# REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

Deadline 31 March 2021
for possible inscription in 2022

Instructions for completing the nomination form are available at: [https://ich.unesco.org/en/forms](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.

<table>
<thead>
<tr>
<th>The Republic of Tajikistan</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Islamic Republic of Iran</td>
</tr>
</tbody>
</table>

## 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.*

| Ceremony of Mehergān                     |

### 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).*

| In Persian - مراسم جشن مهرگان |
| In Tajik: Чашни Мехргон        |

### 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                                 |

Given the linguistic diversity of the communities observing Mehergān Ceremony in the Islamic Republic of Iran (Zoroastrians, Gilaki, Talishi, Kurdish, Mazandarani and Yazdi communities), the Ceremony is known by different names: Jashn-e Mehergān, Mehangān, Gesht-e Mehergān,
Mehrizad, Jashn-e Mahsool. Baj Tahshi and Birj Tashi.

In the Republic of Tajikistan, the Mehregan Ceremony is known by two names only: Mehrgān, and Iđi Hosiilat.

In the Republic of Tajikistan, the Mehregan Ceremony is also known as: idī Mehrgān, Jashn Mehrgan, and Iđi Hāsilāt.

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

Mehregan Ceremony is widely celebrated in both the Islamic Republic of Iran and the Republic of Tajikistan. The bearers and main groups concerned with the nominated element are farmers, gardeners, stockbreeders, music performers, and local craftsmen. In Iran the Ceremony of Mehregan is broadly celebrated since the pre-Islamic period. Presently Muslims and Zoroastrians alike celebrate the element with just the same fervor. A more precise list of the groups involved in the celebrations in Iran is presented below:

- Rice farmers;
- Pomegranate farmers;
- Grape farmers;
- Wheat farmers;
- Local craftsmen;
- Local music and folklore performers.

Tajikistan:

The Ceremony of Mehregan in Tajikistan is considered a public event. It is celebrated by all the nation. The most important groups involved are as follows:

1. Farm and agriculture workers;
2. Gardeners;
3. Animal breeders;
4. Folk craftsmen;
5. Culture professionals, artists, musicians.

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

Iran
The Ceremony is a nationwide practice, with much emphasis on the following regions:
- Rice farmers in Gilan, Mazandaran, Isfahan, Fars and khouzestan provinces;
- Pomegranate farmers/gardeners in Yazd, Kerman, Kurdistan, Khorasan and Kermanshah provinces;
- Grape farmers/gardeners in Fars and Khorasan provinces;
- Wheat farmers of Alborz, Fars, Isfahan and Khouzestan provinces;

Tajikistan:
The element is celebrated nationwide in all regions of Tajikistan.
In addition to the submitting countries the element is also spread in the Indian subcontinent:
Some cities where the Parsi people 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.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Mr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Rahimi</td>
</tr>
<tr>
<td>Given name:</td>
<td>Dilshod</td>
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<td>Institution/position:</td>
<td>Director of Research Institution of Culture and Information</td>
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<td>Telephone number:</td>
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<tr>
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<td><a href="mailto:dilshodr@gmail.com">dilshodr@gmail.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td>---</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Mr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Hassanzadeh</td>
</tr>
<tr>
<td>Given name:</td>
<td>Alireza</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Director of the Anthropological Research Centre affiliated to the Research Institute of Cultural Heritage &amp; Tourism (RICHT), also programme specialist at the Ministry of Cultural Heritage, Tourism and Handicrafts</td>
</tr>
<tr>
<td>Address:</td>
<td>30-Tir St., Imam Khomeini St., Tehran, Iran, Postcode: 1136913431</td>
</tr>
</tbody>
</table>
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

The Mehregan ceremony contains wide scale celebrations in both Iran and Tajikistan from 2 October to 2 November, on an annual basis. The timing of the celebrations is set in accordance with the crop calendar of both submitting states. Mehregan is in fact a thanksgiving celebration affiliated with agricultural and livestock products. The products celebrated depend on the region where the celebrations take place. Therefore, every region has certain types of agricultural and livestock products for which people tend to offer their gratitude to God.

The name of the Ceremony is taken from the name of Mehr-Izad. The rituals performed during the Cermeony are region-specific based on the beliefs of their performers. Zoroastrian communities celebrate by reciting parts of their holy book, Avesta, and the Muslims recite special prayers and set tables containing various fruits and agricultural products. Both Muslims and Zoroastrians share the ritual of setting a table of goods. Both communities prepare various dishes, serve nuts, sweets and special drinks. They play music, sing and dance. Both genders
are involved in performing the rituals.

In this view, climatic conditions determine the goods set on the Mehregan table. The table is thus normally set with pomegranates, watermelons, pears, limes/lemons, grapes, groceries, apples, rice and wheat. The participants are from both genders, young and old, as well as children. Additionally, the celebrations are accompanied with local sports shows (wrestling) and drama. The venue of the celebrations differ. Sometimes they are held as an open-air event near holy shrines, where and when the participants go to the shrines as a symbol of gratitude for their plentiful harvest.

