

## 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

Professionals

##### Community

Hindu

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

Kheter Broto/Field Vows

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

Preservation of Field in vow in Haluaghat 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

Munsirhat village in Haluaghat region Munsirhat Bazar, Bhagber ,Bustabuli

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

In almost all the villages of Haluaghat region, the vows of the field or Kheter broto have been observed. In the course of time, the Bratachar is almost extinct in this region today. This information is unknown to the locals as to when, where and who started this vow. However, many say that at that time Vikramapar, some people of Mymensingh settled in Haluaghat, Munsirhat areas. And they started the activities of these vows according to the lineage tradition. Field vows are agricultural rituals. The women of the village, especially the married Sadaba women, directly participate in this work by fasting. At the end of Nabanna in Agrahayan month every year, the pickle is taken to the house and the ritual is celebrated in the household. This vow is made by making a roof over 10 houses and making a roof over the paddy. The main mantra of this vow is the vow of Rari-Puri Duikhya. It is a folktale about Khetro deity. At the end of the vows, there is a practice of giving Chhatu Prasad, betel nut and oil to each other.

**□ 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.)**

1. Kalpana Rani Bhawal, 54, woman, housewife 2. Milon Rani Bhawal, 72, woman, housewife 3. Parvati Rani Devna, 50, woman, housewife

**□ Other tradition bearers (individuals/groups and their roles)**

All the little boys and girls who make rice from 10 houses are indirectly involved in this activity.. The 10 houses that give Magan also indirectly play a role. Women who listen to vows.

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

Mymensingh Regional Language (Bengali)

**□ Associated tangible elements used (if any)**

Paddy, Dheki, Kula, Chalun, Khoi Chalni, Pour, Banana Leaves, Straw Mutha, Pan, Supari, Ghat, Towel, Pidi, Dried Jute Leaf Flowers, mustard oil, Chattu, Muri, are the objects of rituals. The yard of the house which is covered with dung and vows are made sitting on the east side. Wear clean sari with oil and Shidur in head.

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

Women play a vital role in this vow. They are directly associated of this. Men also enjoy this vow.

**□ Division of labour during the practice of this Heritage**

These field vows are mostly enacted by women to ensure fertility of the soil.

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

Unmarried girls cannot make this vow, Also widowed women and Infertile women cannot observe these rituals. However, men and women can listen to the vows.

**□ Modes of transmission to others in the community**

This broto is learnt by the wives of the house from their mother-in-law.

**□ Organizations concerned (non-governmental organizations and others)**

N/B

**□ Section-3: State of the element (viability)**



**□ Threats to the enactment**

Urbanization, agriculture reluctance, joint family crisis, lack of leisure time

**□ Enactment Threats Description**

**□ Threats to the transmission (if any)**

Personal reluctance, distrust of the people of the concerned community.

**☐ Threat to associated tangible elements and resources (if any)**

The main ritual is to say that there is no use of dheki. Cultivation of other vegetables instead of paddy. Due to comparative decline in paddy fields

**☐ Viability of associated intangible elements (if any)**

The main significance of this vow ritual carries the corresponding vow word "Rari-Puri Duikhya" which is prevalent orally.. Only seniors know the rules of drawing alpana so they are more likely to get lost after death.

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

Take necessary steps to work in Dhemki Informing the new generation about this vow To give a written form to the ritualistic rituals without leaving them orally. Documentary of this vow

**☐ 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**

There is consent and involvement

**☐ Restrictions on use of collected data, (if any)**

No restrictions use of collected data

**☐ Section-5: Resource Person** +

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

Deep Bhawal, Assistant Teacher, Munsirhat Sudip Pal, Agricultural Work, Munsirhat

**☐ Date of data collection**

14-05-2020

**☐ Place(s) of data collection**

**☐ Section-6: Safeguarding techniques** +

**☐ Existing safeguarding techniques adopted by the community for the safeguarding of the Heritage**

**☐ Suggestions for safeguarding of the Heritage from the community**

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

**☐ References to/in literature**

References to Bengals Field Vows can be found in following websites: 1. Banglar Broto by Abanindranath Tagore  
<http://www.abanindranath.org/247624942434248224942480-2476250924s802468.html?fbclid=IwAR3QWjGWIIP7oRudxVSqKTRnuwo59gf3o7bo2dpfY-n19zegefV8RNAYew4>

2. Article in Journal by Pavel Partho

<https://www.deshrupantor.com/home/printnews/190255/2020-01-01?>

fbclid=IwAR39KJcxE4NYswHL7pCmGjZ\_pOTYODn5LwbN5zwiQZ7BAcvCm2BEg30\_06U

**Audiovisual materials or archives**

N/B

**Discography or archives**

N/B

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

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

Rupa Rani Dhar

**Date of Community Consent**

17-05-2020

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

Deep Bhawal, Assistant Teacher, 01713508645, Munsirhat, Haluaghat

**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)**

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

**Section-10: Upload Document** +

**Heritage Details Document**



**Heritage Images**



