

Role and Function of Turban (Gaung Baung) in Yadanarbon Period (1878-1885)

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Abstract

This study emphasizes role and function of turban (gaung baung) in Yadanarbon period (1878-1885). The aim is to explore Gaung Baung worn by royal families during Yadanarbon period and especially, to describe the different styles of wearing depending on the statuses. The specific objects are to highlight the background history of Gaung Baung in Yadanarbon period and to analyze and describe the styles of Gaung Baung during Yadanarbon period. In Yadanarbon period (1878-1885), this traditional custom of wearing turban and wrapping headband, from dynasties to dynasties, are seen evidences. During those periods, the wearing styles were different depending on various ranks and statuses such as king, princes, kings' counsellor, chiefs, dukes, dominions, clerks, ordinary citizens, etc. In doing so, people used to wear dress patterns that would match their statuses, together with Gaung Baung. The custom of wearing turban (Gaung Baung) has been handed down generations to generations throughout the history of Myanmar traditional costume up till now.

Key Words: Yadanarbon period, Turban (Gaung Baung)

Introduction

Along the history of humans, by using their consciousness, having clothing has evolved together with dieting and living styles. Along with that dress for the body, head coverings were used to protect from sunrays, rain, heat and cold caused by the seasons. I can assume that there would also be a tradition of covering heads and wearing a hat in one's head together with the other clothing for the body. The time is unknowable for the first inventory of a hat in humans' history. However; scholars claimed that clothing was used as a protection when humans are on the line of progress. It is stated throughout the history, that the hat can be used to protect against weathers such as sun, rain and wind. In addition, it is stated that the hat is used as symbols of different statuses or social roles in a society. However, the use of a hat has been changed to be an accessory rather than a symbol representing a status. (Potter, 2016)

Gaung Baung (turban) is a male's accessory for Myanmar people. It is usually a scarf that is twisted around the head so that it does not show the knot and the ends of the hair. Anything is tied to the head so that the hair is not visible. Even magaik is called U Baung (wrapping around the head) in the Vigha Alakala and also called U Yit. The Courtiers twisted the scarf together with their Yaung hair knot but the ordinary people used the scarf to cover their Yaung. In any case, it is

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just called Gaung Baung¹. Actually, Gaung Baung is a type of clothing that Myanmar men traditionally wear on their heads. From ordinary civilians to kings, Gaung Baung are worn and treasured as the highest one. It is also called U Yit because the head must be wrapped around².

In the various countries of the world, people wrap their heads or wear turbans for various purposes: to protect the seasonal effects like sun damage, rain damage and cold; due to their traditional customs; depending on standards, ranks and status; and also, as a beauty fashion. Gaung Baung as a head-dressing is the main symbol or typical dressing icon of Myanmar clothing culture, which is traditionally passed down through generations by wearing in traditional cultural ceremonies and events related to business, social and politics.

Mandalay, which will be studied as a subject location, is flourished during the Yadanarbon period (1878-1885) and it was the last palace where the Burmese King Thi Baw ascended the throne. Clothing in Yadanarbon period, there can be studied as different types depending on people in various ranks and statuses including the kings, princes, the king's counsellors, chiefs, dukes, dominions, clerks, and ordinary citizens. In that dressing, along with the dress pattern that matches their status, they usually wear Gaung Baung. In this paper, the study focused on the traditions related to wearing turban (gaung baung) in during the Yadanarbon Period (1878-1885).

Research Aim, Object and Question

The aim is to explore Gaung Baung worn by royal family during Yadanarbon period and especially, to describe the different style of wearing depending on the statuses. The specific objects are to highlight the background history of Gaung Baung in Yadanarbon period and to analyze and describe the styles of Gaung Baung during Yadanarbon period. The research questions are how did royal people wear the turban (gaung baung) at Yadanarbon period and what are the points that separate level of turban (gaung baung) in Yadanarbon period?

Research Methodology, Population, Area and Period

The data were collected by secondary data collective and interview. Total study populations are ten persons. They are relatives of royal's families, turban (gaung baung) maker, staff members of the National Museum. Data were collected from academic literature, books, articles and other written documents sourced from the library and internet. Besides, as the data collection tools, the field notes, mobile phone, camera, recorders, video, Medias and internets were used. Study area is Mandalay region, Myanmar. Study period of the research was 2019.

