ICH PAKISTAN

A NATIONAL REGISTER OF THE INTANGIBLE CULTURAL HERITAGE OF PAKISTAN

GOVERNMENT OF PAKISTAN
NATIONAL HISTORY AND LITERARY HERITAGE DIVISION

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PREFACE

At the core of Pakistan's life lies a multifaceted intangible cultural heritage (ICH) generated from the living experiences their generations. This heritage has evolved, been maintained and then passed down to successive generations over many centuries. Although it may include some elements that are common with those of other communities in the region, due to the threefold influence of physical landscape, way of life and spiritual traditions rooted in culture, the Pakistan's ICH appears in many ways unique in its richness. Such valuable cultural resource compels comprehensive research and documentation to ensure its preservation for future generations in the face of the ever-increasing pressures of change. Thus, in line with the vision of cultural preservation and promotion, the National History & Literary Heritage Division has brought out this comprehensive and timely register on the ICH of Pakistan.

The register includes descriptions of different elements of Pakistan's intangible cultural heritage. Extensive efforts and hard work by team of NH&LH Division, is work praise and congratulation for a significant contribution towards preservation of our rich cultural heritage. This register will not only serve as a basic manual on ICH of Pakistan but also a source of study research by the experts in the field.

I sincerely hope that this important publication in cultural studies will play a major part in invoking wider enthusiasm among the younger generations to appreciate their values with respect and pride. I wish the readers a joyful reading!

Engr. Aamir Hasan
Secretary
National History & Literary Heritage Division

FOREWORD

Intangible Cultural Heritage (ICH) is the primary source of mankind's identity and creativity. It is also a driving force for sustainable development, constituting a valuable wealth for humanity through which generations both present and future can learn and share wisdom developed through ages. Therefore, it is significant that ICH must be identified and documented to register the assets which are recognized by respective communities and societies as such.

In this wake, it is indeed an honor to write the foreword of the publication at hand, titled "Intangible Cultural Heritage Register of Pakistan". This publication is the product of shared efforts of National History and Literary Heritage Division and Provincial Culture Departments, spanned over last one year. I am sure that this effort shall provide the people of Pakistan and the international community a better understanding of intangible cultural heritage of Pakistan which shall further help us to build a foundation for safeguarding of such traditions, customs and literature which lays a foundation stone for transmission of value systems to the next generations.

I hope that this book shall become the first step towards registering profile of Pakistan's ICH at home and abroad. It shall also provide an opportunity to spread the awareness for safeguarding ICH and this book shall add to a very valuable resource for study and research in ICH by various stakeholders like policymakers, experts, researchers and NGOs.

Shafqat Mahmood
Minister
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AUTHOR'S NOTE:

Pakistan is blessed with immense cultural diversity. The historic sites of Ghandhara and Indus Valley civilizations are in fact complemented by magnificent intangible cultural heritage comprising, practices, expressions, knowledge and skills, oral traditions, performing arts, social practices and festivals. Each province of Pakistan has its own unique cultural traditions. The indigenous knowledge, traditions and expressions, developed over centuries through interaction of human beings with their environment and guided our forefathers against hunger, disease and natural disaster, are our cultural heritage.

Pakistan ratified the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) in 2005 and the erstwhile Ministry of Culture was assigned the business relating to ICH. Under eighteenth Constitutional Amendment Act, 2010 cultural subjects were transferred to the provinces. Being state party to the Convention, National History & Literary Heritage Division is dealing with this subject at the federal level. National Institute of Traditional and Folk Heritage (Lok Virsa) and Pakistan National Council of the Arts (PNCA) are working to promote traditional and folk heritage along with Performing Arts.

The Government of Pakistan considering the need to build greater awareness, especially among the younger generation, regarding importance of the ICH and its safeguarding, carried out a project "Integrating Intangible Cultural Heritage (ICH) into teaching and learning for promoting education for sustainable development" in collaboration with UNESCO Pakistan Office and THAAP (A Pakistani NGO). Under this project the national team conducted a country wide survey to assess the situation of ICH awareness in education and learning. The survey engaged tradition bearers, NGOs, educators, curriculum developers, teachers, political advisors, media persons and policy makers. The findings were shared with UNESCO in June, 2013.

As pilot activity under the project, four schools from Lahore, two from Islamabad and three from Peshawar were selected as partners. Teaching modules were developed in participation with teachers, curriculum developers as well as tradition bearers and national guidelines were prepared. The guidelines have been published and distributed to all stakeholders for further necessary action.

After devolution of cultural subjects to the provincial governments, relevant institutions have huge responsibility to take up the challenge for safeguarding intangible cultural heritage. However, they lacked capacity in this Field. In order to coop up with this situation, National history and Literary Heritage Division in collaboration with the International Training Centre for ICH in Asia Pacific Region (CRIHAP) China has conducted a series of capacity building workshops on ICH. These workshops were attended by federal and provincial officers, students, representatives of the communities dealing with the Intangible Cultural Heritage.

Continued...

National History and Literary Heritage Division is maintaining national inventory of ICH. Therefore, it has been able to inscribe two ICH elements, Nowruz and Falconry, on representative List of the Intangible Cultural Heritage of Humanity as multinational nominations and an ICH element "Suri Jagek" has been inscribed on the List of Intangible Cultural Heritage in need of urgent safeguarding as first independent nomination of Pakistan.

The publication in hand also shows commitment of the Government of Pakistan to safeguard rich intangible cultural heritage of Pakistan in accordance with UNESCO Convention-2003. In this Publication ICH elements have been identified and documented with the help and participation of communities and provincial governments. It is a continuous process and I am sure that more and more ICH elements will be identified and included in next edition of this publication through effective collaboration with the communities and provincial governments.

In the end, I would like to express my firm belief that objectives of the convention on safeguarding of the intangible cultural heritage can only be achieved with active participation of the communities concerned because they carry with them knowledge and skill for enacting and transmitting the ICH. While communities are the owners, no ICH safeguarding plan can be successful without participation of the communities and their consent. Accordingly, Government of Pakistan is to take communities, provincial governments and International institutions on board to achieve the objective and to fulfill the obligation.

ACKNOWLEDGEMENTS

I am thankful to all members of different communities for providing valuable information to accomplish this job. This was not possible without the help of my colleagues, friends and provincial representatives of ICH working group. I owe thanks to the Secretary National History and Literary Heritage Division whose generous support made this publication possible.

I would like to convey my deep gratitude to Ms. Sajida Haider Vandal and the whole THAAP team who helped to prepare National ICH inventory of Pakistan in collaboration with UNESCO Islamabad office as some of the ICH elements included in this publication were identified by THAAP which is indeed a great contribution.

Nazir Ahmad

Deputy Secretary (Heritage)

National History & Literary Heritage Division

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Oral Traditions and Expressions

Name of the ICH Element **Calligraphy**

ICH Domain *Oral traditions and expressions*

Related Province / Federating Unit *All provinces of Pakistan*

The art of calligraphy is considered to be an evolutionary and living art in the world of fine arts. After the advent of Islam, the Quran became such an inspirational source of the promotion of calligraphy which raised it to new heights of glory. This art continued to develop in the sub-continent. After the establishment of Pakistan, it has attained patronage, strength and support over the years at various levels of society. In Pakistan, this traditional expression is attaining its glory. The calligraphers of Pakistan are doing marvelous work in all of its forms. Many of them have won the international contests.

Calligraphy is an art that not only looks pleasant to eyes but conveys a strong message as well. Many Pakistani calligraphers are introducing new trends in this art. In ancient times the Kufic script was famous due to character combinations but now Nastaliq, Thulut, Nasukh and Deewani are also famous in Pakistan

National History and Literary Heritage Division has established National Institute of Calligraphy in National Language Promotion Department to promote this art.

Name of the ICH Element **Bahishti Darwaza**

ICH Domain **Oral traditions and expressions**

Related Province / Federating Unit **Punjab**

Hazrat Khawaja Fariduddin Masood Ganjshakar was one of the most brilliant personalities of the Chishti Order of Sufis. He was born in 569 A.H. Hazrat Baba Fariduddin reached the pinnacle of spiritual glory through extremely hard "Mujahedas" and persistent "Riyazat" in order to gain complete mastery over "Nafs" (appetitive soul). His shrine is located in the city of Pakpattan.

At the Shrine of Baba Farid, there are two famous doors. One is the door known as 'Nuri Darwaza' or the 'Gate of light' that faces the east and is open year round. The other door that faces the north is called the 'Bahishti Darwaza' or "Gate of Paradise'. The Bahishti Darwaza is only opened during the 'Urs' or death anniversary of Baba Farid. It is opened for five days, during the Urs celebrations, beginning on 5th Muharram (the first month of Islamic Calendar).

Importance behind this door is because of a statement of famous sufi saint Khawaja Nizamuddin Aulia according to which he saw the Holy Prophet (PBUH) walked through the door and said 'who so ever enters through this door will enter paradise". This is how this door acquired its name. Thousands of people travel to Pakpattan during the first week of Muharram with the desire to pay homage to the Sufi Saint and be able to walk through the Bahishti Darwaza.

Name of the ICH Element **Heer Ranjha**

ICH Domain Oral traditions and expressions

Related Province / Federating Unit Punjab

Heer Ranjha is one of popular tragic romances of Punjab. There are several poetic narrations of the story, the most famous being 'Heer' by Waris Shah written in 1766. It tells the story of the love of "Heer" and her lover "Ranjha".

The tale says that Heer was an extremely beautiful woman, born into a wealthy family of the Sial Tribe in Jhang presently in Punjab, Pakistan. Ranjha (whose first name was Theedo, lived in the village of Takht Hazara, by the river Chenab. Ranjha left his home because his brothers' wives refused to give him food. Eventually he arrived in Heer's village. Heer's father offered him a job of herding his cattle. Heer became mesmerized by the way Ranjha played his flute and eventually they fell in love with each other. They met each other secretly for many years until they were caught by Heer's jealous uncle "Kaido". Heer was forced to marry another man "Saida Khera" but she refused.

Ranjha became wanderer called natively a "jogi". He wandered all over the Punjab and once again reached in Heer's village. Heer's parents agreed to their marriage. On the wedding day, Kaido poisoned Heer's food so that the wedding would not take place. Ranjha rushed to help Heer, but was too late, Brokenhearted once again, Ranjha ate the remaining poisoned sweet which Heer had eaten and died by her side.

Heer and Ranjha are buried in Heer's hometown, Jhang. Love-smitten couples and others often pay visits to their mausoleum.

Name of the ICH Element **Sohni Mahiwal**

ICH Domain *Oral traditions and expressions*

Related Province / Federating Unit *Punjab*

Sohni, the beautiful girl was born to a potter in 18th century in Gujrat, Punjab. As Sohni grew up, she helped her father to decorate his pots. She would draw artistic designs on them and set them up for sale.

Shahzada Izzat Baig, a rich trader from Bukhara (Uzbekistan), came to Punjab on business tour and halted in Gujrat. Here he saw Sohni at the shop and was completely smitten. Sohni too lost her heart to Izzat Baig. Instead of returning to Bukhara with his caravan, the noble-born Izzat Baig took up the job of a servant in the house of Sohni's father. He would even take their buffaloes for grazing. Soon, he came to be known as "Mahiwal" (buffalo herder).

The love of Sohni and Mahiwal caused a commotion within the Kumhar community. So her parents immediately arranged her marriage with another potter. Izzat Baig renounced the world and started living as a faqir (hermit). He eventually moved to a small hut across the river Chenab from Sohni's new home hamirpur.

In the dark of night, the lovers would meet by the river. Izzat would come to the riverside and Sohni would come to meet him swimming with the help of an inverted hard baked pitcher. One day Sohni's sister-in-law followed her and saw the hiding place where Sohni kept her earthenware pitcher. The next day her sister-in-law removed the hard baked pitcher and replaced it with an unbaked one. That night, when Sohni tried to cross the river it dissolved in the water and Sohni drowned. From the other side of the river, Mahiwal saw Sohni drowning and jumped into the river to save her and drowned as well. Thus their love lost to a tragic end.

Name of the ICH Element **Mirza Sahiba**

ICH Domain **Oral traditions and expressions**

Related Province / Federating Unit **Punjab**

Mirza Sahiba is one of the popular tragic romances of Punjab. Mirza Khan was the son of Wanjhal Khan, the leader of the Jat in Jaranwala near Faisalabad; Sahiba was the daughter of Mahni, the chief of Khewa, a town in Jhang district. Both were cousins.

Mirza's parents sent him to study in Khewa. As the two children grew up, feelings of love began to blossom between them. Mirza became skilled as a horseman and archer as he grew older. Sahiba's parents found out about the love affair and sent Mirza back home to his parents. They arranged Sahiba's marriage to a man named Tahir Khan.

As soon as Mirza heard of this, equipped with his bow and arrows, commanded his horse to ride on to the village of Khewa. Mirza reached Sahiba on the day of the wedding right before the ceremony was about to proceed. Without waiting another moment, he held her hand and took her away with him on horseback and rode until he thought that they had reached a safe distance. Tired, he decided to rest under the shade of a tree while his sweet Sahiba watched over him.

