

TRADITIONAL NOVITIATION CEREMONY OF KANAN NATIONAL LIVING IN LEIKSAW VILLAGE, BAMMAUK TOWNSHIP, KATHA DISTRICT, SAGAING REGION

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Abstract

This paper is a study of the novitiation ceremony of Kanan nationals living in Leikshaw village, Bammauk Township, Katha District, Sagaing Region. All Kanan nationals are Buddhists, but they believe in traditional spirits. Their main occupation is farming. There are 152 households and 152 families and the population is 1618. There are 784 males and 834 females in the village. Leikshaw village is about 40 miles far from the Northwest of Bammauk. By studying novitiation ceremony of Kanan nationals, communal activities and attitudes such as harmonious discussion of initiates' parents, approval of the abbot's advice, the influence of the leader of bachelors, volition of the parents, management of bachelors and maids and their mutual help, local foods are explored. Traditions and customs of initiation ceremony of Kanan nationals are discussed from anthropological point of view. As data collection methods, such research tools as individual depth interview (IDI) and key informant interview (KII) are used. Communal operation is handed down among new generations by studying initiation ceremony of Kanan nationals. It is hoped that the paper will contribute to the maintenance of cultural heritage and implementation of cultural policies of the Ministry of Religious and Cultural Affairs to some extent.

Keywords: Novitiation, Traditional spirits, worship

Introduction

Every ethnic group in the world preserves their language, custom and tradition, which had been inherited from their ancestors. Human culture is a social process which raises the abilities of inventions of a new social custom and traditions (Naing Maung Toe, 1989). By observing the initiation ceremony and tradition of an ethnic group, it can estimate the level and standard of culture of the ethnic group, which has been developing since Ancient times. Every ethnic group in the world has its own language, culture and tradition.

A person comes of age by learning language, custom, racial nature and way of local lifestyles from his surroundings. As a result, he believes and keeps firmly in mind that what he had encountered from his surrounding is reliable and reasonable. He accepts social belief or concepts and traditional custom that are being practiced by his surrounding social organization. An important fact to be understood and obeyed for constructing social relationships between the different groups of ethnics is that the different ethnics have different customs and traditions. In the past history, it can be realized that bad evidences of becoming hardness of friendship between nations and degenerating friendship between the different ethnics or reciprocal persons happen because of lack of caring traditional customs of the ethnics (Dr.Thein Kyawel, 1979).

Social relationships between the ethnics and commercial trading between nations can conveniently be performed as mutually understanding and reciprocally studying of different cultural traits and regulations which are practiced by different groups of ethnics can be performed. Besides they have their own customs, celebrating the important ceremonies and the values of the ceremonies recognized by the ethnics depending on the traditions practiced by the

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locals. The differences in cultural traditions are observed as Myanmar is a union of states in which various ethnic groups live.

Kanan national is one of different ethnics living in Myanmar. Since they are minority, they have no alphabet to write letters. They use Myanmar alphabets for writing. However, they have their own language and distinct traditional cultural customs.

In Myanmar, every ethnic can believe its own religion. Most of them are Buddhists. Some are Christians and some are Hindus. And some are Muslims. Every ethnic actively preserves not to disappear its own cultural traditions and religion belief.

Every religion has its own rules of conducts to be obeyed. Every ethnic in Myanmar obeys its own religious moral codes. The nature of human is to live together through social organization. Their conventions have continually been developing and they follow accepted ways of doing things. Hence, they also believe Nat worshipping as traditional practice. But traditional belief and practice may vary from a place to another because they have their own cultures and traditions reciprocally. It can be observed that Kanan nationals who live in the studied village, Leiksaw, situated in Bammauk Township, Katha district, Upper Sagaing region value the belief in religious beliefs and Nat worshipping and the practice of traditional culture.

