

**ANCESTOR WORSHIP PRACTISED
BY CHINESE LIVING IN YANGON CITY, MYANMAR
-FROM RELIGIOUS ANTHROPOLOGICAL PERSPECTIVES-**

MA (THESIS)

PHONE MYAT KYAW

**DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF YANGON
MYANMAR**

APRIL, 2016

CONTENT

	Page
ACKNOWLEDGEMENT	i
ABSTRACT	ii
LIST OF FIGURES AND TABLE	iii
Chapter (1) INTRODUCTION	1
1.1 Aim	2
1.2 Objectives	2
1.3 Conceptual Framework	3
1.4 Composition of Thesis	4
Chapter (2) LITERATURE REVIEW	5
2.1 Religion	5
2.2 Buddhism	6
2.2.1 Theravada Buddhism	6
2.2.2 Mahayana Buddhism	7
2.3 Guanyin	9
2.4 Mazu	9
2.5 Ancestor	10
2.6 Ancestor Worship	10
2.7 Ancestor Worship in China	11
2.7.1 Ghost Festival	12
2.7.2 Qing Ming Festival	13
2.7.3 Chong Yang Festival	13
2.8 Ancestor Worship in Japan	13
2.9 Ancestor Worship in Korea	14
Chapter (3) METHODOLOGY	16
3.1 Study Design	16
3.2 Study Area	16
3.2.1 Kheng Hock Keong Temple	16
3.2.2 Guanyin Gumiao Temple	16
3.3 Study Population	16
3.4 Study Period	17
3.5 Study Methods	17

3.6	Limitations of the Study	18
3.7	Ethical Consideration	18
Chapter (4)	CHINESE ANCESTOR WORSHIP	19
4.1	Ancestor Worship Practised by Guangdong	23
4.1.1	Concept, Attitude, Value and Expectation	23
4.1.2	The festivals of Ancestor Worship by Guangdong	24
4.1.2.1	The process of Ancestor Worship by Guangdong in Chinese New Year Festival	24
4.1.2.2	The process of Ancestor Worship by Guangdong in Qing Ming Festival	25
4.1.2.3	The process of Ancestor Worship by Guangdong in Ghost Festival	26
4.1.2.4	The process of Ancestor Worship by Guangdong in Other Festival	27
4.2	Ancestor Worship Practised by Hokkien (including Hokkyu)	27
4.2.1	Concept, Attitude, Value and Expectation	27
4.2.2	The festivals of Ancestor Worship by Hokkien (including Hokkyu)	
4.2.2.1	The process of Ancestor Worship by Hokkien (including Hokkyu) in Chinese New Year Festival	28
4.2.2.2	The process of Ancestor Worship by Hokkien (including Hokkyu) in Qing Ming Festival	30
4.2.2.3	The process of Ancestor Worship by Hokkien (including Hokkyu) in Ghost Festival	33
4.2.2.4	The process of Ancestor Worship by Hokkien (including Hokkyu) in Other Festival	34
4.3	Ancestor Worship Practised by Myanmar-Chinese	35
4.3.1	Concept, Attitude, Value and Expectation	35
4.3.2	The festivals of Ancestor Worship by Myanmar-Chinese	35
4.3.2.1	The process of Ancestor Worship by Myanmar-Chinese on Chinese New Year Festival	36
4.3.2.2	The process of Ancestor Worship by Myanmar-Chinese on Qing Ming Festival	37
4.3.2.3	The process of Ancestor Worship by Myanmar-Chinese on Ghost Festival	38

Chapter (5) DISCUSSION	48
5.1 New Year Festival	51
5.2 Ghost Festival	52
5.3 Qing Ming Festival	53
Chapter (6) CONCLUSION AND RECOMMENDATIONS	54
6.1 Conclusion	54
6.2 Recommendations	55
REFERENCES	56

ACKNOWLEDGEMENT

Many people have helped me during my study and writing this thesis. It is my pleasure to acknowledge them here.

First and foremost, I would like to express my gratitude and appreciation to my supervisor Prof Mya Mya Khin, Professor and Head of Department of Anthropology, University of Yangon for her constant supervision, advice, and guidance along the course of study and assistance in preparation of this study properly. I would like to thank again for her supervise and helping me to complete the research.

I would also like to express my heart-felt thank to my external examiner, Prof. Khin Htay Htay, Professor and Head of Department of Anthropology, Dagon University who have polished my writing to be a betterment within a short period. It is my pleasure to express my sincere thanks to all teachers and senior students of Department of Anthropology, University of Yangon, for their teaching, constant encouragement, kind assistance and moral support during preparation of this thesis.

I would like to thank U Han, the trustee member of Guanyin Gumiao Temple and all staffs from Guanyin Gumiao Temple and Kheng Hock Kong Temple for their kind arrangement, support and friendship. Moreover, my special thanks go to Ma Leiyi Phyoo (Private Chinese Teacher) for all of her support during collecting quantitative data and preparation of this thesis.

In addition, my gratitude goes to all informants who have willingly committed their precious time to share the necessary information and data about their practise of ancestor worship. Besides, I wish to deeply express my gratitude and appreciation to all persons for their roles, direct and indirect, in learning Anthropology and writing of this thesis. Without them, this thesis could not have been materialized.

Although always mentioned last, my family has been the greatest help.

ABSTRACT

This thesis is entitled to Ancestor Worship Practised by Chinese living in Yangon City, Myanmar from Religious Anthropological Perspectives. The aim of this study is to explore the Chinese people who practice ancestor worship in Kheng Hock Keong Temple and Guanyin Gumiao Temple in Yangon, Myanmar. And the objectives are to investigate the concept of Chinese ancestor worship, to identify the meaning and significance of ancestor worship, to describe the persistence of traditional belief system of Chinese ancestor worship and to analyze the nature their cooperativeness and social unity through their ceremonies. To meet these aim and objectives, the study was made by using qualitative research methods including participant observation, direct observation, key informant interview, informal interview, individual interview, oral history and visual anthropology. There were two key informant interviews and 70 informants of Chinese people who believe in ancestor worship and perform rituals in Kheng Hock Keong Temple and Guanyin Gumiao Temple to collect the data concerned with ancestor worship practised by Guangdong, Hokkien and Myanmar-Chinese. Many Chinese households in Myanmar still practise ancestor worship. They believe that deceased family members have a continued existence and ability to look after remaining family members and their descendants and influence the fortune of the living things. They offer various kinds of worship to their ancestors who live in spiritual world to be happy and satisfied. In return, they hope to get blessing from their ancestors who passed away. In Myanmar especially in study areas, house wife and her mother-in-law lead this ceremony by preparing for necessities of festival. When they celebrate festival, all family members participate in the ceremony. They accept ancestor worship is one of the duties of offspring toward parents. They believe that ancestor worship is traditional culture which is transmitted from generation to generation and it must be maintained. Their belief on ancestor worship is reinforced the unity of the family through events and festivals. They accept their ancestors as still alive in their mind forever who are actually death. It makes the amorousness among their relatives or kin group. It is a kind to pay back for gratitude toward parents.

Keywords: Chinese, Ancestor, Ancestor Worship, Veneration,
Religious Ceremony, Traditional belief system, Social unity

LIST OF FIGURES AND TABLE

FIGURES

		Page
Figure 1:	Conceptual framework for ancestor worship of Chinese people	3
Figure 2:	Guanyin Gumiao Temple	20
Figure 3:	Guanyin Bodhisattva	20
Figure 4:	Performing a ghost festival held by Guanyin Gumiao Temple	21
Figure 5:	Burning all altar goods after performing a ghost festival held by Guanyin Gumiao Temple	21
Figure 6:	Kheng Hock Keong Temple	22
Figure 7:	Goddess Mazu	22
Figure 8:	Sweeping and decorating ancestor's tomb on Qing Ming Festival	31
Figure 9:	After sweeping and decorating ancestor's tomb on Qing Ming Festival	31
Figure 10:	Offering foods to ancestor on Qing Ming Festival	32
Figure 11:	Using altar's alcohol drink to extinguish as circle bounds	33
Figure 12:	Offering ancestor and parent at Marriage Ceremony	34
Figure 13:	Guardian spirit of kitchen	37
Figure 14:	Big joss paper house for ancestor on Kone Taik Festival	38
Figure 15:	Big joss paper boat filled with full gold and silver joss papers for ancestor on Kone Taik Festival	39
Figure 16:	Cloth, jewellery and other goods for ancestor to be satisfied on Kone Taik Festival	39
Figure 17:	Offering to deity of heaven with meal and fruits on Chinese New Year Festival	41
Figure 18:	Offering to deity of heaven with meal and fruits on Chinese New Year Festival	41
Figure 19:	Offering to guardian spirit of household on Chinese New Year Festival	42
Figure 20:	Offering to guardian spirit of household on Chinese New Year Festival	42
Figure 21:	Wishing to get sweet home on Chinese New Year Festival	43

	Page
Figure 22: Offering to ancestor with meals, fruits and alcohol on Chinese New Year Festival	43
Figure 23: Joss papers	44
Figure 24: Variety of joss papers	44
Figure 25: Offering ancestors by burning dollar joss papers, silver joss papers and gold joss papers	45
Figure 26: Offering ancestors by burning joss papers	45
Figure 27: Offering incense stick to deities on Chinese New Year at Kheng Hock Keong Temple	46
Figure 28: Offering deity of heaven on Chinese New Year at Kheng Hock Keong Temple	46
Figure 29: Dragon dance performance on Chinese New Year at Kheng Hock Keong Temple	47
Figure 30: Lion dance performance on Chinese New Year at Kheng Hock Keong Temple	47

TABLE

Table: Study Period of this Thesis	17
------------------------------------	----

CHAPTER (1)

INTRODUCTION

The Chinese have been a presence in Myanmar for over a thousand years. Sharing a 2171 km border with China, Myanmar has experienced a long history of Chinese migration and Chinese contact. After World War 2, the Chinese took over many of the trading and retail jobs that were left when Indians departed the country (Mya Than, 1997).

Most Chinese people from Myanmar believe in Theravada Buddhism and practise Buddha teachings (Dhamma), besides they also accept and practise Mahayana Buddhism and Taoism beliefs, such as the worship of Guanyin (Guanyin: is an East Asian spiritual figure of mercy, and a bodhisattva associated with compassion as venerated by Mahayana Buddhists, en.wikipedia.org/wiki/Guanyin, 2016). In Myanmar, there are many of the Chinese temples and clan associations. They maintain and preserved Chinese culture. Most of the festivals and rituals are celebrated in respective temples. There are several notable Chinese temples in Yangon, including Fushan Si Temple (a Buddhist temple), Kheng Hock Keong Temple (a Taoist temple dedicated to Goddess Mazu) (Goddess Mazu: Chinese Goddess of the Sea, Erin de Satiago, 2014) and Guanyin Gumiao Temple (a Buddhist temple dedicated to Guanyin).

Today, there is still a Chinese community in Myanmar. The area around Yangon and Lower Burma was traditionally populated with Han Chinese (such as Hokkien and Guangdong) from Fujian and Guangdong provinces. And then, Han Chinese from Yunnan province live in Mandalay and Upper Burma (such as Kokang). Each ethnic group has its own particularities that have enriched their ancestor practices.

Chinese were immigrated into Myanmar since their progenitor reign and being Myanmar citizenship. They live in the Myanmar community as a long time, they still maintain their traditional practice. They believe in the spiritual life after death.

Many Chinese households in Myanmar still practise ancestor worship. They believe that deceased family members have a continued existence and ability to look after remain family members and their descendants and influence the fortune of the

living things. It can be found that unity of the group is reinforced through ancestor worship. They offer various kinds of worship to the ancestors who live in spiritual world to be happy and satisfied. In return, they hope to get blessing from their ancestors who passed away. It is very interested as how to maintain their cultural traditions and how they practise it in their daily life.

