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

Geographical Location / حدود إرتداد:
Longitude: E 071° 39' 41.68"
Latitude: N 35° 41' 13.20"

Tehsil Name: Chitral
Union Council Name: Ayun
Village Name: Krakal, Bumburet

Name or compiler and contact information: Ghiasudin Pir – THAAP Researcher
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1.0 Identification of ICH (Intangible Cultural Heritage) Element

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

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

1.2 ICH Domain of the Element

- Oral Traditions and Expressions
- Performing Arts
- Social Practices, Rituals and Festive Events
- Knowledge and Practices concerning nature and the universe
- Traditional Craftsmanship
- Traditional Cuisine
- Traditional Games and Sports
- Other
1.3 Community(ies), groups, and individuals concerned

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: Shia kdan, Bulasinge, Sharaynuwa, Bumburnuwao, Najogay, Khowar
- Sub-Tribes: Bazikhe, Rajawainuwao, Aspaninuwao, Budadari
- Clan: Kot'hoi, Shambe, Pazila, Kot'ue, Sharakat

**Rumbur/Rukmu**
- Tribe: Motimerenuwao, Wakokay, Dremasag, Balonuwa
- Clan: Zo'ey, Sasake, Barikdari, Baghaliye

**Birir/Biriu**
- Tribe: Alkshernuwao, Giasurnuwao, Latharkuwa
- Sub-Tribes: Paninuwao, Drumunuwao, Rashmuknuwa, Changacainnuwa
- Clan: Manannuwao

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

**Physical Location:**
Observatories referred to as Suri Jagekein 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)

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 Jagekein', 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 Jagekein 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 he Pul festival of Birir are still carried out according to the positions of the Sun and Moon.

*Additional pages can be attached if needed*
2.0 Characteristics of the ICH Element

2.1 Personnel/individuals (if applicable) directly involved in the practice and/or enactment of the element (Name, Age, Gender, Professional category)

Some persons directly involved in the practice of the element include:

1. Malang Khan, Broun village (65, Male, Qazi)
2. Bhumbur Khan, Broun Village (74, Male, Village Elder)
3. Sawal Baig, Broun Village (55, Male, Herbal Medicinal Practitioner)
4. D.B Shah, Broun Village (72, Male, Village Elder)
5. Gulzareen Shah, Batrik Village (63, Male, Village Elder)
6. Salamar Khan, Krakal Village (75, Male, Village Elder)
7. Krishna Mochik, Krakal Village (70, Male, Qazi)
8. Bakhtawar Shah, Kalashagrom village (65, Male, Village elder & Farmer)
9. Noor Baig, Guru village (53, Male, Village Elder)
10. Meer Bacha, Aspar village (49, Male, Qazi)

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

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.

2.3 Languages Involved

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.

3.0 State of ICH Element

3.1 Threats (if any) to the continued transmission of the element within the relevant community (ies)

The knowledge pertaining to Suri Jagek and its associated skills do not currently exist in an 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.

3.2 Threats to any tangible elements and resources (if any) associated with the element.

The major threats to tangible elements associated with Suri Jagek are space related. Some observatories (Suri Jagekein) 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.

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

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.
### 4.0 References concerning the ICH element (if any)

#### 4.1 Literature (if any)


#### 4.2 Audio-visual materials, recordings, or any objects etc., in archives, museums, and private collections (if any)

None

### 5.0 Data restrictions and Permissions

#### 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

There is no such information

#### 5.2 Resource person(s) detail

- Akram Hussain Bulasing: Incharge of the Kalasadur Ethnological Museum, Broun, Bumburet
- Malang Khan: Local Tradition Bearer, Broun Village
- Sher Alam: Local Community Member
- Imran Kabir: A district council member on a minority seat
- Zarin Khan Kalash: Kalasha District Information Officer and person incharge of the Tourism Information Center in Chitral

### 5.3 Attachments related to ICH element

- Audio
- Video
- Photograph
- Other

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

13-02-2016 to 17-02-2016
Krakal, Batrik and Broun Village (Bumburet)
6.0 Permission to Compile Data

6.1 Person(s) who compiled the inventory

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

Imran Kabir agree as a representative of the Kaula 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.

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

17th February 2016