



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: French

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Eighth session
Baku, Azerbaijan
December 2013

NOMINATION FILE NO.00660 FOR INSCRIPTION IN 2013 ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

A. STATE(S) PARTY(IES)

For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Algeria

B. Name of the element

B.1. Name of the element in English or French

This is the official name of the element that will appear in published material.

Not to exceed 200 characters

Annual pilgrimage to the mausoleum of Sidi 'Abd el-Qader Ben Mohammed (Sidi Cheikh)

B.2. 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.1).

Not to exceed 200 characters

Rakb Sidi Cheikh

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

In addition to the official name(s) of the element (point B.1) mention alternate name(s), if any, by which the element is known.

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

Ouled Sidi Cheikh; Ahl Stiten; Aghouat K'sel; Cha'nba; H'miyane; Ouled Zyad; Ouled Mouley; Ouled Sidi Khalifa; Ouled Sidi el Hadj Ben'amer; Ouled'Abdelkrim.

D. Geographical location and range of the element

Provide information on the distribution of the element, indicating if possible the location(s) in which it is centred. If related elements are practised in neighbouring areas, please so indicate.

Not to exceed 150 words

Up until 1982, the pilgrimage of Sidi Cheikh (Rakb Sidi Cheikh) brought together a caravan of a thousand women, children and men who, on the last Monday of the second half of June each year, left Stiten, a mountain oasis located in the foothills of Djebel Ksel in the Gçour mountains, to the West of the Saharan atlas in Algeria, and travelled for three days on foot and with pack animals to reach El Abiadh Sidi Cheikh on the Thursday morning, 130 kilometres to the South-West.

It is at El Abiadh Sidi Cheikh, in and around the Mausoleum where a great Muslim mystic (Sufi) of the name of Sidi Ben Abdelqader Mohammed called 'Sidi Cheikh' was buried in 1616 that, until Saturday morning, all rituals, games, shows and other activities took place. Since then, cars, buses and trucks have replaced the caravan.

E. 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, indicate a fax number.

For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination, and for one person in each State Party involved.

Title (Ms/Mr, etc.):	Monsieur le Directeur du Centre National de Recherches Préhistoriques Anthropologiques et Historiques (CNRPAH)
Family name:	HACHI
Given name:	Slimane
Institution/position:	Directeur
Address:	3 rue Franklin D. Roosevelt 16000 Alger ALGÉRIE
Telephone number:	00 213 661 576 282
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Other relevant information:	

1. Identification and definition of the element

For **Criterion R.1**, the States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in

Article 2 of the Convention’.

Tick one or more boxes to identify 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. If you tick ‘others’, specify the domain(s) in brackets.

- ☒ oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- ☐ performing arts
- ☒ social practices, rituals and festive events
- ☐ knowledge and practices concerning nature and the universe
- ☒ traditional craftsmanship
- ☒ other(s) (War games, equestrian games, dances of men and women, recited and sung hymns and poetry.)

This section should address all the significant features of the element as it exists at present.

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.

- (i) *Provide a brief summary description of the element that can introduce it to readers who have never seen or experienced it.*

Not to exceed 250 words

Rakb Sidi Cheikh is a pilgrimage organized by the nomadic and settled communities called Ouled Sidi Cheikh, descended from a great Sufi (Muslim mystic), Sidi ‘Abdelqader Ben Mohammed (Sidi Cheikh), born in 1532 in the west of the Saharan Atlas in Algeria, and who died in the environs of Stiten in 1616, and was buried in El Abiodh Sidi Cheikh, where his mausoleum can be found.