1.1 Aim

The aim of this thesis is to explore the Chinese people who practise ancestor worship in Kheng Hock Keong Temple and Guanyin Gumiao Temple in Yangon, Myanmar.

1.2 Objectives

1. To investigate the concept of Chinese ancestor worship.
2. To identify the meaning and significance of ancestor worship.
3. To describe the persistence of traditional belief system of Chinese ancestor worship.
4. To analyze the nature their cooperativeness and social unity through their ceremonies.

1.3 Conceptual Framework

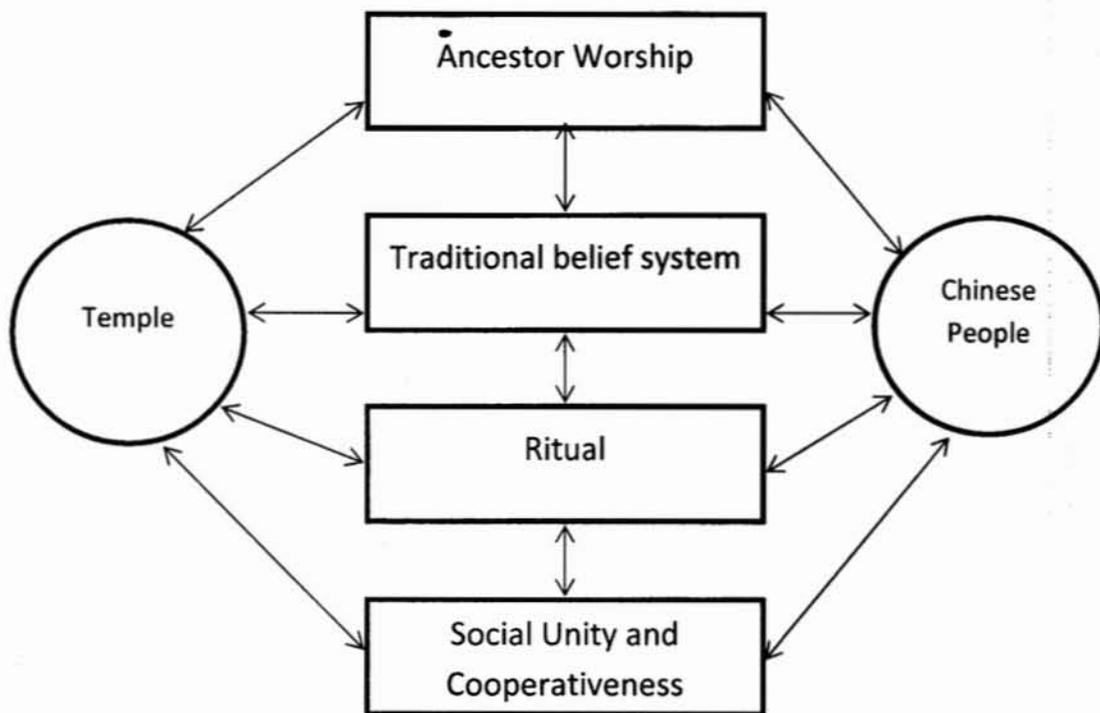


Figure 1: Conceptual framework for ancestor worship of Chinese people

1.4 Composition of Thesis

This thesis holds (6) Chapters.

Chapter (1) Introduction

This chapter begins introduction with aim and objectives of the study, conceptual framework and composition of thesis.

Chapter (2) Literature Review

This chapter provides literature of ancestor worship, ancestor worship rituals in China, Japan and Korea and background history of study area.

Chapter (3) Methodology

This chapter composes with the range of research methods that were used in conducting the study.

Chapter (4) Chinese Ancestor Worship

This chapter describes Chinese ancestor worship's concept, attitude, value and expectation, their festivals and process collected from study area.

Chapter (5) Discussion

This chapter discusses on the data collecting from fieldworks and scholar's reviews to prove how the Chinese people who live in Myanmar create social unity and cooperation among them by celebrating ancestor worship.

Chapter (6) Conclusion and Recommendations

This chapter concludes the whole of the study and gives some recommendations.

CHAPTER (2)

LITERATURE REVIEW

The concept of Chinese religion often creates much confusion especially for people coming from monotheistic faiths. Chinese religion is closely equivalent to "Jiao" loosely translated as school of thought and the three main schools of thought are Taoism, Confucianism, and Buddhism. A distinct attribute of these schools of thought being that each do not deny the validity or the existence of the others. Most Chinese are influenced by ideas from all three teachings and together they create the Chinese sense of seeing and being.

In Chinese places of worship, it is common to visit Buddhas and Bodhisattva in Taoist temples and Taoist deities in Buddhist monasteries. In a typical Chinese family, it is common to have both Buddhist and Taoist deities and to celebrate both Buddhist and Taoist festivals (www.chinatownology.com/Chinese_religion.html).

2.1 Religion

Anthropology of religion involves the study of religious institutions in relation to other social institutions, and the comparison of religious beliefs and practices across cultures. Modern anthropology assumes that there is complete continuity between magical thinking and religion, and that every religion is a cultural product, created by the human community that worships it.

Rebecca L. Stein and Philip L. Stein described the term anthropology as the study of humanity. One way in which anthropology differs from other subjects that anthropology is an integrated study of humanity. Anthropologists study human societies as systematic sums of their parts, as integrated wholes. This approach can call holism. For example, many disciplines study marriage. The anthropologist believes that a true understanding of marriage requires an understanding of all aspects of the society. Marriage is profoundly influenced by politics and law, economics, ethics, and theology; in turn, marriage influences history, literature, art, and music. The same is true of religious practices and beliefs.

Anthony F.C. Wallace offered this definition: belief and ritual concerned with supernatural beings, powers, and forces (1966, pp.5). Cornard Phillip Kottak defined

religion as a cultural universal but religions exist in particular societies and cultural differences show up systematically in religious beliefs and practices.

2.2 Buddhism

Buddhism is one of the religions holding that life is full of suffering caused by desire and that the way to end this suffering is through enlightenment that enables one to halt the endless sequence of births and deaths to which one is otherwise subject. (<http://www.wordreference.com/definition/Buddhism>)

Buddhists believe that this is accomplished through the direct understanding and perception of dependent origination and the four noble truths. The teaching of Buddhism regarded with four nobles truths are said to provide a conceptual framework for Buddhist thought. These four truths explain the nature of *dukkha* (in Pali) (suffering, anxiety, and unsatisfactoriness), its causes, and how it can be overcome. The fourth truths are:

1. The truth of *dukkha*,
2. The truth of original of *dukkha*,
3. The truth of the cessation of *dukkha* and
4. The truth of the path leading to the cessation of *dukkha*.

According to e-learning from Buddha.net, the two major schools of Buddhism, Theravada and the Mahayana, are to be understood as different expressions of the same teaching of the historical Buddha. Because, in fact, they agree upon and practice the core teachings of the Buddha's Dharma.

2.2.1 Theravada Buddhism

In the Buddhist countries of southern Asia, there never arose any serious differences on the fundamentals of Buddhism. All these countries - Sri Lanka, Cambodia, Laos, Myanmar, Thailand have accepted the principles of the Theravada school and any differences there might be between the various schools is restricted to minor matters. The earliest available teachings of the Buddha are to be found in Pali literature and belong to the school of the Theravadins. This school admits the human characteristics of the Buddha, and is characterised by a psychological understanding of human nature; and emphasises a meditative approach to the transformation of consciousness. The teaching of the Buddha according to this school is 'to accumulate all that is good and to purify our mind'. These can be accomplished by the three

trainings: the development of ethical conduct, meditation and insight-wisdom. The philosophy of this school is straight forward. All worldly phenomena are subject to three characteristics - they are impermanent and transient; unsatisfactory and that there is nothing in them which can be called one's own, nothing substantial, nothing permanent. All compounded things are made up of two elements - the non-material part, the material part. They are further described as consisting of nothing but five constituent groups, namely the material quality, and the four non-material qualities - sensations, perception, mental formatives and lastly consciousness. When an individual thus understands the true nature of things, she/he finds nothing substantial in the world. Through this understanding, there is neither indulgence in the pleasures of senses or self-mortification, following the Middle Path the practitioner lives according to the Noble Eightfold Path which consists of Right View, Right Resolve, Right Speech, Right Actions, Right Occupation, Right Effort, Right Mindfulness and Right Concentration. She/he realises that all worldly suffering is caused by craving and that it is possible to bring suffering to an end by following the Noble Eight Fold Path. When that perfected state of insight is reached, i.e. *Nibanna*, that person is a 'worthy person' an Arhat. The life of the Arhat is the ideal of the followers of this school, 'a life where all (future) birth is at an end, where the holy life is fully achieved, where all that has to be done has been done, and there is no more returning to the worldly life'.

2.2.2 Mahayana Buddhism

The Mahayana is more of an umbrella body for a great variety of schools, from the Tantra school (the secret teaching of Yoga) well represented in Tibet and Nepal to the Pure Land sect, whose essential teaching is that salvation can be attained only through absolute trust in the saving power of Amitabha, longing to be reborn in his paradise through his grace, which are found in China, Korea and Japan. Ch'an and Zen Buddhism, of China and Japan, are meditation schools. According to these schools, to look inward and not to look outwards is the only way to achieve enlightenment, which to the human mind is ultimately the same as Buddhahood. In this system, the emphasis is upon 'intuition', its peculiarity being that it has no words in which to express itself at all, so it does this in symbols and images. Buddhas are lokottara (supramundane) and are connected only externally with the worldly life.

This conception of the Buddha contributed much to the growth of the Mahayana philosophy.

Geoff Foy described Buddhism in China—as is the case with religious Taoism and Confucianism—also underwent many changes throughout the country's history and was varied in its social and religious manifestations and philosophical beliefs. Most scholars think of Buddhism as many Buddhisms. In the so-called classical period of Buddhism in China (Tang dynasty, 618–907 CE), there were a number of schools of Buddhism that taught and promoted their own philosophies and meditation practices. The Huayen and Tiantai schools, for instance, varied in philosophy, location, and political influence. The teachings of various schools influenced and were adapted by Korea and Japan.

In the teaching of the Buddha, all of us will pass away eventually as a part in the natural process of birth, old-age and death and that we should always keep in mind the impermanence of life. The life that we all cherish and wish to hold on.

To Buddhism, however, death is not the end of life, it is merely the end of the body we inhabit in this life, but our spirit will still remain and seek out through the need of attachment, attachment to a new body and new life. Where they will be born is a result of the past and the accumulation of positive and negative action, and the resultant karma (cause and effect) is a result of one's past actions.

The Chinese conception of the afterlife is based on a combination of Chinese folk religions, Taoism and Mahayana Buddhism. At the moment of death, it is believed that one's spirit is taken by messengers to the god of walls and moats. After 49 days, sinners descend to hell, located at the base of Mount Meru. There they undergo a fixed period of punishment in one or more levels of hell. The duration of this punishment may be reduced by the intercession of the merciful Ti-ts'ang. When the punishment is complete, the souls in hell drink an elixir of oblivion in preparation for their next reincarnation. They then climb on the wheel of transmigration, which takes them to their next reincarnation, or, in an alternative account, they are thrown off the bridge of pain into a river that sweeps them off to their next life (ReligionFacts.com).

2.3 Guanyin

One of the most popular figures in Chinese Buddhism is the Bodhisattva Guanyin. Having originated from Indian Buddhism as a superior being who aids the suffering of the world, Guanyin has become a key figure in the devotional practices of Chinese Buddhists and Taoists alike. According to Wikipedia, Guanyin is an East Asians spiritual figure of mercy, and a bodhisattva associated with compassion as venerated by Mahayana Buddhists. She is also sometimes referred to as Guanyin Bodhisattva (Guān Yīn Pú Sà in Chinese).

