

**COMMUNITY BASED INVENTORYING FORM  
FOR THE MAPPING OF INTANGIBLE CULTURAL HERITAGE (ICH)**

کمیونٹی کی بنیاد پر غیر مادی وراثتی اثاثے جات  
کامعلوماتی فارم۔

Reçu CLT / CIH / ITH

Le 20 SEP. 2017

N° 0417

Date / تاریخ February 17<sup>th</sup>, 2016

Geographical Location / جغرافیائی حدود اربعہ

Longitude E 071° 39' 41.68"

عرض بلد

Latitude N 35° 41' 13.20"

طول بلد

District Name Chitral

ضلع کا نام

Tehsil Name

Chitral

تحصیل کا نام

Union Council Name

Ayun

یونین کونسل کا نام

Village Name

Krakal, Bumburet

گاؤں کا نام

Name or compiler and  
contact information

Ghiasudin Pir – THAAP Researcher  
+92-321-9438811

**1.0 Identification of ICH(Intangible Cultural Heritage)Element**

غیر مادی اثاثے کی شناخت

**1.1 Name of the Element, as used by the Community concerned and brief descriptive title**

مقامی لوگ اس انفرادی اثاثے کو کیا نام دیتے ہیں؟ انفرادی اثاثے کا مختصر تعارف بھی تحریر کیجیے۔

Suri Jagek: Meteorological and Astronomical practice of observing the Sun, Moon, and Stars

**1.2 ICH Domain of the Element**

یہ انفرادی اثاثہ کیا کہلاتا ہے؟

اور اثاثوں کی بڑی تقسیم میں اس کا تعلق کس گروپ کیساتھ ہے؟

Oral Traditions and Expressions / ذہانی روایات اور اظہارات

Performing Arts / پرفارمنگ آرٹس

Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور جشن

Knowledge and Practices concerning / قدرت اور کائنات سے وابستہ علم اور روایات / nature and the universe

Traditional Craftsmanship / روایتی بنرمندی

Traditional Cuisine / روایتی کھانے

Traditional Games and Sports / روایتی کھیل

Other / دیگر \_\_\_\_\_

### 1.3 Community(ies) , groups, and individuals concerned

مقامی آبادی (ذبان، علاقہ، قومیت)

Kalasha as well as the Muslim community regularly use the practice for the formation of their agricultural calendar. Farmers and livestock herders from both communities are involved in the practice. Particularly members of the Sharakat clan are responsible in Mumuret/Bumburet for announcing festivals and feasts on the basis of Suri Jagek. Qazi's (Kalasha equivalence of revered priests) and a few village elders are the knowledge bearers of the spiritual connections of the practice. Some of the tribes, sub-tribes, and clans associated with the element are as follows:-

#### **Bumburet/Mumuret**

**Tribe:** Shalakdari, Bulasinge, Sharaynuwao, Bumburnuwao, Najogay, Khowar

**Sub-Tribe:** Bazikhe, Rajawainuwao, Aspaninuwao, Budadari

**Clan:** Kot'hoi, Shambe, Pazila, Kot'ue, Sharakat

#### **Rumbur/Rukmu**

**Tribe:** Motimerenuwao, Wakokay, Dremasag, Baloenuwao

**Clan:** Zo'ey, Sasake, Barikdari, Baghaliye

#### **Birir/Biriu,**

**Tribe:** Alikshernuwao, Gilasurnuwao, Latharuknuwao

**Sub-Tribe:** Paninuwao, Drumunuwao, Rashmuknuwao, Changacainuwao

**Clan:** Manannuwao

### 1.4 Physical location(s), distribution, and frequency of Enactment and range of the element

اس اٹائے کا منبع کونسا علاقہ ہے؟ اور اسکی مقدار / کثرت کا تعین کیسے کیا جا سکتا ہے، یا اس کا رواج کتنا ہے؟ لوگوں میں کتنا معروف دستور ہے؟

#### **Physical Location:**

Observatories referred to as Suri Jagaekain are present in each village across the three valleys (Bumburet, Birir, and Rumbur). These observatories are used to observe the rising as well as setting Sun. Particular points on the peaks of Mountains marked over the generations are used

#### **Frequency, Distribution, and Range:**

Across the three Kalasha valleys the practice is used on a daily basis for forecasting weather. Suri Jagek, however, has a heightened spiritual significance during the time of festivals (Joshi, Uchaw, Chawmos, and Pul), Feasts (Kagayak, Kila'saras), and various Rituals. The practice also has an important significance in reference to farming, and livestock herding. Times for the sowing and harvesting of wheat, barley, and millet are dictated by Suri Jagek and farmers regularly use the practice. Similarly, the times for travelling up towards high pastures and returning back to villages (twice a year) are still currently dictated by Suri Jagek and the shepherds make use of the practice.

