

## **Sociolinguistic Study of Min Thu Wun's 'Thabyay Nyo' Poem: Present Perspectives in Myanmar**

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### **Abstract**

This paper will describe the current perspectives in Myanmar through Min Thu Wun's “Thabyay Nyo” poem within the context of Sociolinguistics. The objective of this paper is to analyze the impact of Min Thu Wun's “Thabyay Nyo” poem not only on Myanmar's struggle for independence during the colonial period but also on the aspiration to establish a federal Myanmar in the present. “Thabyay Nyo” poem was written by Min Thu Wun (1904-2004), the father of Myanmar President U Htin Kyaw (2016-2018), a prominent Burmese poet, writer, and scholar. He penned the poem on January 4, 1938, while studying at Oxford University in England. “Thabyay Nyo” poem was first published in No. 1, Vol. 7 of the O-Way Magazine in 1938. On January 4, 1948, 10 years after Min Thu Wun wrote this poem, Myanmar gained independence. Sociolinguistics, which explores the relationship between language and culture, serves as the methodological framework for examining how the “Thabyay Nyo” poem intersects with Myanmar's social and political landscape in this qualitative research. The research seeks to address the following questions: (1) What elements from the “Thabyay Nyo” poem contributed to Myanmar's social and political impact? (2) How did the “Thabyay Nyo” poem renew itself in the current Myanmar situation? Today, the Thabyay flower is a symbol of hope for Myanmar. The Thabyay Flower Campaign was held in Myanmar as a fight for Democracy, reflecting their belief that the Thabyay flower brings success and prosperity in spring revolutions.

**Keywords:** Sociolinguistics, Qualitative Research, Thabyay Nyo Poem, Language and Culture, Social and Political Landscape

### **1. Introduction**

This paper will explore the current perspectives in Myanmar by analyzing Min Thu Wun's “Thabyay Nyo” poem (1938) within the framework of Sociolinguistics. The poem draws on the symbolism of ‘Thabyay,’ the national flower of Myanmar, and ‘Nyo,’ which signifies brown. In Myanmar culture, the Thabyay Nyo flower (Eugenia flower), symbolizes success in all aspects of life. However, the socio-political landscape in Myanmar shifted dramatically on February 1, 2021, when military forces arrested the country's leaders in a coup. Subsequently, a significant portion of the Myanmar population engaged in Civil Disobedience Movements, seeking freedom and restoration of democracy amidst the turmoil caused by the coup. This

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paper will describe the societal implications of these events and their impact on the perspectives of the people in present Myanmar.

### **1.1. Aim**

The objective of this paper is to analyze the impact of Min Thu Wun's “Thabyay Nyo” poem not only on Myanmar's struggle for independence during the colonial period but also on the aspiration to establish a federal Myanmar in the present period.

#### **1.1.1. Hypothesis**

The Thabyay flower (*Eugenia*) is a symbol of hope for the present day Myanmar. The Thabyay Flower Campaign was held in Myanmar as a fight for Democracy, reflecting Myanmar’s belief that the Thabyay flower brings success and prosperity in spring revolutions.

#### **1.1.2. Background of the Problem**

The background on how the poet Min Thu Wun wrote “Thabyay Nyo” poem is also interesting. While studying at Oxford University in England, the great master went to Wales on a school holiday at the end of 1937, and while staying at St. Daniel's library, he wrote the poem "Thabyay Nyo" on January 4, 1938, the day before returning to Oxford University.

In the winter of 1937 and 1938, for two months from December to January, the poet Min Thu Wun resided in a bedroom within a library in a township of North Wales, Great Britain. He was accompanied by Ko Ohn Maung during this period. It was during this time that they received distressing news about the martyrs fighting for independence in their homeland, Burma, causing deep sorrow and propelling him to write the "Thabyay Nyo poem" on January 4, 1938.

It is said that the poem written by Min Thu Wun on January 4, 1938, ten years before independence, was printed and distributed throughout Burma by U Sein Tin (Theippan Maung Wa), Secretary of the Myanmar Information Department, on the verge of World War II. At that time, Min Thu Wun was still in England.

Min Thu Wun composed the poem "Thabyay Nyo" with the belief that this was a blessed plant of Myanmar. This paper focuses on how the Thabyay Nyo flower still impacts present Myanmar life. The research questions are

- (1) What elements from the “Thabyay Nyo” poem contributed to Myanmar's social and political impact?
- (2) How did the “Thabyay Nyo” poem renew itself in the current Myanmar situation?

#### **1.1.3. Methodology**

Sociolinguistics is the study of the relationship between language and society, focusing on how language is used in different social contexts and how it reflects and influences social structures and norms. Language is central to social interaction in every society, regardless of location and time period. Language and social interaction have a reciprocal relationship: language shapes social interactions and social interactions shape language. Regarding the publication of the “Thabyay Nyo” poem and Myanmar's independence, the “Thabyay Nyo” poem was first published in No. 1, Vol. 7 of the O-Way Magazine in 1938.

