

## MYANMAR SOCIETY AND TEA CULTURE

Kyaw Swe Nyunt<sup>1</sup>

### Abstract

This paper analyzes the relationship of Myanmar society and tea culture, which is thoroughly pervasive throughout Myanmar society, regardless of social fabric: royal or common, rich or poor, or ruler and the ruled. The study is made from the historical point of view. Tea culture is age old tradition in Myanmar. No one can say for sure the introduction of tea to Myanmar society. But in accordance with historical evidences, we have found that kings usually had raised and eulogized their war hero by granting them the tea pot to be a kind of their insignia or royally granted paraphernalia. The paper describes the use of tea as a symbol of peace, the inclusion of it as an essential prerequisite in the entertainment of social, religious and many other ceremonies and occasions, the use of it as a kind of invitation to ceremonies and occasions, the royal status of it and the spread of it throughout Myanmar society. For the compilation of this paper, desk top research is done. The goal of this paper is to encourage sustainability of tea culture in Myanmar society and to be able to render support the expansion and sustainability of tea market, domestic and abroad.

**Keywords:** Myanmar society, tea, judicial, ceremonies, tea pot,

### Materials and Method

The hypothesis on this paper was conducted by the paranormal method. Related data were collected through some published data. Making use of material available in the library of the History Department, University of Mandalay and an attempt is made to study the factors of Myanmar tea culture for the knowledge of the Myanmar citizens.

### Research Questions

What is tea plant called? What is tea culture? How is tea described in Myanmar literature? What is the tea culture and tradition of Myanmar society? How can tea culture affect Myanmar Society? Do you consider tea to be part of your national culture?

### Introduction

The history of tea is aged old and no one can tell when the use and consumption of it began. The legend had it that it existed since time immemorial, say well over 1000 years ago. But by tradition, it said that tea has been grown in Southern Shan State. Once, it went on that, King Aluangsinh got the seed of it from the stomach of a bird and the king gave it away to the hill tribe peoples, who accepted it with one hand. After the fashion of receiving the seed of it with one hand, it became known Let-ta-phet (one hand), from which it changes into Let-phet, then Laphet. Linguistically, Palaung peoples call it “myan” and “neint” by Shan. Both words denote the neck of a bird.<sup>2</sup> So, it can be assumed that the story is reasonable as these words indicate the seed got from the neck of the bird.

According to the “Tea Homily” composed by Sale U Ponnya- Ywasi (Yazi) village fief-holder and Bearer of Royal Tea- we are told that during the reign of King Duttabaung of Sriksetra, seven devas had taken the god’s seed Yatthawaddy each a handful and grown it in the Sina-raththa province where Danu and Palaung peoples live.<sup>3</sup> Pioneers in tea cultivation are those of Palaung and Mon peoples who live in the border area of the country. Chinese in Ming period (1368-1662)

---

<sup>1</sup> Dr, Professor, Department of History, University of Mandalay

<sup>2</sup> Thin Khar, **Tea Culture**, 2<sup>nd</sup> ed., Yangon, Seikkuchoch Press, 2017, p. 1 (Henceforth: Thin Khar, 2017)

<sup>3</sup> U Pon Nya, **Myittarsa** (Tea Homily ), Yangon, Hanthawaddy Press, 1965 November, p. 6 (Henceforth: Pon Nya, 1965)

called the tea growers of Burma (Myanmar) and their land as Tea Hill (CH'A-SHAN). But when Ceylonese monks from Sri Lanka came to Burma (Myanmar) in 1800, they said that it was called Vata-vadhuna.<sup>1</sup> Tea with its bitter taste is South East Asia origin. For this reason, Chinese write with the word (AH'A). It is the FUKUIN pronunciation of the sound (TE). But the Tibeto-Burman people of Lolo, Lisu and Mien use the Gostrai-Asia word "hand" (leaf) and added to it with their own word "sheet" (packable), making the plant known as La-phet plant.<sup>2</sup>

In Myanmar culture, tea occupies a very important place where both kinds of dried tea and pickled tea are widely used, especially the latter is imperative in many occasions of traditional festivities and ceremonies. The most striking thing of the use of tea in Myanmar society is that in the days of Myanmar kings, a law suit at the law court could be settled by eating pickled tea by both plaintiff and defendant when the parties in the case pleased with the ruling of a judge. Almost in all social ceremonies regardless of joy or sorrow and even in religious ceremonies and Nat (spirit) propitiation, tea is essential without which one could assume the occasion is something missing.

