



United Nations
Educational, Scientific and
Cultural Organization

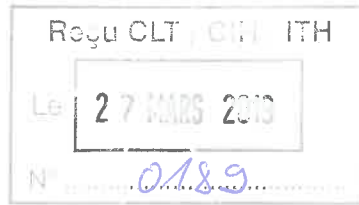


Intangible
Cultural
Heritage

Representative

0157000013

ICH-02 – Form



**REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY**

**Deadline 31 March 2019
for possible inscription in 2020**

*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.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

A. State(s) Party(ies)

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

Iran (Islamic Republic of),
Tajikistan

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

Ceremony of Mehrgan

**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

In Persian - فارسی: مراسم مهرگان -

In Tajik: Ҷашни Меҳргон (Tajikistan)

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.

Iran (Islamic Republic of): Jashn-e Mehrgan, Mehrizad, Gesht-e Mehrizad, Gesht-e Bahman, Mehrizad Mehrgan, Mehregan, Jashn-e Dero, Jashn-e Kherman, Vabin Mūshte. Binj Tashi, Anār Chīn.

Tajikistan: Mehrgān, Idi Hosilot

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

Iran (Islamic Republic of)

Iranian Zoroastrians (Tehran, Kerman, Yazd, Karaj, Shiraz, Isfahan, Zahedan, Ahvaz), Iranian local communities of farmers (north Iran including three provinces of Gilan, Mazandaran, and Golestan, rural regions).

Tajikistan:

The Ceremony of Mehrgan is celebrated among all population of Tajikistan. The more concerned communities of the element are as following:

1. "Mahalla" -- a community form is in the structure of each cities, districts and villages. It can be applied as street, or neighborhood;
2. Peasants and agriculture workers;
3. Gardeners;
4. Farmers and breeders;
5. Folk craftsmen;
6. Culture sphere workers, artists, musician.

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

The cultural and geographical areas of this ceremony include Iran, Tajikistan and Indian Subcontinent.

Iran (Islamic republic of):

Yazd, Tehran, Kerman, Karaj, Shiraz, Isfahan, Zahedan and Ahvaz as the cities where Iranian Zoroastrians -as a religious ethnic group- live in both urban and rural regions. Additionally, provinces of Gilan, Golestan and Mazandaran rural areas as the provinces where Iranian local

communities of farmers live in.

Tajikistan:

The element is celebrated in the total regions of Tajikistan. However, autumn season comes in different parts of the country in different times, for instance, in the mountainous Pamirs autumn comes in September month, while in the valleys like Hisar and Vakhsh leaves of the trees fall in the end of October.

The Indian subcontinent:

Some cities where the Parsis live.

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: Hassanzadeh
Given name: Alireza
Institution/position: Director of the Anthropological Research Centre affiliated with the Research Institute of Cultural Heritage & Tourism (RICHT) Republic of Turkey Ministry of Culture and Tourism / Expert
Address: 30-Tir St. Imam Khomeini St. Tehran, Iran, Postcode: 1136913431
Telephone number: 009821-66736452-60/00989125498959
Email address: a.hasanzadeh@richt.ir/parishriver@gmail.com
Other relevant information:

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.

Tajikistan

Title (Ms/Mr, etc.): Mr.
Family name: Rahimi
Given name: Dilshod
Institution/position: Research Institution of Culture and Information / Deputy Director
Address: 734018, Nemat Karabaev 17, Dushanbe city, Republic of Tajikistan
Telephone number: (+992 907) 84-27-85

Email address: dilshodr@gmail.com

Other relevant
information:

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*

Iran (Islamic Republic of):

The two general forms of the Ceremony: 1) Zoroastrian Ceremony 2) Muslim Rural Ceremony.

- 1) The Zoroastrian Ceremony occurs on the 7th month of the year (Mehr) (September/October) and on the 16th day of that month (8th of October) entitled with the name of Mehr, one of the Zoroastrian gods. It has two forms: rural and urban and includes reciting some parts of the Zoroastrian holy book, setting Mehregan traditional tablecloth, preparing dishes, dried nuts, cookies and drinks, home cleaning, throwing symbolic grains Avishan (garden thyme) and rice at doorway, visiting fellow-villagers, wishing remission for the dead, speeches by the Zoroastrian priests, playing music and singing by both genders. These forms of ceremony are based on two kinds of calendars (rural and national).
- 2) Muslim Rural Ceremony is practiced in provinces of Gilan, Mazandaran and Golestan. The element functions as thanksgiving and asking for abundance and blessing of harvest. The farmers who plant rice and pomegranate, etc observed practice it. During the ceremony, the celebrants exercise local wrestling, rope walking and distribute food/drinks among people.

Tajikistan:

- The element is celebrated during or after harvest. In ancient times, Mehrgan marked the autumn equinox and according to the Iranian old calendar celebrated in the 8th of October. Now, in the Republic of Tajikistan 15th of October officially announced the day of Mehrgan celebration. It expresses people's gratitude to God for abundance of the harvest.
- During the celebration people organize agricultural exhibitions of agriculture products, fruits and sorts of grain. Some groups prepare different traditional dishes using fresh products and put on the table of exhibition. The special tablecloth of the Mehrgan contains of fruits such apple, pomegranate, grape, lemon, pear, and etc. The exhibition of folk crafts products is a main part of the festival. The musical bands also join the ceremony with cheerful concerts, along with varieties of dances.
- Several traditional games are practiced e.g. wrestling, rope pulling and rope walking. On other side of the squares or stadiums will be organized traditional sport games and entertainments such as wrestling, rope pulling, rope walking and etc.
- In the villages and rural areas people continue the traditional customs, such inviting guests, sending fruits as autumn present to the friends and neighbors.

