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Yangon University of Distance Education**

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Patriotic Pride from U Latt's Novel, "Sabae Bin"

Kyu Kyu Thin *

Abstract

In this paper, U Latt's novel "Sabae Bin" (1912) is presented from the point of view of patriotism. In colonial period, U Latt who loves his country and people, Mr. Maung Hmine, P Moe Nin , etc and other great authors wrote the stories that are not concerned with love. However, they did not neglect their patriotic spirit. Usually, it is found that they made up their stories including more or less patriotism. Hence, U Latt's story (စာပေ) will be observed from the point of view of national pride.

Key word: (1) *patriotic spirit* (2) *goodwill for patriotism* (3) *cherishment for one's land* (4) *paying respects* (5) *humility* (6) *jasmine plant (Sabae Bin)*

Introduction

Since Myanmar was under the Anglo colonial period, patriotic spirit had been fading. And so, in order to make Myanmar people have patriotic spirit, a steadfast composer (writer) was Sayargyi Thakhin Kotaw Hmine During the attempt to gain Myanmar independence, Sayargyi's works show as a mirror of the era and his poems that convey national pride have become distinctive. Similarly, in the reign of colonials, the author who aimed national culture, national spirit and national attitudes not to be lost and motivated the citizens was U Latt. U Latt, while writing stories that do not lack love and affection, revived the Myanmar people with national pride and patriotic spirit. This theme can be seen in the (novel) Sabae Bin. To make national pride and patriotic spirit obvious this research paper presents these aspects in U Latt's novel "Sabae Bin".

1. Sabae Bin (1912) and patriotism

During the third Anglo - Myanmar war, when the English people had captured the upper Myanmar and Mandalay was spoilt; one of Myanmar King's counsellors who defended for Mgingyan was in Sagaing to dodge the capturers. While he was there, he made his daughter Khin Thi at Ah Yee Khaung's house in Ma Kyi Tone village neither obviously or not. A monk from Ma Kyi Tone village was protecting Khin. She began to fall in love with Shwe Phee who lived in the same village as hers. One day the inspector of Shwe Bo district was on his round in it and he got to Ma Kyi Tone village. There he was fond of Khin Thi at his first sight. Thus, he asked permission from her guardian as well as made queries about Khinn Thi's parents. When the monk was inquired like that, he got shocked. So, he planned to go down to Yangon, aiming Khin Thi's father who was hiding to get a spare life. Then he sent off his disciple Shwe Phi to Sagaing where her father was avoiding to tell him his plan. When Shwe Phi left for Sagaing, the monk from Ma Kyi Tone village went down to Yangon.

After Shwe Phi had seen Khin Thi's father in Sagaing, he went back to the village. On the way back to his village, the dacoits arrested him and made him participate in robbing. When the dacoits were caught, Shwe Phi was also included in the gang. When Shwe Phi was out on trial, he said as he was made by force to do the robbery, he had to be involved. But, as there were no evidences, he was sentenced for six months. Shwe Phi's mother 'Ah Yee Daung' got worried for her son who did not come back from his journey. She consulted with Ah Yee Khaung. After that, she made herself ready to follow her son. Thinking that Shwe Phi went with the monk, Ah Yee Dawn went to Yangon. She was accompanied by her daughter Khin Khin, Ah Yee Daung and Khin Thi.

On arrival at the Yangon station, Khin Thi disappeared. Although she was sought , she was not found. During the search for Shwe Phi and Khin Thi, Ah Yee Daung passed away. Thus, Khin Khin and Ah Yee Khaung had to go up to their upper region. Khin Thi who split from Khin Khin's group was caught in the hand of a bad woman who earned her living by

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working as a bad woman and was ill-treated. One morning, Khin Thi went away from that bad woman and got to U Kyaw Yoe and Ma Min Bone who lived in a street where composers lived. From there, she met Ma Kyi Tone monk who had already reached Yangon and returned to Ma Gyi Tone village. Khin Thi got married to Shwe Phi according to her father's wish and lived peacefully with the property her father left.

In the story "Sabae Bin", the monk U Tay Lar from 'Pandita Wai Daniya association, the Nan Mae Khay Mar, the lay disciple Law San, Mg San Phe and Mg Chain can be found as tributary thespians. U Tay Lar is a doctrinal instructor and set up the Pandita Day Wa association. He let the Nan Mae Khay Mar reside at the resthouse where he dwells. The author composed that while U Tay Lar's disciple Mg San Phe and Mg Chain were ascending this resthouse, he saw the way a person ran into the kitchen; and the way that he saw Mae Khay Mar's covering cloak. All those actions are frightfully created. It seems that U Hla alludes an event in that era.

