

MADAHIK

ICH/CBI-001

COMMUNITY BASED INVENTORYING FORM FOR THE MAPPING OF INTANGIBLE CULTURAL HERITAGE (ICH)

کمیونٹی کی بنیاد پر غیر مادی وراثتی اثاثہ جات کا معلوماتی فارم

Form ID (For official use only) / (صرف دفتری استعمال کیلئے) فارم آئی ڈی	<u>16-KP-CH-CH-AY-BM-0045</u>	Date of compiling inventory / فہرست کو مرتب کرنے کی تاریخ	<u>16-December-2016</u>
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Geographical Location / جغرافیائی حدود اربع	
Longitude / عرض بلد :	Latitude / طول بلد :
Province / صوبہ: Khyber Pakhtunkhwa	
District / ضلع: Chitral	Tehsil / تحصیل: Chitral
Union Council / یونین کونسل: Ayun	Village / گاؤں: Krakal, Bumburet

Name of Compiler / مرتب کنندہ	Organizational Affiliation / تنظیمی تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
<u>Ghiasuddin Pir</u>	<input checked="" type="checkbox"/> NGO	<u>+92321-9438811</u>	<u>ghias.pir@hotmail.com</u>
	<input type="checkbox"/> Local Community		
	<input type="checkbox"/> Any Other : _____		

1. Identification of ICH Element / غیر مادی اثاثے کی شناخت

1.1 Name of the Element Used by the Community concerned (in local language)

مقامی زبان میں لوگ اس انفرادی اثاثے کو کیا نام دیتے ہیں؟

Madahik

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1.1.1 Brief descriptive title of the element (in English or Urdu) / اثاثے کے نام کی اردو یا انگریزی میں مختصر تفصیل

Etymologically translated from Manda – Coffins, lk – to come

Ritual commemorating the lives of ancestors through a feast during the Chawmos festival

1.2 Domain of the Element / اثاثہ کا دائرہ کار

Domain	Number 1-9 (prioritize on the basis of relevance of element to domain (s))
<input checked="" type="checkbox"/> Oral Traditions and Expression / زبانی روایات اور اظہارات	2
<input type="checkbox"/> Performing Arts / فنون لطیفہ	
<input checked="" type="checkbox"/> Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور میلہ	1
<input type="checkbox"/> Knowledge and Practices concerning Nature and the Universe/ قدرت اور کائنات سے وابستہ علم اور روایات	
<input checked="" type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی	3
<input checked="" type="checkbox"/> Traditional Cuisine / روایتی کھانے	4
<input type="checkbox"/> Traditional Games and Sports / روایتی کھیل	
<input type="checkbox"/> Agricultural Practices / زرعی طریقے	
<input type="checkbox"/> Traditional Medicine / روایتی ادویات	
<input type="checkbox"/> Other : _____	

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1.3 Community(ies) , groups, and individuals concerned / اس اثاثہ سے وابستہ مقامی آبادی، گروہ، اور افراد

Kalasha community of Bumburet and Rumbur valleys are involved in the practice of the element. From adults, to young children, everyone is involved in their own capacity from the preparation of the *kot* (a wooden fort like structure set ablaze), to the eating of food placed in a wicket basket for the ancestors reserved only for children. The ritual also transcends the world of the living to that of the deceased as the souls of ancestors are considered to be 'guests' during this day.

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

اس اثاثے کا منبج کونسا علاقہ ہے؟ اور اس کا رواج کتنا ہے؟
لوگوں میں کتنی مقبولت رکھتا ہے؟

Physical location and distribution: - Houses and temples of the local Kalasha community
Frequency: - once a year during the Chawmos festival

