

2013 아시아 샤먼유산 보호를 위한 국제학술회의

2013 International Symposium on Safeguarding Asian Shaman Heritage

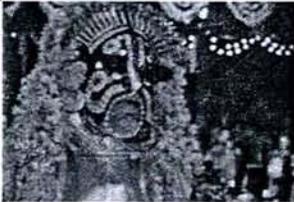


# 아시아 샤먼유산의 보편성과 다양성 : 샤먼유산의 보호 현황과 과제

*The Diversity and Commonality of Shaman Heritage in Asia:  
Current Safeguarding Status and Challenges of Asian Shaman Heritage*

2013. 11. 1.(금) ~ 11.2.(토) 진도군무형문화재전수관

1.(Fri.) ~ 2.(Sat.) Nov 2013 Jindo ICH Preservation Centre



주최 Hosted by



주관 Organised by



후원 Supported by



**Presentation 6**

**Safeguarding Strategies for Myanmar Shaman  
Heritage**

**By Mya Mya Khin**

# Safeguarding Strategies for Myanmar Shaman Heritage

*Mya Mya Khin*

*Professor,*

*Department of Anthropology,*

*Yangon University*

## **Abstract**

This paper intends to describe the role and function of Shaman in Myanmar society. The background history of Shaman, the role and function of Shaman, Natkadaw in Myanmar society, and the current situations of Shaman living in Yangon, are elicited. Especially, what are the essential or key factors to become a Shaman in Myanmar, why Myanmar people believe in Nats (spirits), how they offer to the Nats, when they offer to the Nats, what are necessary, who is essential for this ritual or ceremony and how the Shaman maintains and transmits his or her super power from generation to generation are discussed. Descriptive or exploratory and oral history methods are used as the research designs. Secondary analysis, key informant interview are conducted for data collection. As the result outcomes, why Shaman is important to safeguard as Myanmar intangible cultural heritage, why and how the government safeguard the Shaman officially are explored.

Key words: Nat (spirit), Shaman (Natkadaw), heritage, intangible cultural heritage and believe

## 1. Introduction

This paper intends to describe the role and function of Natkadaw (Shaman) in Myanmar society. The background history of Natkadaw, why Myanmar people believe in Nats (spirits), how they offer to the Nats, when they offer to the Nats, what are necessary, who is essential for this ritual or ceremony and the role and function of the Natkadaw in Myanmar society, what are the essential or key factors to become a Natkadaw and Nat in Myanmar, and the current situations of Shaman living in Yangon are elicited. Especially, how the Natkadaw maintains and transmits his or her super power from generation to generation and why Natkadaw is essential to safeguard as an intangible cultural heritage will be discussed. Descriptive or exploratory and oral history methods are used as the research designs. Secondary analysis, key informant interview, informal interview and focus group discussion are conducted for data collection. As the field research area, Myanmar, Yangon Region, 13<sup>th</sup> ward is selected. This covers the role and function of a Natkadaw in Myanmar society.

## 2. The background history of the Natkadaw

The spirit worship exists in Myanmar from long ago. Thank of spirit worship, the Natkadaw becomes an essential spirit medium to perform as a go-between for spirits and worshippers. According to the history of 37 Nats (Thonesekunitmin nat thamai, the name of a book), all of Nats have their own histories mean that when and why they become the Nats. Most of the people believe these Nats can help and take-care them to be wealthy and healthy. Although Most of Myanmar are Buddhists, animism or shamanism is prevailing among the Myanmar-Buddhists. Sometimes, it is difficult to separate between Buddhists and animists. The Nats believed by the native people and Nats come from Buddha teaching can be found in Myanmar. The Nats come from Buddha teaching differ from the Nats believed by the native people (photo.1).

