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**DOCUMENTATION OF INTANGIBLE CULTURAL HERITAGE OF  
THE NUBIANS- BIGEH ISLAND IN ASWAN AS A CASE STUDY**

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**ABSTRACT**

*In 2003 the United Nations Educational, Scientific, and Cultural Organization adopted a Convention for Safeguarding Intangible Heritage. Since that date all the countries all over the world started to develop the strategies to document, Keep, and market their Intangible Cultural Heritage (ICH) elements. The Nubian community in Egypt has rich and unique ICH which is still being transmitted from generation to generation. But such kind of cultural heritage face number of challenges which negatively affected it and may cause its extinction in the future these challenges include globalization, modernization, and changes in life styles. this can explain why the documentation of Nubian ICH become urgently needed. This study aims at identification and documentation of the key authentic Nubian ICH elements of the local community who live in Bigeh Island in Aswan, Egypt. Three focus group discussions were conducted with a number of the Nubians who live in Bigeh Island to identify the ICH of the local community. Also comprehensive reading of many published references and other reliable internet sources to get more information about these elements*

**KEYWORDS:** Bigeh Island, Intangible Cultural Heritage, Nubian Heritage, Heritage documentation.

**INTRODUCTION**

Heritage is described as the “legacy of the past, what we live with today, and what we pass on to future generations”<sup>1</sup>. Broadly, heritage is divided

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<sup>1</sup>Ngozi Ezenagu, “Heritage Resources as a Driver for Cultural Tourism in Nigeria,” *Cogent Arts & Humanities* 7, no. 1 (January 2020): p. 1734331, <https://doi.org/10.1080/23311983.2020.1734331>.

into cultural and natural heritage. The former is man-made of built heritage while the latter is the gift of nature which is known as the natural environment.<sup>2</sup>

Cultural heritage is divided into tangible and intangible cultural heritage; the tangible heritage has a purely material form such as archaeological sites and historic buildings. Intangible heritage is related to the various intangible aspects of culture such as traditions, languages and festivals, practices.<sup>3</sup>

Before 2003, the international organizations as well as most of the countries all over the world gave too much attention towards the preservation and safeguarding of the tangible cultural heritage.<sup>4</sup>

However, this attention which was given to the tangible aspects of the culture started to be directed into the intangible aspects of the culture starting from October 17, 2003 in Paris when UNESCO adopted the Convention for safeguarding of Intangible Cultural Heritage, which is considered the UNESCO first convention which is devoted entirely for the ICH<sup>5</sup>

According to 2003 Convention; the intangible heritage is defined as: “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and

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<sup>2</sup>Islam Elgammal and Hassan Refaat, “Heritage Tourism and Covid-19: Turning the Crisis into Opportunity within the Egyptian Context,” *Tourism Destination Management in a Post-Pandemic Context*, November 2021, pp. 37-48, <https://doi.org/10.1108/978-1-80071-511-020211003>.

<sup>3</sup>Islam Elgammal and Hassan Refaat, “Heritage Tourism and Covid-19: Turning the Crisis into Opportunity within the Egyptian Context,” *Tourism Destination Management in a Post-Pandemic Context*, November 2021, pp. 37-48, <https://doi.org/10.1108/978-1-80071-511-020211003>.

<sup>4</sup> Erin K. Slattery, *Preserving the United States' Intangible Cultural Heritage: An Evaluation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage as a Means to Overcome the Problems Posed by Intellectual Property Law*, 16 DePaul J. Art, Tech. & Intell. Prop. L. 201 (2006)

<sup>5</sup> Aisyah Abu Bakar, Mariana.M, Osman & Syahriah, Bachok. "Intangible Cultural Heritage: Understanding and Manifestation." In *International Conference on Universal Design in Built Environment*, vol. 22, p. 23. 2011.

their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity”.<sup>6</sup>

The ICH has been divided into five broad domains according to UNESCO 2003 Convention, these domains are:

1. Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
2. Performing arts;
3. Social practices, rituals and festive events;
4. Knowledge and practices concerning nature and the universe; and
5. Traditional craftsmanship.<sup>7</sup>

### **DOCUMENTATION OF ICH**

Since the adaptation of 2003, different international organization and countries initiated different projects and community-based activities to document and promote the ICH elements as it is believed that documentation is the first step for safeguarding the ICH.<sup>8</sup>

