

Important Role of Pali Expressions in Myanmar Society

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Abstract

This paper is a study of the penetration and thriving of *Pāli* expressions in Myanmar society. The importance of *Pāli* expressions in Myanmar society will be revealed in this paper. In this paper *Pāli* vocabularies which are being commonly used in Myanmar society will be studied from different aspects of sociology, economy, education, literature and religion. The aims of compiling this paper are to know and understand *Pāli* vocabularies that are currently used in Myanmar society, to know the standard of *Pāli* language and to know the influence of *Pāli* expressions on Myanmar culture and tradition.

Key words: expressions, society, economy, education, vocabularies

Introduction

The *Pāli* language came into existence in round about 6th century B.C.² The *dhammas* preached by the Buddha were recorded in the *Pāli* language. The *Pāli* language does not have its own scripts. As it has only sounds, it can be written in any scripts exactly. *Pāli* is a language which is complete in grammatically and thinking. As the *Pāli* words are able to express the meanings exactly without changing, it is metaphorically used as *dhammanirutti* (true words) or as *sabhāvanirutti* (natural words) in the *Mūlaṭṭikā*.³ All *Theravā* Buddhist, preserved the *dhammas* in the *Pāli* language traditionally. Myanmar usages the *Pāli* words by taking them directly or uses the *Pāli* words after changing them into Myanmar word form. Myanmar language has been influenced by *Pāli* language due to the practice of Buddhism and study of Buddhist literature in Myanmar. As a consequence of *Pāli influence on Myanmar language, usages of Pāli* and *Pāli*-drived words are wide and frequent in Myanmar society. The *Pāli* words are still being used in writing, reading, speaking and listening in Myanmar. Although Myanmar lay people do not use the *Pāli* language effectively, the names of some persons, titles, medals, wards, roads, townships are in *Pāli*. it is still effectively used in Myanmar by Buddhist monks. The important role of *Pāli* words and words of *Pāli* derivation pertaining to education, social relation, economy, literature, religion and spoken language will be presented.

Materials and Methods

In this research paper, for the most part, the names of some roads, wards, and townships, and the usages of the *Pāli* vocabularies pertaining to the economy, social relation,

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³ . *Mūlaṭṭā*, Vol.II, 192., *Abhi, ṭṭha*, Vol.II, 370.

education, literature and religions, titles and insignia and some personal names were collected, some words from Madalay Directory, *Pāli* thet *Vohāra* Abhidhan, together with revealed, differentiated and translated methods were used. The materials used for the purpose of the research, *Pāli*, *Ṭīkā*, *Pāli-English Dictionary*, *Aṭṭhakathā*, *Tipiṭaka Pāli-Myanmar Abhidhan*, *Myanmar-English-Pāli Abhidhan* and *Pāli-Myanmar Abhidhan*, are found to be much useful.

Findings

In the sphere of Myanmar tradition, usages of *Pāli* words and words of *Pāli* derivation convey the meaning clearly and the usages are compact. In this paper, usages of vocabulary pertaining to education, the mottos of universities, the names of Buddha Images and pagodas, the names of monasteries, the religious titles medals, educational titles and medals, medals for public speech, titles and medals for pariyatti examinations, titles for demonstrating meditation, titles for *Upasakā*, titles for *Upāsikās*, titles for lay persons, military titles and medals, titles honoured by the Government, the names of roads, wards, townships, the names of sports ground, the names of stalls, the names of associations for social assistance, the names of persons and *Pāli* words and words derived from *Pāli* in daily spoken speech will be presented.

