

SCA-UK

Newsletter

Volume 8

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THE 2107TH SHAN NEW YEAR CELEBRATIONS



Organised by the Shan Cultural Association in the United Kingdom (SCA-UK)

in collaboration with

SOAS Centre for Buddhist Studies

SOAS, University of London

9 DECEMBER 2012
(1:00 PM - 4:00 PM)





The Shan Cultural Association in the UK (SCA-UK) was formed by young Shan/Tai people studying or working in the United Kingdom in 2005 under the guidance of Venerable Dr. Khammai Dhammasami, OBV and Fellow, Oxford Centre for Buddhist Studies & Buddhist Chaplain, University of Oxford. SCA-UK is a UK based, not-for-profit, cultural association. We aim to maintain and promote Shan (Tai) culture through cultural events and to share our culture & value with Shan and non-Shan who are interested in Shan/Tai. We also participate in cultural events organised by other cultural associations in the UK.

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CONTACT US

We welcome you to become part of the SCA-UK experience and invite you to learn more about us by exploring our website.

www.sca-uk.org.uk

The 2107th Pi Mai Tai New Year Message From the Chair (9 December 2012, London)



On behalf of members of the Shan Cultural Association (SCA-UK) and Tai community in the United Kingdom and Europe, I am most honoured to greet you all **Happy Pi Mai Tai**.

To welcome *Pi Mai* this year, the SCA-UK organizes a reception and celebrations at the Brunei Gallery Theatre, School of Oriental and African Studies (SOAS), University of London where we have been privileged to have held the same event for the past six years. I welcome all of you to the reception and celebrations.

On this auspicious day, we Tai people think of each other and our Tai families who spread throughout the world; we send our warmest greeting of peace, goodwill, hope and love to all of them: we say **Mai-soong Pi Mai Tai** to every Tai in the world: from Shan State and Kachin State, to Sagaing, Bago and Yangon Regions and other parts of the Union of Myanmar, from Mae Hong Son and other parts of Thailand to Pailin in Cambodia, from Sipsongpanna (Xishuangbanna) Dai Autonomous Prefecture

and Dehong Dai and Jingpo Autonomous Prefecture to the Dai Zhuang (Bouxcuengh) from the Guangxi Zhuang Autonomous Region in southern China to the districts of Dien Bien Phu, Hoa Binh, Lai Chau, Son La in Vietnam, from Arunachal Pradesh and Assam in India to those scattered in Europe, Australia and America.

As we are celebrating Pi Mai Tai here in London, our brothers and sisters elsewhere are preparing to stage even bigger celebrations. We send our warm wishes for the success of the Tai studies seminar, the first ever such an international gathering in Kengtung (Chiangtung/ Kyaington) the Shan State, the Union of Myanmar. We also send our best wishes to the Dai/Tai people celebrating Pi Mai from Jenghung (Chiangrung), Sipsongbanna to Chiang Mai and Maehongson in Thailand, from California in the USA to Singapore.

“Happy and Prosperous
Pi Mai Tai 2107th to all!”

The SCA-UK has been founded and sustained by the energy of Tai/Shan students studying in the UK. This year, the SCA-UK is proud to honour its members who have completed their university study. Nearly all of them live and study in London. These educated youth are the gems of our Tai nation and the future of our people. No matter wherever they are our nation

always looks to them. Sai Jotika Khur-yearn, working on *lik-loung* literature of the Tai, has successfully completed his PhD here at SOAS, London University. Congratulations Dr. Jotika! He has written a few articles from research and we keenly look forwards to being informed of our own rich culture through his further research. Jai Merng/Sai Mein, the SCA-UK secretary, obtains an MSc in Development Studies from Berbeck College, University of London with Merit Pass; Nang Kham Aye gains an MSc in Computing from University of Wales; Sai Laing Saing and Sai Mong an BSc in Computing with a Second Upper Class from London South Bank University; Sai Aung Kham, also an BSc (Hons) in Computing, Brunel University and Kyi Lwin, an BA (Hons) in Business Management from University of Gloucestershire. I am very proud to declare here that Sai Kham Thein has achieved a First Class BEng (Hons) in Building Services Engineering from London South Bank University. The list does not stop here as there are some who are still waiting for their final results. Congratulations to all! You have made the SCA-UK proud and more confident.

As we welcome Pi Mai Tai 2107th with pride that their success has brought us, we also notice with excitement that the world we live in is getting freer, or at least travelling towards that direction, as far as we are concerned. We

hope that the future brings better opportunity for our people and the world. That said, we must not forget that the majority of our people in many countries in parts of Asia still live in ignorance and deprivation of opportunity for education, health and economy. For the great majority of our ordinary folk, trust is yet to be built, peace to realize, stability to come and prosperity to achieve; full participation as a world citizen is yet to happen.

With these in minds, this year the SCA-UK has doubled its effort in helping our people as well as others. The SCA has set up Scholarship Sub-committee, chaired by Dr. Sai Tin Maung (Orthopaedic Consultant, Yeovil) with members including Sao Nang Mone (granddaughter of Saopha of Ywaghwe/ the first president

of the Union of Burma), Dr. Sai Han (consultant at Glasgow Hospital), Dr. Nang Nidaphorn (MD), and Nang Zune Pan Aye (BSc). This is to ensure more efficiency and wider reach of our education projects. In Myanmar, the SCA has also participated in funding the Tai literary campaign for the Tai people in the lower parts of the country such as Bago, Taung-oo, Nyaunglaypin, Taikkyi and Kyaktakha. The SCA also contributes as much as it can to the relief funds for the natural disaster-, civil war- or communal strife-affected areas in the Shan, Kachin and Rakhine State. We want to do more. With your help and our increased effort, we will be able to.

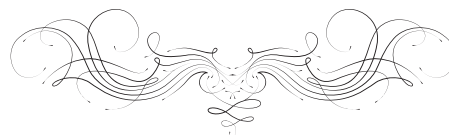
As we greet Pi Mai with enthusiasm and hope, we strengthen our resolve to achieve

our goal of peace, equality, prosperity and happiness through the promotion of our culture. We thank all of our friends from the Lao, Thai and Burmese communities as well as the British men and women in the UK for their friendship and support, and we would like to take this opportunity to invite you all to join us more in our undertaking.

Again, may the 2107th Pi Mai Tai bring peace, prosperity, good health and happiness to all!

Venerable Dr. Khammai Dhammasami, DPhil (Oxford)
Chairman, SCA_UK

Fellow, Oxford Centre for Buddhist Studies & Buddhist Chaplain, University of Oxford, UK



The achievements of our members in 2012



Dr. Jotika Khur-Yearn
Ph.D
SOAS, U. of London



Sai Mein
MSc, Development Studies (Merit)
Birkbeck, U. of London



Nang Kham Aye
MSc, Computing
University of Wales



Sai Kham Thein
BEng(Hons), First Class
London South Bank University



Khun Seng
BSc, Media Production
Farnborough College of Technology



Nang Mwe
BA(Hons), Hospitality Management
University of Derby



Sai Mong
BSc (Hons), Computing
London South Bank University



Sai Laing Saing
BSc (Hons), Computing
London South Bank University



Kyi Lwin
BA (Hons), Business Management
University of Gloucestershire



Sai Aung Kham
BSc (Hons), Computing
Brunel University



SCA UK Scholarship Program

by Dr. Nang Sen Hom Saihkay

The Shan Cultural Association in the UK (SCA-UK) Chairman announced the launch of 4 scholarships for SCA-UK education project at 2010 London Shan New Year (PI Mai Tai) celebration. This year SCA-UK education project has launched a total of 6 Scholarships, two of which are for medical students and the other four are for students studying other subjects. Three out of six bursaries are for students attending universities in the Shan State and the rest

for students attending universities outside of the Shan State.

The SCA-UK education project is funded by our main donors including Oxford Buddha Vihara, Dr. Sai Tin Maung & Sao Htain Win, Dr. Kyaw Thinn & Sao Phong Keau, Dr. Sai Hsam Nom (Hong Kong, and members of SCA-UK.