¹ <https://mv.wikipedia.org/wiki/>

² မြန်မာ့စွယ်စုံကျမ်း၊ ၁၉၅၅။

Literature Review

According to Wahab, 2018, headwear has existed as an important accessory since ancient times. In doing so, it is used as a necessary accessory, a protection against weather, and as a necessity for religious purposes. Wearing Gaung Baung is also aimed at protection of hair and for beauty purposes so that it has been modified from an unproportionate form to be better shapes. It describes that the wearer's status, their jobs, religious and ceremonial occasions. In addition, it can be studied as various types of headwear worn in religious, social and political occasions in different ages and also in what way these changes influenced on the style of the veil, worn in the Middle East.

In the statement of Ashforth, et.l, 2011 and Petriglieri, 2011, it can be learned that individuals, societies, and administrative leaders today also usually wear hats. Wearing such a hat in this case, also describes many roles and responsibilities of leaders in society. In addition, the descriptions stated that the individuals wearing hats also assigned role identities that described who they were and their tasks.

In South Asia, Gaung Baung was worn by a number of separate groups for several reasons. Gaung Baung is also used to show wealth, for example, a headdress, carefully decorated with jewels, is considered as a symbol of their prestige, royalty and power³. Similarly, among Hindus, high caste and low caste wear different headwear⁴. Men in desert regions and farmers in rural areas wear Gaung Baung to protect themselves from dust and heat⁵. Men also wear Gaung Baung to build better trust and compromise (or consensus)⁶. Similarly, men participated in a Hindu wedding ceremony usually wear Gaung Baung⁷. In addition, it can be learned from the descriptions that Gaung Baung are also worn in a demonstration of political organizations⁸. In the same way, this paper aim to describe people in their different statuses during Yadanarbon period and their related types of Gaung Baung.

Role and Function of Turban (Gaung Baung) in Yadanarbon Period

Head Dresses

There are two types of headdresses: the scarf twisted together with original hair and wrapped around the head, and a ready-made headdress which is to be put on the head. The tradition of head dressing or wearing Gaung Baung has been passed down from the ancient

³ <http://www.sikhcoalition.org/Sikhism11.asp>.

⁴ Id

⁵ Id

⁶ <http://www.bbc.co.uk/dna/h2g2/A730801>.

⁷ See I.J. SINGH AND BECOMING A SIKH 56 (2003).

⁸ [Hptt://www.ibnlive.com/news/why-turban-matters-in-punjab-polls/32933-4.html](http://www.ibnlive.com/news/why-turban-matters-in-punjab-polls/32933-4.html).

generations of Myanmar people until today. Gaung Baung is also a kind of clothing worn on the head of Myanmar men. A Myanmar saying goes “Gaung Baung is clean as the soap is good” (ဆပ်ပြာကောင်းလို့ ခေါင်းပေါင်းဖြူ). This means that a clean Gaung Baung is not because of the person who washed it, but because of the good soap. It is said that being able to fine is not because of the ability of the person doing it, but because of good support. Furthermore, men used to show off and take pride for their head knots in various styles of hairdos in old days. Therefore, the Yaung or men’s hair knot can be considered as a very sacred and valuable possession for men. Similarly, women also tie their hair and decorate it beautifully. For that reason, Yaung is representing hair knot for men and Zahtone, for women. In addition, when they get married, it is explained in a saying “Yaung Nauk Zahtone Pa” (ယောင်နောက်ဆံထုံးပါ). Zahtone (symbolized as a woman) must follow the Yaung (symbolized a man). Men’s hair knots are also called “hsyaung (သျှောင်), yaung (ယောင်), yaung (ရောင်)”, but the word hsyaung (သျှောင်) is a term related to the royal court and the word yaung (ယောင်), yaung (ရောင်) are used for ordinary people and the two have the same sounds. Gaung Baung is not only worn in Myanmar, but also by the diplomats and Myanmar citizens, who are serving abroad, in traditional and national occasions. When they wear Burmese cultural clothing, they also wear head coverings. The princes of “Mying Kong” and Mying Khon Tai who was in abroad during the period of Yadanarbon, also wore Gaung Baung accompanied with western clothes (See Fig:1). It is found out that the tradition of wearing Gaung Baung, has remained as a symbol of Myanmar culture through history until now. The tradition of wearing Gaung Baung started with the king who ruled in the olden days and his civil servants, and ordinary civilians also has been maintaining the tradition. Such tradition is also practiced in the Yadanarbon period (1878-1885).