1. Usages of vocabulary pertaining to education		
The Basic Education	<i>Pāli</i> words	Meaning
	<i>Mūla</i>	Primary
	<i>Pathama</i>	first (standard)
	<i>Dutiya</i>	second (standard)
	<i>Tatiya</i>	third (standard)
	<i>catuttha,</i>	fourth (standard)
	<i>pañcama</i>	fifth (standard)
	<i>chaṭṭhama</i>	sixth (standard)
	<i>Sattama</i>	seventh (standard)
	<i>aṭṭhama</i>	eighth (standard)
	<i>Navama</i>	ninth (standard)
	<i>Dasama</i>	tenth (standard)
The Higher Education	<i>Pathama</i>	first (year)
	<i>Dutiya</i>	second (year)
	<i>Tatiya</i>	third (year)
	<i>catuttha,</i>	fourth (year)
	<i>Pañcama</i>	fifth (year)

The Higher Education	<i>Vijjā</i>	(higher knowledge/science) ¹
	<i>Sippaṃ</i>	(an art) ²
	Takkatho	<i>Takka sīla</i> (Thinking/ conceives/suppose+ habit) ³
	Seikpaññāthāna	Citta+ paññā+ thāna (mind+knowledge+place) (Department of Psychology)

Departments of University used the <i>Pāli</i> words			
NO	<i>Pāli</i> words	Derivation	Meaning
1	<i>Dassanikabedaṭhāna</i>	<i>Dassanika+beda+ṭhāna</i>	Philosophy+study+place (Department of Philosophy)
2	<i>Manussabedaṭhāna</i>	<i>Manussa+beda+ṭhāna</i>	a humanbeing+ study +place (Department of Anthropology)
3	<i>Dhātubedaṭhāna</i>	<i>Dhātu+beda+ṭhāna</i>	an element/constituent+ study +place (Department of Chemisty)
4	<i>Rūpabedaṭhāna</i>	<i>Rūpa+beda+ṭhāna</i>	apperance/form/figure+study+ place (Department of Physics)
5	<i>Rukkhabedaṭhāna</i>	<i>Rukkha+beda+ṭhāna</i>	tree+learning+place (Department of Botany)
6	<i>Sattabedaṭhāna</i>	<i>Satta+beda+ṭhāna</i>	A living being+study+ place (Department of Zoology)
7	<i>Bhūmibedaṭhāna</i>	<i>Bhūmi+beda+ṭhāna</i>	grown+study+place (Department of Geology)
8	<i>Vāñijjabedaṭhāna</i>	<i>Vāñijja+ beda+ṭhāna</i>	commercial+study+place (Department of Commerc)
9	<i>Aṇṇavābadaṭhāna</i>	<i>Aṇṇavā+beda+ṭhāna</i>	the sea/ocean+study+place (Department of Marine biology)
10	<i>Khandhābadaṭhāna</i>	<i>Khandā+beda+ṭhāna</i>	aggreage/group/collection+study+place (Department of Anatomy)
11	<i>Bhogabedaṭhāna</i>	<i>Bhoga+beda+ṭhāna</i>	wealth+study+place (Department of economics)
12	<i>Upadepaññāthāna</i>	<i>Upade+paññā+ṭhāna</i>	pointing out/indication/ instruction/ advice + study +palce (Department of Law)
13	<i>Pathavīvanṭhāna</i>	<i>Pathavī+vamsa+ṭhāna</i>	face of the earth+ study+place (Department of Geography)

¹ . *Pāli-English Dictionary*, 617.

² . *Bumese-English-Pāli Abhidhan*, 937.

³ . *Pāli-English Dictionary*, 114. *Abhidhānappadīpikāṭīkā*.. 200.

Directly use the <i>Pāli</i> words in the designation		
No	<i>Pāli</i>	Meaning
1	<i>Ukkaṭṭha</i>	(exalted/ prominent/glorious/excellent)
2	<i>Nāyaka</i>	(a leader/guide/lord)
3	<i>Pāmokkha</i>	(a leader/chief/ first/ excellent)
4	<i>Kathika</i>	(a preacher/speaker/expounder)
5	<i>Adhipati</i>	(ruler/master)
6	<i>Pāragū</i>	one who has reached the opposite shore)
7	<i>Sammata</i>	President