The first mention of tea in Myanmar society could be found in Wawhara Linahta Dipani, which described that "Once King Alaungsithu of Bagan could not sleep well, due to taking of tea leaf which was offered to him by Palaung people. In order to have a sound sleep, the king had to sleep by hugging the tea plant, his arm putting on the stem of the plant. In this way, nila viza leaf i.e. the tea leaf became known as La-phet."<sup>3</sup> But no Bagan inscription mentioned the word "La-phet".

Once an anonymous poet of ancient times in his/her Dwe-gyo (two-line stanza) composed like that:

"Pickled tea from southern hill is prepared,  
To which oil from Le-zin is poured,  
Added to it are sesame from Medi and salt from Bago,  
But would be tasty only by chewing well"<sup>4</sup>

The stanza clearly shed light on the fact that the best prepared pickled tea in those days was made of tea leaf from Southern Shan, oil got from the region of Lezin, sesame grown in the locality of Medi and salt from Bago. It is noteworthy that tea is variously called as deva's leaf, the seed of it as deva's seed and Nila-viza or clean-cut tree.

Tea is a Myanmar traditional snack, consumed since monarchical days and it included in the royal snacks and foods. In almost all royal occasions, pickled tea was served. It took a high place in the law court of Myanmar society and invariably includes in every offerings in social and religious give away and donations. Tea in fact indicates that it symbolizes the reflection of love/affection. At the earliest outset, Ava (Innwa) period royal edicts described that tea could be given as fees for court lawyers, it could be used as a token of settlement of court case and dictated that one must not give more than the prescribed court fee which was set at the value of pickled tea.

Tea is inclusive not only in royal occasion but also in such ceremonies of cradle placing, naming the child, novitiation, ear boring, wedding and traditional nat propitiation. Tea was also found as a kind of insignia to hero of the old day. In the royal paraphernalia, tea pot consisted as

<sup>1</sup> U Chain, 1963, 203

<sup>2</sup> Dr. Tha Tun, "Northern Mon-Ahnan", *Kalyar Magazin*, 1994 May, p. 25

<sup>3</sup> U Chain, *Wawharralinahtadipani (Disquisition of Vocabulary)*, Yangon, Hantha-waddy Press, 1963, p. 203 (Henceforth: U Chain, 1963)

<sup>4</sup> San Tun (Man Takkatho), *Sarpayban* (Literary Bank), Yangon, Aronoo Sarpay, 1967, p. 289

one among the thirteen royal utilities. Relating to it, King Tabinshwehti in 1540 AD expedited to Mottama and conquered it. Nada Kyaw Htin (Nanda Kyaw Thu)<sup>1</sup> who fought along with Kyaw Htin Nawrahta in elephant duel was conferred the title of Min Kyaw Htin with insignia of betel cup, tea pot, court fees, golden goblet, golden myuta(long necked pot), golden spittoon, in addition to five young elephants, fifty horses and 100 slaves.<sup>2</sup> Also in 1545 AD, it had been found that when the king gave rank and title to such princes of Nanda Yawda, Zeya Nanda and Shan Mon Dot Byinnya, tea pot was also included in their insignia.<sup>3</sup>

As successive kings had extolled the virtue of tea, the prestige of tea made it included in various occasions of festivities and ceremonies from the time primordial to until now. In AD 1546, Rakhine king had sent four monks as peace mediators to Taungoo Tabinshwehti, who in his turn returned the monks by offering tea sticks (cylinder like storage with tea in it) and molasses.<sup>4</sup> In royal appurtenances, betel and tea were managed by those who were appointed by the privy and offered to monasteries and pagodas.<sup>5</sup> When tea was to carry, it was put in the white fringed towel and wrapped in it.<sup>6</sup>