Documentation of ICH is very important to preserve as it is considered an important tool to ensure its accessibility for the current and future generations. Also the documentation of ICH play a crucial role in strengthen sustainable economic development by Turing ICH elements into sustainable tourism products the matter which help in strengthen cultural tourism.<sup>9</sup>

The intangible heritage must be preserved and documented so that it won't disappear. It must be recognized that any process of safeguarding the intangible cultural heritage must begin at the stage of defining and documenting the heritage element and determining its visibility, cultural meaning, practitioners and condition. and then using the documented

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<sup>6</sup> Nur Izzati, Mohd Rodzi, Saniah Ahmad Zaki, and Syed Mohd Hassan Syed Subli. "Between Tourism and Intangible Cultural Heritage". *Procedia - Social and Behavioral Sciences*, 85, (March 2013) 411-420. <https://doi.org/10.1016/j.sbspro.2013.08.370>.

<sup>7</sup> (Abu Bakar, Mohamed Osman and Bachok, 2011)

<sup>8</sup> Mazlina Pati Khan, Andika Abdul Aziz, and Khairul Azhar Daud, "Documentation Strategy for Intangible Cultural Heritage (ICH) in Cultural Heritage Institutions: Mak Yong Performing Art Collection," *Digital Heritage. Progress in Cultural Heritage: Documentation, Preservation, and Protection*, 2018, pp. 470-479, [https://doi.org/10.1007/978-3-030-01762-0\\_41](https://doi.org/10.1007/978-3-030-01762-0_41).

<sup>9</sup> Kamani, Perera and Dinesh Chandra. "Documenting the Intangible Cultural Heritage for Sustainable Economic Growth in Developing Countries." *CIDOC 2014* (2014).

material for research purposes to understand its potentials(UNESCO, 2003).<sup>10</sup>

### **THE NUBIAN HERITAGE**

The Nubians are the Indigenous people who live in southern Egypt and northern Sudan along the Nile River. They were forced to displace their original homeland in 1963 upon the announcement by late President Gamal Abdel Nasser of the construction of the High Dam, so many Nubian villages migrated to areas north of Nubia.

The Nubians have distinctive ICH which distinguish them from any other local communities in Egypt as they have their own customs, traditions, believes, tales, songs, crafts, dance. <sup>11</sup>

Nubian heritage rich in diversity, it differs from the rest of the valley in a unique way. The Nubian folk heritage is naturally and presented by different ways, including architecture, furnishings, artwork, ornaments, practices, and traditions, etc. <sup>12</sup>

### **BIGEY ISLAND**

BigeY Island is an island located in Aswan governorate along the river Nile and overlooking the temple of Philae (fig.1). It is considered a land-locked island, as it is located in the middle between Aswan Reservoir in the north and High Dam in the south (fig.2).<sup>13</sup> It is large and rocky. One can reach the great island by small boats taking from Philae, about five minutes to reach the island. <sup>14</sup>

BigeY Island has a unique untouched tangible and intangible cultural heritage as it was not abandoned immediately after the construction of the High Dam as the rest of the Nubian islands and villages in the 1960s, but in 1980s the inhabitants decided to leave the island due to its lack of

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<sup>10</sup>(UNESCO, 2003) The Convention about preservation of intangible cultural heritage was adopted in UNESCO on the 17th of October, 2003. <https://ich.unesco.org/en/home>.

Till May of 2014, The Convention was ratified, accepted or approved by 161 countries.

<sup>11</sup>Costanza de Simone, "Wadi Halfa Museum: A Rescue Mechanism for the Nubian Intangible Heritage," *Égypte/Monde Arabe*, no. 5-6 (2009): pp. 401-414, <https://doi.org/10.4000/ema.2913>.

