

KUNDURIK

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-0030</u>	Date of compiling inventory / فہرست کو مرتب کرنے کی تاریخ	<u>23-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: Broun, Bumburet

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؟

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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

Wooden effigies erected at the entrance of villages for offerings in the name of the deceased person

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	3
<input type="checkbox"/> Performing Arts / فنون لطیفہ	
<input checked="" type="checkbox"/> Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور میلہ	2
<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	1
<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, Birir, and Rumbur are concerned with the element. Particularly craftspersons are involved in the making of the statues on a voluntary basis. Qazi's and elders well versed in religious matters are invited to pray in the process. Each tribe and particular clan members erect the effigy in honour of their deceased relatives so whoever constructs the effigy is concerned directly, but the entire community takes part.

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؟

Physical Locations: - Placed at the entrance of villages. Currently only two Kundurik exist in the three valleys outside of museums, i.e. at the entrance of the Broun village, Bumburet. Previously these effigies were located in the Batrik, Anish, and Krakal villages.

Frequency:-Very low – since it costs between one to one and half million rupees to make with all its connected rituals.

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Built in conjunction with the Gand'aw, currently placed in the Broun village Mandaw'jaw (graveyard), Kundurik are statues placed at the entrance of villages to commemorate the lives of deceased ancestors from a particular clan. They are made by a member of the particular family of the deceased, and offerings of food are frequently left close to the statues for community members to eat. It is believed that through this process blessings are bestowed upon the deceased for whom the statues have been constructed. The reason for placing these statues at the entrance of villages is that any offerings left near them be easy for any passerby to eat. A specific ritual is carried out to carve the Kundurik. A dry cedar tree is chosen from a nearby forest and offerings of cheese (panir/chasa), wheat bread/pancakes (Gum tasili) are placed in front of the chosen tree. It is stated that the tree makes a crackling noise to signify its consent to be carved into the Kundurik. The statue is completed in its entirety before being brought back to the village. The entire process of making the statue is known as Gand'awKarik. Although effigies are made on a voluntary basis, the craftspersons are given a *Chappan*(a robe made from brocade), Kashung, Kirmich (shoes), chiwbaw (clothes). The craftspersons have to go through an ishtongas (purification ritual) through which they are purified by sprinkling blood of one goat each per person on the head.

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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)

The following persons have been responsible in sponsoring Kundurik's placed at the Broun village entrance:-

- Faizi Khan Kalash – (Age 50, Broun village, Bumburet) – the effigies have been erected for his father and uncle.
- FaizAlam (Age, 45) – Broun, Bumburet
- Saifullah Jan (Age, 55) – Balanguru, Rumbur

The following craftsperson were involved in its making:-

1. Yasir Ali (Anish, Bumburet)
2. Kotmaster (Anish, Bumburet)
3. Jabbar Khan (Grom, Rumbur)

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

Volunteers from villages contribute to the entire process in cutting the particular cedar tree, transporting effigies and also cooking and providing meals for festivals.

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؟

Statues are being vandalised such as the Gand'aw placed in the Broun village graveyard whose feet have been chopped off. Some effigies have been stolen - such as Rahim Khan, and Rahim Baig's statues. The community claims that many museums within the country and abroad have taken these statues without permission from community members themselves.

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۔

Increased deforestation proves to be a perpetual problem in the valleys.

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؟

Apart from individual efforts by people such as Faizi Khan who has spent a large sum of money to make the Kundurik and Gand'aw in 2008. No institutional efforts have been made thus far but some efforts.

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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 previous Kun'durik made through the initiative taken by Faizi Khan was made after a period of approximately 3 decades. The element falls under the category 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؟

Although not frequently enacted, the element still holds prestige and is recognized by the community as a representative of the ICH of the Kalasha.

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 discussions are being held amongst community members to share the burden of costs associated with the practice of the element and all its connected rituals.

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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
<i>The Kafirs of the Hindu Kush</i>	Robertson, G.S.	1987		https://archive.org/stream/kfirsofhinduku00robeuft/kfirsofhinduku00robeuft_djvu.txt
<i>The Kalash Solstice</i>	Loude, J. Y.&Liever, V.	1998		South Asia Books
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	
Gandaw	Peshawar Museum			
Gandaw	Chitral Museum			
Gandaw	Kalasadur Museum			

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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
Akram Hussain Bulasing	Museum in charge (ARO) Kalasadur	Broun, Bumburet	+92342-9436630
Imran Kabir	District Counselor, minority member, Chitral	Broun, Bumburet	+92340-9862933

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6. Attachments related to ICH element

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

- Detailed Description / مفصل تفصیل
- Photograph(s) – Maximum 15, Minimum 10/ (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۔

Akram Hussain Bulasing

Imran KabirBazik

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

23/11/16 to 24/11/16, Broun, 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 Akram Hussain 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 اکرم حسین 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

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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