The Nats believed by the native people can also be divided into three: Yoyar Nats or Misai Phasai Nats, Ywardawshin Nats and Thirty seven Nats. Yoyar Nats or Misai Phasai Nats are the regional Nats or Matrilineal and patrilineal Nats. In other words, Mr.A's father was born in Bago, his father's Yoyar Nat is Nenkarai Medaw (Ms. Nenkarai) or Bago Medaw (Ms. Bago) (photo.2). She can be also regarded as his Patrilineal Nat. All of male descents have to pay respect and offer to this Nat annually or twice a year, one is before July and another one is after October. Sons have to pay respect and offer to his father's Yoyar Nat or Phasai Nat. All of female descents also have to pay respect and offer to his mother's Yoyar Nats or Misai Nats.

They offer Yoyar Nats or Misai Phasai Nats annually or twice a year. When they offer these Nats, the role of the Natkadaw becomes important for the Nat worshippers. Some people conduct the offering and pay respect to these Yoyar Nats or Misai Phasai Nats by themselves. Most try to get the help of Natkadaw who is an expert in this offering process not to be any mistake. They believe that "if some procedures are absent to do, they will be faced with the Nat's anger and punished".

Ywardawshin Nat is the male spirit. They believe that he guards the all of the villagers or Yatkyawtthu Yatkyawttha, people live in a ward. At the head of the village or ward, they build the shrine for this Ywardawshin Nat and held the ritual annually. At that time, some celebrate

Thirty seven Nat Pwe all together. Some people go to visit to this shrine to pay homage everyday or every week. When they go to this shrine, they bring some candles, flowers, and foods to offer to the Nat. They put these on the place in front of the Nat statue and pray to help and guard (photo.3 and 4).

Thirty seven Nats are prevailing among the Myanmar. When most of Myanmar builds a new pagoda, they celebrate the Thirty seven Nats Pwe to get their collaboration at least one day. After celebrating Thirty seven Nats Pwe, they continue the other necessary processes for pagoda building. When a Natkadaw celebrates Thirty Seven Nats Pwe, first she or he invites the Buddha's sons, monks to their Natkanna Pwe (the ritual place) to pay respect and learn Buddha doctrine and offer with alms (photo. 5). And then, they continue their Nats Pwe.

### 3. Why people believe in Nat

There are so many needs in the human's daily life. They always struggle to fulfill their needs especially for economy, social affairs, education and health. Human needs can be divided into two. They are physical needs and mental needs. As the people always try to fulfill their needs, the people's strategies are very important. Sometimes, they have some problems to consult by themselves. At that time they try to find out the suitable ways to pass over these problems. Some people approach to the Nats who can save and help them. Some admire and believe the spirits who possess the supernatural power can help and guard them.

These Nats cannot be seen by human eyes and cannot be touched by human hands but people believe these Nats are in their surrounding and can see and guard them. Their belief makes them to offer to these Nats. Furthermore, some created these Nats as human being figures by using wood, stone and plastic to be seen and offered some foods and drinks to these statues. Some use coconut as a symbol of house guardian spirit named Minmahagiri (male spirit) (photo.6 and 7).

Furthermore, they believe the human's soul can be possessed by Nats which is called Natpude or Natwinde in Myanmar. When the human's soul is possessed by Nat, he or she can eat and drink as a human being, and predict other people's fortune. People also can ask and request directly to help their needs to this Nats (photo.8).

When Myanmar or Bamar's Nat worship is studied, they believe two kinds of Nats: the Nats living in heaven and the Nats living in human's surrounding. According to my experience, most of religion is based on the human needs. However, how they try to fulfill their needs is very important. For this reason, how the people who believe in U Shin Gyi (the name of spirit) celebrate the ritual in A Street, B Ward, South Okkalapa Township, Yangon region was conducted as an anthropology departmental research in 2010-2011 academic year. At that time, the following questions were applied to analyze the belief and worship of this Nat.

Why the people pay attention and offer to the U Shin Gyi Nat annually or twice a year, If they offer U Shin Gyi with some foods which are regarded the necessary raw materials (coconut, banana, glue rice and so on), what sorts of benefits can be get for them, if they absent to offer to him, what kinds of difficulties can be occurred in their society or in their daily life. They believe that U Shin Gyi Nat who is a regional Nat, guards and helps the people living in coastal and delta regions (photo.9) as their economies are based on fishery, water products and sea

route. In my research area, 13<sup>th</sup> Ward, South Okkalapa Township, Yangon Region, although most of their economies do not rely on fishery and concern with the water products, they believe in U Shin Gyi and held the offering to him once a year or twice a year.

