

Title	Water Civilization Role in Myanmar: Traditional Practices and Beliefs*
All Authors	Moe Moe Oo
Publication Type	International Publication
Publisher (Journal name, issue no., page no etc.)	International Conference on Traditions of Water in Asia, Belief, Practices and Transformations SEAMEO Regional Center for History and Traditions, Yangon, Myanmar
Abstract	<p>Water civilization deals with the perception, beliefs and tradition of the ancient people of the past. Presently, Myanmar is still one of the agricultural societies in the South East Asia. More than ninety percent of the people depended on near the river and irrigated area. The civilization originated and flourished on the banks of the sacred rivers and the influence of the rivers is reflected in all aspects of life. They also cling to the ancient beliefs and traditional as their basic norms, values and traditional practices. Ancient records showed that the water conservation and management for environmental preservation. Much of the ancient culture and traditions still embedded in the Myanmar people of ethnic group ideology. These ideologies of the past are still in their daily practice. The elements of the past are still useful for their daily life such as moral conducts, norms, social values and ethics have been transferred from generation to generation and might continue to the future if there is no other transformation exists. This paper is a review of the role of water in Myanmar civilization, in the ancient literature, in the beliefs and in the festivals celebrated. This work will be an important part of the culture to be studies for the new generation who will diffuse the traditional folklore while developing the country in the future.</p>
Keywords	beliefs, values, rituals
Citation	
Issue Date	2018

## **Water Civilization Role in Myanmar: Traditional Practices and Beliefs\***

### **Abstract**

Water civilization deals with the perception, beliefs and tradition of the ancient people of the past. Presently, Myanmar is still one of the agricultural societies in the South East Asia. More than ninety percent of the people depended on near the river and irrigated area. The civilization originated and flourished on the banks of the sacred rivers and the influence of the rivers is reflected in all aspects of life. They also cling to the ancient beliefs and traditional as their basic norms, values and traditional practices. Ancient records showed that the water conservation and management for environmental preservation. Much of the ancient culture and traditions still embedded in the Myanmar people of ethnic group ideology. These ideologies of the past are still in their daily practice. The elements of the past are still useful for their daily life such as moral conducts, norms, social values and ethics have been transferred from generation to generation and might continue to the future if there is no other transformation exists. This paper is a review of the role of water in Myanmar civilization, in the ancient literature, in the beliefs and in the festivals celebrated. This work will be an important part of the culture to be studies for the new generation who will diffuse the traditional folklore while developing the country in the future.

Key words: beliefs, values, rituals

### **Background**

Some 10 000 years ago, when people adopted an agrarian way of life, mankind established permanent settlements. This new type of livelihood spread everywhere and the population began to expand faster than ever before. Sedentary agricultural life made it possible to construct villages, cities and eventually states, all of which were highly dependent on water. This created a brand new relation between humans and water. Self sufficiency in food, led to greater trade and economic development the Myanmar kingdoms along the Ayeyarwaddy River began to flourish.<sup>1</sup> As settlements moved away from the water source the basic character of using canals to divert water from flood plains of river beds to the fields for agriculture and the use of ponds, water storage tanks and wells became common for domestic use. With a more detailed understanding of the sustainable water management system was evolved in each of the civilizations that prospered for thousands of years. Many of the ideas are presented in a philosophical manner, so skill and effort are needed to trace the evidences for this work.

---

\* Dr Moe Moe Oo, Associate Professor, History Department, Mandalay University of Distance Education, Mandalay, Myanmar

<sup>1</sup> Map, I, Bob Hudson, *The Origins of Bagan, The Archaeological Landscape of Upper Burma to A.D 1300*, University of Sydney, 2004, 117 (Henceforth Bob Hudson, 2004)

## Hydraulic Water Civilization

Myanmar's land and water asserts have blessed the country with a thriving amphibious environment. Along its coasts and rivers had grown up hydric civilizations in Myanmar. As most of Myanmar king's capitals were located on the sea coast or river bank such as Inwa at the confluence of five rivers, Hanthawaddy on the bank of the Bago River, Bagan, Shwebo, Sagaing, Amarapura, and Mandalay on the bank of the Ayeyarwaddy River, and Danyawaddy, Weithali and Mrauk U on the Western sea coast.<sup>2</sup>

The earliest known permanent settlement, which can be classified as urban, is Sriksetra<sup>3</sup> located in near Pyi, archaeologists have found hundreds of ancient tanks and ponds. The first evidence found of the purposeful construction of the water supply in here.

One example showed that Mandalay Palace<sup>4</sup> had historically been a very central part of their respective city; the moats have provided a vital waterway to the city. Even in modern times, the moat system comprises a very active body of water.<sup>5</sup> These were the things that can still be seen on Myanmar old fort cities.<sup>6</sup> The use of the moats could have been either for defensive or agriculture purposes. It is a deep, broad ditch, either dry or filled with water that is dug and surrounds a palace, fortification, building or town, historically to provide it with a preliminary line of defense.

Water supply and sanitation for military needs was a primary concern of the authorities of an imperial power like the Myanmar Empire needing a strong military machine. The Myanmar did know how to obtain adequate amounts of drinking water for their garrisons, cities and troops in the field and thus successfully planned their operations according to the availability of water.