The pilgrimage brings together the communities affiliated to the Sufi brotherhood called ‘Cheikhiya’ founded by Sidi Cheikh. It takes place in the Sidi Cheikh mausoleum for three days from the last Thursday of June each year. It consists of religious rituals and secular festive events:

- The visit of pilgrims to the mausoleum: there they recite verses of the Koran, pray and meditate. It is a place of high spirituality.
- ‘Selka’, which is the reciting of the Koran in chorus throughout the night of Thursday to Friday. At dawn, a ceremony called ‘El Khatima’, which renews the affiliation of the communities to the Sufi brotherhood ‘Cheikhiya’, takes place.
- The hymns to Sidi Cheikh and the women’s dances called ‘Saf’ at the Zaouiya (Institution of universal hospitality) ‘Lalla Rabi’a’, as well as the war dance called ‘Alaoui’.
- The equestrian games that mobilise more than three hundred horse riders coming from all the communities affiliated to the brotherhood.

- The fencing games that involve fencing with sticks to avoid getting injured.
- The commensality that is the offering of food to the pilgrims and all visiting foreigners.

(ii) *Who are the bearers and practitioners of the element? Are there any specific roles or categories of persons with special responsibilities for the practice and transmission of the element? If yes, who are they and what are their responsibilities?*

Not to exceed 250 words

At present, the holders of the decision for the annual organization and the effective organization of the religious rituals, the festivities and the equestrian games are the descendants in direct line of the founder of the Sufi brotherhood, who are also the possessors of the 'Sufi' method (Tariqa) that constitutes the specificity of the mystic Muslim brotherhood founded by Sidi 'Abd el Qader Ben Mohammed called Sidi Cheikh.

They are organized into an official association certified by the State named 'Executive and Management Association of the Central Zaouiya of the Original Tariqa Cheikhiya of Sidi Cheikh'. These are the main reference of the clan, depositary through the direct line and primogeniture, of the power or capability to manage the central 'Zaouiya' and the organization of the Rakb. This clan or faction bears the name of 'Al Sidi Cheikh'. A Zaouiya is an Institution of Sufi religious teaching and universal hospitality. The main reference is El Haj Mahmoud Al Sidi Cheikh, upon whom all decisions and competences on the matter depend.

The official administrative authorities of the community of El Abiadh Sidi Cheikh are concerned with neither the decision on the organization, nor the actual organization of pilgrimage; however, their intervention is required and is effective and efficient in the questions of security, hygiene and the management of space.

(iii) *How are the knowledge and skills related to the element transmitted today?*

Not to exceed 250 words

Knowledge and know-how are not the purpose of an organization oriented only towards the realization of this pilgrimage and the sacred rituals and secular events. However, with regard to the religious knowledge, the transmission has existed over many centuries throughout the whole of North Africa (Maghreb and African Sahel): the rituals have been reproduced in society. They are learnt and transmitted in the families, through the practices with which the children and adolescents are always associated.

However, the Sufi rituals of 'Selka' (recitation, in chorus, of the Koran), 'El Khatima' (renewal of the communities' links of deference to the brotherhood), the mystic hymns (Tejlil and Trimid) and the prayers are learnt in the brotherhood (Tariqa and Zaouiya) and the subject of systemic teaching by masters (Cheikh) to the initiated (Mourid).

The chanted recitation of the mystic hymn 'El Yaqouta' whose author is the founder of the brotherhood is also the subject of an exegetical teaching and a specialised transmission occurring throughout the year, each Friday morning, except during the Ramadan and the busy work times in spring and autumn. The 'Saf' dance of women is also the subject of teaching and transmission within a women's association, certified and financed by official authorities. (Departmental Direction of Culture).

The secular festivities (equestrian games, 'Alaoui' dance, stick games, the recited and chanted poetry, music and rhythms) are mainly transmitted through practices, but also more recently by teaching and learning in the associations certified and financed by the State.

