

# OMANI SOCIETY

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TRADITIONAL OMANI  
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# TRADITION AL OMANI COSTUMES

The sultanate of Oman is characterized by variety of traditional costumes including northern, eastern and southern costumes and others, which leads to a variety of fashion in the sultanate. The most prominent Omani fashion is the traditional Omani dress, the Dhofari costume and the Baluchi.



## *Traditional Omani costume:*

*Each costume in the sultanate is distinguished from the other. The traditional Omani dress consists of a heads scarf and is called locally (cuilt, leesu). The women decorate it with patterns such as sequins and colored beads, and three or four colors are added. The second part is the dress and consists of long sleeves embroidered manually, or the section that mediate the chest embroidered with finished inscriptions. The last part is called Pants, and it is wide and narrow from the bottom.*

*Dhofari costume: The outfit, which is called the royal uniform, is characterized by a long dress from the back and short front, and is very wide. They are usually engraved and embossed with beads, crystals, and there are different forms of these inscriptions such as geometric shapes. The dress consists of several fabrics, mostly cotton, velvet and silk. The headdress consists of a piece of cloth hanging down the chest and is sculpted in the same way as the clothes.*

*Traditional Baloch costume: Baloch costume is characterized by a lot of decoration and design, and also moderately medium in the chest area and relatively narrow in the center and there are small fractures on both sides. The dress extends to the middle of the leg and be embroidered from the chest with vegetal decoration until it reaches the middle, and the advantage of the dress is added to the bottom of the garment a tissue called the bag is in the form of a pocket extended to the bottom dress. The trousers are of the same color as the dress and also for the headdress and the clothe type is chiffon.*







***Would I be  
visible someday?***

I am dark , so dark as if I was not created of light ,No one notices me , No one looks at me , am I invisible , I have been here since ancient times , since I was created as a female , God created me from light and then the society locked me in the darkness of their ignorance :

I miss my voice which disappeared under the screams of our men

I miss my poems which buried under the name of shame

I miss myself so much ...

Noor put an end to her words which will be executed as its previous words , she looked again to what she wrote , Her tired

Eyes are almost cry , The trembling of her small hand makes her lose control of the paper which she was holding in her soft it fingers . it would be empty paper if she not typed on it ( would I be visible someday ) .

There is a voice that breaks her silence : Noor ..  
Noor

She closes her book quickly and then puts it under her pillow

Noor : okay

She made sure she covered her book well , then she lifted her curly hair like a horse tail ... she went to prepare food .

Their house was only two rooms , one for father and the other for Noor , as for the mother , she died at the birth of Noor , Therefor she miss for the tenderness that was not born with her , she guesses the tone of her voice that she has not heard before , she longs for the mother who said to be the homeland of the sons .. she miss her mother . The father and his daughter live in a small village , Governed by harsh customs and traditions , stripped people people of life , fighting science and light .. sanctification of ignorance and darkness . How many children deprived of his childhood in order to get used to responsibility from childhood ..?

How many girl has ruined her dreams for fear becoming a disgrace to their village ..?

How much of a fathers who hidden love of their sons for fear of being said cowardly..?

How many mother who did not show her tenderness for fear that her children get used to him in a village completely devoid of emotions..?

How many cruel storied happened behind these walls without a sound?

And like this way , the people of the village live from ancient times until now and to what we do not know .

In a new day , Noor prepares to go to school , she kissing her father's head and then she hearing his usual prayer ( Oh Lord , bless her wherever she goes ) she smile and asks God to prolong her father's life , because he is all she has she go to school ....

The days continue to the day that Noor returns from school and she finds her father as usual asleep , and this is proof that he waited for her a lot she smiles and then approaches him and gently moves his hand and said " I'm back , dad " but there is no movement or sound were made from him .. his sleeping body moves in her hand , she cries without she know why ? perhaps her eyes realize before her mind that her dad leaved to other side , she know that he is dead .

She look at his feature of his face which the spirit of them is stolen , starting with his closed eyes , pass on his lips which become pale , ends with his sleep body which go peacefully , she look at him and whisper hesitation :

You cannot leave ...

You cannot leave me here ...

I will not let you go alone ..

I cannot fight without you ..

I cannot shine in this darkness

Even the breath will become hard for me after your departure ...