## Water Management, Technology and Belief

Myanmar people migrated from one place to another to find 'the pasture lands'. The discussion is made by tracing far back to the Bagan Period because Pyus were the first urbanized people who made efforts to control water from rivers and natural ponds and man-made lakes for agricultural purpose. So successive kings from the Bagan to Konbaung Period occasionally made their attempts to construct and renovate the lakes and canals. Myanmar's were able to construct large artificial lakes by selecting suitable sites by making systemic calculations and surveying the geographical surfaces of the sites.<sup>7</sup> The Pyus practiced irrigation to improve agriculture, which was the mainstay of their economy.<sup>8</sup> Professor Luce believed that

---

<sup>2</sup>(a) Dr Khin Maung Nyunt, *The Seventh Myanmar Traditional Cultural Regatta Festival*, The Union of Myanmar, Yangon, Pa Sa La Press, No-2, 1996, 2-3 (Henceforth Khin Maung Nyunt, 1996)

<sup>3</sup> Photo No. (1), Sriksetra City and Moat, Bob Hudson, 2004, 173

<sup>4</sup> Photo No. (2), Mandalay Palace and Moat, [https://www.emeraldmyanmartravels.com/images/mdy/mandalay-hill-view\\_.jpg](https://www.emeraldmyanmartravels.com/images/mdy/mandalay-hill-view_.jpg)

<sup>5</sup> Photo No. (3), Rental Boats, <http://www.michaelbackmanltd.com/1236.html>

<sup>6</sup> Lay out Plans of the Fort and the Palace, *Parabaik* no. 25017

<sup>7</sup> Photo No. (4), Innlay Settle Life, <http://www.treasuremergui.com/wp-content/uploads/2017/05/Inle-Lake4.jpg>

<sup>8</sup> Janice Stargardt, *The Ancient Pyu of Burma*, Vol. I, England, Cambridge University Press, 1990, 55

## International Conference on Traditions of Water in Asia, Belief, Practices and Transformations

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

the Myanmar learnt the science of irrigation from the Pyus, while improving upon the irrigation methods they had learnt from the Mons for utilizing the water resources for agriculture more effectively.<sup>9</sup> They built canals to get irrigate their cultivated lands, and settled in Kyaukse. Dams or water-tanks were built by King Anawrahta in Kyaukse District<sup>10</sup> and Meiktila Township.<sup>11</sup> Especially Kyaukse area and Samon, in Meiktila plains, Panlaung, Zawgyi and Doathtawady Rivers, became important localities for irrigated cultivation. Myanmar kings organized crown servicemen groups for the maintenance and construction of irrigation networks, weirs, lakes and canals. As have known, the extensive networks of irrigation require not only regular renovation but effective management of the distribution of water and collection of water tax. Myanmar had existed to manage hydro-agriculture, Myanmar Kings appointed officials and servicemen to manage the renovation of the lakes, distribution of water and to collect irrigation tax. As there were people who were causing damage to the tank, the king issued an edict.<sup>12</sup> They even took charge of the propitiation of the four guardian spirits of the Lake customarily.<sup>13</sup>

One can find the Mandalay was rice field irrigated by Aung Pinle Lake which has its source from Kyu Wun, Kyun Hla Dam. In fact these irrigation systems were left by the former kings but the king wanted to improve them by increasing the water storage capacity which is the supply lines of water to the fields straightening the canals so that the cultivators would not have much difficulty to get water as much as they want. Usual offerings were sent to the shrines of the Guardian Spirits<sup>14</sup> dated 12 April 1857. By sharing merit with them they would be freed to a better existence. Myanmar society believed that *Nats* could fulfill their wishes.

### Religious Rituals

The realization of the importance of water for people is evident already from the myths of ancient cultures. Major focus is the water belief and ritual symbolism. So the photographs of the illustrations, excluding the figures of belief and rituals are showed at the water civilization. All are ancient traditional culture behavior still embedded in Myanmar societies are as follows:

---

<sup>9</sup> G.H. Luce, "Economic Life of the Early Burman", *Burma Research Society Fiftieth Anniversary Publications*, No.2, Rangoon, Burma Research Society, 1960, p.326 (Henceforth: Luce, 1960)

<sup>10</sup> Photo No. (5), Irrigation Work, Kyaukse, Yadanabonnews Paper, 6-9-2018, Page, 24

<sup>11</sup> Photo No. (6), Irrigation Work, Meiktila Township, Dr Moe Moe Oo Collection

<sup>12</sup> Dr Than Tun, *The Royal Orders of Burma*, AD. 1788-1806, Vol. V, Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 1986, 229

<sup>13</sup> "Meiktila-kan-kyauksa" (Inscription of the Meiktila Lake), The National Library, *Palm leaf Manuscript Collection*, no. 543 (Henceforth: NLC)

<sup>14</sup> Dr Than Tun, *The Royal Orders of Burma*, AD. 1853-1885, Vol.IX Kyoto, The Centre for Southeast Asian Studies, Kyoto University, 50-51

**International Conference on Traditions of Water in Asia, Belief, Practices and Transformations**

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

No	Names	Kinds/ symbolism
1.	Chan tha Gyi Pagoda (Meiktila) <sup>15</sup>	Stupa with paddle
2.	Phaung Taw Oo Pagoda (Innlay) <sup>16</sup>	rowing boat festival
3.	Wash Buddha images <sup>17</sup>	daily routine
4.	Thinngyan <sup>18</sup>	throwing water festival (to cleanse the evil and sins of the old year)
5.	Kasone <sup>19</sup>	pouring water to Bodhi tree
6.	Shin Upagutta (Shwegyin, Bago, Yangon) <sup>20</sup>	<i>Ye Hmyaw Pwe</i> (to protect floods and storms)
7.	Tha Beik Hmaw Pwe (Tavoy) <sup>21</sup>	traditional culture
8.	Mee Hmaw Pwe (Madauk, Bago) <sup>22</sup>	traditional culture
9.	<i>Wathoun darei</i> <sup>23</sup>	Pouring water on the ground to witness (partly vital role in Buddha enlightenment)
10.	Coin <sup>24</sup>	water symbol, fertility, microcosmic sign, prosperity

Above religious rituals deal with how human being conceived in their heart the idea of ritual function seen in their environs, with special reference to and emphasis on, religious festival illustration in traditional others ritual practice from the successive period. As most of the festivals were exhibited in the shrine, they were purely water civilization. The physical and aesthetic properties of water give it a unique mythical-religious potential and therefore it has played an important role in myths and religious rituals.

