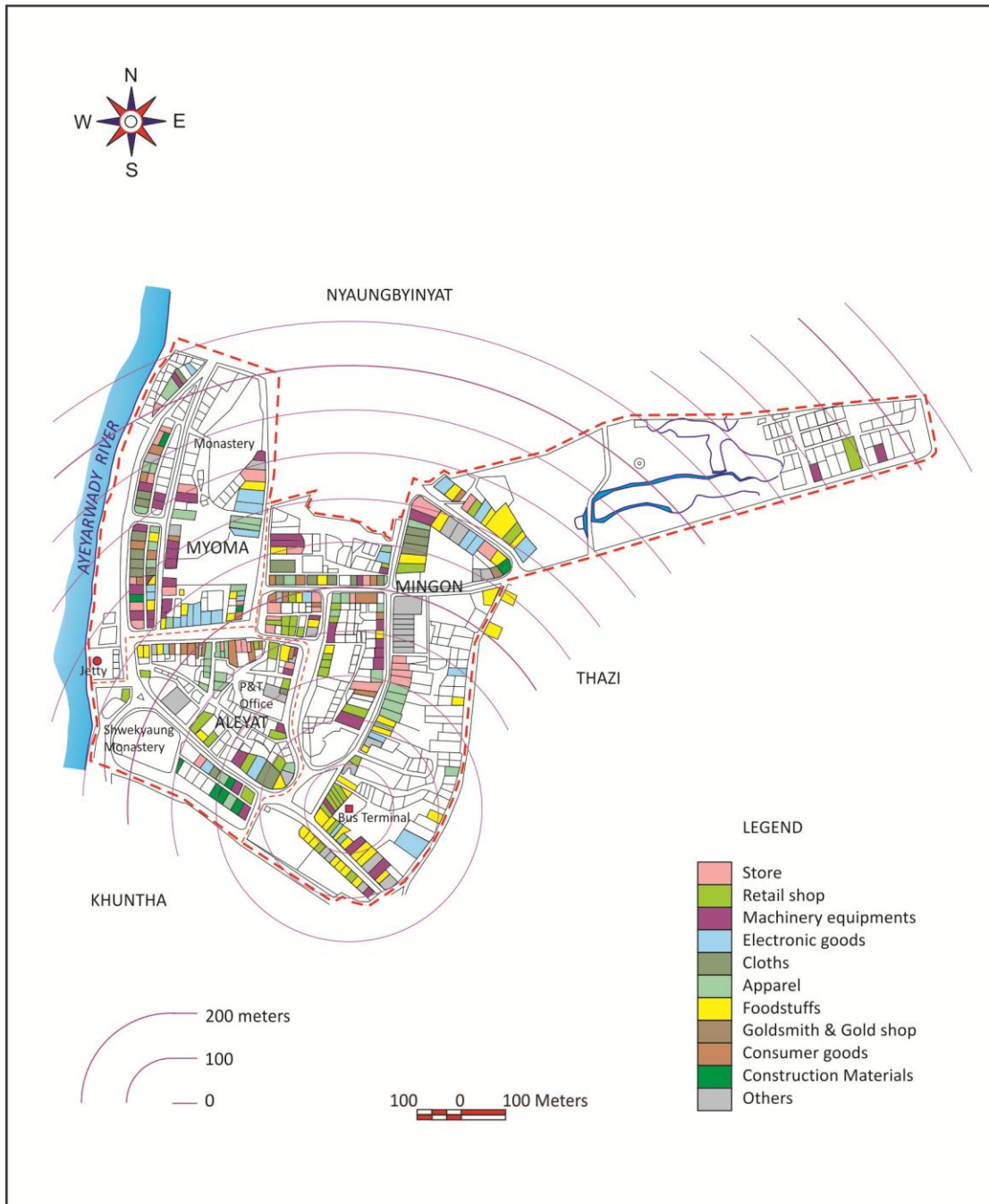
Map (3) The Distribution of Retail Shops by Concentric Circle Centered Port Harbor (Jetty)



Source: Field Survey.

When the bus station (bus terminal) is drawn at the centre, the number of shops within the 100-meter concentric circle includes 10 foodstuffs and 9 retail shops. Within the 200 meters, 11 foodstuffs and 7 electronic goods shops are found (Map 4). Most of the foodstuffs are found near the bus terminal or bus station than the jetty or ship harbor.

Map (4) The Distribution of Retail Shops by Concentric Circle Centered Bus Station



Source: Field Survey.

Analysis on the Responses from the Retail Shops

In this portion the answers by the retail shop keepers are focused with 6/7 points. The questions are already set and open-ended interview was applied by the researchers throughout the field survey. Although not less than 10 questions were raised, 6 or 7 questions were generally responded by the shop keepers. Those responses could be tabulated as shown in table (4).

Table (4) Responses by Wards

Question	Aleyat (73)	Mingone (75)	Myoma (73)
I	42	52	70
II	25	44	60
III	46	45	60
IV	30	18	61
V	28	48	60
VI	36	15	55

Source: Interviewing with the shop keepers.

The numbers in the brackets are total number of retail shops by wards.

Regarding Question I: When has the retail shop been started?

In Aleyat, forty-two responses out of 73 answered that their shop has started since less than one year to more than 40 years ago. More than 75% of the shops have started since more than 5 years ago.

In Mingone ward, 52 shop keepers answered this question and they said that the duration of their shops have been not more than 10 years.

Regarding Question II: Who are the clients and where are they from?

For all visited shops from three wards, most of the clients are from rural side. Especially for Myoma and Aleyat wards, the clients come by waterways.

Regarding Question III: Is the shop main business for family?

More than 80 % of the shop keepers answered that the respective retail shop is relied as family business and it could provide for their family's living.

Regarding Question IV: When is the peak seasons for selling materials?

About 90% of the responses said that open seasonal (i.e., during summer and winter) is the best for trading. That is not only for selling goods but also for buying of purchasing materials from the wholesalers.

Regarding Question V: Would you like to expand or develop the shop?

More than half of the shop keepers did not want to expand their business. It was mainly due to either the investment or security situation in their town.

Regarding Question VI: Do you have any problem or challenge about the retail shop?

About 25 % of the shops have problem of dealing with the customers. They said that some customers did many complaints or did a lot of sorting materials. But, about 65 % of the shops did not have any problem with the customers. Small numbers of shops have challenges like high stress, finding difficult for carrying materials from border area or Mandalay and Yangon.

Conclusion

After studying the retail outlets of three wards in Banmaw, there are some similarities as well as differences:

- All are pure retail outlets as they brought the materials from the wholesalers from Mandalay/ Yangon/ border area and distributed/ sold out the goods again to their clients from nearby area or villages.
- Out of 4 different types, only speciality stores are larger in number than other three types, especially restaurant, medicine shops, jewelry shops and tea shop.
- More or less the same number of ware houses could be noticed in these three wards; especially shops of vehicle spare parts and electronic materials.
- Mom and Pop stores are also occupied in all three wards and they mostly focus on the consumer goods.
- The significant differences are about selling agricultural materials and retail servicing not only in number but also in types.

As a whole, Banmaw town is located on the border trade route of China and Mandalay. During insecure period, the materials from border area or Mandalay could not flow properly and it had affected on the small retailers of this town. Among three wards, it could be clearly seen that warehouse and specialty retail shops are found to be in larger number in Myoma and Aleyat than those in Mingone. It was mainly due to the client from nearby villages could access via waterway. But, Mingone is closer to the airport than the other two. As a result, the retail servicing like hotel and Mom and Pop stores are more concentrated in this ward.

Acknowledgements

First and foremost, we would like to express our gratitude to Dr Zaw Jat, Rector, and Dr Aye Aye Han, Pro-rector, Banmaw University, for their permission and encouragement about this paper. We would also like to express our heartfelt thanks to Dr Nyo Nyo, Professor and Head of Department of Geography, University of Mandalay, for her supervision, editing and guidance. Lastly, we are greatly indebted to Dr Kyin Kyin Win, Professor and Head, and Dr Win Naing, Professor, Department of Geography, Banmaw University and all our teachers who have helped us with kindness and patience.

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A SPATIAL ANALYSIS ON CULTIVATED CROP PRODUCTIVITY IN RURAL AREAS WITHIN BANMAW TOWNSHIP

Nang San¹, War War Hnin²

ABSTRACT

This research gives information about the current situation of agricultural productivity in Banmaw Township. In this paper, crop cultivated productivity of the study area is determined by means of quantitative and qualitative methods. The spatial variation of crop productivity is determined by using quantum index and the level of crop productivity is analyzed by the modified composite index of Jasbir Singh & et. al.(1986). Finally, the analysis indicates that the further development of agricultural sectors of Banmaw Township.

INTRODUCTION

The study of agricultural productivity is essential for differentiating and delimiting the areas whose performance and accomplishments are diverse. It is also the relative efficiency of economic activity-that is, the amount of products or services produced compared to the amount of goods and labor used to produce it. Therefore, agricultural productivity is the amount of agricultural products produced compared to the amount of agricultural inputs.

Productivity emphasizes the capacity of soil to produce crops and should be measured in terms of unit yields. Past increases in crop yields per acre can largely be explained by greater use of fertilizer, agricultural chemicals, improved seed and irrigation water. Price and cost relationships affect the mix of commodities grown and the rates at which the various inputs are used. Both prevailing prices and produces' expectations of future prices center the decisions on cropping patterns.

Aim and Objectives

The main aim of this thesis is to investigate the spatial distribution of crop productivity in the study area.

To complete the aim mentioned above, the major objectives laid down are:-

- To study the agricultural resources of the study area,
- To examine the spatial variations of crop production in the study area.
- To find out the crop productivity which is influenced by physio-socio-economic and technological factors
- To look at future prospects for potential development of crop productivity in the study area.

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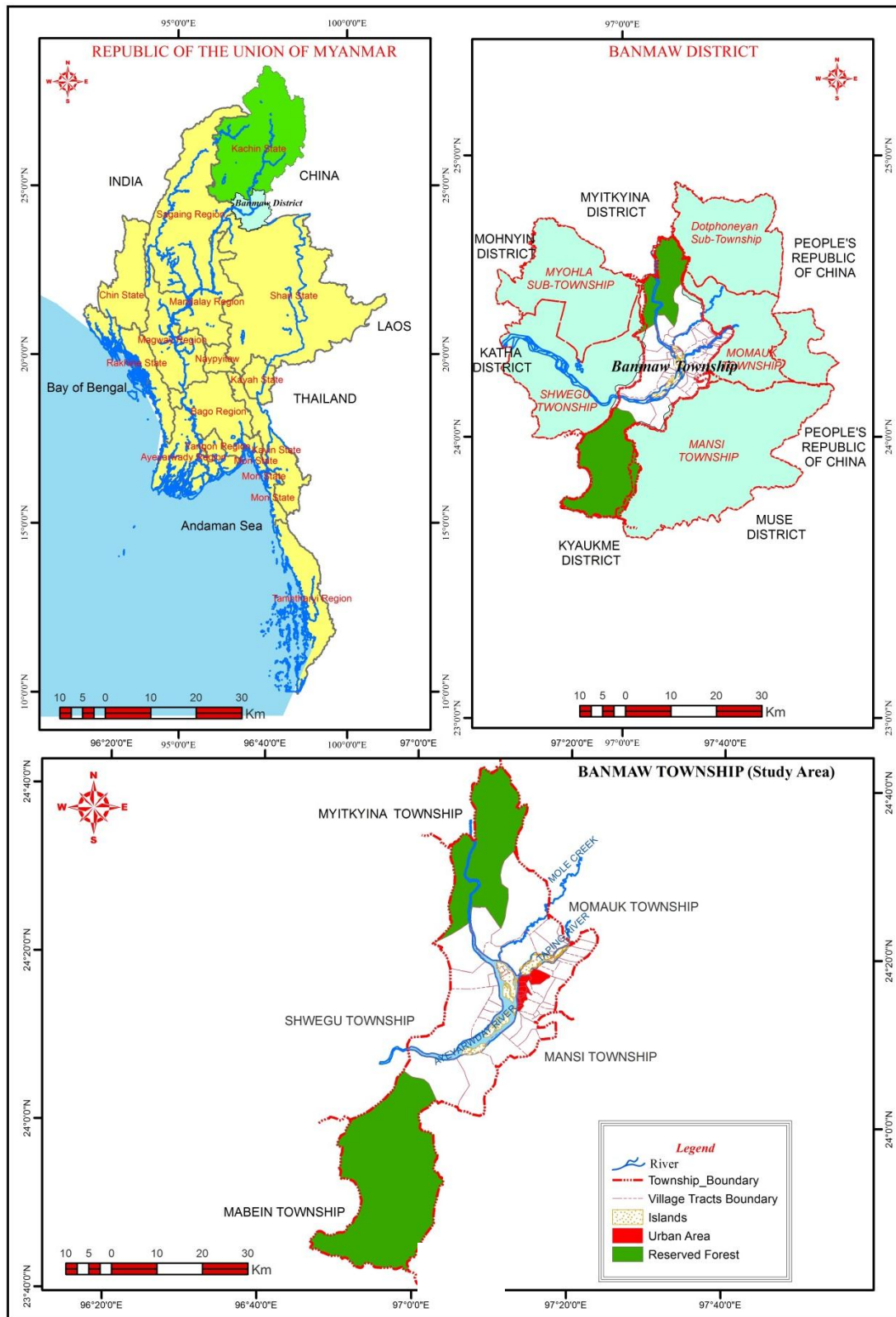
Materials and Methods

Agricultural productivity has been computed worldwide by many scholars using different methods. Measurement of food crop productivity of a region related in the national level is an important step in maximization of agricultural output. Other thing being equal, productivity is essentially a measure of the efficiency with which imputes are utilized in production. The study was conducted in each village tracts of Banmaw Township. Primary and secondary data sets have been used to carry out the present analysis. The primary data set comprised the survey data of village tracts. The primary data were collected on a well-designed pre-tested questionnaire from local people. The secondary data were collected from government offices such as Immigration and National Registration Department, Irrigation Department, Land Records Department and Township Administrative Department and some published papers such as Burma Gazetteer: the Banmaw District, etc. It is a fact that the collection of statistics related to crop cultivation is essential in the preparation to determine crop productivity. The collected data mainly include the type of crops, the quantities, the geographical distribution, etc.

In order to analyze the crop productivity, data processing and data manipulating works are done by using acquired data. And then, spatial distribution of crop productivity of the study area is analyzed by using both qualitative and quantitative methods.

The Study Area

Banmaw Township is located on the southernmost part of Kachin State. It lies on the eastern bank of the Ayeyarwady River and is an agro-based region. The economic development of Banmaw is directly influenced by agriculture. Because of the importance of agriculture to the local economy, the emphasis in this research work is on the agricultural productivity. Therefore, Banmaw Township is selected as the study area.



Analysis on the Crop Productivity of Rural Areas within Banmaw Township

Cultivated crops of crop productivity are mainly depended upon the sown acreage, matured acreage, and yield per acres. Similarly, spatial variation of crop productivity is also related to the crop concentration and other supporting factors such as cropping intensity, agricultural mechanization, etc.

Crop Cultivation and Production

In order to determine the agricultural productivity of Banmaw Township, cultivation and production of major crop grown in the township are initially analyzed based on 2017-2018 data.

Paddy

According to 2017-2018 data, paddy cultivated area was the highest in Theinthaw village tract with 17, 77 acres and the lowest in Hsingone village tract with only three acres.

Of the paddy cultivated village tracts of Banmaw Township, paddy production was the highest in Theinthaw village with 139,369 baskets and the lowest in Paukkone with 165 baskets. But, yield per acre was the highest in Manpha village tract with 93.42 baskets and the lowest in Kyungyi village tract with 49.03 baskets.

Total cultivated area, output and average yield per acre of paddy in Banmaw Township were 17,447 acres, 1,322,233 baskets and 72.69 baskets in that year.

Maize

According 2017-2018 data, total cultivated area, output and average yield per acre of maize in Banmaw Township were 5,941 acres, 384,789 baskets and 51.86 baskets, respectively. Of the village tracts, maize cultivated area was the highest in Letpandan village tract with 880 acres and the lowest in Manyut village tract with four acres.

Of the maize cultivated village tracts of Banmaw Township, maize production was the highest in Letpandan village tract with 57,085 baskets and the lowest in Manyutvillagetractwith259 baskets. The yield per acre was the highest in Shwekyina village tract with 64.86 baskets and the lowest in Manyut village tract with 14.75 baskets.

Groundnut

Groundnut cultivation is found in 40 village tracts of the study area. According to 2017-2018 data, total cultivated area, output and average yield per acre of groundnut were 9,592 acres, 646,488 baskets and 67.4 baskets, respectively. Groundnut cultivated area was the highest in Kangyikabani village tract with 88 acres while it was the lowest in New Helone village tract with three acres. In Banmaw Township, groundnut production was the highest in Manre village tracts with 183,622 baskets and the lowest in Papaung village tract with 5,719 baskets. The yield per acre was the highest in Maingka village tract with 50.52 baskets and the lowest in Manyut village tract with 34.04 baskets.

Sesamum

In 2017-2018, sesamum cultivated area was the highest in Sinkan village tract with 608 acres and the lowest in Mophein village tract with four acres. Sesamum cultivation is found in 17 village tracts of the study area. Sesamum production was the highest in Sinkan village tract with 3,378 baskets and the lowest in Mophein with 22 baskets. But, yield per acre was the highest in Manpha village tract with 93.42 baskets and the lowest in Kyungyi village tract with 49.03 baskets. Total cultivated area, output and average yield per acre of sesamum in Banmaw Township were 1,713 acres, 9,467 baskets and 5.53 baskets, respectively.

Soya bean

In 2017-2018, total cultivated area of soya bean was 266 acres and total output was 3,862 baskets while average yield per acre was 14.52 baskets. Soya bean is cultivated only in 15 village tracts of Banmaw Township and cultivated area was the highest in Tamainglone village tracts with 101 acres while it was the lowest in KangyiKabani village tract with two acres. The production of soya bean was the highest in Tamainglone village tract with 1,466 baskets and the lowest in KangyiKabani with 29 baskets. Similarly, yield per acre was also the highest in Tamainglone village tract and the lowest in Kyungyi village tract. There were 14.32 basket per acre in Tamainglone village tract and 9.5 baskets per acre in Kyungyi village tract.

Crop Concentration and Production

In order to determine the spatial distribution of cultivated crops in Banmaw Township, crop concentration for individual crops is calculated by means of Location Quotients. According to the calculated results shown in Table 3.7, in terms of their crop concentration, village tracts of Banmaw Township can be divided in to 4 groups as follows:-

1. High concentrated area (LQ above 1.5)
2. Medium concentrated area (LQ between 1.49 and 1.0)
3. Low concentrated area (LQ between 0.5 and 0.99)
4. Very low concentrated area (LQ below 0.5)

Paddy Concentration and Production

Paddy cultivation is found in only 44 village tracts of Banmaw Township. According to 2017-2018 data, paddy cultivated areas were concentrated along the both side of Ayeyarwady River and southern bank of Taping River. According to the results, the highest paddy concentrated area is Manmalin village tract with LQ index of 3.4. Of the village tracts of the study area, the high concentrated areas of paddy were composed of six village tracts: Manmalin, Tamainglone, Theinlin, KangyiKabani, Old Helon and Sinkan village tracts. The medium concentrated group included ten village tracts namely Ma-u-bin, Naungmo, Si-in, Manyut, Mhokyin, Nantlaing, Papaun, Manpha, Khokyin, Nantlaing, Papaun, Nanpha, Kywechokabani and Hsaingkin. The Low concentrated group were composed of 12 village tracts namely Mankhun, Naunglite, Manre, Mophein, Malular, Nantpha, Kaungtone, Khuli, Theinthaw, New Helon, Shwepyithar and Si-he while Sharwati, Sintkin, Myasedi, Hante, chaunggwa, Kyungyi, Shwekyina, Konemahat, Nyaugbintha, Thaphanbin Aungtha, Tharzi, Ngetpyawdaw, Maingka, Paukkone and Hsaingone village tracts were under very low concentrated group.

Maize Concentration and Production

Maize cultivated areas are found in 37 village tracts of Banmaw Township. In 2017-2018, the highest maize concentrated area is Letpandan village tract with LQ index of 5.5. According to calculated value, the high concentrated areas of maize were found in eight village tracts: Letpandan, Naungmo, Tamainglone, Kaungsint, Manmalin, Kantha, Konekha and Kaungtone. The medium concentrated group included 4 village tracts namely Yeni, Sintkin, Papaun and Sarwati. There were 5 village tracts in low concentrated group. They were Sinkan, Old Helone, Myasedi,

Hsaingkin and KangyiKabani. In that year, there were 20 village tracts in very low concentrated group.

Groundnut Concentration and Production

Groundnut is one of the cultivated crop of 40 village tracts in Banmaw Township. In 2017-2018, the highest maize concentrated area of groundnut is KangyiKabani village tracts with LQ index of 3.1. According to the calculated results, the high concentrated areas of groundnut were found in six village tracts: KangyiKabani, Kaungsint, Theinlin, Nantlaing, Mophein and Ma-u-bin. The medium concentrated areas included four village tracts namely Tamainglone, Manmalin, Old Helone and Shwepyithar.

There were nine village tracts in low concentrated group. They were Manpha, Kaungtone, Si-he, Naunglite, Sintkin, Manre, Konekha, Kywechokabni and Ngetpyawdaw village tracts while 21 village tracts namely Malular, Chaungwa, Theinthaw, Nantpha, Kyungyi, Maingka, Hsingkin, Si-in, Manyut, Khuli, Nyaungbintha, Sarwati, Naungkho, Letpandan, Khokyin, Shwekyina, Kantha, Papaung, Yeni, Manbin and New Helone were under very low concentrated group

Sesamum Concentration

Sesamum cultivations are practiced in only 17 village tracts of Banmaw Township. In 2012-2013, the highest concentrated area of sesamum is Sinkan village tract with LQ index of 6.0. Of the village tracts of Banmaw Township, the high concentrated areas of sesamum were composed of two village tracts: Sinkan and Naungmo. Two medium concentrated areas were Papaung and Manmalin village tracts.

The low concentrated groups were composed of five village tracts namely Manyut, Si-in, Kaungtone, Nantpha and Myasedi while other eight village tracts namely Shwephyithar, KangyiKabani, Kyungyi, Maingka, Theinlin, Sawati, Manpha and Mophein were under very low concentrated areas.

Soya Bean Concentration

Soya bean cultivation is practiced in only 15 village tracts of Banmaw Township. In 2012-2013, the highest concentrated area of soya bean is Tamainglone village tract with LQ index of 5.7. Of the village tracts of Banmaw Township, the high concentrated areas of soya bean were composed of two village tracts: Tamainglone and Manmalin. Other two medium concentrated areas were Mophein and Naungmo village tracts.

