

Heritage Information

Unique Id:

BGD-50.81.2023.00046

Section-1: Identification of the element

Heritage Location

Division

Rajshahi

District

Rajshahi

Upazila

Details Address

Geolocation(Latitude)

Geolocation(Longitude)

Community Category

Artists

Community

Rural

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

'Nobanno'- New Harvest Celebration

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

Agriculture-centric folk festival Nabanna, a celebration of new harvest, falls in ICH Domain 3 which includes festive events.

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

Across Bangladesh, within all farming communities.

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

The festival is celebrated with mela which are called Nabanna Mela. It is one of the numerous festivals that gave the name "baro mase tero parban" (thirteen festivals in twelve months) to the land of Bengal. Although the nabanna parban is somewhat different from other ones since it is not connected to a religion such as Ratha Yatra. The villagers and locals from both the major religious groups join the festival with equal participation. There are also several fertility rituals which make the festival truly a harvest ritual. The festival gets a lot of support from the creative army of Bengali

culture. Several poets, musicians, baul and painters flock to such mass gatherings. Tribal communities in Bangladesh also celebrate the harvest. The Santals observe the Soharay festival in the months of Paus-Magh after the winter crop is harvested. The celebration marked by drinking, singing and dancing lasts for 7 days and 7 nights. The Usui tribes observe the Mailukma festival to welcome Laksmi, the goddess of crops. The Mru tribes observe the Chamoinat festival during which they sacrifice hens and entertain guests with new rice. The Garo tribes observe the Wangalla festival during which they feast, drink, sing and dance. The courtyard of the house used to be painted with rice paste. Every family of the village used to observe this happy occasion by offering rice cakes to guests and visiting the houses of relatives. The whole village used to come alive with the sound of the pounding of rice and the blowing of conch shells. Everywhere there were groups singing Kirtan, Pala gan or Jari gan.

☐ 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.)

Farmer community.

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

Detailed information will be added in this regard.

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

Bengali (Specific Regional Language)

☐ Associated tangible elements used (if any)

Space - backyard, open space (sometimes your own backyard, sometimes someone else's backyard) There is no separate dress for dressing. However, on the day of Navanna, both men and women wear new clothes.

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

Women are directly related to farming. Basically, they are the organizers in this festival.

☐ Division of labour during the practice of this Heritage

N/A

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

Women are directly related to farming. Basically, they are the organizers in this festival

☐ Modes of transmission to others in the community

Traditionally this festival is practiced. The farming family celebrates the peace of growing new paddy at home through the Nabanna festival. The farmers did not start celebrating this festival in a hurry.

☐ Organizations concerned (non-governmental organizations and others)

N/A

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

☐ Threats to the enactment

□ Enactment Threats Description

Modern Cultural aggression is the main threat of this program. However, the mood of the festival has come down a lot.

□ Threats to the transmission (if any)

N/A

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

N/A

□ Viability of associated intangible elements (if any)

Although the mood of the festival has diminished, everyone in the farming family, big or small, is involved in organizing this festival.

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

N/A

□ 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

Detailed information will be added in this regard

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

N/A

□ Section-5: Resource Person —

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

Detailed information will be added in this regard.

□ Date of data collection

18-05-2020

□ Place(s) of data collection

18 May 2020

□ Section-6: Safeguarding techniques —

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

N/A

□ Suggestions for safeguarding of the Heritage from the community

N/A

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

□ References to/in literature

Navanna is an ancient festival. Many researches and writings have already been published about it. Dr. Varun Kumar Chakraborty 'Bengali Folk Culture Cell' (2004); Matin Roy 'Festival of Bangladesh' 3. Dr. Ashraf Siddiqui 'Folklore and Folklore of Bangladesh ' These books describe the festivals and rituals of Nabanna. But no attempt has been made to find out the evolution of this festival and the exact reasons behind it, which has created a new inquisitive idea in the minds of current researchers. It is from that thought that research on the subject has been determined.

□ Audiovisual materials or archives

N/A

□ Discography or archives

N/A

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

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

Sumaiya Nasrin Oyeshee, Nipa Paul, Riza Ali Dristy and Sakar Mustafa (group work).

□ Date of Community Consent

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

Written from experience. All the scribes are the children of farmers.

□ Present Condition of Heritage

Becoming less

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

Becoming less

□ Section-9: Community suggestions

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

Detailed information will be added in this regard.

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

N/A

□ Section-10: Upload Document

Consent Document



Heritage Details Document



Heritage Images

