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Department of Higher Education
Yangon University of Distance Education**

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Author Khin Khin Htoo's Creative Skill of Writing a Story " Ku Kuu"

Kyin Thar Myint*

Abstract

In this paper, the creative skill of writing a short story "Ku Kuu" composed by Khin Khin Htoo is presented from the point of view of Literature. " Ku Kuu" is marked as a subject for studying the creative skill of writing a short story. In addition to the synopsis, the creative skill of writing a short' story, the skill of creating (moulding) the nature of the characters, the skill of creating background setting, inserting skill of the author's opinion are revealed through the short story. It is aimed for the progress of Myanmar Literature and advancement of literature in forming novels.

Key words. *creative skill, view ,background, setting, character.*

Introduction

In this paper, the creative skill of writing a short story " Ku Kuu" composed by Khin Khin Htoo is observed, and presented and Khin Khin Htoo's short stories are distinctively created for the readers to gain not only aesthetic pleasure but also to notice the people's natures in their environment. This paper is written in order that the readers ray gains some knowledge about the creative skill of Myanmar short stories and contribution to the community.

1. Skill of creating short stories

Skill of creating short stories means introduction (beginning) of a short story creating a plot, shaping characters, constructing background setting, in inserting(view) naming the novellette, strategies for creating the story from the beginning to the end. In the above mentioned strategies the implication is that contains informative skills and so the skill of creating novellete is applied here.

Those skills and strategies to not appear automatically. After having in to investigation various kinds of stories composed by the connoisseurs during the consecutive periods came into existent. As 'skill" is proposed, it does not mean that the novelists used skills for composing novels in which part they would use which skill, considering one skill after another, etc, why a short story has emerged depends on the author's good will target and according to the way composing his novel. It is suggested that while the author is creating his story aesthetically in order that it may appear as a form, his already skilled strategies are utilized in his story. That leads to make his strategies fit into their respective parts.

The author named (Saya) Min Kyaw states.

"What skill means that the author makes effort in writing his story so that the reader may become to appreciate the matter he wants to present and the target he wants the reader to proceed."¹

In this paper, concerning creative skill for writing short stories, skills for inserting plot, nature of characters, background setting and opinion are presented ahead.

2.1 Synopsis

"Ku-Kuu-Ku-Kuu" called by a bird used to appear during the time when the sprigs of the tea picker come out on the tea plants. It is the month of April. This bird seems to fetch omen for blessing for Ei Lwei and her Palaung race. During the time the dweller from upcountry areas comes to that region to tea picker Shwe Kyaung is one of the pluckers who comes from a little village in Shwe Bo. In Palaung's tradition and custom, the letter .Ah' is added to the front of the male name. So, Ah kyaung who comes to pluck tea leaf picker meets "Ei Lwei" .As 'Ah Kyaung' comes to pluck tea leaf plucker 4-5 consecutive years, the can speak 'Pa Laung' Language well. The tea leaf-plucker plucking season comes in his returns to his village, He doesn't appear to pluck tea. He sent two strings of counting beads for the attributes of the three Gems for "Ei Lwei's father and mother, a string of synthetic glass beads

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¹ Min Kyaw, 1979, 130

for Ei Lwei through a chance messenger. 'Ei Lwei' made up her mind not to take off the string of the beads sent by 'Ah Kyaung' by saying.

'I won't take off your string of beads till you appear. Next year'. Ah Kyaung' turns up for plucking tea leaves.

Since 'Ah Kyaung' has no longer a mother, he doesn't go back to his upcountry area and got married to 'Ei Lwei'. Then, they have got two sons, and live happily and peacefully. Unluckily, there is a strike to fermented tea leaf production which is an enterprise for Palaung people for 3-4 years because of the information about the dye in fermented tea leaf plucker and the news about a storm called Nargis striking the lower part of Myanmar. In the neighboring countries, the businesses of producing shredded tea leaf plucker shook the traditional production of tea leaf plucker and so fermented leaf production in Pa Laung didn't go smooth. Consequently 'Ah Kyaung' goes to China to work there. After he had worked for about two years, he returned to his wife and sons for good.

2.2 Skills of Creating Plots

In Nant sam, along the ranges of Lwei saing mountain, when the "Ku Kuu Birds' tweeting's are heard, the tea leaf plucking business started and so the author began the plot as follows:

"According to the Palaung calendar, birds named Ku Kuu which disappear for a number of months used to fly to those mountain ranges as soon as the sign of summer appears".¹

Those little birds seem to symbolize auspicious blessings for Palaung people and they are the birds that can twitter. No sooner do the Ku Kuu birds twitter than the sun rays spread on the mountain ranges the sky in because of lack of mist.