It is generally accepted among East Asian adherents that Guanyin originated as the Sanskrit Avalokiteśvara. Guanyin is also revered by Taoists as an immortal. In Chinese folk religion, there are mythical accounts about Guanyin's origins that are not associated with the Avalokiteśvara described in Buddhist sutras. In Guanyin Gumiao Temple from Yangon, Guanyin is worshiped as a primary deity.

2.4 Goddess Mazu

As legend goes, over thousand years ago, Mazu's parents prayed to Guanyin for a son, but Guanyin answered their prayers with the birth of yet another daughter. It was then believed that Mazu was a reincarnation of Guanyin on earth, and it is Guanyin she is said to have been especially devoted to as a child. One version of the legend tells that a beautiful young girl by the name of Mazu (original name was Lin Mo) was born at East China's Fujian Province. Clever, brave and kindhearted, Mazu could forecast the weather and offered medical services to fellow islanders. With her innate weather-forecasting ability, Mazu saved the lives of many fishermen from the menacing typhoons. Since Mazu encouraged the people to conquer nature and defeat evil, she was much loved and esteemed by the locals. Unfortunately, Mazu died at the young age of 28. They believed she ascended to heaven and became immortal. As a result, Mazu is recognized and respected in both the Taoist and Buddhist pantheons of deities, while some Mahayana Buddhists believed Mazu to be one of Guanyin's many manifestations. Today, worship of Mazu is also found in many countries. Mazu's birthday festival is on the twenty-third day of the third month of the lunar calendar. It falls in late April or early May. In Myanmar, Kheng Hock Keong Temple is dedicated to the goddess Mazu.

2.5 Ancestor

An ancestor is a parent or (recursively) the parent of an ancestor (i.e., a grandparent, great-grandparent, great-great-grandparent, and so forth). Ancestor is any person from whom one is descended. It has been established that ancestor worship has been practised in China from ancient times (Webster's New World Dictionary. Cleveland and New York: The World Publishing Company).

2.6 Ancestor Worship

Matthias Eder discussed that Chinese believed in a life after death and that they somehow worshiped the departed souls of their loved ones. Ancestor worship occupies in the religious life of the entire Chinese people such an exalted position that it must be considered as one of the basic structural elements of Chinese spirituality. The beliefs in the immortality of the soul and ancestor worship are closely related. All acts important for life were surrounded by numerous religious ceremonies. Weddings were incomplete without a sacrifice for ancestors.

Yang, 1957 described that ancestor worship is a ritual practice that is based on the belief that deceased family members have a continued existence, take an interest in the affairs of the world, and possess the ability to influence the fortune of the living. Early forms of ancestor worship were deeply rooted and extensively developed by the Late Neolithic Period in China. The goal of ancestor worship is to ensure the ancestors' continued well-being and positive disposition towards the living and sometimes to ask for special favors or assistance. The social or nonreligious function of ancestor worship is "to cultivate kinship values like filial piety, family loyalty, and continuity of the family lineage" (Yang, 1957, pp. 278).

According to Merriam-Webster Dictionary, ancestor worship is the custom of venerations deceased ancestors who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living (Merriam-Webster, 2015).

And Stephen Fabien described that ancestor worship is related to the animistic belief in a spirit or soul surviving the body after death, as proposed by early anthropologist Edward Burnett Tylor (1832–1917), is reasonable, since it is this spirit essence of the ancestor that is believed to continue its relationship with descendants. That ancestor worship is related to the earliest stage of religious expression among

humans, however, as Tylor's theory further suggested, is certainly debatable. Other controversies in the study of ancestor worship include whether practises in honor of the deceased constitute actual worship; the extent to which linear versus collateral relatives comprise the worshipping group; the ways in which the living are influenced by the dead; and the individual, family, kin group, or regional variability in practice that can be present in a single cultural tradition.

2.7 Ancestor Worship in China

Ancestor worship in Chinese culture and ethnic religion is the practise of living family members and Chinese kins to pay honour and respect to their progenitors and ancestors. Paying respect to one's ancestors is an aspect of filial piety and is deeply rooted in Chinese culture; it is believed that the relationship and obligations of children toward their parents remains intact even after death. Each Chinese kin maintains its own network of ancestral temples, where the godly progenitors and other ancestors of the lineage are worshiped. At these temples, ceremonies can be performed either by elders of the lineage, Taoist clergy, or, more rarely, Buddhist monks. Thus, rituals for ancestral worship are found in the practises of both Taoism and Mahayana Buddhism.

Ancestral practises have long been considered the bedrock of Chinese religion and remain one of the most significant elements of Chinese culture. In recent decades and up to the present time, many Chinese regard following cultural traditions and customs as critical for maintaining identity and social status in society (Sister Celia Chua, 2006). They follow the traditional Chinese calendar. The following six celebrations are the major events according to Chinese calendar:

- 1) Chinese New Year (Lunar New Year),
- 2) Lantern festival,
- 3) Dragon Boat festival (Sticky rice dumplings),
- 4) Ghost festival,
- 5) Mid-Autumn festival (Moon-cake Festival) and
- 6) Ancestral tomb sweeping day (Qing Ming Festival).

Chinese perform ancestor rituals in the memorial service which is held on the day of the ancestor's death every year, Chinese New Year, Ghost Festival, Chong Yang Festival and Qing Ming Festival. Ancestor worship is what distinguishes Qing

Ming Festival from Ghost Festival because the latter includes paying respects to all deceased, including the same and younger generations, while the former only includes older generations.

Family members offer prayers to their deceased ancestors; offer food and beverage; and burn joss paper (spirit paper). Joss paper items are believed to have value in the afterlife, considered to be very similar in some aspects to the material world, people burn paper houses, cars, servants, and others to please the ghosts. They install an ancestral tablet at a household altar alongside other deceased ancestors. This act symbolically unifies the ancestors and honours the family lineage.

According to knowledge session of Chinese calendar produced by People's Republic of China Embassy, Myanmar, it describes: 23rd day of last month of the year is guardian spirit of kitchen day as paying respect to guardian spirit of kitchen to protect and care household. In 24th day of last month of the year, do cleaning whole household and welcoming New Year. It also means "throw". In 25th day of last month of the year, people make bean curd and eat bean curd. It means to show their famine to deity of heaven. In 26th day of last month of the year, people prepare meals for New Year. This day also call New Year Meal Day. In 27th day of last month of the year, people prepare the chicken which use for New Year Festival. People also do self-cleaning, washing and pure all dirt of old year. In 28th day of last month of the year, decorate house with flower and paper flower. The day before last day of last month of the year, people invite guests and treat them. They also pay a visit to relatives and acquaintance. In the last day of the year, they worship their ancestors and progenitors offer with much cuisines and after worship, discard cuisines and have altogether with all of family members. They do not sleep whole night and welcome New Year. If family member reach away, they come back home and join with family in that day. The first day of the New Year is visiting to relatives' town and popular places. In that day, junior people benediction senior and senior give back red envelope.

2.7.1 Ghost Festival

The fifteenth day of the seventh month in the Chinese calendar is called Ghost Day and the Ghost Festival is held during the evening of the fourteenth day of the seventh month of the Chinese calendar to midnight. It also falls at the same time as a full moon and the rebirth of ancestors. During this month, the gates of hell are opened

up and ghosts are free to roam the earth where they seek food and entertainment. These ghosts are believed to be ancestors of those who forgot to pay tribute to them after they died, or those who were never given a proper ritual send-off. Family members offer prayers to their deceased relatives, offer food and drink and burn hell bank notes and other forms of joss paper. Families also pay tribute to other unknown wandering ghosts so that these homeless souls do not intrude on their lives and bring misfortune. A large feast is held for the ghosts, when people bring samples of food and place them on an offering table to please the ghosts and ward off bad luck. Lotus-shaped lanterns are lit and set afloat in rivers and out onto seas to symbolically guide the lost souls of forgotten ancestors to the afterlife.

Live performances are held and everyone is invited to attend. The first row of all seats is always empty as this is where the ghosts sit. The shows are always put on at night and at high volumes as the sound is believed to attract and please the ghosts. Some shows include Chinese opera, dramas, and in some areas, even burlesque shows.

During the evening, incense is burnt in front of the doors households. Incense stands for prosperity in Chinese culture, so families believe that there is more prosperity in burning more incense (Teiser, Stephen F, 1988).

2.7.2 Qing Ming Festival

The first day of the fourth month in the Chinese calendar is held Qing Ming Festival, when Chinese people visit the columbarium, graves or burial grounds to pray to their ancestors. Before pray the ancestors, sweep the tombs and offer food, tea, wine and joss paper accessories to the ancestors (China.org.cn. 2007-04-05).

2.7.3 Chong Yang Festival

It is designated as Senior's Day, a day to respect the elderly and to let them enjoy themselves. It is held on the ninth day of the ninth month of Chinese calendar. Ancestors are also worshiped on that day (The free dictionary, 2010).

2.8 Ancestor Worship in Japan

In Japan, O-bon known in English as the Festival of the Dead, the Feast of Lanterns, the Feasts of All Souls, or the midsummer festival, is Japan's great popular Buddhist holy day. Its focus is ancestor worship. The months of July and August carry special significance, especially for Buddhists, as it is in this period that O-bon takes

place. Although it is a custom less commonly seen these days, households traditionally kindle a welcome-fire (*mukaebi*) in front of their home to welcome the spirits of their deceased kindred and ancestors on the evening of July 13 (or in some areas August). Between the 14th and the 15th they venerate the dead, putting out offerings of food and other items for the visiting spirits on a shelf known as the *bon* shelf. Finally, the spirits are told farewell with a send-off fire (*okuribi*) lit on the evening of the 16th. During this time Buddhist priests from the family temple visit the homes of their parishioners and recite sutras in front of the *bon* shelf. It is also during this period that many people visit their family graves. It is at this time too that those who have left their birthplace to work in the large cities have time off to return to their hometowns and pay their respects to their forebears. For this reason the nation experiences huge traffic congestion at this time, as well as over the New Year holidays, and it is not without reason that the period is called a "great exodus" (Bonodori.net, 2002).

2.9 Ancestor Worship in Korea

Chesa is a ceremony commonly practised in Korea. *Chesa* functions as a memorial to the ancestors of the participants. *Chesa* are usually held on the anniversary of the ancestor's death. There are several kinds of ancestor rituals such as *Gijesa*, *Charye*, *Seong myo* and *Myosa*. *Gijesa* is a memorial service which is held on the day of the ancestor's death every year. *Gijesa* is performed until upwards of five generations of ancestors in the eldest descendant's house. *Chuseok* is a major harvest festival and a three-day holiday in Korea celebrated on the 15th day of the 8th month of the lunar calendar. Memorial services that are performed on *Chusuk* are called *Charye*. Masses of people travel from large cities to their hometowns to pay respect to the spirits of their ancestors. People perform ancestral worship rituals early in the morning. Then, they visit the tombs of their immediate ancestors to trim plants and clean the area around the tomb, and offer food, drink, and crops to their ancestors. Harvest crops are attributed to the blessing of ancestors. Memorial services that are performed in front of tombs are called *Seongmyo*. Finally *Myosa* is performed at the tomb site in the lunar month of October to conduct in memory of old ancestors (five or more generations).

Lee (1989:173-174) describes the sacrificial rites which a family observes for their ancestors as *chesa*. He distinguishes between three main types, namely:

1. Charye: These are tea rites which are held 4 times a year during the day on significant holidays like the lunar New Year (Sul) or the Autumn Harvest Festival on lunar August 15th (Chusuk).
2. Kije: These are household rites which are held at home at midnight on the night before the death day of ancestors (Ki-il). These rites are intended to commemorate four generations of ancestors.
3. Sije: These are seasonal rites which are held for ancestors who are five or more generations removed. They are the only rites which are performed once a year in the tenth lunar month at the tomb of each ancestor.

