



Reçu CLT / CIH / ITH

Le 10 SEP. 2010

Form ICH-02 – 2010 Representative List

N° 3770.2.1

NOMINATION FORM ICH-02 FOR INSCRIPTION ON THE REPRESENTATIVE LIST IN 2010

A. State(s) Party(ies)
For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.
Iran (Islamic Republic of)
B. Name of the element
(i) Name of the element in English or French
This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).
Rituals of Rain Seeking
(ii) Name of the element in the language and script of the community concerned, if applicable
This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.i). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.
aaen haaye Baaraan Khaahi
(iii) Other name(s) of the element, if any
In addition to the official name(s) of the element (B.i) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).
None
C. Characteristics of the element
(i) Identification of the communities, groups or, if applicable, individuals concerned
According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.
.With its special geographical situation, Iran Plateau is a dry land, the average rainfall of which is lower than the global average and its evaporation is further higher than that of the world. For this purpose, the rain seeking ceremony is conducted in all urban and rural areas around the country. From the Kurdish

<p>tribes to Lor, Turkish, Turkmen, Balouch and Arab tribes conduct the rain seeking ceremony. The tradition is even present in the north of Iran, where the rainfall rate is good. Rain seeking is conducted with special rites in the central areas of Iran, which is of low-rainfall rate.</p>
<p>(ii) Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned</p> <p>This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.</p> <p>The ceremony not only includes the whole geographical areas of Japan but also applies to such regions as Afghanistan, Tajikistan, Uzbekistan, India, Iraq, Syria, Pakistan, Turkmenistan and Turkey. The ceremonies being conducted in these countries have some similarities with that of Iran. In the north of Africa, rain seeking ceremony is also conducted, in which some dolls similar to rain seeking dolls of Iran are used.</p>
<p>(iii) Domain(s) represented by the element</p> <p>Identify concisely the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. (This information will be used primarily for visibility, if the element is inscribed.)</p> <p><i>Not to exceed 100 words.</i></p> <p>Domain of intangible cultural heritage manifested by the element is social practices, rituals and festive events</p>
<p>D. Brief summary of the element</p> <p>The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.</p> <p><i>Not to exceed 200 words.</i></p> <p>Rain seeking is to ask for rain by prayer and charm at the time of delay in rainfall. There are different rites in different parts of Iran, all betokening the holiness and value of water in the Iranian culture. In different geographical and cultural areas, different ceremonies are held for rain seeking and water holiness. What is important is that although these rites are of different appearances, they are of common roots. The use of a doll, which is decorated in a special way and its specification is its ugliness and cheap clothes. The group nature of the ceremony, cooperation in the pottage and bread section and singing the songs with a common theme, that is, asking rain from God, are among the specifications of the ceremony. Among other forms of the ceremony are canat wedlock or water wedlock and special honor for the water, belief in liveness of water may be found in the beliefs of the people, which is always the symbol of bliss, birth and excess gift.</p>

1. Identification and definition of the element (cf. Criterion R.1)

This is the key section of the nomination to satisfy criterion R.1: "The element constitutes intangible cultural heritage as defined in Article 2 of the Convention". A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention's definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:

- a) an explanation of its social and cultural functions and meanings today, within and for its community,
- b) the characteristics of the bearers and practitioners of the element,
- c) any specific roles or categories of persons with special responsibilities towards the element,
- d) the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a) that the element is among the "practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —";
- b) "that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage";
- c) that it is being "transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history";
- d) that it provides communities and groups involved with "a sense of identity and continuity"; and
- e) that it is not incompatible with "existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development".

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Not to exceed 1,000 words.

Rain seeking is to ask for rain by prayer and charm at the time of delay in rainfall. The rites appertaining to rain seeking in the land, whose civilization is called canat civilization is conducted individually and collectively. As for individual samples, gargoyle theft, washing the head of donkey, burning the skull of a dead donkey, putting rostrums of mosques and holy shrines in water and not pulling them out until it rains, putting scissors under the gutter, and tying a string and hanging it from a gargoyle are notable. Yet the collective ceremony of rain seeking has special rites. One of the renowned rites, which is common in the Northwest and west of Iran, is Chomcheh Khatoon. Azerbaijanis call wooden spoon choomcheh. When people confront low water and lack of rainfall, they fast a colored cloth to chomcheh, which is the sign of Khatoon. Then children and adolescents lift colored chomchehs, begin to walk in ravines and sing rain-seeking anthems. Some people accompany the chomcheh carriers. Rain seekers ask for rain while walking in cities and villages and when they arrive at a home, they receive tips. When the rain seekers arrive home, collect the devices for cooking pottage and the rain pottage is cooked until the end of the ceremony. When they arrive at any home, they sing a poem asking God for rain. After collecting the devices for cooking pottage, the rain seekers go to some high place and begin to cook pottage. They cook pottage and wait so much that it rains. If it does not rain, no body eat the pottage and they pour it on a high place. If it rains, the rain seekers eat the pottage and come back to the village while rejoicing. Similar ceremonies are chocheg golin, Shark Bride, Chomcheh Balyakh, Katragnesheh, Luc Bazi and ugly doll, which are conducted in different parts of Iran.