(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

Iran (Islamic Republic of):

Zoroastrians are one of the religious ethnic groups in Iran whose rituals play an important role in their sustainability of identity. Mehrgan is one of the ceremonies which show their ancient culture and has given an inter-generational shape to their cultural-historical heritage. This ritual is strongly tied to their ethnic and cultural memory, heritage and mythology. All Zoroastrian groups of this ethnic-religious are responsible for transmitting this long rooted ceremony including Mobads (Zoroastrian clergymen), women, youth and children and so forth. Even Zoroastrian children play a remarkable role in observance of this ceremony such as art performance including dance and singing folk songs.

In local communities in Muslim rural areas, all members of a rural family, regardless of age and

gender contribute to the different parts of the ceremony for example women cook food and men reap harvests. Women dance and walk on the rope. Beside villages, the city councils have attempted to direct the attention of villagers to the high status of this rural ceremony through holding these kind of ceremonies.

Tajikistan:

The bearers of the element are first of all total population of Tajikistan. Especially practitioners of the Mehrgan festival are peasants, farmers, gardeners, breeders, and craftsmen. In the end of harvest season of each year they prepare for celebrating the festival. These persons will be controlled and lead by "Raisi mahalla" that is Head of the Community of each district, village and street. Alongside with local celebration in the cities and towns of the country will be organized big festivals, in which play the great role the Head of the district or Mayor of the city or towns. In the capital city - Dushanbe will be organized main festival with participation of Governmental persons and representatives of diplomatic corpuses and foreign embassies in Tajikistan as well.

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

Not fewer than 150 or more than 250 words

Iran (Islamic Republic of):

Several kinds of ethnic traditional and oral knowledge have been transmitted through the ceremony. The Zoroastrian rural calendar which is rooted in the antiquity, is one of the oldest chronology in the world, handed down from one generation to another through this ritual. It annually celebrates southward equinox. The Zoroastrian traditional music and songs have been survived via this ceremony. Local food systems showing a rich knowledge of cultural diversity and local-indigenous awareness are present in this ceremony. Mythology as the other key part of this knowledge is passed on to new generation of Zoroastrians. In this sight, the element makes Zoroastrian culture sustainable. This indicates a kind of lived experience of ethnic knowledge. On the other side, local Muslim communities of villagers transmitted their agricultural calendar as a kind of cultural and environmental knowledge which has their historical backgrounds as a form of non-formal culture. Local sports and games, system of foods and local and values of traditional bazaars that are present in this ceremony handed down from one generation to next generation.

Tajikistan:

The knowledge and skills related to the element in Tajikistan transmits today in two ways: first, through the organization and playing a social roles and observation by young generation. In this manner young generation also actively participate in the process. The second way is teaching knowledge and skills related to Mehrgan in schools and higher education institutes. In the transmission of the element, today the Mass Media plays a big role as well. For example, Tajik State television channels two-three weeks before the Mehrgan ceremony broadcast special musical, informative and cultural programs related to the element. Scholars give interviews through TV and Radio channels. Annually, conferences and round tables dedicated to the element also will be held in universities and research institutions. there are many poems created by ancient and contemporary poetsa the element. Composers compose melodies and singers sing songs on Mehrgan through local TV and Radio channels.

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

Not fewer than 150 or more than 250 words

Iran (Islamic Republic of):

This ceremony signifies southward equinox in the Iranian culture and in sense of people is known as the morality of tolerance. This is a reminder of conquer of hero of Goodness (Fereydūn) who

avoided violence. Mehr is known as the god of friendship, treaty, peace and solidarity. It demonstrates cultural diversity in different forms. Women and their NGOs such as Zoroastrian Women Association have contributed to its management as a key ritual celebrants. Besides Iran's official calendar, this religious ethnic calendar reveals a non-official chronology and sub-cultural perception of time as key features of cultural diversity in today Iran. Due to the content of this ceremony and agency of children and women in music and dance and respect of all Iranians to it as a sign of an ancient culture, it is a kind of inter-generational and inter-gender heritage that is involved in an inter-cultural heritage as a cultural dialogue in Iran.

Iranian rural communities resist against modern homogeneity of culture through their agricultural ceremonies and rural cultural diversity emerge in the rural rituals. The Element spreads culture of rapprochement and friendship. Rural cultural diversity appears through ritual foods, folk games and sports, traditional and folk music. Ritual narratives such as "Two Holy Children" condemn violence and encourage friendship, forgiveness and ecological and environmental ethics.

Tajikistan:

The social functions and cultural meaning of the Mehrgan ceremony are as follows:

1. Social integrating function: People come together despite of their age, gender, job, social background, ethnical and religious belongings in the celebration yard. They collectively prepare exhibition of the best products from the fields, gardens and farms, play musical instruments and sing songs. Women also have active participation in the process of preparation of Mehrgan.
2. Friendship function: According to mythological interpretations, in the ancient times, Mehr was the god of friendship, love and truth. Till today, Tajik people consider this element as the celebration of friendship, love and truth.
3. Mehrgan ceremony serves also as an element of national identity for Tajik people. Tajiks consider it as the second big national celebration which is related to the nature. In this regard, it should be noted that Nowruz marks the spring equinox and Mehrgan means also the autumn equinox.