To perform ancestor rituals, the family at the eldest son's house prepare many kinds of food such as wine, taro soup, beef, fish, three different colored vegetables, many kinds of fruits, and rice cake or songpyon, particularly those that were favored by the deceased. The shinwi or memorial tablet, which symbolizes the spiritual presence of the ancestor, is placed at the center of the table. In modern days, the daughter or younger son of the family may perform these rites.

After midnight or in the evening before an ancestor's death anniversary, the descendants set the shrine, with a paper screen facing north and food laid out on a lacquer table as follows: rice, meat, and white fruits on the west, soup, fish, and red fruits on the east, with fruits on the first row, meat and fish on the second, vegetables on the third, and rice and soup on the last. The rice bowls and individual offerings to the male ancestors are placed to the west, and those of females to the east. Two candles are also laid on both ends of the table, and an incense holder is placed in the middle. In front of the shrine, they set up written prayer, if the family does not own a memorial tablet.

The altar food may be distributed to neighbors and friends in a Buddhist rite called shishik, which is a form of merit-making that, along with sutra reading and intoning of Buddha's teachings, expedites the deceased spirit's entry into Sukhavati (Bae, Choon Sup, August 2007).

CHAPTER (3)

METHODOLOGY

3.1 Study Design

Descriptive and narrative designs are applied to present the research outcomes.

3.2 Study Area

Kheng Hock Keong Temple and Guanyin Gumiao Temple were selected as the study areas.

3.2.1 Kheng Hock Keong Temple

It is located on the corner of Sint-oh-dan Street and Kan-nar Road in Latha Township, Yangon, is the largest and oldest Chinese folk religion's temple dedicated to the goddess Mazu in Yangon. It was originally built as a wooden temple in 1861 and completed in 1863. A new brick building was completed in 1903, costing over 153,000 rupees. Kheng Hock Keong Temple is maintained by a Hokkien Chinese clan association. The temple attracts mostly Hokkien and Hakka worshippers.

3.2.2 Guanyin Gumiao Temple

It also known as the Guangdong Guanyin Temple is one of two major Chinese temples located within Latha Township in Yangon. It was founded by the Guangdong community of Yangon in 1823, but was destroyed by a fire in December 1855, and subsequently rebuilt in 1864, with two additional brick buildings to the side built in 1872. The temple is located on Maha Bandula Road and is dedicated to Guanyin. Guanyin Gumiao Temple attracts Guangdong worshippers. It is a first and foremost antique Chinese temple in Myanmar.

3.3 Study Population

Two trustees of Kheng Hock Keong Temple and Guanyin Gumiao Temple involved in this study. Thirty-five Chinese people who believe in ancestor worship and perform rituals in Kheng Hock Keong temple and thirty-five Chinese people who believe in ancestor worship and perform rituals in Guanyin Gumiao temple. A total of study population is 72. All of them are living in Yangon especially Latha Township, Lanmataw Township, Bahan Township, Ahlone Township, Sanchaung Township, Yankin Township, Kamaryut Township, Hlaing Township and Insein Township.

3.4 Study Period

This study was conducted during 2015-2016 academic year.

Table: Study_Period of this Thesis

Month	Week	Fact
December 2015		Selection survey site and choosing themes
January 2016	1 st week	Collecting literatures from library and e-library
	2 nd week	Reading literatures
	3 rd week	Proposal Preparation
	4 th week	Submission of proposal for approval
February 2016	1 st week	Preparation for basic questions
	2 nd week	Field survey to Kheng Hock Keong Temple
	3 rd week	Reporting to Supervisor
	4 th week	Field survey to Guanyin Gumiao Temple
March 2016	1 st week	Reporting to Supervisor
	2 nd week	Data analysing
	3 rd week	Discussing with Supervisor
	4 th week	Drafting report
April 2016	1 st week	Discussing with Supervisor
	2 nd week	Analysing and writing thesis
	3 rd week	Editing and finishing the whole thesis
	4 th week	Reporting to Supervisor
May 2016	1 st week	Sitting for defence
	2 nd week	Editing and submission of final
	3 rd week	Submit to exam board

3.5 Study Methods

The study was made by using qualitative research methods including participant observation, direct observation, key informant interview, informal interview, individual interview, oral history and visual anthropology. There were two key informant interviews who were two trustees from Kheng Hock Keong Temple and Guanyin Gumiao Temple. There were 70 individual informants of Chinese people

who believe in ancestor worship and perform rituals in Kheng Hock Keong temple and Guanyin Gumiao temple to collect the relevant data. Direct and participant observation on Chinese New Year Festival on 7th February, 2016 and Qing Ming Festival on 27th March, 2016 are also carried out to collect the data.

Focus Group Discussion is not applied because the informant come to temple is mostly individual. Participant observation is applied to understand the process of ritual and hidden meaning in their performances. Key Informant Interview is also used to collect the relevant data such as history of Chinese temple, their concept, attitude, value and practises concerned with ancestor worship and to get their recommendation who is reliable person to make interview.

Appropriate interpreters and informants were recruited. Incentives for respondents, informant and interpreters were provided according to local practice.

3.6 Limitations of the Study

Information described in this study cannot be represented as a generalization of overall Chinese living in Yangon because of using only qualitative method. It represents ancestor worship practised by Chinese people living in Latha Township, Lanmataw Township, Bahan Township, Ahlone Township, Sanchaung Township, Yankin Township, Kamaryut Township, Hlaing Township and Insein Township.

3.7 Ethical Consideration

All the participants have been recruited using the principles of anthropological research ethics {beneficence (do well), non-maleficence (do not harm), autonomy (respect for the subject), and justice (fairness, equality, equity)}.

Ethical clearance has been obtained and verbal informed consents have been taken from each and every respondent before any of the qualitative assessments. With the informants' permission, some events' photographs were described in this study.

CHAPTER (4)

CHINESE ANCESTOR WORSHIP

In this chapter, Chinese ancestor worship practised is described. Especially, Chinese ancestor worship practised by Guangdong, Hokkiens (including Hokkyus) and Myanmar-Chinese are described first; their concept, attitude, value, expectation, festivals and the process of ancestor worship are explored. When their ancestors' worships were studied, Guanyin Gumiao Temple and Kheng Hock Keong Temple were chosen as field areas.

According to Key Informant Interview with trustee from Gyuan Yin Gumiao Temple, this temple was built in Yangon city nearly 200 years old. It was called Dagon village former time. It was established by the sponsor of Chinese boatmen who worship river-god and Guanyin in 1821. At first, the temple was built only with wood look like warehouse. After Theingyizay market was on fire, the temple was rebuilt again as brick building.

In this temple, there are sixty five trustee members. All of them are volunteers. There are nineteen staff members. This temple opens daily in five am till eight pm. Many varieties of ethnic race come to worship there.

The temple held ghost festival once in every three years in fifteen day of seven month in Chinese calendar. They celebrate ghost festival four days. During these days, they display big paper deities. The last day of the festival, all paper deities are burned. In this festival, they have taboos such as women with pregnancy and menstruation were restricted.

Most Chinese people from Yangon area participate in this festival. They worship their respective ancestors offering with fruits, flowers and tea in first three days. At the evening of last day, chicken and pork meals were offered as altar food their respective ancestors. They donate money by putting in the donation box. It represents they make merit extract for their ancestors. During the festival, they prepare the place to display red-paper written their ancestor names to invite them. Their ancestors will see and come to participate in this festival. They can take the place of Ancestors.



Figure 2: Guanyin Gumiao Temple



Figure 3: Guanyin Bodhisattva

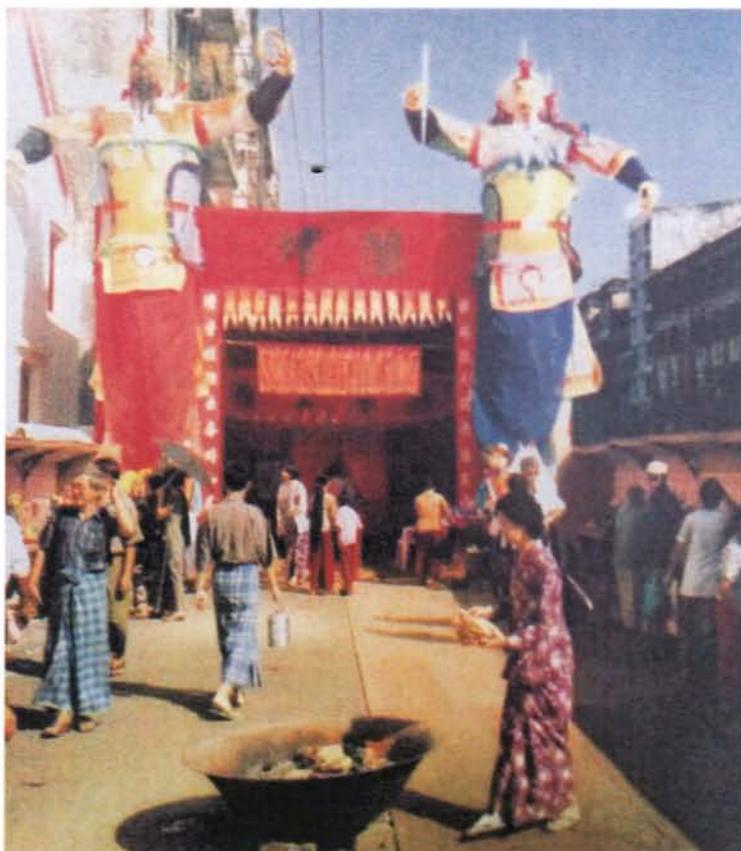


Figure 4: Performing a ghost festival held by Guanyin Gumiao Temple



Figure 5: Burning all altar goods after performing a ghost festival held by Guanyin Gumiao Temple



Figure 6: Kheng Hock Keong Temple

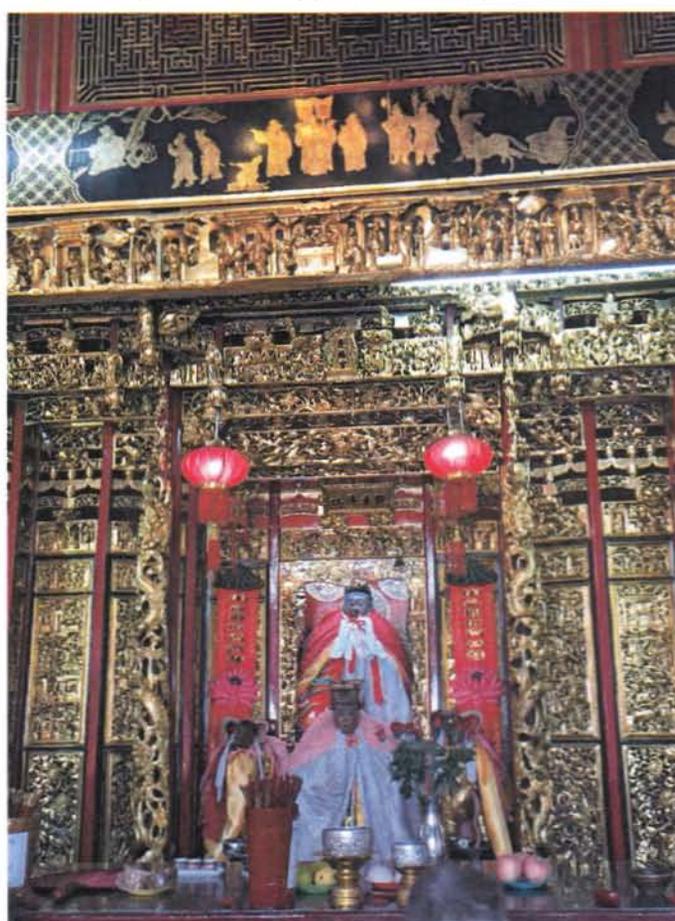


Figure 7: Goddess Mazu

Kheng Hock Keong Temple located on the corner of Sint-oh-dan Street and Kan-nar Road in Latha Township, Yangon, is the largest and oldest Chinese folk religion's temple dedicated to the goddess Mazu in Yangon. It was originally built as a wooden temple in 1861 and completed in 1863. A new brick building was completed in 1903, costing over 153,000 rupees. Kheng Hock Keong Temple is maintained by a Hokkien Chinese clan association. The temple attracts mostly Hokkien and Hakka worshippers.