For offering to the U Shin Gyi, the Natkadaw' role is very important. Most of the people invite the Natkadaw to prepare and offer the foods to the U Shin Gyi. Behalf of them the Natkadaw takes the responsibility for the offering to the U Shin Gyi. They also pay respect and honorable fee (1500 Kyats ~50000 Kyats) to the Natkadaw.

By doing so, it can be concluded that human believe in Nats based on the human's mental and physical needs, in other words, for their social, economic, educational affairs and health to become successful.

#### **4. The role and function of the Natkadaw in Myanmar**

##### **4.1 The essential or key factors to become a Nat in Myanmar**

According to the Myanmar Miyoephalar Dhalei Nat thamati, there are four characteristics to become a Nat registered in the history of Nat. They are 1) Famous one in his or her region, 2) his or her superiority or distinguished performance for the people, 3) death in accident or in violent accident, and 4) face with misfortune. They can be king, prince, princess or lay man.

For example, Shwephyin Gyi and Shwephyin Lay Nats had been killed by King Anawyahtar because of their false. After death, they told the King that they became the Nats. So the king ordered them to live in Taungpyone and the people who live in this region to pay attention and celebrate the ritual for them annually. Taungpyone Nat Pwe becomes the most famous and biggest Nat Pwe in Myanmar from AD 12 century to the present time (photo.10). This is the one of Myanmar traditional Nat Pwes and so many cultural phenomena can be found in this Pwe.

##### **4. 2. The essential or key factors to become a Natkadaw in Myanmar**

According to the interview, the essential or key factors to become a Natkadaw in Myanmar are as the following.

- 1) If one person wants to be a Natkadaw or Shaman, he or she must learn the knowledge concerned with Nats. Especially, He or she has to learn the numbers of Nats, The seniority of the Nats, the way of Nats (the drinking Yayzin, attending to the Taungpyone Nat Pwe annually, Yadanagyu Nat Pwe, Phakhan U Min Kyaw Nat Pwe and so on.), the traditional aims of Nat worship, the process of Nat Pwe, and the song, music and dance for the respective Nat. For example, Apyodaw Thichin, Apyodaw Teilone and Apyodaw Aka are for the Apyodaw Nat. The knowledge concerned with Nats can be learned from his or her mother, or grandfather or grandmother or teacher or senior Natkadaw.
- 2) A Natkadaw or Shaman's essential qualification is to be Thila, Thamardj and Pannya. Thila means to keep the precepts which are five, eight and ten. Especially a Natkadaw has to keep the morals or precepts at least five precepts which are the Buddha's basic morals for the every lay man. In other words, Thila means that a person controls himself physically and mentally not to do false. These moral five precepts are (1) the precept of abstaining from killing any living being, (2) the precept of abstaining from

taking what is not given by the owner, (3) the precept of abstaining from committing sexual misconduct, (4) the precept of abstaining from telling lies and (5) the precept of abstaining from taking any intoxicant or drug that causes forgetfulness. These five precepts are also regarded as the basic habitual actions for good person.

Thamardi means that a person practices to be fairness of mind or attitude by doing meditation. Pannya means wisdom to decide what is wrong or true or having the knowledge for the knowing the way of the cycle of rebirth and the way of the escape from the cycle of rebirth or the noble truth to arrive at nirvana.

These three factors are necessary to be a successful Natkadaw in Myanmar. The more he or she tries to keep these factors, the more successful benefit can be get or the more famous and successful Natkadaw life will be possessed. They believe that nearly all of his or her predictions also become truth.

- 3) He or she has to learn Baydin (astrology), ingaweizar (physiognomist) to be a skillful Natkadaw.
- 4) He or she has to understand the human needs or desire which can be changed. For example, 40 years ago, most of the Nat worshippers emphasized on only Nat offering. But nowadays, most of the Nat believers extend their interest not only Nats but also Theik (prophecy). So, all of the Natkadaws need to communicate with the prophecies such as Shwe Joe Phyu and Mulakhe (Sister and brother), Dragon prophecy and so on to perform as the go-betweens or lawyers for the benefit of the believers (photo. 11).