Exactly 10 years after Min Thu Wun wrote this poem, Myanmar gained independence from colonial rule on January 4, 1948. Sociolinguistics, a field that examines the relationship between language and culture, serves as the methodological framework for analyzing how the “Thabyay Nyo” poem intersects with Myanmar's social and political landscape in this qualitative research.

Language has its functions in sociolinguistics. C. Criper and H.G. Widdowson (1975) distinguished seven factors of language functions. They are

- (1) Referential function (ရည်ညွှန်းတာဝန်)
- (2) Expressive or emotive function (ခံစားမှုပြတာဝန်)
- (3) Directive function (ညွှန်ကြားတာဝန်)
- (4) Phatic or contact function (ဆက်သွယ်မှုပြတာဝန်)
- (5) Contextual function (လူမှုအခြေပြတာဝန်)
- (6) Metalinguistics function (ဖွင့်ဆိုရှင်းပြတာဝန်)
- (7) Poetic function.<sup>32</sup> (ဖွဲ့နွဲ့ရှင်းပြတာဝန်)

Thus, this paper will focus on seven language functions of sociolinguistics.

#### **1.1.4. Brief Biography of Min Thu Wun**



Figure 1: Min Thu Wun<sup>33</sup>

Min Thu Wun was born to U Lwan Pin and Daw Mi on February 10, 1909 in Kungyangon, Mon State. His original name was U Wun and he was the second of seven siblings. He was of Mon and Bamar descent.<sup>34</sup>

Min Thu Wun was a Burmese artist, ess

ayist, and researcher who propelled another age abstract development called Khit-San (Testing the Times) in Burma. He was the father of Htin Kyaw, the President of Myanmar from March 30, 2016 to March 21, 2018. He began composing ballads at 20 years old for Rangoon College

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<sup>32</sup>Criper&Widdowson, 1975,195-197.

<sup>33</sup> [www.wikipedia.org](http://www.wikipedia.org)

<sup>34</sup> [http://wikipedia.org/wiki/Min Thu Wun](http://wikipedia.org/wiki/Min_Thu_Wun) (accessed on 6.6.2024)

(later Rangoon University) magazine. It was in college that he, alongside alternate understudies of Professor Pe Maung Tin—Theippan Maung Wa and Zawgyi, spearheaded the Hkit san style of short stories and lyrics, distributed in the college magazine and Ganda Lawka (World of Books) magazine, which he altered under the tutelage of J S Furnivall, the originator of the Burma Research Society. In 1935, Min Thu Wun got his graduate degree in Burmese writing. He went to learn at Oxford University and accomplished a four-year college education in writing in 1939.

In a book survey, Min Thu Wun clarified the way of "light" and "genuine" writing. He went ahead to make the Burmese form of Braille for the visually impaired. He likewise ordered Mon—Burmese and Pali—Burmese word references. In 1990, he was chosen as a National League for Democracy (NLD) Member of Parliament, even though he had to surrender 8 years later due to pressure from the military administration. Additionally, his work had been prohibited from production. A prominent production called Sapei Gya-ne (Literary Journal) was likewise obstructed in its endeavor to commit its June 1995 issue to Min Thu Wun. He passed away on August 15, 2004 at 95 years old.<sup>35</sup>

### **1.1.5. Literature Review**

The poem is titled "Thabyay Nyo" (Eugenia in English). Min Thu Wun wrote "Thabyay Nyo" on January 4, 1938. It was printed and distributed throughout Myanmar by the Secretary of the Myanmar Information Department, U Sein Tin (Theikpan Maung Wa), on the verge of World War II. At that time, Min Thu Wun was still in England and U Thein Han (Zawgyi) was preparing to go there. The *Thabyay Nyo and Other Poems* book was published in 1941. There are three paragraphs: at the end of the stanza, add a big stanza, and then three stanzas. It is described in three main sections. The 1941 book, *Thabyay Nyo and Other Poems*, was published for the third time before independence. After independence, this book was printed several more times. In its third edition (1941), the paragraph is written in the form of four ratio. Min Thu Wun said, "The Burmese people believe that the tree is a blessed tree. The leaves and leaves of the tree are called the flower. The Zambu Thabyay tree is a large tree that grows in Zambudate Island. Zambudate Island is said to be the island where the Zambu Thabyay tree grows south of Myint Mo Mountain." According to the scriptures, it is a big tree that can stand around the world. The height of the Zambu Thabyay tree is 100 yuzana<sup>36</sup>. The circumference of the trunk is 30 yuzana. Zambudate Kyun U, which has this unique characteristic, was named after the Zambu Thabyay tree, and they believed that the tree is a blessed plant in Myanmar's social sphere (Aung Myint Oo, Dr., 2020).

In Takkatho Win Mon's book, *Modern Poetry Introduction* (1968), it is written that Min Thu Wun heard the news of the Third Lord's Conference of the Burma Association held in March 1947 and the news that the nation's spirit of patriotism was awakening. The old, the young and all classes of Myanmar were working together for independence. Min Thu Wun believed that

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<sup>35</sup> <https://www.myanmars.net/history/famous-people/min-thu-wun.html>

<sup>36</sup> 1 Yuzana = 19200 feet.