As the result of interviews, their ancestor worship practised by Guangdong, Hokkien and Myanmar-Chinese will be explored continuously.

4.1 Ancestor Worship Practised by Guangdong

4.1.1 Concept, Attitude, Value and Expectation

According to the interview, they believe that all taught by their parent are doing good deeds. It will satisfy ancestors and return back good wealth, health and easily to overcome all difficulties. It makes worshippers / believers remember and recall their ancestors and gratitude. And also they get benefit of gathering family members. So, they worship their ancestors every year's festivals as they believe that ancestors will look after their healthy, wealthy and all fulfill of prospects. Here, their concept, attitude, value and expectation concerned with ancestor worship described by using some examples. A woman, 57 years old living in Latha Township who comes to Guanyin Gumiao Temple told that,

"I believe that all rituals taught by parents are doing good deeds. It will satisfy my ancestors and return back good wealth, health and easily to overcome all difficulties. So, I worship my ancestors every festivals and in my mind they will take care to my family."

Another informant, 27 years old woman living in Bahan Township who comes to Guanyin Gumiao Temple told that,

"Ancestor worship is traditional culture. It must be maintained and transmitted generation to generation. It makes us remember and recall ancestors and their gratitude. It also likes a bean feast giving benefits gathering of family members. It must be hold to pay respect for our ancestors and their gratitude. If we absented to pay respect our

ancestors, we could be faced with trouble in journey, economy, health and so on."

A man, 42 years old living in Sanchaung Township who comes to Guanyin Gumaio Temple said that,

"Ancestor worship is a tradition which is transmitted from generation to generation. Ancestor will care our healthy, wealthy and all fulfill of prospects."

4.1.2 The Festivals of Ancestor Worship by Guangdong

They mainly worship their ancestors in Chinese New Year, Qing Ming Festival and Ghost Festival. Some also conduct ancestor worship in Moon Cake Festival, Sticky rice dumpling Festival, and the memorial day of their ancestors' death and birth day. Once in every three years, they always go to the Guanyin Gumiao Temple to participate Ghost Festival although they celebrate ancestor worship in their homes.

4.1.2.1 The process of Ancestor Worship by Guangdong in Chinese New Year Festival

For New Year Festival, the last day of the old year according to Chinese calendar (during January to February), they do ancestor worship together with all of the household members. They worship three times: morning, evening and mid night in this day by offering meals, fruits, burning joss papers and alcohol drink. In New Year day, they go to temple and pagoda for doing merit deeds and paying homage to deities and Buddha. 57 years old woman living in Latha Township who comes to Guanyin Gumiao Temple told that,

"For New Year Worship, the last day of the old year, we (she and her all household members) do ancestor worship together at home as three times as morning, evening and mid night worship with fruits, cooked meals, offer incense stick, candle and burn joss paper accessories. I really want to use cuisines as much as I can. At mid night, we go to temple with all family members and worship to heaven deity and ancestors together."

A woman, 32 years old living in Ahlone Township who comes to Guanyin Gumiao Temple told that,

“Before New Year day, I worship ancestors together with my family members at home using candles and incense sticks. We offer variety of cuisines such as chicken, pork, fish, duck, and other meals including burns gold joss papers and silver joss papers. In New Year day, we go to temple and pagoda for doing good deeds and paying homage to deities and Buddha.”

Another informant 40 years old woman living in Bahan Township who comes to Guanyin Gumiao Temple told that,

“I and my family members worship ancestors together. Every last day of the year of Chinese calendar, worship ancestor with cuisines including meats and alcohol drink in the morning and only vegetarian foods with biscuits, candies, sunflower seeds, roasted melon seeds and tea. When New Year day, we go to temple, pay homage to Guanyin and others deities. But we don't worship ancestors in there.”

4.1.2.2 The process of Ancestor Worship by Guangdong in Qing Ming Festival

For Qing Ming festival, before ten days and after ten days of festival (during April and May), they go cemetery and pay cleaning service to their ancestor tomb and worship with altar foods. 57 years old woman living in Latha Township who comes to Guanyin Gumiao Temple told that,

“For Qing Ming Festival, in the day before ten days and after ten days of festival, we pay cleaning service to our ancestors' tomb in cemetery.”

A woman, 32 years old living in Ahlone Township who comes to Guanyin Gumiao Temple told that,

“In Qing Ming Festival, I and my family members go to cemetery where our ancestors buried. Firstly sweep our ancestors' tomb and decorate with colourful joss papers. And then worship with chicken, pork, rice, others cuisine including alcoholic drinks and burn joss papers as much as we can. We believe that if we worship our ancestors

by offering meals and drink, they will also guard and help us to be wealthy and healthy."

The day of Qing Ming (first day of fourth month in Chinese calendar), they worship ancestors at home. A woman, 32 years old living in Ahlone Township who comes to Guanyin Gumiao Temple told that,

"In Qing Ming Festival, within fourth month of first day to fifteen day, go to cemetery and pay worship to cemetery spirit, the spirit of cemetery land owner and ancestors serve with one boiled chicken respectively. The day of Qing Ming, just worship ancestors at home. If the person who does not have children likes spinster would die, the temple of respective clan takes responsibility to worship them."

4.1.2.3 The process of Ancestor Worship by Guangdong in Ghost Festival

For Ghost Festival (fifteen day of seventh month of Chinese calendar), they worship ancestor in their houses before lunch time. In early evening, they offer altar foods to other spirits and ghosts by piling beside of the road and street. It means to be peaceful and avoid from disturbance. 57 years old woman living in Latha Township who comes to Guanyin Gumiao Temple told that,

"For Ghost Festival, I worship all ancestors and progenitors at home. And I offer foods on the street for all ghosts as good deeds."

A woman, 32 years old living in Ahlone Township who comes to Guanyin Gumiao Temple said that,

"In Ghost Festival, we worship ancestors in the morning and pay offering other spirits and ghosts after twelve pm for peaceful and avoid form disturbance."

Another 40 years old man living in Sanchaung Township who comes to Guanyin Gumiao Temple told that,

"Ghost Festival day, altar foods serve on the platform of street for all hungry ghosts as we believe that the gate of hell open and all ghosts are hungry and coming to eat. After thirty minutes of offering foods, all altar foods were being thrown to the trash. We believe that if someone

ate it, he or she will be possessed by ghost. In this day the parents prohibit their children not to go out."

4.1.2.4 The process of Ancestor Worship by Guangdong in Other Festival

And they also celebrate Moon cake Festival (fifteen day of eighth month in Chinese calendar) and boiled dumpling of glutinous rice Festival (Mont Lonn Yay Bor) (fifteen day of twelve month in Chinese calendar). 57 years old woman living in Latha Township who comes to Guanyin Gumiao Temple told that,

"For Moon Cake Festival, we make offering to moon god with moon cake. At the same time, we share moon cake to our ancestors by putting in front of ancestors' photos."

Another 40 years old man living in Sanchaung Township who comes to Guanyin Gumiao Temple told that,

"In boiled dumpling of glutinous rice Festival (Mont Lonn Yay Bor), I clean the whole house because this time is near Chinese New Year. I really want to clean and tidy up before that."

4.2 Ancestor Worship Practised by Hokkien (including Hokkyu)

4.2.1 Concept, Attitude, Value and Expectation

They believe that they must pay homage to their ancestors for gratitude. 48 years old woman living in Hlaing Township who comes to Kheng Hock Keong Temple told that,

"I believed that we must worship ancestors. Without parents, there may not be next generations, need to know gratitude toward parents. Don't be ungrateful. Ancestor worship is not for beneficiary. Just for knowing consciousness of grateful"

They accept that ancestor worship is one of the responsibilities of children toward parents. If they long their ancestors when they face with some difficulties, they will be helped by their ancestors. 52 years old woman who come to Kheng Hock Keong Temple said that,

“When I face with any difficulty in my life, I pray to my ancestors to guard and help me. Ancestor worship is one of the ethics of children or descents.”

Their concept of Ancestor worship is paying respect to parents and ancestors. 52 years old woman and 61 years old woman who come to Kheng Hock Keong Temple said that,

“Ancestor worship is paying respect to parents and ancestors.”

4.2.2 The Festivals of Ancestor Worship by Hokkien (including Hokkyu)

They do ancestor worship in Chinese New Year, Qing Ming Festival, Ghost Festival and Memorial Day of their ancestor death day. 48 years old woman who comes to Kheng Hock Keong Temple told that,

“Especially I worship my ancestor in the memorial day of their death day every year at home altogether with my other family members.”

A woman, 52 years old living in Kamaryut Township who comes to Kheng Hock Keong Temple told that,

“I do ancestor worship in Chinese New Year, Qing Ming Festival and others Festivals. Especially, I do that in the annual date of his ancestors' death day.”

4.2.2.1 The process of Ancestor Worship by Hokkien (including Hokkyu) in Chinese New Year Festival

Chinese New Year Festival is celebrated on the day before first day of New Year. In the morning they worship deity of heaven (*Moènatmin* in Myanmar) first. At afternoon, they pay respect to household's spirit to become sweet homes. In evening, they cook many cuisines and offer to show their gratitude to their ancestors. After offering, they eat altar foods together with all family members as a dinner. It makes them delightful by sharing these foods to every family member. In midnight, they offer again foods to the deity of heaven to look after their household members. 48 years old woman who comes to Kheng Hock Keong Temple told that,

“The morning before first day of calendar, we pay offer to deity of heaven with one fowl for getting lucky. In afternoon, we pay respect to household's spirit for peaceful. In evening, I cook nearly ten cuisines

and offering my ancestors. In midnight, we offer again to deity of heaven with fruits and snacks to look after us."

Another 49 years old woman living in Latha Township who comes to Kheng Hock Keong Temple said that,

"The day before Chinese New Year, I cook many cuisines and homage to deity of heaven first and then homage to ancestor before noon."

They do not use chicken to homage their ancestors because chicken in Chinese pronunciation is look like to string. And they fear that string will make attachment to their ancestors. They offer their ancestor with pork, fish, fried noodle and other meals including alcohol to drink. 48 years old woman who comes to Kheng Hock Keong Temple told that,

"We don't use chicken in there because chicken's Chinese pronunciation is nearly 'kil' (in chinese). 'Kil' means attachment string. We believe it will make attachment string between us and our ancestors. So, we don't use chicken in ancestor worship. I use pork, fish and crab. I also offer couple of incense stick and candle."

Another 49 years old woman living in Latha Township who comes to Kheng Hock Keong Temple said that,

"Ten cuisines will be offered to ancestor, including pork, fried noodle, bean curd, other cuisines and alcohol according to our parent's instruction. I offer incense sticks and candles to homage heaven and ancestor."

And they avoid six numbers of cuisines because it uses only in the last meal of hang person. 64 years old woman who comes to Kheng Hock Keong Temple told that,

"In New Year festival, I worship in home. The most important one is never use six number of cuisines because it is used for hang person as his last meal. I usually offer only five or seven number of cuisines including red snack made with bean and brown snack made with rice."

4.2.2.2 The process of Ancestor Worship by Hokkien (including Hokkyu) in Qing Ming Festival

For Qing Ming Festival, around fourth month of Chinese calendar, they go to cemetery to sweep their ancestors' tomb. And then they pay worship with some foods and burning incense sticks and joss papers. 48 years old woman who comes to Kheng Hock Keong Temple told that,

"We go to cemetery during Chinese New Year and Qing Ming Festival. In these days, we clean ancestors' tombs and offer with meals, fruits and snacks."

