

Element Form

1. Defining the intangible cultural heritage element

- Name of the element as used:

Al Jafeer

- Other name:

Al Mizmah

- Short and useful title of the intangible cultural heritage element (Including domain(s) of cultural heritage manifested by the element):

Traditional skills related to the manufacture of *khoos* and its uses – *al jafeer*

- Practitioners and groups concerned:

Women

- Geographical location and range of the intangible cultural heritage element:

All regions of the United Arab Emirates.

- Brief description of the intangible cultural heritage element (Not to exceed 200 characters):

Al Jafeer is a basket made of palm *khoos* (wicker) that is used by people in coastal areas to carry fish, while it is used by people in desert areas to carry dates and purchases from the market. (1)

The narrator Shamsa Al Shamsi explains that the *jafeer* is comprised of a sack with two handles. It tends to be large and can be placed under food or hung on walls as home décor. (2)

Al Jafeer is comprised of a sack of woven palm *khoos* (wicker), about 4 cm wide. The base (*badwah*, i.e. start) is initially made. It is given that name because it is the first part to be sewn. The rest of the sack is sewn in a spiral manner, using green palm *khoos*, until the *jafeer* reaches a height of about an arm, after which two handles are attached, making the *jafeer* easier to carry. If the height of the *jafeer* is greater than an arm, it is called a *mizmah*. (1) Nowadays, the *jafeer* is still used to distribute sweets on special occasions and weddings, among other uses.

2. Features of the Element:

- Concerned practitioners and performers of the intangible cultural heritage element (including name, gender, occupational category, etc.):

Practitioners of traditional handicrafts.

- Other participants whose work relates to the element and contributes to sustaining its practice or facilitates the performance and transmission of the element (including those who attend a performance or those who are responsible for training, supervision or sponsorships):

Producers of the materials and tools that are needed making the *jafeer*, merchants who provide some of the tools that are necessary to make the *jafeer*

- The language (s) used (in the element):

The local dialect is used in the chants and conversations that are exchanged among the practitioners of the craft of producing *jafeer*.

- Tangible elements associated with the practice of the element and its transmission, such as: instruments, equipment, costumes, spaces, and ritual tools (if any):

Palm fronds, water, large needle, nylon ropes.

- Other intangible elements related to the practice and transmission of the element in question (if any):

Some rhymes and tales that are exchanged for entertainment and to pass the time during the production process.

- Customary practices governing access to the element or any of its specific aspects

The practices are related to societal norms and traditions, in terms of the timing and methods of these practices, and the exchange of experiences regarding these practices.

- Modes of transmitting the element to others within the group:

- Guided education and training in *khoos* production in artisans houses, as well as at the Productive Families level.
- The efforts exerted by experienced people to transmit their experiences to the younger generation.

- Concerned organizations if any (associations/civil society organizations, etc.):

Festivals with cultural events, including the Traditional Handicrafts Festival, the activities held in Souq Al Qattara, heritage villages, artisans houses, and Family Development Foundations.

3. Status of the element: its viability and sustainability

- Threats to the practicing of the element in the context of the relevant community / groups concerned:

Traditional handicrafts are still practised in society without any threats.

4. Data: restrictions, and private permissions (collectively and access)

- Group / community approval and involvement in data collection:

Workers have effectively cooperated with the researchers in collecting data related to the element.

- Restrictions on data access and use

There are no restrictions on data access and use.

- Experts and narrators (their names, position, and affiliation):

Shamsa Rashid Al Shamsi, Falaj Hazzaa, via WhatsApp.

- Dates and locations of data collection:

01/10/2020

5. Sources of information about the element (if any)

- Literature: books, articles, and others:

(1) Abdullah Ali Zaid: *Dibba: Crafts, Professions and Industries*, Ministry of Culture, Youth and Knowledge Development, Abu Dhabi, 2010, p. 87.

- Audio-visual materials, records etc. in archives, museums, and private collections (if any):

There are audio-visual materials about the *jafeer* in museums, archives and the media.

- Documentary materials and tools in archives, museums and private collections (if any):

Samples and models of *al jafeer-s* can be found in museums and archives.

6. Data about the inventory process

- The person(s) who performed the classification and collection

Mufleha Mohammed Al Hajri

- Date the information was entered into the inventory:

12/04/2015

- Pictures:



Date created: 16/04/2015

Date updated: 07/10/2020