#### 4.3. Maintaining and transmitting Natkadaw's heritage

According to the key informant interview, Ms. A, 70 years old, told that her grandmother and her uncle's wife were Natkadaws. She learned the knowledge concerned with Nats from her childhood. Her grandmother wanted her to drink Yayzin (a cup of water) as her hirer at 1973. She had to drink a cup of Yayzin once a year. This is called "Yayzin taikde", or "Yayzin thoughtde". "Yayzin taikde" means that the senior Natkadaw gives a cup of water to her junior to be a Natkadaw. "Yayzin thoughtde" means that a junior drinks a cup of water given by her senior to be recognized her as a Natkadaw. This ceremony is necessary to held for every Natkadaw. The theme of this ceremony is a senior Natkadaw introduces her or his junior to the Nats to regard and look after his or her junior as a new Natkadaw. After drinking the seven cups of Yayzin for seven Years, she becomes a Natkadaw. She has been attending to the Taungpyone Nat Pwe since 1996. So she is a member of Shwetaik which is a place stored the list of Natkadaws. She is regarded as a Thosaund Miphayar (the honorable remark for the rank of a Natkadaw) after wedding Minyeyawswa Nat at his Natnan, Kyaitthalei Lartapone Village, Twentei Township, Yangon Region at 2007 (photo. 12). The rank of Thosaung Miphayar is higher than Baungdawsaung Amatgyi. She always attends the Talai Minyeyawswa Nantet pwe (the name of the ritual/ ceremony) to pay respect to Minyeyawswa (the name of the male spirit), twice a year: April and November.

According to the key informant interview, Mr. B's father was a Natkadaw. And his father passed away at he was eight years old. Although he was very young, his teacher wanted him to drink Yayzin (a cup of water) as his father's hirer. So he became a Natkadaw at eight years old and he learnt the key factors to be a Natkadaw from his teacher, his father's junior. As he has no child to heir his Natkadaw heritage, he wants to pass his knowledge to his juniors whom are called Nat thar thamee (thar is son, thamee is daughter.). He became a Boungdawsaung amatgyi which refers to his level is higher than a Natkadaw at 1995. Boungdawsaung amatgyi is an honorable person among the Nat worshippers and Natkadaws (photo. 13). The members

of the steering committee of the Yadanagyu Natnan (the name of the shrine) chose him as a BOUNDDAWSAUNG AMATGYI depend on his skill and honesty. BOUNDDAWSAUNG AMATGYI rank also can be divided into two: red BOUNDDAWSAUNG AMATGYI and green BOUNDDAWSAUNG AMATGYI. Red BOUNDDAWSAUNG AMATGYI rank is higher than green BOUNDDAWSAUNG AMATGYI. Green BOUNDDAWSAUNG AMATGYI has to pay respect to red BOUNDDAWSAUNG AMATGYI.

Another key informer, Ms. C said that her grandfather, Mandalay Saya Kyaw Kyaw, was a BOUNDDAWSAUNG AMATGYI of the Yadanagyu No.1, Mandalay. Her mother also is a member of the Natkadaws registered in the list of Shwetaik. She has five siblings. She is youngest. Although she had no interest and did not believe the Nats, she became a Natkadaw as her mother's hirer at 1989. After being Natkadaw, she becomes believe in Nats and feels that they are helping and guarding her and her family members not to face with any dangers, and her family members' social, economic and educational affairs also become successful slow by slow. She also is a member of the Natkadaws registered in the list of Shwetaik as she attends to the Taungpyone Nat Pwe annually. If one attends this ceremony three years continuously, she or he will be registered in the list of Shwetaik. If she or he absent to attend this ceremony, her or his name will be cancelled in the list of Shwetaik.