<sup>15</sup> Photo No. (7), Chan Tha Gyi Pagoda with Paddle, Dr Moe Moe Oo Collection

<sup>16</sup> Photo No. (8), Phaung Taw Oo Pagoda Festival, [https://s3.amazonaws.com/innov\\_us/client\\_sites/mm\\_lits/lg/c57cfcac02d487ecfd963f167c88253b.jpg](https://s3.amazonaws.com/innov_us/client_sites/mm_lits/lg/c57cfcac02d487ecfd963f167c88253b.jpg)

<sup>17</sup> Photo No. (9), Wash Buddha Image, [https://s3.amazonaws.com/innovus/clientsites/mmlits/lg/c57cfcac02d487ecfd\\_963f167c88253b.jpg](https://s3.amazonaws.com/innovus/clientsites/mmlits/lg/c57cfcac02d487ecfd_963f167c88253b.jpg)

<sup>18</sup> Photo No. (10), Playing water festival beside Mandalay Moat (April) [https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes\\_ratio\\_d\\_feature\\_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW](https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes_ratio_d_feature_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW)

<sup>19</sup> Photo No. (11) kason Festival, shwe-kyet-yet, <https://tourism.gov.mm/project/ritual-of-pouring-water-on-the-bodhi-tree/>

<sup>20</sup> Photo No. (12), Shin Upagutta, [https://en.wikipedia.org/wiki/Shin\\_Upagutta](https://en.wikipedia.org/wiki/Shin_Upagutta)

<sup>21</sup> Photo No. (13), Tha Beik Hmaw Pwe (Tavoy), Daw Ohn Mar Lwin Collection

<sup>22</sup> (a) Photo No. (14), King Mindon's Donation

(b) Photo No. (15), Mee Hmaw Pwe (Ma Dauk), Daw Tin May Hlaing Htun Collection

<sup>23</sup> Photo No. (16), Wathoun darei, *The Earth Goddess below the Buddha's Throne (manuscript illustration)*, <http://seasite.niu.edu/Burmese/cooler/chapter3/part4/images/ux65b.JPG>

<sup>24</sup> Photo No. (17), Pyu Silver Coin, [http://1.bp.blogspot.com/\\_DHAg3nUDI/SWHEbAYdaJI/AAAAAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+\(3\).jpg](http://1.bp.blogspot.com/_DHAg3nUDI/SWHEbAYdaJI/AAAAAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+(3).jpg)

### Water Civilization for Spirit Worship

Myanmar has its own special breed of spirits or *nat*, as well as these more common ancestral and ephemeral types. With their roots in Hindu as well as prehistoric animistic cultures, Myanmar's multitudinous unofficial 'outside' *nats* can be found at everywhere. The cult has numerous devotees, shrines and annual festivals of particular *nats*. In all spirit practices, the sprinkling of divine water is an inevitable part was as follows:

No	Names	Symbolism
1.	Taung Tha Man Bo Bo Gyi (Amarapura) <sup>25</sup>	traditional belief annually hold
2.	Yadana Gu Pwe (Amarapura) <sup>26</sup>	traditional belief annually hold
3.	Shwe Kyat kya pagoda(Sagaing) <sup>27</sup>	to prevent the danger for boat and ship
4.	<i>Lun Swe Pwe</i> (Mandalay) <sup>28</sup>	rituals are believed to arrival of monsoon <sup>29</sup>
5.	U Shin Gyi, Kasin village (Bago) <sup>30</sup>	guardian spirit of waterways
6.	Sin Byu Chi Lake and Shrine (Wundwin) <sup>31</sup>	guardian spirit of lake

Taung Tha Man Bo Bo Gyi (Amarapura), Yadana Gu Pwe (Amarapura) showed that the Nat-bathing ceremony traditional practice and belief annually hold around the Mandalay District. Moreover the water creatures feeding ceremony is aimed at doing merit for creatures in whirlpools in Shwe Kyat kya pagoda on 7 and 8 waning of Tawthalin. It is held as a local tradition to help prevent boats and ships running in the river against any danger.

Old legend believed that the cause of rain came from the playing games of the *Lun Swe Pwe* (complete festival) held on April 21<sup>st</sup> to 23<sup>rd</sup>. According to traditional believe are offered to Moe Khaung Kyaw Swa Nat, the four Guardian Spirits of *Sasana* and Myin Phu Shin Nat. Their festivals and rituals are believed to arrival of monsoon.

U Shin Gyi (Lord of the Sea or Conqueror of the Seas) is a Burmese *nat* commonly venerated in the Ayeyarwady delta region, as he is widely believed to be a benevolent guardian spirit of waterways. Another factor showed that the The Sin Byu spirit rituals and ceremonies associated with the sacred lakes still continue, sometimes more actively than in the past.

It deals with the spirit worship. It is treated as is reflected in the illustration. Since the study is confined to these, naturally, the treated seems to be very sketchy; and the read, therefore, can see an intangible culture of water civilization in Myanmar society.

<sup>25</sup> Photo No. (18), Taungthaman Bo Bo Gyi, Yadanarbonne Newspaper, 28-9-2018, Page-25

<sup>26</sup> Photo No. (19), Nat-bathing ceremony, Yadanabon News Paper, 6-9-2018\_Page\_2

<sup>27</sup> Photo No. (20), Hlay U Taik Pwe, Yadana bone Newspaper, 2-10-2018, 3

<sup>28</sup> (a) Michael Aung-Thwin, *Irrigation in the Heartland of Burma*, Dekalb, Northern Illinois University Press, 1990, 29

(b) Photo No. (21), *Lun Swe Pwe* (Complete Festival), The farmer Newspaper, 1 Oct, 2018, <https://www.thefarmermedia.com/news/1497>

<sup>29</sup> [http://telshemesh.org/water/rain\\_ritual\\_.html](http://telshemesh.org/water/rain_ritual_.html)

<sup>30</sup> Photo No. (22), U Shin Gyi Nat, [https://en.wikipedia.org/wiki/U\\_Shin\\_Gyi](https://en.wikipedia.org/wiki/U_Shin_Gyi)

<sup>31</sup> Photo No. (23), Sin Byu Chi Lake and Shrine, Tesu Village (Wundwin), Dr San San Collection

## International Conference on Traditions of Water in Asia, Belief, Practices and Transformations

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

### Social Values

Water transports, boat is the earliest and most convenient and till today boat has been widely used by Myanmar people for travelling,<sup>32</sup> transportation,<sup>33</sup> trading,<sup>34</sup> fighting,<sup>35</sup> entertaining and amusement.<sup>36</sup> Among them Myanmar kings employed the war boats in fighting. In almost every military campaign both land and water forces participated in battles. Boat racing festival is to promote the rich tradition of the Myanmar people<sup>37</sup> and organized all over Myanmar along the Irrawaddy River or lakes. It is a popular sport of everyone.