During the celebrations, the local communities organise local flower exhibitions. Moreover, as a side event, locals offer and put on display agricultural-related handicrafts and industrial products.

(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

Regardless of gender, age and religious background, all Iranians are the bearers and performers of this element. The following communities are among the performers of the element.

At the time of the Mehregan celebrations, rural Zoroastrians give alms from their agricultural products. Zoroastrian women prepare traditional foods at the time of the celebrations in rural and urban areas both. Adolescents and children learn about these celebrations from the elderly and the Zoroastrian clergies, the Mobeds. The values thus obtained are performed by them in their plays, and sang in their songs. Youth take part in the celebrations by performing traditional songs. Muslim rural communities carry out similar celebrations as well. They display varieties of agricultural products, traditional foods, and local games, and perform drama, and songs. Like the Zoroastrians, Muslim farmers also give alms and carry out charitable deeds in gratitude for their plentiful harvest and livestock. Youth play/perform traditional games including tightrope walking (band-bazi or lafand-bazi), they wrestle, play music, and dance to local traditional tunes. The elderly, on the other hand, transmit the values of the agricultural culture to future generations by story-telling. Women play a handsome role by cooking traditional dishes. Parallel to the celebrations held in the rural areas, many festivities are also planned for and organised in urban areas under the support of Governmental organizations, the private sector and NGOs alike.

Tajikistan

The bearers of the element are all of the Tajik population. The main practitioners of the element are farmers, gardeners, breeders, and craftsmen. Each year, by the end of the harvest season the said groups prepare for celebrating the festival. The performers and/or practitioners will be led by a person known as "Raisi mahalla", who is Head of the Community of each district, village and street. In addition to local events, big urban festivities will also be organised that, depending on their grandeur, will be led by mayors of district heads. The Capital City, Dushanbe, will also be the venue of a very grand celebration, attended also by authorities, diplomatic missions to Tajikistan and prominent personalities.

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

Not fewer than 150 or more than 250 words

Iran

There are two main methods whereby the element is transmitted in both submitting states: These are the informal and inter-generational methods.

Initially, assigning the younger generations to the social task of celebrating the ceremony of Mehregan has enabled an active participation of youth in promoting the element, hence
strengthening the process of informal transfer of the element. Secondly, general education beginning from the elementary level to higher education offers programmes to further highlight the element at national level. In this spirit, knowledge and skills related to the element are transmitted to the younger generations at educational institutions. Today, mass media also play an important role in safeguarding the element. This role not only encompasses awareness-raising activities, but also focuses on the inter-generational transfer of the element.

To be more precise, the Tajik state Television broadcasts informative, musical and cultural programmes two to three weeks prior to the actual Ceremony. These programmes are broadcasted with the sole aim of public awareness-raising. The Islamic Republic of Iran Broadcasting (IRIB), also airs special programmes to introduce and to promote the element. Additionally, scholars are interviewed and local and rural TV and radio stations in both countries also tend to raise public awareness by broadcasting interviews and other special programmes.

The Social Media (instagram, whatsapp, etc.) is also a good transmitter of the element. The general public transfer congratulatory messages on the occasion on social media, hence using this interface as a place for the transfer of messages, photos, old documented historical texts, etc. that are related to the Ceremony of Mehregan. In addition, the academic community have annual gatherings hosted by universities and educational institutions on the ceremony of Mehregan, on an annual basis. Many pieces of poetry has been recited about the ceremony of Mehregan both in the old ages and by contemporary poets, most of which are recited and referred to at the ceremonies.

Tajikistan

Today, the knowledge and skills related to the element in Tajikistan is transmitted in two ways: Initially, by enhancing the social participation of the younger generations in planning and performing the festivities. In this manner, young generations also actively participate in the process. The second way is teaching knowledge and skills related to Mehregan in schools and higher education institutes. Today, mass media also have an important role in transmitting the element. For example, a couple of weeks before the ceremony, the Tajik State television broadcasts special musical, informative and cultural programs related to the element. Scholars give interviews on TV and Radio. Annual conferences and round tables dedicated to the element are also held at universities and research institutions. Many poems have been written both in the olden days and in the contemporary era on the element, which are recited. Composers compose melodies and singers sing songs on Mehregan on local TV and Radio.

(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

Ethnic integrity

The element serves as a source of integrity among different ethnic groups in Iran. It serves to bring bearers and practitioners of the element together regardless of their ethnic and religious orientation. This ethnic integrity leads to strengthened bonds of friendship among various communities, who may have even experienced division(s).

Enhanced social participation

Celebrations of the element in Iran call for the widespread participation of people of different age groups and genders. Women, men, youth and children each play a distinct role in the Mehregan celebrations. As such, continuity of this element of Intangible Cultural Heritage helps to enhance social participation of all. In addition to individuals, the various NGOs and associations that participate in implementing the ceremony, such as the Zoroastrian Women's Institute (Sazman Zanan Zartoshti), gain greater social visibility through their enhanced social participation.