(iv) *What social and cultural functions and meanings does the element have today for its community?*

Not to exceed 250 words

The element is a completely social and multifunctional event: 'Rakb Sidi Cheikh' has developed over many centuries:

- 1) A political function as an institution of 'living together' through its organization and symbolic systems that give it legitimacy: Ouled Sidi Cheikh, as the community of reference, receives deferent communities to renew the pact that link them together, reinstate the deference to the brotherhood and the secular alliances. All these links are destined to ensure peace and stability between the communities.
- 2) A social function: the national dimension of the action of the 'Ouled Sidi Cheikh' community in the history of Algeria in the 19th century, and the revival of the Rakb and the regional recognition that it has acquired, over recent years, have contributed towards the social and cultural development of the town.
- 3) An eminent spiritual function: the resumption of the pilgrimage has undeniably and rapidly caused a spectacular recovery of ancient practices of high spirituality in the society, in the form of mysticism (Sufism) through the revivification of the 'Cheykhiya' Sufi brotherhood founded in the XVI century by Sidi Cheikh.
- 4) An ethical and cultural function: the maintenance of the traditions of teaching and universal hospitality, equestrian games and vocal and oral performances in poetry, the sacred hymns and secular chants in one of the languages of the society (the Maghrebi Arabic), the development of body techniques in the dances of women and men reconciles society with itself and its deep cultural matrix.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not to exceed 250 words

Beyond its spectacular character of rituals, beyond the ceremonials of change from of the communities of deference to the communities of reference, the density of sacred existence through hymns, prayers, visits to the mausoleum of the founder of the brotherhood, Rakb Sidi Cheikh is the occasion of a big gathering of communities coming from all Algerian Sahara, the North of Algeria and Europe – mainly from France. This gathering is only possible because peace is ensured between the communities.

The deep sense of the war games (stick, 'Alaoui dance, cavalry charges, volley of gunfire) is a dramatization of the violence of war and the death so as to avoid real war. The aggressively enacted on stage transforms the real aggressively into the pleasure of the game. The universal offering of food to all pilgrims, visitors and passing travellers, foreigners of all cultural or religious origins, makes all those who share this food companions, the beings who can no longer be aggressive towards one another.

The Rakb is thus in complete conformity – in their requirements and goals – with international instruments relating to human rights, the requirement of mutual respect among communities, groups and individuals, and is completely compatible with sustainable development.

2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE

*For **Criterion R.2**, the States shall demonstrate 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'.*

- (i) *How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?*

The announcement of the preparation of the nomination file, as well as the filming during the Rakb, has made an event in the region. The information has spread throughout the region through the participants from all the communities of these territories.

Steps have been initiated with the Ministry of Culture by communities from other regions of the Sahara to undertake safeguarding measures for similar intangible cultural events, with a view to their inscription on the List.

This is the concrete proof of interest that just the information on the submission of a nomination file for the Rakb triggered on the visibility and the local and national awareness of the importance of intangible cultural heritage.

(ii) *How can inscription encourage dialogue among communities, groups and individuals?*

Not to exceed 150 words

- The interruption of the Rakb revealed a weakening of arbitration functions in minor intercommunity conflicts. During the occasion of the Rakb, the wise men and the persons of reference in the brotherhood ensured the mediation and arbitration of conflicts over appropriation and over the exchanges of pastures among the nomads, or the sharing of water among the inhabitants of the oases.

- Beyond and basically, the symbolics, the rituals and the war games in their polysemic significations abolish true violence among the communities, through playing it out and portraying it on stage in the form of mock war (equestrian games, stick games, war dances...).

The inscription would also revive the role of the Rakb in its functions of producing the meaning of living together in peace and assist the 'Cheikhya' brotherhood in its simultaneously sacred and secular vocations and especially in the resumption of mediation on the occasion of the gathering of communities during the Rakb.

(iii) *How can inscription promote respect for cultural diversity and human creativity?*

Not to exceed 150 words

The interruption of the Rakb during the troubled times caused the disappearance of some economic, cultural and symbolic activities. The inscription will provide a new impetus to the manufacture of local costumes, weaving of burnous (woollen capes used by horse riders), the manufacture of special leather goods and embroideries used in the manufacture of boots, caparisons, saddles and the harnesses for horses.

The inscription would give a boost to the development of trades, arts, techniques, rhythms, lifestyles, expression (poetry, rhythms, mythology and tales in local dialects) and all aesthetic and ethical forms produced in society and by society.