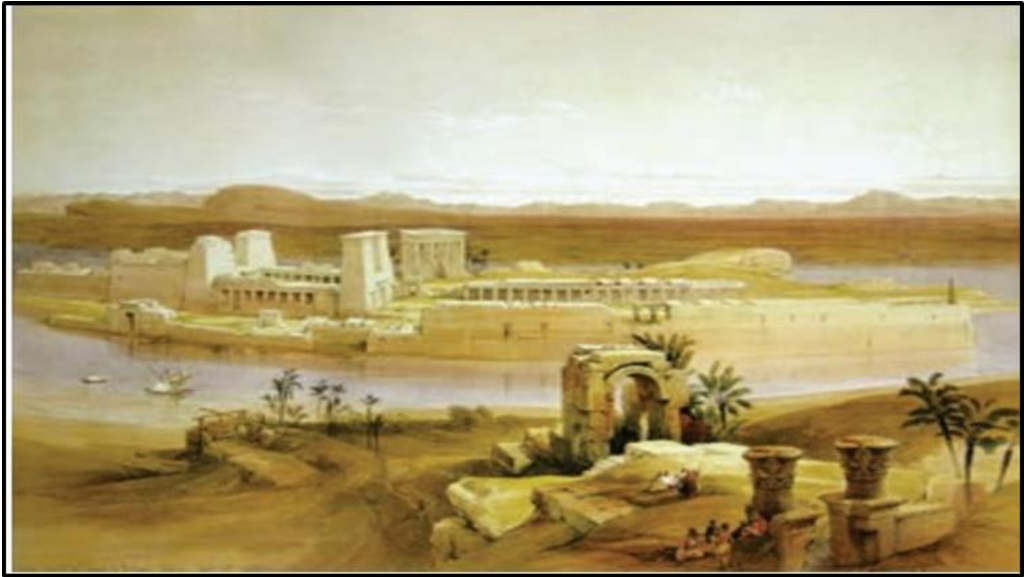
<sup>12</sup> John.L, Burckhardt, *Travels in Nubia*, Cambridge: Cambridge University Press, 2011. <https://doi.org/10.1017/CBO9780511782374>.

<sup>13</sup> L. Manniche, « Osiris' grav og tenpel på Biga ». dans *Papyrus: AÉgyptologisk tidssbift* 32.2 (2012), 4-15; A.M. Blackman, *The temple of Bigeh*, 2.


<sup>14</sup> AM. BLACKMAN, *The temple of Bigeh*, 2; E. DRIOTON, *Philae, ile sacrée*, 36.


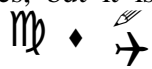
services and after many years they decided to return again to revive its heritage.

On the island there are ruins and remnants of worthy of interest, which indicates that this island has an ancient and interesting history, it is older than its neighboring, island Philae.<sup>15</sup>



**(fig.1) David Roberts, General View of Island of Philae, 1838.**

The island is named  **Snmt (Senmet or Semnout)** in the Tale of the Shipwreck Sailor.<sup>16</sup> and in the tomb of Rekhmire (TT100), where it is presented as the true border of Egypt with Nubia.<sup>17</sup>

The sacred space of the tomb of Osiris is called **Abatov**, the "Inaccessible", in most of the classical sources, but it is referred to as  **IAt wabt** Pure Mound and  **Iw wab** Pure Island.<sup>18</sup>

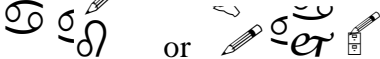
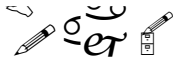
<sup>15</sup>H. Junker, *Das Götterdekret über das Abaton*, Wien : A. Hölder, 1913, see also Pierre Koemoth, *Osiris et les arbres: contribution à l'étude des arbres sacrés de l'Égypte ancienne*, Liège, 1994.

<sup>16</sup>(Hermitage 1115, 1. 10) For this text. See : A. M. Blackman. *Middle-Egyptian Stories* (Bibliotheca Aegyptiaca II). Bruxelles, 1972, p. 42. Nous renvoyons à la traduction de G. LEFEBVRE, *Romans et contes égyptiens de l'époque pharaonique*, Paris, 1982, p. 32 sq.).

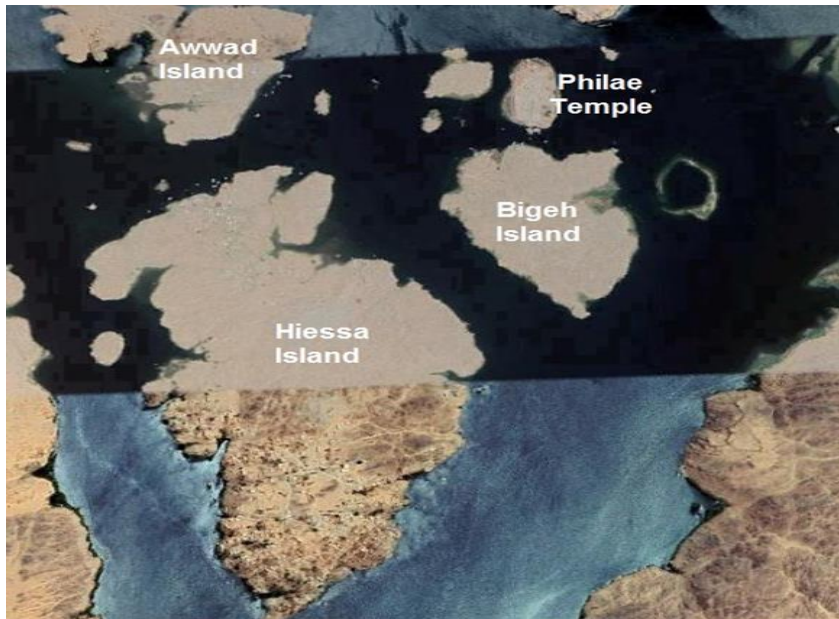
<sup>17</sup> A.H. Gardiner. *Ancient Egyptian Onomasticon*. n. Oxford. 1947. p. 2.