#### 4.4. The current situations of the NatKadaw living in Yangon

Ms. A, Mr. B, and Ms. C are the hirers from their father, mother, grandfather and so on. Some are not descendents but they can be Natkadaws by drinking Yayzin from his or her teacher or senior Natkadaw. They also have to follow the Nat traditions, and keep the five precepts to become the successful Natkadaws. They can be registered in the list of Natkadaws in Shwetaik and recognized Thosaung Miphayars for females and BOUNDDAWSAUNG AMATGYIS for males. Most of gales choose the Natkadaw life as this professional line is very easy to make money.

So the government planned to classify who is real Natkadaw by checking how much they know about Nats, Nat history and dance and song for the respective Nats and register them as the members of Myanmar Theatrical Organization under the Ministry of Culture in 1980s. So the Natkadaws can be divided into two: Legally registered Natkadaws and illegally Natkadaws. Legally Natkadaw has a chance to set up Natkanna and perform as a Kannazee (a leader of the Natkanna Pwe). They can perform Nat Pwe in the whole country. They are regarded as the artists like actors or actresses by the government. Their arts and rituals are also recognized as the Myanmar traditional Nat Ka Pwe (Ka means dance.) as their traditional Nats, Misai Phasai Nats, Thirty seven Nats and regional Nats are regarded as their masters, guardians and helpers their needs. The organizers try to persuade the illegal Natkadaws to register in Myanmar Theatrical Organization to be the legal Natkadaws.

## 5. Safeguarding strategies for Natkadaw heritage

Safeguarding strategies for Natkadaw heritage will be described from the two perspectives. One is Professional Natkadaws' perspectives and the governmental perspectives.

### 5.1 Professional Natkadaws' perspectives on Natkadaw heritage

Professional Natkadaws' perspectives on Natkadaw heritage are as the followings.

- 1) They have strong desire to transmit their Nat knowledge, skills as these are for human being's benefits. For example, when the scholar went to Gangaw Township, Magwe Region, Myanmar to conduct the Departmental research "The impacts of the

ecological changes on the native people living in Gangaw Township, Magwe Region, Myanmar", most of the native people choose the Natkadaw to consult or cure their illness. After consulting with the Natkadaw and offering to the Nats, they go to consult the doctor or health care centre for their illness. So human being's believe is also important to cure his or her health.

- 2) They keep the five precepts, eight precepts and nine precepts and practice their mind to be pure by doing meditation. Thila, Thamardi and Pyanna are their properties. If they practice to be mindfulness, they can well communicate with Nats and their predictions also become true. In other words, they become successful and well known Natkadaws among the audiences or Nat believers. He or she can raise his dignity and fame among the Natkadaws and Nats believers. Especially, the love of Nats is the most important one for the every Natkadaw.
- 3) One female Natkadaw explained that she always tries to keep the five precepts and practices herself to be pure mind by doing meditation or reciting "Arahan" is an attribute of the Buddha. Her opinion is the Natkadaw is the helper and lawyer for the human beings (Seven days born peoples). The Natkadaw's responsibility is to try to fulfill the human's needs and desire. As the Natkadaw heritage is very precious and traditional heritage, it should be maintained and transmitted from generation to generation. Although she has a daughter and two sons, they have no desire to be the Natkadaws. She decided to give her Nat heritage to her juniors as her hirers. She also believes that although her daughter wants to be a Natkadaw, it is depended on her daughter's aptitude or acquired virtue or Phahtanset which means her daughter had a communication with Nats in her former lives.
- 4) Most of the Natkadaws from the whole country participate in the Taungpyone Pwe celebrated in Taungpyonegyi Village, Mattayar Township, Mandalay Region to pay respect and offer to the Taungpyone Minnyitpar and their parent. This Nat Pwe is most famous and biggest ritual in Myanmar. Lay men who believe in Nats also participate in this ritual.
- 5) There is a Nanhtain (the guardian of the shrine) family in this Natnan. They maintain and also transmit their heritage of Nanhtain from generation to generation. As the hirer's responsibilities are to maintain not only the Natnan but also the traditional norms and moral activities concerned with Nats, Natkadaw and audiences. They announce the principles to maintain their traditional belief on the Nats, Natnan, Natkadaws' behaviors and their audiences' behavior including their dressing styles. For example (1), all of the participants who will attend and perform at the Nandaw (the Palace/ shrine) are not allowed to wear the dress in contrast to the Myanmar traditional standard norm or Myanmar traditional dress (not to wear short pen, trouser, pant, skirt and miniskirt and so on). For example (2), the performers for male and female Nats have to wear only Nat dress regarded by their traditions. Especially, Khadaung (woman jacket with wing like flourishes at the waist) is not allowed to wear but Kahsait or Htaimathein is allowed to wear for female Nats (photo. 14).
- 6) They do not allow all of audiences by quarrelling and fighting in this area. If they did not obey these principles, they cannot attend to this ritual forever. By doing so, they try to maintain and transmit their traditional Nat Pwe as their intangible cultural heritage.

