



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# Representative List

ICH-02 – Form

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2020  
for possible inscription in 2021**

*Instructions for completing the nomination form are available at: <https://ich.unesco.org/en/forms>*

*Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.*

### A. State(s) Party(ies)

*For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.*

The Republic of the Union of Myanmar

### B. Name of the element

#### B.1. Name of the element in English or French

*Indicate the official name of the element that will appear in published material.*

*Not to exceed 200 characters*

Practice of Thanakha Culture in Myanmar

#### B.2. Name of the element in the language and script of the community concerned, if applicable

*Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).*

*Not to exceed 200 characters*

မြန်မာ့သနပ်ခါးယဉ်ကျေးမှုဓလေ့

#### B.3. Other name(s) of the element, if any

*In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.*

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### C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

Thanakha is common across Myanmar including the hills and the plains so also the rural and urban areas. Thanakha is the part and parcel of Myanmar culture. The paste of Thanakha is beloved to a diverse array of ethnicities and religion. Thanakha is worn by people of all ages, men and women alike, whether rich or poor. Practically, all communities throughout the country concerned with the practice of Thanakha culture.

### D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

Thanakha plants, the main source of Thanakha culture, are grown in the arid zone of Central Myanmar such as Magway, Mandalay and Bago Regions as well as Lashio, Kyaukme and Thibaw (Hsipaw) in Shan State. Thanakha trees are grown abundantly in Pakokku, Yayzagyo, Myaing, Pyay, Shwebo, Monwya, Sagaing, Natogyi, Taungtha and Ayadaw townships.. Thanakha wearing is widely practiced in Kachin, Kayah, Kayin, Chin, Mon, Rakhine and Shan States so also Taninthayi, Yangon, Bago, Ayeyawady, Mandalay, Sagaing and Magway Regions as well as Nay Pyi Taw Union Territory. In other words, all ethnic people in the Union cherish and value the practice of Thanakha culture.

### E. Contact person for correspondence

#### E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Mr.  
Family name: Kyaw  
Given name: Oo Lwin  
Institution/position: Director General, Department of Archaeology and National Museum  
Address: Office 35, Ministry of Religious Affairs and Culture, Nay Pyi Taw  
Telephone number: +95-67-408038  
Email address: kyawoolwin.arch@gmail.com  
Other relevant information: Mr. Ye Myat Aung  
Deputy Director, Department of Archaeology and National Museum,  
Office 35, Ministry of Religious Affairs and Culture, Nay Pyi Taw  
95-9-250701353  
yemyat.museum@gmail.com  
ichmyanmar.secretariat@gmail.com

## E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

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### 1. Identification and definition of the element

For **Criterion R.1**, States **shall demonstrate that 'the element constitutes intangible cultural heritage** as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ( )

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Myanmar women adore Thanakha for its sweet fragrance. The botanical name of Thanakha is *Hesperethusa Crenulata* (ROXB.) ROEM. Thanakha plant or branch is cut into small sizes about 6 or 4 inches. If we grind Thanakha bark with a little water on a circular stone slab called "Kyauk Pyin", we will get a milky yellow liquid or Thanakha paste. Myanmar women usually apply Thanakha paste on their faces and hands and some prefer wearing the whole body. The practice of Thanakha culture has existed in Myanmar society since yore. Thanakha is still preserved as Myanmar cultural tradition till today. Thanakha and "Kyauk Pyin" are inseparable. "Kyauk Pyin" is the circular shape of sand stone slab and its surface is elevated in the middle and there is a channel around the rim for the paste to drain into. Kyauk Pyin and Thanakha are essential for the practice of Thanakha culture in Myanmar society. People use Thanakha for beauty but also

for medicinal purpose. Sweet fragrant Thanakha paste is used for cleansing the face of Buddha Image. As Myanmar saying goes: "Mee Phone Hlu Pwe, Tabodwe", the scented bonfire festival is also held by burning Thanakha woods to offer warmth to the Lord Buddha in Myanmar month Tabodwe which falls in February. Because of extreme cold weather in Tabodwe, the scented bonfire or "Mee Phone Pwe" is held in the pagoda precinct with great devotion. In some areas, Thanakha-based cultural festival, "Thanakha Par Toe Pwe" is also held with great traditions.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

*Not fewer than 150 or more than 250 words*

Ethnic women from the hills and the plains across Myanmar cherish and value Thanakha. Both men and women alike have been using Thanakha paste because of its cool sensation and positive effects. In addition that some put extra patch on their cheeks to protect from burning heat of the sun. The farmers and farm girls could get sweaty for working long hours in the field but they always feel fresh because of soothing effect of Thanakha fragrance. That is why Thanakha is the favourite of farmers and workers. "Kyauk Pyin" and Thanakha wood can be found in every Myanmar household. Parents wear Thanakha to their offsprings. Likewise, uncles, aunts, elder brothers and sisters used to wear Thanakha to their young nieces, nephews as well as younger brothers and sisters. The farm girls and construction workers used to wear Thanakha paste very thickly for beauty but also for preventing the sunburn. The Thanakha growers and producers are also vital role in this element.