Another social factor analyzed the wedding ceremony the father of the bride has to offer his daughter's hand to the bridegroom by himself with water-dropping<sup>38</sup> act. At that time the right palm of the bright is put above the right palm of the bridegroom and they are tied together with shawls. The religious-teacher recites holy letters and ceremony is performed.<sup>39</sup> One can notice, at least, the living style of the water civilization. It is a popular belief that a drip in the sacred water on the auspicious day ensure and salvation in freedom from the cycle of birth and death.

### The Belief of Animals Totem and the Affinity with the Water Element

The ancient believed that *Naga* (Dragon) was a good guardian<sup>40</sup> which protected Buddha during his enlightenment against the demons. For those people living on self-sufficient farming types along the rivers, great lakes of the remote rural localities whose belief in Buddhism will continue to believe in *Naga* as can be witnessed in the forms of stories, novels around waters whenever, there are natural disasters such as earth eruption, earth erosion. Moreover Ye Kyi Pauk village when Kathes celebrate their traditional *Nat Pwe* they firstly perform Nat-bathing ceremony. During the ceremony Kathe offer plantain, sugar cane, pop-corn powder, fruits and flowers to the *Nats*. Throw it is Dote-hta-waddy River which is meant to feed the *Naga*. *Nat* also help the family good luck. This festival is traditional and absolute.<sup>41</sup>

---

<sup>32</sup> Photo No. (24), Travelling, Pahtohtamya Temple Mural Painting (11 C.A.D), Bagan

<sup>33</sup> Photo No. (25), Transportation, Sulamani Temple Mural Painting, Bagan, <https://thumbs.dreamstime.com/z/sulamani-temple-bagan-myanmar-mural-painting-was-built-king-narapatisithu-was-59005398.jpg>

<sup>34</sup> Photo No. (26), Trading, Kyauk Taw Gyi Pagoda Mural Paining, Taung tha Man

<sup>35</sup> Photo No. (27), Fighting, War Boat, Michael Syme, *An Account of An Embassy to the Kingdom of Ava (Inwa)*, London, Necol and Wright, 1800, 428-429

<sup>36</sup> Photo No. (28), Entertaining and Amusement, Yadanabonnews Paper, 29-10-2018, Page-13

<sup>37</sup> Photo No. (29), Historic Shwe Kyat Kya Pagoda Holds Annual Traditional Festivals, Yadana bone Newspaper, 3.10.2018, 12

<sup>38</sup> Photo No. (30), water-dropping for Marriage Ceremony, <https://myanmarhandicrafts.files.wordpress.com/2015/08/myanmar-traditional-wedding.png>

<sup>39</sup> Maung Htwe Maung, *Mandalay Myo Shie Ponna mya A Kyaung* (History of Mandalay Ponna), Geography Research Paper, Mandalay University, 1974, 24

<sup>40</sup> Photo No. (31), Dragon Worship, Ye Le Pagoda, Meiktila, Dr Moe Moe Oo Collection

<sup>41</sup> Lwin Naing, *Cultural History of the Kathe Descendants in Myanmar (1783-1833)*, M.A Thesis, Mandalay University, 1998, 66-67

**International Conference on Traditions of Water in Asia, Belief, Practices and Transformations**

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

*Nga Yant Min* (fish)<sup>42</sup> is said that the figure of the Buddha to be, the king of the fish was put in the cave and believed to get rain when there was a drought.

Vedic people, just like the near of the valley, worshipped the frogs, assuming that the croaking sound of the frogs brings rain.<sup>43</sup> Astrologers predicted the rain with their observation of the appearance of aquatic creatures in the cloud space. Since the frog is strongly associated with the water where she spend a lot of her life, this spirit animal is also connected to moon energy and the moon goddess. For those who feel an affinity with the frog as personal totem, you may be at ease with the world of intuition, feminine energies, and the magic of nature and the elements

Let me inform the *Parabaik* picture painted that parasol designated and bestowed by the crab on courtiers. The astrological sign<sup>44</sup> cancer is named after the crab. It is a symbol of sea, water, wealth; cold<sup>45</sup> and giving a full prevention of war often depicted crabs in their art.<sup>46</sup> In the Myanmar tradition, animal symbolisms are often seen as a rain maker. Many shamanic traditions call the above figures in connection to the rain and to control the weather patterns.

### Conclusion

The world's major civilizations developed along rivers, which have both united and divided human beings. Water is life – and life on earth is linked to water. Our existence is dependent on water, or the lack of it, in many ways, and one could say that our whole civilization is built on the use of water. It transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity for water civilization role in Myanmar.