Aim and Objectives

The aim of this study is to explore the traditional initiation ceremony of Kanan nationals living in Leiksaw Village, Bammauk Township, Katha District, Upper Sagaing Region. The objectives are:

- To observe and publicize cultural conventions and traditional initiation ceremony of Kanan nationals
- To be accustomed to adore cultural customs and to cultivate motivation to preserve these customs
- To be constructive assistances for research projects on traditional and cultural practices of ethnic people

Research Questions

- (1) How do Kanan nationals celebrate traditional initiation ceremony and customs?
- (2) What are the main important procedures among Kanan nationals?
- (3) What are the relationships between traditional initiation ceremony and religious beliefs of Kanan nationals?
- (4) How do they try to adapt to maintain Kanan nationals traditional initiation ceremony and religious belief.

Methodology

Study design

This study design is ethnographic study design.

Study area

The research area is Leikshaw village, Bammauk Township, Katha district, Sagaing region. It lies 40 miles far from the west of Bammauk city. Why they lived in this area since the ancient times should be explored. Most Kanan nationals practice Kanan traditional customs till today while they adapt to their environment. The reason for choosing this study area is that Kanan nationals settled in Leikshaw village since the ancient time and most of them still practice Kanan traditional costume still today.

Study population

Interviews were made with those in Leikshaw village such as head of the village, leader of bachelors, *lupyo-gaung*, bachelors and leader of maidens, *shay-saung* consecrator, medium and villagers. There are altogether 28 persons. In Leikshaw village, there are 155 houses, 155 households and 1730 people.

Data collection method

Before the study area was researched, data sources relevant to this study were obtained online and from library survey, library and other places. These literatures were read and reviewed and then the researcher's opinion was added and such factors were integrated to compare and contrast this study.

Qualitative research method was used in this study. Research tools were key informant interview, in-depth interviews, focus group discussion and participant observation. Besides, camera and records were used to record the data.

As In-depth interview, leader of bachelors, leader of maidens, headman of the village are interviewed to understand historical background of bachelors and maidens groups, disciplines of the group of bachelors and maidens, duty and activities of the group. The reason for choosing those informants is that they have knowledgeable regarding the above interview guides. Some elders aged over 60 or 70 years who can explain traditional precedents allowed me to interview them and helped me find the facts. Some bachelors and maiden were met to make the in-depth interview. Group discussions were made focusing on traditional beliefs and cultural practices. Cooperating in the preparation of 'Nat' offering was performed to collect the detail information about traditional customs or rites.

Findings

Religious Tradition

Buddhism

As Kanan nationals are Buddhists, they build pagodas and temples in every village. In Kanan rural areas, big monasteries which had been built since Konbaung Period can be seen till today. In some villages grand monasteries can still be seen. Since ancient time they have one monastery in each village. In Kanan region, Buddhists live harmoniously. They do not approve of different kinds of persuasion for conversion. What is striking is that under the glory of Buddhism, they live unitedly and harmoniously.

Being Buddhists, Kanan believes Kamma and its effects. They believe that if someone does good, good results will be got. Then, if he does bad, bad results will be accrued. To be a

good man in hereafter, every Buddhist believes that he must perform, observe and practice dana (donation), sila (morality) and bhavana (meditation) in the present life is similar. It is proof that Kanan adhere Buddhism through ancient monasteries found in Shwe Kyaung village, Nan Zar village, Kyun Taw village and Ma Kyee Gone village. As some ancient pagodas collapse, monks and lay followers renovate and reconstruct all pagodas as a composite pagoda so that relics in the pagodas cannot be lost. Some ancient monasteries have been burnt down or destroyed by termites.

Villagers have renovated such dilapidated monasteries and posts through instructions of monks. It is unique enough to pay respect to abbots and monks. Villager offer foods to monks at dawn and midday. They fetch water for monks daily. They set up side walk drinking pots which can still be seen in the region. It implies the noble mind of Kanan region.

In Kanan region, there is an association. On 7th, waning moon of late Tagu, 1368 ME, (8th April, 2007), Pariyatti Sasana Nuggaha Association of Kanan Region was established. The objectives of the association are-

- (1) To propagate Pariyatti Sasana in Kanan region
- (2) To support native monks, novices and nuns learning Pariyatti Sasana
- (3) Through unity of monks and lay people, to propagate the Buddha's Sasana, the association is established unanimously.