The low concentrated group included 5 village tracts namely Kywechokabani, Hsingkin, Sintkin, Nantpha, and Mankhun, while other six village tracts such as New Helone, Maingka, Papaung, Ngetpyawdaw, Old Helone and KangyiKabani were concerned with very low concentrated areas.

Table (1) Crop Concentration of Banmaw Township in 2017-2018

Sr.	Village Tracts	Paddy	Maize	Sesamum	Groundnut	Soya Bean
1	Manmalin	3.35	2.73	0.95	1.22	1.92
2	Tamainglone	3.18	3.97	0.00	1.28	5.70
3	Theinlin	2.23	0.12	0.13	2.77	0.00
4	KangyiKabani	2.13	0.57	0.40	3.11	0.11
5	Old Helone	2.03	0.75	0.00	1.16	0.17
6	Sinkan	1.83	0.83	6.03	0.00	0.00
7	Ma-u-bin	1.47	0.15	0.00	1.59	0.00
8	Naungmo	1.46	5.26	3.09	0.00	1.24
9	Si-in	1.38	0.07	0.85	0.24	0.00
10	Manyut	1.21	0.02	0.90	0.23	0.00
11	Khokyin	1.18	0.06	0.00	0.10	0.00
12	Nantlaing	1.17	0.00	0.00	2.36	0.00
13	Papaun	1.16	1.03	1.18	0.06	0.28
14	Manpha	1.12	0.07	0.11	0.91	0.00
15	Kywechokabani	1.08	0.00	0.00	0.64	0.85
16	Hsaingkin	1.07	0.37	0.00	0.28	0.85
17	Mankhun	1.00	0.06	0.00	0.00	0.51
18	Naunglite	0.96	0.10	0.00	0.80	0.00
19	Manre	0.94	0.00	0.00	0.72	0.00
20	Mophein	0.91	0.10	0.04	1.89	1.41
21	Malular	0.88	0.00	0.00	0.49	0.00
22	Nantpha	0.86	0.16	0.76	0.40	0.56
23	Kaungtone	0.84	1.78	0.79	0.89	0.00
24	Khuli	0.71	0.00	0.00	0.20	0.00
25	Theinthaw	0.67	0.00	0.00	0.43	0.00
26	New Helone	0.66	0.22	0.00	0.04	0.34
27	Shwephyithar	0.62	0.00	0.49	1.07	0.00
28	Si-he	0.56	0.09	0.00	0.82	0.00
29	Sarwati	0.46	1.03	0.11	0.15	0.00
30	Sintkin	0.41	1.11	0.00	0.73	0.56
31	Myasedi	0.36	0.72	0.64	0.00	0.00
32	Hante	0.34	0.00	0.00	0.00	0.00
33	Chaungwa	0.27	0.09	0.00	0.46	0.00
34	Kyungyi	0.17	0.09	0.37	0.37	0.00
35	Shwekyina	0.17	0.31	0.00	0.06	0.00

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Table (2) Crop Concentration of Banmaw Township in 2017-2018

Sr.	Village Tracts	Paddy	Maize	Sesamum	Groundnut	Soya Bean
36	Konemahat	0.16	0.09	0.00	0.00	0.00
37	Nyaungbintha	0.15	0.10	0.00	0.19	0.00
38	Thaphanbin	0.08	0.06	0.00	0.00	0.00
39	Aungtha	0.03	0.00	0.00	0.00	0.00
40	Tharzi	0.03	0.00	0.00	0.00	0.00
41	Ngetpyawdaw	0.03	0.31	0.00	0.52	0.23
42	Maingka	0.01	0.00	0.16	0.32	0.28
43	Paukkone	0.01	0.00	0.00	0.00	0.00
44	Hsingone	0.01	0.00	0.00	0.00	0.00
48	Khuntha	0.00	0.00	0.00	0.00	0.00
45	Aleyat	0.00	0.00	0.00	0.00	0.00
52	Mingone	0.00	0.00	0.00	0.00	0.00
54	Myoma	0.00	0.00	0.00	0.00	0.00
46	Kantha	0.00	2.68	0.00	0.06	0.00
47	Kaungsint	0.00	2.82	0.00	2.97	0.00
49	Konekha	0.00	2.09	0.00	0.68	0.00
50	Letpandan	0.00	5.48	0.00	0.12	0.00
51	Manbin	0.00	0.00	0.00	0.05	0.00
53	Minkyaungone	0.00	0.00	0.00	0.00	0.00
55	Naungkho	0.00	0.11	0.00	0.13	0.00
56	Nyaungbinyat	0.00	0.00	0.00	0.00	0.00
57	Thiri	0.00	0.00	0.00	0.00	0.00
58	Yeni	0.00	1.40	0.00	0.05	0.00

Source: Compiled by researchers

Crop Productivity

Agricultural productivity of an area may be varied depending upon physical factors such as topography and drainage, climate and soil as well as human factors such as farmer's decision, agricultural mechanization, uses of fertilizer and market price of crops. Here, agricultural productivity means only crop productivity. Yield of crop is most suitable to use in determining the crop productivity of the region.

Level of Crop Productivity

The spatial variation of crop productivity in Banmaw Township is determined by means of Quantum Index in order to compare the crop productivity of one village tract to another. The formula for Quantum Index is as follows:-

$$QI = \frac{X_i}{X_{il}}$$

Where, X_i means the individual crop yield of individual village tract and X_{il} is those of a village tract with least output. Generally, yield of crop in a village tract with the least output is assumed to be equal with 100 in calculation of Quantum Index.

In studying the spatial variation of crop productivity, it was the highest in Theinthaw village tract for paddy, in Letpandan village for maize, in Sinkan village tract for sesamum, in KangyiKabani village tract for groundnut and in Tamainglone for soya bean. Therefore, one can be said that spatial variation of crop production for particular crop is widely different from one village tract to another.

Next, in order to analyze spatial variation of crop productivity in the study area, composite index developed by Jasbir Singh & et. al. (1986) is used by following modified formula¹.

$$CIC_i = \frac{\sum_{i=1}^n LQI_i}{N_i}$$

Where, CIC_i means composite index for crop productivity of individual village tract and QI is quantum index of individual village tract for one crop while N_i is the summation of quantum index in individual village tract for all crops. This is a method related to the summation of individual quantum index is assumed as the level of crop productivity of a particular village tract in the township.

¹Jasbir Singh & et. al. (1986)

Table (3) Crop Productivity of Banmaw Township by Quantum Index (2017-2018)

Sr.	Village Tracts	Paddy	Maize	Sesamum	Groundnut	Soya Bean	Composite index
1	Theinthaw	845	0	0	7	0	4.7
2	Tamainglone	595	160	0	15	51	4.6
3	Manmalin	563	110	24	14	17	4.0
4	Theinlin	484	5	3	28	0	2.9
5	Naungmo	213	212	79	0	11	2.9
6	KangyiKabani	434	23	10	29	1	2.8
7	Sinkan	262	34	154	0	0	2.5
8	Old Helone	380	30	0	14	2	2.4
9	Si-in	277	3	22	4	0	1.7
10	Ma-u-bin	258	6	0	18	0	1.6
11	Manyut	246	1	23	4	0	1.5
12	Manpha	257	3	3	12	0	1.5
13	Papaung	198	41	28	1	3	1.5
14	Khokyin	265	3	0	2	0	1.5
15	Kaungtone	134	71	20	12	0	1.3
16	Hsaingkin	206	15	0	5	8	1.3
17	Letpandan	0	220	0	2	0	1.2
18	Mankhun	214	3	0	0	5	1.2
19	Kywechokabani	203	0	0	10	8	1.2
20	Nantpha	180	4	19	7	5	1.2
21	Mophein	174	4	1	20	13	1.2
22	Nantlaing	171	0	0	25	0	1.1
23	Naunglite	165	4	0	11	0	1.0
24	Manre	166	0	0	10	0	1.0
25	Malular	157	0	0	8	0	0.9
26	Shwephyithar	128	0	12	13	0	0.9
27	New Helone	132	9	0	1	3	0.8
28	Si-he	130	4	0	11	0	0.8
29	Kaungsint	0	113	0	29	0	0.8
30	Sintkin	72	45	0	10	5	0.7
31	Khuli	121	0	0	4	0	0.7
32	Sarwati	72	41	3	3	0	0.7
33	Kantha	0	108	0	1	0	0.6
34	Myasedi	59	29	16	0	0	0.6
35	Konekha	0	84	0	10	0	0.5

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**Table (4) Agricultural Productivity of Banmaw Township by Quantum Index
(2017-2018)**

Sr.	Village Tracts	Paddy	Maize	Sesamum	Groundnut	Soya Bean	Composite index
36	Chaungwa	55	4	0	7	0	0.4
37	Yeni	0	56	0	1	0	0.3
38	Hante	52	0	0	0	0	0.3
39	Shwekyina	38	13	0	1	0	0.3
40	Kyungyi	23	4	9	6	0	0.2
41	Konemahat	26	4	0	0	0	0.2
42	Nyaungbintha	22	4	0	4	0	0.2
43	Ngetpyawdaw	5	13	0	8	2	0.2
44	Thaphanbin	16	3	0	0	0	0.1
45	Maingka	2	0	4	6	3	0.1
46	Naungkho	0	4	0	3	0	0.0
47	Aungtha	6	0	0	0	0	0.0
48	Tharzi	6	0	0	0	0	0.0
49	Hsingone	1	0	0	0	0	0.0
50	Paukkone	1	0	0	0	0	0.0
51	Manbin	0	0	0	1	0	0.0
52	Aleyat	0	0	0	0	0	0.0
53	Khuntha	0	0	0	0	0	0.0
54	Minegone	0	0	0	0	0	0.0
55	Minkyaungone	0	0	0	0	0	0.0
56	Myoma	0	0	0	0	0	0.0
57	Nyaungbinyat	0	0	0	0	0	0.0
58	Thiri	0	0	0	0	0	0.0

Source: Compiled by researchers

According to composite index, level of crops productivity in Banmaw Township, can be classified into five groups. They are,

1. Area with very high level of crops productivity (CIC index 4 to 4.99)
2. Area with high level of crops productivity (CIC index 3 to 3.99)
3. Area with medium level of crops productivity (CIC index 2 to 2.99)
4. Area with low level of crops productivity (CIC index 1 to 1.99)
5. Area with very low level of crops productivity (CIC index below 1)

In studying the level of crop productivity in Banmaw Township, Theinthaw and Tamainglone village tracts were under area with very high level of crops productivity. Manmalin was only one village tract of area with high level of crops productivity. The third area with medium level of crops productivity included three village tracts namely Theinlin, Naungmo and KangyiKabani and area with low level of crops productivity was composed of seven village tracts: sinkan, Old Helone, Si-in, Ma-u-bin, Manyut, Manpha and Papaung. Area with very low level of crops productivity 45 village tracts: they are Khokyin, Kaungtone, Hsaingkin, Letpandan, Manhkun, Kywechokabani, Nantpha, Mophein, Nantlaing, Naunglite, Manre, Malular, Shwephyithar, New Helone, Si-he, Kaungsint, Sintkin, Khuli, Sarwati, Kantha, Myasedi and Konekha. Remaining 23 village tracts were nonproductive area in terms of crop production.

CONCLUSION

Banmaw Township is located in Kachin State and is influenced by rural environs. Although it is an agro-based region like other areas in Myanmar, only about 10 % of total area is agricultural lands.

Banmaw Township possesses the natural sources of agricultural water such as Ayeyarwady and Taping rivers. The northern half of the township lies river basin with rich alluvial soil. Climatic conditions also favour agricultural productivity of the area. It also rich in cultivable soils such as alluvial and meadow soils.

As a population factor, workable population is also high and the dependency ratio is 60 dependents per 100 working population. Crop concentration is widely different from one village tract to another and the most concentrated areas are located at the Ayeyarwady and Taping river basin.

Regarding the crop productivity, it is found that Theinthaw, Letpandan Sinkan KangyiKabani and Tamainglone are the highest productive areas for their respective crops. As regard the level of crop productivity, it is found that Theinthaw and Tamainglone village tracts are the very hp productive areas.

Acknowledgement

We would like to thank Dr Kyin Khin Win, Professor and Head of Geography Department, for her encouragement and permission to carry out the present study and Dr Tun Win, Professor, and Dr Win Naing, Professor of Geography Department for their valuable suggestions and advices.

We wish heartedly to thank Daw San Aung (Retired), Professor, Department of Geography, Mandalay University, for her support, advice and guidance on this paper. In addition, thanks to the staffs from respectively department of government in Banmaw.

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Minutes of the Oilfield Worker's Group Describe in Thuriya Newspaper (1938)

Htar Thet Thet Oo¹, Inn Gyin Phyu² and Tin Zaw Lin³

Abstract

This paper states that oilfield workers in Yenanchaung, Chauk, Yenangyat and Lanywa oilfields made the actions of complaints for their grievances by means of the holding of meeting and adoption of decisions. The paper is intending to activate the people of sympathize with the oilfield workers of those regions. And then, it is aiming at the understanding that the struggles of oilfield workers resulted in the birth of 1938 Crisis of Colonized Myanmar. When presenting my Paper, we have to investigate records and oilfield workers' meeting, and English records as we can search within our field of study. As a result of studying this case, there appears a thought that an actual unity is very important in the struggles of a group of people for common interest. It believes that thought is acceptable for the persons who studied knowledge and thought with acute attention.

Introduction

The British annexed Upper Myanmar in 1886 at the end of the Third Anglo-Myanmar War. In 1886, *Mr. David Sime Cargill* who founded Yangon earth Oil Company established the Burmah Oil Company (BOC). In 1888, BOC started on drilling for oil and extracting oil by using machine driven lever, at *Kho Tong* quarter oilfield of Yenanchaung.⁴ Since the British annexation of Myanmar and the capitalist industrialization of the earth oil business, there arose the class consciousness of the workers, class antagonism, conflicts between the foreign employers and the indigenous employees.

The rise of nationalism before 1938, rise of the new generation of political leaders (*Thakhins*), *Dobama Asiayone* and *Thakhin* branches all over Myanmar and the *Thakhins'* central leadership led oilfield industrial workers into a labor movement and then into a nationalist movement. Because of the exploitation of BOC over 200 clerks working with the BOC Company went on strike in 1919 protesting against the Company for their grievances and demanding to redress grievances. But the strike was in failure.⁵

On 3 April 1921, *U Myo Nyunt* of Yenanchaung led in forming the Union of the Oilfield workers.⁶ On 5 December 1922, over 2000 oilfield workers of Yenanchaung convened the First Labor Conference. Defying Act 144, the industrial workers went on strike on 19 March 1923 in accord with the decision adopted by the Conference. The number of the strikers was over 10000. As a consequence of the first

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⁴ History of the oilfield Workers' Movement, Yangon, Political Committee for May Day, 1964, p-13 (Henceforth: Workers' Movement)

⁵ Workers' Movement, 9

⁶ Thakhin Khin Zaw, *Mirror of the People' Workers*, Yangon, Sarpebeikman Publishing House, 1965, P-5 (Henceforth: Khin Zaw, 1965)

oilfield strike, the Company increased the pay-roll, built quarters for the workers, provided free lodging, allowed to enjoy ten paid holidays, established a labor bureau, and provided quarters with free water-tap.⁷

The years from 1920 to 1937 were the years of successive strikes in Myanmar. But, because of the suppressive measures of the colonial government and the tactics, the strikes were not so much successful in achieving their ends. The facts concerning with the actions of the oilfield workers in 1938 were largely described in *Thuriya* Newspapers at that time. In *Thuriya* Newspaper, it can be studied the labors' affairs how they held their mass meeting, how they made their decisions and how they attempt to face with the authorities of Company and the Colonial Government.

Minutes in January

On 8 January 1938, about 3000 workers of *Chauk* oilfield went on strike and ceased to go work.⁸ It was because *U Khin*, a workshop employee had been fired by BOC Company. The wrathful workers of *Chauk* working for BOC Company promptly went on strike. In that night, a mass meeting of oilfield workers had been held at the open field in *Kwatthit* quarter of *Chauk*. Labor Minister *U Ba Hlaing* and *Thakhin Khin* were elected as the president and the honorary member respectively. The meeting unanimously adopted the twenty-one decisions for the workers rights.⁹

On 9 January 1938, a meeting was held in the compound of *Kan Oo Kyaung* (name of monastery) in *Twingone* quarter (Yenanchaung) under the chairmanship of *U Ba Hlaing* (representative of the workers to the Legislative Assembly) and *Thakhin Lay Maung* who became from Yangon. Among the decisions of that meeting, the decision about the affairs of the oilfield workers was the most important one. The decision was that the oilfield workers of Yenanchaung would go on strike just as the workers of *Chauk* had done if needed be, and that another meeting would be convened on 16 January 1938 in order to stand firm steadfastly and resolutely.

The decisions adopted by the meeting held under the auspice of *U Ba Hlaing* were submitted to BOC headquarter. BOC declared that it was of no use to be demanding the rights threatening that the workers would go to work only when their demands were conceded. It also declared that those who did to work on 13 January 1938 would be dismissed whereas no action would be taken against those who called off the strike.¹⁰

On 19 January 1938, a mass meeting of workers was held in the compound of the monastery in the center of town at *Yenangyat*. *U Ba Hlaing* and *Thakhin Phoe Hla* were elected as the Chairman and secretary. Over 500 workers attended the meeting. The meeting decided to urge the strikes not to draw the pay for fear that unity and strength of the strike might be destroyed.¹¹

On 25 January 1938, the premier of Myanmar, *Dr. Ba Maw* and the Minister for Commerce and Industry, *Dr. Thein Maung* came to Yenanchaung. BOC Manager submitted a letter to the premier. The Letter depicted that:

⁷ Record on Process of Yenanchaung, Law and order restoration Committee, Yenanchaung, Kawimahein Publishing House, 1969, p-28

⁸ Workers' Movement, 1964, 17

⁹ *Thuriya* Newspaper, Yangon, 7 January 1938, p.8 (Henceforth; *Thuriya*)

¹⁰ *Thuriya*, 7 January 1938, 7

¹¹ *Thuriya*, 8 January 1938, 7

-The responsible person had instructed him to give all information about the Company affairs and the labor demands wanting in nothing, when the Premier came to Yenanchaung on account of the oilfield strike.

-As the Company had granted full paid earned leave and holidays considerably to its utmost it would not consider any increase in pay. -- The Company could not accept or consider the point that demanded the return of oil wells to Myanmar, as it was not connected with the strike.

-The Company believed that the Premier would be satisfied with BOC Company's labor rules and regulations compared to those of the other Companies.

-The Company had no intention to regulate with the Premier (or) any representative committee elected by the workers.¹²

On 30 January 1938, while Myanmar women were picketing at *Bemei* and *Lathmatkone* quarters that were restricted areas of oilfield, the colonial military police interrupted in many ways. Because of the obstructions of the military police, the strikers held a meeting at *Leaibaw* public prayer hall at afternoon. About 3000 people attended the meeting. The meeting adopted underlining the affairs of the workers especially.¹³

Myanmar women (*Thakhinmas*) were the members of *Dobama Asiayone*. They picked persistently and untiringly. Some women-pickers picketed lying prostrate on the road.¹⁴ Each of the groups of women-pickers from Yenanchaung and *Chauk* picked at separate points as refinery department, gasoline department, headquarters etc. As women-pickers could not be dispersed by peaceful means, the authorities used violence. The Government also sued *Thakhinma Ma Aye* and *Daw Hase* for obstruction of duty. Lastly, *Thakhinma Ma Aye* was sent to *Myingyan Jail*.¹⁵

A mass meeting of the Indians had been held at *Chauk* on 31 January 1938. About 2000 Indians attended the meeting. The leader of workers, *Bi Shin Thinn* acted as the Chairman. The meeting demanded that Senator Mr. H.C *Taluder* of the Legislative Assembly of Myanmar who was also responsible for labor affairs should resign voluntarily from the position because the workers to be held at Yenanchaung on 1 February 1938 would also adopt the same decision.¹⁶ It was therefore obvious that Indian workers also became involved in the labor movement of Myanmar workers.

Minutes in February

On 1 February 1938, Chief Superintendent of petroleum, Mr. *Addison* informed *Thakhin Kha* to come to Yenanchaung and discuss with him about the

¹² Thuriya, 11 February 1938, 12

¹³ Thuriya, 3 February 1938, 15

Thuriya, 2 February 1938, 17

¹⁴ Political Movement of Myanmar Women, Yangon, Sarpebeikman Publishing House, 1975, p.104 (Henceforth: Myanmar Women)

¹⁵ Thakhin Ba Tin, Records on the Uprising of 1300, Yangon, Myawady Press, p.120

¹⁶ Thuriya, 1 February 1938, 8

affairs of the oilfield workers. a meeting attended by *Thakhins* of *Chauk* was to be held on 2 February 1938 to consider and decide the place for discussion.¹⁷

The Chief Superintendent of petroleum announced that:

He was prepared to discuss with everybody, maintaining and upholding law and order whoever he might be, either at Yenanchaung or *Chauk*. 1p.m was the appropriate time for discussion about the issue because the oil Company had already reported.¹⁸

Hence, *Thakhins* of Yenanchaung and *Chauk* had seen the Chief Superintendent of petroleum from 1:30 p.m to 4:15 p.m on 3 February 1938. *Thakhins* demanded that military police should not obstruct the women picketing and requesting the workers who came to work to go on strike. The Chief Superintendent of petroleum promised that such actions would be avoided in future. At the same time the Chief Superintendent warned *Thakhins* not to picket alongside the road. But as the Companies has submitted no report, no discussion had been made about the affairs that caused the strike.¹⁹

According to the decision adopted by the meeting held in the public prayer hall of *Shit Myet Hnar* Pagoda of Yenanchaung. *U Kyaw Wa* (carpenter), *U Ba Sein*, *U Bo Thwe*, *U Tun Maung* (*Dotetanchott*), *U Than Daing* (Telephone Operator), *U Thar Aoe* (Blacksmith, Chauk), *U Ba San* (carpenter) and Mr. *Ali* (Representative of the Indian workers) were sent to Yangon in order to seek help.²⁰

The representatives saw the premier at Yangon at 12 noon on 3 February 1938. The representatives requested the Premier:

“to help save the workers bacon by means of negotiating about the grievances of the workers because the strike had caused great suffering and trouble for the workers”

The premier replied that:

- He was already prepared to negotiate because of his sympathy and compassion for the workers who were facing extreme suffering.
- The grievance of the workers according to the declarations might be place in three categories.
- The grievances were related to Administrations, Legislation and Labor Affairs.
- The first point that demanded the return of oilfields to Myanmar was the matter of Administration.
- The matter of return of oilfield of Myanmar necessitated the change of Administrative System. But

¹⁷ Thuriya, 3 February 1938, 6

¹⁸ Thuriya, 4 February 1938, 12

¹⁹ Thuriya, 5 February 1938, 15

²⁰ Thuriya, 5 February 1938, 15

the change of Administrative System was not an easy task.

