

Title	Mandalay and the Printing Industry
All Authors	Yan Naing Lin
Publication Type	Local Publication
Publisher (Journal name, issue no., page no etc.)	Mandalay University Research Journal, Vol. 7
Abstract	<p>Literature, a kind of aesthetic art, is an effective tool for enlightenment, entertainment and propagation. It also reveals the politics, economy, social conditions and cultural aspects of certain period. Likewise, the books distribute the religious, political and cultural ideologies throughout the world. The books play a crucial role in the history of human innovations. The invention of printing press is the most important milestone to distribute various literary works and scientific knowledge. Since the last days of the monarchical rule, King Mindon who realized the importance of literature in propagation of Buddhism and wellbeing of kingdom included the foundation of printing industry in his reformation works. He published the first newspaper of Mandalay to counterpoise the propagation of British from Lower Myanmar. However, the printing industry of Mandalay in the reigns of King Mindon and King Thibaw was limited in the Buddhist cultural norms and could not provided the knowledge of the people. During the colonial period, the printing industry of Mandalay transformed into the tool to boost the knowledge and nationalist sentiment of people. The Wunthanu movement, nationalist movement, anti-colonialist struggle and struggle for independence under the AFPFL leadership as well as the struggle for peace in post independence era in Upper Myanmar were instigated by the Mandalay printing industry. Nevertheless, the printing industry of Mandalay was gradually on the wane under Revolutionary Council Government which practiced strict censorship on the newspapers and other periodicals.</p>
Keywords	Mandalay, Printing press
Citation	
Issue Date	2016

Mandalay and the Printing Industry

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Abstract

Literature, a kind of aesthetic art, is an effective tool for enlightenment, entertainment and propagation. It also reveals the politics, economy, social conditions and cultural aspects of certain period. Likewise, the books distribute the religious, political and cultural ideologies throughout the world. The books play a crucial role in the history of human innovations. The invention of printing press is the most important milestone to distribute various literary works and scientific knowledge. Since the last days of the monarchical rule, King Mindon who realized the importance of literature in propagation of Buddhism and wellbeing of kingdom included the foundation of printing industry in his reformation works. He published the first newspaper of Mandalay to counterpoise the propagation of British from Lower Myanmar. However, the printing industry of Mandalay in the reigns of King Mindon and King Thibaw was limited in the Buddhist cultural norms and could not provided the knowledge of the people. During the colonial period, the printing industry of Mandalay transformed into the tool to boost the knowledge and nationalist sentiment of people. The Wunthanu movement, nationalist movement, anti-colonialist struggle and struggle for independence under the AFPFL leadership as well as the struggle for peace in post-independence era in Upper Myanmar were instigated by the Mandalay printing industry. Nevertheless, the printing industry of Mandalay was gradually on the wane under Revolutionary Council Government which practiced strict censorship on the newspapers and other periodicals.

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Mandalay and the Printing Industry

The Origin of the Printing Press

In the world, symbols were used before the emergence of the presses. Human beings used to communicate with each other by means of making symbols on the trees or by drawing and painting figures on the equal walls. The hieroglyph writing of Egyptians was the source origin of all letters used by various human races. The emergence of letters and writing was the greatest invention of mankind.²

Development of science and other subjects had much relied upon the printing industry and they could change the world considerably. Printing with wooden block was the initiative stage of the press and it was developed in Japan, Korea and China much earlier than that of European countries.³

The term printing refers not only to the printing on paper by making types but it also means to making molds to produce more number of materials for example making of votive tablets during the Bagan Period in Myanmar. The earliest Myanmar printed paper was the astrological post exacted in pagodas and stupas with pennants. Therefore it can be considered that the art typography had been come into existence in Myanmar long before the introduction of the western presses into the country.⁴

In 1403 A.D, metal type press was successfully centered in Korea and was also widely used in Japan and China. In Europe, books printed with the wooden

² Khin Marlarlatt, History of Myanmar Presses, M.A Thesis History Department, Yangon University, 1978, p.119

³ Thaw Kaung, U, Introduction to Books, Pyinnyaloka Magazine, 1972 October, p.26-27