Members- monks and lay devotees- decided to honour those who have succeeded in Pariyatti Sasana. They are

- (1) When one monk, novice or nun passes Dhammacariya examination among Kanan natives, a ceremony of honour is held in the village.
- (2) In doing so, villagers are obliged to hold the ceremony, together with member monks and lay men, to praise the monk or nun, support the Pariyatti Sasana Nuggaha Association.

Through support of the association, there appeared a monk who won the Dhammacariya title. He is Venerable Sasana, a native of Shwe kyaung village. It means support to prolong Pariyatti heritage. As the word in Kanan region, Mye-yar-than-pat, meaning coil spring for sticking, as Pariyatti Sasana Nuggaha Association is set up in such region, the Sasana shines forth. Prize distribution ceremony to monks done by the association means support to propagate the Buddha's teachings for years.

Monasteries

In studying monasteries in Kanan region, there is a factor which is different from Myanmar. In Kanan monasteries the shrine room faces west and Buddha images turn to the east direction. Monks stay in the east room. In northern block there are sitting room, dining room and ladder. On the south there is also a ladder. Devotees sit, turn their face to the west and pay homage to the Buddha images. In Myanmar monasteries, the Buddha images are placed in the east room and turn to the west. Devotees homage to the east direction.

Monasteries have three tiers which is known as Zetawana block. It is not a three building in which men live. Like turrets, there are three tiers being Lepaw. In blocks of ancient monasteries, there are turrets with decorations of foliage. The shrine is higher floor than those of other blocks. Near the shrine room, two animals are different. Kanan monasteries have shrines in the centre. Anyone can pay respect round the shrine. Lotuses are carved on plank walls of three

tiers. On the ceiling and walls life history of the Buddha and floral motifs are depicted. On posts of the monasteries gold paintings are also drawn. It shows that architecture, sculpture and painting of Kanan nationals are excellent. Their architecture seems unique compared to those of other nationals.

Sumon and Sukat Nats

Kanan nationals believe in Nats Spirits. Their leaders became Nats when they die. Devotional offering to Sumon and Suket Nat held in Tazaungmon, and end of Buddhist lent period or cultivating time and harvesting time. A buffalo was killed to offer them. However, according to the information through a dream, being shifted to Thawtapan Nat, people offer the dead (clean from diseases) buffalo to them. Only one shrine for Sumon and Sukat Nats was constructed in Leikshaw village. It declares the local by sending a notice letter in which the order to send meat of buffalo to offer Ah shin Gyi was written. The cost of meat is set aside from revenue of sub- region fund. The buffalo meat is cooked in earthen pots. A strict rule to every cook is to await taste the curry and to use water rather than that in Nat pool. Every village in the Kanan region receives a notice letter inviting to come and enjoy Nat worshipping ceremony.

The villagers from district come and offer rice and curry to the shrine (at least five members from a village). In the past, the villagers from other villages added salt, chilli and onion into the pots of buffalo meat to be cooked. According to the elders, too much salt added into the pots will not change the concentration of the degree of salt taste.

The cooked meat is offered to Sumon and Sukat Nats. They pray for their wish to get prosperous business and better yield of paddy. Then they enjoy buffalo meat, fried egg etc jostling because Ah Shin Gyi likes these meals. Kanan national keep their belief in Sumon and Sukat Nat that they offer the Nat to succeed their business. They take soil under the shrine or from the land around the shrine as amulet when going on a long journey.

Phihaw Nat

In Shan language, Phi means Nat and Haw stands for a present (package). Sumon and his wife, Pweawan believed that their son was, a present given by Nat. They adore him very much and gave him a name 'Phihaw' which means a present given by Nat. Kanan ethnics believe that Phihaw became a Nat who has been guarding the region when he died. Phihaw Nat is of lower status than Sumon and Sukat Nats. A shrine for Phihaw Nat was built near those for Sumon and Sukat Nats. A barking deer is offered to Phihaw Nat but he must not be offered prior to his senior Nats. The guardian of the shrine declares the region to send meat of barking deer to the shrine of Phihaw Nat. Having received a notice letter posted from the shrine, people try to get a barking deer. Some order a good hunter to buy barking deer meat. The barking deer meat mixed with water from the Nat pool in the area of shrine is cooked in earthen pots.

