



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Kenya
November 2010

NOMINATION FILE NO. 00378 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

A. STATE(S) PARTY(IES)
<i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i>
Iran (Islamic Republic of)
B. NAME OF THE ELEMENT
B.1. Name of the element in English or French
<i>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).</i>
The Pahlevani and Zoorkhanei rituals
B.2. Name of the element in the language and script of the community concerned, if applicable
<i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i>
Ayinhaye Pahlevani va Zoorkhanei

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).

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C. CHARACTERISTIC OF THE ELEMENT**C.1. 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.

This ritual is participated by men and a number of individuals from different groups and strata participate. It is performed throughout Iran. During the past years, some communities and NGO's have been established, as by-products of the ritual. These include (1) The Association of Morsheds, (2) The Association of Pishkesvats (3) The Pahlevani Society of Students, (4) The Pahlevani Society of High School Students, (5) The Pahlevani and Zoorkhanei Federation.

Besides the above-mentioned groups, there are 500 Zoorkhanes all over Iran. Each Zoorkhane comprises of practitioners, its founders and a number of Pīshkesvats.

1. Morsheds, singers who play musical instruments and recite epical and Sufi poems, lead the ceremony, and teach the ethical and social concepts.

2. Pīshkesvats are champions who gradually achieved high social status and passed different Sufi and ethical stages. In addition to their impact while proper practicing of movements and skills, they learn and transmit this heritage.

C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

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.

This ritual is performed in a place named "Zoorkhane". There are about 500 Zoorkhane's throughout Iran and most of them are in the central provinces.

C.3. Domain(s) represented by the element

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.)

Dramatic arts: this work is considered a dramatic art because of its performing nature and presence of audience and the use of scene, music and poetry.

Traditional craftsmanship: there are clothes and tools used in this element which are directly related to it and are built traditionally. Performing the ritual needs traditional skills.

Social practices, rituals and festive events: this element is a ritual which is engaged with the beliefs of people and aims at supporting the weak and improvement both physically and

spritually.

The oral heritage: in this work of art Mythical, epic and mystical poems are used.

D. BRIEF SUMMARY OF THE ELEMENT

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.

The Ritual of Pahlevani and Zoorkhanei (herein after called “the Element” in the whole document) is a collection of rhythmic moving skills, music and dramatic art in a holy place named “Zoorkhane”. In this ritual a group of 10 to 20 men, using tools that symbolically represent the ancient weapons, perform rhythmic and musical, dramatic and ritualistic movements.

In this ritual, epical and mystical literature, along with rhythmic movements, are employed to create joy, health and ethical upbringing.

Zoorkhane is architecturally influenced by Islamic and the Mithraic elements and consists of a dome, internal decorations, a seat for Morshed (singer and Player), an octagonal arena wherein the Element is practiced and some places surrounding the arena where on the audience sit. Now, 500 Zoorkhane's are active and managed by people in Iran.

This Element is influenced by mystical and epical concepts and roots back to Mithraism i.e. 3000 year ago.

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.

The Ritual of Pahlevani and Zoorkhanei is a collection of rhythmic moving skills, music and

dramatic art in a holy place named “Zoorkhane”. In this ritual a group of 10 to 20 men, using tools that symbolically represent the ancient weapons, perform rhythmic and musical, dramatic and ritualistic movements.

In the history of Iran, this Element has been influenced by epical myths and a worldview based on the ancient Iranian ethical trilogy “Good Thought, Good Deed, Good Speech”. It roots back to Mithraism in 3000 years ago. This ritual has been and is practiced from the ancient times in most parts of Iran as well as some regions of such neighboring countries as Afghanistan, Tajikistan, Azerbaijan, Iraq, Pakistan, India.

The element enjoys a masculine nature and its practitioners belong to all social strata. Ethical and chivalrous values are instructed under the supervision of a Pahlavan (“champion”, a master in skills and heroic ethics) within the epical poems recited by a Morshed (“preceptor”), accompanied by music and sport rhythmic movements.