canat wedlock is popular in the central parts of Iran and the canat areas. Canat wedlock is conducted by choosing the canat bride, that is either a widow or an unmarried girl and trying to gain the consent of the

canat. Therefore, after this action, people celebrate as a usual wedlock, play traditional musical instruments and timpani, dance and rejoice. Sometimes, the elders walk ahead of others and take the bride to the matrimonial table, which is always near the canat. The ceremony may be held at home. In such cases, an urn filled with canat water is put in the matrimonial table. After the matrimonial ceremony, the bride has to go into the water of canat and bathe with no clothes on. The wife of canat may bathe in the water of canat twice a year so that the canat does not sulk. Meanwhile, near the harvested products, local people give the wife of canat some wheat and barley. Some women's stealing water with an urn, going to a non-crowded ravine and breaking the urn by bumping it to wall is another ceremony being conducted in the central parts of Iran.

In the northern parts of Iran, at the time of drought, "Shiloon" Ceremony or "SHilan" Ceremony is conducted. In this ceremony, at first, raw materials for cooking Shir Berenj and Pottage are collected and then they go to holy shrine (Imam Zadeh), Tekiyeh, or a mosque. After cooking pottage, women begin to pray. Pouring the pottage down a gargoye by children, spattering water at some seyed person (a descendant of the holy imams) or putting the legs of a rostrum in water are considered part of the ceremony. In the east of Iran, Khorasan Area, the Ceremony of Choli Ferek is held. Choli Ferek is the name of a doll with wooden body and cross shape, which is attired and a coat is put on the wood. Most women make it. The manner of conduction of the ceremony is as follows:

In the droughty years and at the end of winter and beginning of spring, children made choli ferek dolls, take it with them to the alleys of the city or village, stop in front of each house and sing. After that, the landlord of that house give the children some cookies and nuts and spatter water at choli ferek. Children then distribute the cookies among themselves.

In the southern and southeastern parts of Iran, the ceremony of Prayer Kiblah is conducted. At the evening, people of the area gather together in an alley and put some shabby clothes made out of gunny on some one and put a horn on their head and an urceolate around their neck. Then that person begin to walk in alleys. This person is so called Goli. People pour water over the Goli's group. Goli goes to every house and ask for some gifts. From the colled gifts, some Halim (a kind of pottage) is cooked. A bead or a pebble is thrown into the pottage. Then they distribute that pottage among the people present. If any body's share of pottage has that pebble, then he is beaten. Then some elder comes and mediates and saves that person saying I guaranty that person and that it will rain within next few days. If it does not rain, then beat him again. The person who get the bead prays toward the kiblah . Prayer kiblah is towards west in the villages near the shore and/or towards the shrine of some Imamzadeh (Grandson of Imam). When people move toward prayer kiblah, they call the name of that imamzadeh asking him/her for rainfall.

In Turkmen areas, if it does not rain, some ceremony so called "Soui Ghazan" is held. On Wednesday, the people of the area kill some sheep and offer some special prayer in a mosque. At the time of prayer, the hands are stretched, they take their fingers downward and ask for lightning and rainfall. After the prayer, they eat food and then they in 30 to 40 people group together with the clergyman of the area go to people's houses and collect some flour. If the people at each house fulfill what they want, they pray and then cook a pottage with that flour and distribute it among people.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue (cf. Criterion R.2)

The nomination should demonstrate (Criterion R.2) that “Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity”.

Please explain how the element's inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly. Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

Not to exceed 1,000 words.