(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

In both Submitting States no part of the element is against the with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals. This ceremony include a number of key components and functions such as peace, friendship, and tolerance and environmental ethics. There is no ethnocentric and racist elements in this ceremony and its sub-rituals. The element internalizes cultural diversity and strengthens the friendship and peaceful relationship among people from different regions. Mehr as the Zoroastrian god in myths, folk and ritual narratives is known as the guardian of social contact versus war and violence. One of the most important functions of this ceremony is internalization of tolerance in relation to cultural differences and lays foundation of peaceful relationship. The ceremony of Mehrgan as a traditional ceremony and its social and cultural contexts promotes mutual respect among communities, family groups and individuals and the requirements of sustainable development.

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

Iran (Islamic Republic of):

The elements that are present in this ceremony, include the most important form of ancient-intangible forms of cultural heritage such as music, holy texts, myths, oral narratives, games, and system of foods. These elements carry a key part of cultural history of this region and some groups and convey the cultural meanings that have been made in the course of history such as peace, friendship and diversity. Due to this rich historical and cultural background and the long root of this ritual whose headspring comes back to thousand years ago, its inscription can help demonstration of the importance of intangible –cultural heritage. On the other hand, both groups of Zoroastrian and rural communities included sub-cultures whose support through cultural image in public, help the sustainability of their subcultures.

Tajikistan:

The inscription of the element on the Representative List first of all will contribute to strengthening the element in the local communities where it activates till today. Local people become aware about the importance of their cultural everyday practices as a part of mankind heritage.

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

Not fewer than 100 or more than 150 words

Iran (Islamic Republic of):

Sustainability of rural and ethnic communities' culture is dependent on showing a strong image as a source of identity. The support of NGOs and institutes make possible the broad representation of this ceremony as a key sign of their cultural status. Holding cultural events such as festivals and book fairs will act in this respect. Facing modern urban culture in recent decades, regardless of this rich cultural heritage, rural culture was overshadowed and has been on the margin. As such, inscription of this element can help the restoration of rural cultural heritage to its high status in these countries through ICH. This inscription is able to reinforce cultural diversity.

Tajikistan:

At the national level teaching special courses on the element will be promoted in the colleges and schools. People of Tajikistan will know more about the UNESCO Convention on Safeguarding the ICH. The inscription of the element will encourage the dialogue between existed social institutions in Tajikistan, in which the element is strongly appreciated.

Following the inscription of the element best agricultural workers, gardeners, farmers will be invited more to people's celebrations, rituals and traditional festivals and holidays.

The inscription of the element will promote to the development of the agricultural works, gardening, farming, breeding and also will promote to the revival of some kinds of traditional rites, folklore songs and stories.

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

Not fewer than 100 or more than 150 words

Iran (Islamic Republic of):

Its cultural meaning implies dialogic relationship amongst nations through peace and tolerance. Inscription of this ceremony creates the space of interaction between Iran and Tajikistan and other nations where it is practiced. The element is seen through organization of cultural events. This ceremony makes some attractive elements visible on international level such local sports, food systems, folk music and so forth. This cultural landscape can create a kind of cultural tourism and meeting points of nations and ethnic groups that will take root in a dialogic and polyphonic perception of cultures.

Tajikistan:

After inscription of the element on the Representative List of ICH of Humanity of UNESCO the Tajik ceremony of Mehrگان will be well-known on the national and international levels. Foreigners will be introduced with an interesting autumn ceremony, which unites the Tajik people and other ethnic population of Tajikistan around the field of celebration.

At the international level, the element will be introduced to wide auditory and the ceremony of Mehrگان will be known to the world.

(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

Iran (Islamic Republic of):

The cultural space of this ceremony, embraces connection of different cultural areas and different ethnic groups, genders and age sets. This situation directs participants to the ceremony as a space for inter-cultural dialogue. Children sing songs, women organize events, the elderly provide dishes, so this is a scene on which all groups share an important role. Accordingly, this inscription calls the attention of national society and all groups to these key features which inspire cultural dialogue. Presence of different groups in the ceremony creates an inter-group, cultural dialogue and inter-rituality in which women, children and ethnic groups take part in a dialogue that stems from multi-cultural meaning and interpretation of the ceremony. The Zoroastrian and rural agricultural cultures have many elements which are taken as the source of dialogue like friendship, peace, tolerance and hope.

Tajikistan:

The inscription of the element will encourage the dialogue between existed social institutions in Tajikistan, in which the element is strongly appreciated.

Following the inscription of the element best agricultural workers, gardeners, farmers will be invited more to people's celebrations, rituals and traditional festivals and holidays.

(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

Iran (Islamic Republic of):

In both submitting states, this ceremony is associated with many key elements such as food, handcrafts, bazaars, music, literature and performing arts all of which have been the source of cultural agency and human creativity. This ceremony as the ritual of adaptability to nature and environment and the source of happiness and hope, encourages human creativity in respect with cultural diversity. On the other hand, its heterogeneous and polyphonic forms which are rooted in presence of different groups on non-formal levels, make possible more cultural diversity as a source for creation of cultural meanings. In general, ceremonies and rituals are the safest place for safeguarding the ICH especially in non-formal forms. For Iran, the Rural and Zoroastrian cultural diversity show a society where polyphonic voices can emerge.

Tajikistan:

The inscription will encourage various social and cultural aspects of the element. In the Mehrgan festival everyone can participate, there is no obstacle for creative approaches of participants, performers and organisers. This free condition promotes the expression of cultural diversity and provides the suitable place for human creativity. Organization of exhibitions, musical and literary competitions, national sport contests will endorse the creativity and cultural diversity as well.