2. Mottos of some Universities		
No	University	<i>Pāli</i> and Meaning
1	The Motto of Yangon	“ <i>Natthi vijjā samaṃ mittam</i> ” ¹ “No friend is as valuable as a knowledge”
2	The Motto of Mandalay and Sittwe University	“ <i>Paññā samā ābhā natthi</i> ” ² “No other light can compete the brightness of the light of wisdom”
3	The Motto of University of Monywa and Dawei	“ <i>Paññā Narānaṃ Ratanam</i> ” ³ “Wisdom is treasure for people”
4	The Motto of University of Bhamaw	“ <i>Paññā Jiviṃ Jivitimāhu Seṭṭham</i> ” ⁴ “A livelihood that is made by using one’s intellect and knowledge is a noble and blameless livelihood”
5	The Motto of Bago University	“ <i>Paññāya Attham Jānāti</i> ” ⁵ “By knowledge one knows earning”
6	The Motto of State Pariyatti Sāsana University	“ <i>Sabbadānaṃ Dhammadānaṃ Jināti</i> ” ⁶ “The gift of truth (Dhamma) excels all gifts”

¹ . *Lokanīti*, Verse No. 23.

² . *Sagāthāvagga Saṃyutta Pāli*, 6.

³ . *Ibid*, 33.

⁴ . *Ibid*, 216.

⁵ . *Lokanīti*, verses-19, 77.

⁶ . *Dhammapada Pāli*, Verse-354.

7	The Motto of University of Medicine (1)(2)Yangon, Medicine Mandalay, Magway and Taung Gyi	“ <i>Upaṭṭhānaṃ¹ Anukampā² Dayā</i> ” ³ “Service, Sympathy, Humanity
8	The Motto of University of Dental Medicine (Yangon)	“ <i>Arogyaṃ Paramaṃ Lābhaṃ</i> ” ⁴
9	The Motto of University of Dental Medicine (Mandalay)	“ <i>Arogyā Paramā Lābhā</i> ” ⁵ “Health is the greatest blessing”

3. Names of some Buddha Images and pagodas			
No	<i>Pāli-</i>	Derivation	Meaning
1	<i>Mahāmuni</i>	<i>Mahā + Muni</i>	Great Buddha
2	<i>Sakyasīha</i>	<i>Sakka + Sīha</i>	sakya tribe+noble = The Buddha
3	<i>Uppātasanti</i>	<i>Uppāta + Santi</i>	appearance+calm
4	<i>Ratanakosa</i>	<i>Ratana + kosa</i>	jewel+treasure
5	<i>Ānanda</i>	<i>Ā + nanda</i>	joy/bliss/pleasure/delight
6	<i>Candāmuni</i>	<i>Candā + Muni</i>	Moon+Buddha
7	<i>Ratanamañjū</i>	<i>Ratana+Mañjū</i>	jewel+lovely/sweet/charming
8	<i>Mahālokaṃarajin</i>	<i>Mahā+loka+marajina</i>	Great+worldly+Maras+conquerer
9	<i>Mahālokaṃarajin</i>	<i>Mahā+loka+marajina</i>	Great+worldly+Maras+conquerer

¹ . *Khuddakapāṭha Aṭṭhakathā*, 115.

² . *Tipiṭaka Pāli Myanmar Abhidhan*, Vol 2, 6.

³ . *Tipiṭaka Pāli Myanmar Abhidhan*, Vol 10,115.

⁴ . *Jātaka Pāli*, Vol.I, 20.

⁵ . *Dhammapada*, verse-204.

