

DAUTATU

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-BR-0018</u>	Date of compiling inventory / فہرست کو مرتب کرنے کی تاریخ	<u>20-November-2016</u>
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Geographical Location / جغرافیائی حدود اربع	
Longitude / عرض بلد : E 71° 42' 26.3"	Latitude / طول بلد : N35° 38' 48.4"
Province / صوبہ : Khyber Pakhtunkhwa	
District / ضلع : Chitral	Tehsil / تحصیل : Chitral
Union Council / یونین کونسل : Ayun	Village / گاؤں : Guru, Birir

Name of Compiler / مرتب کنندہ	Organizational Affiliation / تنظیمی تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
<u>GhiasuddinPir</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؟

Dautatu – Etymology – Dau (kidney beans) , tatu = to gather

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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

Ritual during the Chawmos festival in which collection, cooking and distribution of Kidney beans takes place predominantly carried out by young girls

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 type="checkbox"/> Oral Traditions and Expression / زبانی روایات اور اظہارات	
<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 type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی	
<input checked="" type="checkbox"/> Traditional Cuisine / روایتی کھانے	2
<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 اثاثے سے وابستہ مقامی آبادی، گروہ، اور افراد

Kalasha community of Bumburet, Birir, and Rumbur valley are involved in the direct practice and enactment of the element while the neighbouring Muslim community of the valleys are involved in distributing kidney beans as well. Young girls from the community are particularly involved as they go door to door to collect beans first, and distribute cooked beans the next day.

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

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

- Beans are cooked in one particular household or the temple collectively
- Frequency:- Once a year during the Chawmos festival in Birir

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

On the afternoon of the 20th of December in the Birir valley, beans are collected by young girls from neighbouring villages e.g., Sindik village for residents of the Guru village in a small steel pot known as a *Thas*. As they reach each house, the girls knock towards the right of the main door and sing “*Dau bi gritruway o shara la taturwala*”, “May your households be filled with the grace of your fields”. The kidney beans are brought back to the village, placed in a large pot and cooked in either a house or more frequently in the Hand (temple). The act of collecting and cooking takes place communally and is exclusively carried out by young girls who are yet to visit the Bashali. The cooking starts in the evening and ends at around 11:00 PM. The beans are boiled with a mixture of dried mint seeds, salt, and pepper. As the cooking ends, flute (*ishpoini*) music is played along with a jerry can providing percussion in the temple. The next morning, the same girls who had collected the beans from each household distribute the food across the villages including the households from which they had initially collected raw beans.

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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)
Young girls from each village are directly involved in the enactment of the ritual	
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
The wider Kalasha and Muslim community is involved in facilitating the practice of the element by distributing beans and frequently playing music inside the temple	
2.3 Language (s) and dialect (s) involved (if applicable)	اثاثے کی زبان اور لہجہ
Kalashamondr, Khowar, and Nuristani	
2.4 Language (s) and dialect (s) spoken by the community concerned	مقامی آبادی کی زبان اور لہجہ
Kalashamondr, Khowar, and Nuristani	

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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 to the specific ritual

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۔

None

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؟

Not applicable

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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 does not require 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؟

The element is a viable representative of the ICH of the Kalasha community as it is an integral part of the Chawmos/winter solstice festival.

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؟

Currently, the viability of the element rests on its continued enactment and practice due to its inherent connection to the Kalasha winter solstice.

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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 (شائع 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. <i>Ethnology</i> , 28 (4),	Cacopardo, A.	1989	317-329	
<i>Kalash Solstice</i>	Loude, J. , &Liever, V.	1988		LokVirsa
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 یا اشاعت کا سال	

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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

No such information

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name / نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
Jameel Babar	Local school admin employee (Aspar village)	Guru Village Birir valley	
Nawab Khan Dilkash	Student and musician	GrambatGol, Birir valley	

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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۔

GhiasuddinPir

Jameel Babar

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

20-12-16 – Guru Village, Birir.

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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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