---

<sup>42</sup> (a) <http://www.myanmar-tours.us/destinations/mandalay/malay-attractions/nga-yant-min-cave-yankin-hill/>

(b) Photo No. (32), *Nga Yant Min*, <https://garlicneversleeps.files.wordpress.com/2011/06/yankin071.jpg>

<sup>43</sup> Photo No. (33), *Frog*, [http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQloN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice\\_box\\_article/public/article\\_images/soon-uponya-shin-paya04.JPG?itok=r7YTaoJF](http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQloN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice_box_article/public/article_images/soon-uponya-shin-paya04.JPG?itok=r7YTaoJF)

<sup>44</sup> [http://www.niu.edu/burma/publications/jbs/vol14/Lammerts\\_illustrations/fig11.shtml](http://www.niu.edu/burma/publications/jbs/vol14/Lammerts_illustrations/fig11.shtml)

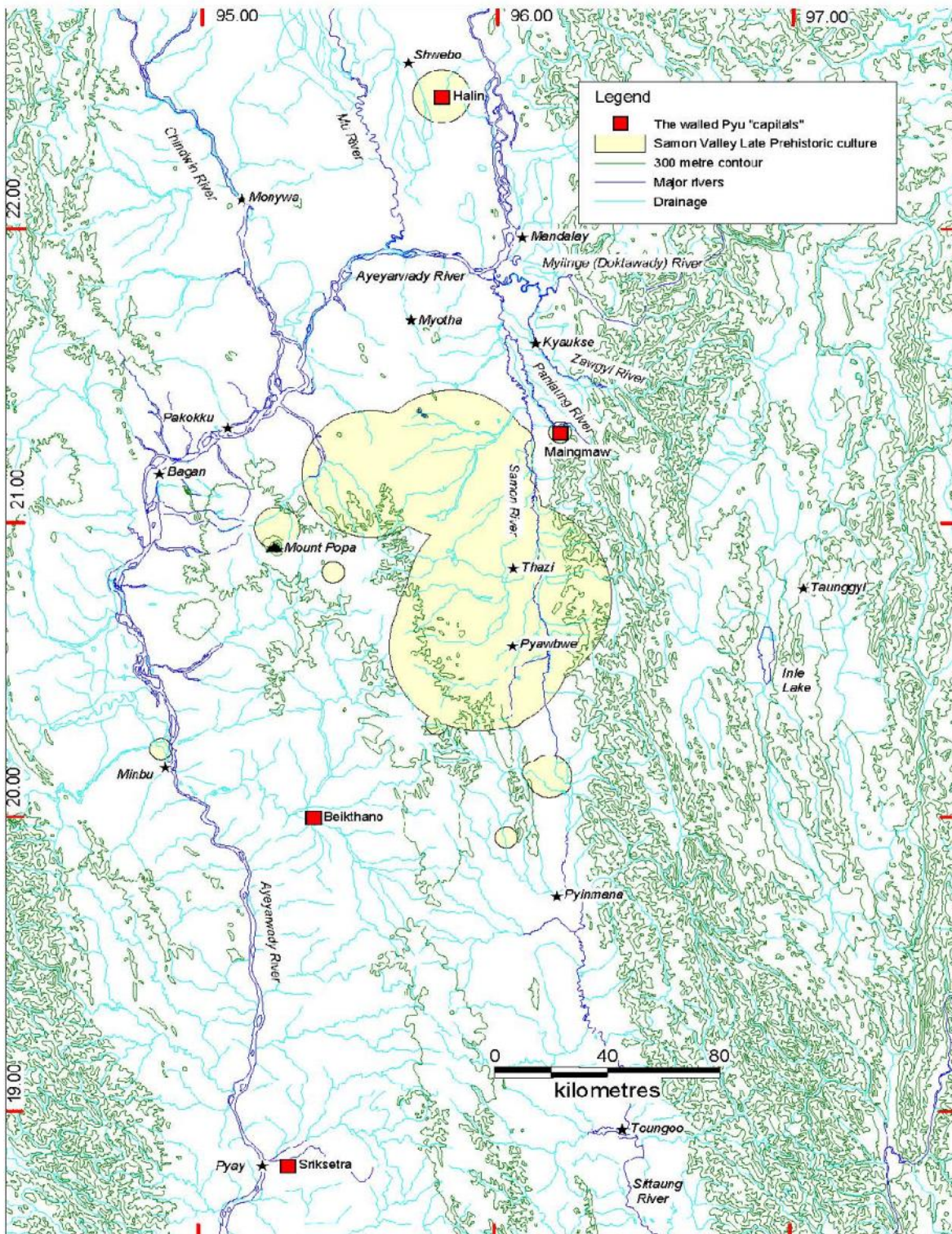
<sup>45</sup> (a) Photo No. (34), *Crab on Courtiers*, <http://www.michaelbackmanltd.com/1236.html>

(b) Elizabeth Benson (1972). *The Mochica: A Culture of Peru*. New York, NY: Praeger Press. ISBN 978-0-500-72001-1

<sup>46</sup> Katherine Berrin & Larco Museum (1997). *The Spirit of Ancient Peru: Treasures from the Museo Arqueológico Rafael Larco Herrera*. New York: Thames and Hudson, 216.



Map (I)-The Proposed Late Prehistoric Home Land

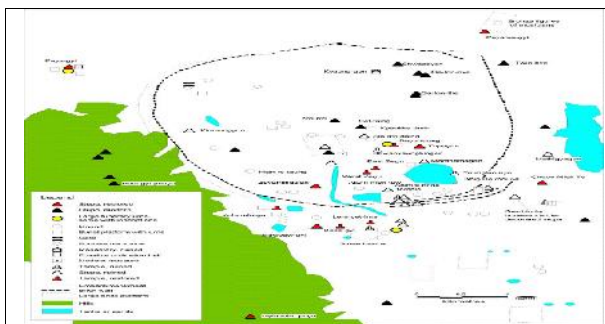


Source: Bub Hundson, 2004, 117



**International Conference on Traditions of Water in Asia, Belief, Practices and Transformations**  
SEAMEO Regional Center for History and Traditions, Yangon, Myanmar  
11-12 December 2018

## Photos



**Phpto-(1), Sriksetra Archeological Plan,**  
Bob Hudson, The Origins of Bagan, The Archaeological  
Landscape of Upper Burma to A.D 1300, University of  
Sydney, 2004, p-173