4. Names of some Monasteries

No	Pāli-word	Derivation	Meaning
1	<i>Abhayārāma</i>	<i>Abhaya + ārāma</i>	safe/fearless + Buddhist monastery
2	<i>Asokārāma</i>	<i>Asoka + ārāma</i>	Free from sorrow + monastery
3	<i>Uttarārāma</i>	<i>Uttara + ārāma</i>	North monastery
4	<i>Dakkhiṇārāma</i>	<i>Dakkhiṇa + ārāma</i>	South monastery
5	<i>Dhammadhara</i>	<i>Dhamma + dhara</i>	the truth+ bearing/possession
6	<i>Dhammanandā</i>	<i>Dhamma + nanda</i>	the truth+delight
7	<i>Dhammapāla</i>	<i>Dhamma + pāla</i>	Dhamma protector
8	<i>Pacchimarāma</i>	<i>Pacchima + ārāma</i>	West monastery
9	<i>Mahāvisutārāma</i>	<i>Mahā+visuta+ārāma</i>	Great super knowledge monastery
10	<i>Pajjotārāma</i>	<i>Pajjota + ārāma</i>	Bright monastery
11	<i>Samghāvāsa</i>	<i>Samgha + āvāsa</i>	dwelling place of the Samghā
12	<i>Maniratanārāma</i>	<i>Mani+ratana+ārāma</i>	Rubby+wealth/gem+ monastery
13	<i>Santisukhadhammārāma</i>	<i>Santi + sukha + dhamma + ārāma</i>	Calm+happiness+dhamma+monastery
1	<i>Mahāvisuddhāruṃ</i>	<i>Mahā+visuddha+ārāma</i>	Great+ purity + monastery
2	<i>Mahāgandhāruṃ</i>	<i>Mahā+gandha+ārāma</i>	Great odour monastery
3	<i>Vijitāruṃ</i>	<i>Vijita + ārāma</i>	conquered + monastery
4	<i>Pubbāruṃ</i>	<i>Pubba + ārāma</i>	East + monastery
5	<i>Veḷuvan</i>	<i>Veḷu + vana</i>	Bamboos + park

5. Some Religious Titles and Medals		
No	titles and medals	<i>Pāḷi</i> -word
1	Worthy of Honour	<i>Abhidhajamahāraṭṭhaguru</i> <i>Abhi+dhaja+mahā+raṭṭha+guru</i>
2	Educational titles and medals	<i>Aggamahāpaṇḍita</i> <i>Agga+mahā+paṇḍita</i>
3	Medals for public speech	<i>Mahādhammakathikabahunahitadhara</i> <i>Mahā+dhamma+kathika+bahu+jana+hita+dhara</i>
		<i>Dhammakathikabahunahitadhara</i> <i>Dhamma+kathika+bahu+jana+hita+dhara</i>
4	Titles for teaching pariyatti	<i>Aggamahāganthavācakaṇḍita</i> <i>Agga+mahā+ganthavācaka+paṇḍita</i>
		<i>Mahāganthavācakaṇḍita</i> <i>Mahā+ganthavācaka+paṇḍita</i>
		<i>Ganthavācakaṇḍita</i> <i>Gantha+vācaka+paṇḍita</i>
5	Titles for demonstrating meditation	<i>Aggamahākammaṭṭhānācariya</i> <i>Agga+mahā+kammaṭṭhānā+cariya</i>
		<i>Mahākammaṭṭhānācariya</i> <i>Mahā+kammaṭṭhānā+cariya</i>
		<i>Cūlakammaṭṭhānācariya</i> <i>Cūla+kammaṭṭhānā+cariya</i>
6	Titles for <i>Upasakā</i>	<i>Abhidhajaggamahāsaddhammajotika</i> <i>Abhi+dhaja+agga+mahā+saddhamma+jotika</i>
		<i>Aggamahāsaddhammajotika</i> <i>Agga+mahā+saddhamma+jotika</i>
		<i>Mahāsaddhammajotika</i> <i>Mahā+saddhamma+jotika</i>
		<i>Saddhammajotika = Saddhamma+jotika</i>
7	Titles for <i>Upāsikās</i>	<i>Aggamahāsirīsudhammasiṅgī</i> <i>Agga+mahā+sirī+sudhamma+siṅgī</i>
		<i>Sīhasudhammaniṇḍitadhara</i> <i>Sīha+sudhamma+maṇi+ṇḍita+dhara</i>

