

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 18, 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	Imran Munir – THAAP Researcher +92-320-4635809
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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۔

Espray: The art of playing the flute

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 / ذہانی روایات اور اظہارات

☒ Performing Arts / پرفارمنگ آرٹس

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

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

☒ Traditional Craftsmanship / روایتی بنرمندی

☐ Traditional Cuisine / روایتی کھانے

☐ Traditional Games and Sports / روایتی کھیل

☐ Other / دیگر _____

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

The entire Kalasha community benefits from the Éspray.

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 physical locations for the practice of Éspray include the Kalasha Valleys and the neighboring Afghan province of Nuristan, also known as the Land of the Red Kafirs who had earlier converted to Islam. The musical instrument and it's practice is very popular amongst the Kalasha communities and it is played on every event or celebration.

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 Éspray flute holds a particular significance in the Kalasha community. Flute music is an integral part of all events related to birth & marriage celebrations, carnivals, religious ceremonies, and even rituals of death. It is believed that young shepherds should begin to play the flute from early childhood so that by the time they grow up the flute music will have filtered through their hands and fingers into the soul, becoming a part of their very existence.

Furthermore, according to tradition, this internalized flute music is passed on from generation to generation through indigenous tunes, melodies, and songs without any intervention of formal training. Each flute player carves out his own instrument by boring a rosewood or walnut stick followed by a smoothing process by inserting a hot iron rod into the hollowed instrument. The flute, a fipple, and is generally between 12 to 14 inches long with five holes and can only play folk tunes. In Kalasha valleys, both men and women play the flute but during the festival of corn harvest called Ushaw, in September, only women give public performances to celebrate the event.

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

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)
The entire Kalasha community is directly involved in the practice of Eéspray, the older generation passing on the said tradition to the younger generation.	
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 larger community is also indirectly involved in the practice, by encouraging it's performance on festive and auspicious events.	
2.3 Languages Involved	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
Due to the larger geographical area involved in the practice of the ICH element, the languages involved for the practice of the art are: Kalashamon, Khawar, Katewari, Pushto and Urdu.	


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؟
There are no direct threats to the element, owing to its deeply entrenched nature within the Kalasha way of life. However, the number of female are diminishing on a very fast scale.	
Mir Azam, a tradition bearer, notes that there was a time when every girl used to have a flute, but now girls are more focused on school rather than practicing the flute , which is resulting in the declining numbers of female flute players.	
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 a threat to the wood required for the making of the flute, owing to the loss of forest area due to the natural calamities i.e. floods and earthquake.	
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 measures in place at the moment.	

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 , Liver Viviane “Kalash Solstice”, Lok Versa, Islamabad, 1988</p> <p>Ole Bruun and Arne Kalland, “Nature in the Kalasha Perception of Life”, London: Routledge, 1995</p> <p>Wynne R. Maggi, “Our women are free. Gender and Ethnicity in Hindukush”, USA: University of Michigan Press, 2001</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)۔
<p>Kalasha Dur: The Kalasha community museum</p> <p>Echoes of Kalasha: A 56 minute long documentary detailing the Kalasha culture, by NHK</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۔
<ul style="list-style-type: none"> Mir Azam, aged 46, tradition bearer and Ešpray player from 30 years, Karakal village Arab Gul an Ešpray player, aged 25, Masters in Archaeology from the Quaid-e-Azam University. Spent much time in Peshawar and currently resides in Krakal. Ishfaq Sagar an Ešpray player and Tourism operator, belonging to the Muslim community with family ties with the Kalasha. Owner of the ‘Happy Guest House’ in Batrik. Zareen Khan an Ešpray player, aged 35, the Kalasha District Information Officer and person incharge of the Tourism Information Center in Chitral 	
5.3 Additional media attachments, if any	مزید ابلاغ اگر کوئی ہیں۔
<input 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۔
Broun Village, February 7 th to 9 th February, 2016 and 17 th February, 2016 in Chitral	

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۔ • Mir Azam, aged 46, Community member, Karakal village • Ishfaq Sagar, Community member, aged 35 from Batrik • Imran Munir, Researcher, THAAP
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 <u>MIRAZAM</u> agree as a representative of the <u>کلاشا</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 میں <u>میر اعظم</u> اس علاقہ کی مقامی آبادی <u>KALASHA</u> 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۔ 
6.3 Date of entering the information in the National and/or Provincial Inventory.	معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