Meanwhile, Sahiba's brothers rode on horses in search of them. Sahiba did not know what to do. If her brothers came and Mirza woke up then her brothers would surely die at the hands of Mirza's quick arrows. With the hope of her brothers taking pity on her, Sahiba reached Mirza's quiver and broke all arrows. Sahiba's brothers found the couple under tree. With quick shots from Sahiba's brother's bow, Mirza was seriously injured. Sahiba threw herself over him and together, they died.

Name of the ICH Element **Umar Marvi (Folk Tale)**

ICH Domain Oral traditions and expressions

Related Province / Federating Unit Sindh

Umar – Marvi is one of the famous folk tales of Sindh, which depicts the patriotism and love of motherland. Marvi was beautiful girl living in a small village of Thar desert in the Kingdom of Umar Soomro. The beauty of Marvi was famous all over and it came to the knowledge of King Umar Soomro, who intended to make her queen of his Kingdom. Umar went to the village of Marvi and at that time she was fetching water from well. He kidnapped Marvi and took her to Umerkot at his fort. Marvi refused Umar's proposal of marriage, so she was kept as prisoner at Umerkot. During that period Marvi was offered diamonds, jewelry and other luxuries of life but all in vain as she only wanted to return back to her village. Marvi had very deep affection with her homeland. She had stopped eating and asked Umar to send her body to her land when she dies. At last Umar realized that he would not be able to take place in the heart of Marvi so he allowed her to go back and also took guarantee of her character before the villagers. The famous poet of Sindh Hazrat Shah Abdul Latif Bhitai has also included this folk tale in his poetry and dedicated one Sur.

It is not the way of herdsmen to barter kinsmen with gold
I will not break my kinsmen's tradition in Umerkot
Nor will part with my love of huts for love of palatial mansions

Name of the ICH Element **Noori Jam Tamachi**

ICH Domain **Oral traditions and expressions**

Related Province / Federating Unit **Sindh**

Noori Jam Tamachi is a famous tale of Prince Jam Tamachi's falling in love with the charming fisherwoman Noori.

Jam Tamachi was a ruler of Thatta Sindh. A fisherwoman, Noori, attracted the attention of Jam Tamachi, who madly fell in love with her. After marriage Noori made Jam happy with her perfect surrender and obedience which caused him to raise her above all the other queens.

This story has been retold several times and is mostly utilized as metaphor for sacred love by Sufis. Its most attractive rendering is found in the diverse poetic compendium Shah Jo Risalo of Shah Abdul Latif Bhitai. By this story, Shah indicates that humility is great thing and is meant to rise in the favour of the Creator.

In accordance to the icon, Noori was buried in the middle of the beautiful lake i.e. Keenjhar Lake. Her last resting area is visited by several visitors or tourists regularly.

Name of the ICH Element **Sassi Punnu**

ICH Domain Oral traditions and expressions

Related Province / Federating Unit Sindh and Balochistan

Sassi Punnu is one of the popular tragic romances of Sindh and Balochistan. Sassi was the daughter of the King of Bhambor. Upon Sassi's birth, astrologers predicted that she was a curse for the royal family's prestige. The Queen ordered that the child be put in a wooden box and thrown in the river Indus. A washer man found the wooden box and the child in the box. As he had no child of his own, he decided to adopt her.

Punnu was, the son of King Mir Hoth Khan (Balochistan).When Sassi became a young girl, she was as beautiful as the fairies of heaven. Both fell in love at first sight. Punnu's father and brothers were against his marriage to Sassi. However, they participate in the marriage celebrations and forced Punnu to drink different types of wines. When he was intoxicated they carried him on a camel's back and returned to their hometown.

The next morning, when Sassi realized that she was cheated, ran barefoot towards the town of Punnu. To reach it, she had to cross miles of desert. She was thirsty. There she saw a shepherd who gave her some water to drink. Seeing her incredible beauty, dirty lustful thoughts came into his mind. Sassi ran away and prayed to God to hide her. God listened to her prayers, land shook, divided and Sassi was buried in the valley of mountains. When Punnu woke up he could not stop himself from running back to Bhambor. On the way the shepherd told Punnu the whole story. Then Punnu also lamented the same prayer. The land shook and split again and he was also buried in the same mountain valley. The legendary grave still exists in this valley.

Name of the ICH Element **Goshnik**

ICH Domain Oral Tradition and expressions
Social Practices, Ritual and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa (Kalash)

Goshnik is ritual of passage used to initiate young children into the Kalasha religion. It is divided into two events.

1). Chailaksambaik.

For Boys and girls from the ages of 7-8 The event takes place during Chawmus on the morning of 18th December. On the said day the maternal uncles and aunts of the child come and dress them in their traditional clothes. They also bring animals, out of which the sacrificial animals are chosen. Walnut bread is cooked and distributed amongst the family and the Shiraya or the midwife of the child. The head of the child is also shaved. In the evening animal sacrifices are made. No animal sacrifices are made for girls. However, general sacrifices at the house are made for the blessing of the entire household.

2)Butsambaik:

Only for Boys aged 9-13 years, and those who have already had a Chailaksambaik On the said day, the head of the child is shaved and adorned with "Distaar" or the traditional turban. More sacrifices are made and the child is welcomed into the religion.

Name of the ICH Element **Kutamru**

ICH Domain Oral Tradition and expressions
Social Practices, Ritual and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa (Kalasha)

Kutamru is a ritual held during the Chawmos festival expressing harmony with domestic animals associated with the Kalasha community. The ritual has a deep symbolic connection to a Kalasha folktale of a couple named Finjiki and her husband Barananga. On 14th of December, early morning children start the day in complete silence. They make different livestock, shepherds, mountains, elements of the solar system, and various symbols found frequently in the Kalasha culture on walls.

Around the afternoon, people start separating walnuts and flour to make sculptures of livestock. Communal harmony prevails and people make animals with floor at their homes. Making the actual livestock with flour starts in the evening. An entire shepherd herding process is represented with sheep dogs, male and female goats, shepherds cows and stags etc. Once sculpted the animals are baked on top of a cast iron. The baked animals are kept on the shelf normally found on the center or front wall of traditional Kalasha houses.

Early next morning, community members join together and symbolically travel to the Dizilawat pasture. As the ritual reaches its end, the baked livestock are distributed to non-Kalasha neighbors as the Kalasha are not allowed to eat these animals.

Name of the ICH Element **Madabik**

ICH Domain Oral Tradition and expressions
Social Practices, Ritual and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa (Kalash)

Madabik is a ritual carried out in the honour of the souls of deceased ancestors. Walnut bread is made and preparation of food for the event begins. It is believed that the souls of ancestors shall be visiting their clan members. In the evening around Sun down, people start gathering around the temple and a basket of food filled with offering of foods such as walnut bread, wheat pancakes, fruits, Naswar/tobacco snuff, and any special thing particular to ancestors is placed outside the temple.

People start gathering inside the temple holding small fire torches. Every member of the village enters the temple and the doors are completely shut. A village elder or the Qazi calls loudly to the souls of the deceased "oh elders, come eat and drink, then leave". After waiting inside the temple for a period of ten to fifteen minutes, during which the souls of the deceased arrive outside the temple and eat the offerings placed for them and leave in a state of happiness, the doors of the temple are opened and everyone walks outside.

The food placed in the basket for the souls of the deceased is eaten by young girls and boys who are yet to be considered adults. After this particular ritual, the atmosphere of competition resumes and dancing and singing takes place among two groups divided by their clans.

Name of the ICH Element **Jirga**

ICH Domain Oral Tradition and expressions
Social Practices, Ritual and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa,
Balochistan

Jirga is a traditional assembly of leaders that make decisions by consensus and according to the teachings of Pashtunwali. From the outset, the use of the Jirga is limited not only to trials of major or minor crimes and civil disputes but it also assists in resolving conflicts and disputes between individuals, groups and tribes.

It is the way by which the political administration in the tribal areas dispenses justice. Since the political administration lacks the authority to enforce peace, a Jirga is constituted to make a cease fire between the warring parties. The Jirga has helped to enrich the Pakhtoon culture and values.

Sitting in a circle, the Jirga has no speaker, no president, no secretary or convener. There are no hierarchical positions and required status of the participants. All are equal and everyone has the right to speak and argue, although, regard for the elders is always there without any authoritarianism or privileged rights attached to it. The Jirga system ensures maximum participation of the people in administering justice and makes sure that justice is manifestly done. It also provides the umbrella of safety and security to the weaker sections of the tribal people from the mighty ones.

Name of the ICH Element **Punjabi Tappay**

ICH Domain *Oral traditions and expressions*

Related Province / Federating Unit *Punjab*

کوئی چولا میں سیواں
دنیا تے توں جیویں
تیری آس تے میں جیواں

میرے دکھرے مزاج جگ توں
منگ کے دعاواں بجاں
تینوں منگیا اے میں رَب توں

کوئی زلفاں چھلے ای چھلے
سارا جگ سوہنا اے
میرے ماہی توں تھلے ای تھلے

کوئی لمیاں تھاواں نیں
نوراں لال ایہو آکھدی
ماواں ٹھنڈیاں چھاواں نیں

دوکاراں بازار آئیاں
جھڑک نہ دیویں سوہنیا
اکھاں کرن دیدار آئیاں

اگ بلدی سیکن دے
رَب تینوں حُسن دتا
سانوں رَج کے ویکھن دے

Tappay is a form of Punjabi poetry in which the poet expresses his/her feelings and emotions in just three sentences. In Punjab on occasion of weddings, women and young girls gather in the evening. They are divided in two groups, sing Tappay with the beet of Dholak (a small drum) and add to the joy and entertainment of the wedding.

This form of poetry is full of emotions and amusement. In cultural events singers, mostly male and females, sing Punjabi Tappay and receive appreciation from the audience as this depicts true culture of love and affections of Punjab.

Name of the ICH Element **Tonga**

ICH Domain *Oral traditions and expressions*

Related Province / Federating Unit *Punjab*

Tonga is a light carriage drawn by one horse used for transportation. It has a canopy with a pair of large wheels. It usually has two seats. Two to three persons can sit on one seat. Some space is available for baggage below the carriage, between the wheels. This space is often used to carry hay for the horses.

A set of ornaments to control the movements of the horse really looks beautiful and makes the carriage a unique one. The instructions given by the coachman also seem a unique piece of communication between a man and an animal as a single pull of reins makes the animal understand the command. The music produced from the movement of the horseshoe nailed to the hooves of the horse also sounds nice.

Tongas were popular before the advent of mechanical transport. They are still in use in some parts of the country as a popular mode of transportation because they are fun to ride in. In recent times it is retained more as a cultural symbol. People usually enjoy riding it because it is cheaper than a rickshaw or taxi. However, where used, togas are not allowed to use highways because of their slow pace. With some modification, tongas have become a traditional feature in weddings and other social functions.

Name of the ICH Element **Ho Jamalo**

ICH Domain *Oral traditions and expressions*
Performing Art

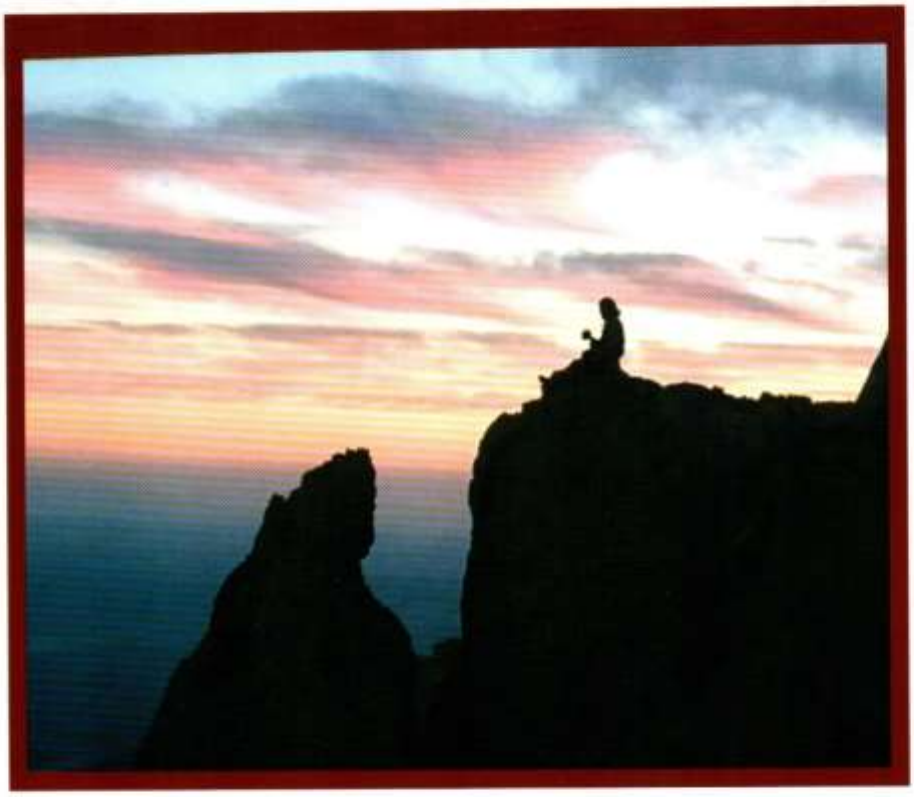
Related Province/ Federating Unit *Sindh*

Ho Jamalo is a very famous ancient folk song and dance performance based on a folk tale of a person, Jamalo. There are different myths of this folk tale, however, the most accepted tale is that the Jamalo was lost from his friends and spent many years with the people in Laar (lower region of Sindh). After some time when he was back and met with his family and friends, they celebrated his return with a dance and song with his name called "Ho Jamalo". Later, Ho Jamalo became the symbol of victory and happiness, which is being performed on various occasions of happiness. It has now become an inevitable feature performance in the end of musical gatherings and festivals participated by people of Sindhi region all over the world.