Another informant, 52 years old woman living in Ahlone Township who comes to Kheng Hock Keong Temple said that,

"Around fourth month of the Chinese calendar, I participate the Qing Ming Festival by going to cemetery where are ancestors' tombs and clean first, decorate tomb with colourful joss paper. In the first annual of death, we must go cemetery at the precise date of day. Remain years, we can go at Qing Ming festival day. Actually, it can do within before ten days and after ten days of straightforward day. I always pay worship ancestors with boiled pork and other cuisines as much as I can. Burning couple of incense sticks for ancestor worship is satisfied for them."

A woman, 64 years old living in Latha Township who comes to Kheng Hock Keong Temple told that,

"At Qing Ming festival, I go to temple where is the pot putting my ancestors' ashes to worship with snacks, red cakes (Hong Gui Gao in Chinese, snack patty made with sticky rice including peanut, sesame, sugar), burn incense sticks and joss papers."

Another informant, 49 years old woman who comes to Kheng Hock Keong Temple said that,

"In Qing Ming day, I go to cemetery of kyauk-pa-daung where my ancestors buried to sweep around of ancestors' tomb and worship with"

incense sticks, meals, alcohol drinks and tea and burn joss papers. These are important for Qing Ming festival.”



Figure 8: Sweeping and decorating ancestor's tomb on Qing Ming Festival

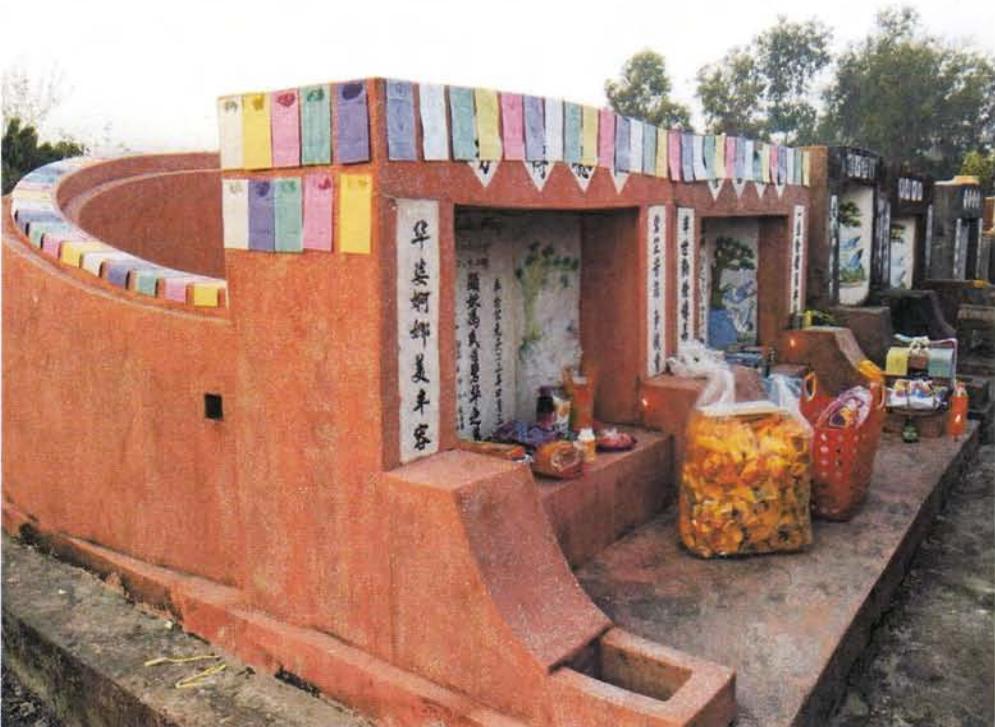


Figure 9: After sweeping and decorating ancestor's tomb on Qing Ming Festival



Figure 10: Offering foods to ancestor on Qing Ming Festival

For Qing Ming day (first day of the fourth month in Chinese calendar), they worship their ancestor at home using meals and burn joss papers for their ancestors. 48 years old woman who comes to Kheng Hock Keong Temple told that,

“The day of Qing Ming Festival, before noon, we worship our ancestors together at home using cooked many cuisines including burn joss paper accessories.”

They use altar’s alcohol drink to extinguish the burning of joss papers that they offered as circle bounds for fence and prevent from snatch of others ghosts. 64 years old woman living in Latha Township who comes to Kheng Hock Keong Temple said that,

“After burning the joss papers, we use altar’s alcohol drink to extinguish as circle bounds for fence and prevent from snatch of others ghosts.”



Figure 11: Using altar's alcohol drink to extinguish as circle bounds

4.2.2.3 The process of Ancestor Worship by Hokkien (including Hokkyu) in Ghost Festival

Ghost festival (fifteen day of seventh month in Chinese calendar), it can do in any day of seventh month. They worship their ancestors at home in the morning like New Year Festival. 50 years old man who comes to Kheng Hock Keong Temple told that,

"I also worship Ghost Festival. It can do in any day of seventh month. I worship my ancestors like day before New Year."

Another woman 64 years old who comes to Kheng Hock Keong Temple told that,

"In Ghost Festival, we all worship together in our house before lunch time. If we are late to worship, it can be worshiped at afternoon. We use items same like New Year Festival."

A woman, 49 years old who comes to Kheng Hock Keong Temple told that,

"At my home, we worship my ancestor with cooked cuisines at the morning."

Besides, 52 years old woman living in Hlaing Township who comes to Kheng Hock Keong Temple told that,

“I perform ghost festival. Before twelve pm, I worship ancestors with cuisines including alcohol drink and tea at home altar. I offer joss paper for ancestors is one of our customs.”

4.2.2.4 The process of Ancestor Worship by Hokkien (including Hokkyu) in Other Festival

They also worship their ancestor in other significant days like housewarming ceremony, marriage ceremony and day before going to trip to inform ancestor for peacefully. 52 years old woman living in Hlaing Township who comes to Kheng Hock Keong Temple told that,

“In our home, we worship our ancestor when we have events such as housewarming ceremony, marriage ceremony and day before going to trip to inform ancestor for peace.”



Figure 12: Offering ancestor and parent at Marriage Ceremony

4.3 Ancestor Worship Practised by Myanmar-Chinese

Myanmar-Chinese is one of the ethnic group which mixed Chinese and indigenous Myanmar parentage who have a tendency to follow the customs of the Chinese more than of the Myanmar.

4.3.1 Concept, Attitude, Value and Expectation

They worship their ancestor is that they pay respect to their ancestors. They believe that it is one of the cultures which must be maintained. Ancestor worship is one of the responsibilities of offspring toward parents. They believe ancestor worship can be got many benefit for them. Ancestor will care their healthy and wealthy. 24 years old woman who comes to Kheng Hock Keong Temple told that,

"I think ancestor worship is one of the responsibilities of offspring toward parents for their gratitude."

Another woman, 27 years old living in Insein Township who comes to Kheng Hock Keong Temple said that,

"Ancestor worship can help and care our fortune to become good luck. If we don't worship ancestors, it becomes a reason facing with unlucky affairs."

4.3.2 The Festivals of Ancestor Worship by Myanmar-Chinese

They participate in the most festival related with Ancestor Worship such as New Year Festival, Qing Ming Day, and Ghost Festival and they also hold Kone Taik festival for their death parents and ancestor. 24 years old woman who comes to Kheng Hock Keong Temple told that,

"We worship our ancestors in all events of Chinese Calendar. We pay ancestor worship and we do some donations for our ancestors in every anniversary of their birth and death day."

Another woman, 27 years old living in Insein Township who comes to Kheng Hock Keong Temple said that,

"I worship every ceremony such as Chinese New Year Festival, Ghost Festival, Cemetery day and others that I know from elderly person and temple."

4.3.2.1 The process of Ancestor Worship by Myanmar-Chinese on Chinese New Year Festival

In Chinese New Year Festival, they worship their ancestors with meals in the morning. In the afternoon, they pay respect to guardian spirit of kitchen and other spirits to care them and to protect their household. At midnight (early morning of the New Year day), they worship to deity of heaven by offering altar foods such as rice, candy, other snack and using incense stick and candle to show veneration. If ancestor is only one person, they use only one incense stick. For deity of heaven (*Moenatmin* in Myanmar), they use three incense sticks that represent for three objects of veneration: Buddha, Dharma and Sanghan. 24 years old woman who comes to Kheng Hock Keong Temple said that,

“In Chinese New Year Season, before New Year day, I worship ancestors with many cuisines in the morning. I pay respect to guardian spirit of kitchen and other spirits to care my household in the afternoon. In midnight, I pay offer to deity of heaven with rice, candy, and incense stick, candle and joss papers by burning. When I offer my ancestors, I use two incense sticks and two candles because I have only two ancestors. If ancestor is only one person, we can use only one incense stick and candle. When I offer deity of heaven, I use three incense sticks and three candles represent for three objects of veneration, i.e. Buddha, Dharma, and Sangha.”

Another 27 years old living in Insein Township who comes to Kheng Hock Keong Temple said that,

“In the day before New Year, we firstly pay homage to god of heaven in front of home and then we worship to ancestor by using variety of cuisines including fruits and alcoholic drink. During homage, we pray wish offering incense sticks. And we offer gold and silver joss papers by burning. We hope and believe that our ancestor spirits will get all of it as gold and silver. It is our traditional belief which is transmitted by older generations.”



Figure13: Guardian spirit of kitchen

4.3.2.2 The process of Ancestor Worship by Myanmar-Chinese on Qing Ming Festival

Qing Ming Festival, they worship together with rice, variety of cuisines, snacks and alcoholic drink. They worship by burning couple of incense sticks and candle in front of the memorial wooden tablet or photo altar at home. 24 years old woman who comes to Kheng Hock Keong Temple told that,

“In Qing Ming Day, we worship together with rice, cuisines, snacks and others dried food in front of photo altar at home. And we burn the joss papers.”

A woman of 27 years living in Insein Township who comes to Kheng Hock Keong Temple told that,

“I worship ancestor by offering variety of cuisines, alcoholic drink and burning couple of incense sticks in front of the memorial tablet at the morning.”

4.3.2.3 The process of Ancestor Worship by Myanmar-Chinese on Ghost Festival

For Ghost Festival, they pay worship to their ancestors by offering with rice and many cuisines before noon. They use only even number in meals for integer. During they offer foods, they burn incense sticks. After incense sticks extinguish, they discard offerings foods from altar and ate together with family members happily. At evening, they pay respect to other unknown ghosts not for disturbing them and peace. 24 years old woman who comes to Kheng Hock Keong Temple told that,

“I hold ancestor worship with my family members together. We pay worship to our ancestors by offering rice, and many cuisines including fried vermicelli and fried noodle before noon. Total number of cuisine is must be even number because of we want to integer. We also offer incense sticks by burning. After incense sticks extinguish, we discard offerings foods from altar and ate together with family members happily. At evening, we pay respect to other unknown ghosts not for disturbing us and peace.”

Kone Taik festival is held in the appropriate day of year as merit deeds for ancestors. It holds at vegetarian temple and they invite guests and treat with vegetarian foods. In this festival, they burn big joss paper toys to be very similar in some aspects to the material world, such as paper houses, cars, servants, and others to be easy life for their ancestors.



Figure 14: Big joss paper house for ancestor on Kone Taik Festival



Figure 15: Big joss paper boat filled with full gold and silver joss papers for ancestor on Kone Taik Festival



Figure 16: Cloth, jewellery and other goods for ancestor to be satisfied on Kor Taik Festival

Participant Observation on Chinese New Year Festival is also carried out to collect the data. On 7th February, 2016, the last day of the Chinese Goat Year, firstly they worship to deity of heaven and Buddha in the early morning. Chicken, pork, fish, fruits, year cake (Nian Gao in Chinese, made with sticky rice and brown sugar) and other snack, totally seven plates and alcohol drink are used as altar foods. Burning incense sticks, candle and joss papers during worship to become a sweet home. As an exceptional case, seven altar plates are used in this festival. It may be depended on their holy number or lucky number according to western concept.