The Palaung virgin named 'Ei Lwei' and the tea leaf plucker from Shwebo in an upcountry area meet each other.

'Where do you come from'

"I come from human's abode; I have to make great effort to climb up to your celestial abode".²

Through the dialogue between the two characters, the plot is created to make their meeting alert. It is called the motivation of the story. During the tea leaf plucking activity they befriend and both feel an attachment to each other. Of course the plucked tea leaf you have ever eaten were plucked with my hands, Ah Kyaung"

"Thus, it is very good to eat".³

Through the dialogue between 'Ei Lwei' and Ah Kyaung', the author makes the story alert. Then it motivates the reader to want to know what will happen next. 'Ah Kyaung' earned his Living by plucking tea leaf for 4-5 years consecutively without being absent from that work. So, their attachment becomes firmer.

When 'Ah Kyaung' couldn't come to do the plucking due to his mother's death, 'Ei Lwei's words. 'Ah Kyaung, you are a green and fresh huge tea mountain for me'.⁴

Raise the story up to the highest position that is known as 'climax'. It is the part that raises the feeling in 'Ei Lwei's heart.

During the season when Ku Kuu birds twitter in the year, Ah Kyaung appeared. The character states the way how he has to take to get to Nan-San as in the following.

"From the village to Shwebo, from Shwebo to Mandalay, from Mandalay to Kyaukme, from Kyaukme to Nan-san, I have to ride in a car tiredly. But my

¹ Khin Khin Htoo, 2012, 248

² Khin Khin Htoo, 2012, 252

³ Khin Khin Htoo, 2012, 256

⁴ Khin Khin Htoo, 2012, 264

fitness becomes relieved only when I see you as soon as I reach Nant san."¹

Because of these words, Ei Lwei's heart leaps.

'An Kyaung, can you live together with me"?

" Only when you are with me, what can make me not to live with you? "²

Owing to the dialogue between the two characters the reader comes to realize the affection they have for each other.

The part after his mother's death, without returning to his village, 'Ah Kyaung got married to 'Ei Lwei' and have got two sons is the falling action of the story.

When the enterprise of growing tea plants on the Lewei san mountain ranges does not go smooth, 'Ah Kyaung' went to China to work there without receiving any contact for about two years when 'Ah Kyaung' called up 'Ei Lwei' that he would come back to her and tell about their sons because he missed them Ei Lwei's reply is.

'Come back, Ah Kyaung, Let's do only plucking tea leaves like our ancestors.

Who had a mouthful of rice calmly? Our sons are looking forward to seeing you indeed."³

The above mentioned proposition replied by 'Ei Lwei' is the end of the story which expresses the enjoyable reunion of the family. 'Ei Lwei's' reply to her hubby, though she misses him and does not halt him from going to a far place according to their economy, reveals 'Ei Lwei's adoration to her ancestors' traditional tea enterprise and makes the end of the story more alive and then the author's creating his plot charms the reader's heart.

2.3 Skill of creating characters

It is perceived that a story is composed to make the reader imagine the main characters 'Ei Lwei' and 'Ah Kyaung'. In the story, the sense how much 'Ei Lwei' and Ah Kyaung' love their native village is described as follows:

"Out indigenous people are simple though there is no fence between a mountain and the other mountain or no fence between the two farms, the tea leaves in the other plantation are not plucked."⁴

According to this statement the honesty of Palaung indigenous people is described apparently. In addition, the following words:

"When the sprigs of the tea leaves emerge along the Palaung mountain it is an immensely crowded time. As so many sprigs of fermented tea leaf from the tea mountain cannot be plucked by the native people in the region that the people from distant places have to be invited to pluck them".⁵

"Our little town is calm. It is the town that mountains and mountain ranges can be beheld as soon as the day breaks. The town that is fragrant with the smell of fermented tea leaf. It is the town where Palaung songs can be heard throughout the woods and the town where Susana is brightly lit."⁶

The above stated words portray that along the mountain ranges when Palaung people live it is immensely crowded during the time of budding sprigs of fermented tea leaf came out and there are so many sprigs of tea leaf that even the native people cannot pluck and thus the people from far places come to do the plucking. Through the conversation done by Ei Lwei, the writer presents the town is very beautiful with mountain ranges and mist. From Ei Lwei's conversation it is remarked that Ei Lwei's love for her native place shows her nature.

