

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 / فارم آئی ڈی		Date of compiling inventory / تاریخ	<u>14/09/2022</u>
Geographical Location / جغرافیائی حدود اربعہ			
Longitude / عرض بلد:	24°95'97.0"N	Latitude / بلد طول:	70°05'29.9"E
Province / صوبہ :	Sindh		
District / ضلع :	Tharparkar	Tehsil / تحصیل :	Mithi
UC / یونین کونسل :	Chelhar	Village / گاؤں :	Bhorilo
Name of Compiler / مرتب کنندہ	Organizational Affiliation / تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
Hussain Khalid	<input type="checkbox"/> NGO	021 - 32210225 021 - 99332078	Heritagecell_dapned@neduet.edu.pk
	<input type="checkbox"/> Local Community		
	<input checked="" type="checkbox"/> Other <u>NED University</u>		
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			
<i>Lok Daahap or Lok Danai, (لوک ڈااہپ یا لوک دانائی) literally translated as folk wisdom</i>			
1.1.1 Brief descriptive title of the element (in English or Urdu) اثاثے کے نام کی اردو یا انگریزی میں مختصر تفصیل			
<i>Lok Daahap can also be referred to as folk science, as the wisdom is based on centuries old folk experiences which are orally passed from one generation to the other.</i>			

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	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	1	
<input type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی		
<input type="checkbox"/> Traditional Cuisine / روایتی کھانے		
<input type="checkbox"/> Traditional Games and Sports / روایتی کھیل		
<input checked="" type="checkbox"/> Agricultural Practices / زرعی طریقے	2	
<input type="checkbox"/> Traditional Medicine / روایتی ادویات		
<input type="checkbox"/> Other : _____		
<p>1.3 Community(ies), groups, and individuals concerned</p> <p>اس اثاثہ سے وابستہ مقامی آبادی، گروہ، اور افراد</p> <p>The CBI was conducted with representative of Suthar community in Bhorilo village. However, all <i>Thari</i> communities practice this ICH element.</p>		
<p>1.4 Physical location(s), distribution, and frequency of enactment of the element</p> <p>اس اثاثے کا منبج کونسا علاقہ ہے؟ اور اس کا رواج کتنا ہے؟ لوگوں میں کتنی مقبولیت رکھتا ہے؟</p> <p><i>Lok Daahap</i> is not specific to any physical location. There are only a few knowledge bearers of this element left in Tharparkar. The knowledge is being dismissed by the younger generations, due to easy access to related information through mobile phones and internet, as well as change in lifestyles.</p>		

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

اثاثے کی مختصر تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Lok Daahap in Tharparkar dates back to the day people came to the desert and investigated the way of living in desert. Henceforth, their wisdom is evident in choosing strategic location of the houses, to meet the needs of combatting extreme climatic conditions.

1. The houses are either located on top or at the foot of the ridges, the location allows the houses to be cool in summers and hot in winters. On the other hand, such placement allows monitoring the movement of animals and defense against any possible invaders.
2. Similarly, the wells dug in Tharparkar are in circular shape, instead of square or rectangle, as the region is prone to minor/mild earthquakes. By the same logic, the traditional houses '*Chaunra*' are built in a cylindrical form, so that during any natural calamity like earthquake or storms any wall collapse would happen outwards.
3. There is a festival of farmers called *haariyan jo purbh*, in which the farmers spectate *Kandi* or *Kumbhat* (Gum) tree to find *shagan* (cue) for rainfall in the upcoming year. The observation period is time specific - taking place between the months of April-May. During the festival, farmers look for an insect called '*loinh*' on the tree, feeding on its leaves. The presence of these insects on the tree and the deteriorating leaves suggest that it is likely to rain or there will be heavy pouring the following year.
4. Omens for rain suggested in Dhatki saying, is that if the *Tussan* vine is too long and if the *Bawri* tree is lush green, there will be no rain.
5. If ants are seen crawling out of the soil with their eggs, it is seen as a hint for coming rain.
6. For digging up a well for sweet water, the selection of a suitable place is governed from the interpretation of existing flora on the land; if the location has vegetation nearby that grows on sweet water, it is taken as an indication that the water under the surface is likely to be sweet.
7. Earlier people relied on stars to know the time at night.
8. An earlier practice was to store millet seeds for farming the next year, in clay pots with a bunch of neem leaves, which helped to keep the seeds from decaying. Later, clay pots were replaced with metal air tight containers, which affected the fertility of seeds. Having lost the traditional wisdom, nor reverting back to the indigenous knowledge, people have started buying millet seeds from Jacobabad which are a misfit for the ecology of Thar, as they need ample water to grow.

These signs have been studied over the centuries by people, and in older times there was a dependence on these signs from the nature. With the advent of technology, the transmission of indigenous knowledge has been affected gravely. In fact, the knowledge is even dismissed where there is a dire need.