The importance of tea in royal occasion could be better shown by the event occurred in 1733 AD that when Crown Prince, Fief-holder of Sintgu, the would be king of Deceased in Hanthawaddy, entered the golden palace, in his royal entourage were included such insignia of bearer of betel cup, bearer of drinking water, bearer of tea pot, bearer of pipe, bearer of tobacco casket, bearer of royal sandal and bearer of fan.<sup>7</sup> This shows important place of tea in the royal insignia and royal occasion. Furthermore, whenever Burmese kings held the New Year water festival, packs of tea were included in their water fetching ceremony.<sup>8</sup>

In some instances, the tea pot in the form of delicate floral and craft design indicated the rank and status of the holder/owner which should be clearly seen by the following: in the ceremony of conferring the title of crown prince to Prince Kanaung, King Mindon granted to the crown prince “the tea pot made of twelve edges with glass mosaics, rounded with three lines of studded rubies<sup>9</sup> while other elder princes of his own sons such as Prince Pyinzi, Prince Nyaung Ok, Prince Chundaung, Prince Hlaingdet, Prince Htilin and Prince Saw were given that “tea pot made of eight edges with glass mosaics, rounded with two lines of studded rubies.”<sup>10</sup>

All these facts lead to the conclusion that Myanmar kings regarded and consumed the tea as a noble and sublime snack/food as tea pot and tea cup were included in the royal paraphernalia and tea constituted essential ingredient/item whenever kings raised their crown servicemen with ranks and titles. Major difference is that the tea pot granted to royalties was studded with gems and the tea pot to commoners was simply made without gems.

In Myanmar society, eating pickled tea by both parties in divorce case could be settled the case peacefully. Also debt cases between slave and master, husband and wife were settled by eating

<sup>1</sup> (a) U Kular, **Mahayazawingyi** (Great Chronicle), Vol.II, Yangon, Yarpay Press, 2006, p. 253

(b) **Hmannanyazawindawgyi** (Glass Palace Chronicle), Vol.II, Yangon, Information and News Press, 1992, p. 213

<sup>2</sup> U Tun Nyo (Mahasithu), **Mahayazawinthat (Taungoo Dynasty)**, (New Great Chronicle – Taungoo Dynasty), Vol. II, Yangon, Khaingyeemon Press, 1998, p. 35 (Henceforth: Tun Nyo, 1998)

<sup>3</sup> Tu Nyo, 1998, 53

<sup>4</sup> Tun Nyo, 1998, 57

<sup>5</sup> Poe Lat (Ed.), Thiriuzanar, **Lawkabyuharkyan Inyonsartam**, Yangon, Government Printing and Stationary, 1956, p. 146 (Henceforth: Poe Lat, 1956)

<sup>6</sup> Poe Lat, 1956, 238

<sup>7</sup> Poe Lat, 1956, 52

<sup>8</sup> Poe Lat, 1956, 69

<sup>9</sup> U Maung Maung Tin, **Konbaungset Mahayazawindawgyi**, (Great Chronicle of Konbaung Dynasty), Vol. III, Yangon, Yarpay Press, 2004, p. 131 (Henceforth: Maung Maung Tin, 2004)

<sup>10</sup> Maung Maung Tin, 2004, 132

pickled tea at the law court. This fact is attested by the Rulings of Yesagyo Arbitration, where arbitrator Yandameik Kyawhtin handed down rulings in forty-seven cases. All cases were found settled by eating pickled tea. Cases at Yesagyo Arbitration were slandering, assault, land dispute, adultery, inheritance, stone throwing and banged the plank et cetra. In all rulings, it was said that when the case was settled successfully, both parties of contestants the winner and the loser alike ate the pickled with all concerned present. Sometime there could be someone who disliked and disagreed to the ruling. In such case, that disagreed party did not eat the pickled tea. That kind of ruling could be found in the case occurred in Mindan village, Alekyun, Talokmyo jurisdiction where the case of Nga Hmo pulled of hair of Mi Pu, daughter of Nga Yan Way occurred. In that case it was said that as plaintiff Nga Yan Way displeased the accused Nga Hmo, Nga Yan Way did not eat the pickled tea.<sup>1</sup>