Besides he tells "Ah Kyaung about Shwebo in the following conversation:

¹ Khin Khin Htoo, 2012, 266

² Khin Khin Htoo, 2012, 271

³ Khin Khin Htoo, 2012, 271

⁴ Khin Khin Htoo, 2012, 258

⁵ Khin Khin Htoo, 2012, 257

⁶ Khin Khin Htoo, 2012, 265

"There are pagodas and stupas. Big bazaars, too. The dwellers in our village go to Shwebo by cart to sell our products. Then they buy the things they need. After that they come back to their village. It's very enjoyable.¹

Accordingly, the reader can discern that the upcountry areas have numerous pagodas and stupas, being crowded with the villagers from the neighbouring villages and their carts, way of selling and buying and feeling delighted on the way back to their villages. It can be remarked that the dwellers in the villages take great pride in their villages. The writer mentions the villagers' nature of taking pride in their villages.

The way 'Ah Kyaung' and 'Ei Lwei' love each other and the nature of a father who is dutiful to his family can be deduced from the words as follows:

'As we have got two children, I don't want to drift away from home. I can't bear the sensed "Ei Lwei" and my children being lost even for a moment.²

'How long will we have to be plucking tea leaf? As we have got our children, I want to do a certain job outside. So allow me.³

'It's our fault, Ei Lwei, Some go out to do a certain job and come back, hugging a bundle of money conveniently. Others return in poverty. As for me, I think it will be convenient for us.⁴

Concerning the above mentioned conversations, the nature of a good father who wants to work hard for seeking money for his wife and two sons can be found. Ah Kyaung's firm belief is that it will be convenient for him to seek a job. Moreover it reveals that the affection and dutifulness of a father to his family.

When 'Ei Lwei' replies to 'Ah Kyaung's words that she would go to China to work there. "As for me, I will do the plucking of fermented tea leaf through out my life.⁵ In accordance with the reply. We can perceive Ei Lwei's nature of doing their traditional work.

The way Ei Lwei sings, running towards her house when she receives the call from Ah Kyaung that he will come back is composed as follows:

'I Feel too heavy to shoulder may missing. Let's pluck tea leaves gifted by God. The breeze from the mountain ranges is cool. Ku Kuu birds will fly to our region. They are the birds who fetch auspicious omens.⁶

As presented in the above words, it is noticed that Ei Lwei's yearnings for her husband and the nature of Ei Lwei that she wants to Live happily by working as a tea leaves plucker in her whole life are vividly described. In the whole story, the reader can evaluate Ei Lwei's spirit of loving her native region and how much attachment she feels for her husband and children.

2.4 Skill for creating background setting

In this story, the town known as "Nan san" is described mainly.

'Human's abode is the Earth; celestial's abode is the sky. In other words, Nant san is a kind of city which is highly hooked on the huge ranges of mountain, So it can be said as a sky city.⁷

"Nant means water in shan language San means tremble. So it can be said 'water, trembles. In Palaung 'water trembles' is translated into 'ohn yell' 'ohn refers to water and 'yell' stands for tremble. So the city can be named as a city with

¹ Khin Khin Htoo, 2012, 255

² Khin Khin Htoo, 2012, 267

³ Khin Khin Htoo, 2012, 269

⁴ Khin Khin Htoo, 2012, 268

⁵ Khin Khin Htoo, 2012, 270

⁶ Khin Khin Htoo, 2012, 272

⁷ Khin Khin Htoo, 2012, 253

trembling water. In the ancient time, when a foundation was being laid for setting up a city, all the water in the city trembles.¹

Through this narration from Ei Lwei to 'Ah kyaung' the writer describes the location of the city Nan San and how it is named as Nan San. The way how the city Nan san was set up is presented as follows:

'Nan San was founded on the adjoining mouth of the mountain and big brick houses and huge houses were established, being hung on the belt of the mountain.'²

The above composition illustrates the background setting of the story. The reader can see the scenic beauty of the city which was built on very high mountains and the clinking sound from the small bells of the stupas around the Lwei Saing mountain ranges.

In the city which looks beautiful with cherry trees and tea plants, the dwellers have been living happily and calmly, living their life as tea leaf pluckers, since the time of their ancestors.

The following statement:

'The people who were born on the mountain ranges and expired using up their life time on the tea mountain ranges'.³

Indicates the writer's creative skill for the background setting because through this composition the reader can get the knowledge about the pretty simple life of indigenous Palaung people, the location of their town and the history of naming their town:

2.5 Skill for inserting opinions

The writer's opinion is to present the life style of honest indigenous Palaung people, their ways of earning their living and how much they cherish their town.

Thus, the novelist composed about the Palaung indigenous female 'Ei Lwei' and male character named Ah Kyaung form an upcountry area.