The SCA-UK Scholarships

Dr. Sao Ba Nyan Medical Student Bursary (2 x bursaries)

This scholarship was named in honour of a well known Tai/Shan doctor, composer and leader, Dr. Sao Ba Nyan of Sipaw.

Nang Kham Gu Bursary

This was named in honour of a well known female novelist who lived in the early 19th century in central Shan State, who wrote the Tai classic novel Khun Sarm Law and Nang Oo Pem.

Sao Garng Sor Bursary

This was named in honour of a famous writer and poet, the father of the novelist Nang Kham Ku, who lived in the late 18th and early 19th century.

Sao Amat Luong Merng Nong Bursary

This was named after Sao Amat Luong Merng Nong, who was once chief minister for Saofa, ruling prince of Merng Nong in central Shan State, who was known for his scholarship in Buddhist studies and meditation.

Sao Saimong Mangrai Bursary

This was named after Sao Saimong Mangrai who was a renowned Shan/Tai scholar, historian and linguist from Keng Tung.

Eligibility Criteria

Applicants must meet below criteria to be eligible to apply for the scholarship.

- Students shall be of the nationality (ies) of the Shan State.
- Students shall be able to provide evidence of being in need of funding to pursue higher education.
- Students shall be able to provide evidence of admission to university (i.e. acceptance letter or student card), and provide a reference letter from local Shan Literary and Cultural Association from respective regions.

SCA-UK also contacts Shan Literary and or Cultural Associations in Yangon, Mandalay, Magwee, Taunggyi and other major cities in Shan State and outside the state, to help the SCA-UK with the nomination process of suitable candidates for bursary. Dr. Sai Sang Aik and Sai Kyaw Aye Win are main contact personnel in

Yangon and Mandalay respectively, who also represent and assist SCA-UK for administration and delivering of bursary to students.

Making Applications

- Applicants must send a completed SCA-UK scholarship application form (see a sample blank application form on subsequent pages) and the supporting document listed at the front of the application including curriculum vitae (CV), achievements, ambitions, career plan and their extra curriculum activities.
- Application should be submit between January to March of each year and the application deadline is 31th of March each year. The next application deadline is 31st of March 2013.
- Scholarship covers one year only.
- Successful student may apply for grant in the following year with report of progression.

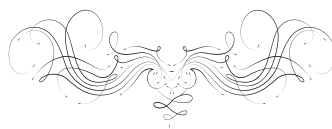
Awarding the Scholarships

The SCA-UK education project sub-committee hold a meeting to review the applications and select the successful applicants mainly based on their eligibility, merits, potentials and needs. Successful applicants will be notified between April and May of each year. Each successful student will be awarded Kyats 30,000 per month towards their study expenses. Scholarship will be awarded for 12 calendar months if they are able to provide an evidence (a reference letter from the association) of volunteering at any Shan literary and cultural association or at community activities that promote Shan culture and literature. Scholarship is awarded for 10 calendar months (academic term only) if the student is not able to provide evidence of such volunteering.

Sub-committee for SCA-UK Scholarship programs include Dr. Sai Tin Maung (Chairperson), Sao Sarm Pao @ Mrs Feraya Ullathorne (Vice-chairperson), Dr Sai Han (Vice-chairperson), Dr. Nang Nidarphorn (Secretary), Nang Zune Pann Aye (Treasurer), Sai Mein (Public Relation Officer).

Responsibility of Scholarship holders

Scholarship holders must provide an annual report and exam result to be qualified for application of subsequent academic year.



For more information

Contact The Shan Cultural Association in the UK (SCA-UK)
25 Lathom Road, East Ham, London
E6 2DU, United Kingdom.
Email: info@sca-uk.org.uk

Shan Cultural Association in the United Kingdom (SCA-UK)

Scholarship Application Form 2013

Deadline for submission: 31st March 2013

The following documents must be submitted with the completed application form.

- ☐ Evidence of Shan Nationality
- ☐ Evidence of admission to a University (acceptance letter or student card)
- ☐ Two letters of reference (one from Shan Literature and Cultural Association and one academic reference)
- ☐ Copy of academic transcripts (certificates and grade reports) for the highest level of education you have completed
- ☐ Any additional information you feel supports your application, such as CV, achievements/involvement in extracurricular activities, etc

1. Your Personal Details

Full name:	Gender:	Ethnicity:
Place of Birth:	Marital Status	National Identity Number:
Current Residential Address:		Permanent Address (if different):
Telephone:		Email:

2. Your Parents

Father's Name:	Mother's Name:
Father's Occupation*:	Mother's Occupation*:
Father's Country of Residence:	Mother's Country of Residence:
<i>*If either or both parents are retired or deceased, please indicate their previous occupation</i>	

3. Your Student Status

Select one of the following statements which best describes your status as a student: <input type="checkbox"/> I have already applied to the university or college, but I have not been accepted yet <input type="checkbox"/> I have been accepted to the university or college listed above, but have not started classes yet <input type="checkbox"/> I am currently attending a university or a college	
University:	Subject/Major Title:
Level of Degree:	Course Begins (Month/Year): Course Ends (Month/Year):
<i>If you have already been accepted to the university or college, please attach documentation confirming your acceptance. If you have not already received this documentation, please send it as soon as possible. The scholarship will be awarded upon the completion of your enrolment into a university.</i>	
<i>If you are already enrolled and currently studying at the university or college listed above, please attach documentation confirming you are registered as a student.</i>	

Full Name:

4. Details of Your University, and Course of Study

Name of the university or college:

Contact Person (Enrolment Officer/
Administrator):

Address of the university:

Telephone:

Email:

What is the full title of your programme of study?

Select one that best describes your course:

- ☐ Full-time
- ☐ Part-time
- ☐ Distance education

5. Previous Education

Please attach a copy of your academic transcripts (certificates and grade reports) for the highest level of education you have completed.

Name of the high school you attended:

Location of your high school:

High school subjects studied:	Matriculation Grades	Year of Examination

Full Name:

6. References

Please list the names and contact information of two referees who are able to comment on your academic and professional abilities. At least one of these names must be your current or most recent academic supervisor. Please note, your family members, friends, or other students are not eligible to be your referees.

First Referee	Second Referee
Name:	Name:
Address:	Address:
Telephone:	Telephone:
Fax:	Fax:
Email:	Email:

7. Course Fees and Financial Information

Please note: Because SCA-UK provides only a partial scholarship, you must show evidence of additional funding. In this section, please show all of the financial assistance, assistance in kind (such as free accommodation or food), fee waivers, loans, grants, or discounts you expect to have for the academic year 2012-2013.

Course Fees:

Accommodation Fees:

Other Expenses:

Amount of other Scholarship:

If you do not have other scholarship, leave this blank

Loans & Grants, including state benefits:

If you do not have loans or grants, leave this blank

Income from Part-time Work:

If you do not have part-time work, leave this blank

Personal Savings:

If you do not have personal savings, leave this blank

Family Contribution:

If you do not have family contribution, leave this blank

8. Personal Statement

In an essay of 500-1000 words, please tell us in your own words, about your skills and achievements, hobbies and interests, work experience, extracurricular activities and your future career and plans. Please use additional sheet if required with your full name stated clearly at the top of each additional sheet used.

I guaranteed that all the above information are correct and genuine to my best knowledge.

Full Name:

Date:

Signature:

If you are awarded a scholarship, you are required to provide study report to (SCA-UK) at the end of your academic year. Please also note that a study report has to be submitted prior to application for continued funding.

Shan lik lounng in The Revealing Hidden Collections Project: an update



The Revealing Hidden Collections Project was started at the Bodleian Library Oxford just over one year ago. Funded by Dhammakaya International Society of the United Kingdom, it is a multi-part project the major component of which is the creation of an online catalogue of Shan *lik lounng* manuscripts to be hosted by the Bodleian Library. The major part of the records that will comprise the catalogue will be of manuscripts recorded by the team in Maehongson headed by Professor Kate Crosby and Dr Jotika Khur Yearn in 2009. It will also include entirely new records of manuscripts currently held by the Bodleian Library itself. We also hope to integrate the catalogue of *lik lounng* manuscripts in the Cambridge Scott Collection compiled in the 1982-3 by Sao Saimong.