		<i>Sīhasudhammasiṅgī</i> <i>Sīha+sudhamma+siṅgī</i>
		<i>Sudhammasiṅgī = Sudhamma+siṅgī</i>
8	Titles for lay persons	<i>Sīripyamchyī = Sīri+pyamchyī</i>
		<i>Vaṇṇakyahtin = Vaṇṇa+kyawhtin(Myān)</i>
		<i>Alaṅkā Kyaw Swar = Alaṅkā = Kyaw Swar(Myān)</i>
9	Military titles and medals	<i>Aung San Sūriya = Aung San(Myān)+Sūriya</i>
		<i>Sīhasūra= Sīha+sūra</i>
		<i>Jeyya Kyaw Htin = Jeyya+Kyaw Htin</i>
		<i>Sūra</i>
		<i>Sīhabala = Sīha+bala</i>
10	Sudhammasaṅgaha	<i>Aggamahāsīrisudhamma</i> <i>Agga+mahā+sīri+sudhamma</i>
		<i>Thadoe Sīri Sudhammasiṅgī</i> <i>Thadoe + Sīri + Sudhammasiṅgī</i>
		<i>Mahāsīrisudhamma = Mahā+sīri+sudhamma</i>
11	Titles for Public warefare	<i>Aggamahāsare Sithu = Agga+mahā+sare+ Sithu</i>
		<i>Mahāsare Sithu= Mahā+sare+Sithu</i>
		<i>Thadoe Mahāsare Sithu=Thadoe+Mahā+sare+Sithu</i>
		<i>Thadoe Mahāsare Sithu=Thadoe+Mahā+sare+Sithu</i>

6. Names of some Roads, Wards, Townships

No	<i>Pāḷi</i> word	Derivation	Meaning
1	<i>icchāsaya</i>	<i>iccha + āsaya</i>	will/zeal+ receptacle/support
2	<i>Manosukha</i>	<i>Mano + sukha</i>	mind+happiness
3	<i>Manawharī</i>	<i>Mano + hara + ī</i>	mind+ attracts /taking
4	<i>Dhūvaṃ</i>	<i>Dhuvan, dhuva</i>	stable/constant
5	<i>Sunandā</i>	<i>Su + nanda</i>	good+delight
6	<i>Veneyyasukha</i>	<i>Veneyya+sukha</i>	tractable/ happiness
7	<i>Jaṭa</i>		a handle

8	<i>Sukhita</i>		Happy
Name of some Wards			
1	<i>Cittaramahī</i>	<i>Cittara+mahī</i>	a variegated+ground
2	<i>Tampavatī</i>	<i>Tampa+vatī</i>	copper+happy/possessing
3	<i>Moragīvā</i>	<i>Mora+gīvā</i>	peacock+neck
4	<i>Dhanasiddhi</i>	<i>Dhana + siddhi</i>	wealth+completion
1	<i>Upustaw</i>	<i>Uposatha+taw(Myān)</i>	observe/precepts
2	<i>Mahājeyyabhūṃ</i>	<i>Mahā+jeyya+bhūmi</i>	great+conquire+the ground
3	<i>Ratanābummi</i>	<i>Ratanā+bummi</i>	jewel+land
4	<i>Jamburaj</i>	<i>jambunada</i>	best gold
Names of some Townships			
1	<i>Pubbasīri</i>	<i>Pubba+sirī</i>	east glory
2	<i>Uttarasīri</i>	<i>Uttara + sirī</i>	north glory
3	<i>Dakkhiṇasīri</i>	<i>Dakkhiṇa + sirī</i>	south glory
4	<i>Jeyyāsīri</i>	<i>Jeyya + sirī</i>	conquer + glory

7. Names of some Sports ground and Stalls

No	<i>Pāḷi</i>	Derivation	Meaning
1	<i>Sīrimantalā</i>	<i>Sirī + mantalā</i>	glory+elegance
2	<i>Mantalāsīri</i>	<i>Mantalā + Sirī</i>	elegance+glory
3	<i>Manorammaṃ</i>	<i>Mano + rammo</i>	mind+beautiful
The name of stalls			
1	<i>Ratanapuṃ</i>	<i>Ratana puṃṇa</i>	full of jewels
2	Nanratanā	Nan(Myān) + <i>ratana</i>	wealthy
3	Manratanā	Man(Myān) + <i>ratana</i>	-
4	<i>Maṅgalā</i>	<i>Maṅgala</i>	Auspiciousness/blessing
5	Mansīri	Man(Myān) + <i>sirī</i>	glory
6	<i>Myanandā</i>	Mya(Myān) + <i>nanda</i>	joy/delight
7	<i>Sīrimālā</i>	<i>Sirī + Mālā</i>	glory of flowers