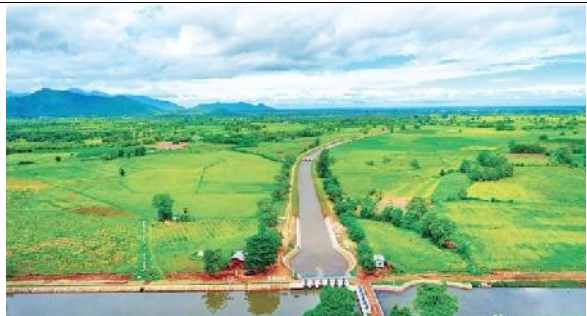
**Phpto-(2), Mandalay Palace and Moat**  
[https://www.emeraldmyanmartravels.com/images/  
mdy/mandalay-hill-view\\_.jpg](https://www.emeraldmyanmartravels.com/images/mdy/mandalay-hill-view_.jpg)



**Photo No. (3), Rental Boats**  
<http://www.michaelbackmanltd.com/1236.html>



**Photo No. (4), Innlay Settle Life,**  
[http://www.treasuremergui.com/wp-  
content/uploads/2017/05/Inle-Lake4.jpg](http://www.treasuremergui.com/wp-content/uploads/2017/05/Inle-Lake4.jpg)



**Photo No. (5), Irrigation Work, Kyaukse**  
Yadanabonnews Paper, 6-9-2018,24



**Photo No. (6),**  
Meiktila Dam, Dr Moe Moe Oo Collection



**Photo No. (7),**  
Chan Tha Gyi Pagoda with Paddle, Dr Moe Moe Oo Collection







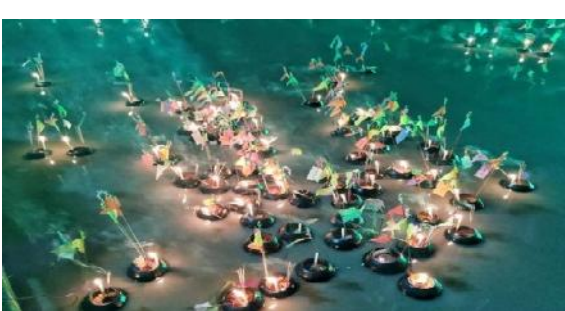
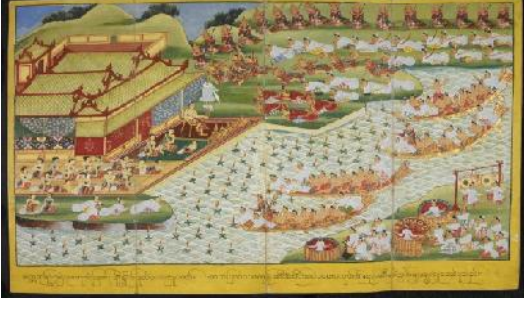


**Photo No. (8), Phaung Taw Oo Pagoda Festival,**  
[https://s3.amazonaws.com/innov\\_us/client\\_sites/m  
m\\_lits/lg/c57cfcac02d487ecfd963f167c88253b.jpg](https://s3.amazonaws.com/innov_us/client_sites/m_m_lits/lg/c57cfcac02d487ecfd963f167c88253b.jpg)



**International Conference on Traditions of Water in Asia, Belief, Practices and Transformations**









SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

	
<p><b>Photo No. (9), Wash Buddha Image,</b>  <a href="https://i7.alamy.com/zooms/beb17b1a2109410d934cc8cdba216984/ritual-washing-of-a-buddha-stature-burma-myanmar-asia-br5ajd.jpg">https://i7.alamy.com/zooms/beb17b1a2109410d934cc8cdba216984/ritual-washing-of-a-buddha-stature-burma-myanmar-asia-br5ajd.jpg</a></p>	<p><b>Photo No. (10), Playing water festival beside mandalay moat (April)</b>  <a href="https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes_ratio_d_feature_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW">https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes_ratio_d_feature_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW</a></p>
	
<p><b>Photo No. (11) kason Festival, shwe-kyet-yet</b>  <a href="https://tourism.gov.mm/project/ritual-of-pouring-water-on-the-bodhi-tree/">https://tourism.gov.mm/project/ritual-of-pouring-water-on-the-bodhi-tree/</a></p>	<p><b>Photo No. (12) Shin Upagutta</b>  <a href="https://en.wikipedia.org/wiki/Shin_Upagutta">https://en.wikipedia.org/wiki/Shin_Upagutta</a></p>
	
<p><b>Photo No. (13), Tha Beik Hmaw Pwe (Tavoy),</b>  Daw Ohn Mar Lwin Collection</p>	<p><b>Photo No. (14), King Mindon's Donation</b>  <a href="https://southeastasianlibrarygroup.files.wordpress.com/2013/05/donations1.jpg">https://southeastasianlibrarygroup.files.wordpress.com/2013/05/donations1.jpg</a></p>
	
<p><b>Photo No. (15), Mee Hmaw Pwe, Ma Dauk, Bago,</b>  Daw Tin May Hlaing Htun Collection</p>	<p><b>Photo No. (16) The Earth Goddess below the Buddha's Throne</b>  <a href="http://seasite.niu.edu/Burmese/cooler/">http://seasite.niu.edu/Burmese/cooler/</a></p>



**International Conference on Traditions of Water in Asia, Belief, Practices and Transformations**  
SEAMEO Regional Center for History and Traditions, Yangon, Myanmar  
11-12 December 2018