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

Iran (Islamic Republic of):

- Holding cultural events such as festivals and book fair by the Zoroastrian institutes and organizations and NGOs such as Night Poetry of Mehrگان.
- Holding different programs for children by the Zoroastrian institutes and organizations and NGOs.
- Remarkable role of the Zoroastrian women in organization of this ritual programs.
- Taking this date as a holiday for the Zoroastrians by the state.
- Holding some awards festival such as Mehrگان Award that is yearly held and give prize to scholars of environment, novelists, etc.
- Broadcasting documentary films on social media about Mehrگان.
- Publication of many books by Iranian scholars on Mehrگان.
- Producing many cultural goods inspired by Mehrگان in public sphere.
- Holding rural agricultural festivals that celebrate harvest ceremony.
- The role of city council in different areas in holding and management of rural artistic works in public.

Tajikistan:

- Holding Mehrگان festivals in the middle of October in the cities, district and province center by local and district Governments.
- Holding Mehrگان festivals in the capital city – Dushanbe by Executive Board of the State Authority Dushanbe city.
- Organizing agricultural exhibitions during the festival by Ministry of Agriculture and private agricultural sectors in the districts and cities of the country.
- Organizing exhibitions of folk crafts products by Committee on Women and Family affairs of the Republic of Tajikistan and Ministry of Labor, Migration and Employment of the Republic of Tajikistan and NGOs.
- Concert, musical and literary competitions by Ministry of Culture.
- Traditional sport contest by Committee of Youth and Sport of the Republic of Tajikistan.
- Researches, publishing books, manuals, holding conferences and symposiums by Ministry of Education and Science of the Republic of Tajikistan; Academy of Sciences, research institutions and non-affiliated scholars.
- Filming and broadcasting related to the element documentary films, interviews, educational programs and shows in the state and non-state TV and Radio channels, and also through Internet.

*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) How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?

Iran (Islamic Republic of):

1. Related ministries such as Ministry of Culture and Islamic Guidance, guarantees the safety and security of holding this ceremony by the Zoroastrians.
2. During last decades, the Iranian Zoroastrians have held this ritual in different cities e.g. Tehran, Yazd, Shiraz and Kerman.
3. Research centers such as Research Institute of Cultural and Tourism (RICHT) and Institute for Humanities and Cultural Studies have done many researches and published books and articles focused on this ceremony.
4. In order to support holding this ceremony by the Zoroastrians, High ranking officials such as the advisor to the President in religious minorities participated in the ceremony.
5. The negative image of rural culture that has been made through a stereotype of backwardness has been the state TV programmes.
6. The Iranian Cultural Heritage, Handicrafts and Tourism Organisation (ICHHTO), organises rural harvest festivals and ceremonies throughout the year.

Republic of Tajikistan

1. In the frame of state Programmes “Conception of Development of Culture in the Republic of Tajikistan for the period of 2009-2015” and “State Program of Safeguarding Intangible Cultural Heritage in the territory of country for the period of 2013-2020” were put the basis for the safeguarding, documenting and supporting different kinds of ICH, including the Mehrgan ceremony. Following special investigation the element was included in the National Inventory List of ICH in Tajikistan.
2. There are several researches done on the element and were published articles, books, and manuals on Tajik traditional ceremony, including the element in the governmental institutions. Tajik ethnographers and folklorists more attended in the study of social and cultural contexts of the element, and published their scientific work about traditional gatherings, rituals and celebration related with the element. Annually hold national and international conferences and meetings regarded to the element.
3. The years of 2019-2021 was declared the “Years of Development of Rural, Folkcrafts and Tourism” in the Republic of Tajikistan which promotes the traditional festivals and ceremonies, including the Mehrgan as well.
4. The Ministry of Agriculture of the Republic of Tajikistan regularly awards the best agricultural workers, gardeners, peasants, farmers during the celebration of Mehrgan.

*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

Iran (Islamic Republic of):

The measures that can support its safeguarding and existence consist of several perspectives and directions:

1. The element observance as the right of minorities in a civil society on national level. As already mentioned Zoroastrians have no problem to hold this ritual in indoor and outdoor spaces belonging to them.
2. The element observance as a cultural event: Today, this ceremony is accompanied by art exhibitions, performance and so forth organised by public and private sectors and NGOs.
3. The element as a topic for research and publications: As it is a source of self-awareness and social dynamism for the concerned groups and communities, it should be studied.
4. Free access for all including its stakeholders, to the results of the related researches as a way for democratization of science.
5. The element as an inter-generational cultural phenomenon: The role of children as celebrants should be reinforced as the social actors and audience.
6. The element as an inter-gender cultural phenomenon: Although the role of women in this ceremony is very significant, their role in management of the element should be more paid attention to by the NGOs and state bodies.
7. Public sphere as the cultural places for representation of the element: Municipalities and city councils will present the image of the ceremony by means of facilitating suitable spaces for organisation of the element especially in urban and rural areas;
8. The visibility of rural cultural heritage: Modernization homogeneity cast shadow on rural cultural heritage and status of its values. State organisation such as ICHHTO intend to make policies for promoting the visibility of village and its rural cultural heritage;
9. Sustainability of rural culture and sustainable development: As the ceremony is a key symbol of adaptability to nature and environment, the state bodies and NGOs are planning on programmes to promote it within a five-year macro programme named "Mehrgan National Plan" (MNP);
10. Removing negative stereotypes of village: As the urban culture casts shadows on the rural values and identity in a way that villagers prefer urban culture. Under the MNP, a programme is planned to promote the rural values and heritage which can also be seen in the element.
11. Concentration on the high values of agricultural heritage: As the element embraces local bazaars, the better administration of the element can strengthen the economy of the rural areas through more agricultural transactions among the villagers and urban dwellers. It also promotes the rural tourism. The Ministry of Economy, Ministry of Agricultural Jihad and ICHHTO are working on a programme relating to this purpose.
12. By focusing on the commonalities of the element among the Zoroastrian rural and urban forms of the element from one side and the Muslim rural communities from the other side, one of the main goals of the MNP bring these communities and groups closer.