“Morshed” is a singer who plays “Zarb”, an Iranian percussion instrument, recites epical and mystical poems, and leads and harmonizes chanson with the music and sport-like dramatic movements. The poems that are recited by the Morshed constitute part of Zoorkhanei literature.

In the course of the ritual, dramatic, sport-like, musical and acrobatic movements are performed and, finally, the ceremony is ended with prayers that connote expansion of peace and friendship among nations, and resolving the needy people’s hardships.

Golrīzān Ceremony: One of the side programs of the Element is the “Golrīzān” Ceremony that is organized as a homage for pioneers (Pīshkesvat’s), champions and preceptors, or for collecting financial contributions for the needy, the sick, or orphans. In this ceremony flowers are put at every corner of Zoorkhane, as a sign for invitation for contribution; the collected contributions are, then, secretly granted to the needy, by a group of trustees.

The practitioners in the ritual wear special sportswear, usually, consisting of a pair of trunks - decorated with Arabesque drawings- and a t-shirt. On the clothes and some of the Zoorkhanei tools, motifs of Botee-Jeghghe (an abstraction of a bent cypress symbolizing a humble champion) are observed.

Social and Cultural Functions:

- Pahlavans continue to play the important role of administrators of social security for the community (especially in villages);
- Considering the large number of active Zoorkhane's –about 500- throughout the country, this Element can occupy the people’s, especially the youth’s, leisure time, and propagate mental and social health among them.
- Considering the absence of age limits for practicing the rituals, hence, fathers and sons participate abreast, and this leads to less cleavage between the generations.
- Regarding the participation of people from different classes and strata, disregarding social privileges, the only criterion shall remain as their chivalrous characteristics and seniority, and this shall encourage respect for peace and ethical values.
- The council of each Zoorkhane –comprising of owner(s), Morshed's, manager, and a few number of pioneers and practitioners- manages and programs the activities and ceremonies. The budget needed is financed through people’s donations and practitioners’ contributions.
- All social strata including, teenagers, youth, adults and elders, both urban and rural, university students, clergies, various guilds and professions participate in the ritual as Morshed's, Pahlavan's, or practitioners. The participation does not recognize any religious limitations.
- The most prominent rank in the ritual is “Pahlevanī” that a person acquires after learning the individual skills and arts, and more importantly, the high morals of Pahlavanī. Therefore, as Pahlavan's enjoy high positions in the community; they function unofficially as authorities for settlement of family and local problems, and references of appropriate social behavior.

Methods of Transmission and Training:

- There are two general methods for transmission and training: traditional and modern. In traditional method, the skills, manners and morals are learnt chest-by-chest, by master on pupil, as well as through observation accompanied by participation. The modern method, popular only

recently, constitutes training courses in Zoorkhane instructed by pioneer coaches.

- The traditional music training: The interested individual needs to possess an acceptable voice quality. He, first, learns the skills to play Zarb, and then the singing skills, to sing/recite epical and mystical poems of Zoorkhane literature in the framework of the Iranian Traditional Musical Repertory. The trainee should also pass mystical and ethical stages to become a Morshed. The process lasts for many years, during which the Morshed acquires a valuable position in the ritual and the society.
- The modern music training: The interested individual participates in special classes in Zoorkhane's. Besides learning the Iranian Traditional Music, he learns to play the percussion instruments based on a syllabus.
- The skills that are often learnt via traditional method are based on observation accompanied by participation. The beginners are trained via mater-student method and under the supervision of one of the pioneers. Meanwhile, Pahlevani manners and ethics are also transmitted to the individual.

Location:

- Zoorkhane, the place for the administration of the Element enjoys a special architecture, a blend of Mithraic temples and Islamic architecture. The major sections of the place include a dome, the arena (Gowd: an octagonal pit, 70cm deep, wherein the rituals are administered and the practitioners stand on specific spots according to age and seniority), the audience seats (overlooking the arena), and "Sardam" wherein the Morshed sits. The Zoorkhane gate is short to encourage bending at the entrance to pay respect toward the holy place.