Name of the ICH Element **Dhabi**

ICH Domain **Oral traditions and expressions**

Related Province / Federating Unit **Balochistan**



Dhabi is an oral practice of transferring information from one place to another via multiple numbers of people standing on audible distance. One person shouts and conveys information to person standing on audible distance. The Person on receiving end transmits it on the same pattern to the next one and this chain continues till the end.

This oral practice is in danger due to technological advancement and availability of Mobile Phones.

Name of the ICH Element **Ghamaz**

ICH Domain *Oral traditions and expressions*

Related Province / Federating Unit *Balochistan*

Ghamaz is an expert who tries to find a thief through foot prints. In Pashtun areas of Balochistan, Ghamez is asked to come and solve the mystery of theft. He applies traditional techniques of measurement on the left behind foot prints of thief. Following the footsteps all the way long, measurement of foot size, sole prints are some of the techniques which he applies to catch thief. He then draws a conclusion about its connection.

The practice of Ghamaz is also on decline.

Name of the ICH Element **Gidan**

ICH Domain *Oral Traditional and Expressions*
Traditional Craftsmanship.
Performing Arts

Related Province / Federating Unit *Balochistan*

Gidan is a traditional nomadic Baloch camp. It requires skills to prepare, fix on ground and decorate with Baloch/ Brahvi traditional goods. The Gidan experts use bamboos of certain length and fix traditional cloth or rugs on it. Inside, different Baloch cultural commodities are used to decorate the Gidan. The Balochi carpets are placed on the ground and multifarious Balochi utensils are used to make it look vibrant.

Name of the ICH Element **Hal Awal Much Kachehri**

ICH Domain Oral Traditions and Expressions

Related Province / Federating Unit Balochistan and Sindh

Hal Awal is the oral practice of detailed Hello Hi of Baloch and Brahvi speaking in rural areas of Balochistan. The practice of Balochi Hal Awal is traced back to the time when there was no technology to communicate. No fast means of transportation were available for frequent traveling to meet friends and relatives. So when they meet, every one present in the gathering had to inform/transmit detailed account of journey and event happened between the last and present meeting. It was a source of providing news. Starting with the elder everyone has enough time to speak the detail account of journey and happening. When one is done all of them raise hand and say few lines of hello Hi and then give chance to the 2nd to speak detail account of journey and events.

The practice of Hal Awal has been very common among Baloch before technological advancement. However it is still practiced in rural areas especially among elder people. The practice of Hal Awal is on decline due to Urbanization and Technological advancement (specially use of mobile phone). This practice is also found in some parts of Sindh with the name of Much Kachehry (bone fire).

Name of the ICH Element **Khwashali Dodi**

ICH Domain Oral Traditions and Expression, Social Practices, Rituals and Festive Events

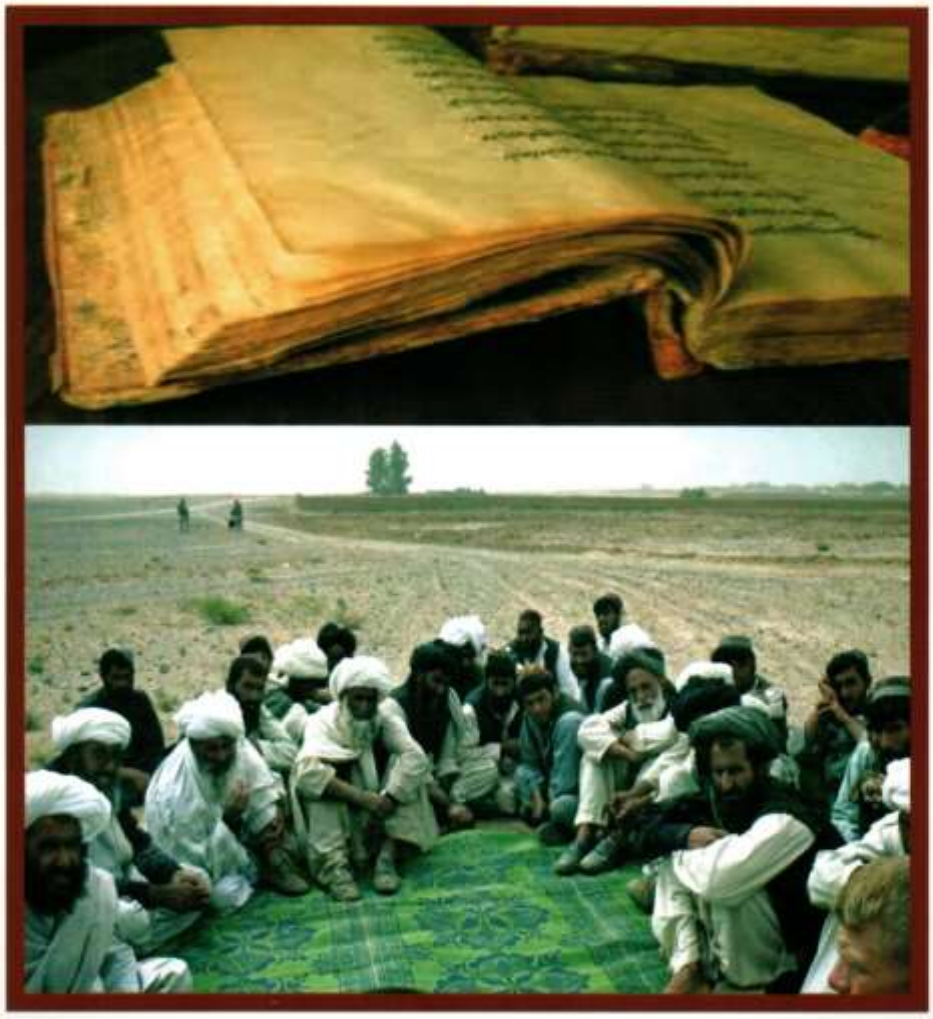
Related Province/ Federating Unit Balochistan

Khwashali Dodi literal meaning is Bread of Happiness. It is practice of Pashtuns living in Balochistan. In rural areas, when there is a wedding ceremony they invite the whole village. For this they have to prepare bread in huge quantity. The wedding family distributes wheat in different houses so each house can prepare the bread and contribute their part. The responsibility is divided among different households. The bread preparation by various households reduces the burden on wedding family. It is basically a volunteer help to reduce the responsibility.

Name of the ICH Element **Nakal**

ICH Domain Oral Traditions and Expression, Social Practices, Rituals and Festive Events

Related Province/ Federating Unit Balochistan



Nakal is story telling in Pashtun Culture. In rural areas people gather and one of them, usually elder tells them the stories of old times either real or made up containing moral lessons. People listen to them with great interest and pass on from generation to generation.

Name of the ICH Element **Spinjirak**

ICH Domain Oral Traditions and Expression, Social Practices, Rituals and Festive Events

Related Province/ Federating Unit Balochistan

Spinjirak is a character in the Pashtun areas of Northern Balochistan. Spinjirak is when someone impersonates the old man, wearing fake silver beard and holding stick on his hand. Some time, he impersonates himself and some time he is requested by his friends to do so. When he impersonates the old man, he goes house to house in village for some contribution either in cash or kind. He is followed by a huge group of children and youngsters. He moves on and shouts in Pashto;

"Sadra Sadra Zeena Spara Rawale Pa Deena, Pa Maki Jamran De Pa Pase Musa Kaleema, ALLAHO AMEEN"

With unity we are coming towards you, bring people towards Deen (Islam). We are led by a wali Khawajran (a person) seconded by Musa Kaleem (a person). Oh Allah please accept it.

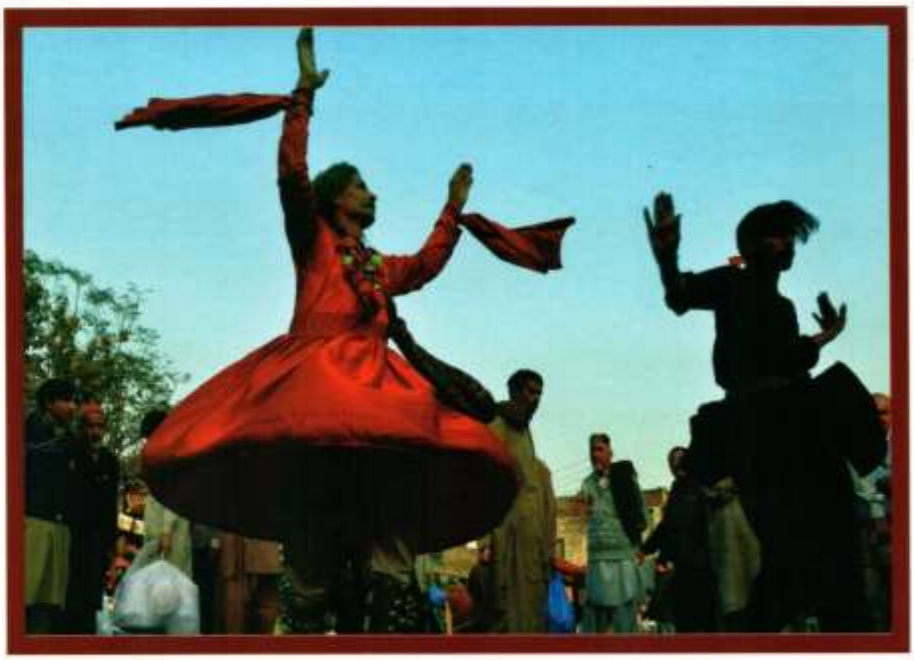
On third day of collection, he organizes a big party and invites everyone from the village. He spends all the collection on preparing delicious food for villagers and friends. Spinjirak is basically a type of charity from the whole village for rain.

Performing Arts

Name of the ICH Element **Dhamal**

ICH Domain **Performing Arts**

Related Province / Federating Unit **All Provinces of Pakistan**



Dhamaal is a form of dance being practiced in Pakistan. This form of dance is popular among people who are attracted to Sufism. It is done by pointing the index finger upward and stepping high. This dance is performed by both men and women attending the festival at a shrine.

Dhamaal is an improvisational form of dance used to create a connection between the creator and human being. The devotion of people to the creator in dance is expressed by this form and they dedicate their bodily movements for a purpose. The most common shrine where it is practiced is the shrine of Lal Shahbaz Qalander of Sehwan and 'Dama Dam Mast Qalander' is the song played at background.

This extreme Punjabi religious dance is done not only by Fakirs and Dervaishs but its circle extends to students and workers as well. The tapping of steps spell after spell is worth watching. The men move to the processions created by traditional drum usually known as Dhol. The dance plays an important role in unity and people of all kinds take part in it.

Name of the ICH Element **Attan (Dance)**

ICH Domain *Performing arts*
Oral Traditions and Expressions

Related Province / Federating Unit *Khyber Pakhtunkhwa and some Parts of Balochistan*

Attan is a traditional Pashtun dance. It is usually performed with a Dhol, which is a double-headed barrel drum. The dance can be anywhere from 5 to 30 minutes long. Attan is the national dance of Afghanistan and also very popular in Pakistan's North-Western regions (Khyber-Pakhtunkhwa province and parts of upper Balochistan). It has become a part of festivals, weddings, and other forms of celebrations.

The dancers gather in a circle, and follow the music which starts slow at first, and then gradually speeds up. There is a consistent beat and rhythm in music and dance. During the specific beat the dancers clap inside the circle. Then they start bringing their hands out and clapping inside the circle. It remains the same routine and pattern of movement, which gets faster with the beat. As the movements get faster, the one clap turns into two claps, and the dancers who are more advanced, at times will add turns into the movements which amuse the audience.

Name of the ICH Element **Khattak Dance**

ICH Domain **Performing Arts**

Related Province / Federating Unit **Khyber Pakhtunkhwa**

Khattak dance is a swift dance usually performed while carrying a sword and a handkerchief by the tribesmen from the Khattak tribe of Pashtuns in Pakistan and some eastern parts of Afghanistan. It was performed by Khattak warriors before going to wars in the time of notable Pashtuns like Malik Shahbaz Khan Khattak and Khush-hal Khan Khattak. It was used as a war-preparation exercise. Khattak style is deeply rooted during the Mughal period, where men performed this dance with their weapons in their hands. A Khattak dancer performs with the zeal of a hero, displaying his physical fitness through body movements while holding one, two or even three swords at a time. Each sword weighs about 1 1/2 kilograms. The dance is a 5-step routine involving spins, with the swords crossed over their backs and elbows outward, or it can be performed with the swords out to the sides and typically attain half spin in place leading to a full spin. Depending on the rhythm of the beat, this spin can be completely reversed in full synchronicity. This dance is performed with the musician turning the beat to the technique of the performers.

Name of the ICH Element **Sammi Dance**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Punjab*

This dance originated from Sandal bar area of the Punjab. Women belonging to Punjab tribes like Rai, Baazigar, Lohana and Sansi perform this dance. Women performers wear lehengas that is full flowing skirts and brightly coloured kurtas. While dancing, they wear a peculiar ornament in silver that is tucked in hair.