Moreover, the disciple 'Law San' was created as a character who loves somebody from afar. Law San is a person who wants to touch Mae Khay Mar's niece named Thaw Tar suggestively the character who wants to get her for his own pretends to look after Ah Yee Khaung, Ah Yee Daung and Khin Khin. Though Law San has capability, his weak point is that he has lack of composure. It seems that U Latt took notice of human nature of a district inspector, the nature of the incidents that U Tay Lar and Mae Khay Mar are committing, human characteristics of the character, named Law San, Mg Chain and Mg San Phe in the human world. Therefore, U Latt could compose the story 'Sabae Bin' likeably.

Regarding this story, Saya Zaw Gyi commended that Sabae Bin is not just a love story of youths and not for missing or yearning. It is completed with human beings' affairs and created about the worldly affairs (or) the composition of human nature and of the worldly nature.

U Latt composed the 'Sabae Bin in world' 20 chapters in the story 'Sabae Bin'. In that world, if the reader wants to see an articulate and well-versed in Dhamma person who is polite, jolly and good-natured in the character as a district inspector in Shwe Bo. The person who cannot control his composure will reveal in the character called 'Law San'. The nature of the pretending human can be found in the characters named U Tay Lar and Mae Khay Mar. The story about Khin Thi and Shwe Phi is pretty nostalgic. However, the stories about the district inspector, Law San, U Tay Lar and Mae Khay Mar are more nostalgic than those.

In the composition about the district inspector in Shwe Bo, the nature of patriotic spirit (national pride) and patriotism can be noticed. Although the district inspector is a bureaucrat in the colonial period, he is a kind of person who loves and preserves Myanmar literature and culture. In other words, the district inspector has to perform the services for English government but he is not the one who deities and is impressed with English officials. The aspect he thinks highly of is his country's literature and culture. So, he is absolutely different from the Myanmar up to dated intellectual officials who think highly of English culture. Once (1913) he looks like a patriot named U May Aung who attended an official occasion in a Myanmar dress. So, the nature of district inspectors like U May Aung is created in the novel 'Sabae Bin' as in the following. "Though the district inspector is a lower country bred person, he appreciates Myanmar people's way of speaking according to tradition and culture very much. Moreover, he is immensely fond of poems of epic propositions, verses, classical poems addressed to a royal child extolling the glory of ancestors lyrical odes on the seasons, love, etc., and a kind of satirical poem. He is fairly expert not only in speaking English language but also in Myanmar grammar and compendium of Buddhist doctrine embodied in the third basket of Tipitaka fairly.

"The district inspector is well-read and articulate and he practices meditation, too. As he is fluent both in English and in Myanmar, he was raised to the rank of a noble. But the

district inspector raised to the rank of a noble cannot afford to make his sexual desire that is within himself calm. Being a government servant and the man who has passion, he had to do everything bidden to him and so he is like a servant who has to employ for both of the two great kings. So, let the reader be very thoughtful.

Furthermore, the district inspector's posture and style of speaking is in Myanmar style. Besides, the district inspector's posture and the way he speaks is in Myanmar style. He does not use authoritative tone and arrogant tone in speaking to Ah Yee Kaung or Headman or Khin Thi as if he were an inspector. He has polite manners. He is very friendly. It can be seen in Sabae Bin that the inspector is polite in speaking to Ah Yee Kaung. He has respects and humility.

"Ah May Gyi, how are you in eating and drinking? Are you okay in your living? Do you keep sabbath always? When the inspector asks her, Ah Yee Kaung replied, "I am okay in eating and drinking, I am well. I feel physically and mentally well. I keep sabbath always, your Majesty." Then, the inspector told Ah Yee Kaung, "If you talk to me, don't use "Your Majesty. If I work in a court of law, I am a head. If I come out of the court, I am not different from a civilian. So, whenever you speak to me, you can talk to me like you talk to the civilians. You seem to have no sons. So, you can count on me as your own son.

By looking those compositions, the district inspector looks like the author U Latt in many characteristics. It can be imagined that the district inspector is likely to be U Latt's soul because U Latt himself is very stylish in Myanmar. The way U Latt is stylish in Myanmar can be seen in U Latt's top-knot of hair and photos.

Additionally, U Latt is very eager in patriotism. U Latt's patriotic spirit can be proved in the incident that he clashed with English captain. In relation to that incident, Saya Taik Soe expressed U Latt's patriotic spirit like that.

