

COMMUNITY BASED INVENTORYING FORM
FOR THE MAPPING OF INTANGIBLE CULTURAL HERITAGE (ICH)
کمیونٹی کی بنیاد پر غیر مادی وراثتی اثاثے جات
کامعلوماتی فارم۔

Date / تاریخ February 14th, 2016

Geographical Location / جغرافیائی حدود اربعہ

Longitude E 071° 39' 41.68"

عرض بلد

Latitude N 35° 41' 13.20"

طول بلد

District Name Chitral

ضلع کا نام

Tehsil Name Chitral

تحصیل کا نام

Union Council Name Ayun

یونین کونسل کا نام

Village Name Krakal, Bumburet

گاؤں کا نام

Name or compiler and contact information	Ghiasudin Pir – THAAP Researcher +92-321-9438811
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1. Identification of ICH (Intangible Cultural Heritage) Element

غیر مادی اثاثے کی شناخت

1.1 Name of the Element, as used by the Community concerned and brief description.

مقامی لوگ اس انفرادی اثاثے کو کیا نام دیتے ہیں؟

انفرادی اثاثے کا مختصر تعارف بھی تحریر کیجیے۔

Gand'aw: Ancestor remembrance through oral and graphic mediums. Literally translates to 'irregular shape'.

1.2 ICH Domain of the Element

یہ انفرادی اثاثہ کیا کہلاتا ہے؟

اور اثاثوں کی بڑی تقسیم میں اس کا تعلق کس گروپ کیساتھ ہے؟

☐ Oral Traditions and Expressions / زبانی روایات اور اظہارات

☐ Performing Arts / پرفارمنگ آرٹس

☒ Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور جشن

☐ Knowledge and Practices concerning / قدرت اور کائنات سے وابستہ علم اور روایات
nature and the universe

☒ Traditional Craftsmanship / روایتی ہنرمندی

☐ Traditional Cuisine / روایتی کھانے

☐ Traditional Games and Sports / روایتی کھیل

☐ Other / دیگر _____

1.3 Community(ies) concerned / (مقامی آبادی (ذبان، علاقہ، قومیت)

Kalasha community

1.4 Physical Location(s), distribution and frequency of enactment of the element

اس اثاثے کا منبع کونسا علاقہ ہے؟ اور اسکی مقدار /
کثرت کا تعین کیسے کیا جا سکتا ہے، یا اس کا رواج کتنا
ہے؟ لوگوں میں کتنا معروف دستور ہے؟

Currently there are two in Bumburet and one is found in Rumbur.
The frequency is low, with the last made in 2007.

1.5 Short description of the element
(Preferably no more than 200 words)

اس اثاثے کا مرکز کیا ہے؟ (زیادہ سے زیادہ ۲۰۰ الفاظ)

The Kalasha communities have a long lasting tradition of commemorating and reminiscing the lives of their ancestors one of which is through the making of the Gand'aw. This is a human scaled memorial statue/effigy made in the honour of a deceased person. It is believed that the Gand'aw is a statue of the departed ancestor whose ghost protects the interests of the families who build it. After the burial (the exact time may vary), commemorative feasts are held and the Gand'aw are carved out of a Cedar trunk and placed next to the deceased person's grave in the Mandan'jaw (graveyard – *Literally the word translated to 'group of coffins'*). An offering of walnut bread and fruit is given to a particular cedar tree after which the tree makes a crackling like sound to the craftsman. This sound signifies the tree's consent to be sacrificed to be made into a Gand'aw. The Gand'aw was traditionally made using wide and narrow headed axes, however now various chisels are also used. It is said that there are times when deceased people come in their relatives' dreams and ask them to make a Gand'aw for them. These statues play a prominent role in maintaining Kalasha social hierarchy. Not only is the Gand'aw in itself incredibly costly to make, it has to be accompanied with a sacrifice of 40 goats and a cow. Currently it is a fast disappearing element with only the wealthiest people being able to afford it.