Figure (1) Turban with Mying Kon prince and Mying Khon Tai prince (source: internet)

Background History of turban (gaung baung)

Wearing Gaung Baung is a tradition that has been practiced in Myanmar since the days of the ancient kings until today. In ancient times, Gaung Baung was called “U Yit”. This means that the hair on the head is wrapped by “noble cotton head dress” “Peik U Yit” or Peik Gaung Baung”. Some scholars believed that practice of covering the head with Gaung Baung was an influence from

India. In India, the practice of wrapping head with Gaung Baung is a very old tradition⁹. According to scriptures, Dona Brahmin hid the relics of Lord Buddha inside his U Yit during the distribution ceremony of relics so that it can be known that the ritual of head wrapping was there since that time. In Myanmar, it can be learned that starting from Bagan period the practice of wearing Baung Htoke (Gaung Baung) has already existed during the reign of king Narathihapate. Literatures stated that when the son of the wise senator Raja Thingyan, named Oak Hla Ngal, took off his Gaung Baung, wrapped around his head, to prove his loyal services for the king, till all the hair fell down from his head. In addition, in the image of Siddhattha prince in Bagan Ananda Cave proved that the prince was wearing Gaung Baung so that the tradition of wearing Gaung Baung has already started since Bagan period. Together with Gaung Baung, various kinds of headwear can be found as well. By studying stone inscription of 793 AD Ava periods, it is written that the local heads were presented a pair of “U Paung Phyin” (A head cotton scarf). In Mani Yadanarbon and histories, it is mentioned that beyond Myanmar year 700, Rakhine and Bamar kings wore Gaung Baung. It can also be learned, chronicles stated that king Swa Sokke, who ascended the throne in the year 730, hit with “kan nar” and his Baung Daw (Gaung Baung) fell off¹⁰. Due to the above-mentioned matters, it can be proved that the custom of wearing Gaung Baung was started in Bagan period and it has been applied as a clothing ornament in all ages, including the Yadanarbon period.

Baung(ဗောင်း), Baung(ဘောင်း), Paung(ပေါင်း)

“Baung (ဗောင်း)”, an ornament, is written in various ways such as Baung (ဗောင်း), Baung (ဘောင်း), Paung (ပေါင်း). As it is wrapped around the head and tied together, it might be called as “Paung”. Late Padit U Maung Gyi stated in his phrase that according to Sinna U Kyaw Thu U Aw, who composed like “Kyun Daw Paung Do, u bong phway phway”, and only “Baung” (ဗောင်း) should be used replacing of all words “U baung, Baung Htoke, Gaung Baung, Baung Daw”. However, it is commonly used with “Baung” (ဗောင်း) for “Baung Htoke” and “Paung”ပေါင်း for “Gaung Baung”¹¹. “Baung” is an ornament or a headdress worn by kings and princes over their heads. In some records, it is said that “Baung” refers to a hat-like ornaments which is be jeweled and is ready to wear. Even “Baung” is considered as white headdress or Gaung Baung Phyu. In addition, it can be known as “U Baung, U Yit”. It is known that “Baung” is used not only for the kings but also among the young princes, as a proof it is stated that Baung is in another name “Baung Htoke”, a type of head covering, as in the lyrical ode of Sinna Kyaw Thu goes “min pyo pi pi, ywat chi nout chat, pann htat myint ka, che kyama saung, sin yan baung ko, yin kyaung khout lote, pan boh oat wal, a htoke sal sint, mal htarr nhint ei”.