8. Names of some Association Social			
NO	Pāli and Myanmar	Derivation	Meaning
1	<i>Amara shwe gū</i>	<i>Amara + shwe</i> (Myan)	(deathless/cave)
2	<i>Amata Shwepyi Ratanā</i>	<i>Amata +shwepyi</i> (Myan) <i>+ratana</i>	deathless+wralth)
	<i>Pāli word</i>	-	
1	<i>Cetanā</i>	-	Volition
2	<i>Nibbansukha</i>	<i>Nibbāna+sukha</i>	freedom from desires+happiness
3	<i>Brahmacariya</i>	<i>Brahma + cariya</i>	holy life
4	<i>Sāsanahitadhara</i>	<i>Sāsana + hita + dhara</i>	religious order +benefit +carrier
5	<i>Sukhakārī</i>	<i>Sukha + kārī</i>	happiness+ maker
6	<i>Mittabalapaññādāna</i>	<i>mitta + bala + paññā + dāna</i>	friend+force+learning+give/donation
7	<i>Sāsana sabbamāmaka</i>	<i>Sāsana + sabba + māmaka</i>	<i>Sāsana+all+cherishing/devoting)</i>

9. Names of Magazines and Journals			
Magazines			
No	Pāli and Myanmar	Derivation	Meaning
1	<i>Dhammapāla</i>	<i>Dhamma+pāla</i>	Dhamma+protect
2	<i>Dhammabyūhā</i>	<i>Dhamma+byūhā</i>	parade, military tactics
3	<i>Dhammaramsī</i>	<i>Dhamma+ramsī</i>	the ray of light
4	<i>Nakkhatta</i>	-	a lunor/mansion
5	<i>Mahes</i>	-	Queen
6	<i>Yuvatī</i>	-	a girl, maiden
7	<i>Appamāda</i>	-	vigilance/earnestness
8	<i>Ārojam</i>	-	healthy, freedom from disease
9	<i>Kumudra</i>	-	the white water lily
10	<i>Gambhīra</i>	-	deep

11	<i>Candā</i>	-	moon
12	<i>Teja</i>	-	heat, light, brilliance, power etc.
13	<i>Manomaya</i>	-	caused by the mind
14	<i>Majjhima</i>	--	Middle

10. Names of some Persons			
No	<i>Pāli</i> word	Derivation	Meaning
1	<i>Anagga</i>	<i>An+agga</i>	not + summit/top
	<i>Anagga</i>	<i>A+nagga</i>	not + naked
2	<i>Siddhi</i>	-	accomplishment/success
3	<i>Kesarī</i>	-	lion
4	<i>Tārā</i>	-	star
5	<i>Vīra</i>	-	mighty
6	<i>Sūra</i>	-	a hero
7	<i>Puṇṇamī</i>	-	full moon
8	<i>Beluva</i>	-	the fruit of the vilva tree
9	<i>Maheśī</i>	-	queen
10	<i>Mañjū</i>	-	delightful
11	<i>Mālā</i>	-	garland
12	<i>Ratha</i>	-	train
13	<i>Mekhalā</i>	-	a girdle
14	<i>Ratī</i>	-	delighting in
15	<i>Vatī</i>	-	award
16	<i>Ganthavaṇ</i>	<i>Gantha+vaṃsa</i>	in literature+laneage
17	<i>Pāragū</i>	<i>Pāragata</i>	one who has reached the opposite shore
18	<i>Dve</i>	<i>Dve</i>	two
19	<i>Navarat</i>	<i>Nava+ratana</i>	nine jewels

1	Sūrein	<i>Sūra+inda</i>	king of the hero
20	Hemā	<i>Hema</i>	gold
21	Accaṇī	<i>Accaṇīya</i>	adorabic
22	Ājānī	<i>Ājāniya</i>	a man of noble race
23	Saraphy	<i>surabhi</i>	fragrant
24	Heman	<i>Hemanta</i>	winter
25	Zarnī	<i>Jāneyya</i>	intelligence
26	Zeyar	<i>Jeyya</i>	victory)