<sup>18</sup> K.H. Brugsch, *Dictionnaire géographique de l'ancienne Egypte I*. Leipzig. 1879. 464-466 and 1246; H. Gauthier *Dictionnaire des noms géographiques contenus dans les textes*

The Abaton of Bigeh was one of the most important sanctuaries, as it was known as the mythical tomb of Osiris. Located on the southern border of

Egypt, in the name of  or  **Ta-Sety** Land of the Bows (of the Nubians), the island of Bigeh faces the western shore of the island Philae, which is dedicated to the goddess Isis.

While the Abaton<sup>19</sup> is the best attested tomb of Osiris in classical sources.  
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**Fig.2: Photo of Bigeh island location (Google Earth, 2019).**

## **RESEARCH METHODOLOGY**

Descriptive qualitative research where the researcher relied on Secondary data through comprehensive reading of many published references as well as primary data through field visits also through conducting three focus

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hiéroglyphiques II, Le Caire. 1925. p. 51 ; Rd. I, p. 26 (14). The term iAt, "the mound". was confused with Iw, "the island": see Wb. I, p. 26 (9).

<sup>19</sup>"Abaton", means the "Forbidden place" in Greek, It was a holy place which housed the mythical tomb of Osiris and not allowed to public to go inside except priests as it was asacred mound containing the left leg of the god. (Charly, De Maré . "The A baton Decree: Philological and Semantic Study of a Religious Text from Philae." (2020). The full reference is: H. JUNKER, Das Götterdekret über das Abaton, p. 1-25.

This Osirian burial place probably stood on a limited area on Bigeh Island, whose Egyptian name was Senmut.

<sup>20</sup>H. Junker, Das Götterdekret über das Abaton, Wien : A. Hölder, 1913, see also Pierre Koemoth, Osiris et les arbres: contribution à l'étude des arbres sacrés de l'Égypte ancienne, Liège, 1994.



group discussions with a number of the Nubians who live in Bigeh Island to identify the ICH of the local community. Also comprehensive reading of many published references and other reliable internet sources to get more information about these elements.

### **BIGE H INTANGIBLE HERITAGE**

Bigeh Island has unique and diversified ICH elements including: oral traditions performing arts, social practices (including rituals and festive events), knowledge and traditional craftsmanship, Gastronomy and Culinary Practices (including local foods and beverages).<sup>21</sup>

### **NUBIAN TRADITIONAL HANDICRAFTS IN BIGEH**

Crafts refer to the creative work of people who utilize natural materials and traditional techniques for making items reflecting heritage, culture and tradition of local area. They include works of pottery, jewelries, textiles, and handmade works of local materials that are available in the Island.<sup>22</sup>

### **PALM TREES HANDMADE PRODUCTS**

Most of the Nubian inhabitant's crafts at Bigeh are based on palm trees (fig.3), because Nubia is famous for its Palm trees. Their houses were built from Palm trunks, roofed with fronds and leaves, and spread with mats.<sup>23</sup>



**Fig.3, Ceiling House at Bigeh Island (Photo taken by The Researcher, 2020)**

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<sup>21</sup> Jorge L. Morejón, "Cuban Heritage Collection: Archiving the Intangible," *Museum Management and Curatorship* 34, no. 3 (2018): pp. 257-272, <https://doi.org/10.1080/09647775.2018.1550623>.

<sup>22</sup>W. Zhiang, "Analysis on Application of Traditional Arts and Crafts in Exhibition Design." *Open Journal of Social Sciences*, 2017, 85-89. <https://doi.org/10.4236/jss.2017.54008>.