Progress over the last year has been mainly technical in nature. Before one can create a catalogue, one needs to decide what information is to be recorded and in what order, how these pieces of information will be stored and related to each other, and how they will be searched, recovered and displayed. There is a surprising amount of technical work to be done.

While computing and the WWW have transformed

accessibility to all kinds of information even since Sao Saimong's day, they have also created their own challenges. One of our greatest concerns has been to ensure the greatest degree of standardisation for our work in order to ensure the maximum accessibility to users when the catalogue is finished. We have been very fortunate that our work has coincided with a move by the Library of Congress to create an authoritative transliteration for the Shan script into the Roman alphabet. Library of Congress (LoC) transliterations tend to become the international standard and so it was important that we could take advantage of their work as we started the project. The LoC system was finalised by a consortium of scholars, including Dr Khur Yearn, in July of this year. (<http://www.loc.gov/catdir/cps/romanization/shan.pdf>)

A more difficult issue has been to find a usable font. There are quite a few Shan fonts being used nowadays, but as a first principle, and once again to ensure maximum standardisation and accessibility, we need to use a genuine Unicode Shan font. We have been considering Tharlon, Panglong, Yungkhio, Oursunicode, and Shanunicode1. More difficult has been finding a font that 'renders' properly on the web. Rendering is the process whereby one's

web browser interprets a font and displays it onscreen. A browser may not show all the letters correctly – or more likely, may not show particular letter combinations properly. The browser is also influenced by the OS (operating system) used by one's computer. So we can appreciate that there is a complex interaction of different layers of software involved in this process. The best results to date are achieved using Chrome on Windows XP, but ideally we want a Unicode font that will render properly in at least two of the major web browsers (Internet Explorer, Chrome or Firefox), and it also makes sense that it should work for users of Apple Macintosh computers, not least because many scholars who are interested in Shan literature and culture use them!

It has been a great boon to the project to have the support of Nance Cunningham (Chiang Mai) who has been able to advise the Project on some very technical aspects of fonts. Our search for a fully working Unicode Shan font continues, but in the meantime we are starting to map the combinations of Shan characters one by one to try and identify why some combinations do not render properly.

Finally, to the manuscripts themselves. The IT team at the Bodleian library has developed a special web-based cataloguing tool through which the details of each manuscript can be entered into the database that forms the core of the catalogue. This has been undergoing testing over the last few months. This will be used to input all the records made in Maehongson and also new records for the manuscripts held by the Bodleian itself. In the future it will also be used by other projects cataloguing manuscripts from other countries and cultures – so the Shan cataloguing project is also benefiting others through the tools that it creates.

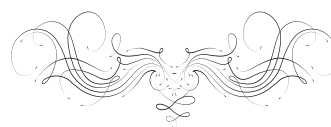
The last few weeks have also seen the start of cataloguing of the Oxford *lik loung* mss. Dr Khur Yearn and I spent a very useful day in the Bodleian library in October entering records for three rolled book mss (*pap kiñ*). These were selected from mss that Dr Khur Yearn had reviewed late last year. The purpose for doing this was also about our technical testing. The catalogue system we have set up is very

detailed, asking many questions about the form and content of each manuscript, but the records we have so far do not necessarily have all these details! So we were trying to create new records with as much detail as possible in order to fill in every aspect of the catalogue. This will then allow our IT developers to test the catalogue and begin to build the web interface that users of the catalogue will see online.

We focussed on three manuscripts: two of the same text, called *Lik Phra Sao Paet* and another with the title *Dana Buddhawang atthakatha*. The *Lik Phra Sao Paet* (lik' phra sav' pit' 'aik' tañ' sañ' 'auk' puk' pit' pā kauñ' mū suñ' ta kuñ' phra ya khyiñ' cak' to yā cat' kham sā satt' thā na) are both beautifully illustrated, and the text explains the images which include *buddhapāda* (the Buddha's footprint), former births of the Buddha, the Swedagon Pagoda and the Mahāmuni Buddha. *Dana Buddhawang atthakatha* (LoC transcription: tāna" puk' tha" van' 'athakāthā), a treatise on generosity, is the original text written by the author, but surprisingly even these manuscripts were not sufficient for testing purposes since sadly two of them had also lost their final pages where the colophon would be.

For this reason we will be meeting again to catalogue more manuscripts from Oxford in the weeks to come, and meanwhile the inputting by Dr Khur Yearn of the records already created in Maehongson can proceed. So the project really is at the start of a new stage in which we finally create our database of information about Shan *lik loung* mss. When that is complete we expect it to contain records of almost 2000 *lik loung* mss. As we work on this phase the next and final major stage of development will also begin and that is the creation of a working public interface through which anyone with access to the web will be able to search for and read about Shan *lik loung* manuscripts in the biggest single catalogue of this material in the world.

Dr Andrew Skilton
Project Manager, Revealing Hidden Collections



In Honouring Our Spiritual Leader: Fifty Years Journey of Khuva Boonchum

by Jotika Khur-Yearn (SOAS, University of London)

The most venerable Khuva Boonchum is one of the most highly respected and influential monks in today Tai/Shan Buddhist communities. He is one of the very few monks who has gained popularity and respect from communities across the borders, nations and ethnicities of Burma, China, Laos and Thailand. He is well known for solitary and serious meditation practice. He has also lived a unique way of life and touring missionary work. On 5th January 2013, Khuva Boonchum will reach his 50th birthday anniversary and accordingly his followers have been busy with preparing for this special event in his honour.

In this article, I would like to present a brief biography of Khuva Boonchum with special reference to his unique way of life and practising meditation that has influenced on Shan Buddhist communities and beyond. I shall also discuss his touring missionary work that has earned him popularity and respect from people including senior monks and statesmen across the borders and nations, followed by the

impact of political circumstances in Burma on his peaceful missionary works. Finally, I shall conclude that Khuva Boonchum has been an influential figure for the revival and reform of Shan Buddhism and culture.

To begin with, Khuva Boonchum is a Shan native of the Golden Triangle Region, who was born in Pa Maisak (Timberfield) village, Chiang Sean District, Northern Thailand. He has practised asceticism and meditation from an early age; he was also known for the revival of 'holy man' (ton bun, source of merit) tradition, which is common among Tai-speaking people of Northern Thailand, Northern Laos, Southern China and North-eastern Burma (Paul T. Cohen, 2001). The long programme of his daily routine includes meditation on the Buddha (Buddhānussati), developing metta (loving kindness) and sharing merit he accrued by with living creatures. His method and way of practising meditation can be seen in the program of his daily routine and practices as provided in his leaflet on meditation (2002).

Khuva Boonchum's Program of Practising Meditation

1. Recitation of the nine qualities of the Buddha in both Pali and Shan
2. Developing loving-kindness, metta, for one's self and all living creatures (developing metta itself is a type of meditation, usually it is regarded as concentrated, samatha, meditation)
3. Setting up the feeling of samvega (Reflection on the 8 kinds of samvega, namely, birth, old age, disease, death, miserable realms (apaaya), the suffering in the past, the suffering in the future and the suffering that one has to work for daily living)
4. Practising insight, vipassana, meditation
5. Sharing merit accrued hereby and before with all living creatures.

(From Khuva Boonchum's leaflet publication, 2002)



One should note from the programme that the ritual of sharing merit is one of the most important things in Khuva Boonchum's way of practice. While the ritual of sharing merit is common in Theravada Buddhist communities, Khuva Boonchum has his own significant way of practising it. As the ritual is usually accompanied with the practice of pouring water, Khuva Boonchum always carries a water jug with him. Therefore, for him, a water jug seems to be as important as other monk's requisites, such as robes, alms bowl and medicine. Hence, in almost all of his photos he is seen carrying with a water jug in his hand and bag of alms bowl on his shoulder. This

is also another reason to claim his way of practice is following the Bodhisattva ideal. It is customary that on the walls of Shan monasteries there are hanging paintings depicting scenes from the Vessantara Jātaka, which relates the last former life of Gotama Buddha, picturing the scenes of his pouring water to share the merit accrued from giving away his belongings including his beloved white elephant, children and wife. In addition, Khuva Boonchum has also created his own formula for the sharing of merit and it is widely used beyond the Shan Buddhist communities.