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Madahik, etymologically from the words Manda (coffins), and Ik (to come) is a ritual carried out in the honour of the souls of deceased ancestors. A night prior to Madahik, preparations for the ritual start. Walnut bread is made and preparation of food for the event begins. An air of quietness surrounds the atmosphere as it is believed that the souls of ancestors shall be visiting their clan members. People do not wear new clothes, nor wash their hair as it is felt that the day being dedicated to the deceased, only they may dress up in new clothes etc. In the evening around Sun down, people start gathering around the Hand (temple), and a basket of food and a Chilikotik (a 2 to 3 feet high fort made of Pinus Gerardiana (chilgoza) wood) is placed outside the temple. Within the Chilikotik a charpoy (Shin), a traditional ladder (Shidek), and a handloom (trukuzhe shin) are placed. Next to the Chilikotik a Sawew (a traditional basket used to store and distribute food) filled with offering of foods such as walnut bread/Ja'un , wheat pancakes/tasili , walnut pancakes/Bilili'au, fruits, Naswar/tobacco snuff, and any special thing particular ancestors may have been fond of are kept in the basket. With the Chilikotik and Sawew full of offerings placed outside the temple, people start gathering inside the temple holding small fire torches. A person lights the chilikotik ablaze which lights up the area outside the temple for the ancestors to visit. Every member of the village enters the temple and the doors are completely shut. A village elder or the Qazi calls loudly to the souls of the deceased – "O gad'a bas'ara ew zhuy zhi pi o para", "oh elders, come eat and drink, then leave". Two main openings of the temple i.e. the door and the ceiling opening/Kumbapur are closed. After waiting inside the temple for a

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period of ten to fifteen minutes, during which the souls of the deceased arrive outside the temple and eat the offerings placed for them and leave in a state of happiness, the doors of the temple are opened and everyone walks outside. By this time the chilikotik has completely burnt to ashes. The food placed in the *Sawew* for the souls of the deceased to feed on are eaten by young girls and boys who are yet to be considered adults (e.g. the girls who are yet to visit the Bashali). Some food placed inside the temple is eaten by adults of respective clan members such as the Bhumberdak and Rachikoshdari clans of the Krakal village-Bumburet. After this particular ritual, during the night the atmosphere of competition resumes and dancing and singing takes place among two groups divided by their clans who sing and dance in a spirit of rivalry.

2. Transmission of the ICH Element (personnel and language(s) involved) / غیر مادی اثاثے کی منتقلی

2.1 Personnel/individuals (if applicable) directly involved in the practice and/or enactment of the element (Name, Age, Gender, Professional category)

اس اثاثے سے براہ راست منسلک افراد یا شخصیات (نام، عمر، جنس، شعبہ)

The entire Kalasha community is involved from the Qazi's and village elders calling out and inviting the souls of the ancestors to the young children involved in eating the offerings placed in the *Sawew*

2.2 Other people in the community less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission

ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں

Not applicable

2.3 Language (s) and dialect (s) involved (if applicable)

اثاثے کی زبان اور لہجہ

Kalasahtondr

2.4 Language (s) and dialect (s) spoken by the community concerned

مقامی آبادی کی زبان اور لہجہ

Kalasahtondr

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3. State of 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 کوئی خطرہ ہو؟

No particular threats

3.2 Threats to any tangible elements and resources (if any) associated with the element

اس اثاثے سے جڑے مادی اثاثے جن کو خطرہ ہو۔

Floods have affected the growth of the chilgoza pine tree in the area and the seeba/chawar beau branches have all been effected.

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 کیے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئیں؟

Re-plantation and a-forestation of trees have been initiated by the forestry and livestock departments.

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3.4 Viability of the element

3.4.1 Does the element require urgent safeguarding

کیا اس اثاثے کو فوری محفوظ کرنے کی ضرورت ہے؟

The element is currently not in need of Urgent Safeguarding

3.4.2 Is the element a viable representative of the ICH of the community(ies)

کیا یہ اثاثہ قابل عمل ہے؟ اور کیا یہ مقامی آبادی کے غیر مادی وراثتی اثاثہ جات کی نمائندگی کرتا ہے؟

Being an integral part of the Chawmos festival the element is a viable representative of the ICH of the Kalasha community

3.4.3 Any safeguarding/innovation measures taken for enhancing viability

کیا اس اثاثہ کی بڑھوتری کے عمل کو جاری رکھنے کے لیے کوئی حفاظتی اقدامات کئے گئے ہیں؟

Continued enactment and practice of the element during the Chawmos festival and the continued relevance of the agency of ancestors in the lives of living integrated within the Kalasha socio-religious and cultural ethos continues to enhance the ICH element's viability.