The royal order touching to the aspect of judiciary was found in the case between the Prince Ahmyint and Min Ye Aung Htin, where the king made the case settled by observing the giving away of pickled tea to the party concerned in his presence. It was occurred on 15<sup>th</sup> October 1638.<sup>2</sup> The royal order issued on 3<sup>rd</sup> March 1782 dictated that court clerk shall not take fees for court records, but to take only a pack of tea from the contestants for such cases of vituperation, assault, theft and matrimonial affairs which were unlikely to develop full blown court cases, while lawyers have to take only visiting fees of one (kyat) and a pack of tea for their service.<sup>3</sup>

Based on these facts, it can be deduced that tea reflects and symbolizes amicability, conciliation and justness (justice), not to mention to its traditional value of “recognition and contractual agreement” between parties. At the law court and arbitration, after judge or arbitrator had handed down their ruling, both plaintiff and defendant were to eat pickled tea together to show that they have accepted the ruling and the case had settled once and for all. It was called eating tea together hand in hand, meaning all party concerned present.

In relation to the Order, some royal order mentioned the name pickled tea in their description of offertory to the Order. The royal order passed on 22<sup>nd</sup> April 1638 described the word tea along with betel and tobacco which were to offer to the monks of Pitaka assistant editors, editors and readers at the preparation of lunch for them.<sup>4</sup> The royal edict proclaimed on 8<sup>th</sup> June 1683 dictated town officer, captain of one thousand group and town clerk to send tea storage when such holy peoples passed away as to the Local Monk Leader/Assistant Local Monk Leader six tea storages, four for Aka-puggala, two for Brahman and two for lay devotee. Tea storage was valued about five “mu”.<sup>5</sup>

Sale U Ponnya in his tea homily described the importance of tea like the following:

{awe a'OyaP0 xEwlop&ujzi v\*urP du&ejzpyh? Ek m; aygilof? ayjci f  
avmitwrf? viber, m;? ukecefr&u;? &u&x&a&m& w&m;rtobob? nlybrjyw?  
raoOyirnr qfbonu bEw rli&sul touxubq? aymujyle; uifjyw?  
NirOyapwwN/ EwN? xibhom \*Pftxt&Ejynpbnwptcsul yk ftw&alumi  
vuzultnlonm? o'g ed&nt<sup>6</sup>

<sup>1</sup> Kyaw Htin, Yandameik, **Yesagyo Khondaw Hpyathton** (Yesagyo Arbitration), Yangon, Hanthawadi Press, 1964, p. 52

<sup>2</sup> Dr. Than Tun, **Royal Order of Burma (AD 1598-1885)**, Part I, AD 1598-1648, Kyoto, The Center for Southeast Asian Studies, Kyoto University, 1983, p.404 (Henceforth: Than Tun, 1983)

<sup>3</sup> Dr. Than Tun, **Royal Order of Burma (AD 1598-1885)**, Part IV, AD 1782-1787, Kyoto, The Center for Southeast Asian Studies, Kyoto University, 1986, p.230 (Henceforth: Than Tun, 1986)

<sup>4</sup> Than Tun, 1983, 369

<sup>5</sup> Than Tun, 1983, 376

<sup>6</sup> Tin Htwe, **U Pon Nya ei sarpankonemyar** (U Pon Nya's Portrait), Vol, II, Yangon, Kyayhmon Nespaper Press, 1991, p. 3

In Myanmar society one aged old tradition is that every house usually entertains visitors with betel, tobacco, pickled tea and green tea. This great tradition is widely well known as “green tea culture”. The benefit of green tea can be known by the description in some lampoon as “If green tea is taken, there surely will be grace and glory and the liquid is perfect as such to its cost”. The scene of green tea party was well reflected in the old pop song of “Green Tea Party” by the singer Maung Pwa Gyi.<sup>1</sup>

There are many Myanmar sayings relating to tea. One among those sayings is that “a stalk of tea and a stalk of betel”, meaning in order to get the best taste, one should take only a stalk of tea by placing it between thumb and index finger and then chews it for some time.<sup>2</sup> In chewing betel quid also, one should use one betel leaf only, its stalk being cut off at the base of the leaf. The other saying implies that, of all leaves tea has the best taste, which can be found in the following saying: “Of all meat its pork, of fruit the mango and of leaves the tea”, these have the best taste.<sup>3</sup> In consuming tea, there is no tradition to take it lonely or alone, instead consume by a party of two, three, or four and even more. It makes members happy and tasty in consumption of tea, their hands joining together at the tea container. In Myanmar society, it does not regard tea in the container, regardless of small or full, as leftover or remnant, instead assume it as common community use.