- (iii) *How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*

Since ancient times, Thanakha culture has been preserving and practicing in Myanmar society. In Myanmar families, the tradition of wearing Thanakha is handed down from generation to generation. The parents, elder brothers and sisters, uncles and aunts never fail to put on Thanakha to young daughters and sons, nieces and nephews. While smearing Thanakha paste on the face, the mother also feeds fragrant residue to her baby.

Myanmar society has preserved and handed over traditional way of growing Thanakha trees. Nowadays, training courses are opened for soil enhancement to systematic Thanakha plantations so also skill development for manufacturing value-added Thanakha products. Thanakha festivals are held where visitors can buy Thanakha at reasonable price. Myanmar Thanakha Association has designated Myanmar Thanakha Day. The association is conducting talks and trainings so that new generations will keep on preserving the value of Thanakha to the posterity. According to these trainings, local farmers considered the introduction of new crops which to increase agricultural productivity and reduce the risks associated with the production under rainfed conditions. The local farmers have introduced Thanakha in Magway, Sagaing and Mandalay regions.

- (iv) *What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

Thanakha plays a crucial role in the daily life of Myanmar people. In Myanmar family, the mother showers her infant baby and introduces Thanakha while praying the Lord to protect her baby from harms and dangers. The mother smears the wet paste of Thanakha on the kid's forehead and later on both cheeks. The mother also feeds Thanakha paste to her baby which can protect chicken pox and measles.

Because of the cool and pleasant Thanakha fragrance and the mother's endless love, the baby feels great warmth and comfort. While applying Thanakha, the elders teach young children about

the importance of good manners, ethics and moral values. Psychologically, Thanakha has positive effects for good concentration enhancing the power of wisdom and memory.

Among seasonal festivals, the scented bonfire festival is held where fragrant Thanakha and sandal woods are burnt to provide warmth to the Lord Buddha with great devotion. Such kind of Thanakha-based festival has been holding on the Full Moon Day of Myanmar month Tapodwe which falls in February.

Moreover, Thanakha is also used for the washing rituals performed at Mandalay Mahamuni Buddha Temple and such offering of Thanakha paste is renowned as the cultural values of Myanmar society.

For fun and friendship, young people do whisking Thanakha paste on the cheeks of young visitors with great traditions in Yaw area. Thanakha is also used for Myanmar traditional medicine.

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

Thanakha is common across Myanmar including the hills and the plains so also the rural and urban areas. Thanakha had long been used as a traditional cosmetic by Myanmar people and recently found ways to foreign market. Thanakha is the part and parcel of Myanmar culture. The paste of Thanakha is beloved to a diverse array of ethnicities and religion. Thanakha is worn by people of all ages, men and women alike, whether rich or poor. The practice of Myanmar Thanakha culture is for skin care, for beauty, to protect the sunburn so also as the traditional medicine. Thanakha is used at traditional festivals, social rituals and religious ceremonies. Currently, Myanmar Thanakha culture does not violate the International Human Rights Conventions and it doesn't harm mutual respects among rural communities, groups and individuals. Although Thanakha wearing is common among people of all ages, women use for beauty and men use for skin care.

## **2. Contribution to ensuring visibility and awareness and to encouraging dialogue**

*For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

- (i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

*(i.a) Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

The inscription of the practice of Myanmar Thanakha culture would encourage and support local people from Thanakha growing areas and they will be inspired to cherish and value own traditions and customs more than ever. Since the time of forefathers, Thanakha cultivation has been handed down from generation to generation. Being the main livelihood, the local people will keep on growing Thanakha plantations while promoting and preserving good legacy of Thanakha culture with great pride.

In this way, people will become more aware of the importance of Thanakha in Myanmar society. At the same time, the practice of Myanmar Thanakha culture will be promoted while providing more opportunities for the socio-economic development. Relating with Thanakha, traditional

home industry of KyaukPyin, the circular stone slab will also thrive for grinding Thanakha paste. Furthermore, this inscription will also be great help to Dry Zone Greening Projects which undertaken by the State.

*(i.b) Please explain how this would be achieved at the national level.*

*Not fewer than 100 or more than 150 words*

There are diverse arrays of traditions and customs in the Republic of the Union of Myanmar where more than 100 ethnic nationals are residing in unity and harmony. By submitting nomination of the use of traditional Thanakha, all ethnic tribes residing in the Union will cherish and value more on their traditions and customs. They will realize that the knowledge of ethnic people that is used to sharing the nature for their living is supporting to the current society and the ethnic tribes will preserve more their traditional culture. The Region and State Governments will perform more collecting and documenting intangible cultural heritages and people will participate more in the activities of promoting and preserving intangible cultural heritage. The submission of this nomination will greatly support the importance of people's participation in promotion and preservation of ancient cultural heritage while maintaining traditional customs.

