

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

Date / تاریخ Feb 11th, 2016

Geographical Location / جغرافیائی حدود اربعہ

Longitude E 071° 41' 04.00"

عرض بلد

Latitude N 35° 41' 57.60"

طول بلد

District Name Chitral

ضلع کا نام

Tehsil Name Chitral

تحصیل کا نام

Union Council Name Ayun

یونین کونسل کا نام

Village Name Broun, Bumberet

گاؤں کا نام

Name or compiler and contact information	Ahsan Masood – THAAP Researcher +92-331-4806873
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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۔

Goshnik: A rite of passage used to initiate young children into the Kalasha religion. "Gosh" means animal shed and "nik" means "to take". The word means to take children to the animal shed.

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 / ذبانی 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)

The rite of passage is compulsory for every individual of the 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؟

The ritual is practiced in all three of the Kalasha valleys. Where as the “Gosh” or animal shed found in every village plays a central role in the ritual.

Goshnik takes place in two events: during the later half of Chawmus festival in December and in January/February depending on the phases of the moon.

Ten Goshnik were celebrated in the Chawmus of 2015.

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

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

Goshnik is divided into two events. The first event has two ceremonies and the second has one. There is only one event for girls, whereas there are two for the boys.

1. Chailaksambaik: For Boys and girls from the ages of 7-8
The event takes place during Chawmus on the morning of 18th December. On the said day the maternal uncles and aunts of the child come and dress them in their traditional clothes. They also bring animals, out of which the sacrificial animals are chosen. Walnut bread is cooked and distributed amongst the family and the Shiraya or the midwife of the child in question. The head of the child in question is also shaved. In the evening the men depart for the Gosh and animal sacrifices are made there. The male child is purified with blood for the first time there. No animal sacrifices are made for girls at Gosh and neither are they taken there. However general sacrifices at the house are made for the blessing of the entire household.
2. Butsambaik: Only for Boys aged 9 - 11 or 12 – 13, and those who have already had a Chailaksambaik
“But” means trousers and “Sambaik” means to put on. On the said day, the head of the child is shaved and adorned with “Distaar” or the traditional turban and the “Paashakbut” or the “laced trousers”. More sacrifices are made and the child is welcomed into the religion.
3. Pushawmarat: For Boys aged 7-8
Takes place when the moon which comes after the Chawmus moon has also complete waned and before the new moon begins to wane. This usually falls between January and February. More animal sacrifices are made atop of Gosh.

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)
Traditionally the Goshnik child is 12-13 years of age at the conclusion of his Goshnik. The male members of the child's family are involved in the purification and sacrificial rituals, along with the cooking of the walnut bread.	
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)
The midwife of the child, the relatives and neighbors of the family are given special importance during the event, whereas the entire community takes part in the Goshnik celebrations	
2.3 Languages Involved	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
The language associated with the practice is Kalashamon.	

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؟
The main threat to Goshnik are the outside influences and the insurgence of foreign people, namely tourists and personnel belonging to the various forces. Due to the presence of a vast majority of otherwise non-Kalasha people during the event, the Kalasha come under religious and/or social scrutiny as the foreign people encroach on their land and private space.	
3.2 Threats to any tangible elements and resources (if any) associated with the element	اثاثے سے جڑے ہوئے مادی اثاثے جن کو کوئی خطرہ ہو۔
There is no immediate threat to any tangible elements, however the situation has been made much more difficult due to the economic constraints brought on by the natural disasters and loss of forest area, especially since these celebrations are expensive on the host parties.	
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	کیا اوپر بیان کئے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئی۔
There are no safeguarding mechanisms in place at the moment, other than the communities own attempts to better their economic conditions.	

4.0 References concerning the ICH element (if any)	اثاثے سے متعلق حوالہ جات
4.1 Literature (if any)	کتابی حوالے۔
<p>Loude, Jean-Yves and Liever, Viviane. <i>Kalasha Solstice</i>. South Asian Books, 1998</p> <p>Wada, Akiko. <i>Kalasha: Their Life & Traditions</i>. Sang-e-Meel Publications, 2003</p>	
4.2 Audio visual materials, recordings or any objects etc., in archives, museums and private collections (if any)	اثاثے کی صوتی، بصری مواد اور ریکارڈنگ (چاہے کسی عجائب خانے میں یا کسی کی ذاتی ملکیت ہوں)۔
<ol style="list-style-type: none"> 1. Kalashadur: The Kalasha museum 2. The writings of Peter Parks 3. Echoes of Chawmus by NHK 4. Private collection of community members pertaining to the celebratory artificats and clothing associated with the practice 	
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۔
There are no restrictions associated to the use or access to any of this information.	
5.2 Resource person(s): name, affiliation and location (if any particular village)	معلومات دینے والے کا نام اور باہمی تفصیل۔
<p>Imran Kabir, Jamat-e-Islami, minority member, District Council, Chitral</p> <p>Bron Village, Bumberet, Kalasha Valleys</p> <p>Aged 35</p>	
5.3 Additional media attachments, if any	مزید ابلاغ اگر کوئی ہیں۔
<input checked="" type="checkbox"/> Audio صوتی <input checked="" 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۔
Broun Village, February 11 th , 2016	

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)

اس شخص یا ان اشخاص کا نام جنہوں نے مواد کو مرتب کیا۔

Imran: A district council member on a minority seat, Broun Village

Ghiasudin Pir: THAAP Researcher

Ahsan Masood: THAAP Researcher

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۔

I Imran Kalsir agree as a representative of the Kalash 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

میں عمران کلسیر اس علاقہ کی مقامی آبادی کلاش 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، یادونوں اثاثہ جات میں محفوظ کر لیا جائے۔ یہ فارم یہاں کی کمیونٹی اور مقامی
لوگوں کی اجازت سے بھرا گیا ہے۔

عمران کلسیر
3
محکمہ ثقافت وراثت
پرنسپل

6.3 Date of entering the information in the
National and/or Provincial Inventory.

معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