Building joy

The Ceremony of Mehregan is among the ceremonies that promotes a sense of happiness among the rural communities in Iran. The many cultural programmes associated with the
ceremony, including musical performances, traditional dances, local sports as well as the process of making traditional dishes altogether bring about a sense of joy to the involved communities and the general public as a whole.

Humanitarian activities

A main objective sought by the ceremony of Mehregan is to feed the poor and to help the lower-income strata of the society. Many individuals give alms from the revenue of their harvest at this time of year or share their harvest and livestock products with the needy. Moreover, the duration within which the celebrations are carried out are considered auspicious times when many donations also take place and are fulfilled.

Tajikistan

The social functions and cultural meaning of the element are enumerated below:

1. Social cohesion: all individuals regardless of age, gender, employment, social background, and ethnic and religious orientations get together for the celebrations. They set up collective exhibitions of their best agricultural and horticultural products. They sing songs in choirs and dance together. Women play an active and important role in making preparations for the celebrations.

2. Friendship: According to olden myths, the God of Mehr was a symbol of friendship, love and truth. Today, as in the olden times, the Tajik people believe the nominated element to be the symbol of friendship, love and truth as opposed to symbols of evil such as the drought demon and lie.

3. The Ceremony of Mehregan is an identity-builder for the Tajik nation: According to the Tajik nation, the ceremony of Mehregan is the second biggest event/celebration associated with the environment. It is noteworthy that Navruz signifies the spring equinox while the ceremony of Mehregan signifies 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 all parts of the element are compatible with existing international human rights instruments and with the requirement of mutual respect among communities, groups and individuals. There are key dimensions to the ceremony that contribute to peace, friendship, tolerance and environmental ethics. No part of the main ceremony or its sub-divisions and traditions are in any manner based on racism, and/or ethnocentric views. The element conveys cultural diversity, strengthened friendship, and peaceful relationships among different communities with differing cultural backgrounds. The element is based on mutual respect and tolerance. In its capacity as a mythical God, Mehr, is introduced in local myths and legends as the keeper of social relations, while being the symbol of tolerance and the keeper of promises against war and violence. A significant attribute of the nominated element is the institutionalisation of tolerance in diversity, which is the basis of peaceful relationships. As a traditional event, the Ceremony of Mehregan and its social and cultural functions and meanings contribute to promoting mutual respect among communities, groups and individuals in both submitting states. In view of all of the above, the ceremony meets 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

In both submitting states, respect for the environment and cultural diversity that is manifested through musical performances, drama, recitation of holy scriptures, oral expressions of myths, playing sports and traditional games and the making of traditional dishes, introcuted so far as the main dimensions of the ceremony, altogether contribute to building dialogue among different communities, groups and individuals regardless of ethnicity and social and cultural background. This is mainly brought about by the raised awareness of communities and groups about the importance of their daily routine as a common heritage of humanity. These attributes also pave the way to increased human creativity, especially through assigning more roles to the younger generations who add a touch of creativity to the performance of the traditional. The ceremony contributes to dialogue, peace, friendship and cultural diversity within the framework of its two dimensions of tradition and narration, at regional level. Co-existence of religions and communities in the Middle East, which is prone to and abundant with wars and violence, within the framework of this inscription, increases and highlights the visibility and importance of ICH as well as intercultural dialogue in promoting peace. Awareness-raising about the significance of building a culture of dialogue and tolerance is another result of this inscription, which highlights the importance of promoting cultural and historical diversity of communities for peace, nationally, regionally and internationally.

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

Not fewer than 100 or more than 150 words

Iran

The features attributed to the Mehregan Ceremony, respect for the environment and celestial bodies and agricultural heritage, tolerance and promoting cultural diversity irrespective of religious backgrounds, avoiding violence, promoting inter-generational ties, presence of both genders, young and old, and the historical precedence of the element altogether add to its value paving the grounds for growing adaptability, mutual understanding and intercultural dialogue. The ceremony sets the grounds for interactions among Zoroastrians and Muslims as well as rural and urban communities. It highlights cultural diversity and improved interactions. Mehregan signifies the Autumn equinox, a historical event, it is rooted in ancient myths that emphasise equilibrium in life. It contributes to intercultural dialogue and respect for all beliefs and faiths. It promotes peace and friendship at local and regional levels. Therefore, the inscription of the element guarantees its continuity and sustains identities associated with it.