The villagers cook meat before the shrine and enjoy Phihaw Nat worshipping ceremony. The cooked meat of barking deer is offered to Phihaw Nat and then equally shared and eaten by those who come to the ceremony. The shrine for Phihaw was constructed facing north, the upper part of the region, believing that he looks after this part. As the ancestors's saying, the spirit-tiger climbed down to the shrine from hilltops after offering the spirit had finished. The route used by the tiger is still called "Nat Lann" or spirit-route till now. Older people still recalled their past experience and recounted "tiger and elephants pushing and jostling each other on the "Nat Lann"

or Spirit route in Nanzar Village and destroyed buildings because they said certain unbelievers has indecently acted during Nat Worship.

Traditional Transforming Novitiation Ceremony

There are some remnants of ancient monasteries in LeikSaw, Tazun, Nan Nhyin, Nan Sar and Shwe Kyaung villages. As Kanan nationals preserve their traditions, novitiation ceremony has been held in olden traditions. According to communal cooperation for survival, novitiation ceremony has been cooperated. Kanan nationals hold the novitiation ceremony once in the whole village in summer. Donors in the village gather and talk about the ceremony. Under instructions of the abbot and supervision of village elders, the novitiation ceremony is held systematically. There are 30 to 40 donors hierarchically. The funds are raised according to economic conditions of donors. The elders do not ask for funds for some destitute families but let participate in the ceremony.

Entreaty to the monastery

Parents of Kanan nationals choose a certain auspicious day for their sons aged six before the novitiation ceremony and go to the abbot of the village monastery and entreat the monk for their sons with foods and alms for about two years. Children go the monastery in every morning and go to school and at lunch time they return to the monastery and have lunch there.

Tuft of Hair

The striking feature of children is tuft of hair on their heads. But, the present-day children have no such tuft any longer. It is five inches long and when they become novices, the tuft of hair is shaved. Monastery is indispensable for Kanan children. Long ago, monastery seemed to be a learning institution for them. The abbot teaches some Buddhist fundamentals such as rules for novices, Paritta discourses, homage, etc.

There is no Kanan boy who does not enter into novicehood. Performing communal novitiation ceremony seems to imprint Buddhist lessons in their heart. Kanan nationals nickname those who do not enter into novicehood as “Ah-maw” (name for non-novice).

Duties of the Leader of Bachelors

Cooperation is prioritized in Kanan region, especially in auspicious and inauspicious occasions. The leader of bachelors has to be villagers. The group of bachelors plays a vital role. In the group there are bachelors as well as maidens. But there is no leader of maidens. According to tradition, to train youths for control and administration of village, village elders and masters assign duties for them. There is a gong used by the leader of bachelors. Gong is struck when there is talk about auspicious and inauspicious occasions. When there are wedding and novitiation ceremonies or death in the village, personals invite the leader of bachelors firstly. In doing so, the donors give a bowl of offertories including bananas, coconut, betel quids, pickled tea leaves, etc, for the leader. He accepts the offer by admitting that he would help as much as he could.

Groups of bachelors and maidens help the ceremony from start to end. Services of maidens are to cook meals, pound the rice and fetch water while those of bachelors are to collect firewood, boil water, serve meals, play musical instruments, etc. Those who disobey of the leader are expelled from the group. They are worried to be ostracized. If anyone does not participate in such affairs, it ensures that he might be expelled. It is traditional.

Group of bachelors and Maidens

The group of bachelors and maidens play a vital role in Kanan novitiation ceremony. Children return to lay life from the monastery when they come into age about 15. Then they are eligible to join the group of bachelors. Through persuasion of leader of bachelors, after parental approval, those who are 14 years old are allowed as members.