Myanmar’s independence would be achieved soon. Ten years after “Thabye Nyo” had been written, on January 4, 1948, Myanmar gained independence.



Figure 2: January 4, 1948 Myanmar Independence Day<sup>37</sup>

Regarding the analysis of a poem from a sociolinguistics perspective, Dr. Mon Mon Aung presented on “A sociolinguistics study of Maung Lin Kyi’s poem ‘I will come back shortly, the day after tomorrow’” (2018). The 5<sup>th</sup> International Conference 1 “Language, Society, and Culture in Asian Contexts (LSCAC 2018)” ISBN: 978 602 162 2480 (Page 842-862).

Min Thu Wun's writing of the “Thabyay Nyo” poem and the research from Maung Lin Kyi's poem that uses aspects of sociolinguistics reveals a need to further analyze the sociolinguistic aspects of the “Thabyay Nyo” poem. This paper aims to address this gap in the aspects of Sociolinguistics.

## 1.2. Corpus of Thabyay Nyo Poem

Thabyay Nyo (Eugenia)

Min Thu Wun wrote the Thabyay Nyo poem types of four ratios.

|              | Myanmar  | Phonetics   | English   |
|--------------|--|---|---|
| Poem Title   | သပြေညို  | / D« bje o/   | Thabyay Nyo (Eugenia)   |
| First Stanza | သူ့ခေါင်းမှာတဲ့ သပြေညို၊<br>ငါ့ခေါင်းမှာတဲ့ သပြေညို။ ။ | //Tu. gaun: hma dE.<br>D« bje o/<br>/N«. gaun: hma dE.<br>D« bje o/ | Thabyay Nyo (Eugenia)<br>flower (is) on his head.<br>Thabyay Nyo (Eugenia)<br>flower(is) on my head |

<sup>37</sup> <https://www.alamy.com/stock-photo-on-4-january-1948-myanmar-became-an-independent-republic-named-the-122885955.html>

|               |  |   |  |
|---------------|--|---|--|
| Second Stanza | တို့ပြောမှာ တို့မေကမ်းပါတဲ့၊<br>သပြေညိုရွှေဘိုပန်းဟာက၊<br>လန်းလျက်ပါကို။ ။   | /do. Pje hma do. me-<br>kan: ba dE. D« bje o<br>Swe bo pan: ha ka<br>Lan: hlE/ pa ko/   | At our country,<br>our lady gives<br>the Thabyay<br>Nyo from<br>township of<br>Shwe Bo ,<br>It's refreshing.   |
| Third Stanza  | ဘာမလျှော့လေနဲ့၊<br>လာတော့မကွဲရွှေပဟိုရ်၊<br>လေချိုကအသွေး။ ။  | /ba ma SO. Le nE. la<br>dO. ma kwE. Swe ba<br>ho<br>Le tēho ga «Twe:/   | Don't give up.<br>Shwe Paho royal<br>Drum will<br>come, A sweet<br>breeze blows.   |
| Fourth Stanza | လင်းကြက်အဆော်၊<br>ကွင်းထက်မှာတူပျော်ပျော်နဲ့၊<br>စည်တော်ကို ရည်မျှော်မှန်းကာပ၊<br>ရောင်နီမှာအောင်စည်ရွမ်းရအောင်၊<br>သပြေညိုရွှေဘိုပန်းရယ်နဲ့၊<br>လှမ်းကြစို့လေး။ ။ | / lin: tēE/ a hsO<br>Kwin: thE/ hma tu pjO<br>bjO nE. sI dO go jI<br>hmaw hman: ga pa<br>jaun nI hma aun sI<br>Swan: ja aun D« bje o<br>Swe bo pan: jE nE.<br>hlamn dZa zo. Le:// | The rooster<br>crows at dawn.<br>Together happy<br>on the field,<br>Hope for the<br>successful royal<br>drum, Let's play<br>successful drum<br>at drawn, let's<br>go with Thabyay<br>Nyo flower from<br>Shwe Bo. |

Table 1.1: Corpus of Thabyay Nyo poem

1.2.1. Analysis of the Thabyay Nyo Poem



Figure 3: Thabyay Nyo (Eugenia) <sup>38</sup>

<sup>38</sup> <https://lalitenterprise.com/products/eugenia-plant>

Min Thu Wun wrote the “Thabyay Nyo” poem (January 4, 1938). The first stanza /Tu. gaun: hma dE. D« bje o/ and /(N«. gaun: hma dE. D« bje o/ sentences are parallel structure.

The first stanza ending word ‘Nyo’ and the second stanza ending word ‘Ko’ are harmony.