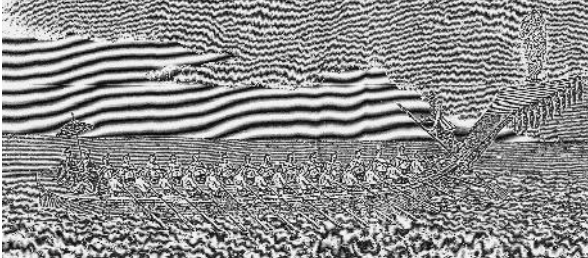







	<p align="right"><a href="chapter3/part4/images/ux65b.JPG">chapter3/part4/images/ux65b.JPG</a></p> 
<p align="center"><b>Photo No. (17), Pyu Coin</b> <a href="http://1.bp.blogspot.com/_DHAgIG3nUDI/SWHEbAYdaJI/AAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+(3).jpg">http://1.bp.blogspot.com/_DHAgIG3nUDI/SWHEbAYdaJI/AAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+(3).jpg</a></p>	<p align="center"><b>Photo No. (18), Taungthaman Bo Bo Gyi</b> Yadanarbonne Newspaper, 28-9-2018, Page-25</p>
	
<p align="center"><b>Photo No. (19), Poppa Mother's bathing Ceremony</b> Yadanabonnews Paper, 6-9-2018, Page, 2</p>	<p align="center"><b>Photo No. (20), Hlay U Taik Pwe</b> Yadana bone Newspaper, 2-10-2018, 3</p>
	
<p align="center"><b>Photo No. (21), Lun Swe Pwe (Compete Festival)</b> The farmer Newspaper, 1 Oct, 2018, <a href="https://www.thefarmermedia.com/news/1497">https://www.thefarmermedia.com/news/1497</a></p>	<p align="center"><b>Photo No. (22), U Shin Gyi statue at the Kyauktan Yay-Le Pagoda, seated next to a tiger,</b> <a href="https://en.wikipedia.org/wiki/U_Shin_Gyi">https://en.wikipedia.org/wiki/U_Shin_Gyi</a></p>
	
<p align="center"><b>Photo No. (23), Sin Byu Chi Lake and Shrine, Tesu Village (Wundwin),</b> Dr San San Collection</p>	<p align="center"><b>Photo No. (24), Travelling Pahtothamya Temple Mural Painting (11 C.A.D),</b> Bagan</p>



## International Conference on Traditions of Water in Asia, Belief, Practices and Transformations

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

	
<p><b>Photo No. (25), Transportation,</b> Sulamani Temple Mural Painting, Bagan, <a href="https://thumbs.dreamstime.com/z/sulamani-temple-bagan-myanmar-mural-painting-was-built-king-narapatisithu-was-59005398.jpg">https://thumbs.dreamstime.com/z/sulamani-temple-bagan-myanmar-mural-painting-was-built-king-narapatisithu-was-59005398.jpg</a></p>	<p><b>Photo No. (26), Trading</b> Source: Kyauk Taw Gyi Pagoda Mural Painting, Taung tha Man</p>
	
<p><b>Photo No. (27), Fighting, War Boat</b> Symes, 1800, 428-429</p>	<p><b>Photo No. (28), Entertaining and Amusement</b> Yadanabonnews Paper, 29-10-2018, Page-13</p>
	
<p><b>Photo No. (29), Historic Shwe Kyat Kya Pagoda Holds Annual Traditional Festivals</b> Yadana bone Newspaper, 3.10.2018, 12</p>	<p><b>Photo No. (30), water-dropping for Marriage Ceremony</b> <a href="https://myanmarhandicrafts.files.wordpress.com/2015/08/myanmar-traditional-wedding.png">https://myanmarhandicrafts.files.wordpress.com/2015/08/myanmar-traditional-wedding.png</a></p>
	
<p><b>Photo No. (31), Ye Le Pagoda, Meiktila</b> Dr Moe Moe Oo Collection</p>	<p><b>Photo No. (32), Nga Yant Min</b> <a href="https://garlicneversleeps.files.wordpress.com/2011/06/yankin071.jpg">https://garlicneversleeps.files.wordpress.com/2011/06/yankin071.jpg</a></p>
	
<p><b>Photo No. (33), Frog, Soon Oo Pone Nya Shin</b> <a href="http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQloN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice_box_article/public/article_images/soon-u-ponya-shin-paya04.JPG?itok=r7YTaoJF">http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQloN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice_box_article/public/article_images/soon-u-ponya-shin-paya04.JPG?itok=r7YTaoJF</a></p>	<p><b>Photo No. (34), Crab on Courtiers</b> <a href="http://www.michaelbackmanltd.com/1236.html">http://www.michaelbackmanltd.com/1236.html</a></p>

## International Conference on Traditions of Water in Asia, Belief, Practices and Transformations

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

### Reference

#### Palm-Leaf Manuscript

Meiktila-kan-kyauksa" (Inscription of the Meiktila Lake), The National Library, *Palm leaf Manuscript Collection*, no. 543, Yangon

#### Parabak

Lay out Plans of the Fort and the Palace, The National Library, *Parabaik* no. 25017, Yangon

#### Mural Painting

Travelling, Paonthamya Temple Mural Painting (11 C.A.D), Bagan

Trading, Kyauk Taw Gyi Pagoda Mural Painting, Taung tha Man

#### Myanmar

Htwe Maung, Maung (1974). *Mandalay Myo Shie Ponna mya A Kyaung* (History of Mandalay Ponna), Geography Research Paper, Mandalay University

Lwin Naing (1998). *Cultural History of the Kathe Descendants in Myanmar (1783-1833)*, M.A Thesis, Mandalay University,

#### English

Aung-Thwin, Michael (1990). *Irrigation in the Heartland of Burma*, Dekalb, Northern Illinois University Press  
 Bob Hudson (2004). *The Origins of Bagan, The Archaeological Landscape of Upper Burma to A.D 1300*, University of Sydney

Elizabeth Benson (1972). *The Mochica: A Culture of Peru*. New York, NY: [Praeger Press. ISBN 978-0-500-72001](#)

Katherine Berrin & Larco Museum (1997). *The Spirit of Ancient Peru: Treasures from the Museo Arqueológico Rafael Larco Herrera*. New York: [Thames and Hudson](#)