Khuva Boonchum's Words of Sharing Merit in Shan

Kuso mi ti nai, mi yai mi nam, hao kha sara taka, lai sang parami ma, lai saen kam pha, tang seing tang long nai, zeim phi zeim sang, zeim sat zeim kon, we ne ya sattawa, nai zakkawale, ananta zakkawale, tang seing, khaen taw, hom hom zom zom, sathu anumotana, lai hap kuso phawn li, pheing peing kan seing seing, se kam luoi tan aw. Sathu sathu sathu. (Three Times)

Dana myat, sila myat, bhavana myat, hao zao kha, tang seing tang long, ya tok hong tok hai, phi him am lai, kon him am lai, sat ta wa him am lai, yawn phak phang wai, nai mak ho zai hao kha, taw tao hawt, ti yawt ser sa, amata, nibbana, ti kat yein, se kam luoi ta naw... sadhu, sadhu, sadhu.

English Translation

Here there is so much merit that we have accrued from our fulfilment of the Perfections for hundreds of thousands of innumerable worlds. Let all gods, Brahmas, human beings and all kinds of creatures delightedly acquire the result of this merit equally. Let us rejoice!

May all the results of our noble generosity, morality, and meditation be firmly with us in our hearts; may no one, human beings nor gods, can take them away, until we reach the highest happiness and immortality of Nibbana. Let us rejoice!

(From the Oxford Buddha Vihara's Chanting Book)

Khuva Boonchum's chanting has spread far and wide. Remarkably, his formula of sharing merit in Shan (above) has become a nationwide formula of chanting in Shan Buddhist communities since the last decade. Before that, the Shan Buddhists used various formulas for sharing merit. Nowadays, Khuva Boonchum's formulas of chanting are not only recited by the Shan-speaking people but also by non-Shan speakers. For example, monks and devotees of the Oxford Buddha Vihara, most of whom are non-Shan speakers, recite Khuva Boonchum's chanting, including the formula of sharing merit in

Shan (Roman script).

Khuva Boonchum also gained popularity and respect for his touring missionary work propagating the Buddha's teachings in many countries, such as Burma, Thailand, China, Laos, India, Nepal and Bhutan. Mainly he attracted a mass following in the Mekong region, including Thailand's high-ranking officials and veteran politicians such as former Thai Prime ministers Chatchai Choonhavan, Chuan Leekpai and Gen Chavalit Yongchaiyudh (Bangkok Post, 7th January 2007). In Bhutan, he received special holy offering and support from the Crown Prince Jigme

Khesar Namgyel Wangchuck. In Burma, particularly in Shan State, he is highly regarded as a 'spiritual leader' by all class of local people, including monks, high-ranking politicians and businessmen.

However, at time his mission was also interfered by the Burmese junta's government officials, as his apparent sincerity was undermined by subsequent events. For example, in 2004, with suspicion of political involvement, the Burmese authorities suspended Khuva Boonchum's wandering ascetic life-style to confine him to his monastery, Wat Phra Dhat Don Rueng Temple near the Golden Triangle. Due to such several incidents and worsening climate, Khuva Boonchum left Wat Phrat Dhat Don Rueng, which he had made his monastic kingdom since 1977.

Since he left his monastery, Wat Phra Dhat Don Rueng, he spent a couple of years in Bhutan, the country he used to live in for practising meditation and doing missionary work since his early years. He returned to Thailand in early 2006, staying in the areas near the Golden Triangle, just on the other side of Wat Phra Dhat Don Rueng. This has made it possible again for his devotees from Shan State/Burma, Laos and China to visit him more regularly. For example, on his 44th birthday, the 5th of January 2007, thousands of Buddhists from China, Laos, Burma and Thailand flocked to a 40-rai land plot dedicated to the religious ceremony in Mae Rua village in Mae Chan district (Bangkok Post, 7th January 2007).

In honouring Khuva Boonchum and inspiration of his missionary work, many of his devotees and followers have built pagodas and temples under his leadership and inauguration. These include Wat Sri Don Rueang at 'Mueang Pong' near Golden Triangle, Phrat That Senwi in Northern Shan State, the

Khuva Boonchum Buddhagaya Tai Temple in Bodhagaya, India, to name a few.

On the 5th January 2013, Khuva Boonchum will reach his 50th birthday anniversary. To mark this auspicious occasion, his devotees have been busy with organising various events of noble activities in his honour. The venerable himself has been in a solitary retreat in the Rajagrha cave in Lampang Province, northern Thailand since April 2010; he is determined to complete a three-years three-months three-weeks and three-days retreat. He observes total silence while in retreat but answers dhamma questions in writing when one is put to him (Dhammawiki, online accessed 2.12.12). Venerable Dr Khammai Dhammasami, the abbot of the Oxford Buddha Vihara, who has great respect and admiration for Khuva Boonchum, has led his devotees and well wishers to mark this special occasion by publishing the Dhammapada in many languages and to print some of the revised Tipitaka books in Tai, the Nak-Tham textbooks translated into Tai and the dictionary of Tai-Thai.

In brief, the life of Khuva Boonchum is extraordinary. On the one hand, he has lived his life as a forest meditation monk, but on the other hand, he is an influential figure for the revival and reform of Shan Buddhism and culture. He is highly respected by many across the borders and nations.

On this auspicious occasion of 50th birthday anniversary of Khuva Boonchum, may I pray and wish for our Most Venerable to have a healthy and long life!



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The Mandalay Shan Community Welfare Association (Since 1972)

by Dr. Nang Sen Hom Saihkay

The Shan Community Welfare Association of Mandalay (or The Mandalay Shan Community Welfare Association) is the pioneer of Shan Association of its kind within and outside Shan States in history. One of its biggest contributions to Shan/ Tai culture and identity is its reinvention of the celebration of Pi Mai Tai (Shan New Year) in 1991 and its continuous promotion to embed Pi Mai Tai celebration as part of Tai culture since then. Over the years more and more Shan and Tai community have followed this and Pi Mai Tai is indeed the important cultural celebration for all Shan and Tai worldwide in the 21st Century.

The birth of Mandalay Shan Community Welfare Association

Mandalay traditionally has long standing history as one of the most important trading centres of the union of Myanmar. It is one of the main trading hubs for the goods from Northern and Southern Shan States as well as from Northern part of Myanmar where Tai Leng and Tai Khamhti live. Traditionally, Shan people from all different part of Shan States have travelled to Mandalay mainly for Business and also for some other reasons including education and social visits. Over the year, many Shan migrated and settled in Mandalay.

In old days, houses of big Shan/ Tai merchants not only accommodated Shan people visiting Mandalay, but also served as meeting points for people from different parts of Shan States. In 1970, a Shan visitor passed away at a Shan host's house during his trip to Mandalay. Then everyone around there helped with informing relatives of the death, as well as arranging funeral as per Shan Tradition. After the funeral, they had realised that it was time to start having a welfare association to help each other among Shan who live in Mandalay and also to help people from Shan States visiting Mandalay.

In 1972, the first Shan Association was founded in Mandalay as "Shan Women Welfare Association". The word "women" was intentionally included in the association name, in order to avoid the political implications, unwanted attentions and not to be misunderstood with ethnic activist organisations at the time. All members, women and men of all ages, have dedicated to all Shan welfare activities and all traditional and religious celebrations for Shan people



ple reside in Mandalay per Shan culture. In 1982, a sibling/ brother association was founded by the bread makers/ gents of the Shan households, which was named as "Kanbawza Dhama Centre Association" to assist the welfare activities of the "Shan Women Welfare Association". In the same year, both associations discussed and decided to unit as one association, which has become the "Shan Community Welfare Association of Mandalay". The association has had many members with high level educations, very rich knowledge and a variety of talents in a very broad area.

Organisational Structure and mode of operation

Since then in 1982, the organisational structure, policies and system have been established in place. A new executive committee, chairman, president and

vice president of the association have been elected every 4 years via public voting process by registered members of the association. The association had rented an office space at the corner of 32nd x 81st Streets and employed a paid full time administrator. All welfare related activities, cultural and religious celebrations of all kinds either at members' homes or Dhamma Centres were carried out as and when required/ appropriate.