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4. References concerning the ICH element (if any) / اثاثہ کے متعلق حوالہ جات				
4.1 Literature (if any) (published articles, books, newspapers etc.)		ادبی حوالے (شاع مضمون، کتابیں، اخبارات وغیرہ)		
Title of book, Article, Newspaper etc. / عنوان	Name of Author(s) / مصنف	Publication Year / اشاعت کا سال	Page Number(s) / صفحہ نمبر	Publisher / ناشر
The Kalasha (Pakistan) Winter Solstice Festival.	Cacopardo, A. & Cacopardo, A.	1989	317-329	Ethnology (Journal) – vol 28, no. 2
<i>Kalash Solstice: Winter Feasts of the Kalash of North Pakistan.</i>	Loude, J.V., & Lievre, V.	1988		Lok Virsa
<i>The Kalash and the Kalash Traditions.</i>	Bazik, I.	unpublished		
4.2 Audio-visual materials, recordings, or any objects etc., in archives, museums, and private collections (if any)		اثاثے کی صوتی، بصری اور ریکارڈنگ (چاہے کسی عجائب گھر میں یا کسی کی ذاتی ملکیت ہوں)		
Title of audio-visual material or object / عنوان	Location / جگہ	Collected / Recorded by / مواد اکٹھا یا ریکارڈ کرنے والے کے نام	Year of collection and/or publication / اشاعت کا سال	
		Photographs and recordings exist in private collections of local community members		

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5. Data restrictions and Permissions / مواد پر پابندیاں

5.1 Restrictions if any to the use of (or access to) information e.g., is there any sensitive information you would not like to be shared

ایسی حساس معلومات جن کو بتایا نہ جاسکے

Translation of particular prayers and songs narrated during the course of the ritual.

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name / نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
Arab Gul (M.A Archaeology, Quaid-e-Azam University)	Voluntary school teacher Kalasadur museum Bumburet	Krakal, Bumburet	+92345-92333329
Shaira Bibi (M.A Political Science and International Relations; Peshawar University)	Community Member	Krakal, Bumburet	

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مزید ذرائع ابلاغ جو اس غیر مادی اثاثے سے متعلق لف ہیں۔

6. Attachments related to ICH element

- Detailed Description / مفصل تفصیل
- Photograph(s) – Maximum 15, Minimum 10 / تصاویر (زیادہ سے زیادہ ۱۵ اور کم سے کم ۱۰)
- Audio (if possible) / صوتی (اگر ممکن ہو)
- Video (if possible) / بصری (اگر ممکن ہو)
- Other / کوئی اور _____

7. Permission to Compile Data / فہرست کو مرتب کرنے کا اجازت نامہ

7.1 Name(s) of the Person(s) of the concerned community who participated in filling in the form

علاقے کے اس شخص یا اشخاص کا نام جن کی شمولیت سے یہ فارم بھرا گیا۔

Arab Gul

Shaira Bibi

7.2 Date (s) and place(s) of information generated / معلومات حاصل کرنے کی تاریخ اور جگہ

14/12/16 to 16/12/16, Krakal, Bumburet

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7.3 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 مقامی آبادی کا
اجازت نامہ

I Arab Gul agree as a representative of the Kalasha 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 local community.

میں عرب گل اس علاقہ کی مقامی آبادی کلاشہ کا حصہ اور ان کا / کی نمائندہ ہوتے ہوئے اس بات سے اتفاق کرتا / کرتی ہوں کہ اکٹھی کی گئی معلومات / مواد کو قومی یا صوبائی یا دونوں اثاثہ جات کی فہرستوں میں محفوظ کر لیا جائے۔ یہ فارم یہاں کی مقامی آبادی کے لوگوں کی باہمی مشاورت سے بھرا گیا ہے

دستخط / Signature:



علاقہ کے مزید نمائندوں کے دستخط (اگر کوئی ہیں) / Signatures of additional community members (if any)

Name (نام)	Signature (دستخط)

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8. Date of entering the information in the National, Provincial, or any other inventory		معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ	
	Inventory	Date	Entry ID
<input type="checkbox"/>	Provincial / صوبائی		
<input type="checkbox"/>	National / قومی		
<input type="checkbox"/>	Any Other (Specify Name):- / کوئی اور /		

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