

**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>12/09/2022</u>
Geographical Location / جغرافیائی حدود اربعہ			
Longitude / عرض بلد:	24°21'37.7"N	Latitude / بلد طول:	70°45'26.3"E
Province / صوبہ :	Sindh		
District / ضلع :	Tharparkar	Tehsil / تحصیل :	Nagarparkar
UC / یونین کونسل :	Nagarparkar	Village / گاؤں :	Baloch Muhallah, Nagarparkar
Name of Compiler / مرتب کنندہ	Organizational Affiliation / تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
Farida Abdul Ghaffar and Iraj Bughio	<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>Ghout jo saman</i> (گھوٹ جو سامان) literally translated as Groom's items, used for the rituals at the occasion of engagement and wedding.			
1.1.1 Brief descriptive title of the element (in English or Urdu)		اثاثے کے نام کی اردو یا انگریزی میں مختصر تفصیل	
<i>Ghout jo saman</i> refers to items given to a groom by his bride and her family in Meghwar community of Tharparkar. These include the items used by the groom during his engagement and wedding ceremony, including <i>Joro</i> (groom's wedding dress), <i>beth towal</i> (loose cloth), <i>karn bandharo</i> (waist tie made of cloth), <i>vatu</i> (wallet), <i>phento</i> (turban), <i>moor</i> (headress) and <i>bugchi</i> (envelope shaped purse)			

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	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 checked="" type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی	1	
<input type="checkbox"/> Traditional Cuisine / روایتی کھانے		
<input type="checkbox"/> Traditional Games and Sports / روایتی کھیل		
<input type="checkbox"/> Agricultural Practices / زرعی طریقے		
<input type="checkbox"/> Traditional Medicine / روایتی ادویات		
<input checked="" type="checkbox"/> Other: <u>Traditional Attire</u>	1	
1.3 Community(ies), groups, and individuals concerned		اس اثاثہ سے وابستہ مقامی آبادی، گروہ، اور افراد
<p>Meghwar community is involved in the practice of this ritual in Tharparkar. The CBI has been conducted with representatives of Meghwar community in Baloch Muhallah, Nagarparkar and Pabuhar Kunwan Village.</p>		
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؟
<p>Baloch Muhallah, Nagarparkar and Pabuhar Kunwan Village. It is an essential ritual practiced by Meghwar community in Tharparkar for every wedding.</p>		

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

(اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

Ghout jo saman refers to items given to a groom in Meghwar Community of Tharparkar. These items make the whole of groom's attire during his engagement and wedding ceremony. *Joro* (groom's wedding dress) is adorned by several elements; *beth towal* (loose cloth) is tied at the bottom, and *karn bandharo* (waist tie made of cloth) is wrapped around the waist to hold a sword or dagger and *vatu*. It is believed by the community that the dagger protects the couple from evil spirits. At the tip of the sword/dagger, *vatu* (wallet) is attached and then the *Mahraj* (Hindu priest) wraps *phento* (a loose fabric tied in the form of a turban (*pagri*) around grooms' head. The *moor* (*sehra*/ headdress) is then tied on the forehead, to cover the groom's face. For the wedding ceremony the groom carries a coconut in his palms, presented to him by the bride's family. This holds a symbolic significance for both families to respect each others' domestic affairs. This coconut is often decorated elaborately, and remains in possession of the couple throughout their lifetime. Of all the elements contributing to the groom's attire, three are specially made by the bride/ women, these are as follows:

Moor/Sehra: A decorated wedding veil – a headdress worn by the bride and groom, *moor* is either made by the sister of the groom or by the bride herself. Earlier *moor* used to be triangular as originally it was made with cloth only, but its shape has changed over time with the change of material used for making it. Now the *moor* can be of any profile; among others the crown profile is the most popular. Initially, *moor* used to be embroidered with *kacho bharat*, *marka* (beads), *jali* (net) and *lal sitar* (sequence).

Bugchi: Made with cloth, it is an envelope shaped dowry purse which is given to the groom at the time of his engagement, usually prepared by his mother-in-law. *Bugchi* is 6 inches wide and 8 inches long, sewn and embroidered with embellishments. A *bugchi* contains *golro* (kohl), *kongsio* (comb), *areesi* (mirror), a few whole spices (cardamom, cloves and nutmeg), confectionery, mint tablets and betel nuts. *Pakkoh bharat* is used in the embroidery of *bugchi*. It is made using cotton fabric, initially *Kashmero* thread was used but now due to the unavailability of *kashmero*, *pasham* thread is used. Including *bugchi* in the dowry is not as common and now its purpose is served by regular *rumal* (handkerchief).

