

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 12th, 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

Ashfaq Toru – THAAP Researcher
+92-313-9024282

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۔

Janik: Kalasha matrimonial rites

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 / قدرت اور کائنات سے وابستہ علم اور روایات
nature and the universe

☐ 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)

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؟

Physical Location: Bumburet, Birir, Rumbur

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

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

There are three types of marriages (Janik) which are:

1. **Khoji Kalta Beri** – Arranged Marriage: - In this type of marriage the parents of both the boy and girl arrange the marriage. Some time they like each other and inform their parents and at times the families of both the boy and girl arrange for their marriage even if they do not love each other but they have to abide by the decisions of their parents. These marriages are quite rare in the Kalasha tradition. Normally the couples have an understanding with each other and inform their parents at the time they decide to be formally married. The boy's parents visit the girl's house to ask for her hand in marriage. If the proposal is accepted (which is a usual occurrence), the mother of the boy takes off her necklace and gives it to her daughter in law. A formal engagement follows and a date for marriage is set.

On the day of marriage the parents, clan member and relatives of the girl takes the bride to the groom's house along with dowry such as culinary utensils, beddings and some animals such as cows, goats and sheep. Upon arrival at the groom's house the family and relatives of the groom arrange feasts for them and music and dances takes place. After the dinner the ceremony of 'sisha istongas' – marriage contract takes pace. This ceremony usually takes place at the Jastakhan/temple or at the groom's house and is conducted by the Qazi of the village or any elder person belonging to the Kalasha community.

The couple arrives at spot of 'Sisa Istongas' along with their relatives. The couple stands with their shoulders touching and an animal such as a goat or sheep stands in front of them. With the animal's face towards the west , the Qazi narrates the sentences of Sisa Istongas while keeping his hand on the animals. This is followed by the animal being sacrificed. If the animal belongs to the groom's own house– there has to be a choice over whether either the bride or the groom eats it. If the animals does not belong to either the groom or the bride's house – then both are permitted to eat it. Dances and music continues for the entire night at the groom's house. The next morning the groom's parents give gifts such as guna, pots and some time cash is given to the bride's parents. The clan members and relatives of the groom especially the younger ones carry gifts for the guests to their

home. Upon arrival at the bride's parents home, tea and food is served to them.

After a few days, the first visit of the bride to her parents house, the clan members and relatives of the groom accompany the couple to the bride's parents house. Everyone has to have a gift to present it to the parents of the bride. They stay overnight there and food is served to them. Music and dances continue and the next morning the groom, his parents and relatives along with the bride returns to their houses. At time the bride has to stay with her parents for a few days and the marriage ceremony completes.

2. *Ala' Sing* (Love Marriage): In this type of marriage the boy and girl love each other. They set the date of their marriage without informing their parents. They elope to an unknown place, sometime's to the boy's house or his friend's house or to the house of relatives. Such marriages are considered as fornication or adultery in Kalasha community traditions unless and until the girl has to go through purification rituals. The girl is not allowed to visit her parent's house before purification (Batya Moca Dek). The process of purification is such that before the entrance of the girl into her parent's house, a young lamb or goat is handed over to the girl which she has to leave in the forest. The goat is set free, sacrificed or given to a non-Kalasha as the animal is considered impure. After purification, the girl enters into her parent's house and relatives take her to her husband's house along with articles of dowry and the Khoji Kalta Beri ceremony follows.
3. *Din Wali* (Second Marriage):- In case a female is unhappy with her first marriage, she has the freedom in the Kalasha society to choose a different partner if she pleases. If she develops a relationship with a second partner, normally the couple elopes. The husband goes to the father in law's house to discuss what has happened, and the exchange of dowry and expenses at the time of the first marriage are discussed. The second husband then has to pay double the price of the expenses of the first marriage to the husband. The woman has to go through the same purification ritual "Batya Moca Dek" before she enters her parent's house which is followed by the marriage ceremony. If there are any children from the first marriage, the husband is entitled to keep the children unless the child has not reached their weaning period. After the child is of age, they have to go over to his father's house.

Dowry articles:

Animals, property, household utensils

Inheritance:

No share is given to the women at the time of marriage but if she needs it and asks her parent's through "Nanawatay", then her father gives her property, livestock etc., for her need.

Divorce:

"Lastik Heslik" is a declining tradition amongst the Kalasha but females as well as males have a right to divorce and both have a right to divorce and are compensated in the forms written above.

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"> The couple to be married Parents of the couple Relatives and Clan members 	
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"> Other Relatives Musicians Volunteers from village 	
2.3 Languages Involved	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
Kalashamoon	

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؟
Marriage customs are elements that are deeply associated with the Kalasha religion. With a perpetual increase in the religious conversions taking place among the community, the marriage customs face a threat.	
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۔
Due to poor financial positions of the Kalasha people, and the expenses associated with marriage ceremonies and associated rituals – the community is compelled to celebrate their weddings with fewer and fewer tangible elements.	
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۔
None at present	

4.0 References concerning the ICH element (if any)	اثاثے سے متعلق حوالہ جات
4.1 Literature (if any)	کتابی حوالے -
Maggi, Wynne. 2001. <i>Our Women Are Free: Gender and Ethnicity in the Hindu Kush</i> . Michigan: University of Michigan Press.	
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)۔

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	کوئی 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۔
Imran Kabir: A district council member on a minority seat	
5.3 Additional media attachments, if any	مزید ابلاغ اگر کوئی ہیں۔
<input type="checkbox"/> Audio صوتی <input type="checkbox"/> Video بصری <input 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, Bumburet 11-02-2016 to 13-02-2016	

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 Kabir: Local community member, Broun Village
- Ishfaq Ahmed: Local community member, Broun Village
- Ashfaq Toru: 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 Kabir Kalasha agree as a representative of the Kalasha Community 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 کبیر اس علاقہ کی مقامی آبادی کالشا کمیونٹی برون 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۔

3
عمران کبیر احمدی عبر دستخط کونسل
برون

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

معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