

ONJESTA
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-BR-0029

Date / تاریخ: 23-November-2016

Geographical Location / جغرافیائی حدود اربعہ:

Longitude / عرض بلد: E 71° 42' 26.3"

Latitude / طول بلد: N 35° 38' 48.4"

Province / صوبہ: Khyber Pakhtunkhwa

District / ضلع: Chitral

Tehsil / تحصیل: Chitral UC / یونین کونسل: Ayun Village / گاؤں: Guru, Birir

Name of Compiler / مرتب کنندہ	Contact No. / رابطہ نمبر	E-mail / ای میل
GhiasuddinPir	+923219438811	ghias.pir@hotmail.com
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؟
Onjesta		
1.1.1 Brief descriptive title of the element (in English or Urdu)		اثاثے کے نام کی اردو یا انگریزی میں مختصر تفصیل
Concept of purity in the Kalasha tradition		
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		1
<input type="checkbox"/> Performing Arts / فنون لطیفہ		
<input checked="" type="checkbox"/> Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور میلہ		2
<input checked="" type="checkbox"/> Knowledge and Practices concerning Nature and the Universe/ قدرت اور کائنات سے وابستہ علم اور روایات		3
<input checked="" type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی		5

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<input type="checkbox"/> Traditional Cuisine / روایتی کھانے	
<input type="checkbox"/> Traditional Games and Sports / روایتی کھیل	
<input checked="" type="checkbox"/> Agricultural Practices / زرعی طریقے	4
<input type="checkbox"/> Traditional Medicine / روایتی ادویات	
<input type="checkbox"/> Other : _____	

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

Refer to instruction sheet for explanation

Being a governing belief system of the Kalasha community of the Bumburet, Birir, and Rumbur Valleys, everyone is directly involved.

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؟

Frequency: - Very high, since the entire Kalasha culture is governed by the concept. Particular times during the winter solstice (Chawmos) festival known as the *dic* are considered Onjesta days. Purification rituals (ishtongas for males and shishau for females) can also make people onjesta.

Physical locations: - Some examples of places considered *Onjesta* include Altars (deva), High pastures (Son), Temples (Hand), Barns (Gosh), certain Suri Jagaekein (places to observe the rising and setting Sun).

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

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Dialectically connected with the concept of Pragata (impurity), Onjesta is the Kalasha concept of purity, governing the lives of the entire community. The word itself is defined as pure, clean, moral, holy and generally good or positive. The extent of the use of the concept ranges from everyday use of trails to follow where travelling to and from villages to ritual purifications known as ishtongas for males and shishau for females.

The use of the concept in agricultural practices entails a ritual purification of fields before the sowing of crops. During harvest times, if corn cobs or wheat heads turn out unusually large they are considered *Onjesta*. Post harvest, some crops and flour mills are purified by carrying out a ritual known as *OnjestaSuchek* before the crops are milled into flour.

Gender divisions in the concept in itself exist. Males are generally associated with the concept and men not found guilty of adultery and fornication are considered *Onjesta*. Exceptions among females (generally considered *Pragata*), exist as

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well. Women who give birth to twins and nurse them to good health are considered *Onjesta*.

The concept holds deep connections with rituals and emotional states. Celebrations and happiness is considered *Onjesta* whereas sadness and mourning is considered *Pragata*. Connected to this are men going through purification rituals (ishtongas) after the death of their wives. Entire mourning families purify village altars after a period of mourning. Connected to emotional states, bravery is considered pure, whilst being in the state of fear is considered impure. Secrecy is considered pure, whilst being out in the open for everyone to witness is considered impure.

The concept governs directional significance of places as well. Generally the rules are as follows:- Right = *Onjesta*, Left = *Pragata*, High = *Onjesta*, Low = *Pragata*. The direction of the West is considered *Onjesta* as it is the direction of *Tsiam*(the place of origin of the community as per the Kalasha tradition); all holy prayers are narrated towards the direction of *Tsiam*.

Certain times are considered *Onjesta*, such as the *Dic* period during the Chawmos festival (3 days in Bumburet, 7 days in Rumbur). A day prior to this period, the Kalasha community carries out ritual purification of their homes, and entire villages and animals such as chicken (traditionally considered impure) are driven out of villages. The Kalasha community members are not allowed to visit non-Kalasha households and may not even touch non-Kalasha people. The community members are purified through rituals in which a lamb or goat is sacrificed with blood being sprinkled on a gathered crowd of males whereas women go through a separate ritual know as *s'is' sucek*.

Examples of specific tangible spaces considered *Onjesta* include Altars (Deva), Pastures (Son) such as Dizilawat and Otak (but not restricted to), *Onjestakuy*—places in Birir valley where rock carvings exist, and temples (Hand). Water from certain springs e.g. *Suchipost* starting from a little further from the Balanguru village in Rumbur in considered *Onjesta* as well.

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.

