Panel 1

Session Chair and Discussant: Professor F. K. Lehman (U Chit Hlaing), Emeritus Professor, University of Illinois, USA

1. Khumi: Endangered Language of Myanmar and Bangladesh – Sikder Murshed, Professor, Department of Linguistics, University of Dhaka, Bangladesh

    Abstract: Amongst the primitive dwellers of Myanmar and Bangladesh one of the most prominent indigenous are the Khumi. They live in the hilly border areas of the Bandarbon district of the Bangladesh and Settue district of the Myanmar. The Khumi peoples are primarily aborigines of modern day Myanmar. It is said that the Khumi were an intrusive conquering tribe whose belligerent antics drove out the neighbouring Murong, Pankho, Bonjogi etc. tribes who in turn absconded from Arakan to migrate and settle in Chittagong around 17th or 18th Century. The Khumies are especially distinct in their language and behaviour with others. Now days according to the population census report the Khumi population decreasing bouth country. On the basis of population decline it can be said that the Khumi language is on its path to extinction. The language of the Khumi peoples constitutes a faction of the TB language family and is devoid of orthographic representation. Now their language and culture are changing, because of the connection with the civilized world, their basic needs etc. In this paper I try to find out the present situation of Khumi endangered language of Myanmar and Bangladesh.

2. A Linguistic Analysis of the Functions of Myanmar **Ah** (အ) - Shwe Pyi Soe, Visiting Professor (Myanmar), Department of Myanmar, Osaka University, Japan

    Abstract: This paper investigates the functions of the morpheme ah   in Myanmar from the viewpoints of grammar and semantics. Ah   plays a significant role in Myanmar's derivation system. There are three chief types of affixation in Myanmar: (1)prefixation, (2)infixation, and (3) suffixation. This paper will focus specially on the functions of ah. Ah can be either a free or bound morpheme, appearing in root or dependent form, and with many functions. In this paper, I will suggest these functions are more than mere affixation to create derivations. Rather ah can be a unit of meaning used to construct a new word. Some occurrences of ah in Myanmar are of a meaningful unit ah, whereas other instances are meaningless (i.e., they have only a grammatical function).They are not a lexical morpheme. Further, some instances of ah function only to construct a new word or represent a relationship between the grammar and semantics. Thus, the last character Ah among the 33 consonants of Myanmar represents a multifunctional morpheme. As I will discuss in this paper, ah can function as either a unit representing a meaning or a morpheme that plays a strictly functional role in Myanmar morphology.

3. The Naturalisation of Indic Loan Words in Burmese: Conservation and Innovation – Nathan Waxman, Law Office of Nathan Waxman, New York, USA

Abstract: Building upon the prior studies of U Hla Pe, Okell and Wheatley, we will further examine the extent to which Burmese has naturalized an extraordinary range of both Sanskrit and Pali loan words. Our particular focus will be upon the extent to by which Burmese simultaneously conserves and preserves core Indic meanings while innovating and extending lexical ranges significantly beyond them. Thus, e.g., we will examine the use of "tied noun verbs", nominal compounds and particularly the compounding of Indic and Burmese lexemes to significantly extend and, in numerous instances, alter the meaning of the Indic predecessor. Illustrative of this tension between preservation and innovation will be our examination of Burmese /thi' sa/ the direct transcription into Burmese of Pali *sacca* "truth or veracity", cognate with Sanskrit *satyam.* While /thi' sa/ preserves the Indic sense of veracity in such "tied noun verbs" as /thi' sa hta:/ "pledge or vow", or /thi' sa pei:/ "administer an oath", its default meaning in Burmese tends toward loyalty or fidelity rather than adherence to truth as in /thi' sa shi./ "be loyal" or the absence of those virtues as in /thi' sa hpau'/ "traitor". Finally we will speculate as to whether cultural, religious or ethnohistoric factors have influenced the semantic transformation of some key Indic words into colloquial Burmese.