Tools, Equipment and Sportswear:

- The tools, equipment and sportswear of Zoorkhane are mostly made in the cities of Tehran and Mashhad by skillful craftsmen.

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.

- Considering the fact that some countries such as South Korea, Thailand, Indonesia, Nepal and Malaysia have been attracted toward the Element, as they have requested for assistance from Iran for establishment and promotion of the element in their counties, the Element can be concluded to enjoy great potentials to enrich cultural and social spheres worldwide. Therefore, inscription of this Element on the Tentative List, can raise the awareness of different nations about its hidden values.
- Considering the fact that the practitioners of the Element belong to all age groups, from teenagers to elders, there exists a suitable ground for relationship between fathers and sons, in a way that the fathers, as "masters", can transmit many skills and manners to the sons, as "trainees". Therefore, inscription of this Element on the Tentative List can provide a suitable pattern for inter-generational interactions and decreasing the gaps between generations.
- Inscription of the Element on the Tentative List will define it as a common cultural heritage of the humanity and promotes the attention and respect towards this 300-year-old ritual, as well as to the civilizations that have affected the Element in the course of time.

- The participants in the Pahlevani Ritual constitute an organized group, with functions like those of NGO's. Among such functions, securing the area they live in, helping the needy people, and decreasing individual and social harms, are worth mentioning. The inscription of the Element leads to more attention and awareness, and develops and strengthens the above-mentioned functions in the Iranian society.
- Considering some elements like vitality, virility and ethics in this Ritual, as well as the employment of artistic methods in practice, the inscription of the Element introduces proper patterns to attract the youth and encouraging dialogue with them.
- Considering the architecture, poetry, music, mythological literature, ethical concepts and especially peaceful concepts in the Element, it is capable of being introduced as a proper representative of the Iranian and regional communities' and groups' culture and identity. Therefore, inscription of this Element shall enhance awareness about the culture of the region, and facilitates a ground for creating a dialogue throughout the world.
- The Element enjoys a long history in Iran and her neighboring countries, including Tajikistan, Afghanistan, Iraq, Pakistan, India, and Azerbaijan, and, as a result, it has embraced numerous varieties in practice and content, having emerged from these cultures. Therefore, inscription of this Element can encourage other nations of the region to join the Dossier.

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.

3.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.

- Financial supports for establishment, revitalization, restoration and equipping of Zoorkhane's by the Physical Education Organization ("PEO") and Governorships:
According to a five-year program, it is stated that 370 Zoorkhane's are to be established, revitalized, restored and equipped. In the last two years, 170 Zoorkhane's have been equipped and restored, and 95 ones have been revitalized and established; the rest will be done within the coming three years. In the current year (Persian calendar equal to 2009-2010) PEO has contributed 60 million US\$ and the Governorships have allocated 4.4 billion US\$ in this respect. The mentioned sums of money can cover only 30% of the costs and the main expenses have been and are permanently financed by the practitioners and the benevolent
- Arranging health insurance for the deprived Morshed's, by the Social Security Organization, with co-operation of the Association of Morshed's ("AOM"), and Pahlevani & Zoorkhanei Federation ("PZF"). At present, 1087 individuals are members of the AOM;
- Providing an archive of Morsheds' music and songs by AOM;
- Introduction of the Element at international level via brochures, books, and CD's in 5 languages, by PZF;
- Foundation of two associations of the Element in the Education Ministry (MoE) and the Sciences, Researches and Technology Ministry (SRTM) since 2008. They have active branches in all universities and 70 cities of the country.
- Pahlevani and Zoorkhanei Federation publishes a specialized magazine "Dalīlestān";
- Organizing festivals for all ages by PEO, AOM and the Association of Pioneers (AOP);
- Efforts made to establish the Zoorkhane-Builder Benevolents NGO and attracting people's

contributions for building Zoorkhane by PZF, AOM & AOP. The NGO has not yet been registered, but it has held several meetings and started to attract members;