To get good quality tea, Danu and Palaung peoples have to pick up tea leaves from the plant, well before the onset of rain, i.e. before the Burmese New Year Water Festival. As tea plantations are located mostly on top of hills and their slanting slopes, tea pickers have to climb to the top of the hill. After this fashion, there came to emerge the saying: “If want good quality tea to eat, Palaung shouldn’t be lazy to climb the hill”. Tea making process has many steps in its preparation such as tea leaves picking, kneading, steaming and drying. This process has been well described in the song “That Tea Picker” composed by U Ba Than, leader of Khit San Duriya (Modern Musical Instrument), Namsan, Southern hill, Kyaukse.<sup>4</sup> The song well mentions the history of tea culture among the Myanmar society. It describes that since the days of Burmese kings, tea has been grown widely in Southern hills of Namsan. A well-known ancient poet of Wungyi Padethayaza had composed of five Tra-gyin (a kind of Myanmar classical song with the same opening and closing note) on the tea trade between the plain and Palaung hills. These tra-gyins can be seen in the Myanmar Anthology, volume-2.<sup>5</sup>

Every social dealing, relation and occasion in addition to ear boring, naming, novitiation and wedding ceremonies, tea could not be left unincluded in these ceremonies. Tea giving or sending invariably occur in these occasions. It resembles today’s sending of invitations. One who receives this kind of auspicious tea shall come to the event without fail. It’s a kind of contractual agreement between parties. If one cannot come to the event, he shouldn’t accept the sent tea. Concerning with the auspicious tea, an ancient stanza is as follow:

]]tlyeU a&Dga&v amitar ar omUnp? awmitr, Mvm/ / r, Mlygel  
z, Mlyg? onME tonvuzulu plwysuMlygwav; ...}}<sup>6</sup>

Tea culture in Myanmar society is not much as that; it is also used as medicine and diet for the people. The following piece of Law-kyan or La-kyan (treatise on medical treatment, in the form of questions to which answers are given in interrogative form) gives information on the medical use of tea:

<sup>1</sup> Thakyawuntha, *Primed Myanmar Cultural Tradition* (100), p.241-247

<sup>2</sup> Myanmar Soyesagar (Myanmar Adage), Yangon, Universities Press, 1996, p. 219 (Henceforth: Soyesagar, 1996)

<sup>3</sup> Soyesagar, 1996, 282

<sup>4</sup> Thin Khar, 2017, 16

<sup>5</sup> Myanmar Anthology, Vol.II

<sup>6</sup> Thin Khar, 2017, 32

]]a&phurlylvuabomf rcuivm;? vuzuhajcmuwpfusy? razmuixw wplusy? 'kwin  
 wprwul tnuBuwli odybirs qbacguful uxi zeh& aq;aomf raysmuivm;}}  
 ]]atmlemOrfusaomf rcuivm;/ ody&mob? vuzuhajcmu? \*sitajcmu? qm;av;ygtrp  
 4it;tm;v xubufusybpul Zmwylvloba&ES h wluabomf raysmuivm;}}  
 ]]tmayg"gwilylvuf u lvuEfte, jcit? armyetjcit? Orfusibujcit? tdyraysmjcit?  
 chvifcgjcitfrm;jzplwuN/ ulxum; ig;chru o&u? r&rt? ozefrm;ES h &&m  
 csufay;? vuzuhqbrtay;? ochi;? z&ul olum;ES bay;}}<sup>1</sup>

In the Diet treatise, it is described that tea has properties of extreme cold, bitter and easy to gas. If one suffers from poor urination (oliguria), constipation, retention of gases in the stomach and suffers pain in passing urine (strangury), one should take equal amount of green tea water (not boiled) and paste of Thanakha with salt or roasted salt. It will cure the above-mentioned sufferings, it is said. Therefore, tea and Myanmar society are like that of a coin, head and floral design can never be separable.