Dad: one day I will be by your said,... so have peace until we meat

Days of solace passed, then Noor become living with her memories of her father, which was painted on every wall in their small house, and the villagers were not less cruel than her father's departure ... day after day many rumors began show cause she lives alone , No one is responsible for her ,, she bore all these pressures and problems until she finished her studies and went to study in the city .



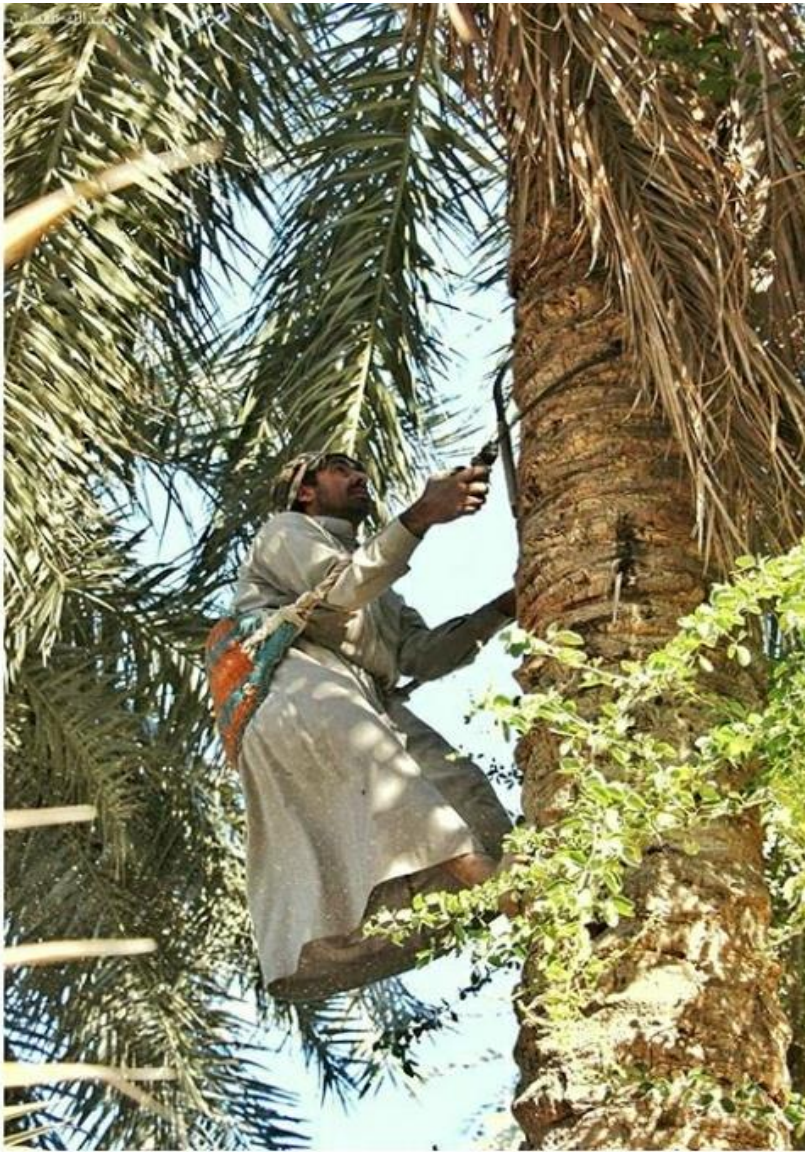
Noor studied medicine and then asked to practice her profession in the highest hospitals in the country but she refused And say : I must practice my profession in a village to teach them that science is light and ignorance is darkness , to know that every has right choose what he wants .. and Every person free and the most thing that must know that my fathers did not sin in my upbringing , and it is time for this village to be liberated , from the constraints of ignorance and aberrant habits ..

A message to the reader there are many villages in our country still suffering from ignorance, there are many creation left in the prisons of customs and traditions, there many stats in our country afraid to shine cause of Gossip so if you are bright , there are a lot of people living in the dark , and if you can take them away from darkness , they are also need to live and shine under the light of freedom .

Written by: Fatima salim al-hatmi







# Popular games in the Sultanate of Oman

There are many popular games in the Sultanate of Oman, which are inherited by the people through old generations.