Vatu/Batwa: *Vatu* is a wallet (5.4 inches wide and 4.6 inches long in size), given to a groom at the time of his marriage which the bride herself makes for her groom. The size and the profile of *vatu* has changed over time; initially, it used to be round, the firmness of the profile is achieved by usage of *buckram* (starched paper sheet). Earlier *vatu* used to have elaborate embroidery in *pakko bharat*, however, now beads are used for embellishment and aesthetics. A *vatu* typically carries nutmegs, mint tablets, candies and amount in cash presented to the groom by the relatives on the occasion.

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) The making of <i>Ghout jo saman</i> (Groom's items) is a common practice done by women between the age of 15-70 years old. The details for the identified personnel as representatives of women in Meghwar families in Pabuhar Kunwan Village and Nagarparkar are: Soni Gandher, 78 years of age, female, housewife Seeta Jogu, 60 years of age, female, housewife	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
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 In Mithi, hand embroidered items are sold in several shops, and these shopkeepers are playing a vital role in promoting these crafts and their related ICH elements. The women of Meghwar community, known for their skills and command over the craft, are often commissioned by the shopkeepers and people belonging to other communities to make dowry items for them. Male members of the family facilitate in procuring materials and taking orders from the market.	
2.3 Language (s) and dialect (s) involved (if applicable) Dhatki, Parkari - Sindhi	اثاثے کی زبان اور لہجہ
2.4 Language (s) and dialect (s) spoken by the community concerned Dhatki and Parkari	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) The ritual of giving the dowry items to a groom at the time of his marriage is a continuing practice in the Meghwar community of Tharparkar. Henceforth, there are no threats to the continued transmission of the element. However, the items have evolved with the passage of time corresponding to the modern materials and trends.	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

The practice of making *Bugchi* (a cloth envelope) is now on a decline. The purpose of *bugchi* given to the groom is now often served by ordinary *rumal* (handkerchief).

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 ICH element is being safeguarded through an innovative transformation of the elements like *bugchi* into handkerchief, *morr* being made with fabric now being made with cardboard.

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, the element is being practiced and does not require urgent safeguarding.

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 element represents a traditional craftsmanship which women of Meghwar community continuously practice to fulfill an essential wedding/ engagement ritual.

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

From time to time, there have been changes made to the handcrafted products in response to the changing materials and requirements. Groom`s dowry items have evolved as per current needs but it has been ensured that the tradition remains alive.

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 وغیر)				
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 The Great Pakistani Desert	Ihsan H. Nadiem	2001	217 - 221	Sang-e-Meel Publications, Lahore
The Flowering Desert Textiles from Sindh	Hassan Askari & Nasreen Askari	2019	124 - 130	Paul Holberton Publishing
Thar	Arif Mehmood	2005	-	Ferozsons
Dowries from Kutch, A Women's Folk Art Tradition in India	Vickie C. Elson	1997	-	Museum of Cultural History, Los Angeles CA
Handloom and Handicrafts of Gujarat	Villo Mirza & Vinutha Mallya	2012	-	Mapin Publishing
Traditional Indian textiles	John Gillow	1991	-	Thames and Hudson
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				
There is no such sensitive information to be considered as confidential				

5.2 Resource person(s) detail			معلومات دینے والے کی تفصیل
Name/ نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر
Seeta Jogu	Housewife	Pabuhar Kunwan	-
Puspha	Student	Pabuhar Kunwan	-
Moneeka	Student	Pabuhar Kunwan	-
Chandu	Student	Pabuhar Kunwan	-
Saeedhran	House wife	Pabuhar Kunwan	-
Soni Gandher	House wife	Nagarparkar	-
Pushpa Permar	Student	Nagarparkar	-

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 / کم سے کم / زیادہ سے زیادہ ۱۵ اور کم سے کم 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

Puspha	
Moneeka	
Chandu	
Seeta Jogu	
Saeedhran	
Soni Gandher	
Pushpa Permar	

7.2 Date (s) and place(s) of information generated معلومات حاصل کرنے کی تاریخ اور جگہ

September 12, 2022, in Baloch Muhallah, Nagarparkar, 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

اثباتے اور معلومات کو ریکارڈ کرنے کیلئے مقامی آبادی کا اجازت نامہ

I SONI GANDHER agree as a representative of the MEGHWAR 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 سونی گاندھیر اس علاقہ کی مقامی آبادی میگھوار 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:

Soni

Signatures of additional community members (if any) / علاقہ کے مزید نمائندوں کے دستخط (اگر کوئی ہیں)

Name (نام)	Signature (دستخط)
Soni Gandher	Soni gandher
Pushpa Permar	Pushpa permar
Pushpa	Am
Moneeka	Moneeka
Chander	Chander
Sachdevan	Sachdevan

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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		