

**KUTAMRU**  
**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: 16-KP-CH-CH-AY-BM-0041

Date / تاریخ: 14-December-2016

**Geographical Location / جغرافیائی حدود اربعہ:**

Longitude / عرض بلد: E71 42' 26.3"

Latitude / طول بلد: N35 38'48.4"

Province / صوبہ: Khyber Pakhtunkhwa

District / ضلع: Chitral

Tehsil / تحصیل: Chitral UC / یونین کونسل: Ayun Village / گاؤں: Broun, Bumburet

Name of Compiler / مرتب کنندہ	Contact No. / رابطہ نمبر	E-mail / ای میل
GhiasuddinPir	+923219438811	ghias.pir@hotmail.com
<b>1. Identification of ICH Element</b> 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؟
Kutamru		
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 to 'lame stag' – Ritual held during the Chawmos festival expressing harmony with domestic animals associated with the Kalasha community		
1.2 Domain of the Element		اثاثہ کا دائرہ کار
Domain		Number 1-9 (prioritize based on 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 type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی		

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<input checked="" type="checkbox"/> Traditional Cuisine / روایتی کھانے	3
<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 : _____	

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

**Refer to instruction sheet for explanation**

Kalasha community of Bumburet, Birir, and Rumbur valleys are involved in the practice of the element. Adult male members of the family are involved in the ritual purification and grinding of wheat. Women are involved in the preparation of dough, and young boys considered *Onjesta* (pure) are normally (but not exclusively) involved in the sculpting of the *bira* (markhor) considered an *Onjesta* animal. The ritual is considered a family affair with everyone participating.

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 Location: - Houses of local community members and temples (hand).

Frequency: - Once a year during the Chawmos (winter solstice) festival in Rumbur and Bumburet, and after Chawmos in Birir.

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Kutamru, literally translated to 'lame stag' is a ritual carried out during the Chawmos (festival) normally on the 12<sup>th</sup> or December in Rumbur (Rukmu), 14<sup>th</sup> of December in the Bumburet (Mumuret) valley, and after Chawmos in the month of January in Birir (Biri). The ritual has a deep symbolic connection to a Kalasha folktale of a couple named Finjiki and her husband Barananga. Being an agro-pastoral society, the Kalasha community greatly values the number of livestock owned by its members. Finjiki and Barananga had no or only a couple of goats which resulted in the wider community looking at them with a sign of disrespect and frequently ridiculed them. It is stated that as a result of being constantly at the centre of ridicule, one day whilst upset Finjiki started making small animals out wheat flour dough. After making these animals, she picked up a stick and started making 'Chichick' sounds, normally made by shepherds (Walmoch) when herding their livestock. It is stated that as she made the sounds and travelled towards the pastures, the entire community that looked in their direction could see life sized silhouettes of Finjiki's and Barananga's livestock. The folklore till now acts as a symbol of fertility and signifies the power of the mind, together with the power of seeking help from *Mulawa*(God).

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In Bumburet on the 14<sup>th</sup> of December, early morning children start the day in complete silence (beyond hushed whispers) as they visit the local village temple (Hand), with pens made from reeds made during the prior ritual (Cu'inari). The tops of these reeds are covered with sheep wool which is then dipped in ink made from ashes of burnt wood and water. The children draw different livestock, shepherds, mountains, elements of the solar system, and various symbols found frequently in the Kalasha culture. Around the afternoon, people start separating walnuts and flour to make sculptures of livestock (a process known as *SharaBiray*). Twisted horns of various animals e.g. *Markhorsare* made by placing *seskonigon* – sticks made from reeds in the head of the animal around which the horns are spun. Communal harmony prevails and people make animals in their homes and also visit their relatives' houses to help in the process. Making the actual livestock starts in the evening. An entire shepherd herding process is represented with sheep dogs (shone), male and female goats (bira, pay), shepherds (walmoch), cow (gak), and stags (shara) being made. Once sculpted the animals are baked on top of a cast iron *tim* (an oven used in the Kalasha household). Once baked the animals are kept on the shelf normally found on the centre/front wall of traditional Kalasha houses. Early next morning around 4 AM, community members join together and symbolically travel to the *Dizilawat* pasture. The pasture holds spiritual significance to the Kalasha tradition and is believed to be the *Otak* pasture located on the boundary of Nuristan. People who arrive late to the proceedings are frequently met with taunts and playful insults. As the ritual reaches its end, preparations for *Madahik* start. The baked livestock are frequently distributed to non-Kalashaneighbours as the Kalasha are not allowed to eat these animals. The leftover animals are mixed with fodder for cattle and livestock to eat.