*(i.c) Please explain how this would be achieved at the international level.*

*Not fewer than 100 or more than 150 words*

By submitting the practice of Myanmar Thanakha Culture to the UNESCO recognition list, the international community will recognize and respect the value of Myanmar traditional Thanakha. It will depict diverse culture in Myanmar society and reveal Myanmar people's wisdom of making adjustment with the nature while meeting the needs appropriately. The international community will understand innovative skills and the art of wearing Thanakha that can protect the skin from sun burn and maintain fair complexion. They will realize that Myanmar people has their own way of coping the nature of extreme weather, just like other parts of the world. By re-cultivating Thanakha plants to be able to use for the new generations as a natural product, the international community will realize the activities of Myanmar people for sustainable development of Thanakha culture and recognize their earnest efforts for conservation of natural environment and preservation of traditional culture.

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Most of the world nations are exploring the ways for conserving natural environment and natural resources today. The submission of nomination on Thanakha will support the fact that the traditional ways are harmonized with the nature and are the least environmental territation in using the natural resources. The usefulness of natural Thanakha for the beauty and its medicinalness for health become the topic to discuss among the researchers around the world and those who conserve natural environment. This fact will enhance more dialogues and talks between social organizations in the world in regard with the different and diverse culture and customs.

*(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Thanakha is used mainly for skin care so also for health and religious purposes. A small piece of

Thanakha wood and Kyauk Pin are used for grinding to produce the paste for smearing. Later, grinding machines are used to produce ready-made Thanakha powder. After that, value-added Thanakha products like Thanakha makeup, Thanakha perfume and Thanakha powder are produced as modern cosmetics.

Thanakha is the best example of creative production ability of humans after learning from the nature. It reveals creativity to thrive more Thanakha that is popular among Myanmar people and to spread among the youths. Furthermore, Thanakha can be also used as an indigenous medicine in Myanmar. That inscription will express the creativity knowledge and skill of Myanmar people.

### 3. Safeguarding measures

*For Criterion R.3, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.*

#### 3.a. Past and current efforts to safeguard the element

- (i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

*Not fewer than 150 or more than 250 words*

Thanakha and Myanmar society can't be divided. Since many years ago, Thanakha cultural tradition that was practiced likely by Myanmar people, has been existed in Myanmar's society and it does not need to maintain especially. In the ancient time, only the naturally grown Thanakha was cut off for the use and there was a few special planting. Due to the increasing number of population and Thanakha lovers, the farmers have started growing Thanakha plantations at several regions in central Myanmar. In 1974, senior forest officer U Tha Hla published a book entitled, "Myanma Thanakha" for awareness raising so also for the promotion and preservation of practice of Thanakha.

Myanmar Thanakha Association was established in 2017. The association was comprised of Thanakha farmers and producers from the area where most of Thanakha plants are grown such as Ayadaw, Shwebo, Kantbalu, Monywa, Myinmu, Butalin, Kanni, Yinmabin, Pakokku, Myaing, Yezagyo and Pauktownship as well as from other areas of Sittway and Langkho (Linkhay) and Thanakha companies from Yangon, Mandalay and Nay Pyi Taw. Myanmar Thanakha Association has therefore designated the Fullmoon day of Tabodwe as Myanmar Thanakha Day. On that day, the association distributes pamphlets, conducts talks, charity food fair and Thanakha festival while holding the scented bon-fire festival at famous pagodas. It is estimated that 90 percent of women in Myanmar applying Thanakha daily.

According to the 2020 survey of the Department of Archaeology and National Museum, 98.7 percent of respondents prefer to continue practising Thanakha culture including wearing Thanakha paste.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

- (ii) *What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?*

*Not fewer than 150 or more than 250 words*

Under the rule of colonialists, Thanakha was regarded as the forest product and all buying and

selling of Thanakha was made with the permission letters issued by the Forest Department. To get more benefits for Thanakha grower, Thanakha was not designated as the forest product and was regarded as the agricultural product after gaining Independence. So, the growers could plant Thanakha in their farmland. Moreover, the Department of Trade Promotion and Consumer Affairs under the Ministry of Commerce encouraged to carry out systematically Thanakha production and selling. The Government also granted permission to form Myanmar Thanakha Association.

The Ministry of Religious Affairs and Culture helped to open Shwe Pyi Nan Thanakha museum in order to know about Myanma Thanakha culture to people and to distribute the knowledge of Thanakha. Likewise, it has been informed to the cabinet for conducting awareness to hand over the traditions of Thanakha culture by designating Thanakha day. The National Cultural Central Committee held its 4th meeting on 21st February 2020 and the Vice President stated that the government would support and help for submitting nomination of Thanakha cultural traditions to the UNESCO and arrangement would be made to help and support Thanakha planters.