**First Stanza-** သူ့ခေါင်းမှာတဲ့ သပြေညို /Tu. gaun: hma dE. D« bje □o/

ငါ့ခေါင်းမှာတဲ့ သပြေညို /N«. gaun: hma dE. D« bje □o/

**Second Stanza-** တို့ပြေမှာ တို့မေကမ်းပါတဲ့၊ /do. Pje hma do. me- kan: ba dE./

သပြေညိုရွှေဘိုပန်းဟာက၊ / D« bje □o Swe bo pan: ha ka/

လန်းလျက်ပါကို။ // /Lan: hlE/ pa ko/

Similarly, the words /kan:/ / pan:/ / Lan:/ , / do. Pje/ / do. me/ and / hma/ / ba/ / ha/ / pa/ are harmony.

Also, the third stanza ending word ‘thway’ and the fourth stanza ending word ‘Lay’ are harmony.

**Third Stanza-** ဘာမလျှော့လေနဲ့၊ / ba ma SO. le nE./

လာတော့မကွဲရွှေပဟိုရ်၊ / la dO. ma kwE. Swe ba ho/

လေချိုကအသွေး။ // /Le teho ga « Twe: /

Again, the words /ba/ /la/, /SO./ / dO./, / nE./ / kwE./ and / ho/ / teho/ are harmony.

**Fourth Stanza-** လင်းကြက်အဆော်၊ / lin: tE/ a hSO/

ကွင်းထက်မှာတူပျော်ပျော်နဲ့၊ / kwin: thE/ hma tu pjO bjO nE./

စည်တော်ကို ရည်မျှော်မှန်းကာပ၊ / sI dO go jI hmaw hman: ga pa/

ရောင်နီမှာအောင်စည်ရွမ်းရအောင်၊ / jaun nI hma aun sI Swan: ja aun/

သပြေညိုရွှေဘိုပန်းရယ်နဲ့၊ /D« bje □o Swe bo pan: jE nE./

လှမ်းကြစို့လေး။ // /hlamn: dZa zo. le:/

The words **lin: teE/**, **kwin: thE/**, / **hsO/ / bjO/ / dO/ / hmaw/ / hman:/ /Swan:/** , /**jaun nI/**, / **aun sI/** . /D« **bje o/ /Swe bo/ / pan:/ / hlamn:/** are harmony.

Therefore, the “Thabyay Nyo” poem utilizes eloquent and harmonious language, resulting in a composition that delights the senses. This poem was used in Grade 10 Myanmar language and literature textbook (January 2020) and in Basic Education syllabus during NLD Government. Its recitation is a delightful auditory experience, with some vocalists even transforming it into a melodious song.

**1.2.2. First Stanza**

|                     |  |  |  |
|---------------------|--|--|--|
| <b>First Stanza</b> | သူ့ခေါင်းမှာတဲ့<br>သပြေညို၊<br>ငါ့ခေါင်းမှာတဲ့<br>သပြေညို။ ။ | /Tu. gaun: hma dE.<br>D« bje o/<br>/N«. gaun: hma dE.<br>D« bje o/ | Thabyay Nyo<br>(Eugenia) flower<br>(is) on his head.<br>Thabyay Nyo<br>(Eugenia) flower<br>(is) on my head |
|---------------------|--|--|--|

Table 1.2: First stanza of Thabyay Nyo poem

In the first stanza, the poet wrote:

‘သူ့ခေါင်းမှာတဲ့ သပြေညို၊  
 ငါ့ခေါင်းမှာတဲ့ သပြေညို’

It can be translated as, "Thabyay Nyo (Eugenia) flower (is) on his head. Thabyay Nyo (Eugenia) flower (is) on my head." The word (ရှိ) (is) is omitted in this stanza. The words သူ့ခေါင်း: “his head” and ငါ့ခေါင်း: "my head” means all of Myanmar people’s head wore the Thabyay Nyo (Eugenia) flower. These verses have the same rhyme so that the sound of chatting is pleasant.

Thabyay is also known as a Eugenia sprig, symbolizing victory, a flower worn to bring victory or success in a venture (figurative).<sup>39</sup> Myanmar believes that the Thabyay Nyo tree is a blessed plant in its social sphere. Myanmar refers to the Aung Thabyay that means successful Eugenia.

Thus, these words Thabyay Nyo (Eugenia) flower represents **referential, poetic, and emotive function** of Sociolinguistics and reflects Myanmar people’s belief and culture. သူ့ခေါင်းမှာတဲ့ သပြေညို၊ ငါ့ခေါင်းမှာ(ရှိ)တဲ့ သပြေညို’ (Thabyay Nyo flower (is) on his head. Thabyay Nyo flower (is) on my head) performs as **Phatic or contact function and contextual function**. The first

<sup>39</sup> <https://en.wiktionary.org/wiki/%E1%80%A1%E1%80%B1%E1%80%AC%E1%80%84%E1%80%BA%E1%80%95%E1%80%94%E1%80%BA%E1%80%B8>

stanza means all Myanmar will possess a victory from the colony. Thus, it performs **metalinguistics function**.