2.2 Other people in the community less directly involved, but who contribute to the practice of the element or

ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل

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facilitate its practice or transmission (e.g. preparing stages, training, supervising, preparing specific equipment, dresses etc.)	ہوتے ہیں۔ (مثلاً انتظامات، جیسے سلج کی تیاری، کپڑے، تربیت، معاونت، امداد وغیرہ)
Not applicable	
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؟
<ul style="list-style-type: none">- Rituals connected to the sustained practice and enactments of the element are difficult to maintain due to increased economic demands.- Security concerns related to high pastures (e.g. the recent killing of shepherds at the Bahol'a'ret pasture) make access to certain areas increasingly difficult. This not only affects the community spiritually, but also results in effecting their transhumance lifestyle directly connected to the livelihood of the community in an adverse manner.- Some members of the younger generations increasingly find the <i>Onjesta– Pragatadualism</i> incompatible with their modern day lives.	
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۔
<ul style="list-style-type: none">- Vandalism of effigies and statues placed in altars and graveyards	

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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؟

- Some altars and effigies have been cordoned off to outsiders.
- Increased demarcation of places considered impure/pragata e.g. Bashali's and special places in graveyards referred to as Anachu.

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؟

A number of associated elements falling under the ambit on Onjesta such as certain effigies such as Gand'aw and Kundurik, shepherd herding and transhumance at high pastures, due to security concerns fall under the ambit of Urgent Safeguarding.

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 has a strong affiliation with the current way of life and represents the ICH of the Kalasha community

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 کیئے گئے ہیں؟

One of the problems that the community has faced due to a large influx of tourists is the crossing of certain boundaries related to *Onjesta* spaces by women and *Pragata* spaces by men. The community has made a sustained effort to protect the sanctity of such concepts by putting up notices on places considered

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Pragata (e.g., Bashali's). The community members themselves take up the initiative of highlighting places considered Onjesta and play a vital role in protecting their sanctity.

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) Robertson, G.S. 1896. *The Kafirs of the Hindu-Kush*. London: Lawrence & Bullen.
- b) Fentz, M. 1996. *Natural Resources and Cosmology in Changing Kalasha Society, Hindu Kush, Northwestern Pakistan*. NIAS Report.
- c) Jettmar, K. 1975. *Die Religionen des Hindukusch*. Stuttgart: Verlag W. Kohlhammer.
- d) Loude, J.Y., & Lievre, V. 1998. *Kalash Solstice: Winter Feasts of the Kalash of North Pakistan*. G. Romaine and M. Inrator (trans.). Islamabad: LokVirsa.
- e) Parkes, P. 1994. Personal and collective identity in Kalasha song performance: the significance of music making in a minority enclave. *Ethnicity, identity, and music: the musical construction of place*: 157-183. Martin Stokes (ed.). Oxford and Providence: Berg.
- f) Parkes, P. 1997. Kalasha domestic society: Practice, ceremony, and domain. *Family and gender in Pakistan: domestic organization in a Muslim society*. Ed. Hastings Donnan and F. Selier. New Delhi: Hindustani Publishing.
- g) Sperber, B.G. 1995. Nature in the Kalasha Perception of Life. In ed. Bruun, O. And Kalland, A. *Asian Perceptions of Nature: A critical approach*. Oxford and New York: Routledge.
- h) Maggi, W. 1996. *Our Women are Free: Gender and Ethnicity in the Hindu Kush*. Ann Arbor: University of Michigan Press.
- i) Bazik, Imran. *The Kalash and the Kalash Traditions*. [unpublished]
- j) Di Carlo, P. 2007. The Prun Festival of the Birir Valley, Northern Pakistan, in 2006. *East and West*, 57 (1/4), 45-100.
- k) Mohyuddin, A., Sheikh, I. & Chaudry, H.R. 2015. Bashalini: A place for Biological gender impurities segregating women during menstruation in Kalash. *Sci.Int*, 27(1), 549-554.
- l) Khan, F. Purification of Soul in Kalash community before and after death. *The Explorer Islamabad: Journal of Social Sciences*, 2(2), 58-60.

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) Tangible objects from spaces considered *Onjesta* e.g. altars are available in the Kalasadur museum

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- b) _____
- 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

Translation of certain sacred songs and prayers

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name/ نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
Imran KabirBazik	District Counselor, Minority Member, Chitral	Broun village, Bumburet	+92340-9862933
SherAlam	School teacher, Government Kalasha Primary School	Sarukjal, Bumburet	+92346-8294552
Arab Gul	MA Archaeology, Quaid-e-Azam University, (School teacher – Kalasadur)	Krakal, Bumburet	+923459233329

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Imran KabirBazik	District Counselor, Minority Member, Chitral	Broun village, Bumburet	+92340-9862933

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

23-11-16 to 15-12-16

Guru village (Birir), Broun Village (Bumburet)

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

- GhiasuddinPir
- Imran KabirBazik

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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

I Imran Kabir 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.

میں عمران کبیر اس 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 اجازت 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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