<sup>23</sup> Z, Elcheikh. *Cultural Tourism Planning Impact on Saving Identity and Economic Development*, Unpublished Master Thesis in Integrated Urbanism and Sustainable Design, Ain Shams University and University of Stuttgart., 2013n p84.

They also used it for Food utensils, covers, Hussr, Beds, Chairs, tables, vegetables containers, brooms, Bags and storage tools. All of them produced from palm trees (fig.4).



**Fig.4, Bed& food utensils at bigeh island (Photo taken by Researcher, 2020)**

Previously, walls were decorated with trays made out of Palm trees. They also used it cover food, and present some sorts of snacks specially at wedding ceremonies, such as popcorn and dates, they are also used to decorate the bridal room and carrying the bride's clothes, (fig.5).



**Fig. 5 furnishings of a bridal room on Bigeh (photo A. Goo- Grauer 1964)**

The inhabitants of Bigeh Island reused the natural resources around them on their island so they rebuilt houses again using the same resources, using



of palm trunks in the roof of rooms and the manufacture of famous Nubian bed which called (Ankareeb, using palm fronds to make a large mattress, of palm fronds to cover ceilings and floor brushes. Use Palm sticks (Jareed) to make doors, chairs and in-room storage spaces.<sup>24</sup>

### **THE NUBIAN POTTERY**

The weather in the Nubia and its closeness to the Nile River, where there were Nile muds available, enabled the Nubians to be professional at producing pottery products.<sup>25</sup> The Nubian pottery is unglazed one, Unlike the rest of the modern commercial pottery which sell glazed pottery products.

Therefore, the people of Bigeh Island kept the same method of their ancestors in making unglazed pottery because it gives the perfect taste for cooking(Fig.6). This was confirmed by one of the chefs working in the Nubian Restaurant on the island of Bigeh called (SOLAIH)<sup>26</sup>, that the unglazed pottery preserves the original flavor of the food, unlike pots and pans made of other materials .<sup>27</sup>



**Fig. 6 pottery utensils (Photos taken by The Researcher, Bigeh island 2020)**

<sup>24</sup>John.L, Burckhardt,Travels in Nubia, Cambridge: Cambridge University Press,2011. <https://doi.org/10.1017/CBO9780511782374>.

<sup>25</sup> متوكل أحمد أمين, النوبة التراث والانسان عبر القرون, مؤسسة القرشي, الخرطوم, ص 24. <https://library.dctabudhabi.ae/sirsi/detail/128516>. For more details on Nubian Pottery, see Mohammed A, Senousy. The Cultic Beliefs and their Influence on Nubian Art, PHD Dissertation: Minia University, 2018, pp. 108-120.

<sup>26</sup>The name of a handmade pot filled with meat and vegetables and sealed with dough and cooked over fire for several hours.

<sup>27</sup> Haffoud, el-abbady. 2022. Head chef of Soliah Restaurant at Bigeh island.

## THE NUBIAN JEWELRY

The Nubian woman is known for her great love of ornaments, especially made of gold (Fig.7), for its availability and the richness of the area with natural minerals and raw materials, Nubian craftsmen have been able to create one of the finest Jewelry crafted by the ancient world. Nubian society is one of the oldest societies showing a clear interest in decorating with baubles, especially in events and celebrations.<sup>28</sup>



**Fig. 7 A former inhabitant of Bigeh wearing ornaments (photo. Goo-Grauer 1964,2015)**

## TRADITIONAL DRESS

The traditional dress is one of the most important features of the Nubian society as it is deeply rooted in their culture and identity; they still wear the same dress which was inherited from their ancestors. On Bigeh Island men wear wide white (Gallabiyah) and cover their head with hat made of cotton thread and wrap around a piece of transparent fabric called (Emaa), while home dress is a wide, open-chested, wide-sleeved short above-knee robe with white color, its name is (Araakki)<sup>29</sup> made out of light, transparent cotton fabric with narrow holes.

As for women, they wear (Gergar), It is made of black clear fabric with holes, and decorated with geometric shapes and vegetable drawings and wears brightly colored gowns underneath. On the head they wear a veil or shawl.

The above-mentioned traditional dress has undergone some sorts of modifications, but the Gergar and the Gallabiyya are the basis for all occasions and celebrations.