At the same time, it would encourage the rehabilitation of the Sufi tradition in large areas regions, and the traditions of universal hospitality that remain alive but which receded during the period of interruption of the Rakb.

3. SAFEGUARDING MEASURES

For **Criterion R.3**, the States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

3.a. Past and current efforts to safeguard the element

(i) *How is the viability of the element being ensured by the concerned communities, groups or, if applicable, individuals? What past and current initiatives have they taken in this regard?*

Not to exceed 250 words

The Rakb was interrupted from 1864 to 1870 and from 1881 to 1898, during the two important insurrections of the Ouled Sidi Cheikh against the conquest and the colonization. It was once again suspended during the two World Wars, during the War of Independence from 1954 to 1962 and later after Independence from 1970 to 1982, and also between 1990 and 2005. It came back to life and flourished over long periods. Its permanency and its revival – thus its viability – are linked to its multi-secular history and the longevity of the Ouled Sidi Cheikh community in the great South-West of Algeria, and to that of the communities affiliated to the ‘Cheikhya’ Sufi brotherhood, and the eminent ones of Ouled Sidi Cheikh.

The rich history of the Rakb, the ancient and strong ties between the communities, the sacredness of the places and mausoleums, as well as the symbolic power and deep-rootedness of the rituals have nourished over four centuries the perpetuation of the pilgrimage and the related events.

The maintenance of this great pilgrimage that has survived all the crises requires today adequate means to live up to globalisation and the massive schooling of children and adolescents. Since 2005, the creation of an important association for universal hospitality and the organization of the Rakb (Central Zaouiya) and three ‘Internet’ sites are the first signs of viability of this element in line with modernity. The website addresses are provided in the bibliography.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **communities, groups or individuals** concerned:

- ☒ transmission, particularly through formal and non-formal education
- ☒ identification, documentation, research
- ☒ preservation, protection
- ☒ promotion, enhancement
- ☒ revitalization

(ii) *How have the concerned States Parties safeguarded the element? Specify external or internal constraints, such as limited resources. What are its past and current efforts in this regard?*

Not to exceed 250 words

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **communities, groups or individuals** concerned:

- ☒ transmission, particularly through formal and non-formal education
- ☒ identification, documentation, research
- ☒ preservation, protection
- ☒ promotion, enhancement
- ☒ revitalization

The political and administrative authorities (Sub-Prefecture, Municipality, Ministry of Culture and Ministry of Religious Affairs) have effectuated the work to make the site viable, funded the restoration of a dozen of mausoleums and built a large and fine youth hostel very close to the Sidi Cheikh mausoleum. Also, in 2010, a specialised library was constructed and equipped at el Abiadh Sidi Cheikh, while an Institute of Sufism is under construction at Ain Skhouna and will be managed by a representative of the community.

Two fields for equestrian games have also been set up by the Municipality that also ensures security for the event and organises a trade fair during the three days of the Rakb. There are no major financial constraints. However, there are difficulties of symbolic nature coming from the fact that the Sufi religious beliefs and pilgrimages had long been discredited by the general political discourse and also during the decade 1990-2000 by the fundamentalist discourse. The situation has changed radically and society is being provided with the means to legitimise its

own culture, its own symbolic systems and the possibility to build its own identity.

Finally, the cultural associations specialised in the religious aspects of the Rakb that concern culture (in particular, two women's associations) and important aspects of secular festivities are largely financed by the State.

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element.

- (i) *What measures are proposed to help to ensure that the element's viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not to exceed 750 words

The safeguarding measures undertaken in order not to threaten the viability of the element in the future are of two types:

- 1) The long-term fundamental measures: the major efforts by the Ministry of Culture regarding the funding of the scientific research in the region and communities through the National Centre for Prehistoric, Anthropological and Historic Research (CNRPAH, see annex to this report). In addition to the production of scientific knowledge through research, its secondary effect is that the Sufic brotherhoods – such as the 'Cheikhya' and the 'Tidjaniya' that are also present in the oases of Arbaouet and nearby Boussemghoun, as well as both cultural and sacred events such as the Rakb – are not only accepted but encouraged officially and at the highest political level of the State, as objectively being part of the history and the deep-seated culture of Algerian society.