Water is always an important issue for the people in Iran. With its special geographical situation, Iran Plateau is a dry land with average rainfall lower than that of the world. Meanwhile, its evaporation rate is so high that 60% of its rainfalls are evaporated. From Tishter War and temples of Anahita, the goddess of water and offering prayer and sacrifice for her to vulgar stories and proverbs all prove that the people of this land have been always looking for water. Yet the most popular ceremony is rain seeking and water demand. The ceremony is popular in every nook and cranny. Due to its roots in people's culture and folklore of the people, the ritual ceremony has the deepest ideological, human and social themes. There has been no direct volition and imperative approach in formation of them and they are the result of people's emotional and intrinsic indication and their attitude towards their environment and existence. From esthetical viewpoint, they are inclined towards some special methods and traditions of life to further deepen and embody it. These rituals have different reasons and combinations depending on different nations and nationalities. Some of them are of religious themes and some of them are directly related to the special lifestyle and culture of people in an area. Since the times long past, people of this land attribute all evils to spook and contrive techniques to confront and defeat spook that was always present at their lives. According to the beliefs of these people, rain season is the combat time of Tishter, goddess of rain with Apoosheh, the spook of drought; and the goddess of rain defeats the spook of drought, bestows daily bread on people and fertility on the soil, and endows the gift of rain. But if it does not rain, then the people with the help of the goddess of rain make ugly dolls as a symbol of Epoosheh and beat it to surrender the spook to the goddess of rain. According to Iranian beliefs, woman is the symbol of birth and fertility. Since water is a male according to the beliefs of the people in this land, whenever the canats dries due to lack of rain, a woman marries to the dried canat or spring so that some rainfall revives the canat. All these folkloric rituals roots in mythologies with one unique source. The similarities of the rain seeking ceremonies between different parts of Iran and the culture of Iran overall and the neighboring countries demonstrate that water has been always the mental occupation of people in these areas. This mental occupation has caused their cooperation to increase and the most rain seeking ceremonies to be conducted collectively. The time of the combat between Tishter (rain making goddess) and Epoosheh (Drought Spook) has been kept in the minds of the Iranian people in the form of a myth so that at the time of lack of water these people analogize that epic making use of a type of Homeopathic magic and hope that their land will be saturated with water and their generation will be maintained in this holy land. Sometimes, even the ritual forgets its mythological form and takes some religious symbol. This is when people decorate some banner and take it to the graves of their deceased ones as a sign of rain seeking and ask God for rain. They believe that God will send rain and mercy. They are of the opinion that divine rain immediately begin to fall. At the end of the ceremony, a sheep is sacrificed and some feast is held, in which the meat of the sheep is cooked and given to the poor. Any culture has its own special values and enjoys some special situation. No body can deny the help and contribution of any culture to the enrichment of global culture; and the cultural diversification should be of help in expanding common cooperation, further developing compatibility among people, respecting the environment protection, making peace as well as decreasing disputes and amicably removing conflictions. And the global record of rain-seeking ceremony is deemed necessary since one of the most important functions of it is the very issue of development of common cooperation among people, intellectual agreement for solving a difficulty

being problematic for every one and decreased conflicts and disputes.
3. Safeguarding measures (cf. Criterion R.3)
Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.
a. Current and recent efforts to safeguard the element
Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources. <i>Not to exceed 500 words.</i>
Since rain plays a vital role in the lives of the people in the Iranian Plateau, the rain-seeking ceremony is conducted with its special rites every year. Increasing development of science decreases the attention to the supernatural issues and simultaneously, the role of this ceremony decreases. On the one hand, the crucial role of religion in the lives of the Iranian has caused this ceremony to partially change and take some religious aspect. During recent years, the cultural organizations play a vital and remarkable role in guaranteeing the continuance of the life of this ceremony. Demographic Research Center of Cultural Heritage, Handicrafts and Tourism Organization has proceeded to collect the demography of all the regions of the country, part of which is allocated to the rain-seeking ceremony at different parts of Iran. Cultural centers and artistic and cultural organizations try to introduce and perpetuate this ceremony by street and TV rain-seeking shows. Farming and animal husbandry constitute the main occupation of the households in the villages of Iran and for this purpose, farmers and animal farmers, in cases of lack of rainfalls, conduct rain-seeking ceremony due to their beliefs in holiness of water. They are persistently of the opinion that this ceremony will play a remarkable and substantial role in rainfall.
b. Safeguarding measures proposed
For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention. Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs. <i>Not to exceed 1,000 words.</i>
- Esteeming the researches being conducted concerning the rain-seeking ceremony by the organizations and ministries in charge of revivification of folkloric ceremonies - For instance, Cultural Heritage, Handicrafts and Tourism Organization and/or other cultural organizations - Publication of these researches for the public and further acquaintance of the younger generations with rain-seeking ceremony - Making films of this ceremony and display it via mass media - Holding street theatres and performances and taking a dramatic look at this ceremony - Analysis and interpretation of rain-seeking ceremonies and investigation of the relation between this ceremony and the water myth and upgrade of the awareness of those who conduct the ceremony to

remove this ceremony from superstitious look and direct it towards mythological look

- Holding this ceremony in the presence of official organizations and increasing the common cooperation among people in charge of safely executing this ceremony

c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

Not to exceed 250 words.

Communities concerned are determined on Safeguarding this element of intangible cultural heritage and they will support ongoing safeguarding measures or proposals since they believe that they can honour their ancestors by doing so .

d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

Not to exceed 250 words.

