

Heritage Information

Unique Id:

BGD-50.64.2023.00100

Section-1: Identification of the element

Heritage Location

Division

Rajshahi

District

Naogaon

Upazila

Mahadebpur

Details Address

Geolocation(Latitude)

24.93

Geolocation(Longitude)

88.7417

Community Category

Small Ethnic Groups

Community

Orao

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

Karam Utsav

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

Karam or Karma is a harvest festival celebrated by the Oraon community in Bangladesh.

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

Oraon

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

Thakurgaon District

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

This festival celebrated for good harvest. Nine type of seeds planted in basket such as rice, wheat, corn etc which is called Jawa. Girl take care of these seeds for 7-9 days. In festival girls fast throughout day.[5] In the ritual, people go to the jungle accompanied by groups of drummers and cut one or more branches of the Karam tree after worshipping it. The branches are usually carried by unmarried, young girls who sing in praise of the deity. Then the branches are brought to the village and planted in the center of the ground which is plastered with cow-dung and decorated with flowers. A village priest(called Pahan) offers germinated grains and liquor in propitiation to the deity who grants wealth

and children. A fowl is also killed and the blood is offered to the branch. The village priest then recites a legend to the villagers about the efficacy of Karam puja. After puja, in the next morning the karam branch immersed in the river. Around Ranchi, tribes like the ho, mundari, kharia, panch pargania, kurukh, khortha, santhali, nagpuri and kurmal worship trees during this festival (as they are a source of livelihood), and they pray to mother nature to keep their farmlands green so that they get a rich harvest. Karam Devta is the God of power, youth, and youthfulness, is worshipped during the festival. The devotees keep a day-long fast and worship the branches of karam and sal. Girls celebrate the festival for their welfare, friendship, and brotherhood by exchanging a jawa flower. Hariya is an important component of the festival. A cup of Hariya is given to all as it is considered an energizing tonic that ensures good physical and mental health.[6]

☐ 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 —

☐ Practitioners(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.)

Community people of the Oraon.

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

People of the Oraon community

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

Kurukh Language

☐ Associated tangible elements used (if any)

Bronze plate, rice, wheat and corn.

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

Unmarried girls of the village arrange flowers and fruits, oil cakes, incense in front of the altar to offer Karam dal Puja.

☐ Division of labour during the practice of this Heritage

Traditional dance songs with the participation of people of all ages. Male play the drums and female dance with the music.

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

Worship and fasting

☐ Modes of transmission to others in the community

Community transmission

☐ Organizations concerned (non-governmental organizations and others)

N/A

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

☐ Threats to the enactment

No

□ Enactment Threats Description

No laws and policies are enacted yet by the state party.

□ Threats to the transmission (if any)

No

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

Currently, the Karam tree is in crisis.

□ Viability of associated intangible elements (if any)

No

□ 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

Oral Consent taken from the community.

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

N/A

□ Section-5: Resource Person

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

N/A

□ Date of data collection

23-07-2023

□ Place(s) of data collection

Naogaon

□ Section-6: Safeguarding techniques

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

No

□ Suggestions for safeguarding of the Heritage from the community

Karam trees should be planted in the local area.

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

□ References to/in literature

Included in the textbook of class five in Bangladesh

http://en.banglapedia.org/index.php?title=Oraon,_The

<https://banglanews24.com/national/news/bd/1191373.details>

□ Audiovisual materials or archives

<https://www.youtube.com/watch?v=mQLpeaq1wk> <https://www.youtube.com/watch?v=nNkc3ltQDK8>
<https://www.youtube.com/watch?v=ez2iygBvpZ4>

□ 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)

N/A

□ Date of Community Consent

23-05-2023

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

Yes

□ Present Condition of Heritage

Still maintaining

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

Minor ethnic groups celebrate Karam festival by cutting the branches of the Karam tree following various ancient traditions. It is also known as Dal Puja in some places as the branches of the tree are buried in the ground. The puja was organized by Naogaon branch of Jatiya Adivasi Parishad last Saturday evening in Kalna village of Mahadevpur upazila of Naogaon. A puja altar is constructed. When the light of the sun moves to the west, the branch of the palm tree is planted on the altar of worship. The priest conducts the puja. After fasting the whole day, the unmarried girls of the village dance and bury the caram dal in the altar. Sprigs of sprouted seeds of various crops including paddy, wheat, corn are placed around the altar. After that worship offerings are arranged in copper plate and prayers are offered in front of Karam Dal. The next morning, taking the karam dal from the altar, dancing from house to house, it is immersed in the river Atrai near the village.

□ 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