Tajikistan:

The Government of the Tajikistan in close collaboration with NGOs, institutions and communities take active part in carrying out various activities intended for safeguarding of the element and development of its transmission, documentation, research, awareness rising, and popularization. The following measures will be implemented for the safeguarding the element:

1. Close interaction and cooperation between the governmental scientific institutions, NGOs,

and local communities on safeguarding and enhancement of the element. Bearers of the cultural practices jointly with researchers will be engaged in gathering traditional knowledge about Mehrgan festival and other traditional holidays.

2. Tajik Research Institute of Culture and Information will conduct regularly fieldworks for updation of the national inventory.
3. Organization of autumn carnivals in the cities and district centres of Tajikistan. Carnivals will include all achievements of the agriculture, economic and cultural spheres of the country.
4. Strengthening the capacity of research institutions and organizations working in the field of intangible cultural heritage. Establishing electronic data bases on the ICH, including the element in the Research Institute of Culture and Information. Carrying out fieldworks for collecting fresh materials on the element, describing its social and cultural contexts; organization of researches and publication of illustrated albums.
5. For attending more auditory annually international symposiums related to the Mehrgan festival will be organized.
6. Training manuals for students and teachers related to the element will be elaborated and integrated into the formal curricula of the schools, liceums and colleges which are concerned in the traditional meals. The Ministry of Education and Science of the Republic of Tajikistan is responsible for controlling educational issues related to the element.
7. Special website for Mehrgan ceremony will be developed in different languages, in order to enhance wide auditory.
8. Special competition for receiving awards such "Best Gardener", "Best Peasant", "Best Baker", "Best table cloth" and others will be organized.

(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 following paragraphs are safeguarding measures to be taken by each submitting states:

Iran (Islamic Republic of):

- Ministry of Culture and Islamic Guidance: Nos. 1, 3, 4, 8, 10, 12
- ICHHTO: Nos. 2, 8, 9, 10, 11, 12
- RICHT: Nos. 2, 8, 9, 10, 11, 12
- Ministry of Agricultural Jihad: Nos. 2, 9, 11
- State universities and publishers: 3
- Ministry of Education: Nos. 5, 7
- Ministry of Higher Education: Nos. 2, 3, 5, 7
- Institute for the Intellectual Development of Children and Young Adults: Nos. 5, 6,
- Women Deputyship of the President's Office: No. 6
- Ministry of Interior Affairs No. 7, 10, 12
- Islamic Republic Iran Broadcasting (IRIB): Ns. 10
- Ministry of Cooperatives, Labour, and Social Welfare: Nos. 5, 6, 7, 9, 10, 11
-

Tajikistan:

- Ministry of Culture: Nos. 1, 3, 4, 7, 8.
- Government of districts and cities: Nos. 1, 3.
- Ministry of Agriculture: Nos. 1, 3, 7, 8.
- Ministry of Education and Sciences: Nos. 5, 6.
- Academy of Sciences of RT: Nos. 1, 5, 6.

- Research Institute of Culture and Information: Nos. 2, 4, 7.
- Academy of Agricultural Sciences of Tajikistan: Nos.1, 3.

(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

Iran (Islamic Republic of):

- Tehran Zoroastrian Association: No. 2, 4, 5, 6
- Yazd Zoroastrian Association: No. 2, 4, 5, 6
- Kerman Zoroastrian Association: No. 2, 4, 5, 6
- Private research institutes such Yagegār-e Bāstān Institute: Nos. 3, 4, 5, 6, 12
- Municipalities and city councils: Nos. 7
- Pārpīrār Cultural Center: Nos. 3, 4, 8, 11, 12
- Guilan Women and Youths Environmentalist Society: Nos: 2, 5, 6, 8, 9, 10, 11, 12
- Private universities such as Islamic Azad University: Nos. 3, 4, 8
- Private publishers such as Gīle-vā Monthly, Gīlān-e Mā Magazine and Rahāvard-e Gīl
- Gilan House of Culture: Nos. 2, 4, 5, 6, 8, 9, 10, 11, 12

Tajikistan:

- Academy of Agricultural Sciences of Tajikistan: No. 1, 3.
- Women of the Urgut community, of the Bokhtar city leading by Nargis Habibuloeva proposed: Nos. 1, 6.
- Cultural officers of the Buston city: No. 3.8.
- Group of women of the Kulob community leading by Hakimova Farzona: Nos. 7,8.
- Group of scholars: Nos. 2, 4, 7.
- Public Association “Kuhhoi Pomir”: Nos. 1, 5.7.
- Centre for Cultural Heritage of Tajiks: Nos: 2, 4.