⁴ History of Myanmar press and book, Literature and Book Exhibition, 1953, p.5

blocks could appear only in 1450 AD.⁵ In 1450, a German named John Gutenberg invented a press which could be able to change the positions of the individual letters for printing in Mintz. Although presses were invented in France, Holland and Italy, prior to him, there were no evidences of them. In 1814 a press used by steam power was invented and from that time onwards, the printing works had greatly developed. The owner of this first press used the steam power was John Walter, the owner of The Time newspaper.⁶ Meantime, the machine for type molding was also invented. In 1856, modern rotary machines had been come into the existence. In 1886, Linotype machines emerged and in 1895, monotype machines also appeared.⁷

There were three major method of printing applied in the early printing age and they were,

1. Printing with a raised surface relief printing or letter printing
2. Lithography of printing wit level surface and
3. Printing with a lowered surface Intaglio printing or paleographic printing or off set printing.

In connection with these three printing method there also developed three types of presses. They are

1. Platen press where the flash surface is pressed by flat surface machine,
2. Cylinder machine where flash surface is pressed by circular surface machine and

⁵ Ba Kyaw, U, Procedures for Printing, 'Book and Literature',³rd Volume III, Yangon, Sarpaybeikhman, 1973, p.747-748

⁶ Sein Hla, Maung, Gutenberg and Press, Ngwetayi Magazine, Sept., 1965, p.194-196

⁷ Takkatho Myint Naing, Myanmar Printing Press History Ngwetaryi Magazine, April, 1977, p.44

3. Rotary machine where the circular surface is pressed by circular surface machine.⁸

Printing industry, in general can be divided into two classes as ordinary printing industry and modern printing industry. In ordinary printing works, small letter presses are used on operations while the modern printing works use offset, rotary. A printing press with man power is normally composed of (1) typesetter (2) proof reader and (3) typographer.⁹

The arrival of printing presses in Myanmar

The arrival of printing presses in Myanmar is found to be related with the Christian missionary activities because they invented and printed Burmese letter types for the ease and a smoothness of their missionary activities, As a result, the presses had been brought to Myanmar.¹⁰ Catholic missionary activities in Myanmar were started during the reign of King Bayinnaung in 1554.¹¹ However the attempts in relation with the printing industries could be started only during the reign of King Tanninganwe in the eighteenth century by the attempts of the Christian Barnabites bishops from Milan, Italy.

In 1720, Pope Clement XI sent Father Carlambrogio Mezzabarba member of Barnabites Christianity as a delegate to China. When Father Mezzabarba

⁸ Kyaw Ohn U, (Sarpay Beikhman), 'At the printing books; Book and Literature, Vol. 3, Yangon 1973, p. 778-780

⁹ Kyaw Min Kyaw and Maung Thitlwin (Ludu) Book world, After the War, Book: People Friend, Mandalay, Ludu Press, 1973, p.193

¹⁰ Vivian Ba, The Early Catholic Missionaries in Burma, The Guardian, Vol IX, No. 8, 1962 August, p. 18-20

¹¹ Myint Swe Oo, The History of Myanmar Printing Industry, The Effort of Roman Catholic Missionaries, The News Journal 2015 September, p. 60-61

arrived at China, he also sent his two followers. Father Sigismondo Calchi and Father Giuseppe Vittoni for missionary activity in Myanmar and they arrived at Thanlyin in 1720. Among them, Father Calchi arrived at Inwa Royal Capital due to the invitation of King Tanninganwe. In 1740, Giuseppe Expilly invented Myanmar letter types with the assistance of father Metchiore Carpani, one of the bishops who arrived at Thanlyin Catholic Missionary center. Types and over 40000 Latin types and 2 presses were brought to Myanmar through these bishops and they were burnt down at the Thalyin fire in 1776, during the reign of King Singu.¹²

These bishops published the first Myanmar Language book in Rome in 1776. This book was a Myanmar grammar book which was revised in 1787 with the aid of U Saw.¹³ These missionary activities together with printing work introduced by the Italian bishop were succeeded by a British Baptist mission including Dr. William Carey, Mr. William Ward and Dr Mashmar from Sarampore, India. In 1812, this Sarampore mission published Burmese Gramaar and made arrangement to prepare Myanmar -Pali dictionary, translate Buddhist literature into English and to publish Christian literature books in ethnic national languages.