## 5.2 The governmental perspectives on the traditional Nat worship

The government regards the Nat Pwes legally from ancient kings to the present government. The government of the Myanmar Socialist programme party also regarded these Nat Pwes to celebrate as the former but the Socialist government guided the Natkadaws to be registered in the Myanmar Theatrical Organization as the artists in 1980s. If a Natkadaw wants to celebrate the Natkanna Pwe, he must inform to get the permission from the Ward level government and police station. Besides every registered Natkadaw can try to get permission to set up Natkanna which means Natkadaw can buy and put the Nat statues in her house legally. If she has enough knowledge to become a Kannazee, she can perform as a Kannazee (the leader of the Nat Pwe). By registering her name in the list of Myanmar Theatrical Organization, she can raise her prestige as a member of the Myanmar Theatrical Organization and extend her social network. But if you want to buy Nat statues, you can buy and put in your house as you like without permission. Most of believers are not Natkadaws, they also buy the Nat statues or paintings and flower vessels to worship and offer the Nats in their houses.

Myanmar Theatrical Organization is composed the Ward level, Township level, Regional level and National level. For example, in South Okkalapa Township level, there is a steering committee which is organized by one Chair person, one secretary and seven members (organizers) for ten Wards. Their duties are-

- 1) To organize other Natkadaws to register in the Myanmar Theatrical Organization.
- 2) To check the member list to know who are still living in this Ward or not.
- 3) To report their information to the Township level Myanmar Theatrical Organization every Friday.
- 4) To organize all of the members from his or her respective ward or wards to exchange their old member cards with the new one.
- 5) To sign and submit the letter requested to celebrate the festival, Natkana Pwe or Anyein (a non dramatic performance where a female artist dances and signs to the accompaniment of light music and is usually supported by comedians) to the Township level Myanmar Theatrical Organization to get permission to get permit.
- 6) To inquiry or examine the Kannazee's performances are right or wrong, their dress styles are suitable or not, music and dances are traditional or not and report them through Myanmar Theatrical Organization Township level to the Regional level and National level.

## 6. Conclusion and Recommendation

The spirit worship exists in Myanmar from long ago. Thank of spirit worship, Natkadaw becomes an essential spirit medium to perform as a go-between for spirits and worshippers. The 37 Nats prevailing in Myanmar have their own histories. Most of the people believe these spirits can help and take-care them to be wealthy and healthy. Although Most of Myanmar are Buddhists, animism or shamanism is prevailing among the Myanmar-Buddhists. Sometimes, it is difficult to separate between Buddhists and animists. It is a main factor for the Nat belief. Thirty seven Nats are prevailing among the Myanmar. When most of Myanmar builds a new pagoda, they celebrate the Thirty seven Nats to get their collaboration at least one day. After celebrating Thirty seven Nats Pwe, they continue the other necessary processes for pagoda

building. When a Natkadaw celebrates Thirty Seven Nats Pwe, first she or he invites the Buddha's sons, monks to their Natkanna Pwe (the ritual place) to pay respect and learn Buddha doctrine and offer with alms. And then, they continue their Nats Pwe. It can be said that it is one of the strategies to maintain and transmit of Natkadaw heritage in Myanmar.