Iran's Cultural Heritage ,Handicrafts and Tiurism Organisation is committed to support the safeguarding efforts for feasibility of this element

4. Community participation and consent in the nomination process (cf. Criterion R.4)

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: "The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent".

a. Participation of communities, groups and individuals in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

This file has been compiled by experts in Iran's Cultural Heritage,Handicrafts and Tourism Organisation.They have refered to ethnographies and concerned local artists

b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations.

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

Letters of consent and written declarations are attached

c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

Rituals of Rain Seeking , in all sections, respects activities common in the country and does not violate the cultural traditions of the country.

5. Inclusion of the element in an inventory (cf. Criterion R.5)

This section is where the State Party establishes that the nomination satisfies Criterion R.5: "The element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12".

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined "with the participation of communities, groups and relevant non-governmental organizations" and Article 12 requiring that inventories be regularly updated.

The nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

This element was inscribed, under No115 on 25 August 2010 , on the National Inventory of Iran. The Inventory has been formed respecting Enforcing By-laws of the Law on Jointing of Iran to the Convention on Safeguarding of the Intangible Cultural Heritage 2003

Documentation

All documentation that is provided should add value to the nomination file by offering information about the element, its role within its community, its viability and any challenges it faces. If the element is inscribed, such documentation will also be used to achieve the Representative List's purpose of ensuring visibility for intangible heritage. Photographic, sound and audiovisual documents should be submitted according to the technical specifications in the Annex below. Supplementary materials (within the maximums set out below) may be submitted, and will be helpful in allowing visibility activities, but they will not be considered in the process of examining or evaluating the nomination.

a. Required and supplementary documentation

	Primary materials	Supplementary materials
Photos	10 recent photographs (required for evaluation)	Maximum 30
Video	edited video (maximum 10 minutes) (strongly encouraged for evaluation and visibility)	Maximum 60 minutes
Audio	-	Maximum 60 minutes
Maps	-	Maximum 3
Books	-	Maximum 3

Regrettably, materials in excess of the maximum quantities listed in the "Supplementary materials" category cannot be accepted by UNESCO. In sending materials, clearly distinguish the primary materials from any supplementary materials you may wish to include. None of the materials will be returned to the submitting States.

b. Cession of rights including registry of items

Primary materials must be accompanied by a non-exclusive cession of rights document granting worldwide rights to UNESCO to use the materials (see Form ICH-07). The ICH-07 form must be submitted in English or French, without alteration of any kind to the text and be signed by an authorized signatory. The cession of rights must include a registry of the items submitted, describing for each item:

1. identifier (file name and/or reference)
2. copyright information, including creator's name
3. date of creation
4. caption (in English or French)

Supplementary materials should, whenever possible, also be covered by a non-exclusive cession of rights to UNESCO, including the same identifying information.

c. List of additional resources

Submitting States may wish to list the principal published references, using standard bibliographic format, as well as websites or multimedia resources providing supplementary information on the element.

Not to exceed one page.

Contact information**a. Contact person for correspondence**

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, the information should include a fax number. For multi-national nominations provide contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination (request for additional information, etc). For multi-national nominations, also provide contact information for one person in each State Party.

Dr Yadollah Parmoun
Head Directorate for Protection and Rehabilitation of Intangible and Natural Heritages
Iranian Cultural Heritage, Handicrafts and Tourism Organization,
Address: , Iranian Cultural Heritages, Handicrafts and Tourism Organization, Hafeziye crossroad, shraz, Iran.
Tel: 0098711-2273930
E- Mail: yadollahparmoun@yahoo.com

b. Competent body involved

This section should provide the name, address and contact information of the competent body (agency, museum, institution, or manager) with responsibility for the local management and safeguarding of the element.

Alavian Sadr, Deputy for Cultural Heitage, Iranian Cultural Heritage, Handicrafts and Tourism Organization,
Address: , Iranian Cultural Heritages, Handicrafts and Tourism Organization, Hafeziye Crossroad., Shiraz, Iran.
Tel: (+98)21-711-2273930
Fax: (+98)21711-2290932
Email:masoud_alavian@yahoo.com

c. Concerned community organization(s) or representative(s)

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, who are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Iranian Cultural Heritage, Handicraft and Tourism Organization ,Deputy in Protection, Rehabilitation and Registration of Historical Elements,
15, Massoudie Complex, Ekbatan St., Baharestan Sq., Tehran, Iran.
Tel: (+98)21-33111130, 33111137, 33953006

Signature on behalf of the State Party

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Mr. Masoud Alavian Sadr

Title: Deputy for Cultural Heritage,
Iranian Cultural Heritage, Handicrafts and Tourism Organization

Date: 26 August 2010

Signature:

