

RERERENCES

English

- Andaya, Barbara Watson and Yoneo Ishii. "Religious Developments in Southeast Asia, c. 1500-1800." In N.Tarling (ed). The Cambridge History of Southeast Asia, Vol 1, Part II , From c. 1500 to c. 1800. Cambridge University Press, 1992.
- An Introduction to Southeast Asian Studies. ed by Mohammed Halib and Tim Huxley. Tauris Academic Studies. i.b. Tauris Publishers , London, 1996.
- Blackmore, Thaung. "Burmese Historical Literature and Native And Foreign Scholarship: A Few Observations". In F.S.Drak (ed). Historical Archaeological and Linguistic Studies. pp. 310-319. Hongkong, 1967.
- Charney, Michael W. Powerful Learning: Buddhist Literati and the Throne in Burma's Last Dynasty, 1752-1885. The Centers for South and Southeast Asian Studies. The United States of America, 2009.
- Charnvit Kasetsiri. "Thai Historiography from Ancient Times to the Modern Period," Perceptions of The Past in Southeast Asia. pp 156-170. Singapore: Heinemann Educational Books (ASIA) Ltd. Kuala Lumpur, Hongkong, 1979.
- Cushman, Richard D. The Royal Chronicles of Ayutthaya. The Siam Society, 2000.
- Damrang Rajanubhab, Prince. The Chronicle Of Our Wars With The Burmese; Hostilities between Siamese and Burmese when Ayutthaya was the capital of Siam. White Lotus Co.Ltd. 2001.
- Dellios, Rosita. Mandala: from Sacred Origins to Sovereign Affairs in Southeast Asia. Traditions of Knowledge in Southeast Asia (Part-I). pp. 28-59. Myanmar Historical Commission. Yangon, 2004.
- Hall, D.G.E. A History of South-East Asia. Second Edition. London. Macmillan Co.Ltd. New York. St. Martin's Press. 1964.

- Hall, D.G.E. Burma. Hutchinson's University Library. Printed in Great Britain by The Anchor Press, Ltd. 1950.
- Herbert, Patricia and Anthony Milner, South-East Asia; Languages and Literature; a select guide. Honolulu: University of Hawaii Press for the South-East Asia Library Group, 1989.
- Hla Pe, U. Burma: Literature, Historiography, Scholarship, Language, Life and Buddhism. Institute of Southeast Asian Studies, Heng Mui Keng Terrace, Pasir Panjang, Singapore 0511, © Institute of Southeast Asian Studies, 1985.
- Htin Aung, Maung (Dr. Htin Aung). Burmese Drama: A Study, with Translations of Burmese plays. Oxford University press, Amen House, London, E.C.4 , first published 1937, Fourth impression 1957.
- Htin Aung, Maung. A History of Burma. Columbia University Press, New York and London , 1967.
- In Search of Southeast Asia: A Modern History. Revised Edition. ed by David Joel Steinberg. University of Hawaii Press, 1985.
- Jumsai, M.L. Manich. History of Thailand and Cambodia. Chalermnit, Bangkok, 2001.
- Lieberman, Victor. Strange Parallels: Southeast Asia in Glabal Context. c.800-1830. Vol.1. Cambridge: Cambridge University press, 2003.
- Lieberman, Victor. How Reliable is U Kala's Burmese Chronicle? Some New Comparisons, Journal of Southeast Asian Studies. vol. XVII, no. 2. pp. 236-255. September, 1986.
- Mark Wheelis, Biological Warfare at the 1346 Siege of Caffa, California, USA 2002.
[http:// www.cdc.gov/ ncidoc/EID/vol8no9/01-0536htm](http://www.cdc.gov/ncidoc/EID/vol8no9/01-0536htm)
- Myo Myint. "Alaungpaya's Campaign in Thailand (1759-1760)". Myanmar Historical Research Journal. no. 9. pp. 45-64. Yangon. June, 2002.

- Myo Myint. Problems in Myanmar Historiography. Comparative Studies on Literature and History of Thailand and Myanmar. pp 103-110. Yangon, 1997.
- Pe Maung Tin. "Introduction", The Glass Palace Chronicle of the kings of Burma; translated by Pe Maung Tin and G.H.Luce. pp. ix-xxxiii. Yangon: Burma Research Society, 1960(reprint). 1st pub. 1923.
- Reid, Anthony. Southeast Asia in the Age of Commerce 1450-1680. Volume Two Expansion and Crisis. Yale University, 1993.
- Reid, Anthony, "Economic and Social Change, c 1400-1800", The Cambridge History of Southeast Asia, Vol 1, part 2 From c. 1500 to c. 1800. pp 116-160. Cambridge University press, 1999.
- Scott, Sir J. George (Shway Yoe). The Burman; his Life and Notions. George J. Mcleod Limited, Norton Library, Toronto, 1963(reprint).
- Shwe Zan, U. The Golden Mrauk-U; An ancient capital of Rakhine. U Shwe Zan, Patron, Rakhine Thahaya Association, Yangon. Second Edition 1997.
- Strong, John S. The legend of King Asoka: A study and Translation of the Asokawadana. Princeton: Princeton University Press, 1983.
- Sunait Chutintaranond. and Than Tun. On Both Sides of the Tenaserim Range: History of Siamese Burmese Relations. Chulalongkorn University Phyathai, Bangkok 10330, Thailand 1995.
- Sunait Chutintaranond. Cakravartin, the ideology of traditional warfare in Siam and Burma, 1548-1605. Ph.D. Thesis Cornell University, 1990.
- Sunait Chutintaranond. "Suriyothai in the Context of Thai-Myanmar History and Historical perception". From Fact to Fiction: History of Thai-Myanmar Relations in Cultural Context. pp 33-41. Chulalongkorn University, 2001.

- Symes, Michael. Journal of his second Embassy to the Court of Ava in 1802. George Allen and Unwin LTD, 1955.
- Sangermano, Father. A Description of the Burmese Empire. New York, 1969.
- Taung Goe, U. U Ponnya's Chronicle On Overcoming The Siamese Incursion Of 1853. Pyi Zone Publishing House, No. 43, 45th street Botahtaung Township, Yangon, 1995.
- Tet Htoot, U. The nature of the Burmese chronicles. D.G.E. Hall (ed). Historians of South East Asia. pp. 50-62. London: Oxford University Press, 1961.
- Than Tun. Historiography of Burma. Shiroku, vol-IX. pp. 1-22. November, 1976.
- Than Tun. Ayut'ia men in the Service of Burmese Kings, 6th and 7th Centuries, On Both Sides of the Tenaserim Range: History of Siamese Burmese Relations. Chulalongkorn University, 1995.
- Thant Myint U, Making of Modern Burma. Cambridge University Press. 2005
- Thant Myint U. The River of Lost Footsteps; A Personal History of Burma. Farrar Straus and Giroux, New York, 2007
- Thaw Kaung, U. Ayedawbon Kyan, an Important Myanmar Literary Genre Recording Historical Events. Aspects of Myanmar History and Culture. pp.13-42. Loka Ahlinn Publishing House, No. 167/173, Room D4, Seikkantha Yeikmon, Seikkantha Street, Kyauktadar Township, Yangon, First Edition, March 2010.
- Thaw Kaung, U. Letwe Nawrahta (1723-1791), Recorder of Myanmar History. In Aspects of Myanmar History and Culture. pp.63-100. Loka Ahlinn Publishing House, No. 167/173, Room D4, Seikkantha Yeikmon, Seikkantha Street, Kyauktada Township, Yangon, First Edition (March 2010).

- Thaw Kaung, U. Conservation Needs for Traditional Manuscripts of Myanmar. revised version of a paper read at the Conference on the Library and Archives Preservation Needs of Southeast Asia. held in Chiang Mai, Thailand for 15th to 17th December 1993. See also the author's .Myanmar Traditional Manuscripts and their Preservation and Conservation. Myanmar Historical Research Journal. pp 241-273. no.1. November, 1995.
- Thaw Kaung, U and Daw Ni Ni Myint. Tun Aung Chain(ed). Zinme Yazawin; Chronicle of Chiang Mai by Sithu Gamani Thingyan. Universities Historical Research Centre, Yangon, 2003.
- Tin, U . The Royal Administration of Burma VOL. 4. Bangkok: Ava Publishing House 2001.
- Tin Ohn, U. Modern Historical Writing in Burmese 1724-1942. In D.G.E. Hall(ed). Historians of South East Asia. pp 85-93. London: Oxford University press, 1961.
- Tun Aung Chain, U. Chronicle of Ayutthaya. A translation of the Yodaya Yazawin, Myanmar Historical Commission, Golden Jubilee Publication Committee, 2005.
- Tun Aung Chain, U. Pe Maung Tin and Luce's Glass Palace Revisited. In U Pe Maung Tin: A Tribute. pp.31-36. Universities Historical research Centre, Yangon, 1999.
- Turnbull, Stephen R. Siege Weapons of the Far East. Oxford: Osprey Publishing Ltd. 2002.
- Turpin, F.H. A History of the Kingdom of Siam up to 1770. White Lotus Co. Ltd. 1997.
- University of Rangoon. Glimpses of Glorious Bagan. Rangoon: The University Press, 1986.
- Wichienkeeo, Aroonrut. Lanna Relations with Myanmar. Comparative Studies on Literature and history of Thailand and Myanmar. pp. 53-62. Yangon, 1997.



- Wil O. Dijk, Life in Seventeenth Century Burma through Dutch Eyes, TRADITIONS OF KNOWLEDGE IN SOUTHEAST ASIA. Myanmar Historical Commission, Yangon, 2003.
- Wyatt, David K. Thailand: A Short History. Yale University Press, New Haven and London, 1984.
- Wyatt, David K. The Subtle Revolution' of the King Rama I of Siam. David K Wyatt and Alexander Woodside (ed). Moral order and the Question of Change: Essays on Southeast Asian Thought. New Haven: Yale University, Southeast Asia Studies, 1982.
- Wyatt, David K and Aroonrut Wichienkeeo. The Chiang Mai Chronicle. O.S. Printing House, Bangkok, Thailand. 1995.
- Yi Yi. Burmese Historical Sources 1752-1885. Journal of Southeast Asian History. pp. 48-66. Singapore. vol.6. no.1. March, 1965.

Siege Warfare . <http://en.Wikipedia.org/wiki/siege>

Myanmar

- Ashin Auber-tha-bi-wun-tha Ma-htae-myat. Demonstrative Research Abidan (Encyclopedia). Ministry of Religious Affairs. pp. 198-200. The Government of the Union of Burma, Yangon. 2002.
- Hman-nan Yazawin-daw-gyi (The Glass Palace Chronicle). Vol.II Mandalay: Mandalay Pitaka Book Depot, 1941. (reprint). vol. III. Mandalay: Rangon, Mandalay Book Depot, 1955.
- Htun Yee, U. Letwe Nawrahta's life and work, Letwe Nawrahta's musics and Letwe Nawrahta and his yatu. In Min Letwe Nawrahta, 1085-1335. Yangon: Myan-sar Pyant. pp. 178-324. Yangon. 1974.
- Kala, U. Maha Yazawin-gyi. U Khin Soe (ed). vol.II. vol.III. Yangon: Burma Research Society and Hanthawaddy Press, 1960 and 1961.

- Kyan, Daw. Thamaing shar pon taw hnint a char sa tan myar (A journey to search out history and other papers). Myanmar Yadanar sarpay, Kyauktada Yangon, 2002.
- Ma Tin Win. History of Ten Kings, Yangon, 2008.
- Kyauk Taing, Maung. Thu-kha-mein U Nay i Say-pay gita thu-tay-thana. Min Letwe Nawrahta, 1085-1335. Yangon: Myan-sar Pyant. pp. 40- 178. Yangon, 1974.
- Kyu Kyu Hla, Ma. Letwe Nawrahta Bawa hnint Sarpay. Rangon: Arts and Science University, M.A. in Myanmar Literature thesis, 1981. Typescript. Unpublished.
- Maung Maung Tin, U. Konbaung-set Maha Yazawin-daw-gyi. vol. 1, 5th ed. Yangon: Yar-pyi Sar-oke Taik, for Universities Historical Research Centre, 2004.
- Myanmar abidan a kyin choke (Myanmar encyclopedia)
- Nan Nyunt Swe, U. Letwe Nawrahta's Gon Myrouk Sarpay Mya. Min Letwe Nawrahta, 1085-1335. Yangon: Myan-sar Phyant . pp 10-39. 1974.
- Pe Maung Tin, U. Myanmar sarpay thamaing (History of Burmese Literature) . U Mya Thaug (01784) Khitayar publishing house, No. 122, 31 street Yangon, 1987.
- Po Latt, U. Treaties on the Eplanation of Burmese Langage. vol.1. Pyin-nyar Nanda Offset, Yangon. 1962.
- Pon Nya, U. Oo Pon Nya let ywe sin sar mya(U Pon Nya's selected poems). U Tin Myaing(ed). Nantha press. Yangon, 1968.
- Saw Lu. Yun Ayutthaya in Myanmar Literature (1548-1614) Myanmar Historical Research Journal. no. 8. pp 89-110. Yangon. (June 2001).
- 80th anniversary's of Than Tun . Articles and papers of Than Tun. pp. 228-229. Phowa offset, Yangon (April 2003).
- Ye Ye Khin. Sit-naing Mawgun (3) Saung hnint Aphwint kyan. Ph.D Myanmar Literature Thesis. Yangon University, 2007. Unpublished.

APPENDICES

Appendix A

Buddhist cosmology

Buddhist cosmology first originated in India and later expanded its perimeter to Ceylon, Myanmar, Siam, and others. Buddhist cosmology begins with the Buddha's enlightenment itself. In the long night of attaining Buddha hood, Buddha acquired "divine eyes" enabling to see the conditions and activities of all beings caught up in the cosmic cycle during the 2nd watch of the night. (On the 1st watch of the night, he remembered all his past existence and on the 3rd, he found the Dharma. Buddhology (Jatakas and Mahavimsa) came out from the event of his remembrance of all past existence and Abhidharma or higher Dharma from his finding the truth.)

As the traditions expand, these cosmic realms of heaven and hell were integrated into other realms such as realms of men, realms of asura, etc,. It can be seen in the 1st century Pali canon.¹ The concept of the three worlds was also formulated in canonical literature and the early commentaries.

In addition, the ancient Indian cosmography was accepted by Theravada community with minor adoptions which had Mount Meru as its central axis. Similarly, they acknowledged one important Indian cosmogonic mythology; the process of devolution which brings the universe into being at the each cosmic cycle. This also includes the accounts of the beginnings of human society and the crucial institution of kingship.²

In the Myanmar traditional Buddhist cosmology, there are innumerable kalpas or world in the universe. Among them, only some of which are blessed with the appearance of Buddhas. Five Buddhas may appear in some worlds while none may appear at all in others.

¹ Three Worlds according to King Ruang, *A Thai Buddhist Cosmology*. Frank E. Reynolds and Mani B. Reynolds, Translators' Introduction, p 16

² Three Worlds according to King Ruang, *A Thai Buddhist Cosmology*. Frank E. Reynolds and Mani B. Reynolds, Translators' Introduction, p 17

Such worlds lacking Buddha are known as zero worlds. Those where five Buddhas arise are called “Badda” worlds (Kalpas) and our world is one of them. It is believed that as many as twenty eight Buddhas have appeared so far. Besides, the world is being constantly destroyed and reproduced. Of sixty-four worlds, fifty-six are destroyed by fire, seven by water, and one by wind.

There are 31 planes of existence in Buddhist cosmology, namely 4 seats of Arupa bhumi (the incorporeal), 16 seats of Rupa bhumi (the corporeal plane) and the 11 realms of Kama bhumi (the sensuous plane).

The centre of the universe is the Mount Meru, the highest peak of the entire world. On top of it, the Vejjayanta celestial mansion of Saka (Lord Indra in Hinduism) exists. Hindu lord indra was absorbed into Burmese Buddhist belief as Lord Thagya, who headed the pantheon of Nats. High above the Mount Meru, there are sixth levels of paradise called Tavatimsa. In the middle of the mountain, there exist Catummaharajika, the abode of four guardian spirits of the world. Saka rules both Tavatimsa and Catummaharajika.

Rising vertically above Tavatimsa, Bhramas dwell in the sixteen seats of Rupa, the corporeal plane. These Brahmas exist in a physical state detached from the desires of man. The Brahmas are asexual and strive to a higher plane through increasingly advanced forms of meditation. It is the plane of eternal peace and happiness, ruled by Suyama.

Above them, there are four seats of Arupa, the incorporeal plane. Nothing in physical form exists in the Arupa Bhumi. Beings (souls) exist in a sublime state of detachment from both status and form. It was ruled by Maha Bhrama.

Beyond Arupa, is Nivarna, the supreme state of perfection to which all Buddhists aspires to attain. Gautama Buddha is an example of an achiever, the one who has reached the state of perfection.

Surrounding Mount Meru are the seven ranges of the mountains, with seven seas interposed. In the sea round about Mount Meru, are the four great islands – Uttarakuru to the north, Pabbaindeha to the east, Aperagomana to the west, and Jambudipa to the south.

Each of the great islands has five hundred smaller ones round about it. Each island is named from the great tree which grows upon it and forms the sacred insignia of the island. Thus, the Southern Island where we live in is named from the Jambu tree, the great Eugenia. (It is the realm of human beings.)

Underneath the earth, in the deepest recesses of the Southern Island, the eight great Hells exist. These hells as traditionally recognized are as follows; Sanjiva Niraya (hells), Kalasutta Niraya, Sanghata Niraya, Roruva Niraya, Maha Roruva Niraya, Tapananiraya, Patapana Niraya and Avici Niraya.

Lawkantarika niraya is said to be a purgatory located in the intervening space between three adjacent cosmic systems.

Yama is the ruler of the purgatories, but he is also said to be a Vemanika peta raja so that he enjoys the pleasures of the celestial realms at times and at other times oversees the purgatories. However, he is said to be just and when a being dies, that being is brought before Yama to be judged by him whether he should be consigned to hell or sent to the celestial realms.

Other realms are the realms of Animals, of grotesque beings and of Asura. The animals and grotesque beings live in Jumbudipa Island and Asuras at the foot of the Mount Meru. Our present earth, Badda, was peopled in the following way; Certain Bhramas came down on earth. They fell into sin and thence into misery. Owing to the lack of moral ethics, the crime first appeared in the world. Theft was the first crime committed, and as crime increased, people unanimously appoint a man to be a ruler over them. It is said that the first king chosen was an embryo Buddha, a person destined in future ages to be a Buddha.

From Mahasamada, the great first ruler of land and of sea, there were 334,569 sovereigns till the time of the most excellent Buddha Gautama.³ From thence onward,

³ Shway Yoe, *The Burman, His Life and Notions*, the Dominion of Canada by George J. Mcleod Limited, Toronto, 1963, Norton Library. p. 446

Myanmar historians and chroniclers carefully records the sequence of the predecessors to the last ruler of the Eastern Land, Thibaw Min.

Appendex B

Mandalay

*“By the old Moulmein Pagoda, lookin
Eastward to the sea
There’s a Burma girl a – settin,
And I know she thinks o’me
For the wind is in the palm-trees
And the temple-bells they say
Come you back, you British soldier
Come you back to Mandalay
Come you back to Mandalay
Where the old Flotilla lay
Can’t you ‘ear their paddles chunkin’
From Rangoon to Mandalay
On the road to Mandalay
Where the flyin’-fishes play
And the dawn comes up like thunder
Outer China ‘crost the Bay*

Rudyard Kipling

British colonial poet Rudyard Kipling (1865-1936) wrote the poem “Mandalay” shortly after the annexation of Burma. His poem gave the world its first inkling of the exotic city. His poetic writing on Shwedagon pagoda “Waking, Winking, Wonder” was famous the world over. However, though his imaginative writings about Myanmar

received a generous reception, he had never set foot on Myanmar soil. His poem is on the experience of a British cockney soldier in Myanmar. The line "outer China, 'Crosted the Bay' simply indicates the lack of geographical knowledge on the poet's part. To make matters worse, in describing the Myanmar girl, he wrote that she was named Supaya Latt, the identical name of Thibaw's queen. In truth, not even a princess could be named after their chief queen, let alone any court ladies or ordinary girls.

Established in 1857 by King Mindon (the penultimate king of the Konbaung Dynasty), the city has been in existence for 153 years. Though the city was founded in 1857, the actual shift of the royal palace from Amarapura to Mandalay took place in 1861. The construction plan of Mandalay was an imitation of the system of Amarapura. There are four parts dividing the city, namely Ashe-pyin (East part), Anuak-pyin (West part), Taung-pyin (Southern part) and Myauk-pyin (Northern part) with 54 plots. The whole royal city was called 'Lay Kyun Aung Mye, victorious land over the four islands,' and the Royal Palace, 'the Mya Nan San Kyaw, the royal Emerald Palace.'

The reason why King Mindon built a new city soon after Myanmar lost the 2nd Anglo-Burmese war was controversial. It is possible that the city was built in accordance with a prophecy made by the Lord Buddha during his life time. Another reason behind the founding of the new city was most probably the fact that Myanmar kings set great store by the title: "Founder of new capital and builder of new palace." The third was that the new king might not want to reside in the capital of the previous king who lost the battle with the British.

The royal palace was carefully set beyond the cannon shot of enemy warships of those days that might sail or steam up the Aeyarwaddy River. Unfortunately, the palace and the surrounding buildings were destroyed during World War II.

The original name of the city was Yadanabon Naypyidaw (The bejewelled Capital). But the people simply called it Mandalay as it lies near Mandalay Hill and the name has stuck. The name may have derived from the Pali word "mandala" one meaning of which is a broad, flat plain, or the Sanskrit word meaning circle or representation of the Universe!

After the British had conquered Mandalay in 1886, they turned the royal palace of Mandalay into their military headquarters and christened the complex 'Fort Dufferin'. It seemed that the country's great heritage was doomed for extinction in a few years' time. It was Lord Curzon, 2nd Viceroy of India who visited Myanmar and decided to preserve and restore the palaces. This decision was against the opinion held by the high British officials that Myanmar will be led by the preservation of the palace to think that there is a chance that monarchy will one day be restored. I would like to mention the following quotation from his speech;

*"If there be anyone who says to me that there is no duty devolving upon a Christian government to preserve the monuments of a Bagan art or the sanctuaries of an alien faith, I cannot pause to argue with such a man. Art and Beauty, and the reverence, of that is owing to all that has evolved human genius or has inspired human faith, are in dependent of, and in so far as they turn on the sphere of religion, are embraced by the common religion of all mankind. Viewed from this standpoint, the rock temple, of the Brahman stands on precisely the same footing as the Buddhist Vihara and the Mohammedan Masjid as the Christian Cathedral."*¹

Prior to that, the large scale Germans' robbing of antiquity from Bagan happened twice from 1890 to 1899. These situations and the enthusiasm of Lord Curzon induced the British government of Burma to form the Archaeological Survey of Burma (Myanmar) in 1902.²

One thing in favor of Mandalay is its great location: it lies smack in the centre of the country, surrounded by former capitals namely Pinya, Ava, Sagaing and Amarapura. Mandalay is abundant in historical sites and buildings, cultural memorials and Buddhist edifices. The two main magnets are;

¹ Dr. Khin Maung Nyunt, "Lord Curzon and the Mandalay Palace", *Myanmar Historical Research Journal, Number (9)*, Universities Historical Research Centre (June 2002). pp. 101-110

² U Myint Aung, "The Development of Myanmar Archaeology", *Myanmar Historical Research Journal, Number (9)*, Universities Historical Research Centre (June 2002). pp 11-30

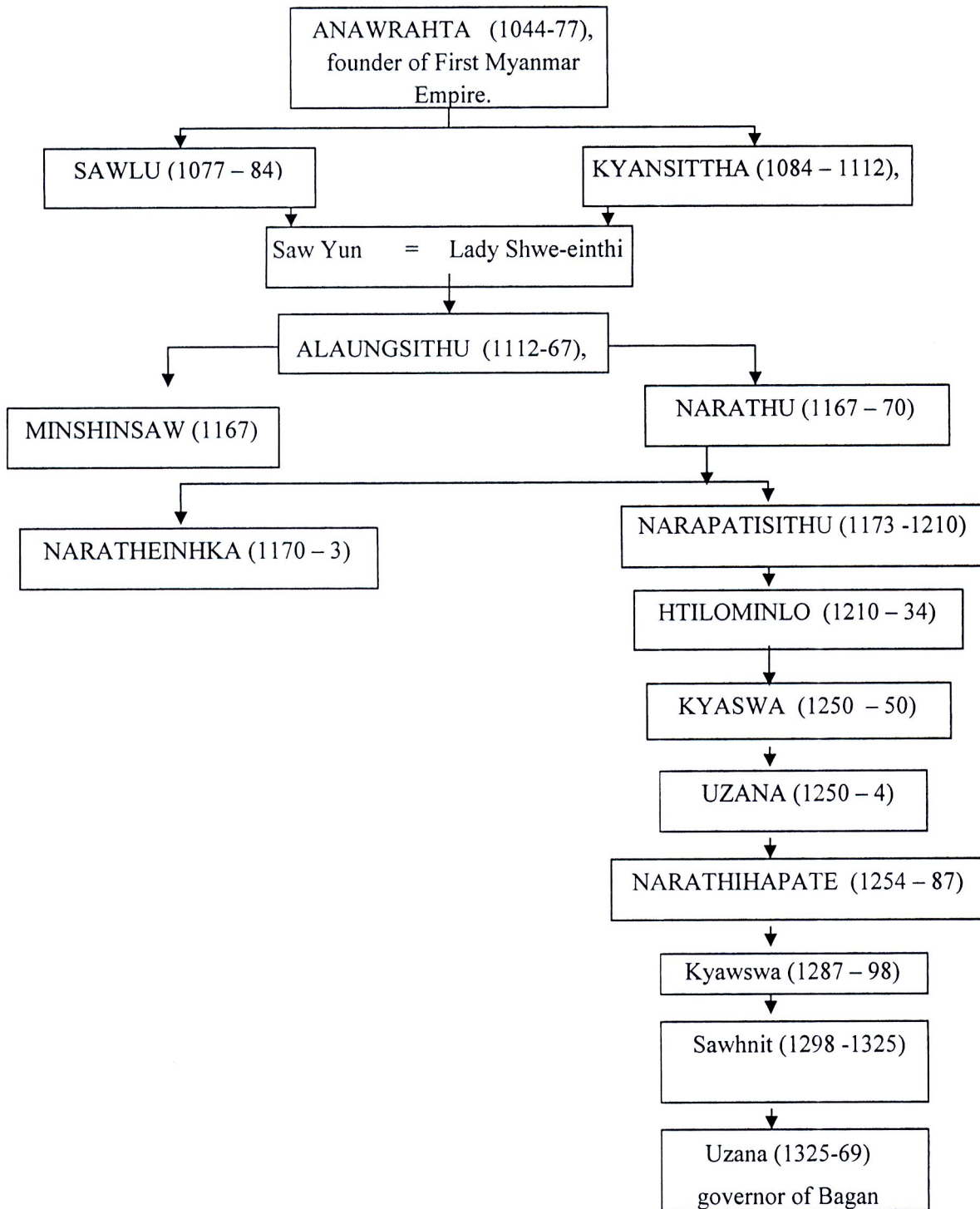
Kuthodaw Pagoda. Pagoda modeled on the Shwe Zigon at Nyaung Oo. In the precincts of this pagoda, there are 729 monoliths on which the entire teachings of Buddha can be seen as edited and approved by the fifth Buddhist Synod.

