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Intangible Culture Controller

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We can study the so many Royal Orders of various sectors in ancient times. Among them I would like to show the one of the King Mindon's order was collected by Saya Gyi Dr Than Tun. This order dated 1 February 1857 was written by Min Hla Theingathu, Shwe Pyi Le Daw Ok-Chief of Golden Capital City, Than Daw Zint-Herald.

All the thirty Seven *Nats* and all those *Nats* of hills and forests at the site of capital-the king is a true Sakyan and residing in Amarapura built by his great grandfather, he had had the ambition to help Buddhism to its highest pinnacle of success and to do everything possible that would benefit the people in general. There were prophecies that in (A.D 1856) a place called Mandalay would develop into a capital city called Yadanabon; a (*Dabaung*-Song with a prophetic sense) runs

“When the king of Kings made Mandalay his capital city
Everybody there would be happy, healthy and wealthy.
He would also follow the Buddhist tenets well
And Buddhism would thrive more than you could tell”.

There are also prophecies of *Sakka* and *Gavampati* in favour of this change of capital. In histories of monuments called *Theik*, this change is predicted as very good. The *Na Mait*-omens, are favorable. The site must be cleared of forest on 1 February 1857 as it is the auspicious day manned by the pundits. According to *Aparihaniya*- keeping things from being deteriorated, pavilions are built and temporary alters are made where white cloth, red cloth, coconut, sugar cane, banana, rice, cake, sweet and sour jams, delicacies, lamps, a variety of fruits, a variety of flowers, joss sticks, perfumes, etc. are offered in trays tastefully arranged when five kinds of musical instruments are played. May you all good *devas* do the following:

“Bring prosperity to the Buddha's Religion
Enhance the glory of the king
Let the posterity also enjoy the benefits
Get city constructions progress well and finished quickly
Enlarge the suzerainty of the king and the area of his territories

Send many white elephants and Royal Brides
and fulfill all the kings's wishes”

Myanmar king is an absolute power and he follows all the good examples of his ancestors because he wants to rule with benevolence. Due to his good intentions, he got everything he wanted. In addition Mandalay would prosper beyond precedence; place around Mandalay are rich in natural resources and it is necessary to get them for use in the king's development schemes; usual offerings are given at the shrines of Guardian Spirits in the area and they are expected to help the workers in getting the minerals unearthed without difficulty.

They might be demons due to false faith. They might want to be free. On the other they were powerful and so they could help the people, the king, the Nation and Sasana. By sharing merit with them they would be freed to a better existence. Myanmar society believed that *Nats* could fulfill their wishes. To fulfill the world wishes they worshipped *Nats* with expectation.

This order is, by its own nature, of markedly dynamic nature. This nature actually represents the two sides of a coin. On the one hand, it allows intangible cultural heritage persistently to recreate itself in order constantly to reflect the cultural identity of its creators and holders. 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.

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