Moreover, as the efforts to preserve systematically the intangible cultural heritages of all national races in the Union including Thanakha, 2003 Convention is being implemented by forming the National Committee for Safeguarding and Promoting of Intangible Cultural Heritage.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### 3.b. Safeguarding measures proposed

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

For more flourishing of Thanakha culture, the following proposed tasks will be carried out:

#### Legal Preservation

To promote preservation of intangible cultural heritages of the ethnic people in the Union including Thanakha, measures are being undertaken to extend the Intangible Cultural Heritage Safeguarding and Promoting branch bureau under the Department of Archaeology and National Museum of the Ministry of Religious Affairs and Culture. This branch bureau will be managed by a director and will cooperate with intangible cultural experts, professionals and culture organizations. In that branch, promoting section will be included for intensive safeguarding to Thanakha. It will be opened soon with the permission of the government. Furthermore, the National Intangible Cultural Heritage Safeguarding and Promoting Law is being drafted and the intangible cultural experts and local organizations will render assistance and support transmitting system.

#### Setting fund for Safeguarding

The Department of Archaeology and National Museum under the Ministry of Religious Affairs and Culture is carrying out survey for collecting the list of intangible cultural heritages by allocating annual budget. Some villages in the Magway Region, Mandalay Region, Sagaing Region, Mon State, Rakhine State and Shan State, there are need to revitalize Thanakha festivals. It will also set funds for the hand over project of Thanakha culture tradition and



publishing Myanmar Thanakha culture catalogue. For these expenditures, the Department of Archaeology and National Museum will submit the budget to government and it will be allocated in 2021-2022 budget year.

#### Research Documentation

Although the practice of Myanmar Thanakha culture has been existing in Myanmar society for the millennia, there were a few documents of research and surveys. That's why, more research will be made especially the subjects concerning Thanakha in Myanmar culture. An Archive will be built to be able to study the research papers concerned with Thanakha. Thanakha culture is posted extensively on the Myanmar Cultural Heritage Management System (MCHMS) webportal that is being implemented by the Department of Archaeology and National Museum and it will be arranged to be easily accessible to people. Likewise, systematic video documentation will be planned for Thanakha in the 2020-2021 budget year.

#### Promoting Public Awareness

The Department of Archaeology and National Museum will support holding of Thanakha festivals in cooperation with Myanmar Thanakha Association in order to understand and recognize more the potency and usefulness of Thanakha by the new generation. The Department of Archaeology and National Museum will conduct the for public awareness programs such as description as article in news papers, journals and web portal of Ministry of Religious Affairs and Culture. The department plan to open Thanakha shops in cultural museums and national museums.

#### Extension of Thanakha planting areas and Providing assistance to growers

The growers plant Thanakha traditionally in their own farms on manageable scale. For that, more financial supports are needed for the cost rather than extension of planting areas. Coordination will be made with the Ministry of Agriculture, Livestock and Irrigation for the extension of Thanakha planting areas. Arrangements will be made to provide agricultural loan that is necessary for Thanakha growers and financial assistance in line with the law after enacting the Intangible Cultural Heritage Safeguarding and Promoting Law.

#### Holding Festivals and Exhibitions

Thanakha Festivals will be held as a special event by setting funds in the annual budgets of the Department of Archaeology and National Museum for the youths to recognize more. Myanmar Thanakha Cultural Festival will be displayed at the Bagan Archaeological Museum on International Museum Day 2020. Back to back with the exhibition, a program of wearing Thanakha paste will be held with the participation of observers and visitors to the museum.

#### Support social rituals

For sustainable development of the practice of Myanmar Thanakha culture, good legacy of Thanakha and its traditions, Thanakha-based festivals such as touching cheeks with Thanakha paste or Thanakha powder, offering the scented bonfire by burning Thanakha woods and offering Thanakha scented water will be preserved in cooperation with the relevant Region/State Intangible Cultural Heritage Safeguarding and Promoting Work Committees and communities. In 2020, August, National Committee for Intangible Cultural Heritage Safeguarding and Promoting Committee meeting will be called and detail plans will be out after discussion with state and regional minister, experts and representatives from Myanmar Thanakha Association.

*(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

*Not fewer than 150 or more than 250 words*

The government assigns to the Department of Archaeology and National Museum of the Ministry of Religious Affairs and Culture as the focal for preserving and promoting Thanakha culture and tradition. The Department of Archaeology and National Museum is undertaking for safeguarding and strengthening Thanakha cultural heritage in cooperation with other related Ministries, experts and Myanmar Thanakha Association. With the guidance of the Vice-President, measures are being undertaken to find out the ways to implement for extension of Thanakha plantations as quick as possible by linking with the relevant Agricultural Department. According

to the reports of the Department of Archaeology and National Museum, the government will allocate annual budgets for the preservation and promotion of Thanakha cultural tradition. In 2021, the Department will use allocated funds for survey and research on Thanakha cultural heritage so also Thanakha awareness raising talks, festivals and ceremonies. Moreover, the Regional Government will provide assistance to Thanakha growers. The Thanakha cultural tradition was broadcast on several TV channels before. Now, a new TV documentary will be shot again and broadcast to be aware of preserving Thanakha culture by civil societies, groups and individuals.