"Though U Latt is a man with social dealings and is easy-going, he is not just an easy-going person. It is known that U Latt is well-read and expert in talking. Besides, he wears Myanmar dress and likes Myanmar tradition. His patriotic spirit that comes from the accumulation of his character is in lump. Because of that patriotic spirit, U Latt wears Myanmar top-knot of hair on his head throughout his life though his hair style is not compatible with the government servant uniform. Owing to his patriotic spirit, U Latt does not incline his head during the time of the glory of English authority although other Myanmar officials incline their head.

Because of U Latt's spirit in not inclining his head, he clashed with English officials as in the following. It was the time when U Latt employs in a (Katharsa). After U Latt had supervised at the Moe Kaung festival officially, he was waiting the Myit Kyina down train to return to Kathar. At that time, he was wearing a soft hat and Shan trousers in the way whenever he tours his jurisdiction. When the train arrived, he ascended the carriage of the first class. In that carriage, an English captain and his wife had already been there. The captain gave him a mouthful and showed him the door. But, U Latt called his name aloud back and kept on sitting. So, when the captain stood up and blew U Latt, U Latt got on to the seat and aimed at the captain with his shoe in riding a horse and kicked him down.

As U Latt is very serious in patriotic spirit, he creates the district inspector as a person who loves and preserves literature and culture in his own story.

Next, U Latt does not want to forsake Myanmar tradition in creating novels_ as he describes knowledge and pieces of advice in Myanmar literature by chance for the readers three periods of people's age to gain benefits.

In the novel "Sabae Bin, when Khin Thi told Shwe Phi who was going to her father, she sent a letter through him and words to fetch for her father. Here, U Latt composed as in the following, containing the sense of U Latt's advice.

“If you meet my benefactor, tell him I report a letter with respect and obeisance (worshipping). According to the benefactor's advice, I offer candlelight to the Buddha image and worship it day and night. Every morning, I worshipped the Buddha image and offer ‘soon’ (food) and flowers. In the night time, I offer candlelight. Whenever I am about to go to bed, I pay obeisance to the benefactors, father and mother. Khin Thi understands that a daughter who obeys her parents and makes her parents’ mind calm and pleasant amounted to repaying her gratitude to her parents and she has to pay heed to her parents’ words revering and practices that. She is practicing these ways according to the advice. Again, as her father trusts that his daughter will be a guard who preserves lineage pedigree. So, as he puts trust in his daughter, she tells him to keep on putting trust on her.

Actually , it is perceived that the novel “Sabae Bin” is a kind of novel composed about romance and the sense of patriotic spirit is included includes in this story due to the author’s goodwill for patriotism. Hence, the story ‘Sabae Bin” should be counted in the list of patriotism.

Analysis

At an early period of Colonial era, Sayagyi Tha Khin Ko Taw Hmine and Leti Pandita U Mg Gyi made the leading role of composing patriotic poems and patriotic stories. Before those great writers, one writer who wrote stories amounted to patriotic spirit was U Latt. When U Latt composed non- classical stories, he did not do that, including only romance and making the composition carelessly. He himself was a patriot and so he wrote the stories not missing Myanmar culture and restraining it. In composing the story “Sabae Bin”, U Hla is found to be a maintainer of Myanmar literature and Myanmar culture. Thus, it can be remarked that U Latt’s “Sabae Bin” story is the foremost story about patriotic pride.

Conclusion

It has been noticed that U Latt’s story “Sabae Bin” includes a novel style with sound composition of human nature. At the same level, U Latt’s patriotic goodwill that he wants the readers to preserve Myanmar literature and Myanmar culture can be perceived. That is why, it is revealed that the story “Sabae Bin” is not only a kind of story that is filled with composition of human nature but also includes more or less patriotism. All in all, it is one of the novels concerned with patriotic pride.

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References

ဇော်ကျော်။ (၁၉၇၆)။ *ရှုထောင့်အဖွင့်နှင့်နှိပ်နှိပ်*။ ရန်ကုန်၊ ချင်းတွင်းစာပေတိုက်။
တိုက်စိုးနှင့်မင်းယုဝေ။ (၁၉၆၆)။ *မြန်မာစာမိတ်ဖွဲ့*။ ဒုအကြိမ်။ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်။
မိုင်း၊ မောင်၊ ဓမ္မတာ။ (၁၉၆၇)။ *ဗိုလ်ဋီကာ*။ ဒုအကြိမ်။ ရန်ကုန်၊ စိန်ပန်းမြိုင်စာပေတိုက်။
လတ်၊ ဦး။ (၁၉၆၁)။ *စပယ်ပင်ဝတ္ထု*။ ရန်ကုန်၊ သုဓမ္မဝတီစာပုံနှိပ်တိုက်။