Since the days of Myanmar kings, tea was included in the goods of royal monopoly, which could be known from the Commercial Agreement between Burma (Myanmar) and France, which stated that:

“Of the commercial goods, except the tea, all other goods shall not be royal monopoly goods directly or indirectly and must be able to trade freely, but tea must be royal monopoly goods”<sup>2</sup>

In U Ponnya's homily, he described that tea was not the royal monopoly goods. It is unquestionable that tea trade flourished in Myanmar society. In Thibaw's reign, it was learnt that dried tea from Northern Shan was imported to brokerages in Mandalay about 5000 vises annually, 5000 vises to Madaya cow brokerage and 150,000 vises to North road cow brokerage. Likewise, tea from Southern Shan was exported to Mandalay amounting to 50000 vises of dried tea and 18000 cow pack-animals of pickled tea.<sup>3</sup> In Mandalay, arrangement was made for Shan tea traders to have accommodation in (1) Shanpweyat-Shan brokerage quarter (near Mahamuni pagoda), (2) Municipal circle (near Ayeikmahtwet pagoda), (3) Thibaw Sawbwa circle (side by side municipal circle) and (4) private traders' circle.

I would like to present the current tea trade situation. Myanmar has a long history and tradition of tea. According to Food and Agriculture Organization. 2018. FAOSTAT Statistics Database, Myanmar is currently the eighth largest producer of tea in the world with an estimated 104,743 metric tonnes produced in 2017, with production steadily increasing year on year. In Myanmar – EU Trade Helpdesk. 2018. Myanmar Product Profile: Organic Green Tea expressed that more developed tea industries do exist, with production factories located in the tea growing regions of Northern and Southern Shan States while additional processing and packaging facilities are clustered in Mandalay, the country's tea trading hub. Around 80 Myanmar companies are exporting green tea – mostly to Japan, Malaysia and Singapore – while a handful are exporting fermented tea to buyers in the UK and Ireland.

<sup>1</sup> U Ba Thin, **Lettwekuhtonsaykyan hnit Shutawmusaykyan**, (Dictionary of Pragmatic cure medicine treatise and Inhalant), Vol. I&II, Yangon, Thudhammawati Press, 1952

<sup>2</sup> Thin Khar, 2017, 28

<sup>3</sup> Ma Kyan, Thamaing **Sharpontawkhayee hnit achar sartammyar** (Trip in search of History and other compilations), Yangon, Myanmar Yadanar Sarpay, 2002, p. 88

Tea prices in Burma are different not only based on their characteristics of form, color, flavor and aroma but also their location of cultivation. Relating to tea categories, there are over fifty tea categories of Mountain Paths (Taung Lan) and over thirty tea categories of Mountain Ridges (Tuang yoe), of which there are seven kinds of Inner Hill (Atwin taung), four kinds of Middle Hill (Ale taung), eight kinds of Intermediate Hill (Taung latt) and eighteen kinds of Outer Hill (Apyin taung). Of these, the most preferred and the best choice is what the people called “Shwe-phi-oo” (Shwe-pyi-oo), which is got before the onset of rain.<sup>1</sup>

Everyone easily knows that tea is a product of Shan province. But the tea industry from the upper reaches of Chindwin is little known in the country. As tea can be grown in the loose red earth soil, tea plantations with settlement villages are established on either side of the upper reaches of Chindwin River. Famous villages with tea industry in this part of the country are Kaungkan, Tingyin, Kawra, Maungkan, Tarson, Ohn-aik, Manaing, Htamanthi and Malin. Tea from these villages is not traded in the country, but mostly exported to Manipur and Assam of India.

Tea culture refers to the way tea is made, served and consumed, the way people interact with tea, and the aesthetics involved in drinking that cup of tea. Myanmar has its own inimitable tea culture, with roadside teashops, standalone stalls or outlets housed in concrete structures, with similar offerings, casual ambience, serving as comfort zones for the young and old alike. The culture of drinking tea fits in perfectly with the local way of life, and tea shops fulfil a social need, a place to bond and belong, sip and share, exchange news and views, rest, relax and refresh, and continue to serve as a comfort zone.