-Change of governance could be carried out only when a nation had accumulated enough strength, might and power.

-The second point demanding labor laws was the matter of legislation. Therefore, only submitting the affairs to the Legislative Assembly could carry it out.

-Only the strike was the chief concern of the workers. Labor demands could be achieved by means of negotiations. When it could not be negotiated and if the workers have accumulated enough money, they could use strike as weapon for struggle against the capitalists.

-Strike had been used in other countries at appropriate times. But, it was illogical to say that strike would carry change in administrative system and return of oilfields to Myanmar.

-It had never been heard in other countries that workers not all over the country but of a little patch in it went on strike in order to change one's own soil, one's own country from being a colony to one's nation.

-If the workers had gone to strike in order to rare up the nationalist spirit and zeal for freedom of indigenious Myanmar, then they should call off the strike before it had caused great suffering to the workers.

-Under the present context, workers were hard up enough to be starved and they were facing permanent unemployment. Legislation could be carried out only after the labor affairs or disputes had been submitted to the legislative Assembly.

-At the moment, government was considering about labor affairs with intention to legislate a labor law that would protect the workers against grievances.

-Government would act to materialize the demands of the workers whatever it might be, if there were a way.²¹

The Government of Myanmar formed an Inquiry Committee under section 3 of the Trade Dispute Act to inquire about the disagreement and the dispute between the workers working at the oilfields of *Chauk*, *Yenanchaung* and *Iamywa* and BOC, IBP²², BBPC²³, *Pyinma* and *Natson* Companies.²⁴ Lieutenant Colonel *Ari Aurwin* (Labor Commissioner) was appointed as the Chairman. *U Ba Oo* (*Twinza* and Senator of the Upper House of the Legislative Assembly), *U Ba Yin* (*Yenanchaung*, member

²¹ Thuriya, 4 February 1938, 17

²² Indo-Burma Petroleum Company

²³ British Burma Petroleum Industry

²⁴ Thuriya, 7 February 1938, 12

of the Lower House of the Legislative Assembly) were appointed as the member of the Inquiry Committee.²⁵

On 4 February 1938, a meeting had been held under the auspices of *Dobama Asiayone* at *Leibaw* public prayer hall of Yenanchaung from 1:00 p.m to 6:00 p.m. President *Thakhin Lay Maung* and *Thakhin Kha* (Honorary Member) protested against the Inquiry Committee.²⁶

On the same day, a meeting had been held by the Labor Union in the Public prayer hall of *Shit Myat Hnar* pagoda of Yenanchaung. The meeting had been attended by *Twinzayo U Ba Oo* (Senator of the Upper House), *U Myo Nyunt* (Chairman of the Labor Union and member of the Lower House), *U Ba Thein* (High Grade Law Practitioner) and over 2000 people. *U Myo Nyunt* and *U San Shwe* were elected as the president and Honorary Member respectively. The meeting made proposals to salary of workers, to levy *Thathamedata* Tax on the people living in the oilfield quarters. The meeting entrusted the labor union and respective societies with the task of carrying out the end of more complaints about the grievances of the workers.²⁷

A mass meeting of the whole town in support of the oilfield strikers was held in the general park of Yangon on 3 February 1938 in order to help and support the strikers and Welfare Committee for the strike was formed *Dobama Asiayone* branches in the regions all over Myanmar not only provided the workers of the oilfield with money, rice, oil, salt and other provisions but also adopted decisions in support of the strikers in order to encourage and raise their spirits.²⁸

A mass meeting had been held in the *Leibaw* public prayer hall of Yenanchaung on 13 February 1938. *Thakhin Lay Maung* was elected as the Chairman and *Thakhin Kha* was elected as the honorary person. The meeting made a proposal which declared that the workers had no confidence in the Inquiry Committee. At the end of the meeting, people demonstrated in procession.²⁹

On 28 February 1938, a meeting had been held at the Headquarters of oilfield *Dobama Asiayone* in *Twingone* quarter of Yenanchaung. The women leaders were invited to the meeting. *Thakhinma Daw Hmei* and *Daw Thar Ei* were elected as the Chairperson and the honorary Member respectively. The meeting spoke in honor of the women strikers and decided to appeal for the release of women strikers who were arrested under the warrant of District Superintendent of Police of *Magway*.³⁰

Minutes in May

On 1 May 1938, a rally in commemoration of World May Day or Workers' day was held in *Leibaw* public prayer hall of Yenanchaung. Over 5000 people comprising the strikers as well as those who did not go on strike attended the meeting. The meeting started at 1:30 p.m.³¹

²⁵ Thuriya, 17 February 1938, 12

²⁶ Thuriya, 11 February 1938, 15

²⁷ Thuriya, 16 February 1938, 15

²⁸ Khin Zaw, 1965, 169-170

²⁹ Thuriya, 17 February 1938, 25

³⁰ Thuriya, 4 March 1938, 14

³¹ Thuriya, 6 May 1938, 16

A rally in commemoration of May Day had been planned to be held in *Chauk* too. But, the meeting could not be accomplished as the Assistant Chief Superintendent of petroleum of *Chauk* had prohibited the people from rallying, procession and demonstration in group. In Yenanchaung rally, *Thakhin Ba Maung*, *Thakhin Pe Chit*, *Thakhin Soe* and *Thakhin Lay Maung* made oratories on the history of May Day. They also discoursed that workers would be victories only when the whole mass of the workers went on strike and struggle unity.³²

The Government did nothing to concede the labor demands even though the strikers and women-pickers were going on strike actively and enthusiastically. Under such condition, rumors had been spread out among oilfield workers that peasants from *Patheingyi* District and *Waw Township* would march to Yangon on foot in order to submit their to the Government.³³

Conclusion

In the time of the British Colonial Period, especially in 1938, the oilfield workers of Yenanchaung, *Chauk*, *Yenanchat* and *Lanywa* had to face many difficulties such as low salaries, incomplete labor rights, dangerous working-conditions, low facilities in living, health, education, social and religious conditions. In spite of the complaints from the workers, the Colonial Government and the Companies' authorities rejected all complaints except very little supplementary things. Therefore leaders of the oilfield workers made the mass meeting in each oilfield centers and made the complaints for their grievances in the living and working conditions, and adopted the decisions to implement their task of labor rights in those meetings. *Thuriya* Newspaper used to describe about the discussions and decisions in those meetings of the oilfield workers by month. It is clear that decision and demands of those meetings were not completely successful on account of the disintegration of unity among the workers' groups such as *Dobama Asiayone*, labor Union and Labor Congress, the clever tactic in the administration of the colonial government, suppressions of the government by laws and by violence.

Acknowledgement

We have to recognize the special thanks to Rector (in-charge) Dr. Aung Kyaw Thin and Pro-rector Dr. Aye Aye Han for allowing and encouraging this research work. And then greatly beholden to my heads Dr. Aye Aye Thwe (Professor Head), Dr. Daw Naw Kapaw Say (Professor). In learning knowledge and thought, we have to hold the gratitude to all teachers by the ways of seeing, hearing and learning.

³² Thuriya, 6 May 1938, 16

³³ Khin Zaw, 1964, 39

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THE ANTIQUE HISTORY OF NAGA ETHNIC GROUP IN MYANMAR

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ABSTRACT

This paper presents to study the origins and history of human being especially Naga ethnic group. The structure and the functioning of their culture are most important in order to study the national ethnic groups of Myanmar. Therefore, this paper purposes that the road to study the historical background of Naga people in Myanmar. So, the paper can be benefited for new generations especially history specialist students as well as the other researchers and persons who are interested in the history particularly in the fields of the nationalities of Myanmar especially Naga ethnic group living in Myanmar.

Key words: The term of Naga, The origins of Naga, Nagaland in Myanmar, Naga language, Religion, Beliefs and Ceremonial Life, Social life of the people, Village structure, The Morung, Village Administration, Marriage and family, Headhunting, Economic Life of the people, Agriculture, Livestock- breeding, Naga Traditional New Year Festival, Naga Self- Administrative Area, etc.

Introduction

Naga ethnic groups were migrated and settled down in the north-west region of Myanmar. Based on the oral history, it can be also known Naga ethnic groups in Myanmar. Each ethnic group has its own dialect and more or less different in their customs and traditions in accordance with their geographical lines. Agriculture is the only principle and they also raised the domestic animals such as buffalo, chick, pig, duck, and goat etc. Nowadays, Naga Self Administrative Area is developing in all sectors such as social, culture, and economic except the transportations and communications.

This paper uses the available primary and secondary sources which are obtained from Yangon University Library, Universities Central Library, and National Archive. Moreover, this paper also uses the available primary and secondary sources as well as published or unpublished books from the home libraries.

The Term of Naga

The term Naga is used to describe groups of tribesmen of Indian and Chinese descent that live in the hilly regions along the border of far eastern India and northwestern Burma. The name Naga was first given to these people by the Ahom people in Assam and other neighbouring people. The origin of the word Naga is not known.

The name Naga is given to them by the outsiders who come in contact with them. Various Scholars, Anthropologists, Sociologists and Travelers have expressed their views of the term Naga in different ways. One group of Scholars ask that the term "Naga" must have derived from the word "NOK" or "NOKA" which means "Folk" or "People" in some tribal language. Some Scholars think the word "Naga" has evolved from the Kachari word "Naga" which means "a warrior". Some say it is

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derived from the Assamese and Sanskrit work for “Naked” (Naga or Nanga) or the Hindustani word for mountain (nag).

Another view says that it has originated from two Assamese words “NO”, the shortened form of “NOTUM,” which means “New” and “GA”, meaning “Body”, thereby “New Body” or “New Man”. Some says that the word “NAGA” has originated from “NOGA” meaning “Snake” or “King of Snakes”. This group of scholars express that Nagas are the descendants of the Serpent. Another view is that “NAG” means “Hill” in Sanskrit and the word “NAGA” means “Hill Man”.

One of the legends tells that the word of “Naga” has been originated from two Cachari words “Nau,” which means “Ritual,” and “GA” meaning “Victims Head.” The head-hunters inhabiting the hilly regions between the Brahmaputra River in India and the Chindwin River in Myanmar who practice rituals with the head of their victims are called “Nagas.” Both “NAKA” and “NAGA” are pronounced the same way in Burmese.

Some Scholars say that the word “NAGA” has been derived from a Burmese word “NAKA”, which means “People of perforated ear”. Hence, the people who wear earrings or pierce their ear lobes are known as “NAKAS”. A popularly accepted but controversial view is that it originated from the Burmese word “NAKA” or “NAGA”, meaning people with earrings. So, its logical support has the historical background that they are a group of people having “holes in the ears”. Others suggest it means pierced noses.

Before the arrival of European colonialism in Southeast Asia, there had been many wars, persecution and raids from Burma on Naga tribes and others in India’s northeast. When the British inquired Burmese guides about the people living in the northern Himalayas, they were told “NAKA”.

The anglicised word for “NAKA” became “NAGA.” The reason for it is that the British first came into contact with Myanmar since 1795 and with the Nagas in 1832. Therefore, it is obvious that the British explorers heard about the “NAKA” group (pierced ears) of people from Myanmar. Thus, it is surely believed that the word “NAGA” originated from the Myanmar word “NAKA.”

The Origins of Naga

The three races of Mon-Khmer, Tibeto-Burman and Thai-Chinese families migrated into Myanmar from Tibet Plateau. Naga ethnic group is one of the races among the Tibeto-Burman families. The Naga’s ancestral territory extends from northeastern India to Sagaing Division and Kachin State, Burma.

The origin of the Nagas is not known. For that matter little is known of any group believed to be from China that migrated south of the Himalayas. Based on linguistic evidence, it is believed that the Nagas originated in a region between the Yellow and Yangtze rivers in northwestern China.

Their original settlements were around the Irrawaddy and Chindwin Rivers in Burma. Naga tribes entered into Myanmar and they did not separate such groups. Later, such groups are organized and established their respective village-states. They did not meet each other due to the difficulties of transportation. Therefore, their languages, traditional customs are differed on each other. There are separated into many family groups.

There are divided into residence areas and linguistic. There are four main Naga Family tribes. They are:

- (1) Swamara Naga;
- (2) Htangan Naga;
- (3) Hemyay Naga; and
- (4) Sun Naga.

They are divided into 64 tribal groups such as (4) Swamara Naga, (3) Sun Naga, (8) Htangan Naga and (49) Hemyay Naga. The major tribes of the Nagas, who were once famous for their head-hunting culture are the Konyaks, Ao, Angami, Sema, Phom, Lotha, Tangkhul, Chang, Sangtam, Chakhesang, Zeliangrong, Ringma, Yimchunger, Khiamungan, Puimei, Mokware, Chirr, Keyho-Kenyu, Lamkan, Kuki, Dmsa, Kom, Chiru, Nokte, Tangsa, Chin, Wancho, Sinpho, Khampti, Heimi, Htangram, Rangpan, Para, Somra, Dikhir, Phevungri, Shangphuri, and Mimi etc.

Nagas are the Mongoloid tribes who migrated into Myanmar through Kachin State. Naga is one of the Myanmar nationalities among the 135 races of Union of Myanmar. They moved to settle on the courses of Chindwin River from Kachin State. They are also inhabited in Manipur, Assam, and East Bengal. Some are stayed in India.

In Myanmar, there is a much smaller population of Nagas. They can also be found in Khantee, Lashee, Lahel and Nanyun of Sagaing Township. They usually make their villages above 3000 or 4000 feet above sea level.

Nagaland in Myanmar

Naga Lands known as Nagas Hilly Tract are situated on north-western of Myanmar. It is a remote area in Myanmar and shared common territory with India particularly with Manipur, Naga land, and Assam. The line of the border follows the spine of the Patkoi mountain range, an easterly extension of the Himalayas that travels south as far as the Chin State and into the Rakhine Yoma before petering out near the Bay of Bengal. In physical terms, the Naga Region is dominated by the backbone of mountains that runs down its entire length in unbroken ridges and culminates in Mt. Saramati (3,826 metres), the highest peak in the region.

The Nagas live in an area of over 40,000 square miles with hills and thick forests. Each tribe of the Nagas has its own dialect and more or less different in their customs and traditions in accordance with their geographical lines.

The Nagas do not have a written record of their past and this has led many to question whether the Nagas have a history at all. Many Nagas experience the identity problem when faced with the question of whom they are and where they came from. From beyond the mists of time, the Nagas, as with other ancient tribal societies, have preserved and handed down their history, culture and customs from one generation to the next by word of mouth in the form of folk tales, songs, and genealogies.

They have various stories of their migration. Nowadays, the Nagas settled in the north-west of Myanmar, Manipur, Nagaland, Assam and Arunachal. They are often recorded by foreign writers. The earliest specific reference to the Nagas was made by Claudius Ptolemy in 150 A.D. In his work, namely, Geographic, he presented this Nagas Area is referred to as "The realm of the Naked."

Verrier Elwin said that Nagas are fine people, of whom their country is proud; strong and self-reliant, with the free and independent outlook characteristics of highlanders everywhere. It could be good to look at, with an unerring instinct for colour and design, friendly and cheerful with a keen sense of humour, gifted with splendid dances and a love of songs.

Naga Language

The Nagas are head-hunting tribes living in thousands of villages, many of which are buried in the deep jungles of Indo-Myanmar. They are speaking more than fifty languages and dialects. But aside from that there is a great diversity among the languages spoken by the Nagas. There are nearly as many languages and dialects as there are tribes and groups.

On the basis of language, the origin of Nagas is assumed that of the Tibeto-Burman Family who migrated from north-western China between the Upper waters of the Yangzi-Jiang and Huang-Ho or the Yellow River that is assigned by Sir G.A. Grierson. Therefore, according to Grierson, the Naga languages belong to the Tibeto-Burman Family.

These similarities tend to distinguish them from the majority of Tibeto-Burman tongues. In general they are highly tonal and agglutinative. Lexical resemblances exist among certain languages of the Naga group, notably Angami, Sema, Lhota, Ao and Minipuri. Close morphological parallels are found among Ao, Angami, Kachari, Manipuri and Mikir. Naga languages of Burma appear mainly related to Chin, though some may be closer to Kachin. They had no written form until missionaries gave them Roman alphabets in the 1800s.

Religion, Beliefs and Ceremonial Life

Traditional beliefs in spirits, local deities and supernatural forces associated with life events remain strong even among tribes. Spirits are associated with both animate and inanimate objects and most are regarded as either gods or souls of deceased people. Rather than being divided into good and bad spirits, individual spirits are regarded as having good and bad qualities.

Naga tribes believe in Nat (Spirit) worship. It is believed that unseen Nat possess power to create good or evil fate of daily life of the people. For this reason they worship the Nat. It is also believed that the soul of a dead person was automatically migrated to his next existence. There are varieties of Nat worshipped by different tribal races of Naga. They believed in Nat in the past, but later they changed into Christian and Buddhism. Nagas are Christians, 67.9% of total population. The second majority residents are Buddhists, 25.4% of total population.

Ceremonial taboos, religious prohibitions and the like, collectively termed gennas, preoccupy the Nagas. All festivals and rites observed by social units within the tribe. Naga notions of an afterlife are vague and varied though all groups believe the soul does not perish at death. Some groups believe in a subterranean abode of the dead. Others believe souls go to afterworlds in the directions of the sunrises (for the good) or sunset (for the bad). Many Nagas believe that souls take the form of insects after death, butterflies in particular.

In effect, all nature is considered alive with unseen forces. Priests and medicine men placate these spirits banishing those which cause disease and attracting those which aid and protect man and his activities such religious authorities

take the lead in rites and festivals calculate to ensure bounty and good fortune in crop cultivation, marriage and other ventures involving risk or vulnerability to malevolent forces. Often such religious personnel have considerable political authority as well.

Magic-religion ceremonies are called *gennas*. Important ones are held 11 times a year. They are linked with the agricultural calendar are accompanied by behavioral restrictions. Special ones are ranged for intertribal and interclan meetings, war dances, head hunting, rainmaking, hunting and the creation of a new village door. Family gennas are performed to mark births, marriages and deaths. Gennas generally involve animal sacrifices, offering of flesh to the spirits, wearing of ceremonial garments, singing, dancing and the pounding of *dhan* (unhusked grain of the rice plant), the cessation of work and prohibitions on contacts with strangers..

Singing and dancing are characteristic features of gennas. Each tribe has its own distinct style of dance but they have many things in common. Positions and formations are determined by the social organization of the tribe and an individual's position within the group. One formation, for example, is associated with villages ruled by a headman and another is associated with villages led by a council. During hunting dances dancers hold swords and spears and dance in a circle in an effort to drive away evil spirits.

Social Life of the People

The social setting of the Nagas differs from the mainland people but similar to their neighboring Tribal groups. The Nagas are basically community-oriented people and they are closely related to one another. Pains and joys are shared together in the family, among the clan members and villagers. Things and properties are conceived in terms of commonality and sharing to one another, the practice. This life style helps the Nagas to protect themselves from the enemies and achieve unity and peace and other things.

Village Structure

Naga villages are usually situated on the hilltops or on the edge of huge rocks as to ensure the security and good climate for both the people and the crops. Most villages in the Naga area would have had defences. Some would also have had an entrance-tunnel roofed over with a fence interlaced with *panji*, long sharp splints of bamboo, that could be dropped down to block the passage in the event of attack.

The village structure is set up based on the family, clan and *khel*. A clan is comprised of several families and it is a kind of social unit commonly found among the Tribals. Each village is independent and managed by its members without any overshadow from outside.

Every member of the village is responsible for the welfare of the village and security. In the village, every individual is equally privileged and has every right to voice for the betterment of the society. Nobody is looked down or discriminated based on family, clan and *khel*. Thus, it is one of the unique things that the Nagas maintain in the society.

Village Administration

In the past, the Naga villages are independent of each other. Each village is self-governed in all the affairs without the intervention of the outsiders. The chief known as Dubashi with the council of the elders who represent the families, clans and

khels heads every village. Inside the village, power was generally invested in a hereditary chief or headmen whose power varied significantly depending on the group concerned and, in some cases, on his strength of character. The chiefs ruled over whole villages and their tributary villages. Their word was absolute law, and their very person was elevated to almost sacrosanct status.

The Naga villages are more or less similar to that of ancient Greek city-states. "Every village has its autonomous power and the common people enjoyed peace and harmony under their chief or village elders." The Naga way of governing the society is highly democratic even though the Nagas have been living in an isolated world without contact with the outside world. Yet, women are not included in the ruling committee.

Village authority is responsible in order to maintain law and order in the society. This duty is, in fact, vested upon all the members of the society. Law codes which are passed down from generation to generation are maintained orally. The customary laws set by the society are well maintained without partiality in those days. The criminals are punished according to their crimes without partiality. Some are excommunicated from the village, but for some with a considerable compensation. No criminal is exempted from his/her guilt unless the consequence is faced. The village chief and elders always look for peace and tranquility in the society in order to ensure security and prosperity and safeguard the people in the village in all the fields.

They are just confined in the community of their own. The Nagas maintained an isolated lifestyle with the other people and never allow any stranger to pass by their territory. There are several records of wars, battles and raids launched upon the neighbors due to by passing and invasion. They were not subjugated by any other foreign forces but left as just free people. The Morung is an important aspect in the Naga village administration. All the matters and problems are brought before the chief of the village and the members of the Morung along with the chief are involved in solving the issues. The Morung members are also privileged to suggest and share their opinions and desires for honorable solutions. The Morung stands as the powerful force for the village administration and security.

The Morung

Traditionally, one of the most important buildings in any Naga village is the clubhouse or *morung*, as it is commonly known in Naga literature. The word "Morung" is derived from the Ahom language. For the Nagas, it refers to "Naga traditional institute which was responsible for indigenous Naga education". This practice is found not only in Naga society but also in other Tribals such as Kuki-Chins, Garos, Abors of North-East and among the Melanesians, the Papuans, the Eskimos, the Solomon islanders and African Tribal people.

The Morung is a large building with separate dormitories for both boys and girls. Ornate carving is characteristic of Morung architecture and decorations formerly included skulls and trophy heads. The members are not allowed to visit each other dormitory and it is a taboo to do so. The building is decorated with several items such as human images, animals' skulls and bones. Boys and girls at puberty leave for the Morung and begin their education that is concerned in all the spheres of life and they leave the Morung when they get married.

They spend the night in the Morung after their fieldwork and activities and in the morning, they depart for their own works. The eastern Heimayay do not use the

morung as sleeping places for their young men. For important village activity and occasion, the Morung members function from the frontline. The commander who is well learned with a good reputation and appointed for training the younger generations looks after the Morung. Sometimes, the Morung acts as the village court for the crimes committed.

All the members are equally treated and no partiality is maintained. Several activities such as political, social, religious and economic affairs are dealt with and taught in this institution from their young age and the members of the Morung are trained in such a way that they will be responsible for the future of the village in every way. Thus, the Morung is the hope of the village for the Nagas. To be precise, this institution is the most important for the cultural development and civilization of the Nagas.