Tajikistan

The inscription of the element will promote the national status of the element such that training courses will be allocated to it at academic and school levels. Awareness will be raised for the general public on the 2003 convention and the significance of the element. Its inscription will also promote dialogue among related NGOs in Tajikistan. Subsequently, the best farmers and gardeners will be invited to the festivities and agricultural heritage will gain more significance in relation to cultural diversity and ICH. Moreover, agriculture, horticulture and stockbreeding will improve and many traditional rites and local myths will be revived.
(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

In both submitting states

The inscription of the element will promote a culture of peace, internationally. Similar to the national and regional effects of its inscription in Iran and Tajikistan, its inscription on the Representative List of the Intangible Cultural Heritage of Humanity, can promote dialogue and interaction among faiths and religions, hence contribute to peace and friendship, internationally. Also, respect for the environment, environmental conservation and coexistence with nature for sustainable development are among its other international outcomes. Additionally, it highlights the significance of the Autumn equinox against the Spring equinox that is manifest in Nowruz celebrations. Within the framework of ICH, the inscription introduces the importance of order in nature from the aspect of seasonal changes. Presently, there is widespread international awareness about celebrations associated with Spring and Winter. Inscription of the Ceremony of Mehregan can raise international awareness about Autumnal celebrations, affiliated with the Autumn equinox.

(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

The Ceremony of Mehregan is held locally in various geographical areas of Iran. The features of the ceremony depend on the geographical characteristics of the region where it is held. The inscription of the element will play an important role in further motivating the local communities to keep the tradition alive. In the Iranian provinces of Yazd, Kerman and Fars that are located in the central Iranian plateau and are neighbouring provinces, the inscription will facilitate and promote dialogue among the local practicing communities, contributing to human creativity in the festivities. Such an outcome is also foreseeable in other geographical regions in Iran where the element is practiced.

Tajikistan

Inscription of the element will promote dialogue among social groups and institutions (GOs and NGOs) in Tajikistan that foster the element. In view of the climatic diversity in Tajikistan as well as the role and active presence of women and youth promoting viability of the element and its safeguarding as a living heritage, inscription of the element will further highlight the role of the mentioned groups and would contribute to national awareness-raising and the strengthening of ties between the element’s practitioners in Tajikistan.

(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

The joint inscription of the Ceremony of Mehregan by Iran and Tajikistan enables the close cooperation of various practitioners from both countries. This growing acquaintance lends itself to human creativity apposites the means and methods of the celebrations. Both countries celebrate Mehregan publicly. There are diverse key features attributed to the ceremonies including gastronomical heritage, traditional dishes, drama, music, dance and oral traditions. These features are all potential sources for human creativity and cultural activity. Hence, the Ceremony of Mehregan offers means for tolerance of diversity and creativity in diverse cultural domains. Once inscribed, the ceremony may also inspire similar international celebrations. Meanwhile, the public nature of the ceremony evokes creativity on the part of spectators and practitioners both, fostering cultural diversity. Exhibitions, literary and musical competitions,
sports events and other activities organised as part of the ceremonies are also enablers of creativity

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

Local communities and NGOs such as the Zoroastrian Women’s Society of Iran and the Urgut Women’s Community in Tajikistan, rural and urban councils, and the elderly, widely known as “Rish-sefid/Kad-khoda” in Iran and as “Rais-Mahalla” in Tajikistan have undertaken the following measures to safeguard the element:

1. Audio-visual documentation of the element by NGOs, rural councils and self-inspired researchers;
2. Training children and youngsters in local songs, at rural communities;
3. Training the younger generations to cook traditional dishes for the celebrations, by women in family circles;
4. Transferring the knowledge of making traditional clothes for the ceremony by mothers to daughters;
5. Transfer of knowledge and experiences on improving agricultural and livestock products;
6. Encouraging inter-generational cooperation by local communities in the framework of the celebrations;
7. The display of agricultural-related traditional arts at the celebrations by craftsmen guarantees the maintenance of craftsmen as well as traditional arts;
8. Youth play a significant role in the continuity of the element bearing on the scenes set for artistic creativity and inter-generational transfer at the celebrations via music, singing, dance, etc.;
9. Organising cultural events such as book exhibitions, poetry-recitation sessions (such as Mehregan poetry-recitation session), and festivals by Zoroastrian NGOs and associated entities, in Iran;
10. Organising annual festivals to award the efforts of environmental researchers, authors, etc. in Iran and Tajikistan.

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
Joint measures
- Regional Meeting on the Ceremony of Mehregan, Tehran, 2017;
- Decision-making on safeguarding measures in the framework of ICH, 2018 onward;
- Festival on agricultural and livestock products, Mashhad, 2015.