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

اس اٹائے کی مختصر تفصیل (ترجیحاً ۲۰۰ الفاظ)

Suri Jagek in the traditional Kalasha Meteorological and Astronomical knowledge system and practice based on observing the Sun, Moon, and the Stars. The practice is carried out in reference to the local topography. Particular locations, referred to as 'Suri Jagaekain', is chosen in each village to observe the rising as well as setting Sun. Women particularly are involved in the observation of the Moon, integral to the formation of the Kalasha lunisolar calendar. Specific positions where the Sun casts its shadows are also marked in houses on walls and poles.

Visual cues existing within the periphery of the local topography are used to mark the specific position of the rising Sun, and hence the collective markings dictated by the path of the Sun are tied together to various socio-cultural events of importance.

The practice of Suri Jagek has played a pivotal role in the formation of the Kalasha calendar, and hence outlines dates for importance feasts, festivals, and rituals. The observations made at the Suri Jagaekain made by various community members are shared in a gathering and a general consensus regarding the observations is reached in a Jirga (communal gathering). However, this particular practice is only applicable to Rumbur.

Suri Jagek has been used to outline farming practices e.g. what kind of seed to sow at a particular time of the year leading to an increase in yield, indicating the best time for livestock breeding, forecasting weather, and even predicting both manmade and natural calamities such as floods. Knowledge related to the constellation of stars, meanings of types of rainbows, and the study of clouds as well as shadows are all in the wider ambit of Suri Jagek. The knowledge of the practice is until now transferred to the younger generation orally.

Although the dates for the majority of Kalasha socio-cultural events are set in advance currently, the Kilasaras Spring feasts, Kagayak - a ritual held between around early January associated with the sighting of a white crow, Dau tatu, and the Pul festival of Birir are still carried out according to the positions of the Sun and Moon.

\*Additional pages can be attached if needed / اگر ضرورت ہو تو مزید صفحات جوڑے جاسکتے ہیں

<b>2.0 Characteristics of the ICH Element</b>	مادی اثاثے کی ساخت
<b>2.1 Personnel/individuals (if applicable) directly involved in the practice and/or enactment of the element (Name, Age, Gender, Professional category)</b>	اس اثاثے سے وابستہ کون لوگ ہیں؟ (نام، عمر، جنس، شعبہ)
<p>Some persons directly involved in the practice of the element include:</p> <ol style="list-style-type: none"> <li>1. Malang Khan, Broun village (65, Male, Qazi)</li> <li>2. Bhumbur Khan, Broun Village (74, Male, Village Elder)</li> <li>3. Sawal Baig, Broun Village (55, Male, Herbal Medicinal Practitioner)</li> <li>4. D.B Shah, Broun Village (72, Male, Village Elder)</li> <li>5. Gulzareen Shah, Batrik Village (63, Male, Village Elder)</li> <li>6. Salamar Khan, Krakal Village (75, Male, Qazi)</li> <li>7. Krishna Mochik, Krakal Villge (70, Male, Qazi)</li> <li>8. Bakhtawar Shah, Kalashagrom village (65, Male, Village elder &amp; Farmer)</li> <li>9. Noor Baig, Guru village (53, Male, Qazi)</li> <li>10. Meer Bacha, Aspar village (49, Male, Qazi)</li> </ol>	
<b>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</b>	اور کونسے مقامی لوگ ہیں جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں؟ (مثلاً انتظامات جیسے سٹیج کی تیاری، کپڑے، تربیت، معاونت، امداد وغیرہ)
As Suri Jagek provides the framework for a large number of Kalasha rituals, festivals etc., the wider community is involved. Women of the Kalasha community are directly involved in the observation of the Moon. Moon observation fundamentally shapes the Kalasha calendar	
<b>2.3 Languages Involved</b>	اس اثاثے کا کس زبان کیساتھ تعلق ہے؟
The Kalashamondr language is the primary language used to transfer the knowledge of Suri Jagek to the younger Kalasha community. Kalashamondr and Khowar are the primary languages spoken by the community directly concerned with the element.	
<b>3.0 State of ICH Element</b>	غیر مادی اثاثے کی حالت
<b>3.1 Threats (if any) to the continued transmission of the element within the relevant community (ies)</b>	آپ کے پیش نظر کوئی ایسی بات ہے جس سے اثاثے کے تسلسل کو خطرہ ہو؟
The knowledge pertaining to Suri Jagek and its associated skills do not currently exist in any recorded format. With traditional modes of knowledge transmission evolving and the majority of children now going to schools, there is a lack of interest and awareness related to the practice. The knowledge bearers of the practice are ageing and there is a risk of losing the knowledge related to the practice together with the elders. With the advancement of technology, people have started using television and mobile phones etc., to check weather forecasts etc. hence the utilitarian uses of Suri Jagek are thought to be redundant.	
<b>3.2 Threats to any tangible elements and resources (if any) associated with the element.</b>	اثاثے سے جڑے ہوئے مادی اثاثے جن کو کوئی خطرہ ہو۔
The major threats to tangible elements associated with Suri Jagek are space related. Some observatories (Suri Jagaekain) such as ones in Guru village (Birir) and Balanguru village (Rumbur) are being taken over by increased construction which has hampered the views of the rising as well as setting Sun. Similarly, some markings on Mountains have been made according to the positions of trees. Increased deforestation has affected the accuracy of the practice as well.	
<b>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</b>	کیا اوپر بیان کئے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئی۔
Currently the knowledge is being transferred to the younger generation orally and safeguarding the practice rests mainly in the hands of the elders putting in a sustained amount of effort to make the younger generations aware of the practice.	
Furthermore, some local school teachers have begun making diagrams of the markings on the Mountains associated with particular times of the year.	
In reference to the safeguarding of tangible resources, awareness is being raised by community members about the importance of safeguarding the ancient observatories and taking special care when constructing houses which can potentially provide an obstruction to the views of the rising and setting Sun.	