Marriage and Family

All Naga groups insisted on ex-ogamy marriage, that is, marriage partners must come from different clans, and strict rules were applied. When a member of a family is grown up and able to manage for her or himself, the parents are responsible to arrange a spouse for him or her. In the past, love marriage was hardly found but arranged marriage was common for the Nagas. Nevertheless, arranged marriage does not usually go against the will of the bride and bridegroom.

Marriage is marked by ceremonies and celebrations including some rituals. Practice of dowry is also common among the Nagas but bridegroom has to give to his in-laws. In most of the tribes, the bride loses her clan title when she is married and she has to adopt the husband's title. Marriage is understood as to ensure biological and psychological satisfactions. It is a social contract between a man and woman for reproduction and fulfilling the task handed over by the elders generation to generation. Divorce is undesired and found rarely yet. Widows are also privileged for remarriage without any bound. Maternal cousin marriage is encouraged. Fraternal cousin marriage and incest are considered a taboo for the Nagas. Monogamy is most widely accepted practice among the Nagas. Though polygamy is not encouraged in many of the Naga tribes, some tribes such as in Konyak tribe polygamy is widely accepted and child marriage is also practiced among the Konyak Nagas. However, polyandry is unknown to the Nagas. Endogamy is encouraged for the security and help in times of need but exogamy is also found regularly among the Nagas.

In the family, father is the head and mother assists the father in all the family matters. The family is the smallest unit of a clan, so is a social institution, a nucleus from which emerged the strength of the village polity. The strength of social life possible begins with the family and each family is a good social unit.

In some tribes, joint family system is practiced but some do not. A family can be without a mother, father, or children, as long as the member of that family pays tax or represents as a household it is counted as a family unit and part of society though it is incomplete.

Headhunting

The Nagas are also widely known as headhunters to the outsiders. It is a social practice that the Nagas perform to gain respect, power and honor as well as fame. Headhunting is understood in many ways and carries several meanings to the Nagas. It is also an achievement that determines the status of a man in the society. For the Nagas, a man to be honored or complete he must have at least brought an enemy's

head in lifetime.

The one who has more enemies' heads has a higher status in the society and is well honored. It is also believed that bringing enemy's head to the village is a sign of good luck for the bountiful harvest, prosperity and it has a religious symbol too. It is also said that enemies' heads can appease the wrath of malevolent spirits and remove the misfortune from the people.

Now that headhunting has become a thing of the past and the new era of education and development has dawned, villageism and tribalism should be replaced by the nobler ideas, such as, "Nagaland for Christ" and the "Corporate philosophy" of the forefathers according to which the society rises or falls together. It needs understanding and wisdom to eradicate this narrow feeling of "VILLAGEISM" and "TRIBALISM."

Today, the young generation discarding exclusiveness of the village-states has begun to feel the spirit of oneness fostered under the "Corporate Philosophy" of the forefathers. It is a healthy sign of growth. The young generation must propagate the spirit of accommodation. Their philosophy should be "*My village is your village and my tribe, your tribes.*"

Economic Life of the People

Since the Naga are an agrarian people, the Naga economy was, and is, essentially bound up with the production of the basic food supply. But economic activity is not limited to production of food. There are other needs beyond that have to be met, and the eminently capable Naga produced most of what they needed themselves. The period between gathering the harvest and cleaning the land for the next sowing is particularly a time when the Naga turned to making items such as domestic utensils and tools, to weaving cloth for making clothes, to building houses. All these requirements are well within the scope of the average family. Some particular items can only be obtained only by trading with other communities, and for such items something have to be exchanged, be it surplus foodstuff or items made or collected by the family.

Agriculture

Agriculture is the only principle of local people from the townships in Naga Area. The Naga follow the practice of slash-and-burn or shifting cultivation, and known locally as *jhuming*. Cleaning of the land commenced in January. After cleaning have finished, an auspicious day is chosen for burning off the fields. This is usually around the end of February.

Planting usually begin in March or April, ready for the monsoon that are come in May. The following months are spent in looking after the plants, weeding, chasing away birds and animals, and generally maintaining the fields. Crops are harvested in October and November.

The hard of cleaning, planting, and harvesting is usually aided by work-parties of youths from the *morung* or dormitories. The main crops are paddy (summer paddy, and rainy paddy), ground nut (rainy and winter), sesame (rainy and winter), sunflower, millet, beans and pulses, cotton, sugarcane, maize, red and white pumpkins, and other vegetables.

Livestock-breeding

The cattle such as buffalo, ox, mython, chick, pig, duck, and goat are raised in Naga Area. The Naga keep a range of domestic animals; some are valued for their special skills, such as hunting dogs; some are kept for their wool and to provide food; and some were kept for sacrificial purposes and these also provide for food.

Good hunting dogs are highly valued and often received special treatment. Goats are not sacrificed but are kept for food and for their long hair, which is used prolifically in decorations, usually dye a deep red colour for this purpose.

Animals are kept for both food and sacrifice included cattle, pigs, and chickens, all of which can be sacrificed in both religious and merit ceremonies. Most highly regarded for sacrificial purposes are the mython and the buffalo. The mython is deemed to rank higher than the buffalo as a sacrificial offering.

Naga Traditional New Year Festival

They hold their annual New Year Festival in January. The aim of New Year Festival is to be more productive in crops for the coming years and to discuss the matters concerned with yearly experience.

Naga Traditional New Year Festival is celebrated in every Naga village from time immemorial. It is celebrated usually after the harvest and before starting the farming activities again. And it is celebrated on different days so that one village can go and participate in another village's festival. This festival is a value and an important festival for all the Nagas. During this festival, they share not only their experiences in the last whole year but also discuss for the farming activities in the next year.

Besides, they make prayers to have good crops and fair climate and to be freed from all kinds of sickness and epidemic. It is in this festival, the family members, relatives and friends from far and near happily meets with each other. In this festival, Nagas sing melodious songs and folk dances that mark of their tradition and culture. They learn the lessons from past difficulties and are proud of success that they have achieved.

They eat and drink together; sing and dance together, lovingly make fun of each other and solve big and small problems. This festival is celebrated by way of making friendship and strengthening the unity of the people. Having seen a good result, Naga Traditional New Year Festival was celebrated in township level as well since 1956-57. But in the year 1990, celebrating on different day and in different place was evaluated as having weak friendship and unity of the people group. Naga national leaders resolved to celebrate it on January 15. Since 1993, Naga Traditional New Year Festival has been celebrating with the support of the state and the state leaders themselves have been attending it.

Naga Self-Administrative Area

Naga Self Administrative Area is located in North-West region of Myanmar. Layshe, Lahe and Nanyon were organized and regarded as Naga Self Administrative Area since March 30, 2011. Nowadays, the Nagas living in Myanmar are mostly found in Sagaing Region. The neighbouring regions are Chin State to the south, Shan State to the east, Kachin State to the north and Manipur to the west. The earliest Naga ethnics lived in Kalewa, Taungthone and Tanaing, Kachin State, respectively.

But, they live in Khamti Township, Homelinn Township, Layshe Township and Nanyon Township in Khamti District. There are (110 Naga ethnic living in Khamti Township, namely, Naukor Naga, Laungaung Naga, Lainaung Naga, Painku Naga, Makyan Naga, Larsaw Naga, Yarsar Naga, Lisar Naga, Ponnyo Naga, Laungpa Naga, and Donhee Naga. In Lahe Township, Makyan Naga, Lainaung Naga, Naukor Naga, and Kyunyet Naga are living. Tankul Naga, Parya Naga and Makuri Naga are living in Layshe Township. Haime Naga lives in Nanyon Township. Tankul Naga, Sinkadaung Naga, Naukor Naga, Welan Naga, Ponnyo Naga, Tangan Naga and Haime Naga are living in Upper Chindwin.

Conclusion

It hopes that it can be advantages for next generations especially the history specialist students and researchers and readers. So, it believes that history of Naga (ethnic group) give knowledge for future generations in future. Moreover, the reading of this paper may give a chance for gaining several knowledge of Naga people in Myanmar.

Acknowledgement

I owe my special thanks to Rector (in-charge) Dr. Aung Kyaw Thin and Pro-rector Dr. Aye Aye Han for allowing and encouraging this research work. I would like to express my heart-felt thank to heads Dr. Aye Aye Thwe (Professor Head), Dr. Naw Kapaw Say (Professor). Above all, to all who encouraged and helped me in doing this research I owe much gratitude.

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Role of *Sangha* Order in Secular Atmospheres during the Reign of King Mindon

Aung Myo Tun^{*}

Abstract

The Myanmar Kings through ages wanted the *Sangha* Order to adhere strictly the *Vinaya* (codes of conducts for the Buddhist monks). The monks were so adhesive to *Vinaya* that Buddha *Sāsana* will propagate. Therefore the monks of *Sangha* Order remain isolated from the secular affairs according to *Vinaya* (code of conducts for the *Sangha* Order). However the monks through ages involved in the secular atmospheres when the country was in a state of emergency. Moreover they engaged in political, economic and social affairs when the king requested them for the development of the country. During the reign of King Mindon the *Sangha* Order became more involved in these affairs. On the other hand, King Mindon established the *Thudhamma* Council (Ecclesiastical Council) led by *Thathanabaing Sayadaw* (head of *Sangha* Order) because he wanted the monks to adhere strictly the *Vinaya*. But, on the one hand, the country was experiencing the political, economic and social crises affected by the two Anglo-Myanmar Wars. Under such circumstances, King Mindon had to settle these problems with the help of the monks who influenced over the people. Some monks who wanted to keep aloof from the secular affairs built and resided the forest monastery. Therefore, the *Sangha* Order was divided into two sects: *araññavasi* sect called the forest-dweller monks and *gamavasi* sect known to the town-dweller monks. Nevertheless, *gaing-ôk* (local monk leader), *gaing-dauk* (assistant leader of *gaing-ôk*) and *taik-ôk* (abbot *sayadaw*) and *taik-kyat* (assistant of *taik-ôk*) under leadership of *Thudhamma* Council (Ecclesiastical Council) led by *Thathanabaing Sayadaw* advised and helped the king for the stability and development of the country.

This paper will evaluate how the *Sangha* Order assisted the king for the benefit of the country and people.

Introduction

The Buddhist monks were halted from participating in the secular atmospheres according to the *Vinaya*, one of the three baskets of Laws, preached by Lord Buddha. However, in time of emergency or in time of war, even Lord Buddha himself involved in politics during his time. In Myanmar history, from Bagan period to Konbaung period the most prominent Buddhist monks who were usually the king's preceptors together with *Thathanabaing Sayadaw* (head of the *Sangha* Order) had to assist the king on the secular atmospheres when the country was seriously encountering the difficulties: political crisis, in time of disorder, in time of war and in time of starvation affected by the drought and in time of foreign invasion and etc. For instance, peace mission led by Shin Disapamauk, a prominent Buddhist monk visited to Beijing to demand the Mongol emperor for withdrawal of the Mongol army from Myanmar during Bagan period. The Mongol forces withdrew from Myanmar soil due to his peace words. The historical materials, records, stone inscriptions reveal that the *Sangha* Order assisted the kings for the development and tranquility of the country in many different kinds of ways through ages: Ava period, Naungyan period and the early and mid-Kongbaung period after the end of Bagan period.

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The country was to be more in state of disorder and crises during the latter parts of Konbaung period than that in the ancient times because of the two Anglo-Myanmar Wars. This clearly pushed the *Sangha* Order to involve in the secular atmospheres. The role of the *Sangha* Order was more important than that in the past. Especially the political, economic and social conditions deteriorated during the reign of King Mindon because the people living in Upper Myanmar moved to take refuge in the British Lower Myanmar. This caused the reduction of king treasury. Therefore the king had to settle these problems with the help of the *Sanghas*. On the other hand, King Mindon systematically established the *Thudhamma* Council called *ThathanaSaung Aphwe* (Ecclesiastical Council) in order to exclude *alijji* monks (erratic monks) from the *Sangha* Order. Simultaneously, he wanted the monks to adhere strictly the rules of *Vinaya* (codes of conducts). Nevertheless, in practice the rulers through ages had to solve the political, economic and social problems with the help of the *Sangha* Order.

The role of *Sangha* Order in the secular atmospheres

It is found that the Buddhist monks involved in political, economic and social atmospheres during the reign of King Mindon although Buddha demarcated the line between the religious and secular affairs. The people believed that king Mindon was a patron of Buddhism. In practice, during his reign, there were political, economic and social crises due to the two Anglo-Myanmar Wars in the reign of his predecessors: King Bagyidaw and King Bagan. In addition, Lower Myanmar was under the British administration. So Upper Myanmar proper remained under the rule of Myanmar king. As a result, King Mindon faced the different kinds of problems concerning the secular atmospheres: the political, economic and social affairs.

In political atmosphere, there were a number of revolts during the reign of King Mindon. One of these revolts was Myin-gun revolt. It was the most prominent revolt during his reign. After this revolt, King Mindon issued an order on arresting the persons involved in this incident on 18 November 1866. Moreover, a report on the *Sangha* Order was submitted to *Thudhamma Sayadaws* to inform the monks who supported Myin-gun rebellion.

According to the royal order *Myowuns* (governors) and *sit-kes* (regimental officers) had to arrest and persecute the people without evidence.¹ Therefore the people who did commit the crime were arrested and persecuted. However, some people who did not involve in this revolt were also to be given punishment. Therefore, *Thudhamma Sayadaws* also instructed *gaing-ôks* and *gaing-dauks* to prohibit *myowuns* and local headmen from arresting people by accusing followers of rebel princes.²

In the peripheral areas, *gaing-ôk* and *gaing-dauk* had to surveil whether rebellion movement against the royal government or not. On 4 March 1878, Thaung-thut *gaing-dauk Sayadaws* informed the royal capital that Manipuri Raja and his British advisors organized the levies to invade Thaung-thut.³ In addition, they

¹ Than Tun "The Royal Orders of Burma (A.D 1598-1885), Part. IX (A.D 1853-1885), Kyoto, The Center for South Asian Studies, Kyoto University, 1989 p.632 (Henceforth: Than Tun, 1989)

² "Thathanabyu A-mein-daw", Pay MS, Khar (reverse)

³ Hlut-taw Parabaik A-hmat-a-tha A-to-kauk Hmat-pôn (Catalogue of Hluttaw Records), Vol.II, Yangon, Government Press, 1909, pp.5-6 (Henceforth: *HlutHmat*, 1909)

enquired and prohibited the people from giving shelter to the thieves, dacoits, and rebels.

The king entrusted the *Sangha* Order on the provincial administration. King Mindon issued an order on appointment of local officials on 30 December 1873. It reads,

“with the recommendation of *gaing-ôk* and *gaing-dauk*, Sagu, Nga San Yin shall continue in charge of Min Ywa, Sagu township.”

So, some local headmen were to be appointed on the recommendation of *gaing-ôks* and *gaing-dauks*. These efforts of *Sanghas* (Buddhist monks) in administrative affairs shed light on the mutual dependency that has firmly existed between the State and *Sangha* Order. Therefore, the king deeply depended on *Sangha* Order in political atmosphere.

In economic atmosphere, during and after the rebellion most people from some villages and towns in Taungdwingyi, Magwe, Nat-mauk and Kyaukpadaung area, suffered the armed clashes between the rebel forces and royal army abandoned their natives and took refuge into Lower Myanmar. This resulted in the economic distress of Upper Myanmar due to the reduction of taxes. So King Mindon appealed to *Thudhamma Sayadaws* of *Sangha* Order to recall the people in Lower Myanmar. *Thudhamma Sayadaws* offered five year exemption from paying taxes to the returnees from Lower Myanmar through *gaing-ôks* and *gaing-dauks*.⁴

Gaing-ôks and *gaing-dauks* wrote and sent the epistles in which the local officials were exactly and correctly given the taxes they collected to the king's treasury. It is known that village headmen had to make pledge that they would accept severe punishments like lash, imprisonments and fines if they committed collection of extra-taxes and embezzlement, included in the epistle of Kani *gaing-ôk*.

Kani *gaing-dauks* also wrote an epistle to the king to inform the all taxes to be collected in the year of 1875 were collected.⁵ According to the above mention the monks of the *Sangha* Order had to participate in the taxation, joining a hand with the tax-collectors.

In addition *gaing-ôks* and *gaing-dauks* ordered the local officials that they shall impose one-tenth of the produce only when the people could afford to pay the tax, shall impose in kind or in cash, and shall exempt to those who were mentioned in the list of *gaing-ôk* and *gaing-dauk*.⁶

Gaing-ôks and *gaing-dauks* had the right of inform directly to the king if the local officials disobeyed the orders of the king on taxation. In time of drought or other economic distress, provincial monk leaders wrote to the king to reduce taxation. The local headmen took advices and made negotiations with the local monk for the prosperity and tranquility of their administrative areas.

In social atmosphere, *Thudhamma Sayadaws* had to assist the king's administration, receiving the help of *taik-ôks*, *taik-kyats*, *gaing-ôks* and *gaing-dauks*. It is interesting to note that during and after the Myin-gun Rebellion, the source of

⁴ “Thathanabyu A-mein-daw”, Pay MS, Khar (reverse)

⁵ Khin May Aung, Dr. “Buddhism in King Mindon's Period,” M.A(Thesis), Department of History, Yangon University, 1992 p43 (Henceforth: Khin May Aung, 1992)

⁶ “Letter of *Gaing-ôk* and *Gaing-dauk* to *Myo-thu-gyi*”, *Parabaik* MS, No.1536, UCLC

royal revenue has greatly decreased because the people living in the affected villages and towns moved to Lower Myanmar. *Thudhamma Sayadaws*, *gaing-ôks* and *gaing-dauks* had to organize and persuade the people who moved to Lower Myanmar to return to Upper Myanmar.

In doing so, *Sayadaws* guaranteed the returnees that they would be exempted from *Thathameida* tax (one-tenth of produce for taxation), corvee labour for five years and would be cancelled the debts on money-borrowing, land-mortgaging and even crimes of the returnees.⁷

By 1875, serious drought took place in Shwebo. The people, living in it had to face with the hardship and poverty. So the local people could not afford the taxes and other duties to the royal government. Therefore, *gaing-dauk Sayadaw* of Tha-yaing Village wrote a letter to the king on this case. His letter reveals that the people could not afford for household consumption and cash contribution to the cavalry servicemen called *nauk-htau-kyei*.⁸

In 1876, Sagu *Sayadaw* also wrote an epistle to Sagaing Myowun, Htaung-hmu- officer in charge of 1000 servicemen and town clerks to exempt from paying tax to the people encountering drought. Under the rule of Myanmar kings poverty-stricken people and handicapped persons were exempted from paying taxes.

The people who returned from Lower Myanmar were collected money by the corrupted local officers. On 14 December 1872, King Mindon passed “*Auk-pyan Upade*” (Law of Returnees). According to this law the local officers were strictly followed not to collect money from the returnees. This law was to make a strict control on the corrupted local officials who collected money from the returnees thorough the supervision of local monk leaders.

Some qualified monks were allowed to leave the *Sangha* Order to get the secular posts ranging from the royal clerks to *Hluttawwun-gyis* (ministers of Supreme Court). Indeed, the monastic education for *Sangha* and lay students was said to be the most perfect one because it produced not only celebrated learned *theras* (respected elder monk) but qualified officials for the provincial and central administration as well as full-fledged members of the community.

While *Thudhamma Sayadaws* and *gaing-ôk* and *gaing-dauk* (local monk leader and assistant leader of *gaing-ôk*) were making their efforts to stabilize and tranquilize the community, a difference of opinions arose within the *Sangha* Order. Some monks who liked to eschew themselves from mundane activities founded *taw-ya-kyaung* (forest monasteries).

However, the reciprocal dependence between the *Sangha* Order and lay community was necessary for every respects, some *taw-ya-kyaungs* developed through the donations of the people vicinity. On 28 June 1865, *Sayadaw* U Sirima and his twenty monk followers founded Shwebontha *taw-ya* on the north of Kywe-swe Village, on the north of Myeidu Township. It is suggested that only a few number of

⁷ Than Tun, 1989, p. 655-656

⁸ Win Maung, U “Buddhism in Yadanabon Period,” M.A(Thesis), Department of History, Mandalay University, 1978 p64 (Henceforth: Win Maung, 1978)

Sanghas stood as *araññavasi* (forest dwellers). Even in Sagaing Hill, there were over 60 *gyaungs*- place of religious retreat where over 620 *araññavasi* residing.⁹

During King Mindon's reign, some monks committed the violation of *Vinaya* by engaging in some occupations like farming, commerce, cattle breeding, giving medical treatment, and sooth-saying. Therefore the king established *Thudhamma* Council led by *Thathanabaing Sayadaw* to settle the affairs of *Sangha* Order. The eight *Thudhamma Sayadaws* during King Mindon's reign were as follows;

1. *Salin Sayadaw* who got the title of *kalayanarabhidazadipadipawayamahardham marajadiraja guru*
2. *San Kyaung Sayadaw* who got the title of *thudhathana daza atular dipati thiri pawaya mahar dhammarajadi raja guru*
3. *Pukhan Sayadaw* who got the title of *nandarbidazadipatipawayamahardhammaraj adiraja guru*
4. *Pyay Sayadaw* who got the title of *maydarbithiripayamakawidazamahardhammarajadirajaguru*
5. *Mattayar Sayadaw* who got the title of *thuzatarbidazadipatipawayamahardhammarajadiraja guru*
6. *Thetpan Sayadaw* who got the title of *neyya dhamma bidaza thiri pawaya mahardhammarajadiraja guru*
7. *Maunghtaung Sayadaw* who got the title of *pannatharmakawidazamahardhammarajadi raja guru*
8. *Thigaza Sayadaw* who got the title of *aggadhammaliikarakawidazamahardhammarajadirajaguru*¹⁰

They had to settle the serious cases like disputes over monastic property, religious schism, and controversies on theological, philosophical or metaphysical points of doctrines. Although such serious cases were generally settled by *Thathanabaing* and his *Thudhamma Sayadaws*, the king also played an important role in settling disputes or controversies in *Sangha* Order.¹¹

The king appointed *Ñeyyadhammarājādhirājaguru* known to Maungdaung *Sayadaw* U *Ñyeya* as *Thathanabaing* (head of the *Sangha* Order)¹². Even *Thathanabaing* himself involved in the foreign relation. In 1862 King Mindon received the British embassy led by Sir Arthur Phayre with proper treatment. However, he rejected Phayre's proposal to conclude the commercial treaty. Later, King Mindon concluded a commercial treaty on 10 November 1862 due to *Thathanabaing's* advice.¹³ Sometimes, the king took the advice of *Thathanabaing* to

⁹ U Maung Maung Tin, "Konbaungzet Mahayazadawgyi" (The Great Chronicle of Konbaung Dynasty), Vol. III, Myanmar Universities' Historical Research Center (ed), Yangon, Yabyei Publishing House, (Fourth Impression), 2004 (Henceforth: Maung Maung Tin 2004 c) 304

¹⁰ Myint Myint Than, "Sasana Council during the reign of King Mindon," Pyinnyar Padesa, Vol. III, part III, 1971, p13 (Henceforth: Myint Myint Than, 1971)

¹¹ Win Maung, 1978 p63

¹² "Sasanabaing-khant-A-mein-daw" (Order on Appointment of the Supreme Leader of the *Sangha* Order), 1853, Parabaik MS, No. 1603, Yangon, Universities Central Library

¹³ Than Tun, Dr. "Ne-hlé Ya-za-win" (Peripatetic History), Vol. II, Yangon, Nantha Press, 1968, p168 (Henceforth: Than Tun, 1968)

make important decisions for secular affairs. *Thathanabaing* also usually made decision in favor of the king wishes.