At the early evening, they worship to guardian spirit of house using full set of one meal plate and drink. Joss papers also burn for guardian spirit of house to take-care home. After that, in front of ancestor altar's table they prepare with nine meals include alcohol drinks. They start to worship ancestor with burn incense sticks and candle. And then they burn joss papers such as gold joss papers, silver joss papers, dollar joss papers, joss papers clothes and insurance joss papers. They intend their ancestors to possess the easy life in their world. After extinguish incense sticks, they withdraw altar foods and eat together with all family members happily. After having dinner, juniors pay respect to seniors and seniors repay back red envelope to juniors. It is called Hong-bao in Chinese. It means monetary gift which is given during holiday or special occasions such as wedding, graduation or giving birth (Young, 2015). At the midnight, they go to Kheng Hock Kong temple to pay homage to Buddha, deity of heaven and other deities. They watch dragon dance and lion dance performing as the symbols of welcome to Chinese New Year. It can be seen that Chinese New Year festivities function to preserve the family cult by bringing together surviving generations. They also serve to reinforce the importance of family units and ancestor worship. However, many informants perceived Chinese New Year as essentially cultural, and failed to see its inherent association with ancestor worship. The representative animal for 2016 is Monkey. So, it named Monkey year according to the Chinese calendar.

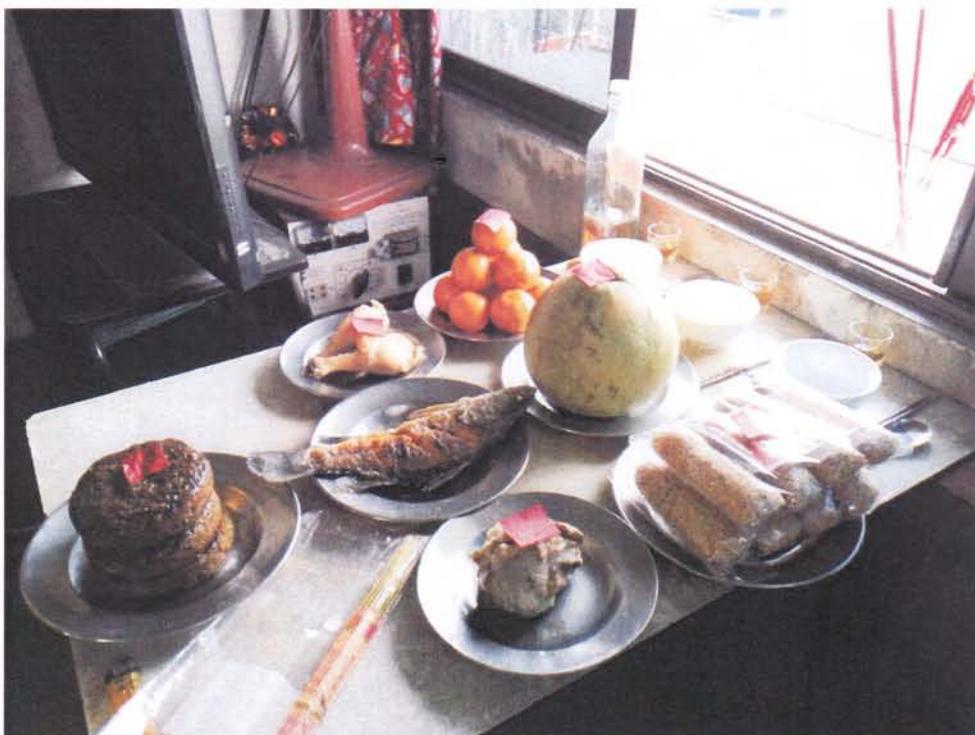


Figure 17: Offering to deity of heaven with meal and fruits on Chinese New Year Festival



Figure 18: Offering to deity of heaven with meal and fruits on Chinese New Year Festival



Figure 19: Offering to guardian spirit of household on Chinese New Year Festival



Figure 20: Offering to guardian spirit of household on Chinese New Year Festival



Figure 21: Wishing to get sweet home on Chinese New Year Festival



Figure 22: Offering to ancestor with meals, fruits and alcohol on Chinese New Year Festival



Figure 23: Joss papers



Figure24: Variety of joss papers



Figure 25: Offering ancestors by burning dollar joss papers, silver joss papers and gold joss papers



Figure 26: Offering ancestors by burning joss papers

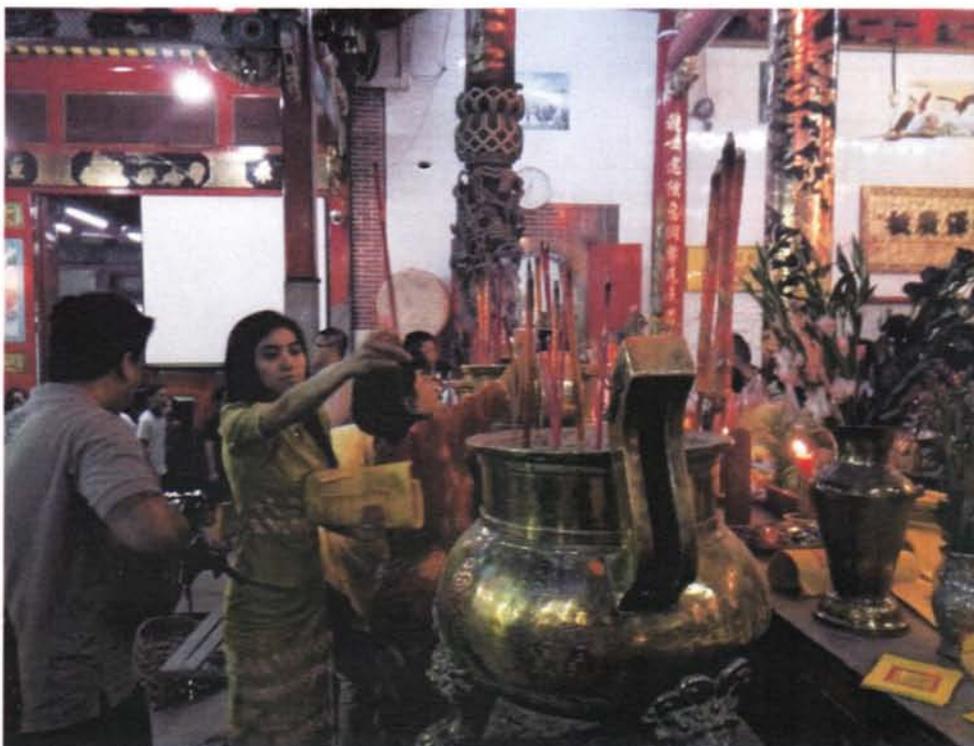


Figure 27: Offering incense stick to deities on Chinese New Year at Kheng Hock Keong Temple



Figure28: Offering deity of heaven on Chinese New Year at Kheng Hock Keong Temple



Figure 29: Dragon dance performance on Chinese New Year at Kheng Hock Keong Temple



Figure 30: Lion dance performance on Chinese New Year at Kheng Hock Keong Temple

CHAPTER (5)

DISCUSSION

According to the field study, most Chinese people from Myanmar believes in Theravada Buddhism and practises Buddha teachings (Dhamma), besides they also accept and practise Mahayana Buddhist and Taoism beliefs, such as the worship of Guanyin. In Myanmar, there are many of the Chinese temples and clan associations. They maintain and pass down Chinese culture to next generation. Most of the festivals and rituals are celebrated in respective temples. There are several notable Chinese temples in Yangon, including Fushan Si Temple (a Buddhist temple), Kheng Hock Keong Temple (a Taoist temple dedicated to Mazu) and Guanyin Gumiao Temple (a Buddhist temple dedicated to Guanyin).

Chinese were immigrant into Myanmar since their progenitor reign and being Myanmar citizenship. They live in the Myanmar community as a long time but they still maintain their traditional practise. They believe that there will be the spiritual life after death.

Many Chinese households in Myanmar still practise ancestor worship. They believe that deceased family members have a continued existence and ability to look after remaining family members and their descendants and influence the fortune of the living things. It can be found that unity of the group is reinforced through ancestor worship. They offer various kinds of worship to the ancestors who live in spiritual world to be happy and satisfied. In return, they hope to get blessing from their ancestors who passed away. It is very interesting as how to maintain their cultural traditions and how they practise it in their daily life. The aim of this study is to explore the Chinese people who practise ancestor worship in Kheng Hock Keong Temple and Guanyin Gumiao Temple in Yangon, Myanmar. To meet the aim of study, ancestor worship practised by Guangdong, Hokkien and Myanmar-Chinese are interviewed to examine their concept, attitude, value and expectation, how they conduct their ancestor worship and how they make unity and collaboration among them to keep their identity and customs and tradition.

The concept of Chinese religion often creates much confusion especially for people coming from monotheistic faiths. Chinese religion is closely equivalent to "Jiao" loosely translated as school of thought and the three main schools of thought

are Taoism, Confucianism, and Buddhism. A distinct attribute of these schools of thought being that each do not deny the validity or the existence of the others. Most Chinese are influenced by ideas from all three teachings and together they create the Chinese sense of seeing and being. In Chinese places of worship, it is common to see Buddhas and Bodhisattva in Taoist temples and Taoist deities in Buddhist monasteries. In a typical Chinese family, it is common to have both Buddhist and Taoist deities and to celebrate both Buddhist and Taoist festivals.

To Buddhism, however, death is not the end of life, it is merely the end of the body we inhabit in this life, but our spirit will still remain and seek out through the need of attachment, attachment to a new body and new life. Where they will be born is a result of the past and the accumulation of positive and negative action, and the resultant karma (cause and effect) is a result of one's past actions.

The Chinese conception of the afterlife is based on a combination of Chinese folk religions, Taoism and Mahayana Buddhism. At the moment of death, it is believed that one's spirit is taken by messengers to the god of walls and moats. After 49 days, sinners descend to hell, located at the base of Mount Meru. There they undergo a fixed period of punishment in one or more levels of hell. The duration of this punishment may be reduced by the intercession of the merciful Ti-ts'ang. When the punishment is complete, the souls in hell drink an elixir of oblivion in preparation for their next reincarnation. They then climb on the wheel of transmigration, which takes them to their next reincarnation, or, in an alternative account, they are thrown off the bridge of pain into a river that sweeps them off to their next life.

According to field study, they live in Myanmar community and practise Theravata Buddhism and Mahayana Buddhism. They believe Buddha's teaching although they are still influenced by their traditional belief and culture. It is assumed that ancestor worship is the basis for the family cult, is no longer seen as a religion, but as a cultural phenomenon. They still respect their ancestors by worshiping various types although their ancestors will be reincarnation. They still feel their ancestor's spirits will forever remain in their minds. And they remember their ancestors when they face difficulty and hope care back them.

Ancestor worship is a ritual practice that is based on the belief that deceased family members have a continued existence, take an interest in the affairs of the

world, and possess the ability to influence the fortune of the living. Early forms of ancestor worship were deeply rooted and extensively developed by the Late Neolithic Period in China. The goal of ancestor worship is to ensure the ancestors' continued well-being and positive disposition towards the living and sometimes to ask for special favors or assistance. The social or nonreligious function of ancestor worship is "to cultivate kinship values like filial piety, family loyalty, and continuity of the family lineage" (Yang, 1957, pp. 278).

Chinese believe that the relationship and obligations of children toward their parents remains intact even after death. Each Chinese kin maintains its own network of ancestral temples, where the godly progenitors and other ancestors of the lineage are worshiped. At these temples, ceremonies can be performed either by elders of the lineage, Taoist clergy, or, more rarely, Buddhist monks. Thus, rituals for ancestral worship are found in the practises of both Taoism and Chinese Buddhism.