In 2020-2021 budget year, the Department will undertake publishing catalogue about Thanakha and will keep record several programs of Thanakha festivals.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

*Not fewer than 150 or more than 250 words*

Regarding to promote and preserve Thanakha culture, civil societies, groups and individuals will perform as the following:

With the aim for preserving Thanakha culture, Myanmar Thanakha Association has been holding annual events like Thanakha festival and Thanakha Beauty contest at famous Kyauk Taw Gyi Pagoda in Mandalay. This tradition will preserve and continue. Moreover, Myanmar Thanakha Association has designated the Fullmoon day of Myanmar month Tabodwe as Myanmar Thanakha Day. With active participation of local people, social activities are held on that day such as offering light and Thanakha incense to the pagodas and temples, Thanakha grinding competition and Htamane contest of making glutinous rice delicacy, especially in the main area of Thanakha plantations such as Ayadaw, Myaing, Pakokku and Yezagyo.

The civil societies will cooperate with the Pagoda Board of Trustees and local people for the promotion and preservation of Thanakha-based culture like the scented bonfire by burning Thanakha and sandal wood to offer warmth at famous pagodas.

For fun and friendship, Thanakha-based culture is always preserved with great traditions in Yaw area. Young people do whisking Thanakha paste on the cheeks of young visitors during religious ceremonies held in October and November. Similarly in Sint Gu Township of Mandalay Region, young girls from Khet Thin Village welcome visitors by puffing their face with fragrant Thanakha powder. With the collaboration with the local universities, the Myanmar Thanakha Association will manage in Thanakha exhibitions in the universities.

### **3.c. Competent body(ies) involved in safeguarding**

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*

Name of the body: Department of Archaeology and National Museum

Name and title of the contact person: Director General of Department of Archaeology and National Museum

Address: Office 35, Ministry of Religious Affairs and Culture, Nay Pyi Taw

Telephone number: +95-67-408038

Email address: ichmyanmar.secretariat@gmail.com

Other relevant information:

## **4. Community participation and consent in the nomination process**

*For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and*

*informed consent’.*

#### **4.a. Participation of communities, groups and individuals concerned in the nomination process**

*Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

In implementing Intangible Cultural Heritage Preserving and Promoting tasks in Myanmar, the National Committee on Intangible Cultural Heritage Safeguarding and Promoting was formed with the aim to include Intangible Cultural Heritages in the whole Union with more inclusive and extensive participation in the activities by the local cultural organizations. The committee is comprised of the Region/State Governments and Ministers, the Deputy Ministers from relevant ministries, the Director Generals and experts. The expert team was formed to keep records on ethnic traditions extensively. The 1st Meeting of the expert team was held in 2019. Out of Myanmar's Intangible Cultural Heritages, the elements meeting with criteria, has been considered to submit to the UNESCO recognition list and the practice of Myanmar Thanakha culture was decided to submit for the first time.

In submitting Thanakha to the Representative List of the Intangible Cultural Heritage of Humanity of the UNESCO, the experts, local authorities, Thanakha planters and producers and representatives from Myanmar Thanakha Association took part collectively. In making inventory on Thanakha for the National Intangible Cultural Heritage list, it was undertaken with the help of local Thanakha growers and producers.

The Department of Archaeology and National Museum drafted the schedule to submit Thanakha culture to the UNESCO list. The papers on the dossier (draft) on submission of Thanakha culture to the UNESCO list and the ways for preserving in accord with the 2003 Convention of UNESCO were read out in Myanmar Thanakha Conference that was held in Monywa, Sagaing Region where most of Thanakha plants are grown abundantly. Furthermore, Thanakha Festival and Exhibition were jointly organized with Myanmar Thanakha Association at the city hall in Monywa.

The workshop was also held at the National Museum in Nay Pyi Taw, for the submission of Thanakha culture to the UNESCO list. It was attended by members of Myanmar Thanakha Association, professors from the universities, experts from respective Regions and States so also and officials from related ministries. They held discussions in frank and cordial atmosphere concerning research data, facts and findings about Thanakha for the submission to the UNESCO. This nomination file is based on their advice.

#### **4.b. Free, prior and informed consent to the nomination**

*The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

The practice of Myanmar Thanakha Culture is concerned with the entire Myanmar people so that the approval was taken from all experts, relevant groups and communities in submitting nomination to the Representative List of the Intangible Cultural Heritage of Humanity of the UNESCO. The approvals were also sought from delegates of Myanmar Thanakha Conference that is a gathering venue of the main stakeholders of Thanakha culture. All the delegates unanimously approved it. Moreover, the submission was approved by members of Myanmar Thanakha Association. The workshop was also held for the submission of Thanakha culture to the UNESCO list. The experts attending the workshop and officials from related ministries concerning Thanakha, approved the submission. Ethnic cultural delegates from respective Regions and States have attended the 73rd Union Day commemoration ceremony, one of the most important events for the national peace and unity. On that occasion, ethnic cultural delegations were clarified about the submission and it was approved and supported by 99 percent of the delegates. Thanakha is deeply connected culturally and traditionally with the entire Myanmar people. Regarding the submission of Myanmar Thanakha to the Representative List of the Intangible Cultural Heritage of Humanity of UNESCO, the survey was made among people who apply Thanakha. The survey was conducted on public response and feedback through the website of the Ministry of Religious Affairs and Culture so also the Facebook page of the Department of Archaeology and National Museum. According to the survey result, all participants supported the submission cent per cent.