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) Rirnh Mal Adjani, 82 years old, elderly member of Pabuhar Kunwan Village Sobedar Abbas, approx. 65 years old, security officer at Tiest-NEDUET Khurram Ahmed, approx. 40 years old, Head of Computer Training Institute in Nagarparkar	اس اثاثے سے براہ راست منسلک افراد یا شخصیات (نام، عمر، جنس، شعبہ) ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں Bharumal Amrani has made a conscious effort to document the folk wisdom of Thar in his book, "Thar jo Lok Daahap".
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 Bharumal Amrani has made a conscious effort to document the folk wisdom of Thar in his book, "Thar jo Lok Daahap".	ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں
2.3 Language (s) and dialect (s) involved (if applicable) Dhatki, Sindhi, Parkari, Urdu, Gujrati, Hindi	اثاثے کی زبان اور لہجہ
2.4 Language (s) and dialect (s) spoken by the community concerned Dhatki, Sindhi, Parkari, Urdu, Gujrati, Hindi	آبادی کی زبان اور لہجہ
3. State of ICH Element	غیر مادی اثاثے کی
3.1 Threats (if any) to the continued transmission of the element within the relevant community (ies) With modern means of communication, the pace of life has changed. The younger generation is under the influence of exposures about urban life, which they come across while watching or listening on television and radio respectively. Also, there is a generational gap between the knowledge bearers and the young folks of the community.	آپ کے پیش نظر کوئی ایسی بات ہے جس سے اثاثے کے تسلسل کو کوئی خطرہ ہو

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

In earlier times, by the end of each day there were gatherings at the *otaaq* (a gathering space in villages for men only), where younger generation used to sit in company of elders and adhered to the practices and experiences of the elders. There used to be teaching and there were ethics of sitting or asking questions in the gathering. *Otaa* culture is now on a decline, and young people prefer to spend their time watching television or listening to radio; none of which offers anything constructive from their context.

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

There has been no safeguarding of the knowledge by the community.

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

Due to the dismissal of indigenous knowledge, the ecology of the region is getting disturbed. Thus, it is crucial to save the indigenous knowledge. The policy makers or agriculture experts in the team of policy makers, often have their understanding from a different context, and propose to imply the same knowledge to Thar. This in the longer run, has proved to be un-sustainable due to incompatibility with the ecology of the desert. The land of Thar is primarily grazing grounds; earlier only a portion of land was used for farming abiding by the Thar Desert Policy of 1930 and 1970. Contrarily, the revised policy of 2000 has similar by-laws for Thar Desert as those for barrage areas; allowing farming on major portions of grazing grounds. Inclusion of locals having sound knowledge of Thar's ecology and natural features, within the advisory committee of policy maker, may help developing a better policy specific to the regions ecology. Henceforth, safeguarding of the element is essential and urgent.

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

Yes. The knowledge can also be referred to as folk science; it is their years of experiences, observations and interaction with nature.

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 کیے گئے ہیں

Bharumal Amrani has written book on folk wisdom of Thar titled '*Thar jo Lok Daahap*' The book has 12 chapters; having compilation of indigenous knowledge regarding different professions, including farming and medicine for both humans and livestock. The idea for the book was pitched by the Provincial Minister of Sindh for Culture, Tourism and Antiquities, Sardar Shah and the book was published by the support of Civil Society Support Program.

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
Thar ji Lok Daahap	Bharumal Amrani	2021	-----	Civil Society Support Program
Thar	Arif Mahmood	2005	-----	Ferozsons
Tarikh e Registan	Raichand Harijan	2005	-----	Sindhi Adabi Board, Jamshoro
MITHI Whispers in the Sand/ Sand Chronicles	Salman Rashid	2021	9 -27	Sang-e-Meel Publication, Lahore
Thar The Great Pakistani Desert/ Omen and Superstition	Ihsan H. Nadiem	2001	212 - 214	Sang-e-Meel Publication, Lahore
History of Sind Series Vol – 1 Sind: General Introduction	H.T, Lambrick	1964	12 - 13	Sindhi Adabi Board, Hyderabad
موسمی تبدیلی کے اثرات میں "صحرا تھر کی بھٹکتی زندگی" https://www.humsub.com.pk/211393/bharumal-amrani-2/	Bharumal Amrani	2019	-----	Humsub 2019
صحرائے تھر میں کسانوں کا تہوار. صحرائے تھر میں کسانوں کا تہوار https://www.independenturdu.com/node	Bharumal Amrani	2020	-----	Independent Urdu

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 / اکٹھا کرنے یا اشاعت کا سال
-	-	-	-

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

The information on *Lok Daahap* has been keenly shared by the resources and also available through published sources.

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name / نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
Bharumal Amrani	Writer, Poet and School Teacher	Chelhar, Tharparkar	0333 2504520

6. Attachments material 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 / (۱۰ تصاویر (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

اجازت نامہ

7.1 Name(s) of the Person(s) of the concerned community who participated in filling the form

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

Bharumal Amrani	
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7.2 Date (s) and place(s) of information generated

معلومات حاصل کرنے کی تاریخ اور جگہ

(September 14, 2022) Bhorilo Village, Chelhar, near Mithi, Tharparkar, Sindh.

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 Bharumal agree as a representative of the Sulhar 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 بھارومل امرانی اس علاقہ کی مقامی آبادی سولھار 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)
<u>بھارومل امرانی</u>	

**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 /		