In the group, there are three administrative body- leader of bachelors and maidens, assistant leader and member of leaders. These three men are selected by all bachelors and maidens. Every bachelor and maiden obeys every command and administration of the body. Before fortnight each donor has two maidens in every house. If there is no maiden in the donor's house, some maidens from relatives or friends from other villages are invited.

Bachelors and maidens collect firewood for three or four days so that it can be used in the ceremony. The leader of bachelors and maidens strikes the gong as signal about five o'clock in the morning and gather members. As all members gather, the leader takes the procession by striking the gong. Members follow him systematically. Bachelors can take any place but married men are not allowed to take part in the activity. If a married man comes along with rain falls and unexpected disturbances would happen. When he gets a place where he can get firewood stops and happily collect firewood. Then, they return and the leader leads the procession by striking the gong. In this way, they search for firewood early in the morning and in the evening for three or four days. The group also fetches water for the ceremony.

Popcorn

To offer guests in the ceremony, Kanan nationals make popcorn a month beforehand. In the evening, they make popcorn in the donor's house. Women do the work. Other donors from each ward also help. The next morning they are served with breakfast. On the day when popcorn is made, monks in the monastery are invited for breakfast. Popcorn is blended with mollase or jaggery and balls of popcorn are made. Then, after selecting an auspicious day, peg is struck for pandal and pandal is built for the ceremony.

On the day when friends come to support donors, popcorn is made again. It is dedicated to monks or guests in the pandal.

Supports of Relatives and Friends

Relatives of donors give rice, pickled tea, coconut, bananas, money, etc, for the donor ten days beforehand. Donors give boons for them. Then, a triangle gong is struck and the audience proclaim, "Sadhu, sadhu, sadhu."

Friends, especially childhood friends give money, coconut, pickled tea for the ceremony. Donors form a musical troupe to perform themselves and welcome and entertain their friends.

Punna Laung or Maung Shin Laung

Ten days before the novitiation ceremony, on an auspicious day, a ceremony for Shin Laung called Punna Laung is held. About 4 o'clock in the morning, the village headman signaling with a strike of gong for the donors to go to the monastery. Donors bring clothes, of offertories and rice bowls to the monastery. Parents entreat the abbot to teach their sons them Saranagamana, 10 precepts, monastic rules for novices, etc. Parents offer a bowl of offertory for each novice as a token of instruction. Then, the abbot manages novices-to-be according to their

age grades. Parents clad their children with Shin Laung attire and jewellery. Then, they take their place before the Buddha image in Zetawun block hierarchically. Parents offer Shin Laung with meals on trays with stand. At first, parents feed their sons with two morsels of rice. In ancient times, they tied around their sons' left wrist 25 pya in a handkerchief. As soon as Shin Laungs have done their tasks, the abbot comes to the Zetawun block and sits on the throne before the Buddha image. The town crier instructs the donors offer rice, water, flowers, light, etc, in homage to the Buddha, Dhamma and Sangha and take five precepts and instruction from the abbot. The abbot instructs those present to donate through three kinds of volition, cultivate Brahmacharya dhamma (metta, karuna, mudita and upekkha) and be tolerate, etc. Such activities are known as Punna Laung, Laung-pwe or Ah-san Shin Laung Yu Pwe.

Pandal

The pandal of the Kanan novitiation ceremony is grand enough. There are 14 posts measuring five 7.5 feet. It is built to be water and wind proof with Lepaw. The village takes charge to build the pandal. Materials for the pandal are mats, drinking pots, cups, jars, etc. Every household gives 45 sheets of thatch for roofing the pandal. After the ceremony, they are distributed. Most pandals are built near the monastery. The platform for monks is set up at the top of the pandal. There are three steps in Sangha platform. To a height of two 3 feet, Shin Laung sit, to a height of three feet and nine inches, monks takes their places and to a height of 4.5 feet and nine inches there are a Buddha image and donation materials. There are four flights of steps to Sangha platform and other three sides are covered with lozenge shaped bamboo mats. At the back of Sangha platform a Nat shrine is built.