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: **Iran (Islamic Republic of):** Deputy for Cultural Heritage, Iranian Cultural Heritage, Handicrafts, and Tourism Organization (ICHHTO)

Name and title of the contact person: Dr. Mohammad Hassan Talebian, Deputy for Cultural Heritage, ICHHTO

Address: Azadi Ave and Yadegar-e Emam Exp.way cross-roads, Tehran, Iran

Telephone number: +98-21-66084577

E-mail address: mh_talebian@yahoo.com

Other relevant information: shmgoudarzi@me.com

Tajikistan:

Name of the body: Academy of agricultural sciences of the Tajikistan

Name and title of the contact person: Davlat Komilzoda

Address: 734025, Rudaki avenue 7A, Dushanbe, Republic of Tajikistan
Telephone number: (+992 37) 221-70-04
E-mail address: aikt91@mail.ru

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

Iran (Islamic Republic of):

Local communities and groups who organise this ceremony every year had a very close connection to the team of drafters of the nomination file. The Council of Iranian Mobeds provided the drafters with written sources explaining the key features of the element practiced by the Zoroastrian rural and urban areas. In addition, Dr. Esfandiar Ekhtiyari, the Zoroastrians’ member of the Parliament of Iran facilitated the connection of the drafters with the urban and rural Zoroastrian communities. Zoroastrian researchers such as Prof. Dr. Katayoun Mazdapour, Dr. Farzaneh Goshtasb and Dr. Mobed Pedram Soroushpour supervised the texts of the nomination file where the context was about the Zoroastrian forms of the element.

Local NGOs such Guilan Women and Youths Environmentalist Society and Pärpirär Cultural Center provided data and audio-visual materials on the Muslim local and rural form of the element.

In addition to the local magazines such as Gīle-vā Monthly, Gīlān-e Mā Magazine and Rahāvārd-e Gīl and Pärpirär Magazine allowed the drafters to access their archives.

As mentioned in Section 3b(iii), some of the proposed measures have been offered by the local communities, groups and individuals.

Republic of Tajikistan:

As it was mentioned in the section 3b.iii. in the Ministry of Culture of the Republic of Tajikistan was organized a special group of working on nomination files, which is consisted of representatives of different communities, including researchers, folk craftsmen, NGO activists, agricultural workers and cultural officers. This group has monthly meetings and as well as quarterly public meetings.

Working group has met six times in 2018-2019. The meetings were held in Dushanbe (3 times), in Kulab (1 time), Bokhtar (1 time) and Khujand (1 time). During the meetings participated representatives of the departments of culture and local municipality.

In the group meetings were discussed the plan of activities, gathering materials, meetings with

communities and other issues.

The group members conducted short fieldworks in the cities of Dushanbe, Khujand, Kulab, Buston and Bokhtar, where Mehrگان festival celebrated every year. Representatives of some districts sent their wishes and support letter through mail.

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

For supporting the nominated element were received the following consent letters from various organizations, communities and individuals of both submitting states:

Iran (Islamic Republic of):

- One consent letter by Soroush Akbarzadeh, former chair of City Council of Rasht and Secretary General of the Islamic Association of Teachers of the IR of Iran (Ref. LC-01);
- One consent letter by Khodayar Moavenat, Consultant to the Historical Texture and Zoroastrian Cultural Heritage and the Member of Zoroastrian Association (Ref. LC-02);
- One consent letter by Zohreh Shemshadi, Chair, Guilan Women and Youth Environmental Society (Ref. LC-03);
- One consent letter by Farhoud Jalali Kandlousi, Director of Pärpār Cultural Center (Ref. LC-04);
- One consent letter by Esfandiar Ekhtiyari, Representative of Zoroastrians (MP), at the Islamic Parliament of Iran (Ref. LC-05);
- One consent letter by Mohammad Ali Faegh, Director in Charge of Gilan-e Mā Quarterly (Ref. LC-06);
- One consent letter by Houshang Abbasi, Editor-in-Charge and Director of the Rahavard Gil Monthly (Ref. LC-07);
- One consent letter by Farzaneh Goshtasb (Ph.D.), Zoroastrian citizen of Iran and Associate Professor of Iranian Ancient Culture and languages, Research Institute of Humanities and cultural studies (Ref. LC-08);
- One consent letter by Mobed Ardashir Khorshidiyan (Ph.D.), the Chair of the Council of Iranian Mobeds (Ref. LC-09).

Tajikistan:

For supporting the nominated element were received the following 5 consent letters from various organizations, communities and individuals of the Tajikistan:

- 1) Letter of Support, signed and stamped by Mr. Bakhtiyor Kosimov Ibrohimovich, Head of the Department of culture of the Khujand city (In Tajik language).
- 2) Consent Letter, signed by women community of the Kulob city: Hakimova Farzona, Rahimova Shahlo, Omina Ashurmamad, Mukhtorova Sadafmoh. The letter signed and stamped by Khushvaqtova Bibinur, Head of the Department of Committee on Women and Family affairs of the Kulob city Government.
- 3) Consent Letter, signed by women of the Urgut communy of the Bokhtar city: Habibuloeva Nargis, Ashurova Saodat, Abdulazizova Shirinmoh, Irgasheva Salomat, Bobojonova Mahbuba, Haydarova Oydil.
- 4) Consent Letter, signed by Abduqahhorov Sarakhon, Yoramadov Nazirmad, Begmadova Mayrambi, Jobirova Tahmina, Tavarov Rahmatullo, Halimov Narzullo, Shamsov Qutbiddin, Muhammadtohir Iskandarzoda -- the cultural officers of the Department of Culture of the Kulob city, signed and stamped by Khayrullo Tohirov, Head of this department.
- 5) Consent Letter, signed by Abduqahhorzoda T., Sharipov N., Shomahmadov M., Rustamov N., Ubayduloeva G., Jumazoda H. -- cultural officers of the Department of Culture of the Buston city.

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

The element constitutes an ICH element that is actively in use of whole population of Tajikistan and several communities in Iran. There are no secrets, no limitation governing the practice of and access to it. No part of the element is defined as secret or prohibited to be publically practiced. Participation in gatherings, rituals and celebrations related to the element is open to all visitors, researchers, tourists, filmmakers, journalists, photographers who are interested in the element.