Fund raising for an association's own land
Over the years, members had realised that it will benefit to have the association's own land where its office, temples, Dhamma Hub, banquet hall with catering kitchen and facilities for all celebrations, and accommodation for the visiting monks and pilgrims from Shan States could all be located. All members have dedicated to and actively worked towards raising fund to buy the association own property. Traditionally, members have raised fund through family and friends from all different communities, business associates and everyone they know or the potential donors. Funds were also raised via carol singing (Toak Sue) visits on Shan National Day and a staged celebration with some talks and discussions on Shan history. On 13 December 1991, The Mandalay Shan Welfare

Association purchased a land "lot 794, number 11 to 20", an area of 2.468 Acres with Kyats 4,983,750.00.

Re-invention of Pi Mai Tai celebration as per Tai lunar calendar

In the same year, Loong Tzai Saihkay from the Shan Welfare Association of Mandalay has re-invented the celebration of Pi Mai Tai (Shan New Year) celebration as per Tai/ Shan lunar calendar, which is being widely celebrated by Shan/ Tai nationwide and worldwide today.

Since the re-invention of Tai/ Shan New Year in 1991, Shan New Year celebration is the main event of the year for the association. Each year, members divide into a few different groups of Shan youth led by senior members to go on a New Year carol singing (Pi Mai Toak Sue) every single evening for 30 days before the actual New Year Eves. It is ensured Toak Sue visit is made to homes of all members, their friends and family – Shan or non-Shan, and associates all over and outskirts of Mandalay. On the New Year Eves, a great food was served to all festival comers at the association own property and a variety of traditional and modern Shan entertainment is staged and showcase, until the mid night when the firework is displayed while New Years wishes were cheered. The festival goes on until the early hour.

Developments of community facilities on associations' own land and further projects

After obtaining the association's own land, members have continued raising fund through aforementioned traditional methods through family, friends and associate as well as from Pi Mai Tai events. Using these funds, members were able to build the following on the association's own land.

1. Temple and a Dhamma Centre for all religious celebrations
2. Accommodation for visiting monks
3. All purpose Banquet Hall
4. Undertaking Building for arranging and processing of funerals
5. Catering kitchen
6. Bathroom and facilities
7. Accommodation for pilgrims from Shan States
8. 2 tennis courts for sport events

When not in use for association's events, the banquet hall is hired to all different events, including conferences, examinations by different educational institutes, wedding receptions and other social events, and the tennis courts are also hired out per session.

These generate further funding for the association for maintenance of ongoing projects as well as for future projects. The Mandalay Shan Welfare Association has also applied for a land which could be used as Shan Cemetery in Mandalay.

Conclusion: The Highlights

Mandalay Shan Welfare Association has many great things to be appreciated and credited for. It is:

1. The only association of its kind outside and within Shan States in history
2. 40 years old (including the 10 year operation as Shan Women Welfare association years) and still going strong, dedicated to all Shan people in its immediate community, and progressing in strengthening the Shan people's identity, reviving and maintaining Tai/ Shan cultures at any opportunity throughout its life in any circumstances (even at the most difficult times)
3. the Shan Association that has made one of the most significant contributions to Shan culture and Shan identity through its reinvention and relentless cultural promotion to celebrate Pi Mai Tai (Shan New Year) since 1991, which is followed by all other Shan/ Tai and which has become the most important celebration for all Shan and Tai worldwide in the 21st Century.

The current president of Mandalay Shan Welfare Association is Loong Tzai Pang Hseng who has been in his presidential role since 2010. Members and executive committees have always aim to strengthen

the identity of Shan people and the long term benefit for the Shan community. The association has also welcomed any one from Shan States and Tai/ Shan who wants to join it.

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The opinions and views expressed in this piece are the author's own and do not necessarily reflect SCA-UK's editorial policy.



Sao Shwe Taik, Saopha Yawnghwe, the 50th death Anniversary: A commemorative service at Oxford Buddha Vihara, Oxford, November 2012

Sao Shwe Taik, Saopha Yawnghwe, (1894 – 1962)



Nationalities. An advocate of reform and modernization in the Shan States, he endorsed the formal relinquishment of authority by the sawbwas to the Shan State government in 1959, but also played an important role in the Federal Movement. When General Ne Win seized power and shut down parliamentary government in March 1962, Sao Shwe Taik's house in Rangoon (Yangon) was surrounded by troops, and his youngest son was killed. He died at Insein Jail under ambiguous circumstances in November 1962.

ရှင်ရှင်၊တြးလင်းဘူး Dr. ထမ်၊မသု၊မိ

၀၁၆:၀၀ 30 Nov, 2012

1. ကာဇင်ငါးခင်းဗွတ်၊ သာ၊ သခေ၊ လဝ်းမင်းသိုက်၊

- တီးဝိုင်းယွင်းရှုရှု၊ လံးလူ့ချင်းစားခင်း၊ တျံပိခင်းတီးသွေခင်းပုတ်ထသျှသေချ၊
- လံးရှုမ်းတင်းလင်းဗျာလံးခါး၊ လူ့တီးလိခင်း တီးပင်လူင် သာင်းချင်းပိတဂတ်၊ တျံပိခင်းတီးပင်ပိတဂတ်၊ ပိခင်းဗျာတီး၊
- တာမ်တူင်လင်းခမ်းသိုင်းဂေး၊ လံးခင်းလုံ ပိခင်းတီးပင်ပိတဂတ်၊ ပိခင်းခမ်းတီး၊
- ဂါခင်းပိခင်းပိတဂတ်၊ ဂါခင်းလင်းခမ်းသိုင်းကွခင်းတီးဝံ့လှိုင်းခခင်း၊ ယမ်းလိပ်တီးပင်လူင်ဂေး၊ တိုက်သိုပ်ပိခင်းတီး၊ ရှိတီးဗျာယူ၊
- (ဗိုင်းခေ၊ ဝိခင်းသိမ်းကျားဗျာပိ 1962 ခခင်း၊ လုဂ်းသိုင်းလံးယိုင်းဂခင်းတီးရှိုင်းလင်းခမ်းသိုင်း တီးတျာဂင်း၊ လင်းခမ်းသိုင်းလွတ်းဗေး ယွခင်းလူလင်းခင်းလင်းပံးခင်းမိပ်း ခင်းခွင်ပင်ပိတဂတ်၊ တီးရှိုင်းခခင်း၊)
- ဂါခင်းကွခင်းရှိုင်းခမ်းဗျာပိခင်းပင်ပိတဂတ်၊ ပိခင်းဗျာတီးခင်း၊ ပေးတိုင်းဂါခင်းလှိုင် ဝိုင်းဂါခင်းတင်းကခင်းခင်းကင်းဂိတ်း King James I (1603-1625) ကွခင်းပိခင်းပင်ပံး၊ ပိုင်းပိခင်းခမ်းကင်းဂိတ်း မိုင်းပိ 1611 ခခင်း၊ [လင်းရှုမ်းပွဲးခွပ်နှုပ်၊ 400 ပိ မိုင်းပိခင်း]
- [ပင်တင်၊ သင်းဗျာယဗျာ၊ ပွဂ်းတူခင်းရှိုင်း မိုင်းပိ 1954-1956 ခခင်း၊ ဂေး၊ လင်းခမ်းသိုင်းလံးခင်းသွခင်းရှုမ်း ယိုလင်းတေးတေး]

- ငဝ်းခမ်းသိုက်၊ လံးရှပ်ဝီခ် လွမ်ထိုင်၊ ဂျော့နိုက်သုတ်း (First President) 1948-1952
- လံးပီခ် Speaker of the Upper House 1952-1960
- ဝီခ်ဒုးကွခ်ရှပ် တျးမေးတံခ်၊ ပိုင်ငဝ်းလိုင်မွိုင် (Constitution Amendment)
- ကွခ်ရှပ်တင်ထိုင်လွင်း၊ Federal System
- ကွခ်ရှပ်တုးယွခ်ရှပ်မီးလွင်းတီ၊ မွဂ်၊ ခရေသီ၊ (Democracy)၊ လွင်းလွတ်းလိပ်း (Freedom)၊ လွင်းခီင်၊ ပိုင် (Equality)၊ လွင်းလိုင်ခီ၊ ပိဂ်၊ သမ်၊ ပူခ်၊ မျးထိုင် 50 ပီဂိုင်းဟံ၊ ယဝ်၊ သေတ၊ မခ်းပီခ်ပိုင်လိပ်ဂခ်တင်း၊ ကခ်လုခ်၊ ဂျခ်မိုင်တင်း၊ ခခ်မိုင်ခီ၊ တုဂ်၊ ယွခ်၊ ယု၊ ယမ်းလိပ်ခီ .