This traditional folk dance performed by the women of Punjab fascinates audiences. It is performed in circle and the dancers stand around in circle and swing their hands together. They bring it up and down again. Then they bring their hands to their chest and clap their hands. The hands go down as per the rhythm and then they clap again. This gesture is repeated several times and the feet and claps maintain the rhythm of the dance.

The dance is performed with the hands playing most of the part. The dancers do not use any instrument along with this dance and the clapping and the feet sounds contribute to the rhythm. Their controlled energy, graceful moves and colourfully bedecked ensure this dance to be one of the most admired dance forms in Punjab.

Name of the ICH Element **Luddi Dance**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Punjab*

Luddi is a folk dance of the Punjab. It is performed for the celebration of victory in Punjab and also very popular in wedding events. It is performed by the males and females both in Punjabi culture. There is no specific dress. Gents usually wear loose shirts with lined cloth. This is a slow movement dance. It is liked by the all ages from young to old. Pakistani weddings are not completed without folk dances and Luddi is from one of them. The Luddi dance is affordable in Pakistani culture as it is simplest and decent form of the dance. Now a days modern dancing techniques are introduced but the importance of Luddi dance is still present in Pakistani culture. It has changed style with passage of time. Slight modifications are adopted through modern dancing techniques. Girls in colorful dress perform Luddi dance at wedding event, play back songs or aged ladies sung "Mahiay" and "Tappay" which creat a cultural environment. One can enjoy and spend great time by this cultural dance. This is very heart touching folk dance that gives joyful feeling to everyone present at the event.

Name of the ICH Element **Bhangra Dance**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Punjab*

Bhangra is a traditional dance of the Punjab. It is practiced at the festive events on the beat of Dhol. After the wheat harvesting season is over, a number of festivals are celebrated in the Punjab. The villagers participate in these festivals and express their joys through Bhangra. The traditional form of Bhangra danced in the villages of Sialkot district is regarded as the standard. Although the main districts where traditional Bhangra is performed are in Punjab, Pakistan, the form of traditional Bhangra has been maintained in Gurdaspur district, of Indian Punjab and by the people who have settled in Hoshiarpur, after leaving what is now Punjab, Pakistan. Traditional Bhangra is now also performed on occasions other than during the harvest season and is popular in Pakistan. The 1950s saw the development of the free form of Bhangra in Punjab during stage performances which made this dance easy to perform by everyone.

Name of the ICH Element **Giddha (Dance)**

ICH Domain Performing Arts
Social Practices, Ritual and Festive Events

Related Province / Federating Unit Punjab

Giddha is a popular folk dance of women in Punjab region of Pakistan and India. The dance is often considered derived from the ancient dance known as the ring dance and is just as energetic as bhangra. At the same time it manages the creatively display, feminine grace, elegance and flexibility. It is a very colourful dance form which is now copied in all regions of the country. Women perform this dance mainly at festive or social occasions. Dance is followed by rhythmic clapping and a typical traditional folk song is sung by the aged ladies in the background. There is a spontaneous display of joy whenever the performance takes place.

Traditionally women used to wear short shirt (choli) with ghabra or lehenga in bright colours such as yellow, green, red, purple, orange, etc. with heavy jewelry. Now a days they have also started wearing salwar kameez in the same colours and jewelry.

Name of the ICH Element **Balochi Chaap**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Balochistan*

The Chaap is a style of dance performed by Brahvis living in Balochistan. The Chaap means Clap and has a curious rhythm distinguished by an inertial back sway with every forward step. This dance is performed in the circle and when the performer steps forward, he claps. In the beginning he claps once in a sequence of step but as the drummer beats fast the movement of performers is intensified with clap in every step.

Name of the ICH Element **Puppetry**

ICH Domain Performing Arts

Related Province / Federating Unit All provinces of Pakistan

Puppetry is one of the most ancient forms of entertainment in the world. Besides providing entertainment, this form of visual art was also used to convey meaningful message. Over the years, puppetry has developed into powerful medium of communication as it offers a real challenge to the imagination of viewers and creative ability of the presenters. This art is probably the last restricted in its form, design colour and movement and at the same time least expensive of all animated visual art forms.

In the traditional form a puppet is a handmade doll of cloth that represents various objects. They are made to look like those objects being presented. This type of toy is moveable in all respects. These movements are made by using threads, sticks or by wearing the puppet directly on hand. The people who conduct these moveable objects are called puppeteers. They generally make the puppets move like a real characters.

Pakistan National Council of the Arts has a trained puppetry group. They arrange classes on the subject for its transmission to the new generation. They arrange weekly puppetry show for the children. Moreover, such programmes are also arranged in various parts of the country.

Name of the ICH Element **Lewa**

ICH Domain **Performing Arts**

Related Province / Federating Unit **Balochistan**

It is a dance performed by the people of Makran Coastal Belt of Balochistan. A large number of male participants arrange themselves into a circle, which is anchored by one or several drum players. A man paces in the middle of the group playing a simple reed instrument called "Surnai" whose plaintive sharp sound reminds the listener of an oboe. Sometimes they place one hand forward and other backward, Then they place backward one to forward and forward one to backward. Some steps include dancing in vibration. Some steps require sitting on knees. It is more casual dance and this casual nature makes it different from others.

Name of the ICH Element **Qawwali**

ICH Domain **Performing Arts**

Related Province / Federating Unit **Punjab and Sindh**

Qawwali is a form of Sufi devotional music originally performed at Sufi shrines throughout South Asia mainly in Pakistan, India and Bangladesh. It is part of a musical tradition that stretches back for more than 700 years.

The poetry is implicitly understood to be spiritual in its meaning, even though the lyrics can sometimes sound wildly secular, or outright hedonistic. The central themes of Qawwali are love and devotion.

A group of Qawwali musicians, typically consisting of eight, nine or more men including a lead singer supported by one or two side singers, one or two harmoniums, tabla and dholak, usually make the formation of the party. Now a days modern musical instruments are also being used in Qawwali. There is also a chorus of four or five men who repeat key verses and who aid percussion by hand-clapping. The performers sit cross-legged on the ground in two rows-the lead singer, side singers and harmonium players in the front row, and the chorus and percussionists in the back row.

Qawwali gained mainstream popularity and International audience in late 20th century. Qawwali music received international exposure through the work of the late Pakistani singers Nusrat Fateh Ali Khan, Sabri Brothers, and Aziz Mian largely due to their several releases at international level.

Name of the ICH Element **Fire Breathing**

ICH Domain Performing Arts

Related Province / Federating Unit All provinces of Pakistan

Fire breathing is the act of making a plume or stream of fire by creating a precise mist of fuel from the mouth over an open flame. Regardless of the precautions taken, it is always a dangerous activity, but the proper technique and the correct fuel reduce the risk of injury or death.

Most people who are taught fire breathing are seasoned performers in their own right and are taught under the condition that the skills not be passed on until they become a recognized fire performer.

Although this art is not common in Pakistan but some performers are performing it with great perfection especially the women of Bhel family of Southern Punjab perform this art great with perfection and receive appreciation from the audience.

Name of the ICH Element **Algboza**

ICH Domain *Performing Arts*
Traditional Craftsmanship

Related Province / Federating Unit *Sindb*

Algboza consists of two joined beak flutes, one for melody, the second for drone. The flutes are either tied together or may be beld together loosely with the bands. A continuous flow of air is necessary as the player blows into the two flutes simultaneously. The quick recapturing of breath on each beat creates a bouncing, swinging rhythm. The wooden instrument initially comprised two flute pipes of the same length but over time, one of them was shortened for sound purposes. In the world of Algboza playing, the two flute pipes are a couple. The longer one is the male and the shorter one the female instrument.

Mr. Khamiso Khan is called the king of Algboza. His son Mr. Akbar Khamiso Khan plays the traditional folk tunes of Sindb on the instrument and made them popular throughout the country. He is also transferring this skill to the new generation.

Name of the ICH Element **Dhole**

ICH Domain *Performing Arts (Musical instrument)*
Traditional Craftsmanship

Related Province / Federating Unit *Punjab*

Dhole is an oblong drum used for production of different rhythms for accompaniment of folk songs and dances. Made of wood it is shaped like barrel about two feet long. The two openings at each end of the barrel are covered with stretched parchment of leather, which are tuned by tightening or loosening the rope braces.

Dhole is a common musical instrument used in festivals. After harvesting season lot of festivals take place in Punjab and Sindh and melodious tunes of Dole attract the people especially children who automatically start dancing at the beat. The performers also play different tricks with dhole and receive appreciation. Presently dhole is frequently being played at wedding ceremonies to add the festivity.

Name of the ICH Element **Chimta**

ICH Domain *Performing Arts (Musical instrument)*
Traditional Craftsmanship

Related Province / Federating Unit *Punjab*

Chimta literally means tongs. Over time it has evolved into a traditional instrument of Punjab. This instrument is often used in popular Punjabi folk songs and Bhangra music.

Chimta consists of a long, flat piece of steel or iron that is pointed at both ends, and folded over in the middle. A metal ring is attached near the fold, and there are jingles or rings attached along the sides at regular intervals. The rings are plucked in a downward motion to produce tinkling sounds.

The player of the Chimta is able to produce a chiming sound if he holds the joint of the instrument in one hand and strikes the two sides of the Chimta together. The jingles are made of metal and thus it produces a metallic sound and helps to keep up the beat of the song. Late Alam Lohar is famous for playing this instrument and introducing it to global audiences. Today his son Arif Lohar is famous for playing this instrument.

Name of the ICH Element **Bansuri**

ICH Domain *Performing Arts (Musical instrument)*
Traditional Craftsmanship

Related Province / Federating Unit *Punjab*

BANSURI (FLUTE) is one of the most primitive instruments of the sub-continent. It is played by holding it horizontally against the lips. It has six holes, which are closed and opened with the finger-pads in accordance with the melodic phrases. The thumb below supports the flute. The typical flute has a slanting mouthpiece that can easily rest between lips. The notes of the higher register are produced by accurately controlling the apertures and by contracting the lips to blow a narrow stream of air.

In rural areas shepherds grazing cattle use time for playing bansuri and create charming tunes. Bansuri is a symbol of creating love in our folk stories. In Pakistan a number of artists play bansuri with different kinds of music. They also give solo performance on different song which is a marvelous performance.

Name of the ICH Element **Ektara**

ICH Domain **Performing Arts (Musical Instrument)**
Traditional Craftsmanship

Related Province / Federating Unit **Balochistan**

Ektara is a one-string instrument most often used in traditional music form in Pakistan, Bangladesh, and India.

This ancient instrument consists of one (ek) string (tar). It was originally a droning accompaniment to a sung melody, particularly religious songs. It is played by plucking the solitary string and from movement of the finger. The same hand holds the instrument. Its bowl is small and covered with skin. The stem is thin and long. It is played in a vertical position. The Ektara player holds the instrument upright, gripping the neck just above the resonator and plucking the playing string or strings with the index finger of the same hand.

The Ektara was never meant for solo performance but Seema Manara of Balochistan was first artist to make the attempt, giving a new life to this one string instrument.

Name of the ICH Element **Rubab**

ICH Domain Performing Arts
Traditional Craftsmanship

Related Province / Federating Unit Khyber Pakhtunkhwa

Rubab is a popular fretless pluck string lute of Pakistan's north western mountainous region, named Khyber Pakhtunkhwa. The instrument comprises of three melody playing and eleven resonating strings, strummed with a plastic plectrum, called "Jawa" or "Shebbaz". Its hollow body is made of wood and sound chamber is covered with goat skin. The melody is played upon strings.

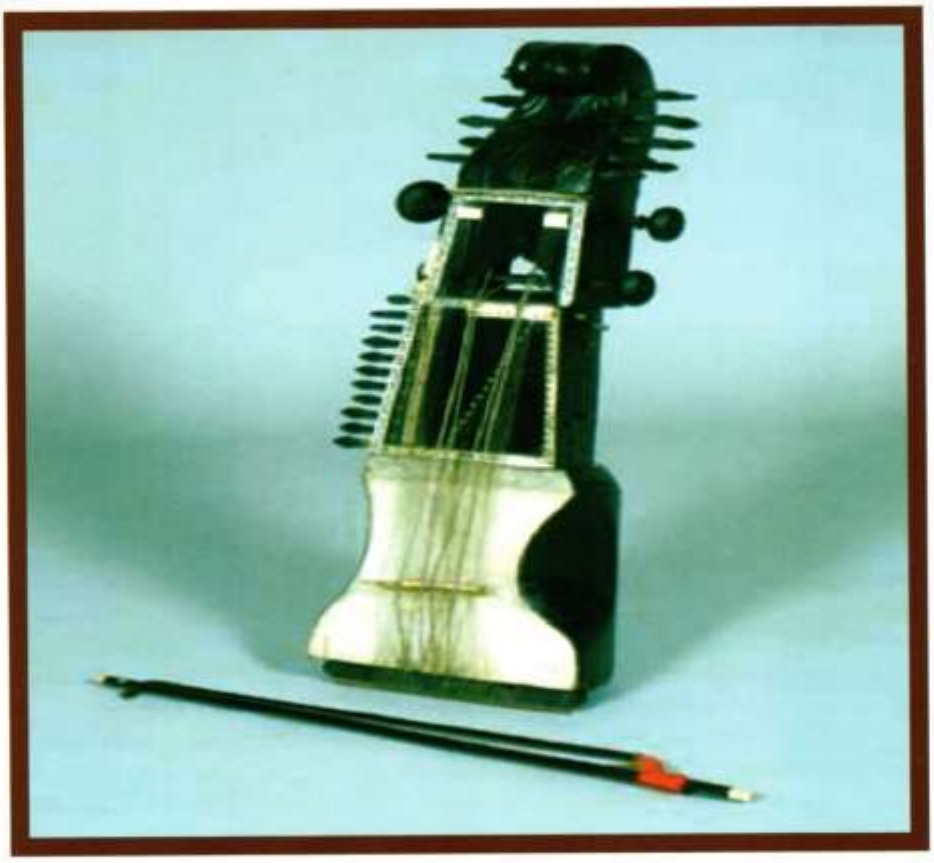
This instrument is very popular throughout Khyber Pakhtunkhwa. Folk ballads, romantic songs and popular mystic poetry are sung to the accompaniment of Rubab. The Pashto folk form of music is most frequently presented from this instrument.