#### **4.c. Respect for customary practices governing access to the element**

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

Regarding the practice of Myanmar Thanakha culture, there is no restriction nor prohibition. Myanmar is generally a tropical country so that you can wear Thanakha all the year round for beauty or for skin care. Thanakha is timeless, you can wear Thanakha paste at day and even at night. Another beauty of Thanakha is that it is ageless. The paste of Thanakha is natural cosmetic and it is beloved to a diverse array of ethnicities and religion. Thanakha is worn by people of all ages: men and women so also infant babies to older persons. Regardless of different backgrounds whether rich or poor, from urban or rural, Thanakha is cherished and valued as an intangible cultural heritage in Myanmar society. Actually, a piece of Thanakha wood and Kyauk Pyin for grinding Thanakha paste, are essential materials for every household. Especially for young girls, these are essential tools to produce natural cosmetic of sweet fragrant Thanakha paste. Regarding Thanakha, there are sayings like "Don't use drinking water for grinding Thanakha paste" and "Don't step over Kyauk Pyin or a circular stone slab". These sayings reflect the senior citizens' advice to younger generation for good manner and the habit of natural environment conservation.

#### **4.d. Community organization(s) or representative(s) concerned**

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*

- a. *Name of the entity;*
- b. *Name and title of the contact person;*
- c. *Address;*
- d. *Telephone number;*
- e. *Email address;*
- f. *Other relevant information.*

## Steering Committees

Name of the entity: National Committee for Myanmar Intangible Cultural Heritage Safeguarding and Promoting

Name and title of the contact person: Mr. Kyaw Oo Lwin, Secretary

Address: Office 35, Ministry of Religious Affairs and Culture, Nay Pyi Taw

Telephone number: +9567408038

E-Mail: kyawoolwin.arch@gmail.com

Name of the entity: National Intangible Cultural Heritage Experts Committee

Name and title of the contact person: Dr. Thein Lwin, Secretary

Address: Office 35, Ministry of Religious Affairs and Culture, Nay Pyi Taw

Telephone number: +9595110677

E-Mail: theinlwinsfa@gmail.com

## States and Region Committees

Name of the entity: Kachin State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Kyaw Win , Secretary

Address: No.3, Corner of Yonegyi Street and Thakhin Nat Pe Street, 12th Quarter, Thida Ward, Myitkyina Township, Kachin State.

Telephone number: +959790772811

E-Mail: -

Name of the entity: Kayah State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Naing Win , Secretary

Address: No. 13/E, Corner of Khuneni Street and 10th Street, Naung Ya (A) Ward, Loikaw Township, Kayah State.

Telephone number: +959899711119

E-Mail: chnaingwin@gmail.com

Name of the entity: Kayin State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Win Kyaw Kyaw, Secretary

Address: Corner of Khayae Street and Zweekabin Street, No. (4) Ward, Hpa-an Township, Kayin State.

Telephone number: +959751335855

E-Mail: winkyawkyaw.hpaan@gmail.com

Name of the entity: Chin State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mrs. Noai Hau Niang , Secretary

Address: Bogyoke Street, Zaythit Ward, Hakha Township, Chin State.

Telephone number: +959442001136

E-Mail: -

Name of the entity: Mon State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Zaw Han , Secretary

Address:No. (50), Corner of Dawei Bridge Street and Center Road, Sitkaekone Ward, Mawlamyine Township, Mon State.

Telephone number: +959259010935

E-Mail:culturalmuseum.mlm@gmail.com

Name of the entity:Rakhine State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Dr. Than Htike , Secretary

Address: No. (170), Corner of Main Road and Yaytwin Street, Mawleik Ward, Sittwe Township, Rakhine State.

Telephone number:+9595071254

E-Mail:htike2005@gmail.com

Name of the entity: Shan State Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Phone Kyaw , Secretary

Address: Corner of Bogyokeaungsan street and State Parliament Office street, Thittaw Qr, Taunggyi township, Shan State.

Telephone number:+9595122612

E-Mail:uphonekyawupk62@gmail.com

Name of the entity:Sagaing Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Ms. Moe Moe Thein , Secretary

Address: North of the Sitagu Buddha University, Sagaing Region.