Thudhamma Sayadaws performed their duties on behalf of the king. They received quarterly reports from *gaing-ôks* and *gaing-dauks* on following situations of provincial areas;

- (1) achievement on purification of *Sāsanā*,
- (2) local stability
- (3) the attitudes and rules of local officials
- (4) emergence of theft, dacoity, and uprising, and
- (5) attempts on assessment of fair taxation¹⁴

By this way, King Mindon was able to know the situation of provincial areas throughout his realm. Thus, *Sangha* Order were entrusted quasi-judicial power on the behalf of the royal government admonishing the thieves and dacoits not to commit their crime again and engaging in the secular atmospheres¹⁵

Conclusion

In conclusion, there were many different kinds of problems such as the Prince Myingon revolt, the affairs of collecting-taxes, the cases of the refugees returned to Upper Myanmar from the British Lower Myanmar, the affairs of whether the thieves and dacoits arose in the remote areas or not that occurred during the reign of King Mindon. King Mindon empowered the monks in order to settle these problems although he systematically established *Thudhamma* Council led by *Thathanabaing Sayadaw* to propagate and purify the Buddha *Sāsanā* to last forever. The difficult circumstances pushed the king to call for the monks who influenced over the people to ease the country's problems. Thus, *gaing-ôk*, *gaing-dauk*, *taik-ôk* and *taik-kyat* under the instruction of *Thudhamma* Council had to assist the king in many ways for the tranquility and development of the country.

Acknowledgement

I owe my special thanks to Rector (in-charge) Dr. Aung Kyaw Thin and Pro-rector Dr. Aye Aye Han for allowing and encouraging this research work. I would like to express my heart-felt thank to heads: Dr. Aye Aye Thwe (Professor Head), Dr. Naw Kapaw Say (Professor). Above all, to all who encouraged and helped me in doing this research I owe much gratitude.

¹⁴ “Ththanabyu A-mein-daw”, Pay MS, Ki (obverse)

¹⁵ Tin, U, “Myanmar Min-myar Oak-choke-pon Sartan” (Papers on Myanmar Kings’ Administration), Third Volume, Yangon, Central Publishing House, 1970, Second Edition, p.90 (Henceforth: *OakchonePon3*)

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History of Hand Fans

Khin Saw Oo*

Abstract

This research paper presents about the history of hand fan. It is difficult to know from which time the hand fan utensil was invented in history believed that it had been used since prehistoric time and still being used even nowadays by slight variation in design and material. Afterwards, sound evidence regarding the use of hand fan utensil also had been found in some inscriptions of Bagan and Inwa Period. And then we can see hand fans in some mural paintings in Nyaungyan and Konbaung Periods and in relief pictures carved in sandstone in the Late Konbaung Period. According to the sources the author examined the hand fans into three categories; they are the hand fans used in religious ceremonies, in royal ceremonies, and those used by common society. I believe that my new finding research work will be a significant value for our cultural heritage.

Key words: religious, royal and society

Introduction

People in dry zones try to find various ways to cool themselves off when the weather is hot. Before they could invent hand fans, they used tree-branches. The use of hand-fans in the world belonged to the period between 300 AD and 1300 AD. They were used in Christian churches where people used them to drive insects away from flower vases. According to some records, hand-fans of modern days were first invented in China 3000 years ago. Ancient arts of China, Egypt and India serve as proof that the use of hand-fans existed a long time ago. Hand-fans made in China and Japans were appreciated worldwide.¹

There are things that have been used in Myanmar with little modifications at different time since pre-historic times; they include *Kyait-sone* (grinders), *Maung* (gongs), *Kyauk-pyin* (flat, usually circular stone used for grinding Thanakha or medicinal herbs), *Taung* (bamboo baskets), *Palon* (small containers woven with bamboo), *Sangaw* (round bamboo trays), *Saga* (round bamboo sieves), *Phyar* (bamboo mats), *Yaing* (bamboo matting used in making an enclosure for storing grain), and *Yat* (hand fans), etc.² Hand-fans were used even in Pyu Period. The Pyu of high classes had at least five or six people who held fans.³ The term "*Yat*" is defined in Myanmar Dictionary that it's a flat thing that can move the wind around someone who shakes it, the term "*Yat-taung*" is defined as "a thing that is made with talipot palm-leaves (*Corypha umbraculifera*) or toddy palm-leaves used by monks in order to cover themselves from the heat of the sun or the wind".⁴ A reference to this can be seen in some marble inscriptions of Bagan Period:

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¹ *Myanma Swe-zon Kyan* (Encyclopaedia Birmanica), Vol. 11, Yangon, Sar-pay-bi-man, 1970, p. 41-43(Henceforth; *Swe-zon Kyan*, 1970)

² Than Tun, Dr, *Thamaing the ka design* (Design in History), Yangon, Yon-kyi-chet Literature, 2005, p. 19-20

³ Than Tun, Dr, *Khit-haung Myanmar Ya-za-win* (History of Old Myanmar), Yangon, Seitku Chocho Press, 2017, p.59

⁴ *Myan-mar A-bhi-dan A-kyin-chok* (A Brief of Myanmar Dictionary), Vol. 3, Yangon, Myanmar Literature Association, 1979, p. 226

‘ယဝ်-၂၃၂၇ ...’⁵

‘ယဿမား-၁ယောက်’⁶

‘ယဝ်တဝ်သည် ချတ်မမိယ်သယ်’⁷

Therefore, it can be noted that there were some people who made hand fans for their living. And some stone inscriptions of Inwa Period read:

‘ယဝ်ခိုဝ်သူကြီး ငရောက်သင်သည် သျှင်ဗုဒ္ဓသျှင်လကို သင်ပုတ်ဝတ်ဖြစ်စေ’⁸

‘ကျောက်ကပ်(ရာ)ကမလာ၊ ပြတိုဝ်၊ ကရာယွန်စယ်ကြီး၊ ခရုသင်းကြီး၊ ပင်ကပ်ပျောက်ကြီး၊ ၂ချပ်၊
သောက်ပင်ကန် ၂ချပ်၊ ယဝ် ဤသို့ပူဇော်သကာ’⁹

The fans mentioned in stone inscriptions could be made with talipot palm-leaves or toddy palm-leaves. In Myanmar, hand fans are basically of three types: those used in religious ceremonies, in royal ceremonies, and those used by common society.

Fans used in religious ceremonies

Although hand fans are not included in the eight exquisites of monks, they are still using one of the most important offering things in religious ceremonies. This tradition probably started in Bagan Period and more. Nowadays hand fans used in religious ceremonies are *Taung-htan Yats* (hand fan made by the leaves of wild *Palmyra*), velvet hand fans, paper hand fans and etc. *Taung-htan Yat* can be seen in the Buddhist monasteries and some *Parikkhaya Hsaing* (shops where sell requisites or religious things for Buddhist monks). Most of the *Parikkhaya Hsaing* generally sells modernized religious hand fans for monks because those are demand goods.¹⁰ Some monks are still using the *Taung-htan Yats*. Those hand fans are donated to monks at religious ceremonies such as donation ceremonies of pagodas or monasteries, *Kathina* ceremonies (offering of yellow robes to the members of the Buddhist Order for a special purpose, between the first waning day of Thadingyut and Full-moon day of Dasaungmon), Ordination ceremonies and *Shin-byu Pwe* (novitiation ceremonies) etc. There was a dispute, during the reign of King Badon of early Konbaung Period, concerning with the *Vinaya* rule whether monks, with fans in their hands, should walk to the cemeteries at funeral ceremonies or not. This dispute, along with many other disputes concerning with religious matters were settled down by First Maungdaung *Thathanapaing Sayadaw* (Supreme Patriarch).

During the reign of King Anaukbatun (1607-28) in Nyaungyan Dynasty, there was a meeting held at Shwezigon Pagoda in Inwa on 21 April 1682 over the dispute of whether monks should hold fans or not while they came into town. Previously, monks used big fans that can cover themselves while preaching. The use of fans at

⁵ Nyein Maung, U, *She-haung Myanma Kyauk-sa-mya* (Ancient Myanmar Inscriptions), Vol.I, Yangon, Printing and Publications Corporation, 1972, p. 176 (Henceforth; Nyein Maung, 1972)

⁶ Nyein Maung, U, *She-haung Myanma Kyauk-sa-mya* (Ancient Myanmar Inscriptions), Vol.II, Yangon, Printing and Publications Corporation, 1982, p.223 (Henceforth; Nyein Maung, 1982)

⁷ (a) Nyein Maung, 1972, p. 176

(b) Than Tun, Dr, *Bagan-khit-naing-ngan-ye Thamaing* (Political History of Bagan Period), Yangon, Yon-kyi-chet Literature, 2005, p. 58

⁸ Nyein Maung, *She-haung Myanma Kyauk-sa-mya* (Ancient Myanmar Inscriptions), Vol.IV, Yangon, Planning and Finance Ministry Department, Archaeological Department, 1983, p.195

⁹ Nyein Maung, U, *She-haung Myanma Kyauk-sa-mya* (Ancient Myanmar Inscriptions), Vol.V, Yangon, Planning and Finance Ministry Department, Archaeological Department, 1987, p.12

¹⁰ 11.12. 2016 field study at Aindawya Pagoda, Mandalay

Dhamma-talks caused the methods of preaching, namely: *Yat-htaung-taya* (preaching with the fan put right in front of the preaching monk), *Yat-hlè-taya* (preaching without the fan in front of the preaching monk), and *Yat-saung-taya*.¹¹ *Yat-htaung-taya* had existed before *Yat-hlè-taya* that became popular in Inwa Period. Regard with *Yat-hlè-taya* some verse can be seen as follows:

သံတိုသံရှည်သံမွှာ ဆွဲငင်ကာဖြင့်ဖွဲ့နွဲ့ သီကုံးသောထုံးမဟုတ်။ ကိုယ်နှုတ်မူယာ
အဖြာဖြာနှင့် ဝါစာသီလိက် လိတ်ညစ်ညူး ရာဂမြူးအောင် အထူးထူးအထွေထွေနှင့်
ဌာန်နေကရိုဏ်း အာလှိုင်းအာယတနမကျဘဲ ဝိနည်းသိက္ခာပုဒ်နှင့်
ဆန့်ကျင်စွာဟောပြောသော ယပ်လှဲခေါ်တရားဟောနည်း¹²

Some said *Yat-hlè-taya* that emerged about 1898 but it was already had during the Mandalay Period. Therefore Ôk-pho *Sayadaw* (Royal Teacher or The abbot of a monastery, a senior monk) wrote regard with about the *Yat-hlè-taya* as follow:

နေပြည်တော်တွင် အနာတပိဏ်သော မောင်ပိန်သော ဝိသာခါသော မယ်ခါသော
နောဇာနာမိတို့မသိ ...ကာကလိုလူ ဇေမ္မုတွင်ကြုံဘူးစ ကံထူးသည့် ယောကျ်ား ...
ယပ်လှဲယပ်ထောင် တဖောင်ဖောင်ဟော¹³

It can be said that the popularity of *Yat-hlè-taya* defaced the dignity of *Sasana*. It was possible that *Yat-hlè-taya* became popular since young monks tried to attract the audience with their appearance and voice while preaching the Dhamma as if they were singing songs. Some monks insinuated others while they were teaching, and this kind of preaching is known as *Yat-saung-taya*.

Fans in royal ceremonies

There has paraphernalia of the Five Royal Insignia of Myanmar kings, they are-four-edged dagger, white umbrella, crested headdress, footwear and yak tail fly-whisk.¹⁴ Myanmar kings used fans at royal ceremonies following the advice of astrologers and also the tradition that had come down to them. Fans were essentially used in royal ceremonies. When he acceded to the throne, Mingyi Swasawke held a palm-leaf fan and wore a turban. During King Alaungmintaya's reign, when he campaign to Hanthawady eight white umbrellas and eight long-stemmed fans accompanied with *Kaung-han ahmudan* (Myanmar descendant of Chiangmai) and other forces on 25 January 1755.¹⁵ After the death of King Mindon, he was succeeded by one of his son Thibaw Min. King Thibaw's installation of *Mudha abhiseka* (Coronation Ceremony) where included Yak tail fly-whisks and Peacock tail fans.¹⁶

Myanmar kings allowed certain insignia for his servants to use according to their positions, and even the house they lived must be allowed by the kings. Some of them were allowed to use hand fans. When they attend the royal ceremonies, they had

¹¹ *Myan-mar A-bhi-dan A-kyin-chok* (A Brief of Myanmar Dictionary), Vol. 3, Yangon, Myanmar Literature Association, 1979, 26 (Henceforth: *Myan-mar A-bhi-dan*, 1979)

¹² Win Maung, "Mandalay-khit Buddha-thathana-win" (History of Buddhism during Mandalay Period), Department of History, University of Mandalay, M.A Thesis, 1970, p.79 (Henceforth: Win Maung, 1970)

¹³ Win Maung, 1970, 79

¹⁴ (a) Maung Maung Tin, 2004 c, 370

(b) Thein Hlaing, U, Myanmar-English Dictionary of Ancient Myanmar Historical Terms, Yangon, Department of Historical Research and National Library, 2016, p.143 (Henceforth: Thein Hlaing, 2016)

¹⁵ Maung Maung Tin, 2004 a, 114

¹⁶ Maung Maung Tin, 2004 c, 368

to come with those insignia allowed to them. During King Badon's reign, *Wungyi* (Minister), *Wundauk* (Assiatant Minister), *Atwin-wun* (Interior) and etc., such officers usually wore insignias (including hand fans made by toddy palm leaves) according to their ranks.¹⁷ The types of fan in *Let-wè Let-ya Min-khan-daw* (royal appurtenances displayed according to custom to the left or right in due order) and hand fans which were allowed to the royal servants included as follows:

Yak tail fly-whisks (သားမြီးယပ်)¹⁸

Peacock tail fans (ဥဒေါင်းမြီးယပ် သို့မဟုတ် ဒေါင်းမြီးယပ်)¹⁹

Long-stemmed fans (ယပ်မား သို့မဟုတ် ယမား)²⁰

Colour glasses decorated long-handled fans (ရွှေယပ်မှန်စီရိုးရှည်)²¹

Gilded red fans (ယပ်နီရွှေရေး)²² and

Long-handled fans with gilded fringe (ယပ်ရိုးရှည်အရွက်ရွှေနားထည်)²³

Let-wè Let-ya Min-khan-daw required yak tail fly-whisks²⁴ and long-stemmed fans. Some wall paintings in the Phowin Taung Shwe Tha Lyaung Pagoda and also in Monywa South monastery in Salingyi include paintings of fans. The paintings of royal servants holding hand fans can also be seen during late Konbaung Period in the episodes of Rama story carved on sand stones in the Phayagyi monastery in Phayagyi Village.²⁵ Hand-fans were included as one of important things not only in Myanmar Kings royal ceremonies but also in Kings and royal families funeral rites.²⁶

Fans used in Common Societies

In the world, hand fans made by toddy-palm leaves with handles were first used by the Assyrians and the Egyptians.²⁷ Myanmar societies use hand fans at occasions such as ordinary ceremonies, novitiation ceremonies, *Kathina* ceremonies, donations of pagodas, ordination halls, and monasteries, and wedding receptions and funeral rites. Commonly used hand fans in Myanmar societies are velvet hand fans, paper hand fans, sandalwood hand fans, plastic hand fans and bamboo hand fans. Sandalwood hand fans are usually used by women and they carry their fans in the purses. Plastic hand fans are mostly seen at wedding receptions. Plastic hand fans are available in various sizes and designs and printing is also possible on them.

¹⁷ Shwe Gaing Tha, *Sin-yin-hton-phwe-hmu* (Dressing Style) Mandalay, Kyipwaye Press, 2005, 58

¹⁸ Zeya Thinkhayar, *Shwe-bon Ni-dan* (An Introduction to Royal Terms), Yangon, Hanthawaddy Press, 1960, p.96-97 (Henceforth: Zeya Thinkhayar, 1960)

¹⁹ Than Tun, Dr, *The Royal Orders of Burma AD 1598-1648*, The Center for Southeast Asian Studies, Kyoto University, Part One, 1983, p-210 (Henceforth: Than Tun, 1983)

²⁰ Than Tun, 1983, 210

²¹ Tun Yi (Sheihaung Thutethi *Nan Thone Yin Paribhawga hnint Nan Hmu Padetha Kyan* (Royal carrying adorned with woody decoration and Royal treatise) Yangon, Yarpay Press, 2011, p.120

²² Than Tun, Dr, *The Royal Orders of Burma AD 1648-1750*, The Center for Southeast Asian Studies, Kyoto University, Part Two, 1985, p-87-8 (Henceforth: Than Tun, 1985)

²³ Than Tun, 1985, 343

²⁴ Zeya Thinkhayar, *Shwe-bon Ni-dan* (An Introduction to Royal Terms), Yangon, Yarpay Press, 2009, p.111 (Henceforth: Zeya Thinkhayar, 2009)

²⁵ Phayagyi Village is located about five miles north of Thakhuttane village, Budalin Township, Sagaing Region

²⁶ Maung Maung Tin, 2004 c, 316

²⁷ *Swe-zon Kyan*, 1970, 42

Previously people used hand fans made with palm-fibre or bamboos. Before velvet hand fans were used, monks used palm-leaf hand fans, fans made with *Taung-htan* (fan-palm leaves) and talipot palm hand-fans made with buds from talipot palm buds. Nowadays we can see small palm-leaf hand fans are still being used in some houses, especially in Mandalay. These fans are probably used to cool off from the heat and to drive some insects away.

Conclusion

Nowadays, some of traditional handicrafts are not only extinct but also some are nearly extinct in Myanmar. Hand fans are still being used in occasions such as religious ceremonies especially in donation ceremonies, wedding receptions, and funeral rites. Nowadays, not only in the cities and towns but also in some villages, people have started to use electronic machines such as air-conditioners and electronic fans, and the use of hand fans is no longer popular. However, most towns and cities in Myanmar, let alone villages, do not have enough electric power. Therefore, although it might seem that hand fans are not important, since the global warming is worse year by year, and until people have enough electric power, hand fans will play an important role in societies.

Acknowledgement

I owe my special thanks to Rector (in-charge) Dr. Aung Kyaw Thin and Pro-rector Dr. Aye Aye Han for allowing and encouraging this research work. I would like to express my heart-felt thank to heads: Dr. Aye Aye Thwe (Professor Head), Dr. Naw Kapaw Say (Professor). Above all, to all who encouraged and helped me in doing this research I owe much gratitude.

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Hedonistic Theory in Western Ethics

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Abstract

This paper is an attempt to show hedonistic theory. Hedonism is one of the oldest and well-known ethical theories in the west. It holds that pleasure or happiness is the chief good in life. It begins during the early Greek period. It becomes theory of utility by the efforts of Jeremy Bentham and John Stuart Mill. The motto of this theory is that the greatest happiness of the greatest numbers. This theory is combination of psychology and ethics. The research question of this paper is that "Can it be said that hedonistic doctrine is sufficient to build a happy life?" Descriptive method is used in this paper.

Key word: happiness, pleasure, good, virtue.

Introduction

Health, wealth, wisdom, morality, friend and pleasure etc. are necessary for the improvement of human life. Of these things, pleasure is important and indispensable. Man cannot live any longer in his community or society without pleasure. Pleasure encourages man for the achievement of his social affairs, difficulties, challenges and problems. Man, therefore, is said to be a living being who seeks, desires and wants pleasure or happiness. There are some kinds and sources of pleasure in human life, sensuous pleasure, intellectual pleasure, pleasure from mental practices etc. Philosophers in both East and west have tried to define pleasure and they also proposed some pleasure theories. In this paper hedonism, one of the pleasure theory in Western ethics will be mentioned.

Hedonistic Theory in the Early Greek Ethics

Western civilization is inseparable from the Greek philosophy. Culture, philosophy, ethics, medicine, astronomy, astrology, engineering, mathematics, science and religion etc. has arisen during the Greek period. Generally speaking there are two main trends in Greek philosophy, Ionian trend and Socratic trend. The first kind is greatly interested in the universe or Nature. The second is emphasized on man and his value. In this way the study of nature and of man become the two major fields in western philosophy. Hedonistic theory is one of the ethical theories which is concerned with man and its valuation. There are some Greek philosophers who proposed hedonistic theories.

Cyrenaics Theory of Hedonism

Cyrenaic hedonism is called psychological hedonism. Aristippus was the founder of Cyrenaic school, and was an advocate of gross or sensualistic egoistic hedonism. According to him, all pleasures are alike in kind. They differ only in intensity or degree and duration. There is no qualitative difference among them. The pleasures of the body are preferable to those of the soul because the former are more intense than the latter. To sacrifice the present to the future is unwarranted and perilous. The present is ours, the future may never be. To look before and after were to defeat the end of life, to miss that pleasure which is essentially a thing of the

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present. A life of feeling, pure and simple, heedless and unthinking is undisturbed by reason. The past is death and gone. The future is doubtful. The present is all that we have. Let us make the most of it. Let us eat, drink, and be merry, for tomorrow we may die. Let not a moment fly without packing it with the most intense pleasure. Therefore, a careless surrender to present momentary pleasures of the sense is the true rule of life. We can say that Aristippus identified happiness with pleasure.

Cyrenaics theory of hedonism can be compared with ancient Indian materialistic theory which is called Carvakas theory. The Carvakas in ancient Indian are also advocates of this gross egoistic hedonism. They regard pleasure and wealth as the supreme ends. Pleasure is good in itself. Wealth is a means to pleasure. Virtue and liberation are not supreme ends. For cynics Virtue is no more means to happiness but is happiness itself. Virtue is only good, vice the only evil, and everything else is indifferent. The essence of virtue is self-sufficient, independence from everything and everybody. They despised riches, pleasures, comforts, family, society, culture and sometimes even common decency.