A more evolved form of this instrument is in use in Azad Kashmir. The Kashmiri Rubab is more complex, having a large number of strings and resonators. It is beautifully decorated and artisans with ivory or pearl motives.

Name of the ICH Element **Sarangi**

ICH Domain Performing Arts
Traditional Craftsmanship

Related Province / Federating Unit All Provinces of Pakistan



Sarangi is a short-necked bowed chordophone found in Pakistan and India. Technically Sarangi is a fascinating multi stringed fiddle with melody playing gut and 36 steel and brass strings for resonance. The instrument is used as accompaniment to vocalists and for solo concert renditions as well. Unlike most fiddles, the sound in Sarangi, is created by scratching the thick gut sting with nail and is considered as being closest to human voice.

Sarangi is originally a folk instrument, imported into classical music in the 18th century, and still associated with folk music as well. The name literally means Sau Rang (Hundred Colours) indicating its adaptability to a wide range of musical styles. It is said to be the "queen of all musical instruments" and has been traditionally used as an accompaniment to vocal performance.

Name of the ICH Element **Nagara (Drum)**

ICH Domain **Performing Arts**

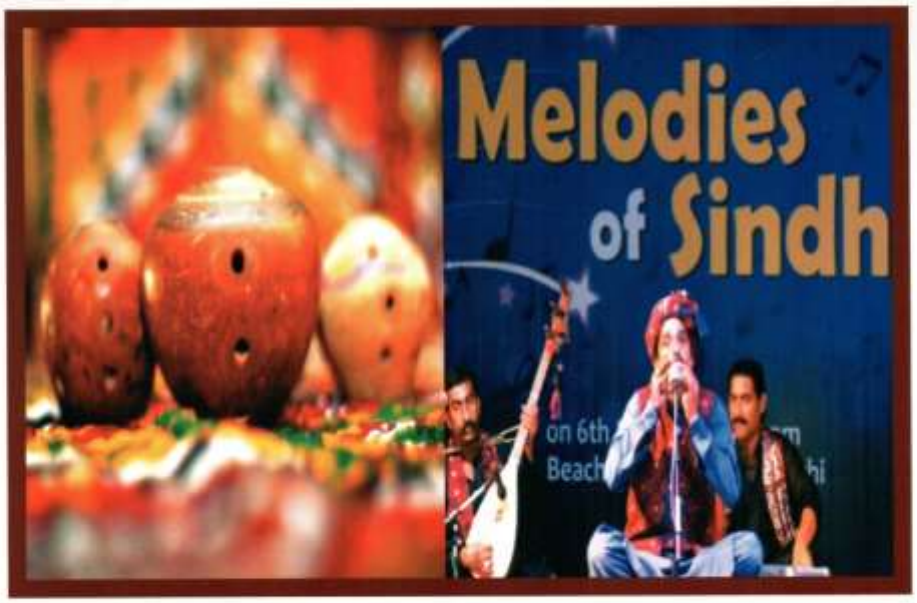
Related Province / Federating Unit **Sindh**

Nagara is the most widespread of the membranophone instruments. There are several types of Nagara, which is considered to be the lead instrument in folk ceremonies and weddings. The Nagara differs in size and goes by various names. Usually they are in pair. Before playing them, they are warmed by placing them near fire. The Nagara is largely made up of animal leather. Usually, a buffalo or camel hide is stretched across the round bowl-shaped body. The bowl is made of iron, clay or some metal. Ropes interlock to keep the leather in place. The Nagara is very loud and low pitched, and referred to as male. The Nagari is higher pitched, traditionally made of goat skin, and female.The Nagara, historically is believed was used to alert the armies or as a routine of their march.

Name of the ICH Element **Borreendo**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Sindh*



The Borreendo is one of the oldest music instruments which was found in the excavations of Mohenjo-Daro and is still being played by some of the people of Sindh. The Borreendo is basically a clay sphere with well-placed holes that one blows into to produce a haunting and lilting wind sound. It was very common in rural areas of Sindh and mostly being played by the children and the youth who sound sweet notes on it while grazing the cattle. Presently, there is only one master instrumentalist, Mr. Zulfiqar Ali Lund, who is still keeping this indigenous music instrument alive.

Name of the ICH Element **Nur Sur**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Baloochistan*

The people living around the Koh-e-suleman have preserved their life through a unique music "Nur Sur". In Nur Sur poet and singer tell about the history of those people who were killed in the battle for mother land. It is mostly played in the time of enjoyment by the Shepparagain and nomads; they enjoy playing Nur Sur with its beautiful melody to remember their loved ones.

Nur Sur is sung during gatherings, weddings, the combination of music and poetry is a classic which expresses the stories of Baloch martyrs and heroes ,it also contain references of love and significance of the motherland. Gathering of Marri tribe is incomplete without singing Nur Sur .

Name of the ICH Element **Chang**

ICH Domain *Performing Arts*

Related Province / Federating Unit *Sindh*

Chang is a musical instrument mostly played by Baloch Shepherds. This instrument is played when animals are grazing and Sheppard sits for rest. In the hilly and dry mountains of Bolan Pass it is played with great love and attraction. It is made of copper having a string in the middle. It is gripped with mouth and played with forefinger. This musical instrument is now rare.

It is small in size and can be carried out easily. There is an institution in Pakistan which takes classes of Chang and preserves this art.

Name of the ICH Element **Soroz (Suroz)**

ICH Domain **Performing Arts**

Related Province / Federating Unit **Balochistan and Sindh**

The Soroz is a bowed string instrument with a long neck and played vertically. It is considered the national instrument of Balochistan.

It has three or four main strings for playing. Strings one, two and four are made of steel while string three is made of thick gut. There are five to eight sympathetic strings, made of thin steel and tuned according to the raag to be played. The playing strings are some millimeters higher on the bridge than the sympathetic strings, so that the latter cannot be touched by the bow. These strings are played by touching them with the fingers, but without pressing them onto the neck.

In the south of Baluchistan there are smaller soroz, there the length of the playing strings is about 33-35 cm. In the north and in Sindh, the soroz can be much bigger, up to a string length of 45 cm. There the tuning is somewhat lower.

Dressed in a traditional costume and holding a decorated Soroz in his left hand with fingers on its strings, the artists fascinate the audience.

Social Practices, Rituals and Festive Events

Name of the ICH Element **Shandur Mela**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa

Shandur Polo Festival is one of the famous festivals in Pakistan. This festival is held in the month of July every year on Shandur Top in Ghizer district of Gilgit Baltistan. The polo match is played between the teams of Chitral District and Gilgit-Baltistan on the world's highest Polo ground. Every year, Shandur invites visitors to experience a traditional polo tournament between the teams of Chitral and Gilgit.

The festival also includes Folk music, Folk dances, traditional sports and a Camping Village on the Pass. It is said that in 1935, UK Administrator for Northern Areas Evelyn Hey Cobb to make a well-constructed polo ground in Shandur with the help of local people. This polo ground was later on named as "Mas Junali". The word "Mas" means moon and "Junali" means polo ground. Later on Mas Junali became a source of relation between the people of Chitral District in Khyber Pakhtunkhwa and neighboring Gilgit-Baltistan. Now Shandur Polo Festival opens a door step to the people of the world to enjoy . Many of the people from entire world come here to watch polo match.

Name of the ICH Element **Nowruz**

ICH Domain *Social Practices, Ritual and Festive Events*

Related Province / Federating Unit *Khyber Pakhtunkhwa and Balochistan*

Nowruz in Pakistan is celebrated as "Alam Afroz" or the "New Day". Special ceremonies and prayers are offered while sweets, perfumes, fruits, and flowers usually mark the offering of Nowruz. The main attractions include socio-cultural and religious gathering. Daa daa (where the new born are made to sit in fruit baskets), jumping over the fire to wash away the sins, folk games like egg striking/ exchange of hard boiled coloured eggs, yak traditional polo, traditional dances. However, Nowruz has remained in anonymity for many years. Over the past few years Nowruz has received recognition at different levels including the Government.

Nowruz is a 'cultural bridge' between various communities of Pakistan and provides a platform for pluralism. It gives a message of peace and tolerance in society by providing an opportunity for rethinking, reviving and rejuvenating the cultural ethos of the communities associated with it and also creates harmony in the society.

Nowruz was inscribed on the Representative List of the Intangible Cultural Heritage of UNESCO as multi National inscription in 2016. Member countries are Afghanistan, India, Iran Iraq, Kazakhstan, Uzbekistan, Pakistan, Tajikistan, Turkmenistan and Turkey.

Name of the ICH Element **Ghona Chanja**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and expressions

Related Province / Federating Unit Khyber Pakhtunkhwa

Ghona Chanja is a Kalasha ritual during the winter solstice festival (Chawmus).On 20th of December. During Chawmus, women make baskets on a rooftop whilst singing religious songs. The baskets are made of Holly Oak twigs, and are used for the offerings to be made to Balamain. Girls make Shaghai in the same vicinity which are chains of interlocked Holly Oak twigs. Elsewhere men make torches called Chanja out of Juniper twigs and use Holly Oak to tie them together. The basket is filled with food to be offered to Balamain at the high altar called Indraine. At midnight men and women take the baskets and Shaghai up the mountain to the altar in light of their torches. Shaghai are swung over the trees at the altar. It is considered a good sign when they get stuck in the trees or mountain ridges. The food in the baskets and wine is offered to the fire at the altar, the men eat what is left. The high priest selected the previous year initiates the ceremonies. Prayers for the New Year are made and animal sacrifices are made to pick the new priest.

Name of the ICH Element **Gand'aw**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and expressions

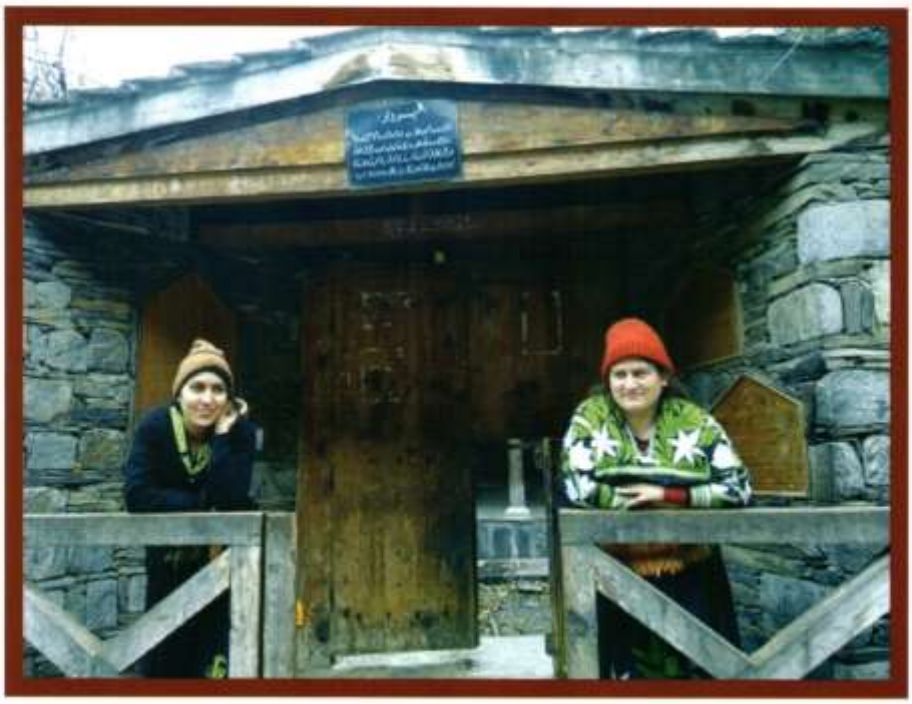
Related Province / Federating Unit Khyber Pakhtunkhwa

Gand'aw is a tradition to remember ancestors through oral and graphic mediums. The Kalasha communities have a long lasting tradition of commemorating the lives of their ancestors one of which is through the making of the Gand'aw. This is a human scaled memorial statue/effigy made in the honour of a deceased person. It is believed that the Gand'aw is a statue of the departed ancestor whose ghost protects the interests of the families who build it. After the burial commemorative feasts are held and the Gand'aw are carved out of a Cedar trunk and placed next to the deceased person's grave. The Gand'aw was traditionally made using wide and narrow headed axes, however, now various chisels are also used. It is said that there are times when deceased people come in their relatives' dreams and ask them to make a Gand'aw for them. These statues play a prominent role in maintaining social hierarchy of the Kalasha community.