1.6 Detailed Description of the element (if applicable)

Attach separate sheet as an annexure

اثاثے کی تفصیلی وضاحت (اگر ضرورت ہو)

Attached / لف ہے

Not attached / لف نہ ہے

## 2. Characteristics of the ICH Element غیر مادی اثاثے کی خصوصیات

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 ranging from young children to village elders.

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 (e.g. preparing stages, training, supervising, preparing specific equipment, dresses etc.)

ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں۔ (مثلاً انتظامات، جیسے سلج کی تیاری، کپڑے، تربیت، معاونت، امداد وغیرہ)

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Same as above

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

### 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؟

Some members of the younger generation generally lack interest and do not favourably upon the timings during which the ritual takes place.

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؟

The Kalasadur School's teachers have planned to use play dough to teach children how to make animal sculptures. It is envisioned that this shall instil the skill of making, as well as evoke further interest in the particular ritual

### 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؟

No

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3.4.2 Is the element viable and does it represent 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 represents the ICH of the communities

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؟

Innovative measures are currently being proposed by the teachers of the Kalasadur school in Broun, Bumburet. In order to instill the skill, and enhance interest in the ritual of the younger generation it is being proposed that sculptures made during *Kutamru* be replicated by using play dough and sculpture making classes be held in the school.

#### 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)

a) Cacopardo, A. 1989. The Kalasha (Pakistan) Winter Solstice Festival. *Ethnology*, 28 (4), 317-329.

b) Loude, J. ,&Liever, V. *Kalash Solstice*. South Asia Books.

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

f) \_\_\_\_\_

g) \_\_\_\_\_

h) \_\_\_\_\_

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Note: Attach as annexure if more references exist

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)

a) Private collection of videos and photographs of local community members

b) Animal sculptures made out of clay are placed in the Kalasadur museum, Broun – Bumburet.

c) \_\_\_\_\_

d) \_\_\_\_\_

e) \_\_\_\_\_

f) \_\_\_\_\_

g) \_\_\_\_\_

h) \_\_\_\_\_

Note: Attach as annexure if more references exist

### 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

None

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name/ نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
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Shah Feroz Kalash	School teacher (Kalasadur school, Broun, Bumburet)	Broun Village, Bumburet	+92340-9360254
SherAlam	School teacher (Government Kalasha Primary School, Broun Bumburet)	Sarukjal Village, Bumburet	+92346-8294552

### 5.3 Media Attachments

مزید ذرائع ابلاغ اگر کوئی لف ہیں

- Photograph(s) – Maximum 15, Minimum 10  
 Audio (if possible)  
 Video (if possible)  
 Other \_\_\_\_\_

### 5.4 Date (s) and place(s) of information generated

معلومات حاصل کرنے کی تاریخ اور جگہ

12/12/16 to 14/12/16

## 6. Permission to Compile Data اجازت نامہ

### 6.1 Name(s) of the Person(s) who compiled the Inventory

اس شخص یا اشخاص کا نام جنہوں نے مواد کو مرتب کیا

### 6.2 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

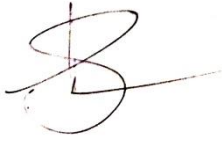
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I SherAlam agree as a representative of the Kalash community to the inventorying of information gathered in reference to it/them being placed on the National and/or Provincial ICH Database. This inventorying form has been filled with the collaboration of local community.

میشیر عالماس علاقہ کی مقامی آبادی کلاش 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۔



### FOR OFFICIAL USE ONLY

7. 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		
<input type="checkbox"/>	National		
<input type="checkbox"/>	Any Other (Specify Name):-		

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