Epicurus' refined Egoistic Hedonism

Hedonism was refined by Epicurus who joined it to the physical theory of Democritus. According to him the end of life is not intense pleasure but an abiding peace of mind, a state of cheerful tranquility. Above all we must avoid fear of the gods and fear of death. Intellectual pleasures are better because they are more lasting, but we cannot do without sense pleasure. The wise man so regulates his life as to get into it the greatest amount of pleasure and the least amount of pain. We must learn to restrict our desires within the bounds in which we think we can satisfy them. Moderation is counseled to enable one to enjoy future pleasure. Concerning the highest pleasure of life, Epicurus explained as follows,

“We call pleasure the beginning and end of the blessed life. For we recognize pleasure as the first good innate in us, and from pleasure we begin act of choice and avoidance and to pleasure we return again, using the feeling as the standard by which we judge every good. And since pleasure is the first good and natural to us, for this every reason we do not choose every pleasure, but sometimes we pass over many pleasures, when greater discomfort accrues to us as the result of them . . . every pleasure then because of its natural kinship to us is good, yet not every pleasure is to be chosen . . . even as every pain also is an evil, yet not every all are always of a nature to be avoided. Yet by a scale of comparison and by the consideration of advantages and disadvantages we must from our judgment on all of these matters . . . when, therefore, we maintain that pleasure is the end, we do not mean the pleasures of profligates and those that consist in sensuality . . . but freedom from pain in the body and from trouble in the mind”¹.

According to Epicurus reason has an important place in our moral life. Reason is the proper guide for the attainment of true happiness. The end of life is not the pleasure of the moment but happiness or a pleasant life. A truly happy life must be

¹ Milton A. Gonsalves (1989) *Right & Reason (Ethics in Theory and Practice)* (Third Edition): London: Merrill Publishing Company. p-82

also a rational, reflective and well-considered life. He fully recognizes the indispensableness of reason in the conduct of life. The end is pleasure, but this end cannot be attained except under the guidance of reason. Reason is the hand-maid of sensibility, and without the aid of the former the latter would be reduced to importance. The task of life is discovered by sensibility, but execution of the task is the work of reason. For, it is reason alone that makes possible the most perfect gratification of feeling, eliminating the pain as far as possible. Atomic moments of pleasure cannot, therefore, be the good of man. Good must be a life of pleasure.

Jeremy Bentham's Altruistic Hedonism

Jeremy Bentham, like the Greek Epicurus, is both an ethical and psychological hedonist. Bentham starts with the idea that pleasure and pains are the only motives governing human activity. And he goes on to show that personal pleasure and pain depend on the general happiness and prosperity of the whole community. Therefore in framing a hedonistic calculus, the calculation of pleasures and pains inseparable from any hedonistic system. He uses the phrase "the greatest happiness of the greatest number" and he felt that in it men have a yardstick which can be applied both to individual conduct and to social behavior.

Bentham holds that the only standard of valuation of pleasure is quantitative. But quantity takes different forms. It has seven elements or dimensions of value in a pleasure or a pain. They are intensity, duration, certainty, propinquity, fecundity, purity and extent.

Bentham is an advocate of psychological hedonism. In his "*Introduction to the principles of Morals and Legislation*" he explains the nature of pleasure as follows,

"Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as to determine what we shall do. On the one hand the standard of right and wrong, on the other, the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection will serve but to demonstrate and confirm. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and law."²

Bentham's hedonistic theory is altruistic in tendency because he takes into account the extent of pleasures. If a pleasure is shared by many persons, it has a greater extent and as such it to be preferred to a pleasure that can be enjoyed by only one person. Though he is an advocate of altruistic hedonism, he clearly recognizes the natural egoism of man. Man is egoistic by nature, he said.

Bentham is an advocate of psychological hedonism. He, however, argues that because we do desire pleasure, therefore we ought to desire pleasure. He based ethical hedonism on psychological hedonism.

² Milton A. Gonsalves (1989) *Right & Reason (Ethics in Theory and Practice)* (Third Edition): London: Merrill Publishing Company. p-82

Bentham hoped that ethics could be put on a strictly scientific basis and that his seven criteria of value of pleasure and pain could be measured. And he also hoped that ethics would then be able to give exact guidance in specific problems of conduct and of legislation. A person could add the pleasure, subtract the pains, strike a balance and decide the action.

John Stuart Mill's Refined Altruistic Hedonism

The ethics of hedonism has had a long history through the ages. In the modern world it has received its most influential statement in the work of British philosopher J.S. Mill. His form of hedonistic doctrine has come to be known as utilitarianism. Sometimes it is called Consequentialism.

Bentham's theory of utility reached its full development in J.S. Mill. He recognizes its strong roots in hedonism. In his "*Utilitarianism*", Mill wrote as follows,

"The creed which accepts as the foundation of morals, utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain: by unhappiness, pain and the privation of pleasure".³

Mill says, happiness is the sole end and human action. Pleasure and freedom from pain are the only things desirable as ends. Thus Mill holds that pleasure is the only good as an end and for its own sake. Happiness is desirable, and the only thing desirable is an end: All other things being only desirable as means to that end. Happiness is pleasure and the absence of pain. He uses the two things, pleasure and happiness, as synonymous. Virtue, health, love of honour and the like as means to happiness. They are not regarded as intrinsic values.

Mill gives a hedonistic criterion of right and wrong. An action is right if it yields pleasure or excess of pleasure over pain. An action is wrong if it gives pain or excess of pain over pleasure. This is hedonism pure and simple. Rightness consists in conduciveness to pleasure. Wrongness consists in conduciveness to pain. He also gives a purely hedonistic criterion of right and wrong.

Mill recognized that pleasures differ in quality as well as in quantity, that there are higher and lower pleasures, so that a lesser amount of a higher pleasure is better than a greater amount of a lower pleasure. He said, it is better to be a human being dissatisfied than a pig satisfied: better to be Socrates dissatisfied than a fool satisfied.

Mill's hedonism or utilitarianism is also called ethical hedonism. It is based upon psychological hedonism. According to him, we always desire pleasure, therefore, pleasure is desirable. The only proof capable of being given that an object is visible is that people actually see it. The only proof that a sound is audible is that people hear it: the sole evidence that anything is desirable is that people do actually desire it. All persons desire pleasure. So pleasure is desirable.

Mill's hedonism is altruistic like Bentham. But Bentham did not offer any argument for his altruism. Mill offers the logical argument for altruism. According to

³ Milton A. Gonsalves (1989) *Right & Reason (Ethics in Theory and Practice)* (Third Edition): London: Merrill Publishing Company. p-84

him, no reason can be given why the general happiness is desirable, except that each person so far as he believes it to be attainable desires his own happiness. Each person's happiness is a good to that person, and the general happiness, therefore a good to be aggregate of all persons. The most important change which Mill makes in utilitarianism is to add qualitative standard to Bentham's quantitative standard.

Conclusion

Hedonistic theory is one of the oldest kinds in the study of the morality. There are some differences between ancient hedonism and modern hedonism. Ancient Greek hedonism is egoistic in nature whereas modern hedonism is altruistic in nature. In reality, pleasure cannot be the highest good; yet it is a very important good. It is natural stimulus that allure' us to proper use of our abilities. It is also a subjective experience sought for its own sake. There is nothing wrong in seeking pleasure for itself, so long as it is kept within proper bounds and not too much is expected of it. A puritan attitude toward pleasure is not praiseworthy. Pleasure is good, but the good.

Pleasure is important, and necessary for human beings. Besides it, other things such as, love, *metta*, sympathy, sacrifice, health, sound relation among the people, charity, forgiveness, and wisdom etc. are also important in life. Under the law of change all things are changeable and not permanent. They are perishable. All are momentary. So man should seek real happiness which is lasting and eternal in character. This real happiness is attainable through the practices of charity, morality and meditation. The highest and supreme happiness is the absence of desire and attachment. In Theravāda Buddhism the ultimate good is to be attained Nibbana, the cessation of suffering. It is also called supreme happiness, a blissful state, summum bonum.

Acknowledgement

First of all I would like to express my gratitude to Dr Aung Kyaw Thin Rector of University of Banmaw, for his encouragement and permission to conduct this research paper. I also thank to Dr Myint Ngwe, Professor and Head, Department of Philosophy, University of Banmaw for his encouragement and helpful suggestions.

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The Norms of the Wise in the Buddhist Literature

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Abstract

In this world, people are daily encountered with many affairs. Out of the affairs, when one is encountered with problems that are difficult to solve, one has to consult with the wise man to solve them. Wise men are relied on when one is involved with worldly affairs and religious affairs. One should know how to recognize and approach a wise man to rely on. This text is written with a view to recognizing the wise man. In compiling this text, the norms of the wise are described after drawing from the Buddhist scriptural texts. As the norms of the sage and the norms of the ignoramus are quoted, the sage and the ignoramus will be easily distinguished. It is shown in the *Dutiya Uruvela Sutta* that the sage and the age are not related. It is shown in the *Pañhabyākaraṇa Sutta* that the sage tends to solve others' problems cleverly in four different ways. Therefore it is clearly expounded that the trait of character of the sage is the practice of consideration and dwelling profitably in any problem.

Key words: wise man, norms, cleverly, consideration

Introduction

In social environment, the wise person is regarded as society or as the brain of a nation. They are ennobled respectable persons. According to Myanmar tradition ways and means are received from the Lokanīti Text and the *Maṅgala Sutta* which are respectfully observed. In accordance with the instruction “to attend on the wise man”, mundane knowledge and supramundane knowledge are respectfully learned from the wise man. Therefore the vocabularies “the wise man” and “the wise person” are lodged in the heart of Myanmar people for thousands of years till today.

This paper is brought to light so that one will be able to understand appearance, nature, conduct and the beauty of the heart on hearing the vocabulary “wise man.” In revealing the wise man, the norms that will enable to recognize the wise man are drawn from the sayings and subject matters from *Paṇḍita Vagga* of *Dhammapada* Text, *Paṇḍita Kaṇḍa* of Lokanīti Text, the account of the wise man Maghadeva Nīti Text, *Suttanta Pāḷi* and *Aṭṭhakathā* Text and are presented. Similarly, in the Buddha Sāsanā among the persons who were designated as wise men, Venerable Sāriputta Thera was designated as the foremost wise man. The qualities of the noble Thera will be presented. Moreover the instances of attaining benefits from the using of the norms of a wise man in the solution of the problems are presented.

The Meaning of Paṇḍita

The Pāḷi vocabulary “*paṇḍita*” is called a wise man. The wise man is a person who is endowed with intelligence, knowledge and wisdom. The one who knows the causes of prosperity in the present existence and the prosperity in the life after death is called “*paṇḍita*”.¹ The one who is endowed with ten *kusala kammaṭṭha dhammas* (the ten wholesome courses of actions) is expounded to be a wise man in the *Maṅgala*

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¹ S I. 90; A II. 42; Iti. 206.

Sutta of *Khuddaka Nikāya*.² Moreover a person who inspires many benefits in the present existence and in the cycle of repeated rebirths is expounded as a *paṇḍita*.³

Paṇḍita is expounded in the *Udāna Aṭṭhakathā* as a person who attains *arahattamaggapaññā* and *lokuttarapaññā*.⁴

In the *Bāla Paṇḍita Sutta*, conceiving good thoughts, speaking good speeches and performing good deeds are the three points by which a *paṇḍita* (wise man) can be recognized.⁵

The men of good families who desire longevity, good physical appearance, having many followers, good reputation, reaching celestial abodes, being born in the noble families and being mindful of good deeds are praised by men of wisdom. The man of wisdom who is mindful of good deeds can acquire two kinds of benefit - prosperity in the present existence and the prosperity in the life after death. On account of attaining prosperity in the present time and the prosperity in the life after death, the wise man ought to be called “*paṇḍita*”.⁶ Also in the *Upayāttha Sutta*, as the *paṇḍita* is a person who is mindful of meritorious deeds, he is a person who gains benefit in the present existence as well as in the life after death.⁷

According to *vacanāttha*, all matters are thought with wisdom, spoken with wisdom, and performed with wisdom, the one who has a forerunner is called a wise man. Therefore the wise man considers all matters and then takes an action. Therefore the one with knowledge and mindfulness in thinking, speaking, and performing in all matters is called a *paṇḍita*.

The Norms of a Wise Man Found in *Paṇḍita Vagga*

As the world is not a place where a man dwells alone, one has to associate with other persons. In such association, the persons need to be wise men. It is found to be preached as an auspicious *dharmma* in the *Maṅgala Sutta* that it needs to be able to associate with others imitating and associating with wise men.⁸ One needs to know the norms of a wise man in such social dealing.

The specifications of a wise man in *Paṇḍita Vagga*;

- (1) tending to admonish after stating the other's fault,
- (2) tending to admonish on seeing the other's fault or before seeing a fault,
- (3) tending to admonish oneself,
- (4) tending to be unperturbed under the censure of the other,
- (5) not feeling sorrowful in encountering suffering,
- (6) not performing misdeed for the sake of oneself, for the family or for the other and
- (7) cultivating one's mind to be purified.⁹

² Khu A. 107; Sn A II.

³ *Ibid.* 104; *Ibid.* 10.

⁴ Ud A. 87.

⁵ M III. 208; M A III. 152.

⁶ A II. 42.

⁷ Iti. 206.

⁸ Khu III. 3

⁹ Dh A I. 346-381.

The Norms of a Wise Man Found in Lokanīti Text

The norms of a wise man are described in Lokanīti Text. They are:-

- (1) remaining silent like a big drum when questions are not asked,
- (2) when the other asks, the wise man explains like a great rain with thundering sound,
- (3) one speaks with references to the Scriptural Texts,
- (4) no expression of misery after loss of properties, no expression after being wronged by others, no expression misery after suffering from total disregard,
- (5) speaking proper words that are concerned with the matter that is encountered,
- (6) showing proper anger that is appropriate to one's status, strength and capability,
- (7) wanting to hear good words repeatedly.¹⁰

The Norms of a Wise Man Found in Maghadeva Text

The yardsticks for a wise man are found in Maghadeva Text. They are as follows:-

- (1) Although the wise man may not be good-looking, the inner mind is pure,
- (2) The wise man keeps his words firmly,
- (3) The wise man is replete with uprightness, nobility and steadfastness,
- (4) The wise man associates and lives together with *metta* (loving-kindness) and *karuṇā* (compassion),
- (5) The wise man has deep and sublime wisdom,
- (6) The wise man is born of noble family,
- (7) The wise man performs meritorious deeds boldly; he does not perform evil deeds,
- (8) The wise man subdues oneself,
- (9) The wise man has the ability to perform with consideration in accord with time and location,
- (10) The wise man is able to perform one's welfare equitably with the welfare of the other, and
- (11) When the wise man justly acquires properties, he performs charities with goodwill to earn merit.¹¹

The Norms of Wise Men Found in Some Suttas

The norms by which the wise men are designated are found to be described in some *suttas* as follows:-

The norms of the wise men are found to be described in the *Andha Sutta* with two kinds of perfect knowledge.

- (1) having economic perception for convenience in food, clothes and dwelling,

¹⁰ လောကနီတိ၊ ၂၁၊ ၅၇၊ ၅၉၊ ၆၀၊ ၆၉။

¹¹ မဃဒေဝ၊ ၇၃-၈၁။

- (2) having perfect knowledge to discriminate wrongful and right things and wholesome and unwholesome deeds.¹²

The four points: dispraising the one who is worthy of blame, praising the one who is worthy of praise, being devoted to the one who is worthy of devotion and being not devoted to the one who is not worthy of devotion are found to be described as the norms of the wise men in the *Khata Sutta*.¹³

Moreover, the wise man who is replete with good bodily action, good verbal action, good mental action and good faith is found to be described in the *Diṭṭhi Sutta* and *Kamma Sutta* that the wise man does not destroy the other's gratitude, he tends to look after oneself, he is innocent and he does not cause the dispraise of the wise man.¹⁴

The signs of a *paṇḍita* found in the *Cinta Sutta* are thinking good thoughts, speaking right speeches, and performing good deeds.¹⁵

Moreover, the person who is replete with three points: the one who knows one's fault, the one who sees the other's faults, and the one who pardons the wrongdoer if he asks pardon can be called a wise man as described in the *Bāla Vagga* and *Accaya Sutta*.¹⁶

The absolute natures of wise men are described in the *Potaliya Sutta* as follows:-

- (1) On a suitable occasion, the wise man speaks of the demerit of the one who is truly unworthy of honour. On a suitable occasion, the wise man speaks of the merit of the one who is truly worthy of honour.
- (2) On a suitable occasion, the wise man does not speak of the merit of the one who is truly worthy of the honour. On a suitable occasion, the wise man does not speak of the merit of the one who is not worthy.
- (3) On a suitable occasion, the wise man does not speak of the demerit of the one who is truly not worthy. On a suitable occasion, the wise man does not speak of the merit of the one who is worthy.
- (4) On a suitable occasion, the wise man speaks of the demerit of the one who is truly worthy. On a suitable occasion, the wise man speaks of the merit of the one who is truly worthy.¹⁷

Out of the four kinds, on a suitable occasion, the wise man who speaks of the demerit of the one who is not truly worthy and the wise man who speaks of the merit of the one who is worthy of honour are particularly the best. He is the noblest because he knows the suitable time. That person can be said to be a wise man.

Moreover, the wise man solves others' problems cleverly with four kinds of way. The four kinds of solution of the problems are as follows:-

¹² A I. 126; A A I. 96.

¹³ A I. 309; A A I. 250.

¹⁴ *Ibid.* 550, 551, 575; *Ibid.* 390.

¹⁵ *Ibid.* 100, 102; M III. 203, 208; *Neti.* 148.

¹⁶ *Ibid.* 82, 101-103; A A I. 56, 71, 72.

¹⁷ *Ibid.* 142, 143.

- (1) The problem to be solved certainly,
- (2) The problem to be solved analytically,
- (3) The problem to be solved after interrogation, and
- (4) The problem to be left unsolved.¹⁸

The person who can cleverly solve the problems that arise must avoid the detriment of other's welfare but must cause the acquirement of prosperity. The person who knows the two kinds of benefits can be called a wise man. Therefore the wise man does not instigate one's benefit but instigates the welfare of the world of all living beings.¹⁹

Similarly, the qualifications of a wise man are expounded in the *Ayoniso Sutta* as follows:-

- (1) The problem of questioning is made with a suitable cause;
- (2) The problem of questioning is answered with a suitable cause,
- (3) The wise person applauds joyously when the problem is solved by connecting cause and effect gracefully.²⁰ A wise man can be recognized by these three factors.

In saying 'a wise man', it is not related with his age. It is said in the *Dutiya Uruvela Sutta* that, although a person is 80 or 90 years old, if he is a person who speaks at an improper time or who speaks falsehood at an improper time or who speaks of lack of connection between cause and effect, or who speaks of matters unconnected with *dhamma* or who speaks of things which are not connected with *dhamma* or who speaks of affairs that are not related to economy, such a person can be called as an adult fool.

If a young man with black hair speaks at proper time, or who speaks only what is true or speaks of benefits, or speaks of matters that are connected with *dhamma*, or speaks what is connected with *dhamma* or speaks of remarkable works that are related with economy, such a young man can be called a wise man.²¹ According to these expositions every aged person cannot be a wise man and every young person cannot be a fool.

The Benefits Gained on Account of the Signs of a Wise Man

The accounts of gaining benefits by making uses of the norms of wise men that are found in the *Jātaka Pāḷi* and *Aṭṭhakathā* texts will be presented.

In *Puṇṇapāṭi Jātaka*, the Bodhisatta was a wealthy man of Bārāṇasī city. One day drunkards with no money for liquor waited for the arrival of the wealthy man. The drunkards thought of giving the wealthy man liquor which was drugged. When the wealthy man was unconscious, they intended to make money out of the properties owned by the wealthy man. Soon, the wealthy man came. He was given warm welcome. When the wealthy man saw the liquor cup, he instantly knew the intention of the drunkards to rob him. When the wealthy man threatened the drunkards, they ran away in fright.²² The import of this *Jātaka* story is that the Bodhisatta the wealthy man critically considered his encounter with the drunkards and came to know the plot

¹⁸ A I. 355; A A I. 204.

¹⁹ *Ibid.* 497; *Ibid.* 360.

²⁰ *Ibid.* 101-103; *Ibid.* 71,72.

²¹ *Ibid.* 330; *Ibid.* 266.

²² J I. 13; J A I. 285-7.

of the drunkards before he took the drugged liquor. Thus the wealthy man escaped from the plot of the drunkards.

In the *Kimphala Jātaka* there was a tree that looked alike a mango tree at the entrance of a village. The distinction of that tree was the instant death of a person who has eaten its fruit. Formerly some of the travelers died when had eaten the fruits thinking the fruits were mango fruits. The villagers came to the entrance of the village to pick up articles left by the dead travelers. On one occasion a caravan of five hundred carts led by the Bodhisatta came to this village. In the morning the villagers came out of the village to pick up articles left by the travelers. But they were surprised to find all the travelers were alive. The villagers asked the chieftain of the cart caravan why they were not dead. The first point noticed by the caravan leader was that the fruits were not plucked although the tree was low. The second point was that there were no pluckers of fruits although the tree was teeming with fruits. Based on these two points, the Bodhisatta told the villagers that the fruits were poisonous.²³ On observing the answer of the Bodhisatta, it is known that a wise man is able to consider under the present local circumstances. Moreover, listening to the wise man enables one to enjoy safe life.

The teacher asked his pupils the creature that burns *taṇhā* (craving) with the wisdom called burning of oil. The pupils were given seven full days to find out the solution. But the pupils could not find the solution of the problem although seven days had passed. Thereupon, the teacher said that only a virtuous and wise person could cleanse the *taṇhā* (craving).²⁴ According to this *Jātaka* story, the one who is not replete with wisdom tends to be arrogant with conceit. Furthermore the wise man showed the sign of admonition after showing the other's fault. Moreover, it is found that the people ennoble the *dhamma* that is cleansed of "*taṇhā*."

In the *Samvara Jātaka*, King of Bāraṇasī had a hundred sons, out of whom the Prince Saṃvara was the youngest son. King Bāraṇasī gave towns and villages in fief to those who returned from learning centre and sent them away. But as the Prince Saṃvara did not want to go to provinces, he asked his teacher what to do. The teacher taught the young prince to supplicate, "As I am the youngest, I wish to serve Your Majesty at your feet. As the young prince supplicated the King as he was taught, he was allowed at the feet of the King. According to the instruction of the teacher, the young prince cultivated flowers and many kinds of fruit trees and honoured the high officials, supported the courtiers and allocated the diplomats personally. When the father passed away, Prince Saṃvara ascended the throne with the consents of all. When the elder brothers prepared to launch attacks, King Saṃvara divided the father's heritages and sent them to the elder brothers with a message that he had no wish to enter combat with his brothers. Prince Saṃvara attained kingship by following his wise teacher's instruction.²⁵ On studying the *Samvara Jātaka*, the teacher of King Saṃvara managed to carry out the welfare of the others and for oneself equally. The teacher was replete with the norms of not performing misdeeds for oneself and for the others. Furthermore it is apparent that one enjoys benefits by following the admonition of one's mentor.