Name of the ICH Element **Bashali Parikh Dai**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and expressions

Related Province / Federating Unit Khyber Pakhtunkhwa



Bashali (menstruation house)is a place to visit or to stay when a woman has periods. Since the beginning of Kalasha people, the women while having menses go to the Bashali as they cannot stay in their houses during that period. Therefore, Bashali is a residence of women who have periods. The building has mostly two or three rooms. When girls / women go to Bashali, they take food from house. The facility of cooking in a Bashali is also present. When staying in Bashali, the girls and women spend time making Shushut, Patti and Piran etc. They wash their clothes, enjoy storytelling, talk to each other and also read books, magazines or enjoy music. At times, when a woman has to wash clothes of their children or male members, they go to the river, wash clothes and return to the Bashali. Similarly, these women go to work on fields directly from Bashali and then return. When leaving the Bashali to return home, the woman has to take bath, wash hair, wash clothes and then return to their houses.

Name of the ICH Element **Onjesta**

ICH Domain **Social Practices, Rituals and Festive Events**
Oral Traditions and expressions

Related Province / Federating Unit **Khyber Pakhtunkhwa**

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. 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.

Gender divisions in the concept also exists. Males are generally considered Onjesta. 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. 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 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.

Name of the ICH Element **Istrizhon Peran Sik**

ICH Domain **Social Practices, Rituals and Festive Events**
Traditional Craftsmanship

Related Province / Federating Unit **Khyber Pakhtunkhwa**

Istrizhon Peran Sik is the skill of weaving the traditional Kalasha dress. Earlier in Kalash, women made their Peran from wool. They were black in color. Today the designs of Peran have changed a lot. These women buy 10 yards of black cloth from Chitral. The cloth is tailored with a special technique. Since a very long time, Kalasha women have been using manual sewing machine to sew the dress. Over the years the design of the dress has been changed, as earlier it was simple black dress and now a lot of embroidery is done on the shoulders and the lower portion of the dress. These designs of embroidery are known as chot. Some women make these designs with chalk on the dress and then do embroidery, while others make the designs directly from the sewing machine. The embroidery is done with wool, the colors of the threads are chosen by the women. The flowers embroidered on the dress are known as Gamburi.

Name of the ICH Element **Sarazari**

ICH Domain Social Practices, Rituals and Festive Events

Related Province / Federating Unit Khyber Pakhtunkhwa (Kalash)

Sarazari is the second ritual of Chawmus. It is celebrated on 9th and in some villages on 10th of December. In Sarazari, young boys and girls participate with their elders. In this ritual, the participants go to a higher place in the village. This spot is usually the same each year.

Girls and boys under the supervision of some elders make fire at two places. One fire is for the boys and the other is for the girls. A small competition between the boys and girls takes place to see who succeeds in creating more smoke. Songs are sung and they make fun of each other. Before the ritual of smoke, ceremony begins by offerings and a prayer is done on both the places by an elder male member. The male member washes his hands with snow. In case when there is no snow the water is used. Later a juniper branch is burnt and prayer is done at both the spots.

Once the prayer finishes the boys and girls run from house to house singing and dancing. A small performance is done outside every house of the village. Every family offers them either fruit or food. When the food if offered by the family, the children takes it and sing a song .In this song they ask for different favors for the family members and the elders.

Name of the ICH Element **Chawmos**

ICH Domain **Social Practices, Rituals and Festive Events**

Related Province / Federating Unit **Khyber Pakhtunkhwa (Kalash)**

The Chawmos festival is celebrated from 7-22 December by the Kalasha community to mark end of the year's field work and welcome the arrival of New Year. It contains a series of celebrations. Each ceremony in this festival has its own traditions, foods and songs.

The 1st week of the Festival (7 to 14 Dec) is a private festival of Kalash people and they do not allow outsiders to view it, the Kalash girls select their bridegroom after some rituals. The people have a merry time by free wine drinking and they sacrifice goats. People show their thanks by dancing and singing together, enjoying every moment. It is celebrated by feasting and merry making until the elders, who sit on a hill top, watching the sun reaching the orbit, declare the advent of the New Year. Children go up to the mountain, where they divide into boys and girls, and respectively make a big bonfire.

Then it comes 2nd week (15 to 22 Dec) in which they thank their God by dance and music. This part of festival is public and they celebrate it at different locations one by one and tourists are allowed to view them. The festivals continue for many more days moving on to different locations within the valleys. It is the most exciting among all the festivals. Girls dance in cold weather and snowfall and boys play various winter games in the festival.

Name of the ICH Element **Sibi Mela**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit Balochistan

Sibi Mela is a cultural festival that has been regularly organized over the past centuries. Basically a livestock trade venue, the festival is considered as an extension of Mehrgarh Civilization (world's second oldest agricultural settlement) where domestication of animals was a practice. Traditionally a large number of livestock breeders gather every spring at Sibi town for sale/purchase, competition and display of various breeds of camels, cattle and goats. The salient features of this "Mela" are horse and cattle show, cultural displays, tent pegging, camel races, animal markets and exhibitions of handicrafts, tribal dresses and folk dances.

Sibi Mela has a great significance for the people of this region in Balochistan. Sibi's Community is so much associated with the festival that they plan marriages, settle debts etc. around the date set for the Mela every year. Sibi remained the principal seat for convening the Shahi Jirga in olden times, mostly to settle tribal disputes. Still, the Local Bodies Convention is arranged at the conclusion of Sibi Mela. It is said that of the twelve months in a year, Sibians spend six months to prepare for the Mela and the remaining six months to remember it. Other activities include appreciating natural beauty of Sibi's terrain and visiting cultural sites.

Name of the ICH Element **Mela Chiraghan**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit Punjab

Mela Chiraghan "Festival of Lights" is a three-day annual festival to mark the Urs (death anniversary) of the Punjabi poet and Sufi saint Shah Hussain (1538-1599) who lived in Lahore in the 16th century. It takes place at the shrine of Shah Hussain in Baghbanpura Lahore, adjacent to the Shalimar Gardens.

The festival used to be the largest festival in the Punjab. Common peasants, Mughal rulers, the Punjabi Sikh residents and even the British officers during their British raj used to show up at this festival. Maharaja Ranjeet Singh (13 Nov 1780 to 27 June 1839) had high respect for this Sufi saint Shah Hussain. In the early half of the 19th century, during the Sikh ruling period in Punjab, Maharaja Ranjeet Singh used to lead a procession from the Lahore Fort to this festival site.

Presently the Mazar is under the administrative control of the Auqaf Department, Government of the Punjab and the festival is arranged by them.

Name of the ICH Element **Chanan Pir (Mela)**

ICH Domain **Social Practices, Rituals and Festive Events**
Oral Traditions and expressions

Related Province / Federating Unit **Punjab**

Chanan Pir is a village in the Southern Punjab. It is named after a Sufi Saint and his tomb. It is located between the Drawer and Din Gargh forts, a few kilometers from Yazman town and in the start of Cholistan desert.

During 7th century, the Sufi saint Jalaludin Surkh Bukhari travelled to this area, which in those days was governed by a Hindu Raja called Sadharan who had no children. His wife, Rani Nainoo, found out about Jalaludin's visit, tracked him and requested to pray for her to have a son. The Sufi did this and even foresaw that the son would be born a Muslim. A child was indeed born – and tumbled into this world reciting the "kalima.The Raja ordered to kill his son. The boy's mother pleaded for his life. Ultimately, the ruler agreed that Chanan Peer would be left alone in the desert in a wooden cot. After a few days, Hindu pilgrims found the baby being fed by a mother deer. The myth says, Chanan Peer went on to preach Islam throughout the desert, before he eventually merged into the sand and was never seen again.

The mela which bears his name is celebrated in the Cholistan desert over seven consecutive Thursdays in March. For hundreds of years, people come from all corners of Cholistan and beyond to join in the festivities.

Name of the ICH Element **Eid Ul Fitr**

ICH Domain **Social Practices, Ritual and Festive Events**

Related Province / Federating Unit **All provinces of Pakistan**

Eid al-Fitr is an important festival celebrated by Muslims worldwide that marks the end of Ramadan, the Islamic holy month of fasting. This religious festival is the first and the only day in the month of Shawwal during which Muslims are not permitted to fast. In fact it is the day of getting reward from Almighty Allah.

The Festival falls on first day of Shawwal, the tenth month of Islamic Calendar Therefore it is subject to appearance of moon. Before offering the prayer the Muslims are ordered to pay Sadqa-e-Fitr at fixed rate to the eligible poor people so that they may also celebrate the festival. After offering the prayer people embrace and wish happy Eid to each other.

Eid ul-Fitr has a particular prayer and generally offered in an open field or large hall. It may be performed only in congregation. At the eve of festival traditional sweet dishes are prepared. The festival marks a lot of enjoyment including shopping, wearing new clothes, gifting and family/ other social gatherings.

Name of the ICH Element **Eid Ul Adha**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit All provinces of Pakistan

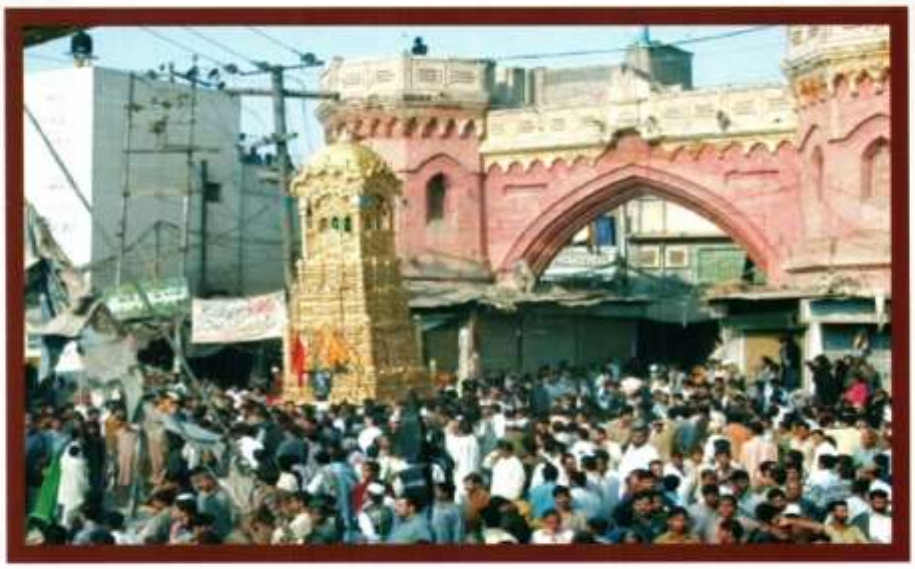
Eid ul-Adha also called the "Festival of Sacrifice" is the second of two Islamic festivals celebrated worldwide each year. It honors the willingness of Hazrat Ibrahim to sacrifice his son as an act of obedience to the command of Allah. But, before Abraham could sacrifice his son, Allah provided a lamb to sacrifice instead. In commemoration of this, an animal is sacrificed. The meat from the sacrificed animal is preferred to be divided into three parts. The family retains one-third of the share; another one third is given to relatives, friends, and neighbors; and the remaining is given to the poor and needy.

In the Islamic lunar calendar, Eid al-Adha falls on the 10th day of Dhu al-Hijjah the 12th month of the Islamic calendar, the dates vary from year to year drifting approximately 11 days earlier each year. Devotees offer the Eid al-Adha prayers at open place or in the mosque in congregation. The Muslims wear their best clothes for the prayer. The Eid al-Adha prayer is performed any time after the sun completely rises, on the 10th of Dhu al-Hijjah. At the conclusion of the prayers and sermon, Muslims embrace and exchange greetings with one another (Eid Mubarak), give gifts and visit one another.

Name of the ICH Element **Tazia**

ICH Domain **Social Practices, Ritual and Festive Events**

Related Province / Federating Unit **All provinces of Pakistan**



Hazrat Imam Husain, the grandson of the holy prophet Hazrat Muhammad (PBUH) was martyred by the forces of the second Umayyad calipb on 10th of Moharram, the first month of the Islamic Calendar. Family members accompanying him were also killed or subjected to humiliation.

Muharram observances are carried out in country with a sizable set of rituals associated with both Shia and Sunni Muslims. The followers especially Shia Muslims participate in the processions with a horse commemorating the horse of Hazrat Imam Husain.

The historic city of Multan is a leading center of Taziadari. Two oldest and huge Tazia of Indian sub-continents are taken out on every year in Multan. The Tazia of Ustad is a 27-feet structure with seven stories. It is made of teak wood completely. While Ustad was busy in preparing Tazia one of his students Salman Ali also began preparing another Tazia. It is 32-feet high.

Every year during Muharram, both the Tazia are taken out together in a procession. The Tazia of the Ustad leads the procession with the Tazia of the Shagird (student) at the back, symbolizing the student's respect for his teacher. Around 150 people carry the Ustad's Ta'azia while 200 are required to carry Ali's masterpiece prepared in memory of Imam Hussain.