Myanmar people believe the Thabyay Nyo flower symbolizes success in everything in their lives and wearing the flowers are a part of Myanmar’s traditional culture. Min Thu Wun wrote the "Thabyay Nyo" poem for the whole Burmese nation as a good sign from the past to bring good fortune. Currently, the Myanmar people feel hurt by the junta and want to escape from their oppressions by offering the Thabyay Nyo flowers to Buddha and hoping for success.

**Language Function = Referential, Poetic, phatic or contact, contextual, Emotive, metalinguistics functions**

**Socio Cultural points of view = Thabyay Nyo flowers carry provide a successful life and wearing the flowers are Myanmar’s traditional culture**

### 1.2.3. Second Stanza

|               |  |   |   |
|---------------|--|---|---|
| Second Stanza | တို့ပြေမှာ<br>တို့မေကမ်းပါတဲ့၊<br>သပြေညိုရွှေဘိုပန်းဟာ<br>က၊<br>လန်းလျက်ပါကို။ ။ | /do. Pje hma do. me-<br>kan: ba dE. D« bje o<br>Swe bo pan: ha ka<br>Lan; hIE/ pa ko/ | At our country, our<br>lady gives the<br>Thabyay Nyo from<br>township of Shwe Bo,<br>It's refreshing. |
|---------------|--|---|---|

Table 1.3: Second stanza of Thabyay Nyo poem

In the second stanza, the poet wrote:

တို့ပြေမှာ တို့မေကမ်းပါတဲ့၊  
 သပြေညိုရွှေဘိုပန်းဟာက၊  
 လန်းလျက်ပါကို။ ။

It can be translated as, “Our country (Myanmar), our lady gives the Thabyay Nyo (Eugenia) from the township of Shwe Bo, it’s refreshing.” Shwe Bo is a town located in the Sagaing Region of Myanmar. It is known for its historical significance as the birthplace of Alaungpaya, the founder of the Konbaung Dynasty.<sup>40</sup>

Shwe Bo is a successful land and the Thabyay Nyo (Eugenia) flower from Shwe Bo is very famous, according to Myanmar history.

‘တို့ပြေ တို့မေ (our country, our lady) represents the **referential, poetic**, and felt love of our country due to the **emotive** function of Sociolinguistics. တို့ပြေ (our country) means Union of

<sup>40</sup> <https://en.wikipedia.org/wiki/Shwebo>

Myanmar, တို့မေ (our lady) means Myanmar lady. ‘Our country and our lady of Myanmar’ performs as **phatic or contact function** and **contextual function**. ‘Our lady gives the Thabyay Nyo (Eugenia) from the township of Shwe Bo’ reflects the tradition of giving the Thabyay Nyo from Shwe Bo. It is one of Myanmar’s beliefs that the flower will bring success to everything. Thus, the ‘Thabyay Nyo (Eugenia) flower from Shwe Bo’ performs as **metalinguistics function**.

In Sagaing on November 24, 2023, troops came waving a red hammer-and-sickle flag as villagers lined the road to cheer. Some rushed to give them money, food, and Eugenia flowers, a symbol of victory tracing back to the conquests of long-gone Myanmar kings.<sup>41</sup>

**Language Function** = Referential, Metalinguistics, Poetic, Emotive, Phatic or contact function, and contextual function.

**Socio Cultural points of view** = Myanmar believes that by giving Thabyay Nyo flowers to the Army, it will bring victory to their fighting.

1.2.4. Third Stanza

|              |   |  |  |
|--------------|---|--|--|
| Third Stanza | ဘာမလျှော့လေနဲ့၊<br>လာတော့မကွဲရွှေပဟိုရ်၊<br>လေချိုကအသွေး။ ။ | /ba ma SO. Le<br>nE. la dO. ma<br>kwE. Swe ba ho<br>Le tcho ga<br>«Twe:/ | Don’t give up. Shwe Paho royal Drum will come, A sweet breeze blows. |
|--------------|---|--|--|

Table 1.4: Third stanza of Thabyay Nyo poem

In the third stanza,

ဘာမလျှော့လေနဲ့၊  
လာတော့မကွဲရွှေပဟိုရ်၊  
လေချိုကအသွေး။ ။

It can be translated as, “Don’t give up. Shwe Paho royal Drum will come, A sweet breeze blows.” The Shwe Paho royal drum is the victory drum that represents victory is coming when a sweet breeze blows. The Shwe Paho royal drum performs as **Referential function** and the verse reads harmoniously serving **poetic function**. The Shwe Paho royal drum represents victory due to **Metalinguistics and emotive function**. In December 1941, a group of Burmese independence activists founded the Burma Independence Army (BIA) with Japanese help. The Burma Independence Army led by Aung San (the father of Aung San Suu Kyi) fought in the Burma Campaign on the side of the Imperial Japanese Army.<sup>42</sup> At that time, the Myanmar people encouraged the Burma Independence Army by saying ‘Don’t give up.’