Telephone number: +9592132513

E-Mail:sggarch2019@gmail.com

Name of the entity:Mandalay Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Ms. Soe Soe Win , Secretary

Address: 28th Street, 70x71 Street, Chanayetharsan Township, Mandalay Region, Myanmar

Telephone number: +959420714753

E-Mail - mdyarch@gmail.com

Name of the entity: Magway Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Myint Thein , Secretary

Address: Magway Region

Telephone number: +959440487341

E-Mail:umt.ummyintthein@gmail.com

Name of the entity: Bago Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Nyo Myint Tun , Secretary

Address: Compound of Kanbawzathardi Palace,Myintawthar road, Bagon region.

Telephone number: +9592019004

E-Mail:hantharwaddy.arch@gmail.com

Name of the entity: Ayeyarwaddy Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mrs. Thidar Win , Secretary

Address: Bandula street, Pathein township, Ayeyarwaddy region.

Telephone number: +959420714753

E-Mail: -

Name of the entity: Yangon Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mrs. Nan Lao Ngmn , Secretary

Address: No.66/74, Pyay Road, Dagon township, Yangon Region.

Telephone number: +95973249798

E-Mail: lao.culture1 @gmail.com

Name of the entity: Thanintharyi Region Intangible Cultural Heritage Safeguarding and Promoting Working Committee

Name and title of the contact person: Mr. Maung San Win , Secretary

Address: Seik Kan Thar Street, San Chi Ward, Dawei township, Thanintharyi Region.

Telephone number: +959421721113

E-Mail: daweimuseum@gmail.com

Universities

Name of the entity: National Intangible Cultural Heritage Experts Committee and Intangible Cultural Heritage Safeguarding and Promoting Working Committee of Thanintharyi Region

Name and title of the contact person: Dr. Khin May Aung , Member

Address: Kan Myaw Kin Village, Loung Lone township, Thanintharyi Region.

Telephone number: +959401577445

E-Mail: profdrkma@gmail.com

Name of the entity: Department of Anthropology, Yangon University

Name and title of the contact person: Dr. Hla Maw Maw, Associate Professor

Address: Yangon University

Telephone number: +9595087486

E-Mail: hlamawmaw@gmail.com

Name of the entity: Department of Anthropology, Yangon University, Ministry of Education

Name and title of the contact person: Dr. Cathy Tun, Lecturer

Address: No.(44,A), 4th Street, Tat Ma Taw San Pya Ward, Mingaladon township, Yangon Region.

Telephone number: +959256015298

E-Mail: cathytun65@gmail.com

Name of the entity: Department of History , Mandalay University, Ministry of Education

Name and title of the contact person: Dr. Ko Ko Naing, Professor

Address: No.(20), U Pone Nya Street, Mandalay University , Mandalay Region.

Telephone number: +959441004302

E-Mail: kokonaingmu7@gmail.com

Name of the entity: Department of History , Mandalay University, Ministry of Education

Name and title of the contact person: Dr. Kyaw Swe Nyunt , Professor

Address: Mandalay University , Mandalay Region.

Telephone number: +959781669400

E-Mail: dr.moehti68@gmail.com

Name of the entity: National Intangible Culture Heritage Experts Committee

Name and title of the contact person: Mr. Win Naing Oo , Member

Address: No.(118), Shwe Wutt Hmone Street, Ward 3, Pathein, Irrawaddy Region

Telephone number: +959782812737

E-Mail: winnaingoo996@gmail.com

Association

Name of the entity: Myanmar Thanakha Association

Name and title of the contact person: U Kyaw Moe , President

Address: Nandawon Ward, Monywa Township, Sagaing Region

Telephone number: +959400531505

E-Mail: kyawmoe046335@gmail.com

## 5. Inclusion of the element in an inventory

*For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.*

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

*Provide the following information:*

*(i) Name of the inventory(ies) in which the element is included:*

Myanmar National Intangible Cultural Heritage List (First Round)

*(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:*

Department of Archaeology and National Museum, Ministry of Religious Affairs and Culture

*(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):*

Myanmar National Intangible Cultural Heritage list No. 4.150 under Domain 4. Knowledge and Practices Concerning Nature and the Universe



(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

The Ministry of Religious Affairs and Culture has already issued its notification on the practice of Myanmar Thanakha culture as the Intangible Cultural Heritage, dated on (26-3-2020.).

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

Thanakha is common across Myanmar and it is the part and parcel of Myanmar culture. The paste of Thanakha is natural cosmetic and it is beloved to a diverse array of ethnicities and religion. Thanakha is worn by people of all ages and it is the signature of Myanmar cultural pride. The National Intangible Cultural Heritage Expert committee decided to submit the practice of Myanmar Thanakha culture as the Representative List to the UNESCO. Since 2019, the Department of Archaeology and National Museum, the secretarial team of Safeguarding and Promoting of Intangible Cultural Heritage together with experts from Anthropology Department of Yangon University, History Department of Mandalay Univeristy, Myanmar Affairs Department and representatives of Myanmar Thanakha Asociation have collected facts about the practice of Thanakha culture. Simultaneously, the department met with Thanakha planters and producers and documented their findings. Moreover, they collected historical documents from the National Library (Nay Pyi Taw), the National Archives and copied wall paintings of ancient pagodas and temples in Bagan. And then experts from regions and states; representatives from Myanmar Thanakha Association, and professors from various universities attended a workshop to discuss the proposal for writing the Thanakhaa culture to UNESCO.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

For Myanmar, the intangible cultural heritage registration is the first time. It is targeted to scrutinize and access again once in two years.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).