Khin Maung Nyunt (1996). Dr., *The Seventh Myanmar Traditional Cultural Regatta Festival*, The Union of Myanmar, Yangon, Pa Sa La Press, No-2

Luce, G.H. (1960). "Economic Life of the Early Burman", *Burma Research Society Fiftieth Anniversary Publications*, No.2, Rangoon, Burma Research Society

Stargardt, Janice (1990). *The Ancient Pyu of Burma*, Vol. I, England, Cambridge University Press

Syme, Michael (1800). *An Account of An Embassy to the Kingdom of Ava (Inwa)*, London, Nicol and Wright

Than Tun, Dr.(1986). *The Royal Orders of Burma, AD. 1598-1885*, Vol. V, AD. 1788-1806, Kyoto, The Centre for Southeast Asian Studies, Kyoto University

Than Tun, Dr. (1989). *The Royal Orders of Burma, AD 1853-1885*, Part IX, Kyoto, The Center for South East Asian Studies, Kyoto University

#### Photos

Photo No. (6), Meiktila Dam, Dr Moe Moe Oo Collection

Photo No. (7), Phaung Taw Oo Pagoda, Meiktila, Dr Moe Moe Oo Collection

Photo No. (13), Tha Beik Hmaw Pwe (Tavoy), Daw Ohn Mar Lwin Collection

Photo No. (14), Mee Hmaw Pwe, Ma Dauk, Bago, Daw Tin May Hlaing Htun Collection

Photo No. (22), Sin Byu Chi Lake and Shrine, Tesu Village (Wundwin), Dr San San Collection

Photo No. (31), Ye Le Pagoda, Meiktila, Dr Moe Moe Oo Collection

#### Map

Map-I

#### Newspapers

Entertaining and Amusement, Yadanabonnews Paper, 29-10-2018, Page-13

Historic Shwe Kyat Kya Pagoda Holds Annual Traditional Festivals, Yadana bone Newspaper, 3.10.2018, 12

## International Conference on Traditions of Water in Asia, Belief, Practices and Transformations

SEAMEO Regional Center for History and Traditions, Yangon, Myanmar

11-12 December 2018

Hlay U Taik Pwe, Yadanabone Newspaper, 2-10-2018, 3

Irrigation Work, Kyaukse, Yadanabonnews Paper, 6-9-2018, Page, 24

Lun Swe Pwe (Compete Festival), The farmer Newspaper, 1 Oct, 2018

Nat-bathing ceremony, Yadanabonnews Paper, 6-9-2018, Page, 2

Taungthaman Bo Bo Gyi, Yadanarbonne Newspaper, 28-9-2018, Page-25

### Web Page

[http://1.bp.blogspot.com/\\_DHAgIG3nUDI/SWHEbAYdaJI/AAAAAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+\(3\).jpg](http://1.bp.blogspot.com/_DHAgIG3nUDI/SWHEbAYdaJI/AAAAAAAAAKE/mgi8TPEiC18/s400/Pyu-Coin+Silver+(3).jpg)

[https://en.wikipedia.org/wiki/Shin\\_Upagutta](https://en.wikipedia.org/wiki/Shin_Upagutta)

[https://en.wikipedia.org/wiki/U\\_Shin\\_Gyi](https://en.wikipedia.org/wiki/U_Shin_Gyi)

<https://garlicneversleeps.files.wordpress.com/2011/06/yankin071.jpg>

<https://myanmarhandicrafts.files.wordpress.com/2015/08/myanmar-traditional-wedding.png>

[https://s3.amazonaws.com/innov\\_us/client\\_sites/mm\\_lits/lg/c57cfac02d487ecfd963f167c88253b.jpg](https://s3.amazonaws.com/innov_us/client_sites/mm_lits/lg/c57cfac02d487ecfd963f167c88253b.jpg)

<http://seasite.niu.edu/Burmese/cooler/chapter3/part4/images/ux65b.JPG>

<https://southeastasianlibrarygroup.files.wordpress.com/2013/05/donations1.jpg>

[http://telshemesh.org/water/rain\\_ritual\\_.html](http://telshemesh.org/water/rain_ritual_.html)

<https://thumbs.dreamstime.com/z/sulamani-temple-bagan-myanmar-mural-painting-was-built-king-narapatisithu-was-59005398.jpg>

<https://tourism.gov.mm/project/ritual-of-pouring-water-on-the-bodhi-tree/>

[https://www.emeraldmyanmartravels.com/images/mdy/mandalay-hillview\\_.jpg](https://www.emeraldmyanmartravels.com/images/mdy/mandalay-hillview_.jpg)

<http://www.michaelbackmanltd.com/1236.html>

[https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes\\_ratio\\_d\\_feature\\_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW](https://www.mmtimes.com/sites/mmtimes.com/files/styles/mmtimes_ratio_d_feature_detail/public/images/mte/2017/thingyan-2017/playing-water-festival-beside-mandalay-moat.jpg?itok=Zpk0vcdW)

<http://www.myanmartours.us/destinations/mandalay/mly-attractions/nga-yant-min-cave-yankin-hill/>

[http://www.niu.edu/burma/publications/jbs/vol14/Lammerts\\_illustrations/fig11.shtml](http://www.niu.edu/burma/publications/jbs/vol14/Lammerts_illustrations/fig11.shtml)

<https://www.thefarmermedia.com/news/1497>

<http://www.treasuremergui.com/wp-content/uploads/2017/05/Inle-Lake4.jpg>

[http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQIoN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice\\_box\\_article/public/article\\_images/soon-u-ponya-shin-paya04.JPG?itok=r7YTaoJF](http://yangonlife.cdn3.mspiral.biz/cdn/farfuture/8hFbt8Em921azNqlu9HJWwXDaV6wUxshNGQIoN4tsDo/mtime:1472017266/sites/yangonlife.com.mm/files/styles/juice_box_article/public/article_images/soon-u-ponya-shin-paya04.JPG?itok=r7YTaoJF)