The organization of annual touring international seminars on Sufism and the religious brotherhoods (Tourouq Essoufiya) since 2003 bears witness to this desire to rehabilitate and develop the deep-seated cultures of society in their entirety. This measure is of capital importance, albeit not spectacular because it is accompanied by other measures:

- a) The application already in force in the region and elsewhere of the International Convention for the Safeguarding of the Intangible Cultural Heritage;
 - b) The establishment of a national data base fed by the systematic inventory of intangible cultural heritage events of all forms. Mission orders were sent to CNRPAH researchers on 20 November 2010 and have already been implemented.
 - c) The Centre has initiated a programme of making documentary films on the events of the same type as the Rakb. The first 52 minutes scientific documentary on the Rakb has recently been completed. This film will be distributed nationally and internationally.
- 2) Immediate or medium-term measures: these concern the creation of training and learning institutions in both the sacred and the secular fields.

In the first field, a religious teaching establishment in accordance with the Sufism doctrines has been completed and now functions at 'Ayn Skhoua. It is attached to the central zaouiya of el Abiadh Sidi Cheikh and is directed by an eminent member of the reference community: el Haj Hamou Tayeb.

In the second, more cultural field, projects are under study:

- Establishment of an academy of choreographies unique to the region, such as the 'Saf', the 'Heddi', the 'Ahaydous' and the 'Alaoui'. These choreographies have been in existence for centuries.
- In cooperation with the Ministry of Agriculture, the development and encouragement of

breeding horse, pure blood of the 'Barbe' type, which has been practically abandoned by the Ouled Sidi Cheikh nomads who were the great specialists up until World War II.

- Development of the manufacture of traditional leatherwork, embroidery on leather and upholstery.
- Encouragement of the teaching and scientific research on vocals, poetic oral expression and hymns and hagiographic traditions in the mother tongues of society.
- Development of the manufacture of original musical instruments, percussion and drums and encouragement of studies on the regional rhythms in the music conservatories in the region.

It is through these measures for development and the perpetuation of the arts, popular techniques and rhythms, the antiquity and originality of which cannot be contested, that the future of the polymorphic and polyvocal events of the Rakb can be ensured.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

Not to exceed 250 words

- The Rakb presents two aspects, one sacred and the other secular. The first aspect greatly lost ground during the decade of 1990-2000, as a result of violence and especially fundamentalist propaganda. Since 2005, the State has reacted by encouraging the revival of events and pilgrimages linked to Sufism and the religious brotherhoods, as once organized by the communities and social groups in towns, the countryside and in the Sahara prior to 1988. The funding and the responsibility for the construction and the functioning of the Sufism Institute, under the direction of El Haj Hamou Taieb, eminent member of the community of the Ouled Sidi Cheikh, is the most important action of support among the safeguarding measures.
- Local public investment in the form of state subsidies for the associations and academies, some of which already exist, in terms of the implementation of the planned actions related to training and learning.
- For many decades, the State has been the owner of the national stud farm for the breeding of Arab horses located in Tiaret. However, in the equestrian games, the riders only use the 'Barbe' horse that is the original horse of the Maghreb, possessing particular qualities and adapted to these games. The creation of a national stud farm for this type of horse is envisaged, whilst measures of encouragement for its breeding on a private basis by the Ouled Sidi Cheikh are already being implemented. The equestrian games spectacularly bear witness to this.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures and how will they be involved in their implementation?*