اگر ضرورت ہو تو مزید صفحات جوڑے جاسکتے ہیں / *Additional pages can be attached if needed

2. Characteristics of the ICH Element	مادی اثاثے کی ساخت
2.1 Personnel directly involved in the enactment or practice of the element (Name, Age, Gender, Professional Category)	اس اثاثے سے وابستہ کون لوگ ہیں؟ (نام، عمر، جنس، شعبہ)
<ul style="list-style-type: none"> There are no professional Gand'aw makers due to it hardly being made. The 2 Gand'aw in Broun village, Bumburet were made by a number of craftsmen (some of them brought in from outside the valleys). Wali from Rumbur is an expert in making wooden sculptures and he makes figurines, and it has been said that he was involved in the making of the Gand'aw in Broun. 	
2.2 Other people in the community who are less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission (e.g. preparing stages, training, supervising, preparing specific equipment, dresses etc.)	اور کونسے مقامی لوگ ہیں جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں؟ (مثلاً انتظامات جیسے سٹیج کی تیاری، کپڑے، تربیت، معاونت، امداد وغیرہ)
<ul style="list-style-type: none"> The family of the deceased The funeral rites in Kalasha society are one of the main communal gatherings. Close relatives and even extended community members may actually contribute to the funeral proceedings financially. 	
2.3 Languages Involved	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
Kalashamon (languages)	


3.0 State of the ICH Element	غیر مادی اثاثے کی حالت
3.1 Threats (if any) to the continued transmission of the element within the relevant community(ies)	آپ کے پیش نظر کوئی ایسی بات ہے جس سے اثاثے کے تسلسل کو خطرہ ہو؟
<ul style="list-style-type: none"> Firstly it should be noted that the traditional Kalash burial practices have gradually changed over the past few decades. In the past the Kalasha used to bury the deceased in decorated wooden coffins along with the dead persons traditional dresses and other belongings such as jewellery. Presently the Kalasha bury their dead within the ground and place an upside down charpoy on top of the grave. The last case of an unburied Kalasha coffin was in the 1980s – This was the coffin of one of the last Shamans who was also a dream interpreter of the Kalasha – Bajur. There have been cases of vandalism on the statues themselves e.g., part of the feet of the 2 Gand'aw in Broun have been cut off. Secondly the cost associated with making the Gand'aw is a concern. Religious conversion of particularly the Kati community/Red Kafirs of the area (who had a long lasting tradition of effigy making) has diminished the Gand'aw in the area. The Muslims 	

<p>do not want to be associated with any form of idolatry – which is a misconception regarding the Gand’aw prevalent in the area.</p> <ul style="list-style-type: none"> The wealth is dwindling and people do not own as many livestock as they did in the past, so very few people can actually afford to build it. 	<p>3.2 Threats to any tangible elements and resources (if any) associated with the element</p> <p>اثاثے سے جڑے ہوئے مادی اثاثے جن کو کوئی خطرہ ہو۔</p> <p>Cedar wood is in good supply but disputes over logging continue to be a threat. Secondly the craftsmanship shall stay alive as long as the community demands it.</p> <p>A large number of past effigies have been destroyed by iconoclasts, or have been stolen in order to be sold to museums.</p>
<p>3.3 Safeguarding or other measures in place (if any) to address any of these threats and encourage future enactment and transmission of the element</p> <p>کیا اوپر بیان کئے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئی۔</p> <ul style="list-style-type: none"> In 2007, Faizi Khan made 2 Gand’aw in the remembrance of his father and uncle. These are placed in the Mandaw’jaw of the Broun village. However, since it is an expensive endeavour, and no other Gand’aw has been made since. Younger members of the community have tried to relax the costs associated with making the Gand’aw; however, this is currently an ongoing debate within the community with certain elders wanting to keep it an exclusive practice worthy of extreme respect. 	
<p>4.0 References concerning the ICH element (if any)</p>	<p>اثاثے سے متعلق حوالہ جات</p>
<p>4.1 Literature (if any)</p> <ol style="list-style-type: none"> Gul, Arab. 2015. Funerary Rituals and Sites of the Ancient Kalasha Tribe in Pakistan Alaudin. 1992. Kalash, The Paradise lose. Progressive Publishers, Pakistan, pp.12. Imran Bazik. The Kalash of Kafiristan. Robertson, George Scott. 1896. <i>Kafirs of the Hindu Kush</i>. Oxford: Oxford in Asia Historical Reprints Zaheer-ud-Din. Muslim Impact on Religion and Culture of the Kalash. <i>AL-ADWA</i>, 43:30. [Available at: http://pu.edu.pk/images/journal/szic/pdf_files/2-%20Zaheer%20Bahram%20MUSLIM%20IMPACT%20ON_june15.pdf] 	<p>کتابی حوالے۔</p>
<p>4.2 Audio visual materials, recordings or any objects etc., in archives, museums and private collections (if any)</p> <ol style="list-style-type: none"> Kalashadur Museum (Broun – Bumburet) Chitral Museum Peshawar Museum <p>There are 2 Gand’aw in the graveyard in Broun and 1 is placed in Rumbur</p>	<p>اثاثے کی صوتی، بصری مواد اور ریکارڈنگ (چاہے کسی عجائب خانے میں یا کسی کی ذاتی ملکیت ہوں)۔</p>

5.0 Data restrictions and permissions	مواد پر پابندیاں اور اجازت۔
5.1 Restriction if any to the use of (or access to) information e.g., is there any sensitive information you would not like to be shared	کوی ایسی حساس معلومات جو کمیونٹی کیلئے نقصان دہ ہو۔
None	
5.2 Resource person(s): name, affiliation and location (if any particular village)	معلومات دینے والے کا نام اور باہمی تفصیل۔
<p>Arab Gul: Masters in Archaeology from the Quaid-e-Azam University with her thesis focusing on Kalash Burial practices. Spent much time in Peshawar and currently resides in Krakal.</p> <p>Imran Kabir: A district council member on a minority seat</p> <p>Ishfaq Sagar: Belonging to the Muslim community with family ties with the Kalasha. Owner of the 'Happy Guest House' in Batrik.</p>	
5.3 Additional media attachments, if any	مزید ابلاغ اگر کوئی ہیں۔
<input checked="" type="checkbox"/> Audio صوتی <input type="checkbox"/> Video بصری <input checked="" type="checkbox"/> Photograph فوٹوگراف <input type="checkbox"/> Other دیگر _____	
5.4 Date(s) and place(s) of information generated	تاریخ، جگہ اور معلومات کا ماخذ۔
February 14 th , 2016, Karakal Village, Bumburet	

You may add additional information on separately attached sheets

آپ اضافی معلومات علیحدہ صفحات پہ لکھ سکتے ہیں

6.0 Permission to compile data	اجازت نامہ۔
6.1 Person(s) who compiled the inventory (Name/s) <ul style="list-style-type: none"> • Arab Gul: Krakal Village • Imran Kabir: A district council member on a minority seat, Broun Village • Ghiasudin Pir: THAAP Researcher • Ahsan Masood: THAAP Researcher 	اس شخص یا ان اشخاص کا نام جنہوں نے مواد کو مرتب کیا۔
6.2 Proof of consent of the community(ies) concerned for inventorying the element; and the information to be provided in the inventory	اثاثے اور معلومات کو ریکارڈ کرنے کیلئے کمیونٹی کا اجازت نامہ۔
<p>I <u>Arab Gul</u> agree as a representative of the <u>Kalasha</u> community to the inventorying of information gathered in reference to it/them being placed on the National and/or Provincial ICH Database. This inventorying form has been filled with the collaboration of the local community</p>	
<p>میں _____ اس علاقہ کی مقامی آبادی _____ کا حصہ اور ان کا/کی نمائندہ ہوتے ہوئے اس بات سے اتفاق کرتا/کرتی ہوں کہ اکھٹی کی گئی معلومات / مواد کو قومی یا صوبائی، یادوںوں اثاثہ جات میں محفوظ کر لیا جائے۔ یہ فارم یہاں کی کمیونٹی اور مقامی لوگوں کی اجازت سے بھرا گیا ہے۔</p> <p style="text-align: center;"></p>	
6.3 Date of entering the information in the National and/or Provincial Inventory.	معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