<b>4.0 References concerning the ICH element(if any)</b>	اثاثے سے متعلق حوالہ جات
<b>4.1 Literature (if any)</b>	کتابی حوالے۔
Loude, Jean-Yves, & Lievre, Viviane. 1984. <i>The Kalash Solstice</i> . Islamabad: Lok Virsa Publications	
<b>4.2 Audio-visual materials, recordings, or any objects etc., in archives, museums, and private collections (if any)</b>	اثاثے کی صوتی، بصری مواد اور ریکارڈنگ (چاہے کسی عجائب خانے میں یا کسی کی ذاتی ملکیت ہوں)۔
None	

<b>5.0 Data restrictions and Permissions</b>	مواد پر پابندیاں اور اجازت۔
<b>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</b>	کوی ایسی حساس معلومات جو کمیونٹی کیلئے نقصان دہ ہو۔
There is no such information	
<b>5.2 Resource person(s) detail</b>	معلومات دینے والے کا نام اور باہمی تفصیل۔
<ul style="list-style-type: none"> <li>• Akram Hussain Bulasing: Incharge of the Kalasadur Ethnological Museum, Broun, Bumburet</li> <li>• Malang Khan: Local Tradition Bearer, Broun Village</li> <li>• Sher Alam: Local Community Member</li> <li>• Imran Kabir: A district council member on a minority seat</li> <li>• Zarin Khan Kalash: Kalasha District Information Officer and person incharge of the Tourism Information Center in Chitral</li> </ul>	

<b>5.3 Attachments related to ICH element</b>	مزید ابلاغ اگر کوئی ہیں۔
<input type="checkbox"/> Audio صوتی <input checked="" type="checkbox"/> Video بصری <input type="checkbox"/> Photograph فوٹوگراف <input type="checkbox"/> Other دیگر _____	

<b>5.4 Date(s) and place(s) of information generated</b>	تاریخ، جگہ اور معلومات کا ماخذ۔
13-02-2016 to 17-02-2016 Krakal, Batrik and Broun Village (Bumburet)	

**6.0 Permission to Compile Data**

اجازت نامہ۔

**6.1 Person(s) who compiled the inventory**

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

Malang Khan: Local Community member and Tradition Bearer, Broun  
Village Imran Kabir: Local Community member, Broun Village  
Ghiasudin Pir: THAAP Researcher  
Ahsan Masood: THAAP Researcher

**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 کمیونٹی کا اجازت نامہ۔

I Imran Kabir agree as a representative of the Kelash 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 the 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 اکھٹی کی گئی معلومات / مواد کو قومی یا صوبائی، یادوںوں اثاثہ جات میں محفوظ کر لیا جائے۔ یہ فارم یہاں کی کمیونٹی اور مقامی لوگوں کی اجازت سے بھرا گیا ہے۔

عمران کبیر  
3  
سرگند کونسل چترال

**6.3 Date of entering the information in the National and/or Provincial Inventory**

معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ

17<sup>th</sup> February 2016