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.

Iran (Islamic Republic of):

(1)

Name of the entity: Tehran Zoroastrian Association

Name and title of the contact person: Mr Afshin Namiranian (Ph.D.), Chair

Address: NO. 8, 30-Tir St., Mirza Kouchak Khan St., Tehran, Iran, Postal Code: 1131656311

Telephone number: +9821-66704369, +9821-66707740

Email address: info@t_z.a.com

Other relevant information:

(2)

Name of the entity: Guilan Women and Youths Environmentalist Society

Name and title of: Zohreh Shemshadi, Chair

the contact
person:

Address: 3, 1st Alley, Moradian, Bousar Blvd., Rasht, Iran

Telephone Telfax: +9813-33122926
number:

Email address: Info@peykezamin.ir

Other relevant
information:

(3)

Name of the Pārpīrār Cultural Center
entity:

Name and title of Farhoud Jalali Kandelousi, Director
the contact
person:

Address: 2nd Floor, unit 4, Shid Moghadam St., Hoghoughi St., Sepah St., Tehran,
Iran

Telephone +9821-77602613
number:

Email address: Parpirar82@gmail.com

Other relevant www.parpirar.org
information:

(4)

Name of the Gīlān-e Mā Quarterly
entity:

Name and title of Moahammad Faegh, Director-in-Charge
the contact
person:

Address: 215, 1st floor, Faegh Alley, Imam Khomaeini St., Rasht, Iran

Telephone +9813-33331182
number:

Email address: Mfaegh2@gmail.com

Other relevant
information:

Tajikistan:

(1)

Name of the entity: Academy of agricultural sciences of the Tajikistan

Name and title of the contact person: Dr. Davlat Komilzoda

Address: 734025, Rudaki avenue 7A, Dushanbe, Republic of Tajikistan

Telephone number: (+992 37) 221-70-04

Email address: aikt91@mail.ru

Other relevant information: <http://taas.tj/en/>

(2)

Name of the entity: UNESCO Accredited NGO Public Association "Kuhhoi Pomir"

Name and title of the contact person: Qurbondin Alamshoev, Director

Address: 736001, Republic of Tajikistan, MABR, Khorog city, Sh. Shotemur street 131/3, apt 50 «A».

Telephone number: +992- 8352228111, (+992) 550157799

Email address: pamirmountainstj@gmail.com, akurbon@gmail.com

Other relevant information:

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:

Iran (Islamic Republic of):

The Iranian National List of the Intangible Cultural Heritage

Republic of Tajikistan:

National Inventory List of Intangible Cultural Heritage of Tajikistan

(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:

Iran (Islamic Republic of):

The Iranian Cultural Heritage, Handicrafts and Tourism Organisation

Republic of Tajikistan:

Research Institute of Culture and Information, Department of National Heritage of Tajiks

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

Iran (Islamic Republic of):

No. 101

Tajikistan:

Chapter 3. -- Celebration and rituals, C017

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

Iran (Islamic Republic of):

10 March 2010

Republic of Tajikistan:

April 10, 2014

(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).

Iran (Islamic Republic of):

The Inscription of the Ceremony of Mehrgan on the National ICH Inventory is based on the Articles 11(b) and 12 of the 2003 Convention. There are two inventories, one is the Inventory of ICH in Need of Urgent Safeguarding and the other is the Representative Inventory of ICH. The Art of Miniature has already been inscribed in the Representative Inventory of ICH.

The Particulars of the Element:

-Name: The Ceremony of Mehrgan

-Date of inscription: 10 March 2010

-Reference: ICH Element No. 101

-Inventory: National Representative Inventory of ICH of the Islamic Republic of Iran

-Responsible Office: Office for Inscriptions, and Preservation and Revitalization of Intangible and Natural Heritage, affiliated to Deputy for Cultural Heritage, Iranian Cultural Heritage, Handicrafts, and Tourism Organisation (ICHHTO)

-Community Involvement: The Inventory has been drawn up with participation of local communities, groups, as bearers and practitioners, as well as individuals, with their definite contribution throughout the proposition, compilation, inscription and monitoring.

Tajikistan:

Tajikistan: In the creation and updating process of the National Inventory List of Intangible Cultural Heritage were organized several fieldworks, meetings with communities, groups and collaborations with local NGO's and public organizations like "Kuhhoi Pomir", "Haft paikar", "Union of Craftsmen of Tajikistan".

The updated list was discussed and proved at the meeting of scholars of the Research Institute of Culture and Information, in which participated representatives of the Academy of Sciences, cultural sphere, non-governmental organizations, folk craftsmen and artists as well. In 29th of October, 2018 under Resolution № 4/12 the updated National Inventory List of Intangible Cultural Heritage was confirmed by Ministry of Culture of the Republic of Tajikistan.

(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. 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. 100 words).

Iran (Islamic Republic of): Updating Process: The Inventory update cycle is 1-3 years, which is dependent on the work size and element urgency. The Inventory is updated by inscribing new, or updating the previously inscribed files. In either case, the following process applies:

- a) Local community submits a request or a proposal.
- b) Interactive sessions with local experts and community representatives are organised.
- c) Decision on the need for updating.
- d) The needed information is determined.
- e) The adequacy and accuracy of updating is assessed.

All of the above-said tasks are carried out in the ICHHTO's Cultural Heritage Deputyship.