တံးလမ်လမ်းဖေခင်း¹

ရွာမ်းငဝ်း

ဂ်ဝ်,လူလုးတံးလမ် ပီးခွင်.တံးလုမ်းခိုင်; လိုဝ်းယူ,တၢင်းဝံတ်.ခၢမ်းပွတ်းရှင်,ခေခ်. တံးရှင်းခွ်း မိုင်းတံးတေရှု.လက်ခေခ်ဂေ,ဂးရှိုဝ်ကမ်,ရှု.လံး၊ ဂွံးပေးလာတ်;ထိုင်ဗ်ခင်းဂွမ်း “တံးလမ်လမ်းဖေခင်း” ခေ ယုမ်,ယမ်ဝုး ဂမ်းပုးခေခ်တေယမ်းယိခင်းယမ်းထွမ်,ယူ,၊ တီးကေ,သုတ်းဂေ; လမ်,တူခင်းမခင်း (Tune or melody) ဂွမ်းကခင်းဝုး “ခွ်ခင်းရှင်လီ ပီးကံးရှင်...” ခေခေခ်.ယူ, [ဂွမ်းခေ. ပီခေခေရှင်.ဗ်တံမ်း ကမ်,တွင်းယပ်.။ နှုးရှင်.ကပ် လမ်,တူခင်းမခင်းမးရှင်.လံးလံးရှုလုး ကမ်,လံးကပ်ခိုင်.ဂွမ်း မခင်းမးလွမ်း။ တံးမး မီးဂွမ်းထိုင်;ရှင်ခိုင်; လိုဝ်းဝုး “တံးရှင်းဖေခင်း,မိုင်း” ကခင်းဂိုခင်းလိုင်;သိခင်းတံမ်း ငလးခေခင်းမူဝ်မူဝ်ခင်းကေးရှင်.ခေခ်. တင်းလမ်,ငလးခိုင်.ဂွမ်းမခင်း တံးဂခင်းတင်းဂွမ်း တံးလမ်လမ်းဖေခင်းခေခ်.ယူ,။ ဂွံးတီးပွင်,မခင်း ကမ်,မိုခင်းဂခင်းလီ။

ဗ်ခင်းဂွမ်း “တံးလမ်လမ်းဖေခင်း” ခေ.တံးရှင်းရှုလုးရှင်ဝုး တူခင်းလမ်,မခင်းလီထွမ်,ခေသေ သူင်ရှင်.သူင်ထွမ်,ဂခင်းဂွံးသေတု.၊ တု,ပီးခွင်.တံးလမ် လိုဝ်းယၢခင်းမိုင်း တီးဗ်ရှင်.ရှု.ဗ်ရှင်,သေ လံးခါ.ဂု,ယူ,တၢင်း,ဝါခင်းတၢင်း,မိုင်းခပ်တေ. သွခင်း,ပီခင်းဂွမ်းလိုဝ်.လၢတ်; ဂွမ်းသင်,လၢတ်;ထိုင် လုက်;လၢခင်း ရှုးရှု.ပိုခင်းဝုး တံးလမ်ယမ်းမီးဝါခင်းမီးမိုင်း၊ ပု,မွခင်း,ခေယးလံးသၢင်းဝါခင်းမိုင်းဝံ.၊ ယွခင်း.လူလုးလွင်းတံးကမ်,ဗ်ခင်း.သိုင်ပိုင်းပၢဂ်,ဂခင်းသေ လံးသုမ်းဝါခင်းမိုင်းလိုင်;ခေခ်.ယူ,ယပ်.။ ဝုးဂခင်းဝုး တံးလမ်လိုဝ်းတူခင်းမိုင်းဂံလိုဝ်းခေခ်. ပေးလံးယိခင်းဗ်ခင်းဂွမ်းခေ.မိုင်းလှ် ခေမ်.တုလိုမ်း ယိုင်;ရှုလုး,တု,သေ,ခေ.ယပ်.။ ဂွပ်;ခေခ် တံးခွ်းမိုင်းတံးရှင်းဂေ; ကမ်,ထုဂ်,လီထွမ်,ကပ်ပီခင်း တၢင်းပျု,တၢင်းမူခင်းလံးလံးဂွံး ထုဂ်,လီမီးတၢင်းရှု. ရှုတီးပွင်, ရှု.တီးမး ဗ်ခင်းဂွမ်းခေ.ဂွံးကမ်,ဂး လူဝ်,ခပ်;လှ် ရှင်လှ် ခေခ်လှ်လွမ်းပီးခွင်.တံးလမ်ခပ်သေ ကပ်မးပီခင်းခေ;ဗ်ရှင်. ပခင်းသတိတံးရှင်း ယုးရှုးလံးခေခ်လှ်ခေခ်,ပီးခွင်.တံးလမ်ခပ်ခေခ်.ယူ,။

ပိုခင်းဂ်ဝ်;တံးလမ် သိပ်းသွင်လဝ်းတံး

ပီးခွင်.တံး လိုဝ်းယူ,ခွ်းဝံတ်.ခၢမ်းပွတ်းရှင်.ခေခ်. ယွခင်း.လူလုးတီးယူ,သပ်း၊ သီသိုဝ်းခွ်းသေ ရှု.လက်ဂခင်းဝုး တံးလမ်၊ တံးခပ် တံးလိုင်လှ်လိုဝ်းခေ.ယူ,။ တီးတံးယူ,ခေခ်. ဂမ်းခေခ်ရှင်.ဝုး သိပ်းသွင်လဝ်းတံး (သိပ်းသွင်လု,တံး)။ ယုမ်,ဂခင်းဝုး ထၢပ်.သူင်း ကွခင်းကပ်တံး လုဂ်.တၢင်းလၢခင်းလဝ်းသေ ပံးခပ်;မးယူ, ခွ်းသိပ်းသွင်လဝ်းတံး လိမ်မိုင်းသွင်ရှိုင်းပီပူခင်း.မး ခေခ်.ခေယပ်.။ တီးတံးယူ,လိုဝ်းခေခ်. ယွခင်း.လူလုးမီးလှ်သုင်ခေခ်ငလး လိခင်းလိခင်းလှ်မိုခင်း,ယွတ်; ခေဂေ;ဝုးယပ်.။ ခွ်းသိပ်းသွင်လဝ်းတံးခေ. မီးထုင်.ပိုင်းယု,ဂွၢင်း ကခင်းဗုဂ်,သွမ်းလံး 4 ထုင်.၊ 1) ထုင်.မိုင်းလေး 2) ထုင်.မိုင်းထၢခင်း 3) ထုင်.မိုင်းတိုဂ်း 4) ထုင်.မိုင်းထိုင် ခေယပ်.။ ထုင်.မိုင်းလေး လီဂ်.သေတု. မိုင်းဂွခင်း,ပီခင်းသုခင်းဂၢင်းဗွင်းငမ်း။ တံးမး ခုခင်းလၢခင်း.လိုင်; လုဂ်;ခုခင်းလေး ခါ.မးယူ,ထုင်.မိုင်းထိုင်သေ တေ,ခေခ်.မး မိုင်းထိုင်ဂေ; ပီခင်းသုခင်းဂၢင်းသိပ်းသွင်လဝ်းတံး

¹ ထံးတိမ်း; “ໂທຄຳຮ້າພັນ” (ထံးတမ်းရမ်းဖေခင်း)

ခံယပ်။ မိုင်းသိပ်းသွင်လင်းတံးခံ။ ယူ၊ရှမ်းဂခင်လူမ်လူမ်ခင်၊လင်း၊ဗှာ၊ခင်းမိုင်းတံးရှမ်း၊
ဝါင်ပွန်းလွတ်းလိပ်း၊ ဝါင်ဗင်၊ဂေးယူ၊တုးဝိတ်၊ခမ်း၊ လာင်း ငလးထံးဗွင်း။