In addition the created a bird called ku-kuu" presented his opinion that he wanted to inform. This can be evaluated in the following conversation:

'The arrival of these birds over our mountain ranges can be symbolized as that of auspicious portents.'⁴

'when the time for picking up shwe phee tea leaves comes in, Ku Kuubirds show themselves and twitter auspiciously.'⁵

'When the budding sprigs of the tea plants appear, it is a very crowded time along the Palaung mountain ranges. As there appear so many budding sprigs of tea plants that the native people can't pluck them, the people from far areas are invited to help them pluck the sprigs.'⁶

"Since so many people from upcountry areas come to Nant San, that the little town Nant san seems to be fragrant with the smell of upcountry areas and neems.'⁷

In accordance with these compositions, the author presents the time the native people pluck springs of tea leaves along the 'Lwei sains' mountain ranges and the cuckoos representing the twittering.

Sound of Ku Kuu birds, the way the people from upcountry areas come to pluck to earn their living and the life of the upcountry dwellers who come to the far places for their

¹ Khin Khin Htoo, 2012, 253

² Khin Khin Htoo, 2012, 254

³ Khin Khin Htoo, 2012, 267

⁴ Khin Khin Htoo, 2012, 248

⁵ Khin Khin Htoo, 2012, 249

⁶ Khin Khin Htoo, 2012, 257

⁷ Khin Khin Htoo, 2012, 257

economy, it can be interpreted that the story expresses the life of the people who are suffering from the feeling under the overshadowing of the changing economy.

Analysis

The novelist Khin Khin Htoo who writes many novels and short stories based on Myanmar traditional culture and customs. Her stories are mostly based on compositions of the nature of upcountry regions and a lot of slush of the rural areas.

In the story 'Ku -Kuu' the novelist tells the Palaung indigenous people cherish their native place and how the people from up country area come to Nant san in Palaung region for earning their living due to the economic difficulty.

Representing cuckoo birds, the time for plucking tea leaves and twittering's are regarded as the carriers of auspicious portent to Pa Laung indigenous people. The clinking sounds from the small bells of the stupas and the beauty of the town with cherry trees and tea plants are pretty pleasant. Palaung people have been working tea plantation since the time of their ancestors. They adore their worked tea leaves plucking. This is the town which is a thriving region, which is filled with the indigenous people's singing sounds among the tea plants along the mountain ranges as soon as the day breaks and also a town which can develop Sasana.

When the time for plucking tea leaves comes in, even the people from upcountry areas unfailingly appear in Palaung regions to do the tea leaf plucker plucking enterprise. Therefore, the reader can know the social life of the people who labour tiredly for their economy. A Pa Laung indigenous virgin and an upcountry bred lad meet each other at the plantation and both hold dear to each other. They settled a marriage life and have got two sons. Nevertheless, as there occurred interruptions in their tea leaf plucker plucking enterprise and the niche in their market was spoilt. It can be seen that under the nature of the current change, the people have to endure the crisis persistently. Eventually, it can be assessed that the decision of the male character to come back to his beloved tea plantation and to do the plucking of tea leaves together with his family proves the nature of human beings that they cherish their land and water.

Conclusion

The novelist khin Khin Htoo composes stories which include Myanmar people's culture and customs, their nature in society without devising the terms and their usages repeatedly. In the story "Ku Kuu", she illustrates that Palaung people's spirit of loving their native region the beauty of. 'Lwei Saing' mountain ranges, the beauty of tea leaves plantation, the attraction of cherry trees do not split apart from the Myanmar people's societal situation.

The novelist who loves upcountry areas creates the story through the plot in which a Palaung lass and an upcountry bred lad are molded as the main characters. Because of the author's skillful writings, bare bones of the story, the powerful strength of the background setting, the apparent nature of the characters, the competitive action of the characters in the story 'Cuckuu' can be remarked as an aesthetic short story.

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ကျမ်းကိုးစာရင်း

- ၁။ ခင်ခင်ထူး။ ။ ၂၀၁၂။ သျှောင်ပေစူးဝတ္ထုတိုများ၊ (ပထမအကြိမ်)။ ရန်ကုန်။ ဓူဝံပုံနှိပ်တိုက်။
- ၂။ ဘုန်းနိုင်၊ (တက္ကသိုလ်)။ ၁၉၈၁။ ဝတ္ထုရှည်စာတမ်း၊ ရန်ကုန်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်။
- ၃။ မင်းကျော်။ ၁၉၇၉။ ဝတ္ထုတိုစာတမ်းများ (ပထမတွဲ)၊ ရန်ကုန်၊ စာပေဗိမာန်စာအုပ်တိုက်။
- ၄။ သူရိယကန္တီ။ ၁၉၆၇။ ဝတ္ထုရေးလိုသော် (ဒုတိယအကြိမ်)၊ နေစိုးရိန်စာပေ။
- ၅။ အောင်သင်း။ ၁၉၉၄။ ဝတ္ထုရေးရာဆောင်းပါးများ။ ရန်ကုန်။ ရေတမာစာပေ။