They represent the individual's needs for physical activity and self-recreation. It also carries in its own value and intellectual and cultural heritage, and it has different forms. , Each according to nature and composition of physical and intellectual, and often games are simplified and varied and easy to practice also contribute to filling leisure and physical and mental activation

## The game Land:

The game "Land" is a box drawn in the ground and divided into four squares and exchange players move the stones, so that three stones per player and distinct from the others, and when one of the players to put stones on one line, whethervertical or horizontal is the winner

## The game palm trees:

The game palm trees, and practiced in the oases of agriculture, where there are palm trees, especially during the summer, and where young males are racing to climb to palm trees, especially as these trees need to specifically during picking fruits or during the pollination It is entertaining for young people and you need to know about palm climbing

# *Omani dessert is a popular heritage that thrives on Gulf*



Omani dessert is a popular heritage that thrives on Gulf of society pay special attention to the so-called Omani candy in the ingredients of what is known as foal, a variety of fruits. Seasonal guests are offered to welcome them with dates and coffee along with the locally manufactured "Omani dessert" which is a component Essential for the Volis. Omani dessert is also a key hospitality element in marriage and engagement ceremonies, which are always preceded by a feast on the occasion of the Koran where the groom's parents pass or on their behalf, next to the "buckles". They offer them candy dishes followed by coffee

cups to take everyone's share with their forefinger and middle fingers. It calls for the bride's welfare In addition to its importance as a local folk heritage, Omani dessert has recently gained .and for boys Gulf and Arab popularity, especially the summer season, which is a Gulf Oman at the rainfall and An Omani candy blend is a sweet taste made of saffron, margarine, red sugar, starch, eggs, hill, mountain rose water and nuts. The concentration of its constituents at high calorie prices has helped to be able .to acquire the body's energy and vitality

In addition to traditional candies, flavors of candy and other gum have recently been introduced, but the original is manufactured from locally grown cane sugar ore.temperate climate in Dhofar Governorate and adjacent areas, while many visitors to the country are keen to purchase a variety of packages. On the way it was manufactured, he spoke to Al-Jazeera, the director of Diwaniya for Omani dessert Saud al-Sabia, explaining that its manufacture, albeit simple, it needs experience and mastery, especially in estimating quantities and boiling time with fire that lasts for two hours and more.



# TRADITIONAL OMANI DANCE FORMS ON UNESCO RADAR

Three traditional Omani dance forms – Alazi, Alayalah and Taghrodah – are likely to make it to the Intangible Cultural Heritage list this year, according to a senior official at the Ministry of Heritage and Culture.

“We have received a very positive response from Intangible Cultural Heritage and have completed all the formalities,” said Saeed al Busaidi, head of traditional art, the Ministry of Heritage and Culture .

"According to the information we received, three of these dance forms will be added to the list at the Grenada conference in November.”

Alazi is performed by a solo dancer accompanied by an encircling group, with swords and rifles as props, and is usually staged during weddings. Alayalah is a form of traditional music conducted by men in two rows and performed in front of forts.

Taghrodah is performed by camel-riders and is mostly staged in Dhofar, Batinah, Dhahirah, Sharqiyah and Al Wusta. It does not involve any musical instruments.







Interestingly, Oman and UAE have joined hands to get the UN body's approval for Alayalah and Taghrodah. Busaidi said that a joint application has many advantages.

“First of all, it is in tandem with the spirit of Intangible Cultural Heritage conventions, which aim to promote art and its universal values. It shows that art has no boundaries, and thirdly, a joint application gets special treatment during scrutiny.

“Oman has also become the first Arab country to submit a single application in the intangible cultural category.”

To be listed on the Intangible Cultural Heritage representative list, a traditional art form has to meet various evaluation criteria, such as its contribution to the global cultural scene, national role and community participation

“It is not an easy task,” Busaidi said. “As part of the national campaigns, we held three workshops in Sohar, Nizwa and Ibri, focusing on these three art forms. We are planning a three-day traditional art festival in October.

“The main focus of the festival will be Al Baraah, which found a place on the list in 2010.”

Once a traditional art form is listed on the Intangible Cultural Heritage list, it gains popularity and worldwide acceptance. It also aids the cause of tourism in the

## Editor letter:

Oman has an ancient heritage as its archeological sites are still present today. This rich heritage reflects the strong bond that connects Omanis to their land and community. It is vivid through the customs, arts, traditions, architecture and many other activities such as camel racings, horse racing and bullfight.

Oman is also famous of its many forts and castles that were built in different times and circumstances. The glorious forts have witnessed many important wars and changes in the Omani history. Thus, the sultanate, represented by the Ministry of Culture and Heritage, works at maintaining and protecting such sites by a range of reformations and continuous repairing. It also works to facilitate the way of reaching and identifying these sites.

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