Felix Carey, son of Dr. William Carey, who studied printing works in Sarampore near Calcutta arrived at Yangon. He carried out not only the translation and publishing but also invented Burmese Letter types. He appealed to Myanmar King Bodawaya to permit him to establish a press house in Yangon and to publish Christian literature in Burmese. As Bodawpaya relied upon him as a skillful physician at the western medicine, the king accepted to his appeal. The Yangon

¹² Bigandet P.A An Outline History of the Catholic Burmese Mission from 1720 to 1886, Yangon, Hanthawaddy Press, 1887, p.13

¹³ Burma Gazette, The Mandalay District, Vol. A, Yangon, Government Superintendent Press, p . 250-251

Governor ordered to carry 15 boxes of letter types and presses from Calcutta to Yangon freely and in November 1813, presses and letter types arrived at Yangon by the order to Felix Carey.¹⁴

Felix Carey transferred his missionary works to Judson and he went to Amarapura by carrying the press and letter type on 30th August, 1814 by taking the Ayeyarwady water way. It is found that these materials were lost at the boat sinking.¹⁵ Judson continued to establish a press house to effectively apply in Christian missionary work, firstly attempted by Felix Carey. On 1st, August 1816, a press and Myanmar letter types sent by Armature English missionary was arrived in Yangon through from American missionary father Mr. Jonathan Hough. The first published book in the history of Myanmar printing was that published by Judson by the name of *the Way to Heaven* which included 7 pages.¹⁶ Therefore, the use of the press and publishing can be considered as prior to the First Anglo-Burmese War (1824-1826).

After the first Anglo-Burmese war, Judson shifted to Kyeikhamee and then to Mawlamyine due to the increased population to 20000 persons. After the annexation of the Tanintharyi Coast at the end of the first Anglo-Burmese war, the American Baptist missionary press house of Judson developed as a publishing industry. Likewise, many press houses were established in Yangon, Mawlamyine, Patheingyi, Sittway, Taungtha, etc. a few years after second Anglo-Burmese war. However, King Bodaw and King Bagyidaw who ruled the country while Judson was residing in Myanmar and their successors King Thayawady and King Bagan did not understand or pay attention to usefulness of presses. These kings paid the

¹⁴ Thakkatho Htin Gyi, Printing Industry and Myanmar Nainggan Pyannyaloka Journal, 1973
October p-14-15

¹⁵ B.P, Peran, Judson of Burma, London, Edinburgh House Press, 1962, p-61-98

¹⁶ Courtney Anderson, To the Golden Shore, The Life of Adoniram Judson, New York, Dolphin Books, Double day & Company Inc, Golden City, 1956, p-197-201

attention only upon the missionary works of Judson and did not care for the effectiveness of presses in the missionary work. As a result, Myanmar Kings could not carry out the propagation of Buddhism as effectively as Christian missionary works by using the presses. Moreover, the benefits of presses could not be achieved by the Myanmar people as the kings could not lead or encourage the printing works which could strengthen the authority of Myanmar Kings and could not uplift the mental development and development of socio-economic activities.¹⁷

The various types of Printing Press used in Myanmar

The types of letter presses with various sizes used in Myanmar are -

1. Chandler,
2. O.P.I.
3. Kobold,
4. Victoria and
5. Yoda

These presses were called in various names, such as half demi, crown folio, full card etc, according to the size of the printed papers that were used in that 8press. The sizes of the small letter presses and chain presses were varied. Among large letter presses such as Dawson Payne, Victoria, O.P.I. Dawson Payne Chain and original Payne presses, Dawson Payne presses have the best operation qualities. The names of these presses derived from their producer companies or the inventors' name. As the presses were produced from various countries their sizes and shape were also different from each other. Dawson Payne made in England and O.P.I chain press made in Japan was favorite by the users due to their

¹⁷ Khin Marlar Latt, Daw, "History of Myanmar Printing works", M.A. Thesis, Yangon, University, Department of History, 1978, p-154

qualities.¹⁸ In the printing industry of Myanmar, Dawson Payne presses are classified as the first class presses, O.P.I and similar chain presses are second class and Payne presses are third or fourth classes.