- Producing short movies on Pahlevani stories and animations for kids, as well as TV broadcastings;
- There are several research projects under way which work on methodology, culture, history and music of Zoorkhane;
- Broadcasting the Element on radio and TV within the last 30 years by IRIB
- Organizing performances in several countries and also in permanent Headquarters of UNESCO to raise the awareness of nations about the Element;
- Honoring elder Morshed's and pioneers, and introducing them through the mass media as the human treasures by AOM, AOP, PZF & IRIB;
- Sending Pahlavan's to different countries for training the interested people by PZF, AOM & AOP;

3.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.

By virtue of the By-laws for Promotion of Pahlevani Culture, adopted in 2009 by the Council of National Public Culture, a comprehensive plan for renovation and purposeful development of the Element, with regard to safeguarding the related traditional and local identities, has been approved. The programs and duties of different organizations of the country are under study for budgeting and scheduling, as well as determining the monitoring systems for good performances. The mentioned by-laws have assigned the following activities for the concerned organizations:

- Utilizing TV channels in provinces and promotion of this Element through employing different audio-visual productions in Co-operation with PZF. Although the Element has been broadcasted from 15 years ago, and several movies and animations on Pahlavans' biographies and legends have been produced, but by virtue of the by-laws, IRIB has been determined to produce such movies based on local cultural spheres;
- Allocation of places for Zoorkhane's in urban comprehensive plans for restoration and building of Zoorkhane in populated areas, in harmony with the necessities of each zone, by the Ministry of Housing and City-Planning and PZF. The By-laws foresee that the foregoing Ministry must set a place in each area in new cities and/or in old urban areas;
- Continued reconstruction, restoration, and construction of Zoorkhane's by the Governorships, PEO, councils of Zoorkhane's, the Iranian Cultural Heritage, Handicrafts and Tourism Organization ("ICHTO"). The PZF will coordinate the concerning organizations. Among 370 Zoorkhane's programmed in the 5-year program, 105 ones are under work in the coming 3 years;
- Providing necessary infra-structures for organizing training Morshed's and trainers in both traditional and modern methods, by AOM, AOP, PZF & PEO. Some preliminary works have been done to establish the Academy of Pahlevani and Zoorkhanei Rituals that will be inaugurated in Shahid Fahmideh Zoorkhane, Tehran, by the next year;
- Preparing syllabus on the Element in Collegiate majors including music, anthropology, physical education, and encouraging and leading the articles and thesis's by SRTM, AOM, AOP & PZF;
- Establishing a museum of Pahlevani and Zoorkhanei Rituals by ICHTO. There are more than 300 anthropological museums (every city has at least one anthropological museum), most

of which possessing some Zoorkhane objects and elements. There exists, however, no independent museums in this respect ;

- Promoting the Element among pupils and students through extra programs including visits of Zoorkhane's, organizing festivals, meeting with Pahlavan's, moving picture shows in educational centers etc, by MOE, councils of Zoorkhane's, AOM, AOP & PZF;
- Establishing financial funds supporting the Pahlevani Rituals by practitioners and ordinary people;
- With regard to non-existence of international conventions on the intellectual properties, the inscription of the Element may lead to some abuses, therefore, it is suggested that the complete and correct performances would be available for public via different means, including concerning websites, NGO's and centers.

It is worth mentioning PZF is responsible for supervising the proper performances of implementation of the "By-laws for Promotion of Pahlevani Culture" approved by the Council of National Public Culture.

3.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.