<sup>41</sup> <https://www.frontiermyanmar.net/en/red-dawn-myanmars-reborn-communist-army/>

<sup>42</sup> <https://en.wikipedia.org/wiki/Tatmadaw>

In the present (2021-2024) revolution, the People Defense Force are fighting for Democracy for Myanmar. When they feel depressed, the Myanmar people say, ‘Don’t give up,’ and these words perform **Directive, contact and contextual function**.

**Language Function = Referential, Metalinguistics, Poetic, Directive, contact, contextual and Emotive function**

**Socio Cultural points of view = Myanmar believes the Shwe Paho royal drum brings victory.**

**1.2.5. Fourth Stanza**

|               |   |  |  |
|---------------|---|--|--|
| Fourth Stanza | လင်းကြက်အဆော်၊<br>ကွင်းထက်မှာတူပျော်ပျော်<br>နဲ့၊<br>စည်တော်ကို<br>ရည်မျှော်မှန်းကာပ၊<br>ရောင်နီမှာအောင်စည်ရွမ်း<br>ရအောင်၊<br>သပြေညိုရွှေဘိုပန်းရယ်နဲ့၊<br>လှမ်းကြစို့လေး။ ။ | / lin: tE/ a hsO<br>Kwin: thE/ hma tu<br>pjO bjO nE. sI dO<br>go jI hmaw hman:<br>ga pa jaun nI hma<br>aun sI Swan: ja aun<br>D« bje □o Swe bo<br>pan: jE nE. hlamn<br>dZa zo. le:// | The rooster crows at dawn. Together happy on the field, Hope for the successful royal drum, Let’s play successful drum at drawn, let’s go with Thabyay Nyo flower from Shwe Bo.. |
|---------------|---|--|--|

Table 1.5: Fourth stanza of Thabyay Nyo poem

In the fourth stanza,

လင်းကြက်အဆော်၊

ကွင်းထက်မှာတူပျော်ပျော်နဲ့၊

စည်တော်ကို ရည်မျှော်မှန်းကာပ၊

It can be translated ရောင်နီမှာအောင်စည်ရွမ်းရအောင်၊

သပြေညိုရွှေဘိုပန်းရယ်နဲ့၊

လှမ်းကြစို့လေး။ ။

as, “The rooster crows at dawn. Together happy on the field, Hope for the successful royal drum, Let’s play successful drum at drawn, let’s go with Thabyay Nyo flower from Shwe Bo.” The rooster, the Shwe Paho royal drum, and the Thabyay Nyo flower from Shwe Bo perform **Referential function**. The metaphor of လင်းကြက်အဆော် (the rooster crows at dawn) means ‘the dark days are gone and the light of freedom has come.’ ကွင်းထက်မှာတူပျော်ပျော်နဲ့ ‘Together happy on the field’ acts as **contact and contextual functions**.

‘ရောင်နီမှာအောင်စည်ရွမ်းရအောင်၊ (Let’s play successful drum at drawn) and သပြေညိုရွှေဘိုပန်းရယ်နဲ့၊ လှမ်းကြစို့လေး (let’s go with Thabyay Nyo flower from Shwe Bo) perform as **Directive, poetic, metalinguistics and emotive functions**.

In this poem, the words ‘သူ့ခေါင်းမှာတဲ့ သပြေညို၊ ငါ့ခေါင်းမှာတဲ့ သပြေညို’ /Tu. gaun: hma dE. D« bje □o/ /N«. gaun: hma dE. D« bje □o/ သပြေညိုရွှေဘိုပန်း /D« bje □o Swe bo pan:/, ရွှေပဟိုရ် /Swe ba ho/, လင်းကြက်/ lin: tE// , ရောင်နီ/ jaun nI /, အောင်စည်/ -aun sI / are metaphors and symbols of ‘Don’t worry, Myanmar will hear the victory drum and recently Myanmar will possess an independence.’<sup>43</sup>

Therefore, Min Thu Wun, who wrote the “Thabyay Nyo” poem believing that for the whole Burmese nation a good sign from the past can bring good fortune, created and composed a unique poem as a sign of success for Myanmar's independence.

The Thabyay Nyo campaign began on November 11, 2023 in Myanmar.

“Aung Thabyay (Eugenia leaves, the symbol of success) Public Movement” was a movement by civilians organized on November 11, known as 1111 (four 1’s day). The civilians joined the organizers of the campaign using Eugenia leaves, a symbol of success, in different ways, such as wearing on the head, using as brooches, holding, offering to Buddha, putting them on the table, sticking on the walls at the front of the houses and organizing public strikes. When they were able to the civilians shared their revolutionary movement photos on social media.<sup>44</sup>

Operation 1027 (Burmese: ၁၀၂၇ စစ်ဆင်ရေး; MLCTS: 1027, Burmese pronunciation: [tə.s<sup>h</sup>è n̥ə.s<sup>h</sup>ɛ.θóUN sɪʔ.s<sup>h</sup>IN.jè] is an ongoing military offensive conducted by the Three Brotherhood Alliance, a military coalition composed of three ethnic armed organizations in Myanmar: the Arakan Army (AA), Myanmar National Democratic Alliance Army (MNDAA), and Ta'ang National Liberation Army (TNLA), allied with other rebel forces in the country, against the Tatmadaw, Myanmar's ruling military junta.<sup>45</sup>

According to the above points, the Aung Thabyay (Victory Eugenia) flower campaign was on November 11, 2023 in Myanmar. This campaign was the welcome to the October 27, and November 7, 2023 successful spring revolutions.