Name of the ICH Element **Shab-e-bra'at**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit All provinces of Pakistan

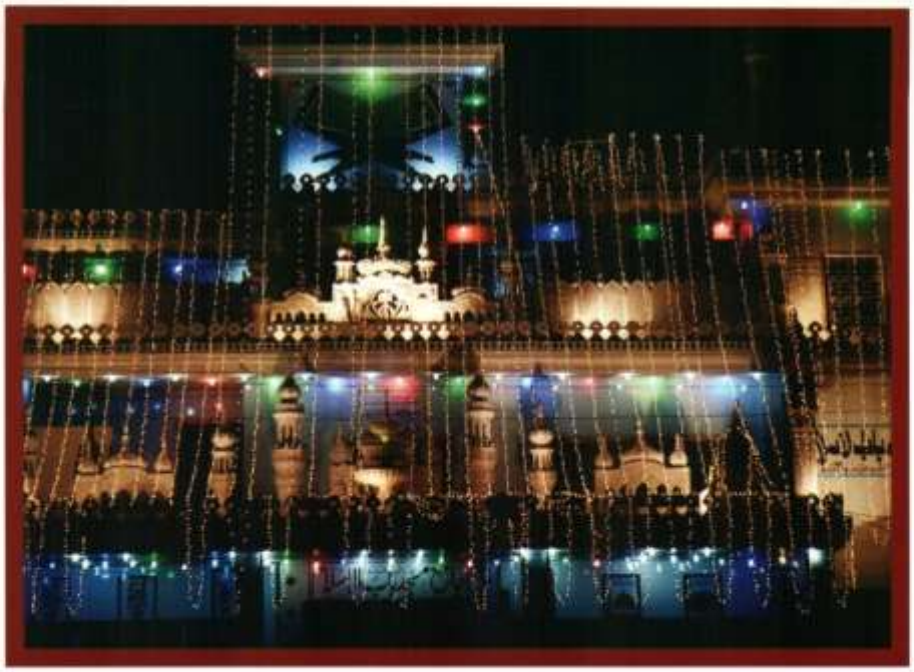
Literally, Shab-e-Bara'at means the night of salvation or the night of freedom from the fire of Hell. It occurs in Mid-Shaban between the 14th and 15th day of Shaban (eighth month of the Islamic calendar). The Muslims observe Shab-e- Bara'at as a night of worship and salvation. Some spend the whole night awake and worship. During this night, teachings of the Holy Prophet tell us that Allah determines the destiny of all people, including whether a person is to live or die in the coming year.

It is regarded as a night when the fortunes of human being for the coming year are decided and when Allah may forgive sinners. In many regions, this is also a night when prayers are arranged for forgiveness from Allah for deceased ancestors. Many Muslims make sweets especially Halwa and Zarda and give it to the neighbors and poor on this evening. In many areas parents and brothers send special sweets and gifts to their daughters and sisters respectively. Shab-e-Bara'at is celebrated in Pakistan, India, Bangladesh, Lebanon, Azerbaijan, Turkey, Afghanistan, Uzbekistan, Tajikistan, Turkmenistan and Kirghizstan.

Name of the ICH Element **Eid Milad-un-nabi**

ICH Domain **Social Practices, Ritual and Festive Events**

Related Province / Federating Unit **Punjab**



Eid Milad un Nabi is the observance of birthday of the holy prophet Hazrat Muhammad (peace be upon him).It is observed on 12th of Rabi-ul Awwal, the third month of the Islamic calendar. State and religious organizations, Milad committees, and individuals plan a large number of activities, comprising processions, seminars, conferences, and discussion programmes to mark the annual event. The sacred day begins with offering of special prayers in mosques for upholding and flourishing of Islam and religious teachings, unity, solidarity, progress, and welfare of the Muslim ummah. Numerous Eid Milad-un-Nabi (PBUH) processions take out across the country and Mehfil-e-Milad are held to celebrate the occasion. All streets and roads, as well as bazaars, shopping centers, and government / private buildings, are beautifully decorated and illuminated with lights, colourful banners bearing the writings about the celebration of Eid Milad-un-Nabi (PBUH).

In fact this is the biggest festival celebrated by the Muslims all over the world.

Name of the ICH Element	**Basant Panchami**
ICH Domain	*Social Practices, Ritual and Festive Events*
Related Province / Federating Unit	*Punjab*

Basant is considered to be a seasonal festival and is celebrated to mark the beginning of spring. In Punjab, Basant Panchami has been a long established tradition of flying kites. Through this festival people welcome the spring season by flying colourful kites, eating sweet dishes and wearing yellow dresses.

Historically, Maharaja Ranjit Singh, one of the rulers of Punjab held an annual Basant fair and introduced kite flying as a regular feature of the fair. Maharaja Ranjit Singh and his queen Moran would dress in yellow and fly kites on Basant. The association of kite flying with Basant soon became a Punjabi tradition with the center in Lahore which remained the regional hub of the festival for a long time. However, since 2004 ban on kite flying during the festival has been imposed by the government due to use of dangerous, life-threatening substances in the strings It is hoped that the matter will be settled through negotiations between kite flying associations and the government.

Lahore, Kasur, Sialkot and Gujranwala in Pakistan and Gurdaspur and Amritsar in India are major cities where Basant Melas are held traditionally.

Name of the ICH Element **Mayun**

ICH Domain **Social Practices, Ritual and Festive Events**

Related Province / Federating Unit **Punjab**

This is the first ceremony in weddings. About eight to ten days before the actual wedding the bride enters a specific state which is called mayun. She wears a yellow dress and is in seclusion. This is the time the beautification rituals commence. In this function the sisters, friends, mother and other female relatives of the bride bring the ubton decorated tray with a mixture of turmeric, herbs and aromic oil along with a sweet candy called misri or some other sweet.

First mother of the bride puts a little ubton on body of the bride followed by other ladies apply the mixture and offer a piece of misri or sweet to the bride. They also give their blessings by putting some money on her head to remove the evil eye. Later this money is given to charity. During this time the sisters and friends of the bride sing folk songs and play Dholk.

On each day leading up to the wedding the bride's friends will apply this paste to her hands and feet so that they become soft and smell good. She stays in the company of her friends and sister enjoying music as this is the time for her to rest and relax her for few days at the house of her parents.

Name of the ICH Element **Rasm-e-Hina**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and expressions

Related Province / Federating Unit All Provinces of Pakistan

Rasm-e-Hina or Mehndi is the application of Hina as a temporary form of skin decoration at weddings. A special ceremony is held for this particular custom, where all family members and friends are invited, to come & join, pray for couple's new marriage life. Hina is originally used as a form of decoration mainly for brides. In the modern age, usually people buy ready-made Henna cones, which are ready to use and make painting easy. However, in rural areas women grind fresh benna leaves to which oil is added. This kind of Hina though not as refined as professionally prepared benna cones, brings much darker colors.

All Pakistani tribes, families, provinces, casts and areas do perform this custom in their own way and traditions.

Name of the ICH Element **Baraat**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit All Provinces of Pakistan

Baraat is a groom's wedding procession. In old ages the baarats in Punjab used to reach the brides house with groom sitting on a mare. Now a day motor cars are commonly used. The car of the Groom is decorated beautifully. There is no fixed number for guests of the Baraat. It is decided by the families of the bride and groom mutually. Sometimes it can become a large procession accompanied with music band and dancers etc. Traditionally, baraatis (the participants of Baraat) are attended to as guests of the bride's family.

Both men and women with children participate in the Baraat. Women wear the best dresses and jewelry they have. Some baarats display the fireworks, accompanied by the rhythm of the Dhole, reach the meeting point, where the elders of both the families meet.

After Nikah (the formal ceremony of accepting each other by the bride and groom), the baarats are served with meal. Then some customs are performed to make the event memorable and finally the bride goes with the groom with the Baraat.

Name of the ICH Element
Doodh Plai

ICH Domain
Social Practices, Rituals and Festive Events
Oral Traditions and expressions

Related Province / Federating Unit
Punjab

Pakistan is a very rich in culture and rituals. There are many pre and post wedding rituals that are performed. Wedding in Pakistan can be said a feast of fun where everyone wears fancy clothes. Women and girls wear jewelry, do makeup and enjoy the ceremony by performing different customs including "Doodh Plai" and many more that enhance the fun of this celebration.

Performing these customs is not necessary and there is no compulsion for these rituals. These customs are performed to make this day memorable for bride and groom and for the rest of members attending wedding ceremony. After serving the Baraat with meal bride's sisters, cousins and friends perform the custom of Doodh Plai.

Doodh Plai or drinking milk ceremony is a ritual in which sisters of bride offer a well decorated glass of milk to the groom. After drinking the milk groom is supposed to give a gift to the sisters in law. This gift can be some jewelry but mostly money is given as gift. This is an interesting ritual and adds fun to the ceremony because after drinking milk the groom usually does not offer any gift or money to the sisters in law and then they insist groom to give some gift or demand for a certain amount. Groom tease them by giving them less money but they keep asking for that amount. This short custom ends after receiving some money from groom.

Name of the ICH Element	Joota Chupai Rasam
ICH Domain	Social Practices, Ritual and Festive Events
Related Province / Federating Unit	Punjab

Joota Chupai Rasam is very common in Pakistani and Indian weddings. This tradition is usually used to break the ice between bride and groom's family so that they can welcome each other in a joyful way. In Pakistan girls follow some tricks to get groom's shoes and then ask him for a reasonable amount of money to get his shoes back. Girls hide the shoes in some safe place. As all families are aware of this tradition so they usually try to keep shoes safe, making it difficult for girls to access and hide it. This is good tradition to increase interaction between both families.

If the sisters and friends of bride are able to hide the shoe successfully, it is now groom's responsibility to get it back by paying them some reasonable amount. On this platform, amount is negotiable. These traditions increase interaction between bride and groom families. Sometime friends of groom arrange an extra pair of shoes to get rid of this trouble. Mostly groom agree to pay the money to bride's friends and get the shoes in return. This tradition is full of fun and most common in almost every Pakistani and Indian weddings. After winning, girls proudly celebrate their win.

Name of the ICH Element **Walima**

ICH Domain Social Practices, Ritual and Festive Events

Related Province / Federating Unit All Provinces of Pakistan

Walima is the final part of the wedding which is like an after-party organized by the groom's family where everyone toasts to the happy couple. A Walima is held after the Nikah, usually on the next day or within a week.

The marriage feast (Walima) is a Sunnah of the holy prophet (peace be upon him). It is an outward expression of gratitude and pleasure and a great mean of publicizing the marriage, which has been greatly encouraged.

The holy prophet (peace be upon him) himself provided Walima after his marriages. He provided meat and bread on the occasion of his marriage with Hazrat Zainab Bint Jahsh (Allah be pleased with her), Hays (a type of sweet dish cooked with dates, cheese and butter on the occasion of his marriage with Hazrat Safya (Allah be pleased with her) and barley on another occasion.

In rural areas of Pakistan Walima ceremonies are held mostly at open spaces. However, in urban areas these are arranged in hotels and wedding halls where the guests are served with delicious dishes.

Name of the ICH Element **Phorbi**

ICH Domain *Social Practices, Ritual and Festive Events*

Related Province / Federating Unit *Balochistan / Sindh*

Phorbi is basically a help from the community members. When an individual from a community, clan or sub clan of a tribe is in trouble (For instance, he is unable to pay loan, or he has committed a crime and has to pay the indemnity as per tradition, or he has faced hazards) then his community and clan come to help him. Most of the members of the community contribute their part in money to help that individual to overcome the financial burden.

Name of the ICH Element **Batae**

ICH Domain Social Practices, Agriculture Practices

Related Province / Federating Unit Balochistan

Batae is a practice of dividing harvested crop or fruits by owner of the farm. The land owner separates a certain portion of his harvest to be distributed among poor, needy, friends and travelers. It can be rice, wheat, vegetables, and fruits. It is an act of charity.

Landowners do Batae for multiple reasons. Most of the people living in rural areas are poor and this act of charity can help poor to meet their ends. It is an act to contribute into the society to minimize the economic gap among the people. The system of Batae generates the feeling of consideration from landlord towards the poor and in reverse eliminates ill feeling from poor towards the Landowners. The Landowners believe that this charity is not only an act of blessing but will also escalate their future production.

Name of the ICH Element **Beemar Na Part**

ICH Domain *Social Practices, Ritual and Festive Events*

Related Province / Federating Unit *Balochistan*

Part in Brahvi language means wood. When someone is ill in village, his friends and relatives come to meet him. They offer their help. They often bring wood with them and provide it to the person who is nursing. The main purpose is to provide enough comfort to the patient and the people engaged in nursing so they are not bothered about cold. If they are comfortable they can better take care of the patient. This practice is on sharp decline.

Name of the ICH Element **Bijjar**

ICH Domain Social Practices, Agriculture Practices

Related Province / Federating Unit Balochistan

Bijjar is a custom of cooperation, which is mostly practiced at the time of wedding when relatives, friends and fellow tribesmen contribute to the expenses of weddings in terms of money or any other way like providing goats, sheep, wheat, rice etc.. If someone pays Bijjar in a wedding, he would be paid back at the eve of his or his relative's wedding.