AOM, AOP, PZF and councils of Zoorkhane's (ca. 500 councils) constitute the whole set of practitioners and groups that are non-governmentally administered. These groups are responsible for most of the instances mentioned in parts 3(a) & (b). The instances in which they participated are as follows:

- AOM has provided a large part of the databank and archive of Morshed's throughout the country. The databank is constantly updated;
- The government has paid only 30% of the costs for restoration, reconstruction, revitalization and construction of the Zoorkhane's and the rest continues to be financed by the practitioners and people;
- Considering the attractions laid in the Element, PZF has made efforts to produce brochures and movies and broadcasting them via TV and radio and other means of publicizing, in order to prevent unauthorized and non-standard copying;
- PZF, AOM and AOP have participated and now keep their participation for establishing and developing Pahlevani groups and associations in MoE and SRTM and their branches in universities and 70 cities;
- To raise the awareness of other nations, creating interaction and training the requesting communities, PZF, PEO, AOM and AOP dispatch annually groups of practitioners and masters to other countries. In the recent years, this work has been furthered.
- All training activities mentioned in parts (a) and (b) are done by AOM, AOP & PZF and participation of other organization;
- PZF as an NGO is responsible to supervise the good implementation of all governmental approvals in this respect and submit reports to the Council of National Public Culture.

3.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.

- PEO and governorships allocate annually a determined budget to support Zoorkhane's. As mentioned earlier, within the 5-year Program (2008-2013) 370 Zoorkhane's will be restored equipped, revitalized and constructed; here, 30% of the costs (ca. 45 million US\$) shall be paid by the Government. The President also contributed 300 thousand US\$ in the current year and the Islamic Assembly has approved the sum of 1 million US\$ as surplus budget.
- All those Morshed's and practitioners who became Pahlavan's and had not been insured, now are under Medicare. This task has been done by the Social Security Organization with co-operation of AOM & AOP;
- SRTM & MoE, besides to their previous activities in establishment of Pahlevani associations and promotion of the Element, have obliged to schedule and budget for raising the awareness of the young generation, putting syllabus for awareness-raising and transmission of the Element. They submit their reports to the Council of National Public Culture;
- IRIB, with its 30-year activities in broadcasting programs and movies about the Element, has assigned to activate all its branches across the country for promotion and raising the awareness about the element. IRIB will submit its reports to the Council of National Public Culture.
- ICHTO is responsible for establishing the Museum of Pahlevani and Zoorkhanei Rituals and has quantitatively and qualitatively done the major researches on the Element. The preliminary studies for establishment of the said museum have been accomplished.

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'.

4.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.

- Council members of "Fahmide Zoorkhane" and "Keshvari Zoorkhane", all being the practitioners of the Element, provided a number of audio-visual documents, and facilitated film making of the Zoorkhane architecture;
- Members of the Association of Morshed's, all being the practitioners of the Element, facilitated interviews with morshed's and Morshed trainees. They also provided information on traditional and modern methods of Morshed-training;
- The Association of Pishkesvat's facilitated interviews with Pahlavan's and provided information on the traditional methods of training and transmission;

- The Pahlevani and Zoorkhanei Federation provided documents on individual, public and private activities, introduced the concerned individuals and centers, and facilitated the connections;
- The General Office for Registration of Cultural Heritage, and the Directorate for Safeguarding and Rehabilitation of the Intangible and Natural Heritage, affiliated to the Iranian Cultural Heritage, Handicrafts, and Tourism Organization, ordered the preparation of this nomination file, and provided the information about the national registration of the Element;
- Mr Behzad Hodhodi, the expert and Pishkesvat, who provided the major assistance for the preparation of the file and the movie;
- MS Leila Samady and Mr Shervin M. Goudarzi, experts in cultural heritage who participated in expert meetings held within months and translated the texts of this Form and the movie as well;
- Mr Morteza Rezvanfar, anthropologist and Director of research Affairs of the Cultural Heritage who supervised the preparation of the nomination file.

4.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.

The consent of related individuals, groups and communities is enclosed in form of letters.

4.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.