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<sup>43</sup> Khin Min Maung (Danu Phyu), 67, 2018

<sup>44</sup> [https://thadinn.com/en\\_US/aung-thabyay-eugenia-leaves-the-symbol-of-success-public-movement-will-be-organised-on-november-11/](https://thadinn.com/en_US/aung-thabyay-eugenia-leaves-the-symbol-of-success-public-movement-will-be-organised-on-november-11/)

<sup>45</sup> [https://en.wikipedia.org/wiki/Operation\\_1027](https://en.wikipedia.org/wiki/Operation_1027)

**Language Function** = Referential, Poetic, Contact, Contextual, Directive, metalinguistics and Emotive function

**Socio Cultural points of view** = Thabyay Nyo flowers are a symbol for successful life and wearing the flowers are Myanmar’s traditional culture.

**1.3. Findings and Results**

Min Thu Wun wrote the “Thabyay Nyo” poem (January 4, 1938) ten years before Myanmar's Independence Day (January 4, 1948) and The poem’s words have sociolinguistics language functions.

| Sr. No | Stanza        | language function   | Total                            | Percent |
|--------|---------------|---|----------------------------------|---------|
| 1      | First Stanza  | (1) Referential function<br>(2) Expressive or emotive function<br>(3) <b>Directive function</b><br>(4) Phatic or contact function<br>(5) Contextual function<br>(6) Metalinguistics function<br>(7) Poetic function.<br><br>*From page 10 | 6 (expect of Directive function) | 85%     |
| 2      | Second Stanza | (1) Referential function<br>(2) Expressive or emotive function<br>(3) <b>Directive function</b><br>(4) Phatic or contact function<br>(5) Contextual function<br>(6) Metalinguistics function<br>(7) Poetic function.<br><br>*From page 11 | 6(expect of Directive function)  | 85%     |

|   |               |   |   |      |
|---|---------------|---|---|------|
| 3 | Third Stanza  | (1) Referential function<br>(2) Expressive or emotive function<br>(3) Directive function<br>(4) Phatic or contact function<br>(5) Contextual function<br>(6) Metalinguistics function<br>(7) Poetic function<br><i>*From page 12</i>  | 7 | 100% |
| 4 | Fourth Stanza | (1) Referential function<br>(2) Expressive or emotive function<br>(3) Directive function<br>(4) Phatic or contact function<br>(5) Contextual function<br>(6) Metalinguistics function<br>(7) Poetic function.<br><i>*From page 14</i> | 7 | 100% |

Table 1.6: Language function of Thabyay Nyo poem

According to Table 1.6, the “Thabyay Nyo” poem stanza (1) and (2) have 6 language functions (85%) and expect the directive function of sociolinguistics. The stanza (3) and (4) have 7 language functions (100%). Thus, “Thabyay Nyo” poem’s words of stanzas perform sociolinguistics language functions, as shown in the diagram.

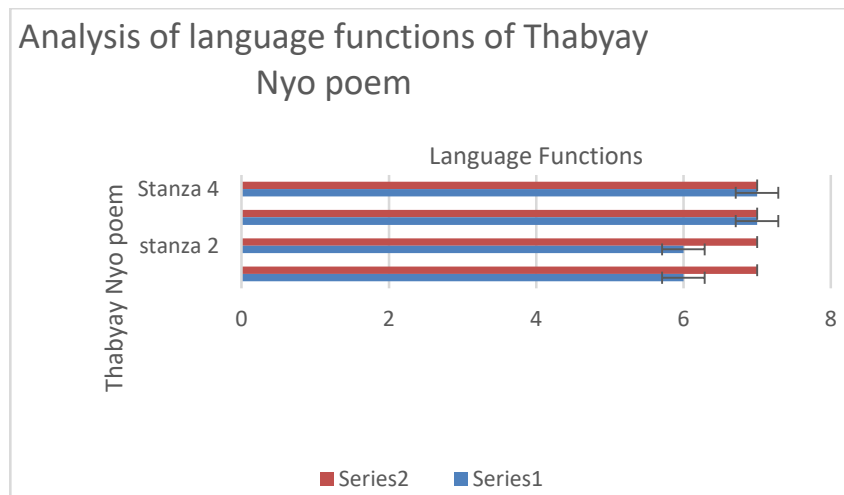


Table 1.7: Language function analysis of Thabyay Nyo poem

Findings of socio-cultural points of views between past and present:

| Stanza | Socio cultural points of views  | Past  | Present   |
|--------|---|---|---|
| 1      | Thabyay Nyo flowers are a symbol for successful life and wearing the flowers are Myanmar’s traditional culture. | Min Thu Wun wrote the “Thabyay Nyo” poem believing that for the whole Burmese nation a good sign from the past can bring good fortune.  | Currently, the Myanmar people feel hurt by the junta, and want to escape from their oppressions by offering the Thabyay Nyo flowers to Buddha and by wearing the flower. There is hope victory will come. |
| 2      | Myanmar believes that by giving Thabyay Nyo flowers to the Army, it will bring victory to their fighting.       | The tradition of giving the Thabyay Nyo from Shwe Bo is one of Myanmar’s beliefs that it will bring success to everything.  | In Sagaing on November 24, 2023, troops came waving a red hammer-and-sickle flag as villagers lined the road to cheer. Some rushed to give them money, food, and Eugenia flowers                          |
| 3      | Myanmar believes the Shwe Paho royal drum brings victory.   | In December 1941, The Burma Independence Army led by Aung San fought in the Burma Campaign on the side of the Imperial Japanese Army At that time, the Myanmar people encouraged the Burma Independence Army by saying ‘Don’t give up.’ | In the present (2021-2024) revolution, the People Defense Force are fighting for Democracy for Myanmar. When they feel depressed, the Myanmar people say, ‘Don’t give up,’                                |

|   |  |   |   |
|---|--|---|---|
| 4 | Thabyay Nyo flowers are a symbol for successful life and wearing the flowers are Myanmar's traditional culture | Min Thu Wun, who wrote the “Thabyay Nyo” poem believing that for the whole Burmese nation a good sign from the past can bring good fortune, created and composed a unique poem as a sign of success for Myanmar's independence. | The Aung Thabyay (Victory Eugenia) flower campaign was on November 11, 2023 in Myanmar. This campaign was the welcome to the October 27 and November 7, 2023 successful spring revolutions. |
|---|--|---|---|

Table 1.8: Socio cultural point of view of Thabyay Nyo poem

According to the above table, the poet Min Thu Wun wrote "Thabyay Nyo" poem (January 4, 1938) and acts as a good sign from the colonial period of Myanmar that can bring good fortune. Ten years after this poem was written, Myanmar gained independence on January 4, 1948.

Min Thu Wun's “Thabyay Nyo” poem made an impact not only on Myanmar's struggle for independence during the colonial period but also acts as aspiration to establish a federal Myanmar in the present period.

Consequently, the Thabyay flower has emerged as an emblem of optimism amidst the contemporary circumstances in Myanmar, exemplified by the Thabyay Flower Campaign launched in the nation's pursuit of democracy. This phenomenon underscores Myanmar's conviction in the auspicious association of the Thabyay flower with achievement and prosperity during the season of revolutionary uprisings.

### Conclusion

This paper explored the contemporary perspectives in Myanmar through an intricate analysis of Min Thu Wun's "Thabyay Nyo” poem (1938) within the framework of Sociolinguistics. Myanmar is facing crises and the Myanmar people are trying to build the federal Democratic Myanmar by spring revolution. In summary, the impact of Min Thu Wun's “Thabyay Nyo poem” was not only on Myanmar's struggle for independence during the colonial period but also on the aspiration to establish a federal Myanmar in the present period.

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ခင်မင်မောင်(ခန့်ဖြူ)။ (၂၀၁၈)။ မင်းသုဝဏ်ဇီကာ။ ရန်ကုန်၊ ဆန်းသော်တာစာအုပ်ထုတ်ဝေရေး။  
မင်းသုဝဏ်။ (၁၉၄၁)။ သပြေညိုနှင့် အခြားကဗျာများ။ ရန်ကုန်၊ မြန်မာပြည်စာအုပ်တိုက်။  
မင်းသုဝဏ်။ (၁၉၄၇)။ သပြေညိုနှင့် အခြားကဗျာများ။ တကြိမ်။ ရန်ကုန်၊ သုဓမ္မဝတီစာအုပ်တိုက်။  
ဝင်းမွန် (တက္ကသိုလ်-)။ (၁၉၆၈)။ ခေတ်သစ်ကဗျာမိတ်ဖွဲ့။ ရန်ကုန်၊ နှလုံးလှစာပေတိုက်။  
အခြေခံပညာသင်ရိုးညွှန်းတမ်း၊ သင်ရိုးမာတိကာနှင့်ကျောင်းသုံးစာအုပ်ကော်မတီ။(၂၀၂၀)။  
ဒသမတန်းမြန်မာစာ။ မန္တလေး၊ ရတနာမိုးပုံနှိပ်တိုက်။  
အောင်မြင့်ဦး၊ဒေါက်တာ။(၂၀၂၀)။ စာပေပင်လယ်ထဲက ကဗျာလှိုင်းကလေး (National Literary Award  
Winner Book)။ ရန်ကုန်၊ ဧရာဝတီစာပေတိုက်။

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