### Findings

Tea and Myanmar society is like that of a coin, head and floral design can never be separable. Tea reflects and symbolizes amicability, conciliation and justness (justice), not to mention to its traditional value of “recognition and contractual agreement” between parties. By looking the tea and medicine potion, tea is as powerful as a panacea.

### Conclusion

In précis, tea is an essential food/snack in Myanmar till today. It once constituted one of royal regalia during the days of Myanmar kings. Most of court cases in monarchical days were settled by eating tea together. It still occupies a very important place in many social and religious occasions and festivities such as pagoda festivals, *nat* propitiation ceremony, novitiation ceremony and occasions of joy and sorrow. Its usefulness in socio-religion and medical treatment make the society addicted to it and thriving tea trade attracts many people into its orbit. Tea culture today can be seen swiftly spreading locally in Myanmar society and gradually penetrating into the world community internationally. Tea is changing and vitalizing itself from the social culture to world economic culture.

---

<sup>1</sup> Dagon Nat Shin, Thuta Kyayhmon (Knowledge Mirror), 2<sup>nd</sup> ed., Yangon, Seikkuchoch Press, 2019, p. 21 (Henceforth: Nat Shin, 2019)

## Reference

- Ba Thin, U, **Lettwekuhtonsaykyan hnit Shutawmusaykyan**, (Dictionary of Pragmatic cure medicine treatise and Inhalant), Vol. I&II, Yangon, Thudhammawati Press, 1952
- Chain, U, **Wawharralinahtadipani (Disquisition of Vocabulary)**, Yangon, Hanthawaddy Press, 1963
- Dagon Nat Shin, Thuta Kyayhmon (Knowledge Mirror), 2<sup>nd</sup> ed., Yangon, Seikkuchocho Press, 2019
- Kular, U, **Mahayazawingyi** (Great Chronicle), Vol.II, Yangon, Yarpay Press, 2006
- Kyan, Ma Thamaing **Sharpontawkhayee hnit achar sartammyar** (Trip in search of History and other compilations), Yangon, Myanmar Yadanar Sarpay, 2002
- Kyaw Htin, Yandameik, **Yesagyo Khondaw Hpyathton** (Yesagyo Arbitration), Yangon, Hanthawadi Press, 1964
- Maung Maung Tin, U, **Konbaungset Mahayazawindawgyi**, (Great Chronicle of Konbaung Dynasty), Vol. III, Yangon, Yarpay Press, 2004
- Poe Lat (Ed.), Thiriuzanar, **Lawkabyuharkyan Inyonsartam**, Yangon, Government Printing and Stationary, 1956
- Pon Nya, U, **Myittarsa** (Tea Homily), Yangon, Hanthawaddy Press, 1965 November
- San Tun (Man Takkatho), **Sarpayban** (Literary Bank), Yangon, Aronoo Sarpay, 1967
- Than Tun, Dr., **Royal Order of Burma (AD 1598-1885)**, Part I, AD 1598-1648, Kyoto, The Center for Southeast Asian Studies, Kyoto University, 1983
- , **Royal Order of Burma (AD 1598-1885)**, Part IV, AD 1782-1787, Kyoto, The Center for Southeast Asian Studies, Kyoto University, 1986
- , "Northern Mon-Ahnan", **Kalyar Magazin**, 1994 May
- Thin Khar, **Tea Culture**, 2<sup>nd</sup> ed., Yangon, Seikkuchocho Press, 2017
- Tin Htwe, U **Pon Nya ei sarpankonemyar** (U Pon Nya's Portrait), Vol, II, Yangon, Kyayhmon Nespaper Press, 1991
- Tun Nyo, U, (Mahasithu), **Mahayazawinthat (Taungoo Dynasty)**, (New Great Chronicle – Taungoo Dynasty), Vol. II, Yangon, Khaingyeemon Press, 1998
- Hmannanyazawindawgyi** (Glass Palace Chronicle), Vol.II, Yangon, Information and News Press, 1992