The arrival of printing press in Mandalay

King Mindon was a king with the intentions to develop the country among the Kings of Konbaung Dynasty. The printing press was one of over 50 factories established by king Mindon. The primary intention of the King for the establishments of press houses was to propagate the Buddhism. He imported these printing presses with the help of Catholic bishop Bigandet. He ordered to him to train the processes of printing press to his royal service men including *Wetmasut Wunhtaukmin*. *Wutmasut Wunhtaukmin* had learnt about 8 months for printing processes and he had to manage about printing industries and he also had to demonstrate the printing work at the presence of the King. At that time, the royal officers who were assigned with the duties for development of presses and letter types for the King's press house were *Pabewun Mahaminhtin Pyanna Theiddi Kyawkhaung* and *Taseikwun Minhla Raza Kyawhtin*. U Lat also was awarded with the title of *Naymyo Minhtin* and was appointed as the herald(*Thandawsint*). He was assigned with the duty to teach printing works to 40 adults at the royal press house in the southern royal garden.

It is found that the royal presses were established in three places in Mandalay under the reign of king Mindon. They were,

- (a) the royal press house in the northern royal garden.
- (b) the royal press house in the southern royal garden.

¹⁸ Seinhteik, U "Notes for Printing Industry", Yangon Ayeyarwardy Sarpay, 1969, p. 57-75

(c) the press house on the southern gate of Shwekyee Myin Pagoda in Pyigyi Kyatthayay quarter in Western Mandalay.¹⁹

Among these three presses, the press house in the northern garden was administered by *Naymyo Minhla Kyaw thu* with 23 servants from south and north *Dawei* Gun units. It is also found that the servants were paid with a total of 478 kyat as salary. According to the expression in the books published by the northern garden press, the press typographer was *U Shwe Tha* and the two press workers were *U Saung and U Beit*. It is also known that the royal readers (Heralds) had to take in-charge on the teaching of printing processes and the publication of various books.²⁰

Many presses were placed in the press house of southern royal garden.²¹ It is also found that about 40 pages content demi size books were published monthly in 1872. King Mindon seemed to plan to publish separately the books on religion and law in each demarcated place. King Mindon began to publish Yatanabon Naypyidaw newspaper on ninth, March, 1874 with the intention of to be known more about the Myanmar rather than about the outside country, at the press house on the south of Shwekyee Myin Pagoda.²² He also came to realize the importance of newspaper to counterpoise the propagation of the British from Lower Myanmar. Although this printing industry was continued to the reign of King Thibaw and the books and Yadanabon Naypyitaw newspaper were published from the two press houses simultaneously, the king was not able to fulfill and implement the ambition of his father and could not use it as a mean of propagation to counterpoise the

¹⁹ Myint Swe, King Mindon's Press, Myawady Magazine, 1969 July, p-69

²⁰ Maung Thit Lwin (Ludu), Royal Press during King Mindons, Reign, Sanda Magazine, December, 1973, p. 71-72, Henceforth Thitlwinl, 1973

²¹ Dagon Khin Khin Lay: "Biography of *Wutmasut Wunhtaunkmin* and his literatures", 2nd Edition, Yangon, Tawwin Myoma Book House, 2012, p. 46 (Henceforth Dagon Khin Khin Lay; 2012)

²² Myint Swe; "King Mindon's Press, "Myawady, p. 69-71

propagation of the British and could not lead to the enlightenment of the people due to the instable conditions of the country. Under the reign of King Thibaw, the royal press house was transferred from the northern garden to the front of the Hluttaw and the qualities of the publishing industry distinctly came to improve.

After the deportation of King Thibaw, the royal presses were auctioned and one of them was bought by the ex-collector U Pho Lwin and he published *The Mandalay Aswe* newspaper. About 3 or 4 years after the publishing of the newspaper, the press was bought by the owners of Myawaddy Press house, U Maung galay, and U Nyunt from the hands of U Pho Lwin including the press workers and they published the *Myanmar Taryar* newspaper in 1900. Another royal press was bought by Mr. Ripley, the owner of *Hanthawady Pitakas Press House* and it was further bought by U Maung Gyi, a typographer worked in *Color Greedy Press House* on 22nd C road.