There is not any limiting activities or special secrets about Pahlevani and Zoorkhanei Ritual which is a popular cultural heritage, and it has been preserved so far owing to the absence of such limitations and its oral and secret-free method of transmission. Inscribing this element and implementing the safeguarding measurements will completely respect the different customs related to the performing and preserving this element.

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 No. 9, on 29 December 2008, on the National Inventory of Iran. The above-mentioned Inventory has been shaped respecting Enforcing By-laws of the Law on Jointing of Iran to the Convention on Safeguarding of the Intangible Cultural Heritage 2003.

In drawing up the By-laws of the Inventory, a Committee of experts in the field of intangible cultural heritage, affiliated to governmental and non-governmental entities was active and the said experts prepared the said By-laws within one and a half years. In the Enforcing By-laws of the Law on Jointing of Iran to the Convention 2003, the related governmental organizations, the concerned communities, social groups and individuals were responsible for identifying, documenting and safeguarding the ICH elements. The ICH Workgroup that comprises representatives of ten governmental organizations supervised the proper observance of the regulations of the Convention 2003, the Enforcing By-laws as well as necessary policy-makings for identification of the heritage and its protection.

The Inventory houses 78 elements and around other 150 elements are being identified and documented and it is expected that the registration practice would be continued to register all national ICH elements.

The official administrator of the Inventory is the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), the General Office for Registration of Cultural, Historical and Natural Properties and the Directorate for Protection and Rehabilitation of Intangible and Natural Heritage under the ICHHTO. The associations of Fans of the Cultural Heritage and local researchers identify, document and introduce the elements for registration/inscription. (Up to now, 2200 elements have been registered on the unofficial Tentative List for the ICH Elements). Subsequently, the collected data shall be submitted to the above-mentioned General Offices (under ICHHTO) for registration and enforcement of the safeguarding collaborations for the element and/or elements in question.

The Pahlevani and Zoorkhei Federations, and The Associations of Morsheds and Association of Pishkesvats have documented and introduced this element for registration among the element(s) on the National Inventory and the Directorate for Protection and Rehabilitation of Intangible and Natural Heritages is responsible for synchronizing the governmental entities, with the non-governmental bodies, groups and individuals, and Ministry of Culture and Islamic Guidance, The Pahlevani and Zoorkhei Federations, and The Associations of Morsheds and Association of Pishkesvats, among others are engaged in safeguarding the element in this particular dossier.

DOCUMENTATION

a. Required and supplementary documentation

Required documentation provided

b. Cession of rights including registry of items
Required cession of rights provided.
c. List of additional resources
<p>Ensafpour, Gholamreza. History and Culture of Zoorkhaneh. Tehran: Anthropology Research Center, 1974</p> <p>Essay Collection: Survey and Study on Zoorkhanes of Tehran. Anthropology Research Center, 1975</p> <p>Bahar, Mehrdad. Sociology of Zoorkhanes of Tehran. Anthropology Research Center, 1997.</p>

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b. Competent body involved
<p>Mr. Masoud Alavian Sadr Deputy for Preservation Revitalization and Registration of Heritages, Iranian Cultural Heritages, Handicrafts and Tourism Organization, Iranian Cultural Heritage, Handicrafts and Tourism Organization Massoudieh Monument, Ekbatan St., Baharestan Sq. Tehran, Iran. Tel. (+98) 21 – 33111130, 33111133, 33111134, 33111135, 33953006 Fax. (+98) 21 – 33953007</p>
c. Concerned community organization(s) or representative(s)
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Municipality Organization of Ministry of the State

Address: Ministry of State, Fatemi St, Tehran.

Physical Training Organization

Fayaz Bakhsh St., Opposite of the City Park, Tehran.

SIGNATURE ON BEHALF OF THE STATE PARTY

Name: Mr Masoud Alavian Sadr

Title: Deputy for Preservation,

Revitalization and Registration of Heritages,

Iranian Cultural Heritages, Handicrafts and Tourism Organizationn

Date: 13 January 2010

Signature: <signed>