⁹ မြန်မာ့စွယ်စုံကျမ်း၊ ၁၉၉၅။

¹⁰ ရွှေကိုင်းသား၊ ၂၀၀၅။

¹¹ သုတေသီတစ်ဦး၊ ရှေးဟောင်းစာပေ၊ ၁၉၇၀။

Baung Taw Saung (ဗောင်း/ဘောင်းတော်ဆောင်)

Baung Taw is held and valued by Myanmar kings. So, Baung Taw, crown, and the magaik are kept in private building “Baung Taw Saung” located in front of the palace. Before entering the king’s assembly, one must wait in the “Baung Taw Saung”, and only after his head was wrapped with Gaung Baung. Also, during the reign of the Myanmar kings, any official who enters the gate of the royal palace must have worn the white Gaung Baung. Any officers can’t go through the red door unless he has a white head, it is stated that the palace, the house, hluttaw, office and departments are full of white heads and it portrayed the flourished culture¹². In present day, we can also learn regarding “Baung Taw Saung” from the story of the head dressing master who makes the headdress of the kings’ relatives and wives in the ceremony that-

“In the past, from the red door to the king, the chiefs, dukes and authorities whoever they are, they had to enter “Baung Taw Saung” first. They entered and put their Gaung Baung again and fixed it. Only after wearing Gaung Baung, they got to meet the king”¹³.

According to his description, it can be mentioned that Gaung Baung stood in a very important role in social and political concern of Yaanarbon period.

Magaik (Crown), မကိုဋ် (သရဖူ)

Magaik (crown) (See fig: 2) is a headdress that kings wear on their heads during grand royal ceremonies. Magaik is worn together with a headband, called Thin Kyit, which is attached to the forehead. Thin Kyit which is placed on the forehead under the crown is decorated with various jewels and with star holes. In the olden days, the crown was also named as Kasanamala. It is mentioned in ancient texts that are an ornament made of gold and silver for the beautiful forehead of Set Kya Min. The shape of Magaik is decorated with various jewels in steps like a temple, and it looks magnificent. Magaik has nine levels arranged in a circle and ascending order to the top from Thin Kyit like a temple. In those nine discs in levels, there are pointed arrow called “Sein Taung”, and there is a crown at the top most. Even though king’s Magaik is known as “Magaik Crown” and the crown here means the topmost.



**Magaik (Crown),
မကိုဋ် (သရဖူ)**

Figure (2) King’s Magaik (Crown) (Source: Museum, Mandalay)

¹² ပုဆိုးကြမ်း၊ မောင်၊ ၁၉၈၃။

¹³ Interview, 2019.

Gaung Baung (ခေါင်းပေါင်း)

The king's Gaung Baung is worn at the top of his head, after making hair knot and only a white sheet is tied straight up from the back of his head (See fig: 3). The meaning of this straight sheet represents righteousness and correctness of a king. According to the royal dictionary, it is stated that the benefits of covering the head are: purifying and protecting the hair from wind, sun, dispelling the dirt, prosperity, powerful, profit. The dukes and the chiefs wrapped the pure white linen in a round shape on their hair knot (Shyaung). This type of turban is also called "Gaung Baung Phyu Phawt Lone". Having a white Phawt Lone is a sign for purity for mind¹⁴. After the Kaung Baung and Yadanarbon periods, not only local made fabrics, but also foreign fabrics were used for headdresses. It is also believed that the tradition of wearing a white Gaung Baung started around Ava Era. Gaung Baung of the chief ministers have magic flowers, tama leaf, Phe Baung (Satin turban) attached with Thin Kyit for a respective status, except from the white head. There are also gold and velvet Gaung Baung, those are not worn daily, but only occasionally. For the head covering, kings, princes, and chiefs they wrapped around the head with a scarf but it did not cover it. These heads are also called Baung or Baung Taw. Today, people use a small rattan basket is used in place of "Yaung". Such a combination is called making Oak Paung. Regarding the types of wearing Gaung Baung, a 55-year -old scholar also said:

"If the we are talking about king's Gaung Baung, there was a "Shaung" knotted on the head, adorned with stones and jewels but the sheet at the back is in the shape of banyan leaf, about this can be learned in a poetic lyrics, "Kings, Banyan leaf, Minister Tama leaf and Mango leaf for military men, Big boss with four digit length, a rich person with two digit length"¹⁵.

The king's banyan leaf (See fig: 3) means that a king was born from Buddha's lineage, so the banyan leaf, which was born together with Lord Buddha, so that the leaf was valued and put into his head. As for the minister, it is just categorized according to his rank and the image of tama leaf (See fig: 4) has been inserted and red headband means bravery. The Chiefs of the royal Army used mango leaves (See fig: 5) in their headwear. It is said that the sheet from Gaung Baung of the big boss, Thu Kywal must only have four digits length and normal rich people must have only about two digits length. The sheet from Gaung baung must be put at the right side. The sword holders who follow him must put the sheet of their Gaung baung only at his left side. This is to be done in that way as they usually hold the sword at the right side, so that when the sword is released, it is free from the sheet of Gaung Baung. It was also learned from our ancestors that it is a good omen if they are cut. Gaung baung for the members of royal family, U Maung Maung Tin (KSM, ATM) also shows in Toe Tat Yay magazine Vol.54, how the royals of Yadanarbon period wore their headbands.

¹⁴ ဒဂုံနတ်ရှင်၊ ၁၉၆၃။

¹⁵ Interview, 2019.

Among the royals, the Kum Ye Taw a (staff to serve betel), La Phet Ye Taw (staff to serve tea), Phanet Taw (staff to serve the footwear) must wear a sarong in wrapping around the waist with the shirt called Htamathein or Kha Saik Hto. And they wear a white Gaung Baung on their head with the sheet slightly ejecting out and the style is looking good with them, he described.



Figure (3) King Mindom and King Thibaw of turban (gaung baung)

(Source: Mandalay museum)



Figurg (3) The minister of tama leaf

Figure (4) The royal Army of mango leaves

Gaung Baung and Pyo, Linka (classic Poems)

There are all kinds of Pyo, Linka (classic Poems) associated with Gaung Baung in the description. Among them, there can be learned about the various kinds of Kings' Baung Taw are included in Linka like "Baung Taw Navrat, Myet Khet Si Hsin, Moenat Thwin Tee", and also "Sein Twal , Mya Twal , Myet Chal Baung Taw". At that time, Arab traders brought silk shawls to Pathein which is worn by princes to many local people that are included in the laysit (which is composed as a poem describing waiting for the loved one), Nan-Ma-Daw Ma Mya Ka Lay, "Nay mhein mhein, sin baung taw shwe pathein hnint, lar chain tan pop". In addition, "according to the in the royal Plowing Bongyi than, written by the mayor of Saw known as Pinle Won Than Taw Sint, "Pyo site tae lal kathin mr, myinn ni hnint nya nay si ko, sai thi lox pyay le, myin lite ke naw, gaung paw mr ta yar kyay hnint htoo lox yin chayy le", it is also found out that "Hundreds of parrot figures (Kyay Tit Yar) Gaung Baung" were becoming fashionable at that time. It is named as Kyay Tit Yar Gaung Baung because about 100 figures of parrots are written on the silk cloth and it is used as a Gaung Baung. It is also learned that the rich young people used to wear it. In addition, it is said that there were other headwear like the Onion peels Gaung Baung and the Nagayon Kyal Si Gaung Baung. In

addition, it can be known that the commoners' headwear: "Pawani" (red scarf) and "Pawapyar"(blue scarf) that is stated in "Aichin" of Inwa period, "powa yet thit, mal ka pay tae poe thay mel pr, gaung bong pyar lal mr yit lox" and in the "Lal Htun Bwae Tra chin" (a poem for ploughing paddy field) of Minister Padetha Raza, it is mentioned as "ko twin a wit, pasoe eain ji sote pe pi, chi ni paung toot toot kal hnin lay"¹⁶.

Headscarf and Turban (Baung Taw)

It is said that Puwa (pronounced as pawa) is descended from puwa which is a corruption of Pali word "Pu-wa-ra". In the Yadanarbon period, the king and the princes used to wear the golden shawls (ရွှေကျင်ခတ်ပုဝါ) (See fig: 6) and the golden chain shawls (ရွှေကြိုးခတ်ပုဝါ) when they wrap their hair knot. In that headwear, jewels are often decorated together. The names of Baung Taw are often called depending on the jewels decorated in it. Those are the Ruby Baung Taw decorated with rubies, the Nawarat Baung Taw decorated with nawarat (nine types of precious stones) and also the Sein Twal Baung Taw for diamond, the Mya Twal Baung Taw for Emerald, and so on.