Not to exceed 250 words

- Through the Cultural Directorate of the Wilaya of El Bayadh, the Ministry of Culture is involved in long-term actions, funding the cultural associations in the communities. Through their status and their vocations, these associations have the competence to conduct secular events during the Rakb, such as the 'Alaoui' and 'Saf' dances, and the equestrian games. In the latter, at El Abiodh Sidi Cheikh, the competent association, possesses its own horses and harnesses and trains the dancers and musicians.
- Two women's associations, the first based in Arbaouet, 25 kilometres north of El Abiadh and chaired by the poetess Dhaouiya Al Sidi Cheikh, and the second based in El Abiadh and chaired by the storyteller Yaqouta, train young women in the 'Saf', the hymns and chants specific to the Rakb.
- However, it remains that the number of associations is still insufficient, while the increasing

sedentary nature of the nomads and the massive schooling of their children risk transforming that which is authentic into folkloric events. Cultural projects yet to be activated so that Rakb can reinvest more solidly could become permanent if the inscription on the list is successful. It is through this listing that safeguarding and development actions will be given a greater national and international legitimacy.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Centre National de Recherches Préhistoriques Anthropologiques et Historiques

Name and title of the contact person: Monsieur Slimane HACHI, Directeur

Address: 03 rue Franklin Roosevelt 16000 ALGER, ALGÉRIE

Telephone number: 00 213 661 576 282

Fax number: 00 213 21 74 79 29

E-mail address: slimhachi@yahoo.fr

Other relevant information: Organisme sous tutelle du ministère de la culture

4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS

*For **Criterion R.4**, the States shall demonstrate that '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 concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.

Not to exceed 500 words

The National Centre for Prehistoric, Anthropological and Historic Research and its Director, Mr Slimane Hachi, have been designated by the Minister of Culture to contact the outstanding and directly concerned personalities, as well as the eminent responsible institutions, to facilitate the realization of both the 10 minutes documentary and the 52 minutes documentary, and give their full support to the request for the listing of the Rakb on the List of Intangible Cultural Heritage of Humanity.

Below are the persons associated with and who have given authorization to film, interview and visit the private areas:

- Mr Mahmoud Al Sidi Cheikh, Executive President of the 'Association for the Management of Central Zaouiya of the Tariqa of Sidi Cheikh'. This association organises the Rakb.
- Mr Berrezoug, President of the Popular Communal Assembly of El Abiadh Sidi Cheikh (Mayor).

- Mr el Haj Hamou Taieb, reference person of the Zaouiya Cheikhiya of 'Ayn Skhouana, and Imam of the Sufi Mosque of El Abiadh Sidi Cheikh and Master Sufi in the brotherhood (Tariqa).
- Mr Dalil Boubakeur Al Sidi Cheikh, Rector of the Muslim Institute of the Paris Mosque.

The agreed facilities concerned free access to wherever the rituals take place, equestrian games, stick games, the 'Selka' and especially access to the Zaouiya of Lalla Rabi'a in the gynaecium where the 'Saf' dance and the women's chants take place. During the three days of the pilgrimage, Ouled Sidi Cheikh have provided invaluable assistance and shown sustained and remarkable interest in the nomination of the Rakb to the List.

The elected members of the municipality have provided all possible assistance and made available the material means necessary for the filming, notably a mobile crane for three days. The interest demonstrated in the Rakb and its inscription on the List by the elected members is obvious. The support of all these personalities who act under their mandate or in the name of the whole community is clear and solid.

Mr Dalil Boubakeur Al Sidi Cheikh, Rector of the Muslim Institute of the Mosque of Paris, as a direct line descendant of Sidi Cheikh and the reference person of the Ouled Sidi Cheikh in Europe, gave his full support to the enterprise.

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. They should be provided in their original language as well as in English or French, if needed.

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not to exceed 250 words

Free, prior and informed consent of the community for the inscription of the Rakb to the List of Intangible Cultural Heritage of Humanity was obtained by two means:

- For the ten minutes film, all the authorizations to work in the public and private areas were obtained from the representatives of the community, the public authorities such as the Wilaya (Prefecture), the Daira (Sub-prefecture) and the Popular Communal Assembly (Municipality). These authorizations have been obtained on the basis of prior information provided on the film and its distribution.
- For the sacred areas (main mausoleum) and for the private areas (gynaecium), the authorization to film, as well as the granting of multiple assistance, were granted to the team by the supreme reference person of the community: El Haj Mahmoud Al Sidi Cheikh, President of the Association that manages the Rakb.