Iran
- The IMCHTH and the Ministry of Culture and Islamic Guidance allocated an annual budget to celebrating the element;
- In favour of the Zoroastrian and Muslim practitioners of the element, the Iranian Ministry of Interior and the Traffic Police of Iran guarantee and regulate physical and traffic security at rural and urban venues of the ceremony;
- Preparation of documentaries to raise awareness on the element by the Islamic Republic of Iran Broadcasting (IRIB);
- Ample research and scientific publications on the element is undertaken by the Research Institute of Cultural Heritage and Tourism, Anthropological Research Center (ARC), Gullan Research Center, and the Institute for Humanities and Cultural Studies;
- Participation of high-ranking officials such as the Advisor to the President in Minorities’ Affairs in urban celebrations and governors and governors-general in rural celebrations, in support of the Zoroastrian practitioners;
- In support of the annual celebrations by/in rural communities, the IMCHTH and its provincial offices allocated a special budget;
- To safeguard the element in rural communities and ethnic groups, the IMCHTH and its provincial offices inscribed it on the National Inventory of ICH in 2010 under the number 101.

Tajikistan
1. Once the infrastructure for safeguarding ICH was set by the two governmental programmes of “Cultural development in the Republic of Tajikistan (2009-2015)” and “Safeguarding of ICH in Tajikistan (2013-2020)”, the element was inscribed on the Tajik National Inventory of ICH.
2. Several research studies were undertaken and publications were produced on the element by governmental institutions. Tajik ethnographers and folklore specialists focused more on social and cultural contexts of the element, and published on traditional gatherings, rituals and celebrations associated with the element. Moreover, various scientific gatherings are held on the element. Annually.
3. The period 2019-2021 was proclaimed the year of “Rural Sustainable Development, Local Handicrafts and Tourism”. In this framework, traditional ceremonies including Mehregan are promoted.
4. The Ministry of Agriculture of the Republic of Tajikistan annually awards sample agricultural professionals, gardeners, and farmers, when celebrating the element.

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

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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

The following measures will be applied by GOs and NGOs to ensure the viability of the element:

1. Proclaiming the “National Day of Mehregan” in the official Iranian calendar;
2. Establishing a specialised department on Mehregan Studies at the Research Institute of Cultural Heritage and Tourism;
3. Drawing-up a comprehensive area-specific map of the Ceremony of Mehregan;
4. Organising training courses on the identification, promotion and documentation of the element by the Head Office for the safeguarding and revitalisation of ICH of the IMCHTH;
5. Audio album on related local tunes and songs, multi-lingual translation of the music album and its international distribution;
6. Sculpting and installing 10 symbolic statues of the Mehr God, in its capacity as the mythological source of the element, in cooperation with the municipalities of Tehran, Yazd, and Rasht;
7. Coffee table book on the traditional dishes of the Mehregan Ceremony;
8. Biennial international drama and playwritting on Mehregan and establishing its permanent secretariat in Tehran, under the supervision of IMCHTH, in cooperation with related NGOs;
9. Establishing a comprehensive database on the element and its associated features for awareness-raising purposes by the IMCHTH;
10. Book on the ethnography of the clothing culture of the traditional bearers of Mehregan;
11. International conference on “The role of women in safeguarding the Ceremony of Mehregan and its transfer to the future generations”, in cooperation with relevant NGOs;
12. Regional photography competition on the element, in cooperation with the Tehran Zoroastrian Association;
13. A 20-episode TV documentary series to raise-awareness, introduce and promote the Ceremony of Mehregan;
15. A book on the Mehregan-relevant ICH elements inscribed on the Iranian National Representative Inventory of ICH;
16. Visual documentation of monuments that serve or have served as venues for celebrating the element, with explanations on the technical features of the monuments;
17. Annual drawing competition on
18. Mehregan and its associated ceremonies for children and adolescents, in cooperation with the Zoroastrian Women’s Institute.

Tajikistan

The Government of Tajikistan, in close collaboration with NGOs, institutions and communities, takes active part in carrying out various measures for safeguarding the element and promoting its transmission, documentation, research, awareness-raising, and popularization. The following
measures will be implemented to safeguard the element:

1. Close interaction and cooperation between scientific governmental institutions, NGOs, and local communities on safeguarding and enhancement of the element. Bearers will be jointly engaged in gathering traditional knowledge about Mehregan festival and other traditional holidays with researchers.

2. Tajik Research Institute of Culture and Information will conduct regular fieldwork to update the national inventory.

3. Organization of autumn carnivals in the cities and district centres of Tajikistan. Carnivals will display all achievements of the agriculture, economic and cultural spheres of the country. Strengthening the capacity of research institutions and organizations working in the field of intangible cultural heritage. Establishing data bases on ICH, including the element in the Research Institute of Culture and Information. Carrying out fieldwork to collect fresh materials on the element, describing its social and cultural contexts; organization of researches and publication of illustrated albums.

4. Training manuals for students and teachers related to the element will be prepared and integrated into the formal curricula of the schools and colleges, which offer courses on traditional meals. The Ministry of Education and Science of the Republic of Tajikistan is responsible for controlling educational issues related to the element.