Figure (6) golden shawls for man, AD 19 century, Mandalay (Source: Mandalay Museum)

The various kinds of White Gaung Baung

It is also said that there were various types of white Gaung Baung during Yadanarbon period, and the method of wrapping the white Gaung Baung at that time was difficult. There were kinds of wrapping Gaung Baung such as the style for the princes (See fig: 7), the minister's assistant to five offices (See fig: 8), all the royal family and clerks (See fig: 9). Among them, Gaung Baung styles of princes, Kun Ye Taw (staff to serve betel) , La phet Yay Taw (staff to serve tea) and Phanat Taw (staff to serve footwear) were the same way in using Phawt Lone Paung with an attached sheet beside of "sin kanayan". The officers of hluttaw and the five offices were simply wrapping the Phawt Lone Paung with two sheets equally ejected out and are placed on top of each other without any "sin kanayan". The clerks usually wrapping their heads with a white cloth which is twisted around the forehead and their hair knot in untidy way. It is said that the headscarf was folded from the left side during the reign of Myanmar kings. It has been learned that if they came

¹⁶ ပုဆိုးကြမ်း၊ မောင်၊ ၁၉၈၃။

together from the right side, they said and smiled that “Bong Gyi Lu Htwet Gaung Baung” the Gaung Baung style of a person who has just left his monkhood.



Figure (7) Kawlin prince (the son of King Mindon), Crown prince Kanaung Min and his son of Taungsin prince of turban in Yadanarbon period (Source: Mandalay museum)



Figure (8) Five hnut taw baung, (Source: Internet)

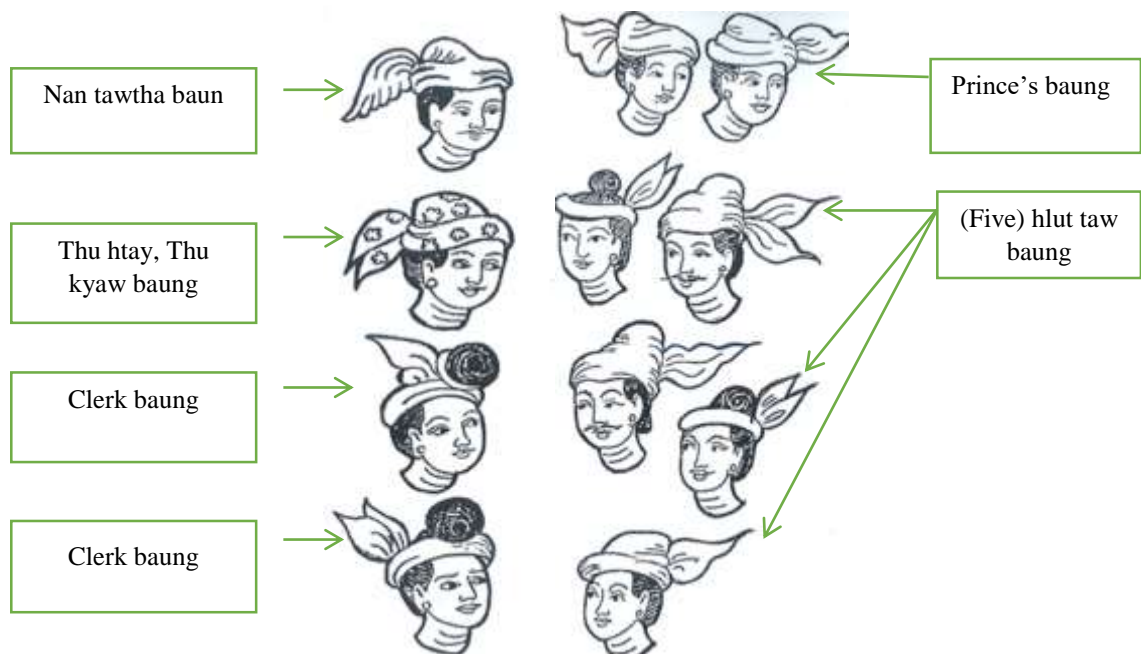


Figure (9) Different type of Men's turban (the murals at Mahamuni Pagoda) (Source: Aye Myint, U, 1993)