ထိုင်မး ပံ 19 လူင်းပာ်၊ပိ ဝိတ်၊ခမ်းငလးလာင်းတူင်းတုးမိုင်းဗှာရင်၊သီတ်းသေ သိပ်းသွင်လင်း
တံးဂေးပးဂျ၊။ ဝါးသိုင်းဂမ်၊ဗှာ၊ပွန်းသွင်ယပ်။ ဝိတ်၊မိခင်း (Viet Minh) ကခင်ရှင်၊ဂျီ၊မိခင်း
ကွခင်ရှင်ခခင်။ ရှုလင်းကပ်တံးလုက်၊ဗိုခင်၊ဗှာရင်၊သီတ်း။ ဗှာရင်၊သီတ်းဂေး တွပ်၊ခေးလူလုး
တင်းမိုင်းတံးရှမ်းတုမ်လိုင်၊ဝုး “16 လင်းတံး” (Federation Tai) ပခင်ဂွမ်းမခင်းဝုး ပေးပေယပ်။
တေတင်းပိခင်မိုင်းတံးလွတ်းလိပ်း ခံယပ်။ ရှိတ်းခခင်သေ တံးတိတ်၊ပိခင်သွင်ဗှာ၊၊ ယူ၊တင်း
ဗှာ၊ဝိတ်၊မိခင်း ငလးဗှာရင်၊သီတ်းသေတိုင်းဂခင်ခိုခင်း။ ခင်းပင်တိုင်းမိုင်းထိုင် (Dien Bien Phu) ပိ
1953 ခခင်။ ဗှာရင်၊သီတ်းဂခင်၊ငလး သိုင်းတံးဗှာ၊ဗှာရင်၊သီတ်းလိုင်၊ထုတ်၊တိလံးခခင်၊ဂေး
ထုတ်၊ဝိတ်၊မိခင်းရှိမ်တံ 4500 ပံခံယပ်။ တင်းကပ်ပိ 1953-54
တံးလမ်လံးကွခင်ဂခင်ကွက်၊ပံးဂျ၊ယူ၊ ခင်းမိုင်းလာင်းတင်းခခင်။ ထိုင်ပိ 1975
မိုင်းလာင်းတိတ်၊ထိုင်၊ငလး တံးလမ်လံးကွခင်ဂခင်ပံးခပ်၊ မိုင်းထံး ပိခင်ဗှာ၊ပံးဗေးသေ
ဝါးမးလံးဗှာ၊ယူ၊ခင်းမိုင်းကမေ၊ရိဂေး ငလးလံးလံးမိုင်းခင်းဝခင်းတူင်း တေ၊ရှာခင်၊ခံယပ်။

ကခင်လီသုခင်လွင်ငလးလီခေးခွမ်တု၊ပီးခွင်၊တံးလမ် လိုင်းတူင်းတိုင်၊ဝါခင်းတိုင်၊မိုင်းခခင်၊ငတေ၊
ပိခင်လွင်းဗှိုင်၊ထုင်းပင်လု။ တံးလမ်ခံ။ ဂမ်းခခင်ခပ်ကမ်၊လံးပိခင်၊သု၊သခေး၊မိုခင်တံး
တိုင်၊လုမ်း၊ ခပ်ယင်းတိုက်၊ယုမ်၊ယမ်ဗီပု၊မွခင်၊ခေးယုး ခင်၊တံးမိုင်းခွခင်၊ယူ၊။ ကျ၊ပုမ်၊
လွင်းဂေးလင်းပိုင်း ဂမ်၊ဗှာ၊ (Creation Myth)။ လွင်းဂူခင်းရှင်းငတေ၊ရှိတ်းရှိုင်ပိခင်မးလိုင်၊ခံ။
တံးလမ်ခပ်တိုက်၊မီးယူ၊။ ဗှိုင်၊ “မွက်၊တင်း” ခွခင်ငင်းဂူခင်းတံ ၂၅ မိုင်းရှိုခင်း၊ ပပ်၊လိတ်း
“ဂွမ်းသွင်၊ဗီတံ ၁ ခိုခင်းမိုင်းဗှာ၊ (Book of the Dead)²” လိုင်၊ခံ။ ခပ်တိုက်၊ရှိတ်းလွမ်းယူ၊။
ပေးတံးလမ် လိုင်၊ပံးဂျ၊ယူ၊ မိုင်းဝခင်းတူင်းလိုင်၊ခခင်၊တံခံ ခပ်မွက်၊တင်းခွခင်ငင်းခခင်။
ရှု၊ခို၊ရှိုင်းဝိခင်ဂျ၊လုင်း မိုင်းထံးယပ်။ သိုပ်၊ခီး၊ဂေးဂျ၊ဝိင်းခွင်ခံး လိခင်လိခင်ထံးလာင်း၊
ခမ်းခခင်၊ခွင်ယပ်။ လတ်းဂျ၊လွမ်းဝိင်း လွမ်းလွံ ရှု၊ထိုင်သိပ်းသွင်လင်းတံး၊
သိုပ်၊ဂျ၊တီးခခင်၊တူင်းတတ်၊ဗီဗေး ကခင်ပိခင်လိခင်လိခင် မိုင်းဂူခင်းငလး မိုင်းဗှာ၊
ပိခင်တင်းခပ်၊မိုင်းထီခင်။ တီးခခင်၊ ခွခင်ငင်းဂူခင်းတံခခင်။ တေလံးထုပ်း ဗေးထီခင်သေ
လံးယူ၊ခင်းမိုင်းဗှာ၊လွမ်းဗေးထီခင် ခံယပ်။ ဗှိုင်၊ထုင်းလိုင်၊ခံ ခင်းတံးရှမ်း
ထုတ်၊ဗှိုင်၊ထုင်းဂေးလု၊။ ဗှိုင်၊ထုင်းမခင်း၊ ကခင်မးလွမ်းပုတ်၊ထသု၊သခေး၊ ယု၊လိပ်

² ဗှိုင်၊မွက်၊တင်းခံ။ ပိခင်တင်းယုမ်၊ယမ်ဂပ်၊ဂေး၊ကခင်ခိုင်၊ဂေးဝုးလံး။ ပပ်၊မွက်၊တင်းဂူခင်းတံ (Book of the Dead) ကခင်လိုင်၊ယု၊ငလးပိုခင်းရှု၊လင်းခခင်ခံ။ပိခင်ခွင်ကီ၊ဂျိပ်။ (Egypt) မိုင်းခွခင်၊
ငတေ၊လွ်၊မးလိမ်မိုင်း 3500 ပုခင်၊မးခခင်၊ယပ်။ ခင်းပပ်၊ခခင်။ မီးဂျ၊ထု၊ ဂွမ်းတွပ်၊ငလးဗီခင်တီး
တု၊လွ်၊ခင်းခင်းတင်းခွခင်ငင်းဗေးရှုင်း (Pharaoh) ရှု၊ပုခင်၊မိုင်းဂူခင်းတံ (Underworld) လံး။

ကူမ်ကိုခပ်ပိတ်;မူတ်းယပ်.လေး; ဂွပ်;ခေခမ် ပေးဗွိုးရှု.ဗွိုင်းထုင်းတံး၊ တာင်းယုမ်,တံး(သု,သဇေ,)
မိုဝ်းဂွမ်, ကမ်ခေတ.မခ်းပိခ်ဂွပ် ခပ်လိုင် လူဝ်,လံးရှ်းရှု.ကပ်တီး ပီးခွင်.တံးလမ်ခပ်ယပ်.³။