5. Special website for Mehregan ceremony will be developed in different languages, in order to raise awareness widely.

6. Awarding ceremonies to acknowledge the achievements of “Best Gardener,” “Best farmer”, “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

Iran

The above safeguarding measures are indicated in numbers in front of their responsible entity, to meet the word limit:

1. Secretariat of the Supreme Council of the Cultural Revolution: 1
2. Ministry of Culture and Islamic Guidance: 3, 4, 5, 8
3. Iranian Ministry of Cultural Heritage, Tourism and Handicrafts (IMCHTH): 3, 4, 5, 8, 9, 10, 11, 13, 15, 16
4. Research Institute of Cultural Heritage and Tourism: 2, 3, 4, 5, 7, 9, 10, 11, 13, 14, 16
5. Ministry of Science, Research and Technology: 2, 3, 7, 9, 10, 14
6. Ministry of Education: 8, 11, 12, 17
7. State Welfare Organization of Iran: 8, 11, 12, 17
8. Islamic Republic of Iran Broadcasting: 5, 11, 12, 13
9. Ministry of Jihad-e Agriculture: 4
10. Department of environment: 1, 3
11. General Directorate of Endowment and Charity Affairs: 13, 16
12. Iranology Foundation: 2, 7, 6, 11
13. Iran National Science Foundation: 2, 11
14. National Geography Organization of Iran: 3
15. National Library of Iran: 3, 11, 12, 17
16. Ministry of Communication and Information Technology of Iran: 9
17. National Organization for Civil Registration: 14

Tajikistan:

The Ministry of Agriculture of Tajikistan and its affiliated entities support rural and urban celebrations of the element, nationwide. They help NGOs to identify best candidates for awarding. Local governments also help the rural, district and urban communities in managing this nation-wide event. Scientific and research activities and the generation, publication and distribution of scientific materials are undertaken by the ministries of education and science and the Academy of Sciences of Tajikistan. The Tajik Research Institute of Culture and Information and the Academy of Agricultural Sciences of Tajikistan also lend a hand in the celebrations. The Tajik Ministry of Cultures endeavours to promote the various cultural and artistic aspects of the element, to support the identification, sustenance and protection of the element. The Ministry of Culture also encourages human creativity in practicing the element.

1. Ministry of Culture: Nos. 1, 3, 4, 7, 8.
5. Academy of Sciences of RT: Nos. 1, 5, 6.
6. Research Institute of Culture and Information: Nos. 2, 4, 7.
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

1. Neighbourhood, rural and urban council: 6,7,8,9,17
2. Municipalities, district governments and rural district associations: 4,6,8,9,12,13,17
3. Zoroastrian Women's Institute: 5,7,8,9,11,12,17
4. Tehran Mobeds' Association: 4, 5
5. Farvahar Organization: 2,7,10,15
6. Private publishers and publications: 3,15
7. Universities and private research centres: 2,3,5,7,10,11,14,16
8. Private artistic and cultural institutions: 8,9,10,11,13,17
9. Dehkhoda Lexicon Institute: 14
10. Dr Afshar Endowments Institute: 2,3,6,11,14
11. Private museums: 6, 10,13,16
12. Private training institutions and kindergartens: 17
13. Amordad Newspaper: 8,9

Tajikistan:

The Academy of Agricultural Sciences encourages the local communities to safeguard the Ceremony as a rural tradition. The women of the Urgut local community from Bokhtar, headed by Ms Nargis Habibuloeva and the women of the Kulob community, headed by Ms Hakimova Farzona, arranged widespread activities to enhance the participation of women and youth in safeguarding the element. The "Kuhoi Pomir" Association encourages and supports the celebrations in rural and local communities and acknowledges professionals, activists,
practitioners and bearers of the element. Cultural authorities of the Bostan city also encourage similar activities. Independent researchers have a special place in awareness-raising about the scientific facts attributed with the element, thus requesting the inscription of the element by UNESCO. They are to cooperate with NGOs in the post-inscription safeguarding activities of the element.

1. Academy of Agricultural Sciences of Tajikistan: No. 1, 3.
2. Women of the Urgut community, of the Bokhtar city leading by Nargis Habibuloeva proposed: Nos. 1, 6.
4. Group of women of the Kulob community leading by Hakimova Farzona: Nos. 7, 8.
5. Group of scholars: Nos. 2, 4, 7.

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: Academy of agricultural sciences of Tajikistan
Iranian Ministry of Cultural Heritage, Tourism and Handicrafts (IMCHTH)

Name and title of the contact person:
Davlat Komilzoda
Dr. Mohammad Hassan Talebian, Deputy Minister for Cultural Heritage, IMCHTH

Address: 734025, Rudaki ave., 7A, Dushanbe, Republic of Tajikistan

Telephone number: (+992) 37 221 70 04
Email address: mh_talebian@yahoo.com
Other relevant information:
Islamic Republic of Iran
Iranian Ministry of Cultural Heritage, Tourism and Handicrafts (IMCHTH)
Dr. Mohammad Hassan Talebian, Deputy Minister for Cultural Heritage, IMCHT
Azadi Ave and Yadegar-e Emam Exp.way cross-roads, Tehran, Iran
+98 21 66084577
shmgoudarzi@me.com

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**

The national inscription of the Ceremony of Mehregan initiated with a proposal submitted to the Provincial Head Office of the Iranian Ministry of Cultural Heritage, Tourism and Handicrafts by groups of NGOs that were actively involved in practicing the element in Mazandaran and Gilan provinces. Aware that the element was also practiced somewhat similarly in other provinces of Iran, the Iranian Ministry of Cultural Heritage, Tourism and Handicrafts (IMCHTH), posted a public call for participation in the preparation of the national nomination file of the Ceremony of Mehregan, on its official website. As a result, on 8 March 2009 a group of cultural and local communities from Gilan, Mazandaran, Yazd, Fars and Kerman participated in a seminar, on this very subject, in Yazd, organised in cooperation with the Zoroastrian Association— an important venue of the Ceremony. Two months later the national nomination file was prepared by all the participating groups in the seminar. On 10 March 2010, the Iranian National Council for Intangible Cultural Heritage inscribed the Ceremony of Mehregan on the Iranian National Representative Inventory for Intangible Cultural Heritage. In 2018, the representatives of Iran and Tajikistan agreed on the joint inscription of the element at the 13th Session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, in Mauritius. The IMCHTH thus initiated the process of the element’s international inscription with the nomination file prepared for its national inscription. In addition to the previous group, local communities from the Kurdistan province of Iran and Zoroastrian associations of Kerman, Yazd, Tehran and Shiraz also participated in preparing the international nomination file of the element. The group sat with the nominated group from Tajikistan in various sessions. Subsequently, under the support of the Governments of Iran and Tajikistan, the international nomination file was finalised.

**Tajikistan:**

As already mentioned under section 3b.iii., a special task force was established at the Ministry of Culture of Tajikistan, composed of representatives of different communities, including researchers, folk craftsmen, NGO activists, agricultural workers and cultural officials. This group sat together on a monthly basis and on a quarterly basis, which was attended by the public as well. The task force met six times in 2018-2019. The meetings were held in Dushanbe (3 times), in Kulob (once), Bokhtar (once) and Khujand (once). The meetings were attended by representatives of the departments of culture and local municipalities.

The group meetings dealt mainly with the plan of activities, methods of gathering materials, the subject of organising meetings with communities. Other relevant matters were also discussed.

The group members conducted short fieldworks in the cities of Dushanbe, Khujand, Kulob, Bokhtar, and Kuhant, where Mehregan festival is 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 regiments 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

In support of the nominated element the following 15 consent letters were received from various organizations, communities and individuals of both submitting states. They are all updated for the 2022 cycle apart from LC-06 whose author passed away recently:

Iran

- Sorush 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);
- Khodayar Moavenat, Consultant to the Historical Texture and Zoroastrian Cultural Heritage and the Member of Zoroastrian Association (Ref.: LC-02);
- Zohreh Shemshadi, Chair, Gilan Women and Youth Environmental Society (Ref.: LC-03);
- Farhoud Jalali Kandlouzi, Director of Pārpār Cultural Center (Ref.: LC-04);
- Esfandiar Ektiyyari, Representative of Zoroastrians (MP), at the Islamic Parliament of Iran (Ref.: LC-05);
- Mohammad Ali Faegh, Director in Charge of Gilan-e Mā Quarterly (Ref.: LC-06);
- Houshang Abbasi, Editor-in-Charge and Director of the Rahavard Gil Monthly (Ref.: LC-07);
- 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);
- Mobed Ardashir Khoshidian (Ph.D.), the Chair of the Council of Iranian Mobeds (Ref.: LC-09).
- Zoroastrian Society of Taft and Affiliated Neighbourhoods (Ref.: LC-10).
- 19 supporting NGOs (Ref.: LC-11).
- Homazoor, Iran-e Honar, Mīras-e Paydar, Blue Sun of the Desert NGOs (Ref.: LC-12).
- 11 supporting NGOs (Ref.: LC-13).
- Dehkhoda Lexicon Institute (Ref.: LC-14).
- Iranian Zoroastrian Association (Ref.: LC-15).

Tajikistan:

In support of the nominated element the following 5 consent letters were received from various organizations, communities and individuals of 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 Ashurmanmad, Mukhtarova 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 community of the Bokhtar city: Habibuloeva
Nargis, Ashurova Saodat, Abdulazizova Shirinmoh, Irgasheva Salomat, Bobojonova Mahbuba, Haydarova Oydił.

4) Consent Letter, signed by Abduqahhorov Sarakhon, Yorahmadov Nazirmad, Begmadova Mayrambi, Jobirova Tahmina, Tavarov Rahmatullo, Halimov Narzullo, Shamsoy Gurbiddin, Muhammadohir Iskandarzoda -- the cultural officers of the Department of Culture of the Kulob city, signed and stamped by Khayrullo Tohirov, Head of this department.