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<sup>28</sup> روى حسن، توظيف الخزف في صنع خلي مستوحاة من التراث النوبي، رسالة ماجستير، جامعة السودان للعلوم والتكنولوجيا، 2018، ص ص 48-49.

<sup>29</sup> عز الدين محمد يس، أضواء على المجتمع النوبي شماله وجنوبه، القاهرة، مطبعة السلام الجديدة، 1988، ص 82.

## **PERFORMING ARTS (NUBIAN FOLK AND MUSIC)**

Folk singing and dancing are among the basic elements of celebration in the Nubia community, Ceremonials of Nubian are commonly accompanied with Nubian music.

**NUBIAN MUSIC:** it can be distinguished from other Egyptian styles by the use of the pentatonic scale and particular rhythms.

The Nubian song played a vital role in asserting harmony and revitalizing the spirit of the community. It is considered an essential element in their traditional parties and gatherings as well as while they being engaged at work.<sup>30</sup>

Singing in group is the favorite singing style of the Bigeh people because the group song is mostly fun, short sentences and fast rhythm but individual singing is mostly sad songs.

As for dance, there are many dancing styles but the most popular one is (ARAJEED) at which the dancers interact with the audience. it is a traditional dance in which a circle is formed by a group of the relatives and neighbors of the new couple, and another circle is formed by the majority of the people of the island, half of them are women and girls and the rest are men who sing along with the rhythm and clapping.<sup>31</sup>

### **KAFF DANCE**

A popular way of dancing. The kafafa (Palm artists), who dance in front of the singer moving in one rhythm while usually clapping their hands, are those who offer the singer the topic of his performance. This Traditional dancing is usually performed at weddings.

This dance is a type of dance which belongs to Arabic tribes at Aswan,(Ja 'afarah tribes and Ashraaf), And it takes another rhythm as the body is shaping with beating the tambourine.<sup>32</sup>

### **FENCING DANCE**

A dance on the tambourine rhythm, in which the dancers hold the swords in their hands, moving around each other and occasionally try to grab each

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<sup>30</sup> عبد المجيد حسن خليل، النوبة: خصوصية ثقافة وعبقريّة هوية، نون للنشر، 2018، ص32.

<sup>31</sup> Fatma, G. 2022. crafts in Bigeh. In person. Bigeh island, Aswan.

<sup>32</sup> ابراهيم فهمي، النوبة أرض العطر والذهب: رؤية من الداخل، عمان، الأردن: يافا للدراسات والنشر، 1990، ص10.

other's side of the sword without causing any injury, and avoid being touched by his rivals.

Most of the aforementioned music and singing types were practiced by the people of Bigeh during their celebrations.

### **MARRIAGE RITUALS IN BIGEH ISLAND**

The inhabitant of Bigeh island consider marriage as a means of confirming this interdependence. They are keen to make marriage an occasion for celebration and joy. It is a great joy shared by all the people of the village.

The rituals of weddings in modern Bigeh differ from the ancient one, but in general Nubian weddings still retain some customs and traditions that have not yet disappeared.<sup>33</sup> and from the moment the groom chooses his bride, begins the ceremonies The marriage process went through three stages, first of which was the stage of pre-marriage ceremonies: Bergar "proposal of Marriage", " Shillah ", the beginning of the official preparation of the marriage, then Kofritour "Night of Henna " for the newlyweds before the wedding night, then the second stage of marriage ceremonies which included the official wedding day " Ballet ", and finally, the third stage of post-wedding ceremonies " morning day ", the day after the wedding. A "parched" which mean " blessing" is celebrated on the third day of the wedding.<sup>34</sup>

### **NUBIAN CUISINE**

Food is a large part of every country's culture. The Nubian cuisine has a different taste, specifically in the village of Bigeh. In that village, one can eat the most delicious Nubian food, and it is surprising that most of the customers of Nubian restaurants are tourists of different nationalities who are keen to taste the traditional recipes and beverages that the Nubians are famous for.

Nubian cuisine is characterized by distinctive cuisines that are very different from other cuisines, and it is far from Egyptian cuisine, as the Nubian cuisine is rich in its variety of different recipes (Fig.8) close to Sudanese cuisine and not Egyptian. The most important dishes of Nubian cuisine in Bigeh are:<sup>35</sup>

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<sup>33</sup>سميحة الكاتشا، التغيرات في احتفالات زواج النوبة في:جون كيندى.طقوس الحياة في بلاد النوبة رؤية من الداخل ، ترجمة أحمد سوكارنو عبد الحافظ، القاهرة مؤسسة ابن خلدون والنشر، 1999،ص289.

