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Department of Higher Education  
Yangon University of Distance Education**

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## Using the Words in Conjunction with Archaisms

Soe Soe Naing

### Abstract

The purpose of this paper is to know the origins of some Myanmar archaisms and to use these archaic words and phrases correctly and appropriately. In the study of the origins and development of words, they are studied under the basic rules and principles of etymology. The first phase of this paper involves the nature and means of etymology. The second phase involves the archaisms of some colloquialisms that are faded away. In defining the origins of words, the old chronicles, encyclopedias, thesauri and sources from the internet are used as references.

**Keywords** – word-origins, etymology, semantics, the nature of the origins of words, word - meanings, colloquialisms, archaisms

### Introduction

This paper examining the origins of some Myanmar colloquialisms from the point of view of etymology systematically. Although the colloquial words and phrases are spoken in our social life every day, we seldom know the origins of some words and phrases. This research paper highlights the origins of some colloquialisms that are no longer used and they are studied by means of etymology. It is divided into three parts – the nature of etymology, using the words in conjunction with archaisms, and some Myanmar colloquial terms whose origins are hardly known. The origins of some words are presented as examples and they are quoted from some conclusive literature evidence.

### 1. They Nature of Etymology

Studying the lexical terms of a language from the point of view of the linguistic field, there are two kinds of field. They are the study of word-origins and the study of word-meanings. Etymology is the study of word-origins and semantics is the study of word-meanings. The former field has developed when the linguist Sir William Joan (AD 1746-1764) brought the Sanskrit language to Europe.<sup>1</sup> It is not later than linguistics which is popular at the present time.

#### 1.1 The origin of etymology

The word “etymology” is derived from a Greek word *ἐτυμολογία* (*etumologiā*). The Greek word, *ἐτυμολογία* combines with another Greek word, *ἔτυμον* to form *-λογία*”. The meaning of the word, *ἔτυμον* is “true sense” and *-λογία* means “study”. Besides, The words "*ετυμο*(e'tymon, true meaning, from 'etymos' true) and *λο'γος* (Lo'gos, word)" meaning (e'tymon, true meaning, from “etymos’ true) and ----- meaning (Lo’gos, word”) are studied

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<sup>1</sup> <http://www.burmeseculture.org/1956/293/>

analytically and the meaning of the combination of these words is “true word”.<sup>2</sup> In other words, etymology is finding the truth of the words logically in accordance with the ancient documents, and some conclusive literature evidence. The Greek savants applied this subject to find the true meaning of the words or their origins.

## 2. The origins of Colloquialisms

Colloquialism is a word or phrase that we use every day in our familiar conversation in accordance with the linguistic norms. As the period, tradition and culture have changed, the forms, pronunciations, and meanings of the words in a language have also changed. This natural phenomenon is called popular etymology or folk etymology. It is called associative Etymology by some linguists as the meaning and the sound are related<sup>1</sup>. Language is always changing and it is developing in different ways. The new words are brought into the original language when we come into contact with the neighbouring countries. The forms, pronunciations, and meanings of the words in a language have changed as time passes. Changes in a language can be divided into three kinds:

- changing the meanings of the original words without changing their forms
- changing the structures of the words without changing its original meanings
- changing the structures of the words as well as their meanings

Language is always changing and thus it is the main reason why the origins of the colloquialisms are no longer spoken.

## 3. Using the words in conjunction with archaisms

It is found that, in the Myanmar language, some of the colloquial words are the words which are used in conjunction with the archaic words. That is why the original meaning of our everyday expressions is becoming more and more unknown. Archaism is a very old word or phrase that is no longer used, and it is a word that was defined by successive wise men as an old-fashioned word. In other words, the archaic words are the words that they can only be found in old chronicles such as ancient poems or verses and, it is difficult to know their meaning at present. Archaisms must be found in any language in the world. The fact that the words are rarely used by people is the main reason why they become archaisms. Many people try to avoid using the words that are really difficult to pronounce and the words with the meaning which is not easily known. Gradually, these words are rarely spoken and become archaisms. But when they are combined with the colloquialisms that are easy and simple, they become the words in everyday language again. Although these words are widely used in everyday speech, their meaning is hardly known. This paper highlights the original meaning of the everyday expressions which are combined with archaisms by studying from the point of view of etymology.

### **၂၀၁၈**

Headword – **၂၀၁၈** / nē - wī jī tə jō / (noun)

Etymological method – **၂** (noun) + **၀**(verb) + **၁**(verb) + **၈**(verb)

The term **၂၀၁၈** has been used in our everyday conversation. Although the meaning of the word, **၂၀၁၈** can easily be known, it is difficult to know the meaning of the

<sup>2</sup> <http://en-wikipedia.org/wiki/Etymology>

<sup>1</sup> [http:// www. your dictionary. com/Popular-etymology](http://www.yourdictionary.com/Popular-etymology)









### “t i f w d i f w e f p t s i w l f p k o n f”<sup>1</sup>

On top of that, the word “**r q h i w e f**” has been used and it was formed by adding the word “**r q h**” at the beginning of the word “**t i w e f**”, meaning “being in excess; being superfluous”. As the different words, “**r q h i w e f**”, and “**r q h i u m**” that have the same or nearly the same meaning have been used, the pronunciation of these words can also be mixed up. As you know, the expression “**r q h i u m**” is a current usage which also has the meaning as “**r q h i w e f**”.

### **a o a u m i h y g i f v j**

Headword - **a o a u m i h y g i f v j** / - θē - g`au p`au l`ε / (adverb)

Etymological method - **ao**(verb)+**umi**(**taumi**)(noun)+ **aygi f v j**(noun)

The word “**a o a u m i h y g i f v j**” has been spoken as a common usage in our every day speech by many people. Although the meaning of the word “**a o a u m i f**” is easily known, it is difficult to know the meaning of “**aygi f v j**”. Therefore, the use of this word can be seen in the sentence as “**a o a u m i h y g i f v h j y . a e w , ? a o a u m i h y g i f v j v l u & f w , f**”, with a change in meaning. The term “**aygi f v j**” is an archaic word, meaning “to lie resting on one side; to recline”. This usage can be seen in the sentence,

“**y & e h e f y k a w n f [ e f a y g i f v j w p t q j y k a w n f n**”<sup>2</sup>

“**e [ O E h u m ? a y g i f v l u e h t m i ? c t u f a c s m u l u f**”<sup>3</sup>

What's more, the word “**aygi f v j**” is the combining of the two synonymous words, meaning “to be short, low; to lie”, which can be seen in the “**j A [ e h w e & o \* [ u r f**” as

**j a y g i f v [ b n u m t e u i w l w f y s y b n e t t o n ? a v s m i f o n f**<sup>4</sup>

The word **j a y g i f v j** is the combination of the words “**aygi f**” and “**v j**”. The word “**aygi f**” conveys the meaning of “to be short, dwarf, or low”. For example, the venerable Sayardaw who wrote, “**j A [ e h w e , o \* [ u r f**” pointed out as-

**j a y g i f - y k - y s y f = y b n ? e t t o n ? O y b n ? v h v s m i f o n ? a y g i f v b n f**<sup>5</sup>

which conveys the meaning of “to be short, low; to crawl; to lie or to recline”. Therefore, the word “**aygi f**” and “**v j**” is the combination of the two words which have the same meaning. The word “**aygi f v j**” has been used by combining with the word “**y s y p y f**”, for example-

“**l u b u e n f r ? a y g i f v j y s y p y f n h i & y h a w m x j**”<sup>6</sup>

<sup>1</sup> **y h ? O p ( p a v - ) ? r 1 2 9 1 ? 2 3 /**

<sup>2</sup> **r h & f q & m a w n f r 1 2 8 2 ? y h f 2 3 /**

<sup>3</sup> **y a ' o & m z n f O e h u l f r 1 2 9 2 ? y h f 2 6 0 /**

<sup>4</sup> **a u m o v ? e : ( q & m a w n f ) ? 1 9 8 5 ? 5 1 5 /**

<sup>5</sup> **- , i f - ? 5 1 9 /**

<sup>6</sup> **t \* h o r m ' i q e ? r 1 3 0 2 ? y h f 3 1 /**

The word “**sybyl**” has the meaning of “ horizontally or in a horizontal position”, which can be found in the verse-

**“t v m s y p y l y q l z y b l & y & y h u b m u”<sup>1</sup>**

Therefore the word “**aygi f v l s y p y l**” or “**sybyl aygi f v l**” are the expressions which are formed by combining the two words “**aygi f v l**” and “**sybyl**” which have the same meaning. Similarly, the word “**ao a u m i aygi f v l**” is formed like this, which conveys the meaning of “lying as a dead body”, in other words, “ being unable to get up, stand; or being dying”.

In using the archaic words together with the simple, easy colloquialisms, they have gradually become more involved in everyday speech. In this way, the original meaning is rarely known.

### Overall Analysis

The origins of some Myanmar daily words (colloquialisms) which have diminished origins have already been presented. In presenting this, it was studied by differentiating three parts such as (1) the nature of etymology, (2) the origins of colloquialism and (3) Myanmar colloquialisms which have faded origins. In observing the nature of etymology, it is found that it is a study of the origins of the words and it has been started since 18<sup>th</sup> Century.

In looking at the ways of etymology, it is found that it can be studied based on the history of words such as the changes of various meaning of words, connection with other languages and increasingly appearance or occurrence of words. The origins of colloquialism mean the study of the origins of words that are mostly used in everyday conversation. In studying the origin of colloquialism in a language, it has to investigate the ways to study in accordance with the nature and criteria of that language.

The speech sound, form and meaning of colloquialisms have been changing. Such changing is a main reason of making the origins faded and undiscovered.

### Conclusion

In investigating the origins of colloquialisms, it is studied and presented logically with ancient books and literary evidence and references or quotations. In retracing the origin of a word according to literary evidence, the background history can be found. The factors such as the speech sound and form of that word changed from which time and that word was adopted from which language can be known due to etymology. Colloquialisms are increasingly developing in conformity with ages. In observing the origins of such increasing words, it is difficult to know who started to use a word and in which book that word was started to write. Likewise, it is hardest to know all about a language. Therefore, this research is carried out about the origins of colloquialisms by using the evidence which may be earliest within the reach of hand. By making record like this, it will be supportive for speaking and learning Myanmar language.

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<sup>1</sup> & | o n & ? & s f [ m ? r 1270? y l f 232/

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aumov? ဦး (q&mawmf-)/(1985)/ ဗြဟ္မနိရုတ္တိနယသင်္ဂဟဇာတ် မြန်မာစကားလုံးပြောင်းထုံးကျမ်း။ &eLek? pmayaygi fuf/

austat mi phkm q&mawmf ('' kvd -)/(1320)/ ဝေါဟာရတ္ထ ပကာသနီကျမ်း။ &eLek? v, lwb @ h f

pmayAtrmf(1956)/ မြန်မာစကားလုံးကျမ်း? တွဲ-၃/ &eLek? jrefrmE h h bmonjyepmaytoif/

zhpel? ဦး/(1936)/ မြန်မာစကားနက်ကျမ်း/ &eLek? w h pmyE y w l u f

jrefrmpmt z h/(1991)/ မြန်မာအဘိဓာန်။ &eLek? z h v l / p b o j y E y w l u f

w h? ဦး/(1895)/ ရာမရကန်? &eLek? j y n b u r @ h f

"r @ b u h i မဟာ/(1290)/ သာသနာလင်္ကာရစာတမ်း? &eLek? [ h b m 0 w h ]

r h i f? ဦး/ (1289)/ ရေစကြိုခုံတော်ဖြတ်ထုံး? &eLek? [ h b m 0 w h ]

o b / 0 h b ? & s r [ m / (1276)/ ပါရာယနဝတ္ထု? &eLek? o b d /

q & m a w m f ? r h i & f / (1282)/ ကုသပျို့? &eLek? [ h b m 0 w h ]

j y x m e f p m t j y b l w b 0 a & a u m f w h ဓမ္မနိတိပါဠိနိဿယ? &eLek? [ h b m 0 w h ]

h b b m o ? ဦး/(1274)/ မဟာနေကဇာတ်တော်ကြီးဝတ္ထု? &eLek? [ h b m 0 w h ]

q & m a w m f ? ခုံရွေး/(1282)/ ကုသပျို့? &eLek? [ h b m 0 w h ]

z h p e l ? ဦး/(1936)/ မြန်မာစကားနက်ကျမ်း/ &eLek? w h p m y E y w l u f

y h n ? ဦး (p a v -)/(1302)/ ပဒုမပြဇာတ်? &eLek? [ h b m 0 w h ]

v i l x y h a c g i l w i f (1274)/ ဝိဇယကရိနန်းတွင်းဇာတ်တော်ကြီး? &eLek? h b m 0 w h /

y h n ? ဦး (p a v -)/(1291)/ ဦးပုညမေတ္တာစာ? &eLek? u 0 t s u r i s f

& | o m & ? ရှင်မဟာ/(1962)/ ဘူရိဒတ်ဇာတ်ပေါင်းပျို့/ &eLek? [ h b m 0 w h ]

o b / 0 h b ? ရှင်မဟာ/(1284)/ ဆုတောင်းခန်းပျို့/ &eLek? [ h b m 0 w h ]

{ a r m i ? ဦး (y g a r m u @ ) / (1958)/ ပုဂံကျောက်စာလက်ရွေးစင်/ &eLek? y n m e E /

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