The development of printing industry in the colonial period

After the annexation of the whole of Myanmar and the deportation of King Thibaw, the British Government neglected the printing industries and book publishing in Mandalay and Upper Myanmar. About 10 years after the annexation, presses houses were reestablished and the owners and publishers of these press houses were only the private entrepreneurs.²³ According to administrative reports there were approximately between 20 and 30 press houses in each year at Mandalay during the period from 1908 to 1920 in the early colonial period.²⁴

²³ Monywar Win Pe, The Publication Work of Upper Myanmar in the Early Colonial Period, *Hanthawady Daily*, 21.12.1969

²⁴ Reports on the Administration of Burma, Yangon, Government Superintendent and Stationary Press, 1908-1923

Therefore, according to the list of published books, the press houses and publishing works had come into existence in Mandalay only a few years after the annexation of Upper Myanmar by the British colonists. These earliest books were only Buddhist literature as there were many Sathindeik (Monastic learning centers) and many teaching and learning *sanghas* in Mandalay which enabled to be continued the printing industry together with the flourishing of Buddhism and its literatures so that the printing works could be revived immediately in contrast to the other towns in Upper Myanmar.

According to the list of printed books, it is found that the private press house had been allowed in Mandalay since 1883 before the deportation of King Thibaw. This press house owned by U Maung Galay was named Myawady Press house and was located in Malwan quarter. The press house was stopped its functions at the deportation of King Thibaw and was reopened about 10 years later. There were some distinctive evidences of books published by this press house.²⁵ There is also a lineage of King Mindon who is working printing industry by profession. He is U Maung Maung Tin, the owner of the Pyinnyar Yaung Press house that is situated in Nannmataw compound, Palengweyaung quarter.

The earliest press houses of Mandalay during the early colonial period were The Mandalay Time Newspaper press house, The *Yadana Dipan Pitakas* Press House, The Charnea Press house, The *Gunawady Patakas* Press House, Myanmar Taryar Newspaper Press House and the *Yadana Theiddhi* Press House. It is found that *Yadanadipan* press house had come to continue its publishing industries even after 1970, and it is the oldest press house in Mandalay.

Almost all of the books published by these earliest press houses were only the Buddhist literature and manuscript. Although there were some publications of

²⁵ Monywa Win Pe: "The Printing Works of Upper Myanmar in the Early Colonial Period", *Hanthawaddy Daily*, 1969.

novel and magazine in Mandalay during the early colonial period, they were not able to free from the over shadow of the Buddhist literature and ancient literature. Some of the earliest press houses were owned by the foreigners and the Myanmar nationals established their press houses in competition with them.

During the colonial period from 1921 to 1947, the total number of press house in Mandalay was 105 and there flourished a printing industry in Mandalay on the 22nd C. Road. The most famous press houses on it of that time were was Color Greedy Press house owned by the foreigner and another famous press house owned by the foreigner was Hanthawady Pitakas Press house. During the *Wunthanu Period* (1920-1930), the printing industry of Mandalay began to overcome the religious boundary with some publications of journal, magazine and books on politics under the agitation of YMBA and GCBA. However, the printing industry of Mandalay was sunk down towards the publications of fictions together with the development of book houses and fiction publication companies from 1930 onwards. The reason for this matter was the repressions on the presses and newspapers with Press Acts by the British Government and their neglecting on the publications of fictions, in order to hinder and to halt the momentum of nationalist movements during that period.

Similarly, as the *Wunthanu* movements and the political movements of the students became stronger in Mandalay after the Great Movement of the Year 1300, the British Government also made repressions on the presses and newspapers by issuing various laws and decrees. As a result of these repressions, the Crisis of 17 Martyrs broke out on February, 1939 not only led to the overthrow of the Dr. Bamaw's Coalition Government but it also became a turn for the printing industry of Mandalay because, books on anti-imperialist, nationalist and politics had to be revived in Mandalay.

During 1930s, in the colonial period, the press houses in Mandalay City had to be registered in Mandalay Municipal Department and these works were easy and

convenient.²⁶ The list of presses houses were mainly relied upon the books published during that time. Therefore, a number of other presses houses which did not publish the books can be remained left.

The most commonly used presses during the colonial period were letter presses, platen presses and cylinder presses and Myanmar nationals owned merely small presses and could not operate on a large scale. At that time, majority of the employed persons in presses editors, proof readers, typographer, typesetters, etc were only foreigners.²⁷

Similarly as like in other towns, the printing industry of Mandalay during that period was on a small scale. Most of the presses used in Mandalay at that time were letter presses, platen presses and cylinder presses. Press houses were also entirely relied upon the job printing. During the postwar and parliamentary periods 84th street and it surrounding areas became a major road with the location of many press houses. At that time, a major reason that lead to the development of the press houses was the publishing of various political believes and political books on leftist and rightist ideologies, translated books on new literature ideas, books on art and newspapers and magazines. Moreover, the existence of many industrial works and economic development in Mandalay was a major providing factor for job printing.