11. Names of some Commerce

The names of Companies			
No	Pāli word and Myanmar	Derivation	Meaning
1	<i>Kacchapanadī</i>	<i>Kacchapa+nadī</i>	a turtle+ river
2	<i>Cintāmaṇi</i>	<i>Cinta + maṇi</i>	thought+ruby
3	<i>Dhanasiddhi</i>	<i>Dhana + siddhi</i>	wealth+accomplishment
4	<i>Bhogabala</i>	<i>Bhoga + bala</i>	wealrh+force
5	<i>Maṇiratana</i>	<i>Maṇi + ratana</i>	ruby+jewel

12. Names of Myanmar Medicine

No	Pāli word	Derivation	Meaning
1	Mahosadha	<i>Mahā + Osadha</i>	great+medicine
2	<i>Moriya</i>	<i>Mora + iya</i>	as a peacock
3	<i>Dhīghāyu</i>	<i>Dhīgha + āyu</i>	long+life
4	<i>Vaṇṇasiddhi</i>	<i>Vaṇṇa+siddhi</i>	beauty+accomplishment
5	<i>Jīvasukha</i>	<i>Jīva + sukha</i>	life +happiness
6	<i>Āyuvaṇṇa</i>	<i>Āyu+vaṇṇa</i>	life+beauty
7	<i>Sineha</i>	-	Love
8	<i>Oḷārika</i>	-	great/gross/coarse

13. Some Pāli words Pāli in daily spoken

No	Pāli word	Derivation	Meaning
1	<i>Anicca</i>	-	Impermanance
2	<i>Dukkha</i>	-	suffering)
3	<i>Anatta</i>	-	selflessness)
4	<i>Dāyakā</i>	-	(male doner)
5	<i>Dāyikā</i>	-	(female doner)
6	<i>Khaṇa</i>	-	(immediately/instantly/short time)
7	<i>Āhāra</i>	-	food,
8	<i>Aññamañña</i>	-	(mutually)
9	<i>Khandha</i>	-	(body/collection)
10	<i>Vāsanā</i>	-	predisposition)
11	<i>Pamāṇa</i>	-	(measurement/a measure)
12	<i>Paṇāma</i>	-	(making bow/salutation)
13	<i>Asubha</i>	-	ugly/disgusting
No	Myanmar word	Pāli word	Meaning
1	Atit	<i>Atīta</i>	past)
2	Paccuppan	<i>Paccuppanna</i>	present)
3	Saṃsarā	<i>Saṃsāra</i>	(round of rebirths)
4	vaṭ	<i>vaṭṭa</i>	(round, circle)
5	Avhā	<i>Avhāta</i>	(call/summoned)
6	Aruṇ	<i>Aruṇa</i>	the dawn/The sun)
7	Āruṇ	<i>Āramaṇa</i>	(an object of sense)
8	Aṅgā	<i>Aṅga</i>	part of the body)
9	Kaṃ	<i>Kamma</i>	deed, action)
10	Vasan	<i>Vassanta</i>	raining season
11	Vasun	<i>Vasindharā</i>	the earth
12	Nibban	<i>Nibbāna</i>	freedom from desires
13	Kutho	<i>Kusala</i>	good deed

Discussion

In the basic education, the usages of standard *Pathama*, *Dutiya*, *Tatiya*, *Catuttha*, etc. are still in used. Myanmar people might presume that using *Pāḷi* words instead of Myanmar words is more classic and weighten. Terms for classes are also used in the higher education. The word Takkatho (University) used in the higher education is derived from Pāḷi word “*Takkasīla*”. The *Pāḷi* term “*takka*” means thinking, reasoning and “*sīla*” means practice, hobby, and custom. Thus the word “Takkatho” means the haunt of the persons who are in the habit of practice in thinking and reasoning. “Ceikpañṇā” is a Myanmar word which is changed into Myanmar style from the *Pāḷi* words “*Citta+pañṇā*”. In the field of higher education *Pāḷi* loans are widely used especially in names of subject and etc.