Conclusion and Discussion

In ancient times, the turban was called “U Yit”. It is learned that from historical evidence that Gaung Baung has been used since the Bagan period. And also, it is found out that the wearer also wears different types of Gaung Baung according to the ranks and statuses. In the same way, there can be seen Gaung Saung or headwear. In Yadanarbon period clothing, there were used head coverings and headdresses. It is also found that “Baung” was used not only for the king but also for the young prince. In the Yadanarbon period, Gaung Baung became the head ornaments for kings, princes, the king’s counsellor, chief, duke, dominions, clerks, and ordinary citizens in various ranks and classes. The king of the Yadanarbon period has kinds of Gaung Baung such as Ruby Baung Taw decorated with rubies, the Nawarat Baung Taw decorated with nawarat (nine types of precious stones) and also the Sein Twal Baung Taw for diamond, the Mya Twal Baung Taw for Emerald, and so on. In addition, it is also learned that there were the other types of Gaung Baung such as “(Kyay Tit Yar) Gaung Baung”, “Onion peels Gaung Baung” and the “Nagayon Kyal Si Gaung Baung”. In addition, it can be known that there are commoners’ headwear named as “Pawani” (red scarf) and “Pawapyar” (blue scarf). We have also studied about the wearing of Gaung Baung in different styles is depending on the wearer’s roles and responsibilities. In Yadanarbon period, there are four types of Gaung Baung, namely Gaung Baung of princes, the minister’s assistant to five offices, the royal family and the clerks. The role and status of the wearer can also be known by looking at one’s Gaung Baung. In addition, it has been observed that Gaung Baung is not only for a social relationship, but also a political expression of the wearer’s power, level, and responsibility in Yadanarbon period.

Discussion

The designs and styles of turban illustrated their role and function such as king, princes and courtier. They created turbans (gaung baung) to protect their head from weather and so on. Myanmar Kings and artists also create and decorate their turbans (gaung baung) to show their power, role and function and prescribe which design and style for whom. In this study, the history of Yadanarbon turban (gaung baung), classification of social role between king, princes and royal people were analyzed as the Myanmar cultural heritages. Turban is Myanmar’s cultural show on socio-cultural situation, political history and so on.

Recommendation

- 1- The tradition of wearing Gaung Baung is a kind of clothing that has been worn in the head in all period of Myanmar history. Therefore, it was worth to be described as a Myanmar cultural heritage in clothing.
- 2- From the time of the Myanmar king to the present day, the wearing of Gaung Baung is as social, politics and a cultural characteristic and it should be exposed so that the new generations can understand it.
- 3- In addition, the tradition of wearing Gaung Baung was handed down from all these period to recent days and is considered as a cultural heritage of Myanmar people so that we should study the way people trying to preserve it.

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ရွှေကိုင်းသား၊ ၂၀၀၅၊ ဆင်ယင်ထုံးဖွဲ့မှု၊ တ-ကြိမ်၊ ကြီးပွားရေးစာအုပ်တိုက်၊ မန္တလေးမြို့။

မြန်မာ့စွယ်စုံကျမ်း၊ ၁၉၅၅၊ ပ-ကြိမ်၊ အတွဲ ၂ ကျ-ခွဲ၊ မြန်မာနိုင်ငံဘာသာပြန်စာပေအသင်း၊ ရန်ကုန်မြို့။

ပုဆိုးကြမ်း၊ မောင်၊ ၁၉၈၃၊ ရှေးခေတ်မြန်မာ့အဝတ်အထည်များ၊ ပ-ကြိမ်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်၊ ရန်ကုန်မြို့။

သုတေသီတစ်ဦး၊ ၁၉၇၀၊ ရှေးဟောင်းစာပေ၊ နန်းမူနန်းရာအဆင်တန်ဆာနှင့် သိမှတ်ဖွယ်ရာများ၊ ဗဟိုစာကူးနှင့်ပုံနှိပ်လုပ်ငန်း၊ ရန်ကုန်မြို့။

ဒဂုန်နတ်ရှင်၊ ၁၉၆၃၊ မြန်မာ့ရိုးရာအဝတ်တန်ဆာ။