During parliamentary period (1948-58) many presses houses emerged in the country as the presses were imported from foreign countries under the Co-operative and private licenses. During that period, there were over 1230 press house with over 1500 presses in the whole country. Various kinds of presses were imported from American, England, Germany, China, Japan and India among which Myanmar pressmen preferred to Chandler press types made in American.

²⁶ Personal Interview with U Aye Swe, (Aged 62 years) (Owner of Lawkahita Press House)

²⁷ Khin Maung Gyi, U, Colour Printing Book Sarpay, 3rd ed, Yangon, Sarpaybeikman, 1973, p.784-786

During parliamentary period a China made press was about 3000 kyat and the price increased to 8500 kyat in the later periods. Although press import licenses were permitted to the private section during the parliamentary period it was stopped during the revolutionary period. The presses during that period varied into letter presses and rotary presses of which Myanmar press houses mostly used letter presses although they were not modernized.

After the post war period publication rights were permitted to those who were in accordance with the regulations even though they did not possess the presses. However the right of printing could be obtained only to those who possessed the press. During the pre war period and the war time period, the publishers had to carry out their printing works jointly with other businesses but during the post war period, printing work could be stood up as a strong economy.²⁸

During the post independence period, the number of the press house in Mandalay was apparently declined to 37 due to the civil war and instable conditions of the whole country. American made Chandler full card size,²⁹ Chandler crown size,³⁰ Chandler half demi size³¹ and Chandler roy size³² presses were more favorite types in Mandalay. These American made Chandler presses first arrived at Myanmar in 1899. Japan made presses were O.P.I full card size, O.P.I full crown size and O.P.I half demi size. Germany made presses included Victoria, Polygraph, Hydraberg Platen crown size and demi size and Hydraberg Cylinder roy size. India made Chandler presses were of full card and crown sizes. Although the Indian presses were of the same model as England made Chandler

²⁸ Kyaw Min Kyaw, Maung Thit Lwin (Ludu): *Book World After the War Books: Friend of people*, Mandalay, Ludu press, 1973, p.189-190

²⁹ 8 1/2 × 13

³⁰ 10" × 15"

³¹ 13" × 18"

³² 15" × 20"

presses, they were of inferior quality, to those of England made presses and as a result the England made presses were preferred by the press houses. Taiwan made presses were of crown size while main land (red) China PB 10 presses were of crown size and roy size.³³

Some of the press house in Mandalay came to utilize the most modernize printing presses. Hlakhin and son press House established in 1927 by U Pann Yee and printed the school text book in most number and also printed some religious books, collection of articles and some magazines used the Heidelberg type rotary Machine Made in Germany as in foremost in Southeast Asia at that time. The other presses were chandler type (Roy Size) made in U.S.A and the Mercede type (Roy Size) rotary Machine made in Holland.³⁴ Chit Nyo Press House used American made Chandler platen press and England made Challenger letter press.³⁵ Other press houses which had used the modern rotary machines were Ludu Kyeewayee Press House, Mandalay Hill Pitaka electronic Press House, Thamada Press House and Thumingala Press House.

In Mandalay lead types were first produced and distributed by U Thein Tan, son of *Saya Nyo and Sons press house*. The lead types were sold in tickle weight. However, in the later period, the production of lead types was stopped and only printing was continued in operation. During that period, a type-founder of Mandalay was an Indian U Khin Maung, the owner of *Thumingala Press House* which was located on 80th street between 30th and 31st streets.³⁶

³³ Personal Interview with U Aye Kyu, (Aged 65 years) (Press Mechanist)

³⁴ Mandalay and The Literacy Trip Vol. II Mandalay, Aung Offset 1998 p.43-44

³⁵ Personal Interview with U Maung Maung Latt (Aged 61 years) (owner of Chit Nyo Press House)

³⁶ Personal Interview with U Khin Maung, (Aged 86 years) (owner of Thumingala Press House)

During that time, offset was firstly used in Mandalay. In 1938, U San Shune, the owner of Photo Art Block industry on 84th Street, bought and used a Germany made off-set press, which was of a full card size. Although it was a multicolor press, the press could not be used skillfully due to the lack of understanding about the press-operation system. When the Japanese forces entered into Mandalay in 1942, this offset was taken by the English authorities and 2000 kyat of compensation was given after the end of the war.