လွင်းပိခ်မး ဗိုင်းဂွမ်းတံးလမ်လမ်းဗေခမ်း

ဂွမ်းတံးလမ်လမ်းဗေခမ်းခမ်. ယုမ်,ဂမ်ဝုး လံးတံးမိုဝ်းပိ 1969၊ 15 ပိ လိုခ်းလင်တံးလမ်
လံးဗေတ်,မိုင်း။ ငဝ်းတိုခ်းမခ်းခေခမ်. ဂ. ဝိသိတ်, (ဂ. ဝိဇေဏ) ပိခ်ဗုးရှင်. (ကွပ်,သိင်ဝုး ဂေး
ဝိသိတ်,၊ လိုဝ်းခေတ.ပိခ် ဂမ်တံး ရာဇပါဂဏီ)။ ဂေး ဝိသိတ်, ပိခ်ဂွမ်းဝေခမ်းသိမ်း၊ ဝိင်းလမ်၊
မိုင်းလမ်း။ မခ်းခပ်;ပိခ်သိုက်းကေးဂတ်, (သိုက်းရှိုင်းဝိခ်) သေ တံးမးပိခ်ဗုးရှင်.ဂွမ်း
ခွ်းလမ်းတွံ,တိုင်း ရပ်.ကေးဂတ်,ဝင်းဝိင်း (ရပ်.စာဂါသိင်ဂီ) ကမ်ဗေခမ်းကပ်,ပိင်း (ပိခ်စေဂေ
ဂီ) ပိခ်ဗုးရှင်,တင်း။ ဗေခမ်းကပ်,ပိင်းခမ်. မီးလိုဝ်းလံးခပ်;ဝုး မိလမ် ခပ်ယပ်.။

သုခ်,ဗုးတံးပိခ်ဗုးခေတ.ခေခမ်. ယင်းမီးတာင်းရှပ်ပိပ်,ပိုင်းဂမ်ယု,။ ဂမ်;ခမ်ယုမ်,ယုမ်ဝုး
မိလမ် ပိခ်ဗုးတံးခပ်ယပ်.။ ဝါင်ဂေးဝုး ခွ်းပွဲးလိင်.တီးဝင်းဝိင်းပွပ်;ခိုင်း မီးဂွမ်းဂေးခိုင်းလိုဝ်း
ခမ်းလုး (လိုဝ်းခေတ.ဝုး သိင်လေးခမ်း၊ ပိခ်ဂွမ်းတံးလမ်၊ လိုဝ်းရှိုင်းရှိုခ်း သိင်) ခိုခ်းရှင်.ဂွမ်း
“တံးလမ်လမ်းဗေခမ်း” ခမ်. ခိုဝ်းခိင်,။ မိလမ်လံးထွမ်,ယပ်. တုခ်းလမ်,ဂွမ်း လပ်းလွ်မခ်းခေ,လေး
မခ်းလင်,ယွခ်းကပ်ခိုဝ်.ဂွမ်းတီးခမ်းလုးသေ မးမေးခေးဂွမ်း ရှ်းလိုခ်းရှု ရှ်းမီးခေးရှင်.ဂံ,သေ
တံးမး လံးပခ် ဂေး ဝိသိတ်,ရှင်.။ ဗုးတံးခေတ. ပိခ်ခမ်းလုး ခပ်ယပ်.။ ခမ်.ပိခ်ပိုခ်းဂိပ်;
လွင်းပိခ်မးဂွမ်းတံးလမ်လမ်းဗေခမ်း ဂေးခမ်,ရှပ်ခမ်လံး။

ခိုဝ်.ဂွမ်းတံးလမ်လမ်းလမ်း

ယွခ်.လုလုးငဝ်းတိုခ်းဗိုင်းဂွမ်း “တံးလမ်လမ်းဗေခမ်း” ပိခ်ဂွမ်းလမ်းလေး တီးခမ်; တေကပ်
တုပ်လိပ်;လမ်းတံးသေ ပိခ်,တီးပွင်,တံး၊ ရှ်းရှပ်းပေးရှု.တီးပွင်,မခ်းခေတ.။

ဤသောသံသယ

(တံးလမ်ခမ်လုံ၊ [သပ်းလုံ၊ မွင်လုံ၊ ခေးဗုမ်])

1. နိပဏာပိ ဟိလေဇာ ဟံးဂေဝဂိပ်

³ ပေးဗွိုးရှု.တီးဂွမ်းမခ်း ကမ်,ကပ်

1. Prachan Rakpong, 'Tai Dam in Laos: Rituals of the Death', http://coe.cseas.kyoto-u.ac.jp/research/sea/social/hayashi/Hayashi_Unnan_5Prachan.htm

2. James R. Chamberlain, 'The Black Tai Chronicle of Muang Mouay Part I: Mythology', Chulalongkorn University, Thailand.

3. 'Tai Dam Origin Myth', <http://www.seasite.niu.edu/tai/TaiDam/TaiDamOrigin.htm>

(ວິບະຮຸບິ ຕື້ຕະຮຸນະ ຮາດ, ລິອະລິອະ)
 ຈົ່ງເອັນດູ ໝູ່ຂ້າງນ້ອຍ ທີ່ເອຍພາກບ້ານ
 (ຮຸ່ງເກະລູ ມູ, ພະຮຸ່ງ ຕື້ຕະຮຸນະ, ຕາອະ)
 ເຮົາຄົນໄຕ ພາຍກັນໄປ ທຸກຖິ່ນທຸກຖານ
 (ຮຸ່ງເກະຕະ ພາຍ; [ອາ.] ອະຮຸ່ງ, ຮຸ່ງຕື້ຕະຮຸນະ)
 ຈົ່ງຮັກກັນນີ້ ໄຕດ່າເຮົາໜາ
 (ຮຸ່ງເກະ. ອະຮຸ່ງ: ຕະລິອະຮຸ່ງ [ເຮືອ. ຕະຮຸ່ງ: ອະຮຸ່ງ⁴])

2. ສິບຫ້າປີ ທີ່ໄຕເຮົາ ເສຍດາຍເດ
 (ວິບະຮຸບິ ຕື້ຕະຮຸນະ [ຮຸ່ງເກະຕະ⁵] ເວລາເລີຍ.)
 ເມືອງເຮົາເພ ເສຍເສຍດາຍ ປຸ່ງເຈົ້າເຊີນລາ
 (ຮຸ່ງເກະເພ. ວິອະເວລາ ພູ, ຕະຮຸ່ງເກະ [ເຮືອ. ຕະຮຸ່ງເກະ])
 ເຮືອນເຄີຍຢູ່ ອຸ່ງເຄີຍນອນ ຕັ້ງຈອນຈຳລາ
 (ຮຸ່ງເກະເຮືອນ: [ພາຍ;] ພູ, ຮຸ່ງເກະອະຮຸ່ງ ພາຍ. ຮຸ່ງເກະ, ພາຍ: [ພາຍ])
 ປະໄຮ້ປະນາ ນ້ຳຕາໄຕໄຫຼ
 (ປິຕະຮຸ່ງ. ປິຕະຮຸ່ງ: [ເຮືອ. ຮຸ່ງເກະ⁶] ອະຮຸ່ງ. ຕະຮຸ່ງເກະ)

3. ສິບຫ້າປີ ທີ່ໄຕເຮົາ ເສຍເດນເມືອງ
 (ວິບະຮຸບິ ຕື້ຕະຮຸນະ ເວ [ພາຍ;] ລິອະເຮືອນ)
 ເຄີຍຮຸ່ງເຮືອງ ໝູ່ຂ້າງນ້ອຍ ຢູ່ສຸກສະບາຍ
 (ຮຸ່ງເກະເຮືອນ: ພູ, ພະຮຸ່ງ ພູ, ພາຍ: ພາຍ)
 ລຸກເກ່ນຕາ ໄດ້ສ້າງສາ ບ້ານເມືອງໄວ້ໃຫ້

⁴ ຮຸ່ງເກະ. ອະຮຸ່ງເກະ. ຕະລິອະຮຸ່ງ. ອະຮຸ່ງ:
<http://www.youtube.com/watch?v=mpGolaieJ6M&feature=plcp>
⁵ ibid.
⁶ ຮຸ່ງເກະ. ອະຮຸ່ງເກະ. ຕະລິອະຮຸ່ງ. ອະຮຸ່ງ:
<http://www.youtube.com/watch?v=mpGolaieJ6M&feature=plcp>

(ယမ်းခင်ရှင်၊ ဂံ တံးသေလံာ်တေ.)

[illegible][illegible]

28/11/2012

⁷ *ibid.*

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