Experts from respective Regions and States will attend annual coordination meetings and they will review the registration list of National Intangible Cultural Heritage. According to the registration list, the experts will make assessment on intangible cultural heritage which needs to prepare facts and data so also more detailed research work. Moreover, they will make assessment and include other heritages proposed by communities and civil societies. The compiled registration list will be submitted to the Intangible Cultural Heritage Preservation and Promotion National Committee for approval. The list will be adjusted with more inclusive and extensive participation by local cultural organizations.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.**
- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. **These texts should be provided in English or French as well as in the original language if different.**

Indicate the materials provided and – if applicable – the relevant hyperlinks:

Copies enclosed (Constitution of Myanmar National Culture Central Committee, announcement of listed elements, Myanmar National Intangible Cultural Heritage Registration List (First round) and Myanmar Intangible Cultural Heritage Inventory Form for 'Myanma Thanakha')

## 6. Documentation

### 6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

### 6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

*Not to exceed one standard page.*

#### Publication in English

1. Food and Agriculture Organization (2019), Forest Futures: Sustainable Pathway for forests, Landscapes and People in the Asia-Pacific Region, Asia- Pacific Forest Sector Outlook Study III, Bangkok, p.82.
2. Htet Htet Zaw, Yee Yee Thu (2019), Isolation, Identification and Antimicrobial Activities of Endophytic Fungal Strains From Different Parts of *Hesperethusa Crenulata* (Roxb.) Roem, Journal of the Myanmar Academy of Arts and Science, Vol.XVII.No.4, Ministry of Higher Education, pp. 229 - 247
3. Nwe Nwe Aung (2014), Evaluation of Myanmar Thanakha (*Hesperethusa Crenulata* (Roxb.)M.Roem) and Processing of its, Journal of Perspectives on Development Policy in the Greater Mekong Region, Volume 2, Number 2, Chiang Rai Rajabhat University, Thailand, pp. 108 – 118.
4. Tin Mar Lar Thein (2014), Enhanced Extraction of Bioactive from Thanakha and their Applications in Making Soap, Master's Thesis on Engineering in food Engineering and Bioprocess Technology, Asian Institute of Technology, Thailand.

5. Tin Lay Lwin, Ohn Mar Swe, Thida Win (2010), Elemental Analysis of Myanmar Natural Thanakha Samples by Using EDXRF, Hithada University Research Journal, Vol.2.No.1, pp. 8-17.

6. Thet Ni Moe, Khin San Yee, Sanda Tun (2020), Analysis by the EDXRF Method of Myanmar Thanakha Samples, Kyaukse University, pp.10 (Research Paper for Thanakha Nomination).

7. World Bank Group (2016), Livelihoods and Social Change in Rural Myanmar, Round Five Report, p.24.

#### Publication in Myanmar

1. Ashin Nagathein (1971), Illustrated Medicinal Dictionary. Vol.3, Myanmar Pyi Publishing House, Yangon, pp. 353-355.

2. Interesting Fact on Thanakha and Planting Method, Ministry of Agriculture, Livestock and Irrigation.

3. Myanmar Encyclopedia (1960), Vol.2 (A), Sarpay Baikman Publishing House, Yangon, pp. 51-52.

4. Myanmar Encyclopedia (1972), Vol. 12, Sarpay Baikman Publishing House, Yangon, pp. 479 - 481.

5. Myanmar Thanakha Magazine, (2019). Association of Myanmar thanakha.

6. Tin Hla (1966), Myanmar Studies, Aung Myo Nyunt Publishing House, Yangon, pp 156-174.

7. Tha Hla (1974), Myanmar Thanakha, Sarpay Baikman Publishing House, Yangon.

#### Website

<https://www.unesco-ichcap.org/thanaka-a-traditional-beauty-commodity-in-myanmar/>

<https://www.gomyanmartours.com/tanaka-beauty-treatment-myanmar-women/>

[https://docs.google.com/forms/d/1KufOgndOVOLFGvIFbyNLe\\_pQyQjMbivJg0BN\\_rOnBKO/edit](https://docs.google.com/forms/d/1KufOgndOVOLFGvIFbyNLe_pQyQjMbivJg0BN_rOnBKO/edit)  
<http://mchms.net/MCHMSView/?&ID=1148>

<https://www.moi.gov.mm/npe/nlm/?q=content/22-feb-20>

### 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Mr. Kyaw Oo Lwin

Title: Director General, Department of Archaeology and National Museum

Date: 26.3.2020

Signature:



(KYAW OO LWIN)  
Name(s), title(s) and signature(s) or other official(s) (For multinational nominations only)  
Director General

Department of Archaeology and National Museum  
Myanmar