At the meantime, the only one company in Mandalay selling press implements was KOMZ Company which was located at the corner of 26th and 84th streets on the north of Zegyo Clock Tower. The owners of the company were Indian who returned to India after the war by closing their company. From that time onward various printing material were bought for use from Aung Myanmar Paper shop owned by U Aung Thein in Zegyo Market and an Indian owned National Paper shop. Zinc blocks which were necessary for block work, were imported from England before 1962 and from China by weight measures after 1962.³⁷

During that period many pitaka book houses were opened with the renaissance of publishing industries. Among these pitaka book houses, only the pitaka propagation book house opened in the city while other book houses were opened in the Zegyo Market. Moreover, there pitaka book houses had coordinated not only with the presses and book houses in Mandalay but with the book houses from Yangon for publishing and distribution works. It is also found that while majority of the large book houses operated with their own presses, some books houses sold the books printed at the other presses.³⁸

³⁷ Personal Interview with U Ohn Kyaw (Aged 92 years), (owner of Khitthit Block Industry)

³⁸ Natmauk Tun Shein; Pitakas Propagation Press House and Book House Mandalay Daily, 14.6.2010

The Second World War seemed to have agitated the printing industry of Mandalay for the publication of books on leftist and rightist ideologies, books on politics, books on new writing ideas, books on the criticism of religion, books on translation, books on art and architecture, books on prosperity, newspaper, journals, newsheets, and magazine with great impetus.

For this matter, Kyeepwayee Press House, Mandalay Hill Pitaka Electronic Press House, The Taing Chit Daily Press House, The Mandalay Sun Daily Press House and the The Bahosi Daily Press House were the major press houses. As the publishing industry could not be firmly established, the press houses could not be stood in long term. Nationalization of Revolutionary Council in 1962 and the increasing of collecting taxes stopped the press house as like as the newspapers. Furthermore, printing industry of Mandalay was broken together with the publishing industry under the Printing and Publication Acts of 1962. Most of the press house had to be relied upon the job printing and some press houses had to be disappeared. Among the earliest press house, only the Yadanadipan press house can still survive. Only the Kyeepwayee press house can still firmly stand as a press house which had been founded before the Second World War. Throughout the rule of Revolutionary Council Government and B.S.P.P up to 1973, the number of press houses in Mandalay is over 200, but most of them were nominally listed in order to get allotment of paper and other items from government corporations.³⁹

In Brief, the printing presses first established during the period by King Mindon with the intention for the propagation of Buddhism could not lead to the enlightenment of the people. They were only within the field of the ancient literature and Pitakas literature. However with the permissions of the kings, private owned press house was existed since before the deportation of King Thibaw. During the early colonial period, Myanmar national owned presses were

³⁹ Personal Interview with U Maung Lay (Aged 82 years), (owner of Shwe la Winn Press House)