<sup>34</sup> Arwa A,Elmahdy, The Cultural Heritage of Lower Nubia and its Development in relation to Environmental Guidance, Master's thesis: Minia University, 2018, pp. 59-60.

<sup>35</sup> Taha, A. 2021. Owner of Nubian Restaurant in Bigeh. In person. Bigeh island,Aswan.

## **NUBIAN BREAD**

The Nubians who live in Bigeh Island are famous for different kinds of bread which varies according to its baking method and the type of flour used.

### **KAPEED BREAD**

made out of corn flour after grinding and making a paste from non-yeast. The dough is placed on a metal disc which is placed on fire known as a "dock".<sup>36</sup>

When the dough is baked on the both sides, the bread then is placed on a tray or a dish which is known as "Shawer or Karj" in Nubian Culture. It is eaten with dried okra (green okra plant after drying and grinding well for use in off-season).

### **FETTI BREAD**

Another type of Nubian bread, it looks like kapeed bread, it is made in the same way on a " dock " Saj, but is thicker than it, and is currently similar to nowadays dough known as crepe. Cut into small pieces and waft with buttermilk and yogurt.

### **KHAMAREET (SANASEN) BREAD**

Very thin layer from Sourdough put on dokka and stir the two sides until ripe and served with flotation and spinach while baking Khamaret flakes.

## **NUBIAN DISHES**

**JAKUD:** A famous Nubian Recipe, it is made out of a mixture of green colored leaves (Molokhiya or Spinach) before good ripening, the dried okra powder (wikka) is gradually added. then rub the mixture and chopped and fried garlic is added at the end of the preparation. it was eaten with Fetti Bread or kabeed.

**AL KASHID:** consists of cubes of meat and is cooked in ghee on low heat black pepper is added, and after the meat is cooked the salt is added and then served.

**OKRA(WEKKA):** this dish has a very special taste, Okra is cooked in a bowl of chicken soup or any other soup, and when fully cooked it is rub to become liquid such as mallow, and then put a little fried garlic with ghee, it is eaten with Kabeed Bread.

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<sup>36</sup> It is a circular-shaped instrument made of burnt clay or pottery, including polished iron metal.



### **SOREED FETTI (NUBIAN BREAD WITH RED SAUCE)**

Tomato red sauce added to the soup and onion and the Fetti 's bread is placed to it. served with meat. but sometimes meat is cooked separately in a Bowl made out of pottery.

### **ASSIDA**

It is flour and water placed in a pot which put on fire, and after full maturity black honey, milk and ghee are added. It is one of the traditional food loved by the inhabitants of the island, it is usually presented to the groom on the night of his wedding.

### **KARMADID MEAL**

A type of dessert, it is consisting of flour and ground fenugreek which roasted on fire, then water or milk is added and stir constantly until they became homogeneous, then the mixture has to be removed from the heat and sweet with black honey or sugar as desired.

### **SHEAREA (NOODLES WITH MILK)**

like a spaghetti macaroni food, made from flour and water and formed by small hand machine to make stripes like noodles(Fig.9), eaten by residents with milk and sugar, it is usually presented on occasions such as the birthdate of Prophet's Mohammed, the birthdate of sheikh and also during marriage ceremonies.

### **BAKED DATES (ASHURA)**

A traditional Nubian meal, served on many occasions such as the Ashura (a day of commemoration in Islam. It occurs annually on the 10th of Muharram). A quantity of dried dates is brought then it has to be cut into small pieces and then put on the stove with the addition of an amount of water until fully matured. then rubbed with "Mafrakka or Doshakka" which is a wooden tool to rub the mixture.



**Fig.8 Nubian recipes at Solaih Restaurant in Bigeh island taken by the researcher**



**Fig.9 Nubian women made noodles with traditional method**

## **CONCLUSION**

Bigeh Island has a diversified intangible cultural heritage which still in practice so far. as the five domains of intangible heritage which have been mentioned in the UNESCO 2003 convention have their manifestation in Bigeh. Although the Island has unique cultural heritage assets; it didn't manage to get its fair share of cultural tourism

The research has identified and documented a number of the intangible cultural heritage elements which have to be kept and maintained and safe it from extinction, by developing a sustainable tourism based products.

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