

DUR FAZIK

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-RB-0021</u>	Date of compiling inventory / فہرست کو مرتب کرنے کی تاریخ	<u>21-November-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: Kalashagrom, Rumbur

Name of Compiler / مرتب کنندہ	Organizational Affiliation / تنظیمی تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
Ashfaq Ahmad Toru	<input checked="" type="checkbox"/> NGO	+92348-9599483	ashfaqtoru77@yahoo.com
	<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؟

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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

Inheritance law and division of law as per the Kalasha tradition

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 type="checkbox"/> Traditional Cuisine / روایتی کھانے	
<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

Inheritance of land in the Kalasha community is predominantly carried out through a patrilineal structure. The father/head of the house is involved in the distribution of land amongst his sons. As exceptions land may be distributed amongst daughters as well, who are commonly given a large share of wealth (other than land) in the form of dowry and/or gifts.

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؟

Location:- Within the three valleys (Bumburet, Birir, and Rumbur). Division of land incorporates both agricultural as well as residential areas.

Frequency: - Usually carried out during the life span of the father and/or elder of a particular household.

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

DurFazik, a common practice among the Kalasha community entails the distribution of land as inheritance carried out by a male Kalasha elder (normally the father). The land is distributed amongst the sons during the lifetime of the father – unless an unexpected death occurs – under those circumstances a male elder (normally the father's brother or another close relative) from the family carries out the task. The father fixes the day for the event and invites his sons and the wider community to participate as observers. As per tradition, the eldest son gets the largest share of the land (measured by a rope), while the youngest son receives the house in which the father currently resides. Although the father can give property to his daughter(s) as a gift, normally no share of land goes to female members of the family. They are compensated in the form of dowry (when they get married) and the frequency of giving them gifts throughout their life is much higher. Furthermore, if the man does not have any sons, normally the land is inherited by his nephews, but he may decide to distribute the property amongst his daughter(s).

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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)
Male elders from each household who own land in the three valleys and their sons or nephews and at times females inheriting land are directly involved.	
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 community present as observers during the event of land distribution are less directly involved. Family members facilitate its practice by preparing food for the persons present during the entire event.	
2.3 Language (s) and dialect (s) involved (if applicable)	اثاثے کی زبان اور لہجہ
Kalashamondr	
2.4 Language (s) and dialect (s) spoken by the community concerned	مقامی آبادی کی زبان اور لہجہ
Kalashamondr	

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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؟

The general threat to the tradition is the lack of any legislation at a State level which recognizes this practices as a legal practice as per the State's laws.

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؟

Discussions have been held with lawyers over making a legislation of inheritance along with wider family laws of the Kalasha community to be recognised as legal entities at the State level.

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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 currently 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 communities due to its continued practice and enactment at ceremonies, and at times of weddings.

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؟

Although no legal status has been given to the practice under the formal State legislation, the community itself widely accepts the practice and widely agrees to its legitimacy which continues to encourage its transmission as a lived heritage.

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4. References concerning the ICH element (if any) / اثاثہ کے متعلق حوالہ جات / ادبی حوالے (شائع مضمون، کتابیں، اخبارات وغیرہ)				
4.1 Literature (if any) (published articles, books, newspapers etc.)				
Title of book, Article, Newspaper etc. / عنوان	Name of Author(s) / مصنف	Publication Year / اشاعت کا سال	Page Number(s) / صفحہ نمبر /	Publisher / ناشر
Pakistan's religious minorities demand new laws to guarantee civil rights	Khokhar, S.	23 rd May, 2016		http://www.asianews.it/news-en/Pakistan's-religious-minorities-demand-new-laws-to-guarantee-civil-rights-36865.html
There are no personal laws for Kalasha community		26 th Feb, 2016		http://tribune.com.pk/story/1054619/there-are-no-personal-laws-for-kalasha-community/
Traditional Wedding System and Marriage by Elopement among the Kalasha Tribe of District Chitral, Khyber Pakhtunkhwa, Pakistan <i>FWU Journal of Social Sciences</i> , 9(1)	Naz, A., Sheikh, I., Khan, W. & Saeed, G.	2015	59-69	
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 کا نام /	Year of collection and/or publication / اشاعت کا سال یا اشاعت /	

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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
Daud Shah	Social volunteer, Ayun & Valleys Development Program	Kalashagrom village, Rumbur 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۔

Daud Shah

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

21-11-2016, Kalashagrom village, Rumbur valley

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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

Daud Shah agree as a representative of the Kalashagrom, Rumbur valley 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 داور شاہ اس علاقہ کی مقامی آبادی کلاشہ گورم رمبر 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

Signature / دستخط:



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

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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