Panel 2

4. The Religious Material Cultures of Burma from Art Historical Perspectives – Alexandra Green, Henry Ginsburg Curator for Southeast Asia, Department of Asia, The British Museum, London

Abstract: Religion in Southeast Asia has traditionally been divided into different strands, separating canonical Buddhism from ritual and popular practices. More recently, an integrated approach has been advocated, but this rearrangement does not extend to an analysis of the roles material objects play within Thai and Burmese religious practices from the perspectives of art historical methodologies. Revising the perception of religious activity in Southeast Asia needs to address the relationships between form and subject matter and context in material culture. This paper seeks to expand the revisions of Southeast Asian religious scholarship by exploring how the relationships between Buddhism and non-canonical activities are seen as material features. How is the larger religious system constituted through art and visual culture? What are the roles of material objects? How do the form and content of objects shape and are shaped by religious activities? How are such practices expressed through various media, and which media are used and why? Within this broad intellectual framework, I focus on the religious material culture of two pilgrimage sites in Burma, the Shwesettaw and Mount Popa in comparison with the collection of 20th- and 21stcentury material relating to Burmese pilgrimage sites that is held in the British Museum.

5. Legal Preservation and the Challenges of Cultural Resources Management in 21st Century Myanmar – Pyiet Phyo Kyaw, Department of Archaeology, University of Yangon

Abstract: Cultural resources of Myanmar can be measured with two aspects of sustainability and utilization. Archaeologically, cultural properties concerning the ancient

human society are abundantly remained from prehistoric sequences to the colonial period. CRM in Myanmar had not been matured in legislation, techniques, management, public awareness and educational process. In colonial period, *Indian Treasure Trove Act* was delivered in 1878 for both of India and Myanmar. In 1904, *Ancient Monuments Preservation Act* was delivered separately for Myanmar. After World War II, Myanmar independence could be declared and the first government of Myanmar was established as parliament democratic government. In 1957, Myanmar government revived the 1904 Act to make *Antiquarian Act* and it was amended in 1962 for fine and some definitions. In 1965s, government was changed as Socialist Union Government and any law concerning the cultural preservation process was not evolved for three decades. Due to the strong earthquake of 1975, UNDP and UNESCO assistance helped to rescue the deterioration of Bagan. After 1988, Military Government ruled and changed the process of cultural resources to be utilized for political legitimacy. On some conflicts between Military Government and UNESCO sectors, Myanmar cultural heritage program was, in 1996s, inferior because of the reconstruction projects without standardization. In 1998, *Protection and Preservation of Cultural Heritage Regions Law* was delivered and also amended in 2009. In 2011, Military Government changed to new government of Parliament Democracy. According to 1998 Law, the rule for the protection and preservation of cultural heritage regions was delivered by Ministry of Culture. In that case, Myanmar cultural resource management is facing the challenges of development plans, non-literate society, vandalism, non-responsible business, and corruption between preservation of cultural resources and the variety of users. Especially the policy and legal protection on cultural resources was not yet advanced to cover these challenges because the process of cultural resource management was only centralized by government sectors as top-down method without NGO process in CRM. This paper may attempt to contribute to have some ideation of changing *or* reformation of CRM and the process of *Cultural Resource Management Plan* in 21st century Myanmar.

6. The Initiation in the *Manaw Seittaw Pan* congregation – Benedicte Brac de la Perriere, Director, Centre Asia du Sud-Est, CNRS-EHESS, Paris

Abstract: The *Manaw seittaw pan* congregation is a relatively well known organization of exorcists having its headquarters in Bago (Pegu) and presenting some unique features such as a rigorous procedure of registration through its initiation process. Patrick Pranke based his seminal paper "On Becoming a Buddhist Wizard" (1995) on this *weikza* organization. In this presentation, building on observation of ceremonies during the annual conventions of Decembre 2011 and 2012, in Bago (Pegu), I will analyze the initiation process against existing anthropological analysis of transitional rituals in order to show how it makes practitioners belonging into a specific community and creates a new "truly" Buddhist identity equivalent to an "internal conversion". Furthermore, the contrastive use of ritualism will be commented upon with the aim to identify a tendency of the Burmese religious field to differentiate itself in a marked way from other specific fields of practices qualified in Burmese as "lines" or "paths".