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 nominated element is a public intangible cultural heritage that is widely performed in Tajikistan and practiced by certain rural communities in Iran as a ritual. There are no customary practices governing access to the element and the element is openly practiced in both submitting states.

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

(1)
a. Tehran Zoroastrian Association
b. Mr Afshin Namiranian (Ph.D.), Chair
c. No. 8, 30-Tir St., Mirza Kouchak Khan St., Tehran, Iran, Postal Code: 1131656311
d. +9821-66704369, +9821-66707740

(2)
a. Guilan Women and Youths Environmentalist Society
b. Zohreh Shemshadi, Chair
c. 3, 1st Alley, Moradian, Bousar Blvd., Rasht, Iran
d. +9813-33122926
e. Info@peykezamin.ir
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: |
| The Iranian National Representative Inventory for Intangible Cultural Heritage |

| Tajikistan: |
| National Inventory 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:
The Iranian Ministry of Cultural Heritage, Tourism and Handicrafts

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
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
10 March 2010
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 inventoring, 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
The nomination file is a joint effort of local communities and active NGOs in ICH (located in Gilan, Mazandaran, Yazd, Kerman and Fars provinces). The Zoroastrian Women’s Institute and the Rahavard-e Gil Institution are two examples. The process, explained below, was supported by Esfandiyar Ekhtiyari, Representative of the Zoroastrian minority at the Islamic Parliament of Iran, and two renowned professors of public culture, faculties at the University of Gilan and Kerman:

1. The nomination file was sent for examination to expert provincial committees (composed of 5 experts, two representing NGOs and 3 provincial legal personalities);

2. The nomination file was sent for examination to the National Council for Inscriptions of ICH Elements (composed of prominent national personalities, Director of ICOM-Iran and individuals in their legal capacity), at the IMCHTH.

3. The element was inscribed on the Iranian National Representative Inventory of ICH, on 10 March 2010, under reference no. 101, after approval by the Council and the Minister.

Particulars of element:
- The Ceremony of Mehregan
- Inscribed on 10 March 2010 on the Iranian National Representative Inventory of ICH, under number 101;
- Responsible Office: Office for Inscriptions, and Preservation and Revitalization of Intangible and Natural Cultural Heritage, IMCHTH.

Tajikistan:

Tajikistan: The preparation and updating of the Tajik National Inventory of ICH underwent several field activities, organisation of meetings for the local communities, groups and
individuals, as well as close cooperation with local NGO’s and public organizations like “Kuhhoi Pomir”, “Haft paikar” and “Union of Craftsmen of Tajikistan”.

The updated list was discussed and approved at the meeting of academics of the Research Institute of Culture and Information. The meeting was attended by representatives of the Academy of Sciences, cultural personalities, non-governmental organizations, and folk craftsmen and artists. Finally, in 29 October, 2018, under Resolution № 4/12 the updated Tajik National Inventory of Intangible Cultural Heritage was confirmed by the Ministry of Culture of the Republic of Tajikistan.

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

Iran

Pursuant to the decisions adopted by the Iranian National Council for Inscriptions, and subsequent to the approval of the Minister, the Inventory is updated on a three-year basis. Since 2007, 2000 new elements are inscribed on the National Inventory. Where the newly included element is affiliated with an already recorded element, the new element will be inscribed under a separate reference number but it will share a common keyword with its relevant element in the inventory’s entry. Elements inscribed on the national endangered list will be upgraded to inscription on the Inventory upon approval of their state of conservation.

Tajikistan

The Tajik National Inventory for ICH was drawn up in 2013 and from 2014 it was updated biannually (2016 and 2018). The newly updated list had a column included in it under which the year of inscription of elements was added. In the updated version, elements that were repeated under different names were removed so were elements that were no longer practiced.

(vii) Explain how the inventory(ies) is(are) regularly updated. The update 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).

Iran

As defined in Articles 11.b and 12 of the Convention, evidence on the national recognition of the element is presented in hard copy in English and Persian. The certificate of national inscription of the element, and the inventory of living heritage with which the element is associated are enclosed.

Summary of inscription process:
1. Local communities or related NGOs submit their request for inscription of an element to IMCHTH provincial office;
2. Once approved provincially, the request is submitted to IMCHTH HQs;
3. Once approved at HQs, the Minister signs the national inscription certificate of the element.

Tajikistan:

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

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

(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:

Iran
There is no hyperlink but hard copies (Persian & English versions) of the certificate, extract of National Inscription of the element and a summary of the Inventory List of ICH in which the element is inscribed on are attached.

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

Hyperlink to the Tajik National Inventory: 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
Tehran: Agah Publication.


Tajikistan:


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: H.E. Mr. Jamoliddin Ubaidullo
Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of the Republic of Tajikistan to UNESCO
Date: 22 March 2021
Signature:

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

Name: Dr. Ahmad Pakatchi
Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of the Islamic Republic of Iran
Date: 22 March 2021
Signature: