

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 09/02/2016

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 Karakal, Bumburet

گاؤں کا نام

Name or compiler and contact information	Ashfaq Toru – THAAP Researcher +92-313-9024282
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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 کیجے۔

Jirgaskarik Nanawaty: Traditional judicial system of conflict resolution

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 ہنرمندی

☐ 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 is associated with the practice of Jirgastarik/Nanawaty.

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 Jirgastarik system is present in each village of the valley. In the times before, the state did not have much part to play in resolving the local disputes. Therefore Jirgastarik was widely practiced and used to settle all communal and individual disputes.

Though times are changing now, and most people go to the courts of law to seek resolution to their conflicts.

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

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

Jirgastarik is present in every village of the Kalasha community, and every village has five to six men who settle the disputes of the community or of individuals. Each tribe has a *Qazi*, and if two individuals from the same tribe have a dispute amongst them then the community practices Jirgastarik to settle the dispute. The *Qazi* honors the decision of the Jirga and hence the issue is resolved. If a certain individual does not honor the decision made, then the Jirga imposes a communal boycott on the person. If the issue is taken to a court of law, then the members of the Jirga also go to the court hearings and deliver the decision of the Jirga to the presiding Judge, and request the court that their traditional conflict-resolution systems be honored.

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"> Salamat Khan, 70 years of age, male, Landlord Sherah Khan, 60 years of age, male, Landlord Abdulstar, 65 years of age, Landlord/Sheikh Zial Khan, 65 years of age, Landlord/Sheikh Qazi Ushtoor, 60 years of age, Landlord Juar Baig, 60 years of age, Landlord/Qazi 	
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)
<p>There are such people present who aid in the processes associated with Jirgaskarik/Nanawaty. These people invite others to the Jirga and communicate all that needs to be told, and make the necessary arrangements needed for the Jirga.</p> <p>Apart from these, there are also the <i>Razakaars</i>, who are present for the duties associated with <i>Dinwal</i> i.e. safeguarding of communal properties. The <i>Dinwal</i> also report to the Jirga any altercation or dispute associated with their duties.</p>	
2.3 Languages Involved	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
The language associated with Jirgaskarik/Nanawaty 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؟
<p>Ever since the establishment of state bodies associated with law i.e. Local Police station, court of law etc, disputes are first taken to them and only when it fails to resolve the issue, it is brought to the attention of the Jirga. Before when there were no local police stations, all disputes were handled by the Jirga.</p>	
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۔
<p>There are no tangible elements associated with Jirgaskarik/Nanawaty, and the whole practice is a non-tangible element. However, at times goats, sheep and cows are used in the processes associated with Nanawaty, and when the issue is resolved the animal is sacrificed and is used to feed the local community. However, there is no threat at present to the animals associated with the said sacrifices.</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
 کیا اوپر بیان کئے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئی۔

The people encourage that should any dispute arise, it should be resolved used the local Jirga system, and the courts of law should be avoided. However there are no communal or more focused efforts being made to safeguard the system.

4.0 References concerning the ICH element (if any) اثاثے سے متعلق حوالہ جات

4.1 Literature (if any) کتابی حوالے -

There are no particular texts present, however should the matter go to court, the court does request the verdict of the Jirgaskarik in writing. However, no research work has taken place in this regard.

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)۔

There are no recordings present concerning Jirgaskarik/Nanawaty. However, if there are any books concerning the Kalasha community, it will certainly have a reference to the Jirgaskarik.

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۔

There are things which are very sensitive which we chose to not share.

5.2 Resource person(s): name, affiliation and location (if any particular village) معلومات دینے والے کا نام اور باہمی تفصیل۔

Salamat Khan, age 70 years, Galabani/Landlord, Karakal Village, Bumburet
 Imran Kabir, age 35 years, District Council Member, Chitral

5.3 Additional media attachments, if any مزید ابلاغ اگر کوئی ہیں۔

☐ Audio صوتی

☐ Video بصری

☐ Photograph فوٹوگراف

☐ Other دیگر _____

5.4 Date(s) and place(s) of information generated تاریخ، جگہ اور معلومات کا ماخذ۔

Karakal Village, Bumburet, February 9th, 2016

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: 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 Salamat Khan agree as a representative of the Sharakal Tribe, 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 سلامت خان اس علاقہ کی مقامی آبادی شراکال ٹریبہ، کالاہ 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۔

سلامت خان
3

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

معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