The Nats believed by the native people can also be divided into three: Yoyar Nats or Misai Phasai Nats, Ywardawshin Nats and Thirty seven Nats. All of the descents have to pay respect and offer to their Traditional Nat annually or twice a year, one is before July and another one is after October. It is also another reason which is a safeguarding strategy for Natkadaw heritage in Myanmar.

When they offer these Nats, the role of the Natkadaw becomes important for the Nat worshippers. Some people conduct the offering and pay respect to these Yoyar Nats or Misai Phasai Nats by themselves. Most try to get the help of Natkadaw who is an expert in this offering process not to be any mistake. They believe that "if some procedures are absent to do, they will be faced with the Nat's anger". It can be regarded as a main stream to maintain the Natkadaw heritage. It is also a safeguarding strategy for the Natkadaw heritage in Myanmar.

The Nats cannot be seen by human eyes and cannot be touched by human hands but people believe these Nats are in their surrounding and can see and guard them. Their belief makes them to offer to these spirits to be closed relationship. Furthermore, some created these Nats as human being figures by using wood, stone and plastic to be seen and offered some foods and drinks to these statutes. It is an important factor for Natkadaw survival in Myanmar society.

They believe the human's soul can be possessed by Nats which is called Natpude or Natwinde in Myanmar. When the human's soul is possessed by Nat, he or she can eat and drink as a human being, and predict other people's fortune. People also can ask and request to this Nat to help their needs to fulfill. It is a Natkadaw's essential role in Myanmar society.

When the essential or key factors to become a Natkadaw in Myanmar are studied, a Natkadaw or Shaman must learn the knowledge concerned with Nats, a Natkadaw's essential qualifications which are also ideal behaviors of Myanmar Nationals.

The government started a plan to classify who is real Natkadaw by checking how much they know about Nats, Nat history and dance and song for the respective Nats and register them as the members of Myanmar Theatrical Organization under the Ministry of Culture in 1980s. The organizers of the Myanmar Theatrical Organization try to persuade the illegal Natkadaws to register in Myanmar Theatrical organization to be the legal Natkadaws.

The Natkadaw's responsibility is to try to fulfill the human's needs and desire. As the Natkadaw heritage is very precious and traditional heritage, it should be maintained and transmitted from generation to generation. They maintain and transmit their heritage of Nat belief from generation to generation. As the hirer's responsibilities are to maintain the traditional norms and moral activities concerned with Nats, Natkadaw and audiences.

Nat belief, Nat worship, Nat Pwe, and Natkadaw are playing in the very important role in Myanmar society. Most of the pure Buddhism do not like and abandon Nat belief which is

regarded as a misconduct and try to follow the only Buddha teachings. Nevertheless, Nat, Natkadaw, and Nat Pwe are still in important role in among the human beings as they have so many desires to fulfill. As a scholar, this traditional Nat belief, Natkadaw and Nat Pwe are very important to maintain and transmit as a Myanmar traditional or primitive cultural heritage.

## 7. References

(Myanmar language)

- 1) Min Sithu, Myanmar Naingyan Nat Kokwegmu Thamai Paungchyut, 2011, Pyannya Shwe Taung Press, Myanmar.
- 2) PhoKya, U, Thonesekunitmin, 1999, Parramee Sarpay, Yangon, Myanmar.
- 3) Phyo Tharya, Nat Akyaug Thikaungsayar, 2010, Seikkuchocho sarpay press, Yangon, Myanmar.
- 4) Htwe Han, U, Myanmar Miyoephalar Dhalae Nat Thamai, 1981, Aungyawein press, Yangon, Myanmar.
- 5) Thet Lwin, Dr, Kuninan Nyint Pakhanmyay, 2011, Shinmataung Sarpay, Yangon Myanmar.

## 8. Acknowledgement

The scholar would like to express my gratitude to Ministry of Education, the department of Higher education (Lower Myanmar), University of Yangon, Ministry of Religious Affairs, Myanmar Ministry of Culture, the world ethnic dance institute, Korea, ICHCAP, Korea for all the necessary facilities.