These authorizations, the provided assistance and the enthusiastic welcome, demonstrate the free consent and full and enthusiastic adhesion to the nomination for the inscription on the List.

Finally, the attestations of consent and support were drafted and provided as attachments to the nomination file by the mandated representatives of the community (El Haj Mahmoud Al Sidi Cheikh for Ouled Sidi Cheikh in Algeria and Dalil Boubakeur Al Sidi Cheikh for the community in Europe). The President of the Popular Communal Assembly (Mayor), as the elected member, has signed his certificate of membership and support in the name of the inhabitants of the town.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. Indicate whether or not 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. If no such practices exist, please provide a clear statement on it.

Not to exceed 250 words

It is common knowledge, and has always been so, that in the Rakb Sidi Cheikh, whether it concerns sacred or secular aspects, in the public or private events, there exists no customary practice requiring secrecy of certain knowledge or ritual practices. All the events including the visit to the mausoleum of Sidi Cheikh are accessible to all pilgrims and to all visitors of whatever religion and nationality.

4.d. 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, that are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Organization/ Association Exécutive et de Gestion de la Zaouiya Centrale de la Tariqa de
community: Sidi Cheikh

Name and title of El Haj Mahmoud Al Sidi Cheikh
the contact person:

Address: Zaouiya Centrale de Sidi Cheikh El Abiadh Sidi Cheikh, Wilaya d'El Bayadh

Telephone number: 00 213 771 919 636

Fax number: 00 49 73 79 03

E-mail address: Chikhkaddour.benallia@gmail.com

5. INCLUSION OF THE ELEMENT IN AN INVENTORY

For **Criterion R.5**, the States shall demonstrate that '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 of the Convention'.

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 the Convention, 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.

Attach to the nomination form documents showing the inclusion of the element in an inventory or refer to a website presenting that inventory.

Not to exceed 200 words

In conformity with Articles 2 and 3 of Decree No 03/325 of 05/10/2003 concerning modalities of reference of intangible cultural heritage in the National Data Base, the Cultural Directorate of the Wilaya of El Bayadh transmitted to the Ministry of Culture in June 2010, the data related to the 'Rekb Sidi Cheikh' and collected by its services from the persons responsible for the Zawiya (local religious establishments), communities involved in the rituals and the cultural and professional associations of the Wilaya.

This data comprises video tapes, oral statements, photographic and written documentation attesting to the active participation and evident interest of the local people in the national and international recognition of this tradition and the diverse associated cultural, ritual and handicraft practices.

The scientific experts of the National Centre for Prehistoric, Anthropological and Historic Research (CNRPAH) have, as a secondary step, endorsed the materials. Following this phase,

the CNRPAH was made responsible for the preparation and presentation to UNESCO, of a nomination file for the listing.

Following the work of the experts, the Minister of Culture took the decision to inscribe the element in the national data base of the intangible cultural heritage.

6. Documentation

6.a. Appended documentation

The documentation listed below is mandatory, except for the edited video, and will be used in the process of examining and evaluating the nomination. It will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- ☒ 10 recent photographs in high definition
- ☒ cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- ☒ edited video (up to 10 minutes) (strongly encouraged for evaluation and visibility)
- ☒ cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

INTERNET SITES

- 1)– <http://www.sidicheikh.y007.com/t3904-topic>
- 2) - <http://www.facebook.com/karmami>
- 3) - <http://sidicheikh.sosblog.fr>

BIBLIOGRAPHIE :

On Rakb Sidi Cheikh *stricto sensu*, there is no trace of publication or university studies except:

Ahmed BEN NAOUM ‘ Ouled Sidi Cheikh, *Éssai sur les représentations hagiographiques de l'espace dans le Sud-ouest de l'Algérie* ‘, thesis of doctorat d'État in Arts and Humanities, Aix-en-Provence, France, 21 December 1993. Chapters VI, VII and VIII, pages 284-420 are devoted to RAKB. This work is being prepared for publication and translation from French to Arabic at the National Center for Prehistoric Anthropological and Historical Research.