Marionette troupe or zat pwe is essential in Kanan novitiation ceremony. In setting up a pandal, all visitors face with Sangha platform. The hall measures five posts long and four posts broad. The other sides are covered with matting. When the troupe or marionette starts to entertain, the whole pandal turns to a ground. There is a reserved spot of ten taung (1 taung =1.5 feet) long and five taung broad at the right side of the hall so that the village headman and other VIPs could watch the troupe. There is a spot on the left side of the hall measuring 7.5 feet square, demarcated with string. There is a dining hall near the pandal.

The Eve of Novitiation Ceremony

There are two days in Kanan novitiation ceremony- eve and novitiation day. On the eve of the ceremony, about 6 o'clock in the morning, second Shin Laung ceremony is held. Like the first ceremony, Shin Laungs are prepared, they pay homage to the abbot and worship Sumon and Sukat spirits. Shin Laungs are carried on palanquins and they go round the village and before entering the pandal.

Day of Novitiation Ceremony

On the day of the ceremony, guests far and near are entertained with pickled fish and pork. In every house of the donor, same curries and side dishes such as soup of rattan buds and pounded mezali buds.

In the monastery, a group of lay persons donate to monks and novices and guest Sangha with meals, betel quids, cheroots, pickled tea, desserts, sour fruits, etc. After meals, guests in the pandal are entertained with Zat pwe or musical troupe for two days. While musical troupe is

entertaining in the pandal at midday, guests are served with meals in the dining hall. About 3 o'clock in the afternoon, monks are invited to Sangha platform and they make Shin Laung enter to the Order of Sangha, homage to the Triple gem, observe five precepts, share merit accrue through libation and listen to Paritta discourses, etc. Then, guests and those who join the ceremony in the pandal are served with dinner.

Grand Finale

In the next morning after the ceremony, as the grand finale of the ceremony or sermon hearing and applauding the ceremony, sermon is heard by novices. Donors serve guests with meals and snacks and the ceremony is well performed. Then, parents feel happy and elated. They meticulously perform the ceremony and it is known that among traditional rites of Kanan nationals, the novitiation ceremony is the grandest and happiest rite.

Conclusion

Kanan nationals are honest, free from greed, contented with their life.. They are magnanimous in giving donation. Transportation is difficult and poor. They want to live peacefully, without any political ideology. A onetime Burma Communist Party camped in Kanan region. Kanan region included in Myit phya region and it became the headquarters of Burma Communist party.

As Kanan nationals are Buddhists, they build pagodas and temples in every village. In Kanan rural areas, big monasteries which had been built since Konbaung Period can be seen till today. In some villages grand monasteries can still be seen. Since ancient time they have one monastery in each village. In Kanan region, Buddhists live harmoniously.

Kanan nationals believe that their leaders became Nats after they they died. Devotional offering to Sumon and Sukat Nat held in Tazaungmon, and end of Buddhist lent period or cultivating time and harvesting time. Kanan ethnic keep their belief in Sumon and Sukat Nat and believe Nat spirit worship will bring success to Business. They take soil under the shrine or from the land around the shrine as amulet when the one going to long journey.

In shan language, Phi means Nat and Haw stands for a present (package), Sumon and his wife Pweawar believe their son, a present given by Nat.

As Kanan nationals preserve their traditions, novitiation ceremony has been held as olden traditions. Kanan nationals hold the novitiation ceremony once in the whole village in summer for they hold that communal cooperation is good for survival.

This paper is a study of traditional novitiation ceremony of the Kanan nationals in Leiksaw village. It is recommended:

- (1) The traditional practices and customs should be handed down to the new generation.
- (2) Group of bachelors and maidens which train bachelors and maidens to be harmonious and follow Kanan traditional customs and practices should be continued.
- (3) Not only group members and leaders, village administrator but also other respected persons who have influence over bachelors and maidens should participate in drawing rules and regulations of bachelor and maiden groups.