²³ J I. 13; J A I. 287-9.

²⁴ *Ibid.* 68; J A II. 236-8.

²⁵ *Ibid.* 237; J A III. 133-9.

In the *Suppāraka Jātaka*, the benefits are obtained on account of words of truth. In the *Suppāraka Jātaka*, Suppāraka served as a master of a ship who had learned navigation thoroughly. But his eyesight was ruined due to the entry of brine into his eyes. He quitted from the position of mastership and entered royal service. As it was inconvenient in the royal service, he returned to his village. On his return to his village, he met with seagoing merchants. As the merchants requested him to serve as a master of the ship, he got aboard of a ship and set out on a voyage. But on account of the disturbance of the wind, the ship was taken away from one ocean to another. When the merchants asked the names of the oceans, the master of the ship gave different names of the ocean. Then the master of the ship salvaged things from the ocean they finally came to. After examining the salvaged objects, the master of the ship said that there was no way of return. When the sailors heard this statement, they simultaneously burst into weeping. Thereupon, the master of the ship held a gold cup in his hand and swore an oath with the five precepts. After swearing an oath, the water in the gold cup was poured over the bow of the ship. Then the ship which went astray for four months was found to arrive at the place they wanted to go.²⁶ In this *Jātaka* story, the wise man was the master of the ship. He was pure in the precepts he observed. The ship came back to the desired destination through the power of precepts. The master of the ship was replete with the sign of keeping truths steadfastly.

Venerable Sāriputta's Intellectual Qualifications

In the Buddha Sāsanā, Venerable Sāriputta was the first person to be specified as a wise man. Venerable Sāriputta himself revered the noble wise man at the top of his head.²⁷ Venerable Vaṅṅīsa extolled the qualifications of Venerable Sāriputta as: "Being possessed of deep and profound wisdom, the Venerable Sāriputta is the one who knows the causes and effects. He is the one who is possessed of a great wisdom. Venerable Sāriputta is the person who preaches the Four Noble Truths briefly and in detail in a sweet voice. He is the one who expounds the wisdom."²⁸

Moreover, Venerable Sāriputta is found to bear forbearance for those who rebuked him. It is described in the *Sīhanāda Sutta* how Sāriputta bears forbearance by subduing oneself with nine kinds of example. The noble mind that resembles the earth which is measureless and lacks enmity, the mind that resembles water, the mind that resembles wind, the mind that resembles the cloth for wiping dust, the mind that resembles a young beggar boy and a beggar girl, the mind that resembles the bull with broken horns, the mind of a young man and a young girl with putrid a carcass around each neck, the mind of a person who is collecting oil drops from a perforated oil container.²⁹ These are the admirable forbearances of Venerable Sāriputta.³⁰

The wise men possessed *saddhā* (confidence), *vīriya*(effort), *sati* (mindfulness), *samādhi*(concentration) which follow after *paññā*(wisdom).³¹ Moreover there are a few creatures who practise proper practices but there are many creatures who practise improper practices.³²

²⁶ J I. 239; J A IV. 139.

²⁷ Thag. 344; Thag A II. 400.

²⁸ S I. 191; S A I. 252.

²⁹ A III. 180; A A III. 262.

³⁰ Sn. 427, 428.

³¹ S III. 195; S A III. 279.

³² A I. 37; A A I. 378.

The wise persons do not live conspicuously in this world but if the affairs are carried out without a wise man, it is not serious but superficial in all affairs. It can be led to a failure. Just as a small lump of salt is beneficial by placing it near a big pot of salt, Venerable Mahāmoggallāna extolled Venerable Sāriputta that it is the best to stay near Venerable Sāriputta in the *Ghaṭa Sutta*.³³

The Buddha appointed Venerable Sāriputta Thera and Khemā Therī who were the greatest in wisdom as the right-flank chief disciples. The Buddha also appointed Venerable Mahāmoggallāna Thera and Uppalavaṇṇa Therī who were the greatest in supernormal powers as left-flank chief disciples. By observing these appointments, wisdom is found to be placed in the first-rank and supernatural power in the second-rank.

Conclusion

In this human world there is much knowledge which is undepletable to study. This knowledge can be learned by the wise with intelligence. As the wise persons are upright and honest, they carry out for the welfare of human beings in the social environment; many people in general enjoy prosperity and peace. The wise persons who carry out for the welfare of the human beings are found to be successful in settling many affairs by making use of the norms of the wise men.

In describing the norms of the wise men, the duties that a wise man has to be dutiful, the qualifications for guiding the society and the attitudes of mind that must be borne in mind are found to be described in 14 verses in *Paṇḍita Vagga*. Out of these verses, the norms of the wise are described in 8 verses. According to the norms found in these verses, the temperaments of the wise men are upright and honest and they are also free from *issā* (envy) and *macchhariya* (meanness).

The Lokanīti Text contains seven chapters and 167 total verses. *Paṇḍita Kaṇḍa* is the first chapter and contains a total of 38 verses. In considering the norms of the wise men in this chapter, the wise men speak only when it is necessary.

Maghadeva guidance is elaborately composed in 625 verses. There are a total of 448 dictums. They are described together with Myanmar translation. Out of these dictums, the guidance on the wise men are presented with 21 dictums. According to these dictums, the wise men give special consideration to truth. They are of great loving-kindness and compassionate. They tend to carry out after balanced consideration. They weigh in mind and then carry out equitably.

The norms of the wise men found in some *suttas* are studied within one's reach and presented. According to these studies, a wise man should be replete with two kinds of intellectual knowledge that can discriminate merit and demerit with economic insight. Studying the solutions of the problems by the wise men shows the shrewdness. Moreover, it is known that wisdom is not related to the age of a person. It is considered that one who is in the habit of ordering others cannot be a wise man. The one who can discriminate right and wrong is a wise man. Just as wisdom is valuable, the role of a wise man who is skilled in analytical knowledge is essential in this world. Therefore the wise man is compared to salt.

The norms of wise men presented in this paper are in abundance. The main specifications of a wise man are good bodily conduct, good verbal conduct and good

³³ S I. 464; S A I. 215.

mental conduct. A wise person is a person who is in the habit of assisting others to solve the problems encountered in one's environment with his wisdom. Similarly by making uses of the norms described in this paper, one will be able to assess the persons in one's environment whether they are wise men or not. Furthermore one can strive to become a person who performs for the welfare of the public by emulating the achievements of the wise persons.

Acknowledgements

I express my gratitude to Dr. Aung Kyaw Thin, Pro-rector and Dr. Aye Aye Han, Pro-rector, Banmaw University for her permission to submit this article. I am also grateful to Daw Khin Than Yee, Associate Professor and Head, Department of English, Banmaw University. Finally, special thanks to all my colleagues and cooperation during my result work.

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အံ၊ မောင်၊ လောကနီတိအဖွင့်ကျမ်း(၂၀၀၁)၊ ဒုတိယအကြိမ်၊ သာသနာရေးဦးစီးဌာနပုံနှိပ်တိုက်၊ ရန်ကုန်မြို့။

ဝမ်းထိန်၊ ဦး၊ မဃဒေဝလမ်းညွှန်နီတိများ၊ ပတ္တမြားမောက်စာပေ၊ ရန်ကုန်မြို့။

STUDIES ON THE MECHANICAL PROPERTIES OF CHITOSAN CALCIUM ALGINATE MEMBRANE

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ABSTRACT

The present study involves the preparation of membranes and investigation of the effect of alginate content, calcium ion content and chitosan content on the mechanical properties such as tensile strength, percent elongation at break, tear strength and thickness. From the experimental works, it was found that the amount of alginate content were increased, the tensile strength and % elongation at break were increased. And the amount of calcium ion content was increased, the tensile strength and % elongation at break was also increased. Therefore the amount of alginate content and calcium ion content influenced the tensile strength and percent elongation at break. And also the amount of chitosan content influenced the tensile strength and % elongation at break.

Key words: Chitosan, Calcium alginate, tensile strength, percent elongation at break, tear strength.

INTRODUCTION

Nowadays, a great variety of biocomposite membranes are utilized in numerous technical processes. Several new types of chitosan and alginate membrane technique have been studied over past few years and some are currently being developed to the state where they can be integrated into industrial process.

Biopolymers The term biopolymers refer to naturally occurring large polymeric molecules, such as proteins, nucleic acids and polysaccharides, which are essential components of all living systems. The same term is also used to describe synthetic polymer prepared from identical or similar monomers or subunits to those which make up the natural polymers. (Othmar. K, 1984). Natural biopolymers are receiving much attention due to their biocompatibility and biodegradability (Henrisken et al., 1993; Ohkawa et al, 2000; Peter, 1995). Biodegradation is the degradation and assimilation of organic polymers and other compounds by the action of living organisms. Synthetic polymers are usually more difficult to degrade by either animals or microbes than natural polymers.

Chitosan

Chitosan is a linear polysaccharide consisting of (1 → 4) linked 2-amino -2-deoxy - β- D - glucopyranose. Chitosan is made by alkaline N- deacetylation of chitin. Chitosan is very similar to chitin. Chitosan also occurs naturally in some fungi but its occurrence is much less widespread than chitin. The difference is that chitosan has an amine group instead of an amide group. Chitosan is white to ability light yellow color, insoluble in water but it is readily soluble in dilute aqueous organic acid such as acetic acid, propionic acid, formic acid and lactic acid. Since there are no calories in chitosan, it is digested by human digestive enzyme. Therefore, it is one of the so called dietary fibers. Chitosan is a cationic polysaccharide. The cationic nature of this polymer confers to diverse biological properties, in addition to film and

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fiber forming. Chitosan has also highly chemical reactivity due to a large number of reactive hydroxyl (-OH) and amine (-NH₂) groups containing in the long chain polymer. In the view of its hydrophilic property, high chemical reactivity, excellent film forming ability with good mechanical properties, including biocompatibility, chitosan can be excellent material for membrane affinity. Chitosan is unique with a polyamine character that makes it soluble (at acid pH), positively charged, different viscosity and easily modified chemically. In solution, chitosan amine groups are protonated resulting in a positively charged polymer providing chitosan with novel adsorption properties utilized in many applications. These properties include reaction with polyanions such as alginate, carrageenan and pectin by electrostatic interaction between COO⁻ or SO₃⁻ and NH₃⁺ leading to the formation of polymeric complexes. (Mireles *et al*, 1992).

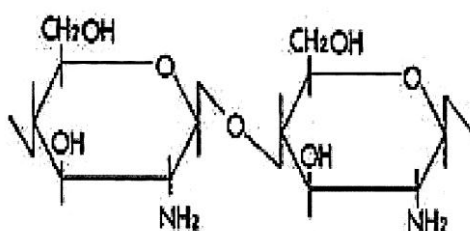


Figure.1 **Structure of Chitosan (C₆H₁₁NO₄)_n**

Sodium Alginate

Sodium alginate is the common commercial algin which is the alkali metal salt of alginic acid. Alginic acid is a polyuronic acid composed entirely of mannuronic and guluronic anhydride residues which is insoluble in water (Vincent *et al.*, 1995).

Alkali metal salts of alginic acid as well as the ammonium, magnesium and lower amine salts are water soluble. The soluble alginates are strongly hydrophilic colloids, yielding highly viscous solution at low concentration (Whistler, 1997). Salt of polyvalent metals (except Mg) are essentially insoluble. When metal ion is added to a solution of sodium alginate, a cation exchange takes place and leads to gel formation.



The ion exchange properties of sodium alginate depend on the relative proportions of the two uronic acids, D – mannuronic and L – guluronic acid (Muzzarelli, 1973). Alginates are extracted from some brown sea weeds and certain species of bacteria. Commercial alginates are normally extracted from the many strains of marine brown seaweeds and algae.

Structure

Alginates (alginic acid, algin) are a family of polysaccharides composed of linear sequence of D – mannuronic acid (M) and its C₅ epimer, L – guluronic acid residues (G). They are arranged in homopolymeric block of each type (MM, GG) and in heteropolymeric blocks (MGMGM...) which are reported to have a major impact on the properties of the different systems (Bregni, 2000). The axial linkage of

homopolymeric poly (α - L guluronate) leads to a buckled ribbon configuration with limited flexibility. In both free acid and salt forms it packs as twofold chain. Large interstices exist between the chains packed. Cooperative interactions are strengthened by these being filled with either water molecules or cations.

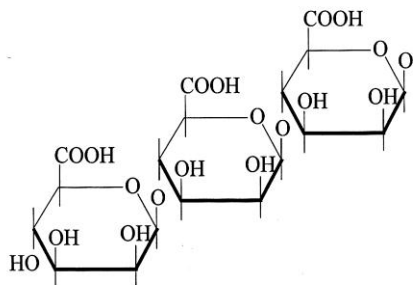


Figure 2. Structure of Alginate ($C_5H_7O_4COO$)_n

The buckled ribbons of poly (α - L- guluronate) pack together with the cations strongly coordinated in cavities between the chains like egg in a box.

Alginic acid as well as sodium alginate polymers form inter-chain association in the presence of di- or tri- valent cations producing hydrated gels. The ability to gel in the presence of cations has led to a wide range of uses for this industrial polymer. The reaction with calcium is the most studied because the resulting gels are commercially useful.

The result is that those calcium ions bind the chain ions bind the chain tightly together, while they sit like eggs in an egg carton. The chain – chain interaction occurs until a completed three dimensional network is formed. The chelate structure of divalent metal (Me^{2+}) alginate proposed by Schweiger may be presented as (Schweiger, 1962).

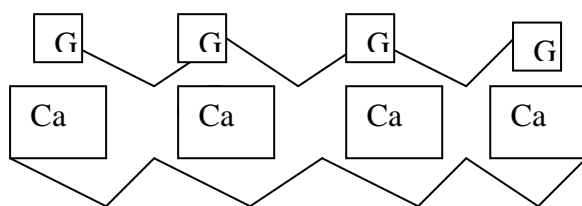


Figure. 3. Proposed “egg box” interaction of divalent calcium (Ca^{2+}) with a buckled polyguluronic acid.

Uses

Alginate is currently widely used in food, pharmaceutical, textile and paper products. The properties of alginate utilized in these products are thickening, stabilizing, gel forming and film forming.

Different types of alginate are selected for each application on the basis of the molecular weight and the relative composition of M and G. For example, the thickening function (viscosity property) depends mainly on the molecular weight.

The gelation (affinity for cations) is closely related to the guluronic acid content. Thus high guluronic acid content results in a stronger gel. Due to the ion

exchange property of sodium alginate, it can be used to remove polyvalent cations (heavy toxic metals) from waste water. A number of industrial applications of alginate depend on its film forming ability. Because alginate gels can be formed rapidly under ambient temperatures and have high resistance to melting, they have been used to encapsulate biological and living organism (Kaplan, 1998).

The main advantages of natural biopolymer (alginate) lie in their biocompatibility and biodegradability without producing systemic toxicity and administration (Bregni, 2000).

Biocomposite

Biocomposite are materials made by nature or synthetically that include some type of natural material in its structure. Biocomposite can be used for a range of applications such as in building materials, absorbents, adhesives and bonding agents.

When biomolecular are traditionally incorporated into sol-gel derived materials, the resultant biocomposite gels are either kept wet (forming hydro gels) or are dried from aqueous conditions (forming xerogels) such that the pore network collapses and increases sensing response times (Wallace, 2003).

The association of biopolymer and minerals is a common features of numerous natural materials. Such a combination allows to ensure biocompatibility and to obtain exceptional mechanical properties. The application for these biocomposite is bioencapsulation of enzymes or cells. New matrices for encapsulation, the formation of alginate/ silica biocomposite have been studied (Coradin and Livage, 2003).

Mechanical Properties

Usually, in the mechanical testing of the film a stress-strain experiment is carried out where a film sample is stretched at a constant rate until it breaks. The stress-strain curve (Figure 4) obtained can be used to determine Young's modulus, tensile strength and elongation at break. Hook's law assumes perfect elasticity of material (Sperling, 1992), this can be seen as a linear part at the beginning stress-strain curve. Perfect elasticity of a sample can be seen as immediate recovery to its original length, after the deformation force is released in the linear region. This linear region used to calculate Young's modulus which is a measure of material stiffness (Sperling, 1992). Generally, materials are assumed to obey Hook's law at low strain values. Tensile strength is defined as maximum force (stress) used during stress-strain experiment or force obtained at the break point of sample. The terms "maximum tensile strength" and "tensile strength at break" can be used to distinguish between these two terms. In the present study, only maximum tensile strength is reported and the term of "tensile strength" is used for it. Elongation at break is the increase of the sample length from its original length in the stress-strain experiment at the break point. The break point is seen as a vertical drop in the stress-strain curve.

The desired properties are depended on the application for which the films are made. For example, in one application more brittle films are desired whereas in another application more elastic and flexible films are desired. By this mean, e.g., the terms of good and poor mechanical properties should be considered with caution. Usually brittle films have good barrier properties against water and gases, if the film is even and undamaged. Such films do not have necessarily good mechanical properties with good handling properties allowing bending and stand stretching.

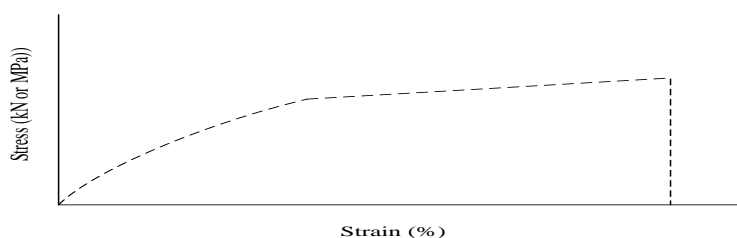


Figure. 4. Stress and strain curve

Experimental

MATERIALS AND METHODS

The main source of chitosan is obtained from Shwe Poe, Co.Ltd, Hlaing Thayar Township, Yangon. The chemicals used in this experimental work were from the British Drug House Chemical Ltd., Kanto Chemical Co. Ltd. All chemicals are of reagent grade and will be used as received. In all investigations, the methods and techniques involve both conventional and modern methods.

General

This research work three types of chitosan calcium alginate were prepared by biocomposite membranes with various ratios of, alginate, various ratios of calcium ion and various ratios of chitosan and the chitosan calcium alginate biocomposite membrane. The chitosan calcium alginate biocomposite membranes were investigated for the effect of alginate, calcium ion and chitosan content on the mechanical properties such as tensile strength, percent elongation at break, tear strength respectively.

Preparation of Chitosan calcium alginate Biocomposite Membrane

Preparation of Sodium Alginate Solution

Sodium alginate was introduced into water and dissolving, in order to obtain its concentration of 2% w/v. The sodium alginate solution prepared was used after suitable dilution in the process of forming the alginate-chitosan membrane.

Preparation of Chitosan calcium alginate Biocomposite Membranes with Various Ratio of Alginate Content

A membrane forming solution was prepared by dissolving the certain amount of chitosan (2.5% w/v) in 2% acetic acid solution. The mixture was stirred for 30 minutes to obtain the clear homogeneous solution and five drops of plasticizer, i.e. glycerol was added into the chitosan solution. The solution of various ratio calcium alginate was prepared by mixing the various amount of alginate (0.083%, 0.16%, 0.33 %, 0.5 % w/v) and certain amount of calcium chloride (0.11 % w/v) solution. These mixture were stirred for 30 minutes. This calcium alginate gel mixed with above chitosan solutions and the mixtures werestirred for1 hr. The chitosan calcium alginate gel was autoclaved at the pressure of 0.1 MPa and $121 \pm 1^{\circ}\text{C}$ for one hour. The prepared solutions were poured onto melamine plates and films were placed at room temperature for one week.

Preparation of Chitosan calcium alginate Biocomposite Membranes with Various Ratio of Ca^{2+} ion Content

A membrane forming solution was prepared by dissolving the certain amount of chitosan (2.5% w/v) in 2% acetic acid solution. The mixture was stirred for 30 minutes to obtain the clear homogeneous solution and five drops of plasticizer, i.e. glycerol was added into the chitosan solution. The various ratio calcium alginate gel were prepared by mixing the certain amount of alginate (0.33% w/v) and different amount of calcium chloride solution (0.06%, 0.11%, 0.17%, 0.23% w/v). The mixture was stirred for 30 minutes. These calcium alginate gel mixed with above chitosan solutions and the mixture were stirred for one hour. The solutions were autoclaved at the pressure of 0.1 MPa and $121 \pm 1^\circ\text{C}$ for one hour. The prepared solutions were poured onto melamine plates and films were placed at room temperature for one week.

Preparation of Chitosan Calcium Alginate Biocomposite Membranes with Various Ratio of Chitosan Content

A membrane forming solution was prepared by dissolving the various amount of chitosan (1.25 %, 1.66%, 2.08%, 2.5% W/V) in 2% acetic acid solution. The mixture was stirred for 30 minutes to obtain the clear homogeneous solution and five drops of plasticizer, i.e. glycerol was added into the chitosan solution. The calcium alginate gel was prepared by mixing the certain amount of alginate (0.083% w/v) and calcium chloride solution (0.11% w/v). This mixture was stirred for 30 minutes. This calcium alginate gel mixed with above chitosan solutions and the mixture was stirred for 1 hr. These mixtures were autoclaved at the pressure of 0.1 MPa and $121 \pm 1^\circ\text{C}$ for one hour. The prepared solutions were poured onto melamine plates and films were allowed to take places at room temperature for one week.

Physicomechanical Measurements of Chitosan Calcium Alginate Biocomposite Membranes

Tensile Strength and Percent Elongation at Break

The above membranes were cut off according to JISK 7127 (1987) and the shape and dimension of test pieces were described in Appendix (I). The both ends of the test pieces were firmly clamped in the jaw of testing machine. One jaw was fixed and the other was movable. The movable jaw moved at the rate of 100 mm/min. The resultant data was shown at the recorder. This procedure was repeated for three times for each result (Cervera, 2003). The method for the evaluation of elongations was described in Appendix (I). The procedure was repeated three times for each result. The results are presented in Tables (1, 2, 3) and Figures (7, 8, 9).

Tear Strength

Test specimen was cut out by a die from the above films. Specimen was cut with a signal nick (0.05 mm) at the entire of the inner concave edge by a special cutting device using a razor blade. The clamping of the specimen in the jaw of test machine is aligned with travel direction of the grip is 100 mm/min. The recorder of the machine showed the highest force to tear from a specimen nicked. The procedure was repeated three times for each result. The results are inserted in Tables (1, 2, 3) and Figures (7,8,9).

RESULTS AND DISCUSSION

Aspect of Membrane Preparation

In this study, the chitosan calcium alginate biocomposite membranes were prepared by casting and solvent evaporation method with various ratios of alginate, fixed amount of chitosan and Ca^{2+} ion. The resultant films were presented in Figure 4.