Tajikistan:

The National Inventory List of ICH was created in 2013 and updated in 2014, 2016 and 2018. So, the given List updates once in two years. In the new updated List was added a new column showing the year of inscription of the element to the National Inventory List of the ICH. Some elements were removed from the list because they repeated each other with two names, or some of the elements not practiced now. Also new identified and inventoried fresh elements were included to the list.

(vii) 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 translated if the language used is not English or French.*
- 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 translated if the language used is not English or French.

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

Iran (Islamic Republic of):

There exists no hyperlink but hard copies (Persian & English versions) of certificate, extract of National Inscription of the element and a summary of Inventory List of ICH in which the element has been listed are attached. In addition, the Certificate and Inventory List (Persian & English versions) of Living Human Treasure of Iran related to this element are also attached.

Republic of Tajikistan:

Extract of the National Inventory List of Intangible Cultural Heritage of the Republic of Tajikistan for ICH in 8 pages in Tajik and English is annexed.

Hyperlink to the Tajik National Inventory List: <http://pitfi.tj/node/96/>

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.

Iran (Islamic Republic of):

1. Abramian, Homer, "A report on Mehregan in Sydney 1994" in In Garry Trompf and Morteza Honari (eds.), Mehregan in Sydney, Sydney: School of Studies in Religion, the university of Sydney: 131-134.
2. Akhteh, Abolghasem. 2007. Rituals and Ceremonies of Happiness in Iran (Jashn-ha va

Aai'in-ha-ye Shadmani dar Iran), Tehran: E'telat Publication.

3. Asgari, Bahram. 2007. Iranian celebrations (Jashnhaye Iraniyan), Tehran: Daftare Pazhuhesh-haye Farhangi.
4. Bahar, Mehrdad. 2010. A Research on Iranian Myths (Pazhuheshi dar Asatire Iran), Tehran: Agah Publication.
5. Ghorashi, Halleh. 2003. Ways to Survive, Battles to Win: Iranian Women Exiles in the Netherlands and United States, New York: Nova Publishers.
6. Goshtasb, Farzaneh (2015). "A paper about Mehrgan (Yad'dashti darbareh Mehrgan)", Faravahar Monthly, No. 470, pp.10-11.
7. Hassanzadeh Shakhali, Alireza. 2013. Rituality and Normativity, Amsterdam: Amsterdam University Press.
8. Honari, Morteza. 1998. "Mehrgan in Sydney". In Garry Trompf and Morteza Honari (eds.), Mehreegan in Sydney, Sydney: School of Studies in Religion, the university of Sydney: 137-144.
9. Milani, Milad. 2014. Sufism in the Secret History of Persia. London and New York: Routledge.
10. Niknam, Kurosh. 2003. From Nowrouz to Nowrouz, Zoroastrian Rituals and Ceremonies (Az Nowrouz ta Nowrouz: Ai'in –ha va Marasem Zartoshtiyān), Tehran: Faravahar Publication.
11. Pahlavan Sharif, Maryam. 2012. A Research on Symbols and Signs of Monthly Zoroastrian Ceremonies and Celebrations (Barresi Mardomshenakhti Nomad'ha va Neshaneshenasi Jashnha-ye Ma'haneh Zartoshtiyān), M.A thesis, Tehran: Azad University.
12. Safa, Za'biola. National Celebrations and Chronology of Iranians (Gahshomari va Jashnha-ye Meli Iraniyan), Tehran: Shoray-e Ali Farhangi.
13. Shohrat, Rashid, 2003. Izad Mehrgan in ZaynAbad, Yazd: Rashid Shohrat.
14. Zoroastrian Association of Tehran. 1993. A Report Film of Mehrgan in Tehran. Tehran: Zoroastrian Association of Tehran.
15. Zoroastrian Association of Tehran. 2013. A Report Film of Mehrgan in Tehran. Tehran: Zoroastrian Association of Tehran.

Tajikistan:

1. Rahimi D. Navruz, Mehrgan and other traditional Tajik holidays. Dushanbe: Arzhang, 2018. 306 pages. (In Tajik).
2. Rahimov D. Nigahe ba jashn-hae melli va ayen-hae sunnati-e Tajikan (On Tajik national festivals and rituals). 2011, Dushanbe, Publisher House: "Iste'dad". 96 pages. (In Tajik).
3. Rahimov D. Jashne Mehrgon (The autumn festival Mehrgon). 2012, Dushanbe, Publisher House: "Iste'dad". 48 pages. (In Tajik).
4. Ahmad R. Shaad bashed, Mehrgan omad. In: journal "Tajikistan". – 2008. – №9-10. (In Tajik).
5. Mehrgan va Sada dar ayenae tamaddone mardomane Oseyā-i Markazi (Collection of articles) / compiler A. Rajabov. – Dushanbe: Donish, 2017. (In Tajik).
6. Hazratkulov M. Navruze olamafroz va degar eidhae sunnatie sal. – Dushanbe: R-Graph, 2012. (In Tajik).
7. Hazratkulov M. E'tighad va an'anahae bostonie Ajam. – Dushanbe: Irfon, 1986. (In Tajik).
8. Jamshedi P. Jashne Mehrgan. In: Mardomgeyah. – 1997, – № 1-2. – C. 142-145. (In Tajik).

9. Ishankulov U. The history of agriculture of the mountainous Sughd: since ancient times til XX century. Dushanbe: Devashtich, 2007. (In Russian).

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.

Iran (Islamic Republic of)

Name: H.E Dr Ahmad Jalali

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of Islamic Republic of Iran to UNESCO

Date: March, 2019

Signature:



Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)

Tajikistan:

Name: H. E. Mr Jamoliddin Ubaidullo

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of Republic of Tajikistan

Date: March, 2019

Signature:

