

Heritage Information

Section-1: Identification of the element



Heritage Location

Division

Mymensingh

District

Mymensingh

Upazila

Details Address

Geolocation(Latitude)

24.753889

Geolocation(Longitude)

90.403056

Community Category

Religious

Community

Hindu

Name of the Heritage, (as used by the community or group concerned)

Vows of Chaitra Sankranti

Short title of the Heritage, (preferably within 200 words)

Chaitra Sankranti is the last day of the Bengali year. On this day of the month of Chaitra, vows are observed for healing, good wishes and increase of agricultural crops, which is known as Chaita sankranti vow. This vow is observed in Mymensingh region.

Concerned Community(ies)/Group(s), (who recognize the element as part of their cultural heritage)

Physical location(s) of the element/how often it is practiced

The vow is observed in Mymensingh region. It is celebrated through various rituals like Alpona, make five types of sweet etc

Short description of the Heritage, (preferably within 350 words)

Chaitra Sankranti is the last day of the Bengali year. On this day of the month of Chaitra, vows are observed for healing, good wishes and increase of agricultural crops, which is known as Chaita sankranti vow. It is basically a feminine vow. Only girls observe this vow. Material of vows: Paddy, Durba, Belpata, Flower, Shewra tree, Banana leaf, kolar khul, Chhatu, Raw milk, Atab rice, Bitter spinach (Ghima, Neem, Tit, Jute vegetables, Byte, Karala), Fish (for those who have fishing rules) Rules of vows: 1 Vows have to be arranged from fasting throughout the day. 2 One has to wear clean clothes and cook for vows. 3 Alpana has to be given at the door of houses. 4 Nimdal, Ghima and Byte tree branches should be tied together in the corner of the house. 5 Who have vegetarian vows, fish is forbidden in their vows. The

method of vows: After cooking all the food (payes, rice, sajna dal, tita shak, five types of sweet) it is offered to the shewra tree. Finally, the story of the vow is told. This time everyone gives Uludhwani. Folk believe: All the food in this vow works as medicine.

Domains of the Heritage (applicable fields)

- Oral Traditions and Expressions
- Performing Arts
- Social Customs and Traditions
- Knowledge and Practices related to Nature and Universe
- Traditional Craftsmanship
- Food

Section-2: Characteristics of the element +

Practitioner(s)/performer(s) directly involved in the representation or practice of the Heritage (including roles, name, age, gender, social status, and/or professional category etc.)

The name of the worshiper: Radha Rani karmoker Age: 50 Gender: Female Professional category: House wife
The narrator of the vows: Josna karmoker Age: 105 Gender: Female Professional category: House wife
The name of the worshiper: Uma karmoker Age: 24 Gender: Female Professional category: Student
The name of the worshiper: Moni Roy Age: 32 Gender: Female Professional category: House wife

Other tradition bearers (individuals/groups and their roles)

Modok community (They provide sweets and other items for the broto) Goyal community (Provides milk for broto) Dhaki (He has the job of playing dhak in many fields.)

Language(s), register(s), speech level(s) involved

Bangla and Sanskrit (Bratakatha is recited in Bengali and the mantras are recited in Sanskrit.)

Associated tangible elements used (if any)

Folk medicine, Fairs, Folk food, folk music, folk art

How are women and people of other genders associated with this Heritage?

Women fulfill all the responsibilities of this vow. Men help with material collection.

Division of labour during the practice of this Heritage

Women fulfill all the responsibilities of this vow. Men help with material collection.

Elements to which other customary practices or practices may be connected or accessed in any respect of the heritage (if any)

One can participate in this broto by fasting in pure clothes. Followers of other religions can see this vow without touching it from a distance. According to folk believe , vows are ruined by the touch of other religions.

Modes of transmission to others in the community

Traditionally expanding (In the mouths of people), expanding through mobile communication, expanding through modern means of communication.

Organizations concerned (non-governmental organizations and others)

No

Section-3: State of the element (viability) +

Threats to the enactment

Modern lifestyle

□ Enactment Threats Description

□ Threats to the transmission (if any)

Modernity (as a result of modern life we are forgetting this brotachar)

□ Threat to associated tangible elements and resources (if any)

Yes. The associated tangible elements and resources are threatened by deforestation.

□ Viability of associated intangible elements (if any)

Yes. The associated tangible elements and resources are threatened by deforestation.

□ Have been taken any safeguarding measures to preserve this Heritage practices? (if any)

No

□ Section-4: Data gathering/documentation, Consent and preparation of inventory entries +

□ Consent of community/group/individuals concerned for data collection with a view to inventorying

The people who observe this vow have given permission for the work. Its mentioned in the permission letter.

□ Restrictions on use of collected data, (if any)

No. There is no restriction. But Followers of other religions can see this vow without touching it from a distance. According to folk believe, vows are ruined by the touch of other religions.

□ Section-5: Resource Person +

□ Data provider/Resource person (persons/groups, community representatives)

The names of those from whom the information was obtained are given below. The name of the worshiper: Radha Rani karmoker Age: 50 Gender: Female Professional category: House wife The narrator of the vows: Josna karmoker Age: 105 Gender: Female Professional category: House wife The name of the worshiper: Uma karmoker Age: 24 Gender: Female Professional category: Student The name of the worshiper: Moni Roy Age: 32 Gender: Female Professional category: House wife

□ Date of data collection

13-04-2020

□ Place(s) of data collection

□ Section-6: Safeguarding techniques +

□ Existing safeguarding techniques adopted by the community for the safeguarding of the Heritage

There is no existing safeguarding techniques in the community for the safeguarding of this element.

□ Suggestions for safeguarding of the Heritage from the community

No. There is no suggestions for safeguarding of the ICH element from the community.

□ Section-7: References to literature, discography, audiovisual materials or archives +

References to/in literature

References 1) Shree Parmeshwar Prosonno Ray, Meyeli Brato o Kotha, Bangle Medical Library, kolikata, 1230. 2) Ashutosh Majumder, Meyeder Brato-Kotha, Deb Sahitya Kutir, 2008, Kolkata. 3) Dr. Agam Prasad, Indian Culture and Art: Continuity and Change, Swati Publications, Delhi, 2013. 4) Fieldwork, 13 April 2020, Mymensingh.

Audiovisual materials or archives

Audiovisual materials collected through fieldwork.

Discography or archives

No

Section-8: Modalities for updating the information contained in the inventory entry



Data Compiler (persons/groups, including community representatives, who compiled the information)

The Chief of the presentation of the vows, Josna karmoker (The Chief and the narrator of the vows) Age: 105 Gender: Female Professional category: House wife

Date of Community Consent

13-04-2020

Consent of community/group/individuals concerned for data collection with a view to inventorying

The people who observe this vow have given permission for the work. Its mentioned in the permission letter.

Present Condition of Heritage

Threatened with extinction

Brief description of Present condition of the Heritage, (if any)

Section-9: Community suggestions



Brief description of suggestions for safeguarding of the element by community members/experts/holders, (if any)

Community experts are still in the Community. However, They didnt give any advice.

Restrictions on use of collected data, (if any).

No

Section-10: Upload Document



Heritage Details Document



Heritage Images



Heritage Video

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