Figure 4. Photograph of chitosan calcium alginate membranes

In this study, the chitosan calcium alginate biocomposite membranes were prepared by casting and solvent evaporation method with various ratios of Ca^{2+} ion, fixed amount of alginate and chitosan. The resultant films were presented in Figure 5.



Figure 5. Photograph of chitosan calcium alginate membranes

In this study, the chitosan calcium alginate biocomposite membranes were prepared by casting and solvent evaporation method with various ratios of chitosan, and fixed amount of alginate and Ca^{2+} ion. The resultant films were presented in Figure 6.



Figure 6. Photograph of chitosan calcium alginate membranes

Physicomechanical Measurements of Chitosan Calcium Alginate Biocomposite Membranes

Mechanical Properties of Chitosan Calcium Alginate Biocomposite Membranes as a Function of Alginate Content

The mechanical properties in terms of tensile strength, percent elongation at break and tear strength are important parameters which revealed the nature of membranes, whether they are brittle or rubbery. The mechanical properties of chitosan calcium alginate films as the function of alginate content were presented in Tables 1 and Figures 7. Analysis of the experiments showed that an increase of chitosan concentration (in the range of 1.25 % w/v to 2.5% w/v) caused an increase of the tensile strength (in the range of 9.2 MPa to 18.8 MPa) and percent elongation at break (12.5 % to 34.9 %). Based on the experimental results, chitosan content 2.5 % w/v has higher tensile strength than other membranes. The larger value of tensile strength and percent elongation at break indicated that this membrane was tougher and flexible. The higher tensile strength can be attributed to the formation of large number of hydrogen bond between amino ($-NH_2$) group and ($-OH$) group in chitosan. In other words, the increasing amount of chitosan offered large numbers of amino and hydroxyl groups, resulting in increased number of hydrogen bonding which caused the formation of higher tensile strength membran

Table 1 Mechanical Properties of Membranes as a Function of Alginate Content

Membrane Type			Tensile strength (MPa)	Elongation at at break (%)	Tear strength ($kN\ m^{-1}$)	Thickness (mm)
Chit (%) (w/v)	Alg (%) (w/v)	Ca ²⁺ (%) (w/v)				
2.5	0.50	0.11	7.5	28.1	10.5	0.20
2.5	0.33	0.11	18.8	34.9	14.0	0.20
2.5	0.16	0.11	11.7	33.0	21.3	0.20
2.5	0.083	0.11	9.2	12.5	26.4	0.21

Mechanical Properties of Chitosan Calcium Alginate Biocomposite Membranes as a Function of Calcium Ion Content

The mechanical properties in terms of tensile strength, percent elongation at break and tear strength are important parameters which revealed the nature of membranes, whether they are brittle or rubbery. The mechanical properties of chitosan calcium alginate films as the function of calcium ion, fixed amount of chitosan and alginate content were presented in Tables 2 and Figures 8(a) and (b). Analysis of the experiments showed that when concentration of Ca²⁺ion was changed from 0.05 % to 0.23 % w/v, tensile strength increased (8.9 MPa to 18.8MPa) and percent elongation at break was also increased (12.5% to 34.9 %). The obtained results showed that the amount Ca²⁺ion had a profound effect on the tensile strength and percent elongation at break of the membrane.

This is due to the fact that the calcium ion can cause preferentially cross-linking with polyguluronic acid segment and formed the calcium alginate gel.

The structure of the formed calcium alginate gel is known “egg box model”, in which the polyguluronic acid segments which associate into aggregates with interstices (electronegative cavities) where the calcium ions fit.

Table 2. Mechanical Properties of Membranes as a Function of Ca^{2+} ion Content

Membrane Type			Tensile strength (MPa)	Elongation at break (%)	Tear strength (kN m^{-1})	Thickness (mm)
Chit (%) (w/v)	Alg (%) (w/v)	Ca^{2+} (%) (w/v)				
2.5	0.33	0.23	15.5	30.8	72.7	0.22
2.5	0.33	0.11	18.8	34.9	66.0	0.20
2.5	0.33	0.06	9.2	12.5	26.4	0.21
2.5	0.33	0.05	8.9	23.0	24.1	0.21

Mechanical Properties of Chitosan Calcium Alginate Biocomposite Membranes as a Function of Chitosan Content

The mechanical properties in terms of tensile strength, percent elongation at break and tear strength are important parameters which revealed the nature of membranes, whether they are brittle or rubbery. The mechanical properties of chitosan calcium alginate films as a function of chitosan content were presented in Tables 3 and Figures 9(a) and (b). Analysis of the experiments showed that an increase of chitosan concentration (in the range of 1.25 % w/v to 2.5% w/v) caused an increase of the tensile strength (in the range of 9.2 MPa to 18.8 MPa) and percent elongation at break (12.5 % to 34.9 %).Based on the experimental results, chitosan content 2.5 % w/v has higher tensile strength than other membranes. The larger value of tensile strength and percent elongation at break indicated that this membrane was tougher and flexible. The higher tensile strength can be attributed to the formation of large number of hydrogen bond between amino ($-\text{NH}_2$) group and ($-\text{OH}$) group in chitosan. In other words, the increasing amount of chitosan offered large numbers of amino and hydroxyl groups, resulting in increased number of hydrogen bonding which caused the formation of higher tensile strength membrane.

Table3. Mechanical Properties of Membranes as a Function of Chitosan Content

Membrane Type			Tensile strength (MPa)	Elongation at break (%)	Tear strength (kN m^{-1})	Thickness (mm)
Chit (%) (w/v)	Alg (%) (w/v)	Ca^{2+} (%) (w/v)				
2.5	0.33	0.11	18.8	34.9	25.0	0.25
2.08	0.33	0.11	18.5	12.0	19.7	0.22
1.66	0.33	0.11	9.2	12.5	26.4	0.21
1.25	0.33	0.11	13.2	17.7	19.2	0.14

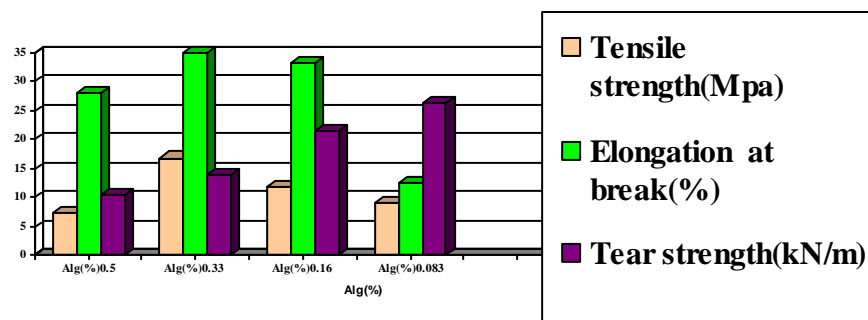


Figure7. Mechanical properties of membranes as a function of alginate content

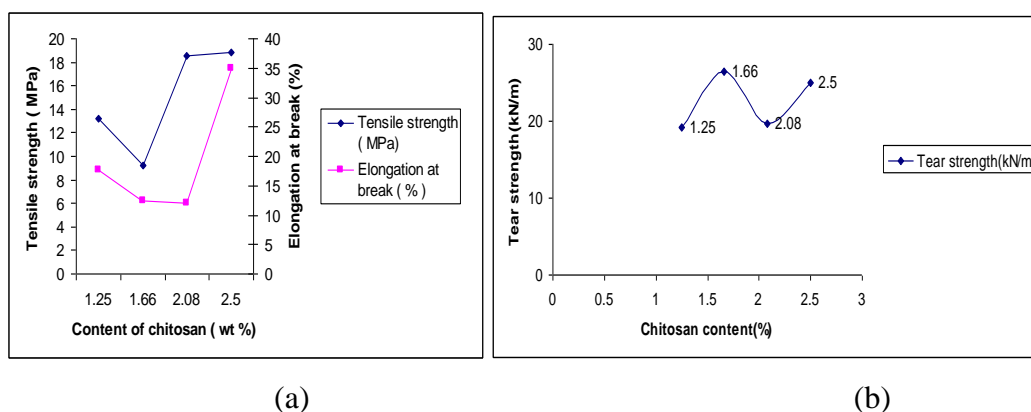


Figure8. (a) Mechanical properties of membranes as a function of chitosan content

(b) Tear strength of membranes as a function of chitosan content

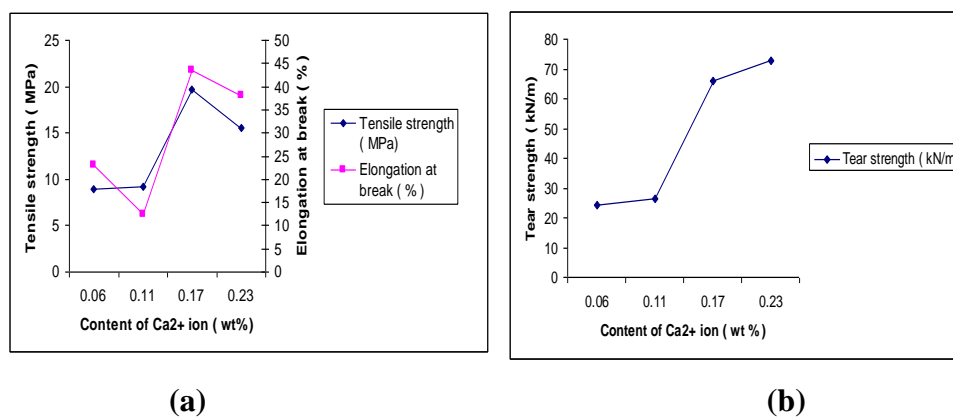


Figure 9(a) Mechanical properties of membranes as a function of Ca²⁺ ion content

(b) Tear strength of membranes as a function of Ca²⁺ ion content

CONCLUSION

Chitosan calcium alginate membranes were prepared by various amounts of chitosan, alginate, calcium and chitosan, which were used as cross-linking material. The pure chitosan membrane has been largely limited due to the poor mechanical strength and chemical stability of chitosan. To improve the mechanical strength and metal binding capacity of chitosan, it has been blended with alginate. This research work indicates that mechanical strengths of prepared chitosan calcium alginate biocomposite membranes by using 0.33% of alginate, 0.11% of calcium ion and 2.5

% of chitosan, which showed optimistic condition. The prepared chitosan calcium alginate biocomposite membranes exhibited hydrophilic nature, brittle and are not tougher. It was found that, the more efficient mechanical strength chitosan alginate membrane had prepared by using various amount of alginate, chitosan and calcium, will provide economic benefits in food industry, water treatment and medical applications.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to Dr Aung Kyaw Thin, Rector and Dr Aye Aye Han, Pro-rector Banmaw University, for their interest and encouragement on my research work. I also wish to express my thanks to Dr Cho Cho Win, Professor and Head Department of Chemistry, University of Dagon and Dr Myint Myint Sein, Professor and Head, Department of Chemistry, Banmaw University for their kind help and invaluable guidance for this research work.

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Assessment of Nutritional Values of Wheat Grain

Win Win Khaing^{*}

Abstract

The present study was carried out to access nutritional status of wheat grain. The wheat grain was collected from Shwebo Township, Sagaing Region. One of the nutritional values, fat content of wheat grain was extracted by soxhlet apparatus. The protein content was determined by Kjeldahl's analyzer. Water-soluble carbohydrate content was determined by phenol-sulphuric acid colorimetric method in terms of glucose. Moreover, starch content of the sample was determined. Crude fiber content was treated by boiling acid and alkali. Moisture content of the sample was determined by oven drying method at 105°C. Ash content of the sample was also carried out by heating in Muffle furnace. The vitamin B content of the wheat grain was qualitatively tested by paper chromatography. In addition, the mineral composition of wheat grain was examined by Energy Dispersive X-Ray Fluorescence (EDXRF) spectrometry.

Key words: wheat grain, nutritional status, vitamin, EDXRF

Introduction

Wheat belongs to family Poaceae, genus *Triticum* and species *aestivum*. Wheat is the widely grown crop in the world. Wheat crop is widely adapted to a variety of environments and is cultivated in tropical, subtropical and temperate areas. Wheat grain is composed of endosperm, embryo and germ fractions enclosed by bran layers. (IOSR Journal of Agriculture, 2013). During the production of flour from wheat grain, bran and germ are separated as by-products. Wheat germ contains high amounts of protein, dietary fiber, unsaturated fatty acids, tocopherols, B group vitamins, minerals and bioactive components. (Journal of Food and Nutrition Research, 2013).

The endosperm is principally starch and is therefore used as energy food. Mostly, whole grain wheat kernels are composed of 80% endosperm, 15% bran and 5% germ. Wheat grain had been considered as a functional food supplement in several bakery products. Milling wheat to flour lowered (in decreasing order) concentrations of lysine, arginine, aspartic acid, glycine, alanine, tyrosine, histidine, threonine, and valine. Wheat bran is the rough outer covering and has very little nutritional value with plenty of fiber. The wheat grain has a wide utility and variety of products, which are prepared and consumed as chapatti, bread, cake, biscuits and pastries.

The nutritional value of wheat grain is addressed through its macronutrient and micronutrient components. These groups consist of carbohydrate, proteins and lipids, for macronutrients, and vitamins, minerals and phytochemicals for micronutrients. (IOSR Journal of Agriculture, 2013)

Wheat products contribute world's food supply by providing energy, proteins, amino acids, fats, minerals and vitamins. At present in Myanmar, most of the people usually consume, the light food made by wheat powder. Therefore in the present research, the nutritional values of wheat grain were assessed.

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Botanical Description

Family name	:	Poaceae
Scientific name	:	<i>Triticumaestivum</i> Linn
Common name	:	Wheat
Local name	:	Gyon



Figure 1- The plants and grain of wheat *Triticumaestivum*L.

Benefits & Uses of Wheat

Wheat germ oil consists of the gluten which is used in preparations of the number of products including baked goods, breakfast cereals, meat, fish and poultry products, pasta, pizza, snack foods, tortillas, batter mixes and coatings. Wheat germ protein is used in shampoos and emollients. It has been shown to be effective for the conditions like dry and cracked skin, eczema, psoriasis, prematurely aged skin, stretch marks, dull complexion, tired and overexerted muscles, sunburn and scars. (*The Science, Culture, & Politics of Food* 2008)

Experimental**Sample Collection**

In the present study, the sample, wheat grain was collected from Shwebo Township, Sagaing Region. The sample was made into powder by the blender and was stored in air tight bottle. This powder was used for the whole experiments.

Determination of Moisture Content of Wheat Powder

The moisture content was determined by oven drying at 105°C.

Determination of Ash Contents of Wheat Powder

According to International Journal of Nutrition and Food Sciences, 2013, and AOAC,2000,the ash percent of the sample was determined by heating in muffle furnace at 550°C.

Determination of Fat Contents of Wheat powder by Soxhlet Apparatus

According to International Journal of Nutrition and Food Sciences, 2013 and AOAC,1990, the fat content in wheat powder was determined by soxhlet apparatus as shown in the following figure 2.



Figure 2- Extraction of fat from wheat powder by soxhlet apparatus

Determination of Starch Content of Wheat Powder by 0.4M Sodium Hydroxide Solution

The starch content of the sample was determined by sodium hydroxide solution by Kyi Zin Aung, PhD Thesis, 2018, Mandalay University.

Determination of Nitrogen and Protein Contents of Wheat Powder

Based upon International Journal of Nutrition and Food Sciences, 2013, and AOAC, 2000, the protein content of the sample was determined by Kjeldahl's analyzer as shown in figure 3(a) (b) and (c).



Figure 3 (a) Digestion



(b) Distillation



(c) Titration

Determination of Water Soluble Carbohydrate Content of Wheat Powder by Phenol-Sulphuric Acid Colorimetric Method

The water soluble carbohydrate content was determined by phenol-sulphuric acid colorimetric method in terms of glucose based on James N. BeMiller, (2009).



Figure 4-UV-visible spectrophotometer

Determination of Crude Fiber Content of Wheat Powder

The crude fiber content of the sample was determined by treating with acid and alkali according to International Journal of Nutrition and Food Sciences, 2013, and AOAC, 2000.

Qualitative Test for Determining Vitamin B in Wheat Powder

The composition of vitamin B in wheat powder was estimated by paper chromatography based upon the information of the website <http://tera.chem.2010>.

Determination of Mineral Contents of Wheat Powder by EDXRF

The mineral contents of the wheat powder sample was examined by EDXRF method at Department of Chemistry, University of Monywa.

Results and Discussion

Moisture Contents of Wheat Powder

The moisture contents of wheat powder are shown in table 1.

Table 1-Results of Moisture Content of Wheat

No	Moisture Content(%)
	Wheat Powder
1	8.57
2	8.55
3	8.55
	8.55±0.028

In the determination of moisture contents, it was observed that moisture content in the sample was not too high or too low. So the microbial growth cannot occur in the sample.

The Ash Content of Wheat Powder

The percentages of ash content in the sample are presented in table 2.

Table 2-Results of Ash Content of Wheat

No	Ash Content(%)
	Wheat Powder
1	3.17
2	3.15
3	3.15
	3.15 ± 0.028

From this experiment , it can be recorded that the selected sample will be composed of minerals.

Fat Content of Wheat Powder

The results of fat content of wheat powder are described in table 3.

Table 3-Results of Fat Content of Wheat Powder

No	Fat Content(%)
	Wheat Powder
1	2.55
2	2.57
3	2.55
	2.55 ± 0.028

As described in table, it can be seen that the fat content is very low compared with other nutritional value such as starch.

Starch Contents of Wheat Powder

The results of starch content of wheat powder are listed in table 4.

Table 4- Results of Starch Content of Wheat Powder

No	Starch Content(%)
	Wheat Powder
1	60.17
2	60.15
3	60.15
	60.15 ± 0.028

From experimental results, it can be known that the wheat powder is rich source of starch, but water soluble carbohydrate content is very low compared with starch content.

Water Soluble Carbohydrate of Wheat Powder

The value of water soluble carbohydrate of the sample is shown in table 5.

Table 5-Results of Water Soluble Carbohydrate Content

Samples	Water- Soluble Carbohydrate (%)
Wheat Powder	2.8

Nitrogen and Protein Contents of Wheat Powder

The protein contents of wheat powder are shown in table 6.

Table 6- Results of Nitrogen and Protein Content Wheat Powder

No	Wheat Powder	
	Nitrogen Content(%)	Protein Content(%)
1	2.6156	16.3475
2	2.6152	16.3455
3	2.6156	16.3475
	2.6154±0.0015	16.3468±0.0023

As shown in table, it can be seen that, the protein is moderately present in the sample.

Crude Fiber Contents of Wheat Powder

The crude fiber contents of wheat powder are described in table 7.

Table 7-Results of Crude Fiber Content of Wheat Powder

No	Crude Fiber Content(%)
	Wheat Powder
1	2.65
2	2.64
3	2.64
	2.64±0.014

Vitamin Composition of Wheat by Qualitative Test

The composition of vitamin B was qualitatively estimated by paper chromatography and the R_f values of standard vitamin B and observed R_f value of the sample were compared.

Table 8 - Retention Factors R_f of Vitamin B

No	Vitamin	R_f Values on TLC
1	B1 (thiamine)	0.11
2	B2 (riboflavin)	0.88
3	B3 (niacin, nicotinic acid)	0.36
4	B6 (pyridoxine)	0.25

Table 9- Observed R_f Values of Wheat Powder

Samples	Observed R_f Values on Paper
Wheat Powder	0.15

As shown in table, from vitamin B qualification test, it can be recorded that the pure wheat grain powder is rich in vitamin B1. Science of the R_f values of the tested sample is closely related to that of pure vitamin B1 (Thiamine).

Available Energy Values in Calories per 100g of Wheat

Table 10- Available Energy Values in Calories per 100 gram of Wheat Powder

Samples	Fat (%)	Protein (%)	Starch (%)	Energy Values Calories/100gram
Wheat Powder	2.55	16.34	60.15	355.39

Mineral Compositions of Wheat Powder

The mineral contents in the sample are listed in table 11.

Table 11- Elemental Compositions of Wheat Powder

No	Element	Wheat Powder
		Relative Abundance(%)
1	Potassium	0.179
2	Silicon	0.138
3	Phosphorus	0.137
4	Sulphur	0.135
5	Calcium	0.017
6	Iron	0.003
7	Zinc	0.003
8	Manganese	0.002
9	Copper	0.002

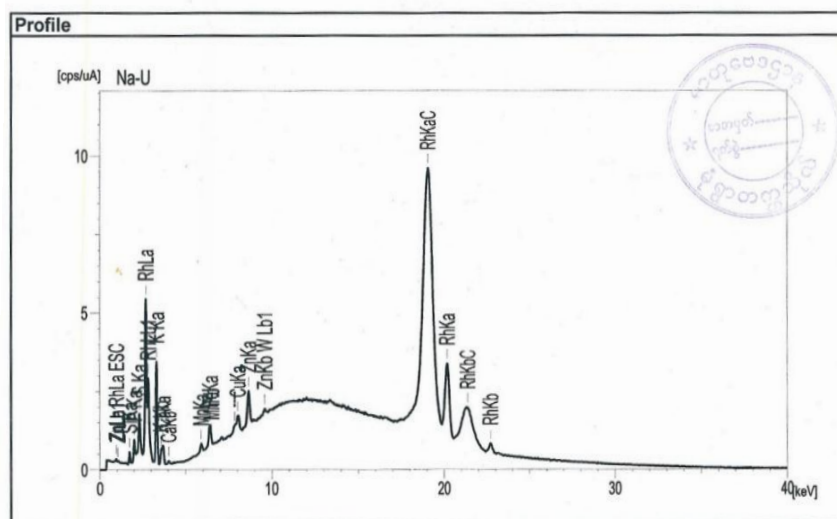


Figure 5-EDXRF Spectrum of Wheat Powder

Conclusion

From the experimental results, it can be known that the wheat grain is rich in source of starch but soluble carbohydrate content is very low compared with starch content. And the nutritional values such as fat and protein are moderately present in the species. Moreover, some minerals such as potassium and calcium which are key players of human health are present in significant amount. From EDXRF information, it can be clearly seen that the toxic heavy metals are not present in the samples. According to vitamin B qualification test, it can be recorded that the pure wheat grain is rich in vitamin B1. In addition, the moisture content in the sample is not too high or too low. So the microbial growth cannot occur in the wheat powder. Therefore it can be recommended that the selected sample wheat grain is not only rich in macronutrients, macro minerals and micro minerals and vitamin B required for human health but also safe for consumers.

Acknowledgement

We wish to express our gratitude to Dr Aung Kyaw Thin Rector and Dr Aye Aye Han Pro-rector, Banmaw University for their kind permission to submit this paper. I am extremely grateful to Dr Myint Myint Sein, Professor and Head and Dr Khin Su Su Professor Department of Chemistry, Banmaw University for their kind permission, valuable helps, suggestions and good guidance in this research work.

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