

## Heritage Information

### Section-1: Identification of the element



#### Heritage Location

##### Division

Chattogram

##### District

Chattogram

##### Upazila

##### Details Address

##### Geolocation(Latitude)

##### Geolocation(Longitude)

##### Community Category

Artists

##### Community

Rural

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

Chattgaian Rural Traditional Proverb

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

This is under the ICH domain of Oral traditions & expressions.

##### 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

Basically, the elder and rural people of Chittagong district uses these kinds of proverb in their day to day life

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

People who are living in Chittagong district and also those who are from this district use these kinds of saying. Whenever, there comes about any moral lesson, people use the necessary verbal traditional speeches. Like the proverb we use normally. The difference here is that all those hundreds of thousands of proverbs are in local accent.

##### 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.)**

People of all castes and creeds use such saying based on their own accent as the accent differs from locality to locality and also there's an accent difference in religion basis. The elders use them most.

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

More or less all the elders of this community are directly involved. But the younger generation doesn't know much of these traditional speeches due to lack of practice. Also because the youngsters are mostly living in urban areas where local practices seldom get done.

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

The local Chattgaian language.

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

Not applicable

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

These are commonly used in normal conversations of the villagers. Thus it just gets spread out.

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

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

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

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

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



**Threats to the enactment**

**Enactment Threats Description**

Not applicable

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

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

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

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

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 proverbs are vastly and commonly used in the community. Anyone can use or practice them .I am a local here and there's not any problem like that.

Restrictions on use of collected data, (if any)

There's no such restrictions. We just hope for no distorted practices of it.

Section-5: Resource Person +

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

Papri Mitra

Date of data collection

17-05-2020

Place(s) of data collection

17th May,2020. Being on home ,all the informations were gathered.

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

Audiovisual materials or archives

Discography or archives

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

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

Papri Mitra

**☐ Date of Community Consent**

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

Being a member of this community,i myself gathered all these informations with the help of elders.

**☐ Present Condition of Heritage**

Threatened with extinction

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

Threatened with extinction

**☐ Section-9: Community suggestions**



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

By practicing more and more .And by spreading this unique verbal speeches we can be able to safeguard ths tradition.

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

**☐ Section-10: Upload Document**



**Consent Document**



**Heritage Details Document**



**Heritage Images**