The names of some pagodas, stupas and monasteries pertaining to Buddhism are given Pāḷi names to inspire respect and devotion. Titles and medals in *Pāḷi* names are conferred in distinguished and outstanding persons by the government. The titles and medals which are awarded are found to be written in *Pāḷi* vocabulary. The meaning is expressive and weighty and the expression is concise. Names pertaining to religion are mostly written in *Pāḷi* words or words of *Pāḷi* derivation. Myanmar people occasionally use *Pāḷi* expressions in their daily spoken language. The mottos of Universities are also written in *Pāḷi* expressions to gain weightiness in meaning by taking them from *Pāḷi* literature such as *Jātaka*, *Dhammapada*, *Lokaṇīti*, etc.

The names of some townships, roads, wards and persons, social and economic affairs, ancient or modern termed are also described in direct or modified *Pāḷi* vocabularies. Although Myanmar people are thoroughly familiar with the usages of *Pāḷi* words and words of *Pāḷi* derivations, some meanings and spellings are used erroneously. The name “*Accaṇī*” can be derived from *Pāḷi* word “*Accaṇīya*” means “worthy of being offered”. Such name should not be given to an ordinary person, but to one who is really “worthy of being offered”. The name “*Anagga*” derived either from *an* + *agga* which means “not topmost,” but also from *a* + *nagga* meaning “not naked.” Although a single *Pāḷi* word gives two or more meaning one can choose the most appropriate meaning as one likes. In some places “*ṭṭhāna*” is erroneously used instead of the correct word “*ṭhāna*.” In fact, the ancient learned scholars used the correct *Pāḷi* words directly or changing *Pāḷi* words into Myanmar style. Thus the correct and concise words describe the meaning exactly and convey the implied meaning clearly. Being Myanmar a country where Buddhism thrives, the spellings of the *Pāḷi* words used in giving names should be correct to convey the implied meanings.

Conclusion

As the *Pāli* language that had been in use since the lifetime of the Buddha, it is still being used in the field of Myanmar social tradition. *Pāli* words are being used in giving names to convey the sense of nobility, elegance, glory and peace. Using *Pāli* vocabularies directly seems to be complete in meaning and compact in words. By giving special emphasis on weighty meaning *Pāli* vocabularies are found to be used in places of necessity, beauty, finery and figurative speeches, etc. If Myanmar vocabularies were used instead of *Pāli* words it would not be able to cover the required meaning. For example, *Pāli* word ‘*dukkha*’ in **What the Buddha Taught**, Walpola Rahula says that “the *Pāli* word *dukkha*, in ordinary usage means ‘suffering, pain, sorrow or misery,’ but in addition it also includes deeper ideas such as ‘imperfection, impermanence emptiness, insubstantiality.’ Therefore it is difficult to find one word to embrace the whole conception of *dukkha*, so it is better to leave it untranslated, than to give an inadequate and wrong idea of it by conveniently translating it as ‘suffering or pain.’¹ Similarly, translation of *anatta* in English is no souls. There is no other word that covers the meaning that’s why we should use only its origin. And such way, *anicca* and *sabbhāṇṇu* are also intensely mean as original *Pāli* words.

Moreover, Myanmar scholars used *Pāli* words in composing literature, texts and songs. Therefore the usage of *Pāli* vocabularies is still taking part in an important role until today. Nevertheless, no one can refute the fact that, for enriching Myanmar vocabulary, Myanmar are using the *Pāli* words directly or by translation or by modification them. The important role of the *Pāli* language, in enriching Myanmar vocabulary should be known and accepted as truth.

As Myanmar is a country where Buddhism thrives, the *Pāli* expressions are being used to convey the essences of dhamma precisely and the spelling of the *Pāli* words should be correct in order to convey the true meaning.

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¹ . What the Buddha Taught. 17.

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Important Role of *Pāli* Expressions in Myanmar Society

**A Research Paper Submitted to the Myanmar
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