Maha Muni Buddha Image. This pagoda was so named after the holy image, Maha Muni housed therein. Originally, this holy image belongs to Myohaung (an old town of Mrauk Oo in Rakhine State). In 1784, King Bodawpaya received the image brought by the crown prince Thado Minsaw, ruler of Shwedaung to the royal capital of Amarapura.

Appendix C

Genealogies

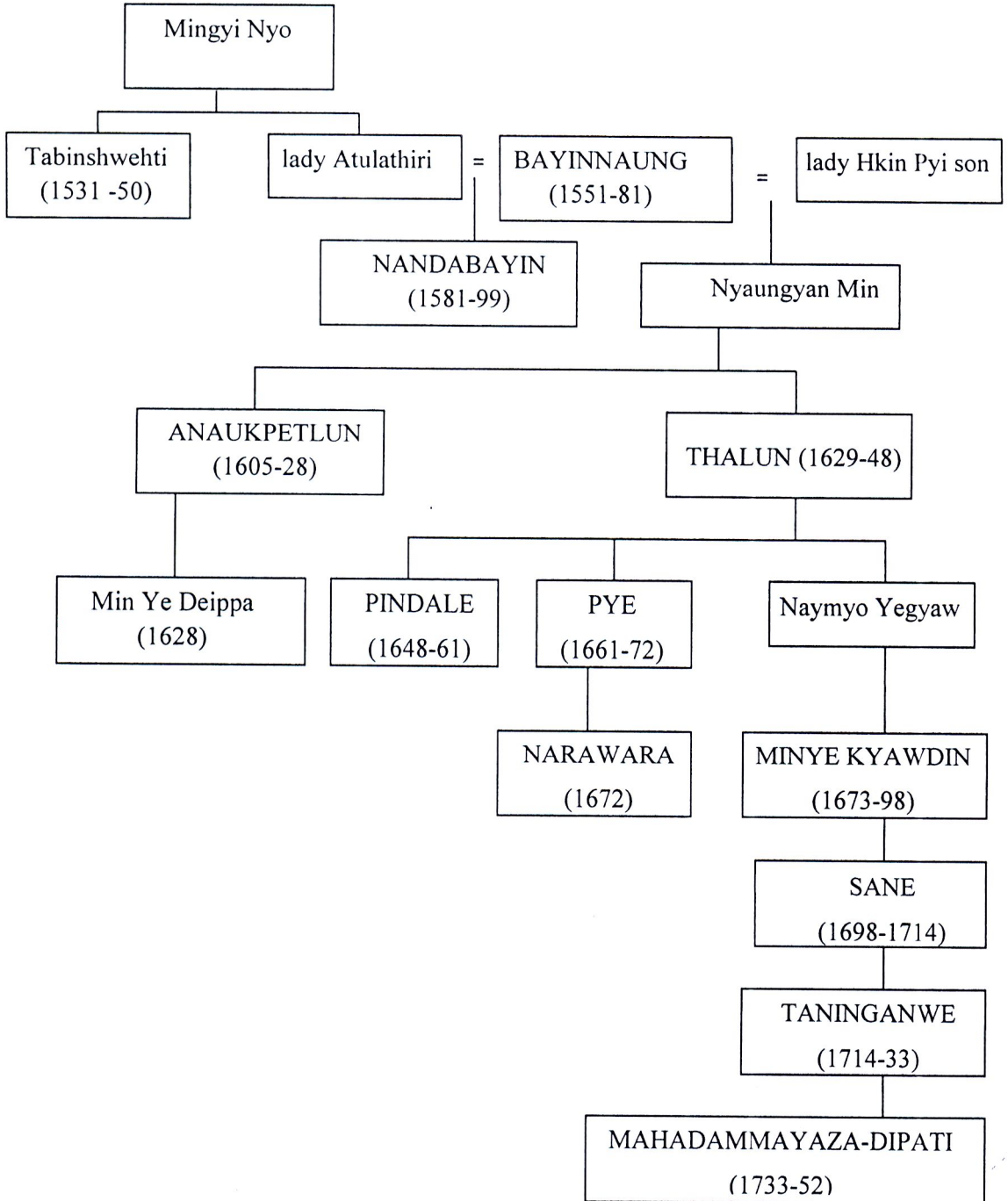
The dynasty of Bagan 1044 -1287



Appendix D

Taungoo Dynasty (1531 -1752)

Capitals – Pegu till 1635 , thereafter Innwa.

