

KHYBER PAKHTUNKHWA INVENTORY ON THE INTANGIBLE CULTURAL HERITAGE

Name of the Element: Janik: Kalasha matrimonial rites

Brief Description: 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.