- (4) Today since the state authorities have been striving for national unity and peace, it is necessary to understand the tradition of the national races, as well as their religious beliefs.
- (5) It is necessary for the state authorities to give support to the field studies on the traditional novitiation ceremony of the national races.

The study of the traditional novitiation ceremony of the Kanan nationals of the Leiksaw village should be extended to the study of traditional novitiation ceremony of other nationals.

References

ကျော်ရှင်း၊မောင်။ကနန်းအလှ။ရန်ကုန်၊စာပေဗိမာန်စာမူဆုရ။သုတပဒေသာ(ဝိဇ္ဇာပညာရပ်)ဒုတိယဆုရ။

ကျော်ရှင်း၊မောင်။(၂၀၁၂)။ ကတူးနှင့်ကနန်းအလှ။ ရန်ကုန်၊သီရိဝိဇ္ဇာစာပေ။ စာပေဗိမာန်ဆုရ။ ဉာဏသေဋ္ဌ၊
အရှင်(ကနန်း)၊ ဓမ္မစရိယ(ဘီအေ)။ (၂၀၀၉)။ မာန်ပြေ၊ရန်ပြေ ဓာတ်ပေါင်းစု စေတီတေ သမိုင်းအကျဉ်း။
မန္တလေး၊ မြသီတာပုံနှိပ်တိုက်။

ဘရှင်ဦး။ (၁၉၆၆)။ မြန်မာ့စွယ်စုံကျမ်း။ အတွဲ-၁၀၊ မြတ်ယူး။ မြန်မာနိုင်ငံ တိုင်းရင်းသားများ။ ရန်ကုန်၊ စာပေဗိမာန်။
၁၃၁ ကော် ၁-၁၃၅ ကော် ၂။

မင်းနိုင်ဦး။ (၁၉၆၇)။ ဒို့သွေးဒို့သားတိုင်းရင်းဘွား။ ရန်ကုန်၊ပြည်ထောင်စု ယဉ်ကျေးမှုဌာန၊ ပြည်ထောင်စု
ယဉ်ကျေးမှုပြခန်းကော်မတီ။၂၃-၂၄။

မောင်မောင်သိန်း (ဝိဇ္ဇာ)။(၂၀၁၀)။ ကနန်းဘာသာစကားနှင့် ယဉ်ကျေးမှုဓလေ့။ ကနန်းဒေသ
ပရိယတ္တိသာသနာနဂ္ဂဟအသင်း ဂုဏ်ပြုဆုနှင့်သဘင် စာစောင်။ ၉၀-၉၁။

သံဝရာလင်္ကာရ၊အရှင်(ဓမ္မပိယဆရာတော်)။(၂၀၀၈)။ရန်ကုန်၊မိုးကောင်းကင်စာပေ။ဗုဒ္ဓဘာသာမြန်မာဓလေ့ဆယ်နှစ်လရာ
သီပွဲတော်များ။ကျော့အောင်ပုံနှိပ်တိုက်။

အကိုစော။(၁၉၇၅)။လေ့လာမိသမျှကနန်းကနန်းဒေသ။ရန်ကုန်၊စာပေဗိမာန်။စာပေဗိမာန်စာမူဆုရ။လူမှုရေးသုတပဒေသာ
ဒုတိယဆုရ။

သာမောင်ဦး(တိုင်းရင်းသားခေါင်းဆောင်)။ဒိုင်ယာရီမှတ်တမ်း(မှတ်စုစာအုပ်)။

ကျမ်းကိုး-ကျောင်းထင်(ကသာ)။(၂၀၀၂-၉ပြီ)။ကတူး၊ ကနန်းတို့၏ အိမ်သစ်တက်နှင့် ဧည့်ခံပွဲ။ နက္ခတ္တရောင်ခြည်
မဂ္ဂဇင်း။ ၂၁၃-၂၁၆။ မှကူးယူဖော်ပြသည်။



Figure 1 House Building



Figure 2 Novitiation Ceremony