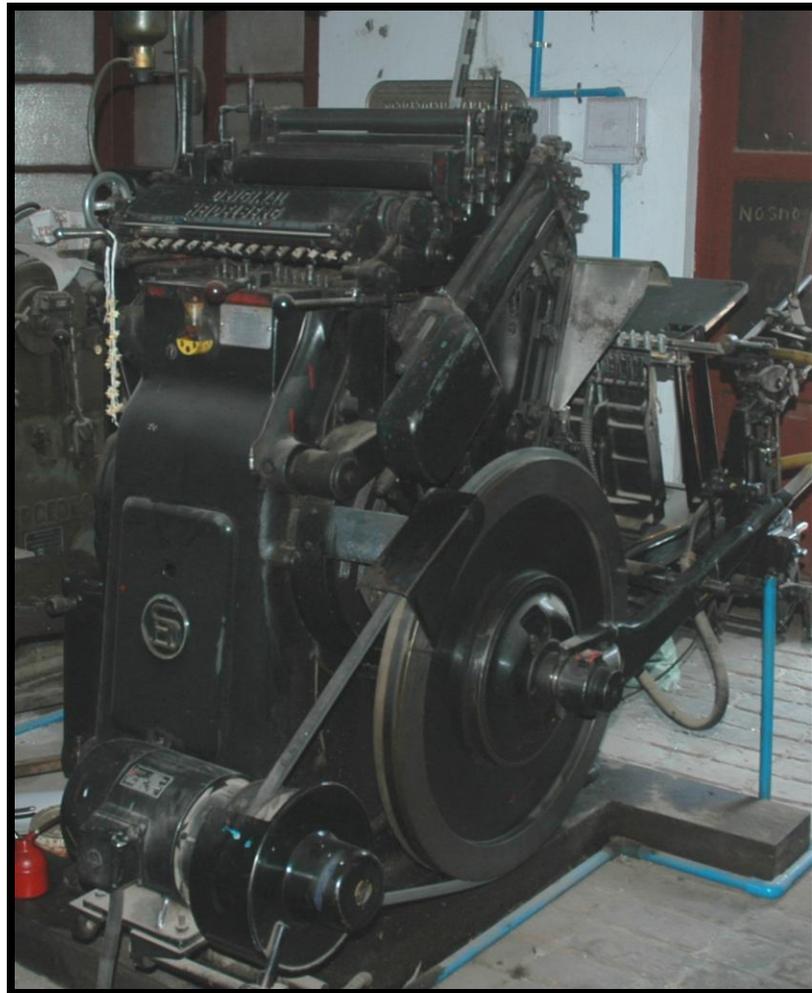
also emerged in competition with the foreigner owned press houses. During the early colonial period the majority of the published books were religious books although there were a number of modern novels and magazine published in the same period.

With the reflection of the prevailing political conditions, the revitalization of Myanmar national spirit through from the Wunthanu Period (1921-1930) till to the 1962, the publishing of newspaper, journals and political books that reflecting on the political awakening of Mandalay had gained momentum. Together with the renaissance of this publishing industry, the printing industry was also harmoniously developed in parallel as well as a stand for the sustenance of printing press workers.

During the colonial period, presses and printing works could be developed as well as in parliamentary period because the presses could be imported freely without any restrictions during these periods. However most of the presses used in Mandalay during that time were only letter press or platen presses like the presses in other parts of the country. There were only a few number of press houses which could use modern large presses and they were Mandalay Hill Pitakas Electric Press House, Ludu Kyeebwayee Press House, Thumingala Press House, Hla Khin & Sons Press House and Chit Nyo Press House.

However, due to nationalization in the Revolutionary Council Government period and the increased texts, some press houses were stopped their professions like the newspapers. When the Printing and Publication Act of 1962 was enacted by Revolutionary Council Government, the printing industries were declined with the stoppage of publishing industries. But there were a little number of publishing books on literature and traditional culture after 1962 and most presses had to rely upon job printing while some presses had to be disappeared. Among the earliest large presses in Mandalay, only Yadanadipan Press House remains in the present

time whereas only The Ludu Kyeewayee Press House remains in the present day among the presses houses established before the Second World War period.



Heidelberg Type (Full Card Size), Made in Germany
Hla Khin & Sons Press House



Chandler Type (Roy Size), Made in U.S.A
Hla Khin & Sons Press House



Monotype Type-foundry, Made in England
Thumingala Press House



Chandler Type (Full Card Size), Made in U.S.A
Pyinnyar Yaung Press House

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Personal Interview

Personal Interview with U Aye Kyu, (Aged 65 years) (Press Mechanist)

Personal Interview with U Aye Swe (Aged 62 years) (owner of Lokahita press house)

Personal Interview with U Chit U (Aged - 76 year), p.12, 2013

Personal Interview with U Khin Maung (86 year), owner of Thumingala Press

Personal Interview with U Khin Maung Than (Aged 62 years) (owner of Kya press house)

Personal Interview with U Khin Maung, (Gunawady) (75 years old), (8.12.2013)

Personal Interview with U Maung Lay (Aged 82 years) (owner of Shwe La Win press house)

Personal Interview with U Maung Maung Latt (Aged 61 years) (owner of Chit Nyo press house)

Personal Interview with U Maung Maung Tin (Aged 65 years) (owner of Pyannyatagun press house)

Personal Interview with U Nyein Chan (Aged 55 years) son of U Hla and Daw Ahmar (Ludu) 5.7.2013

Personal Interview with U Ohn Kyaw (Aged 92 years), (owner of Khitthit Block Work) (12.9.2013)