About Ouled Sidi Cheikh, the literature is very rare. References are those of the Archives d'Outre Mer (AOM) in Aix-en-Provence, France.

Manuscripts:

- 1) — Manaqib Sidi 'Abd el Qader Ben Mohammed, par le faqih Ahmed Ben 'Abderrahmane Ben Abi Bakr Ben 'Athmane Essekkouti el Figuigui,
- 2) — El Yaqouta, poème soufi de Sidi 'Abd el Qader Ben Mohammed dit Sidi Cheikh. Plusieurs manuscrits sur cahiers d'écoliers. Édité par le Père blanc Milad 'Aïssa, Entreprise Nationale du Livre, Alger, 1986. Édition bilingue arabe-français.
- 3) — Tâj el Yaqout wa sirr ennassout, texte d'el Yaqouta et de son commentaire par l'imâm Mohammed Ben Ma'rouf des Ouled Sidi Ali Bouchnafa, communauté alliée aux Ouled Sidi Cheikh.
- 4) — Histoire des tribus de l'Oranie, manuscrit français microfilmé de plus de 1400 pages dont

environ trois cents sont consacrées à Ouled Sidi Cheikh. Carton 10 H 53.

Works :

Three books, only ones that cover Ouled Sidi Cheikh other than the cited thesis :

1) — Cheikh Si Hamza Boubakeur, Un soufi algérien, Sidi Cheikh, Maisonneuve et Larose, Paris, 1990.

2) — Cheikh Si Hamza Boubakeur, Trois poètes algériens, Maisonneuve et Larose, Paris, 1990. Cet ouvrage contient le meilleur recueil bilingue (arabe maghrébin-français) du poète Mohammed Belkhayr, barde des tribus Aghouat Ksèl alliées et déférentes des Ouled Sidi Cheikh, chantre de Sidi Cheikh.

3) — Mohamed Belkheir, Étendard interdit, poèmes de guerre et d'amour, recueillis, présentés et traduits de l'arabe (Algérie) par Boualem Bessaïeh. Préface de Jacques Berque, Édition bilingue. Sindbad, Actes sud, Arles, 1976, deuxième édition,

4) — Archives d'Outre Mer (Aix-en-Provence) :

The H series from 1 to 31 contains the richest ethnographic records, correspondence and information on Ouled Sidi Cheikh since 1845 up to 1962.

The J series is more accurate; it concerns territorial matters, statistics, trade, and tribes and fractions in the west of the Saharan Atlas and the Sahara, in the territory of Ouled Sidi Cheikh which is as large as the Iberian peninsula.

1J series concerns a mass of military documents and all reports on the uprisings of Ouled Sidi Cheikh in 1864 and 1881. It includes in particular the reports on the destruction by explosives of the mausoleum of Ouled Sidi Cheikh by the Colonel Négrier in 1881, his remains exhumed and transported to Algiers, as well as the consequences of this act on the additional sanctity of which this mausoleum is part since then. The mausoleum was rebuilt in 1886 and the remains were returned to El Abiadh and buried under the current mausoleum.

It should finally be noted that a large synthesis of military records and historical and ethnographic records on the South-western Algeria in the late nineteenth century: 'Documents pour servir à l'histoire du Nord-ouest africain', edited by Jules Cambon, the Governor General of Algeria in 1896 in Algiers. See the volumes II and III. More than three hundred pages are devoted to Ouled Sidi Cheikh, with maps and plans of el Sheikh Sidi Abiadh in the nineteenth century.

7. Signature on behalf of the State(s) Party(ies)

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: HACHI Slimane

Title: Directeur du CNRPAH

Date: 14 February 2013 (revised version)

Signature: <signed>