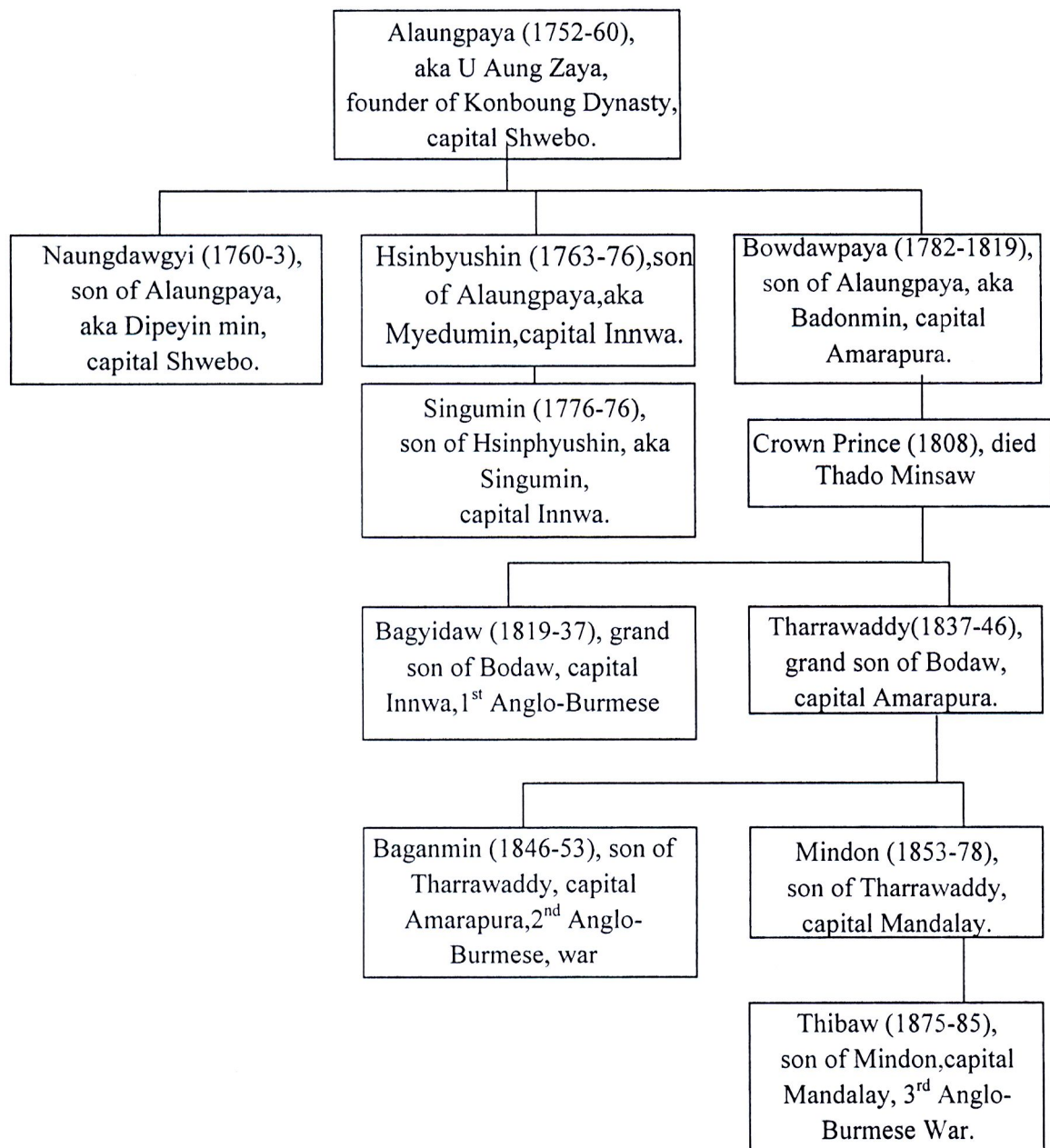


Appendix E

Konboun Dynasty (1752-1885)

Capital 1752-65 Shwebo, 1765-83 and 1823-37 Innwa, 1782-1823 and 1837-57 Amarapura, 1857-85 Mandalay

(Reproduced from G.E.Harvey, History of Burma, Frank Cass & Co. Ltd.1967. p 367)



BIOGRAPHY

Soe Thuzar Myint was born in Yangon, Myanmar on the 26th of July, 1977. After Matriculating in 1995, she joined the Ministry of Foreign Affairs of Myanmar in 1998. While working in the political department of the Ministry, she earned her BSc degree majoring in Botany from Yangon University in 2002. She received a Diploma in English Proficiency from Southeast Asia Ministers of Educational Organization (SEAMEO) in Yangon in 2004. In 2006, she further obtained a master's degree in Environmental Studies from Yangon University. Under the auspices of TICA, she has been granted a scholarship for a Master degree in Thai Studies for the academic year 2009-2010. She is now a graduate student at Chulalongkorn University in Bangkok, Thailand.