In Japan, Buddhist priests from the family temple visit the homes of their parishioners and recite sutras in front of the bon shelf during festival. In Korea, when they perform ancestor rituals, the family at the eldest son's house prepares necessities that were favored by the deceased. In modern days, the daughter or younger son of the family may perform these rites. But in Myanmar especially in my study areas, house wife and her mother-in-law lead this ceremony by preparing for necessities of festival. When they celebrate festival, all family members participate in the ceremony.

According to Sister Celia Chua, 2006, ancestral practises have long been considered the bedrock of Chinese religion and remain one of the most significant elements of Chinese culture. In recent decades and up to the present time, many Chinese regard following cultural traditions and customs as critical for maintaining identity and social status in society. They follow the traditional Chinese calendar (lunar calendar).

It was learnt that according to Chinese calendar, there was six celebrations. Chinese perform ancestor rituals in the memorial service which is held on the day of the ancestor's death every year, Chinese New Year, Ghost Festival, Chong Yang Festival and Qing Ming Festival. Ancestor worship is what distinguishes Qingming Festival from Ghost Festival because the latter includes paying respects to all deceased, including the same and younger generations, while the former only includes

older generations. But in Korea, Gijesa is only performed until upwards of five generations of ancestors in the eldest descendant's house.

In study areas, they mainly worship their ancestors in Chinese New Year, Qing Ming Festival and Ghost Festival. Some also conduct ancestor worship in Moon Cake Festival, Sticky rice dumpling Festival, the memorial day of their ancestors' death and birth date and Mid-Autumn Festival (Boiled dumpling of glutin rice Festival) (Mont Lonn Yay Bor) and others. They also worship their ancestor in other significant days like that housewarming ceremony, marriage ceremony and day before going to trip to inform ancestors for peaceful. It can see that they still admire and rely on their ancestors when they face some difficulties. Once in every three years, they go to the Guanyin Gumiao Temple to participate Ghost Festival although they celebrate ancestor worship in their homes. But Chong Yang Festival is not celebrated in my study areas.

Some perform Kone Taik festival for their death parents or ancestors. Kone Taik is conducted in the appropriate day of year as merit deeds for ancestors. It holds at vegetarian temple and they invite guests and treat with vegetarian foods. In this festival, they burn big joss paper toys to be very similar in some aspects to the material world, such as paper houses, cars, servants, and others to be easy life for their ancestors. It can assume that they pay back for gratitude toward parents by performing Kone Taik festival.

They install an ancestral tablet at a household altar alongside other deceased ancestors. It shows that symbolically unifies the ancestors and honours the family lineage. By practicing ancestor worship, Chinese people from study areas make unity among their family members, kin and lineage to reinforce their identity and maintain and transmit their tradition, custom and culture.

People's Republic of China Embassy, Myanmar shares knowledge to maintain their traditional customs and religious ceremonies.

5.1 New Year Festival

The day before last day of last month of the year, people invite guests and treat them. They also pay a visit to relatives and acquaintance. In the last day of the year, they worship ancestors and progenitors together with all of the household members. They worship three times: morning, evening and mid night in this day by using meals,

fruits and burning joss papers. And then, they discard cuisines and have altogether with all of family members. They do not sleep whole night and welcome New Year. Some go to temple and pay homage to deity of heaven and other deities. And they watch dragon dance and lion dance conducting as the symbols of welcoming performances of Chinese New Year. If family member reach away, they come back home and join with family in that day. These factors indicate how they make social unity among them. In New Year Morning, they go to temple and pagoda for doing good deeds and paying homage to Gods and Buddha.

One of the lovely customs can be seen in their festivals that is juniors pay respect to seniors and seniors also repay back red envelope to juniors as a lucky money.

5.2 Ghost Festival

The fifteenth day of the seventh month in the Chinese calendar is called Ghost Day and the Ghost Festival is held from the evening to midnight of the fourteenth day of the seventh month of the Chinese calendar. It also falls at the same time as a full moon and the rebirth of ancestors. During this month, the gates of hell are opened up and ghosts are free to roam the earth where they seek food and entertainment. Families also pay tribute to other unknown wandering ghosts so that these homeless souls do not intrude on their lives and not to bring misfortune.

In Japan, they venerate the death between 14th and 15th of July (or in some areas August), putting out offerings of food and other items for the visiting spirits on a shelf known as the bon shelf. For Korea, they also perform Chuseok that celebrated on the 15th day of the 8th month of the lunar calendar. Memorial services that are performed on Chusuk are called Charye. But in my study areas, Chinese people perform ghost festival on fifteenth day of the seventh month in the Chinese calendar. They use lunar calendar like Korea to perform that festival.

Here, their concept concerned with ghosts can be explored. There are own relative ghosts and other ghosts. They have different offering styles for them. However their hope and desire are the same because they really want to get the ghosts' help and protection from any dangers. During this festival, they must follow these instructions as taboo and manna. For example, women with pregnancy are not allowed to participate in this festival hold in temple. Altar foods for unknown ghosts

must not be eaten as they believe that if someone ate it, he or she will be possessed by ghost.

In my study areas, this festival is celebrated during four days by Guanyin Gumiao Temple every three years. Most Chinese people from Yangon area participate in this festival. They worship ancestor in their houses before lunch time. In early evening, they offer altar foods to other spirits and ghosts by piling beside of the road and street. It means to be peaceful and avoid from disturbance. Once in every three years, Guanyin Gumiao Temple hold Ghost festival and most of Chinese people in Yangon join there. And they worship their respective ancestors using with fruits, flowers and tea. They donate money to temple as good deeds and it makes merit for their ancestors. They also eat fried noodle and vermicelli entertained by temple.

5.3 Qing Ming Festival

It is celebrated in my research areas. The first day of the fourth month in the Chinese calendar is held Qing Ming Festival, when Chinese people visit the columbarium, graves or burial grounds to pray to their ancestors. Before pray the ancestors, sweep the tombs and offer food, tea, wine and joss paper accessories to the ancestors.

In my study areas, they go to place where their ancestors buried altogether with all family members during before ten days and after ten days of festival. They clean and sweep around their ancestors' tombs and decorate with joss papers. And then, they offer foods and drinks and burn joss paper, stick and candle.

At the Qing Ming day, they worship their ancestors at home using cooked meals and burning joss papers. After worship, they discard altar meals and eat together with all family members. It seems that their cooperativeness on their family matters and it can unite their family members. If the person who has not children likes spinster would death, the temple of respective race takes responsibility to worship them. It can assume that Chinese people value on their race and unity of the group is reinforced through ancestor worship.

CHAPTER (6)

CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

In Myanmar, there are many of the Chinese temples and clan associations. They maintain and preserved Chinese culture. Most of the festivals and rituals are celebrated in respective temples. Many Chinese households in Myanmar still practise ancestor worship.

As the result of interview, ancestor worship practised by Guangdong, Hokkien and Myanmar-Chinese were explored continuously to elicit their concept, attitude, value and expectation. In Myanmar especially in my study areas, house wife and her mother-in-law lead ancestor worship activities by preparing for necessities of festival. When they celebrate festival, all family members participate in the ceremony.

According to field study, they live in Myanmar community and practise Theravata Buddhism and Mahayana Buddhism. They believe Buddha's teaching although they are still influenced by their traditional belief and culture. It is assumed that ancestor worship is the basis for the family cult, is no longer seen as a religion, but as a cultural phenomenon.

They conduct ancestor worship altogether with their family members. They accept ancestor worship is one of the responsibilities of offspring toward parents. They hope their ancestors will look after their healthy, wealthy, all fulfill of prospects easily overcome all difficulties. They offer as much as they can to their ancestors to be satisfied. They want to avoid their ancestor's anger. They maintain and transmit ancestor worship activities from generation to generation as their tradition and culture. It remembers and recalls ancestors and their gratitude. They also inform their ancestors in every significant event such as housewarming ceremony, marriage ceremony, day before going to trip. Some people perform Kone Taik festival that makes merit deeds for their ancestors to possess easy life. In ghost festival, they offer other unknown ghosts to show respect on them to possess peaceful life. In New Year Festival, they pay respect deity of heaven, guardian spirit of household and guardian spirit of kitchen in their home to be healthy and wealthy.

When they conduct ancestor worship, they offer even number of meals for integer in their life (Some offer odd number of meals for integer in their life) and they avoid six meals in ancestor worship as this number is recognized as the last meal for hang person. They avoid chicken meal in their ancestor worship because chicken in Chinese pronunciation is look like to string. And they fear that string will make attachment to their ancestors. It can assume that they do not want to their ancestor's bond in another life. After offered their ancestor by burning joss papers, they use altar's alcohol to extinguish the place of the burning joss papers as circle bounds as a fence to prevent from snatch of others ghosts. It can assume that they want to get their offered items to their ancestors directly. They offer ancestor worship activities altogether with family members happily to get unity and amorousness among them. And they accept their ancestors as still alive in their mind forever who are actually dead. It makes the amorousness among their relatives or kin group.

Thus, their belief on ancestor worship is reinforced the unity of the family through events and festivals. It also reveals that how they maintain their ancestor worship and how they transfer it to their next generations.

6.2 Recommendations

In this study, the following are recommended:

1. It is necessary to explore ancestor worship practised by ethnic minority of Hakka, Yunnan, Panthay (Chinese Islamic) and other ethnic minorities such as Shan and Kachin which are said to be descended from Tai people and Jingpaw people.
2. It is needed to conduct comparative studies among the ethnic groups to understand their concept, attitude, value, expectation and process of ceremonies celebrated for ancestor worship.
3. It also needs to study other festivals, events and social activities conducted by Chinese People living in other areas of Myanmar to understand how they hold their festivals and maintain it.
4. It should avoid eating altar foods offered in front of ancestor's tomb because it was exposed such a time at the cemetery.
5. It should avoid to burn joss papers at house or apartment because it may cause fire hazard and it could effect on health such as respiratory problems.

REFERENCES

- Anthony, F.C. Wallace.** Religion (An Anthropological View). (1966)
- Bae, Choon Sup.** The Challenge of Ancestor Worship in Korea. University of Pretoria. (2007)
- Chua, Celia.** Mary, Chinese Ancestor Veneration and the Communion of Saints. FuJen Catholic University, Faculty of Theology, Xinchuang, Taipei, Taiwan. (2006)
- Eder, Matthias.** Chinese Religion. Asian Folklore studies – Monograph No.6. (1973)
- Fabian, Stephen.** Ancestor Worship. New Dictionary of the History of Ideas. (2005).
- Kottak, Conard Phillip.** Anthropology, Appreciating Human Diversity. McGraw-Hill. (2013)
- Li, Xinming.** Study on Chinese folk religion in Myanmar. Yunnan Normal University. (2013)
- Manjula Poyil.** “Death, funeral and the ancestors: Cult of the dead and the malabar tribes” Thesis. Department of History, University of Calicut. (2006)
- Mya Than.** The Ethnic Chinese in Myanmar and their Identity. In Leo Suryadinata. Ethnic Chinese as Southeast Asians. Singapore: Institute of Southeast Asian Studies. (1997)
- Swe Win.** Guanyin Gumiao Temple Magazine. Nay Lin Press. (2012)
- Teiser, Stephen F.** The Ghost Festival in Medieval China. Princeton University Press. (1996)
- Ven. Thich Nguyen Tang.** Buddhist View on Death and Rebirth. The Wordsworth Encyclopedia of World Religions. P.756. Wordsworth editions. (1999)
- Yang, C. K.** Chinese Thought and Institutions. The Functional Relationship Between Confucian Thought and Chinese Religion. John K. Fairbank, ed. The University of Chicago Press. (1957)

<http://en.wikipedia.org/wiki/Guanyin> (2016)

<http://www.buddhanet.net/e-learning/buddhistworld/schools1.htm> (2016)

<http://www.religionfacts.com/afterlife/chinese-religion> (10 Nov. 2015)

<http://www.wordreference.com/definition/Buddhism> (2016)