Weddings in Baloch society are expensive and there are multiple factors which increases the cost of wedding. Baloch live in close society and follow many tribal formalities. Moreover, they are social and invite all friends, family, relatives and neighbors. The digits of invitees mostly cross triple figure which in turn increase the cost of wedding. Bijjar helps the wedding families to meet their expenses.

Name of the ICH Element **Gins**

ICH Domain **Social Practices, Ritual and Festive Events**

Related Province / Federating Unit **Balochistan**

Gins mean Genre or kind. In rural areas people live in close society and when someone is running out of a commodity (for Instance wheat or rice) he borrows that commodity from relatives, friends or neighbors. Gins is the amount of commodity what he has to later return in the same kind. If he borrowed 20 kg of Basmati rice he would return the same 20kg of Basmati rice later on.

In rural areas people do not have easy access to all commodities. Shops are limited and they do not have easy access to the markets from where they can purchase everything. They travel to cities to purchase commodities in bulk. People in rural areas are often visited by guests and when they run out of money or any commodity such as sugar, tea, cooking oil, rice, wheat, they borrow it from friends, relatives or neighbors and later on return the commodity in same genre.

Name of the ICH Element **Lado Ladanga**

ICH Domain *Social Practices, Rituals and Festive Events*
Oral Traditions and Expression

Related Province / Federating Unit *Kh*

Lado Ladanga and Spinjirak are similar games but the difference is only the main character. In former, the main character is Lado a girl and in latter the main character is a man who impersonates as an old man. This game is played as a charity and praying for rain fall. She goes from house to house in village for the collection of contribution which is either in cash or kind. She is followed by a huge group of young girls.

On third day of collection, she organizes a party and invites everyone from the village. She spends all the collection on preparing delicious food for villagers and family. Lado Ladanga is basically a type of charity from the whole village for rain. The Lado Ladanga is now on decline and rarely practiced.

Name of the ICH Element **Layka**

ICH Domain *Social Practices, Rituals and Festive Events*
Agriculture Practices

Related Province / Federating Unit *Balochistan*

Laika is a practice of providing a certain portion of harvested crop or fruit to the local Priest (Mullab) by the owner of farm land. In Batae, a certain portion of harvest is distributed among poor, needy, friends and travelers. On the other hand Layka is providing a certain portion to local Mullab. In rural areas, Mullab is leading prayers without any remuneration so when the farm owners harvest their crop they take it as their duty to separate a share of Mullab. It is an act of charity. It is not mandatory but a volunteer act. They believe that this charity is not only an act of blessing but will also escalate their future production.

Name of the ICH Element **Mla Tarang**

ICH Domain **Social Practices, Rituals and Festive Events**

Related Province / Federating Unit **Balochistan**

In Pashto Language Mla Tarang literally means tightening the waist. This ritual is performed in the wedding ceremony of the Pashtuns living in Balochistan. Usually the In Laws of Groom after marriage agreement (Nikah) take muffler type long piece of cloth and tight on it around the Groom waist. It is basically a gesture of blessing from the elders to the newly wed Groom. Tightening represents the strength to face the future challenges and blessing for the successful married life.

Name of the ICH Element **Gor Ghor/ Wail**

ICH Domain **Social Practices, Rituals and Festive Events**

Related Province / Federating Unit **Balochistan, Sind and Punjab**

Weddings are celebrated with great enthusiasm in Balochistan and different events and practices make it lively and colorful. One of those practices is "GOR" a Balochi terminology. When Groom is fully dressed and prepared, he is made to sit on a thick padded bedding (cushion) and a person calls all the male persons and chants in different way. Then people come and keep money on the head of groom. This collected money from the participants of wedding is called " GOR".

They chant those words "ALLAH WARAY ITNA PESA DAY" means Mr So and So gave this money.

Similar kind of Social practice is found in Sindh with the name of Ghor and in Punjab it is called wail.

Name of the ICH Element **Purds**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and Expression

Related Province / Federating Unit Balochistan

Purds is a practice of helping the family of deceased. Purds is basically help in cash or kind. Some people who come for Fatiha put some money under the blanket in order to help the family of deceased to meet the financial demands. Some time, it is in kind. Some well to do people who come for Fatiha provide them goat, sheep's etc. It is a custom of Baloch living in Balochistan. However, it is not mandatory on everyone who comes for Fatiha. For Instance, When Attaullah Mengal (Political Leader of Balochistan) went to offer Fatiha of Zulfiqar Ali Bhutto (Former Prime Minister of Pakistan) gave 60 Goats to the family of Late Bhutto as per Baloch hospitality and Tradition.

Name of the ICH Element **Wandi**

ICH Domain **Social Practices, Rituals and Festive Events**

Related Province / Federating Unit **Balochistan**

Wandi literally means division or dividing something in parts. It is a practice in Baloch rural areas to divide oxen meat into parts. Usually rural areas do not have easy access to market and shops. They seldom go to cities to buy groceries and then use it for a certain time period. But sometimes when they run out of meat, whole village or certain number of people purchase oxen in a village with collective money. After slaughtering of oxen, meat is distributed as per share. Sometimes, they also use Goat, Sheep or Camel in place of Oxen. On that day, meat is mostly cooked in every house of village and they feel joy in it.

Name of the ICH Element **Ushr Wangar**

ICH Domain Social Practices, Rituals and Festive Events
Oral Traditions and Expression

Related Province / Federating Unit Balochistan, Sindh and Punjab

Providing a helping hand to relatives in different forms is a social practice in Balochistan. Ushr is one of those kinds (help) when a family needs workers for different purpose. Especially when farm is ready and the farmer need workers for harvesting. Then the concerned family calls relatives and they come and take part in harvesting. This gathering work or collective participation is called "Ushr".

When Ushr is called, the requesting family arranges the meal and evening tea for those who are part of Ushr.

This social practice in Sind and Punjab is known as "wangar"

Knowledge and Practices Concerning Nature and Universe

Name of the ICH Element **Falconry**

ICH Domain **Knowledge and Practices Concerning Nature and Universe**

Related Province / Federating Unit **Punjab**

Pakistan has good history of Falconry. It is a family heritage transmitted from generation to generation. About 1800 families residing in different parts of the country are practicing this old tradition in Pakistan.

Pakistan falconers are keen falconers. They build relation with each other for century's old friendship and respect passes to generations between the families. They live with their birds. Pakistani falconers devote their life to falconry spending winter with the bird on hand from dawn to sunset. They help each other and train theirs birds together. Birds are trained in an ancient way keeping them awake and moving in the markets. Taming process is completed in 2-3 weeks.

Falconry was inscribed on the Representative List of the Intangible Cultural Heritage as multi National inscription in 2016. Member countries are Germany, Saudi Arabia, Austria, Belgium, United Arab Emirates, Spain, France, Hungry, Italy, Kazakhstan, Morocco, Mongolia, Pakistan, Portugal, Qatar, Syrian Arab Republic Republic of Korea and Czech.

Name of the ICH Element **Suri Jagek**

ICH Domain *Knowledge and Practices Concerning Nature and Universe*
Oral Traditions and expressions
Social practices, rituals and festive events

Related Province / Federating Unit *Khyber Pakhtunkhwa*

Suri Jagek (observing the Sun) is a traditional Kalasha knowledge system and practice based on observing the Sun, Moon, and the Stars with respect to the local topology. A particular location, called Suri Jagaekein, is chosen in each village to observe the rising Sun, and a separate location is assigned to observe its setting. Traditionally a telescopic view of the rising Sun is taken using a Markhor horn. The specific positions on which the sun casts its shadows are also marked in specific people house on walls or poles etc. Kalasha community is still fixing the dates of their functions, sowing and harvesting the crops by observing Suri Jagek. People of the Kalasha community are still practicing the centuries old tradition.

Dossier of "Suri Jagek was submitted to UNESCO, in collaboration with THAAP and UNESCO Pakistan Office, in March 2017 and it was inscribed on the List of Intangible Cultural Heritage in need of urgent safeguarding in November, 2018 as first independent inscription of Pakistan.

Name of the ICH Element **Kumbapur**

ICH Domain **Knowledge and Practices Concerning Nature and Universe**

Related Province / Federating Unit **Khyber Pakhtunkhwa**

Kumbapur is an opening which acts as skylight or ventilator and is found in the ceiling of Kalasha houses. In case of traditional Kalasha houses the scale of the opening is relatively small and it is located either at the center or corner of the ceiling. In Kalasha temples it is usually located at the center of the ceiling and the scale of the opening is relatively large. The presence of Kumbapur signifies purity of the place. A number of rituals and festivals are, therefore, associated with Kumbapur.

Kumbapur had also been used to study the movement of stars and ascertain the time .The concentrated light penetrating through Kumbapur into the interior of the temple at specific angel helps people to study / predict the seasons and forecast the weather conditions.

Kumbapur is constructed using wood usually cedar. Supported by wooden columns and beams, multiple layers of wooden planks are arranged next to and at the top of each other to achieve the opening of Kumbapur. Due to the presence of Kumbapur a gentle slope is maintained in the apparently flat traditional Kalasha roofs. The slope assists and facilitates the snow and rainwater to slide down and drain off automatically from the roof.

Name of the ICH Element **Khaspiawaw**

ICH Domain *Knowledge and Practices Concerning Nature and Universe*
Oral Traditions and expressions

Related Province / Federating Unit *Khyber Pakhtunkhwa*

Khaspiawaw is a Kalasha practice of curing diseases with medicinal plants. Various parts of plants, such as root, rhizome, bark, leaves, fronds, flowers, fruits and seeds are used, mostly in the form of decoctions for treatment.

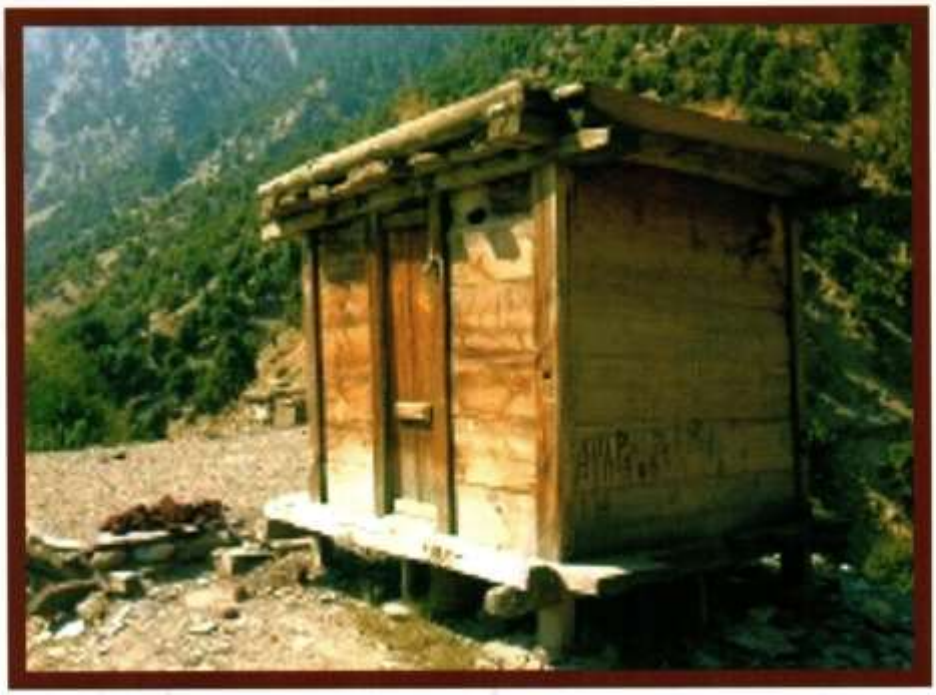
This knowledge has been traditionally transferred from generation to generation. Even today, there are no allopathic in the valleys and almost all diseases are treated with Khaspiawaw, with specific practitioners having their own specialization.

Khaspiawaw practitioners are renowned in the Kalasha valleys and are the primary knowledge bearers of the practice. However, the wider community facilitates in the continued use of the practice by regularly seeking help from these practitioners to aid in their illnesses.

Name of the ICH Element **Pasti**

ICH Domain **Knowledge and Practices Concerning Nature and Universe**

Related Province / Federating Unit **Khyber Pakhtunkhwa** (Kalash)



Pasti is a traditional system for the storage and preservation of food items and grains in an independent wooden structure used by the Kalasha and local Muslim community of the region. Grains, seeds, fruits, dry fruits, vegetable oils, cheese, honey and seldom dry meat and wine are stored in Pasti.

Pasti is usually made from cedar wood and is constructed purely from wooden joinery details. The length and width of Pasti is usually 6 x 6 feet and it is normally 6 feet and 6 inches high. Pasti being a detached unit is lifted from the ground and none of its part is attached with any man made or natural structure in order to regulate the smooth flow of air and effective ventilation. The efficient and smooth air flow helps in keeping the internal temperature of Pasti favorable for the long term storage of food items.

The interior of the Pasti comprises of shelves, drawers and hangers for storage purpose. The interior space is only accessible through a single door. The responsibility of maintaining Pasti rests with the female members of Kalasha community. Pasti is usually built and installed anywhere near the house but it cannot be placed/located in impure spaces. Also the unit cannot be accessed by impure women (the one who is menstruating).

Name of the ICH Element **Bar Dust**

ICH Domain **Knowledge and Practices Concerning Nature and Universe**

Related Province / Federating Unit **Balochistan**

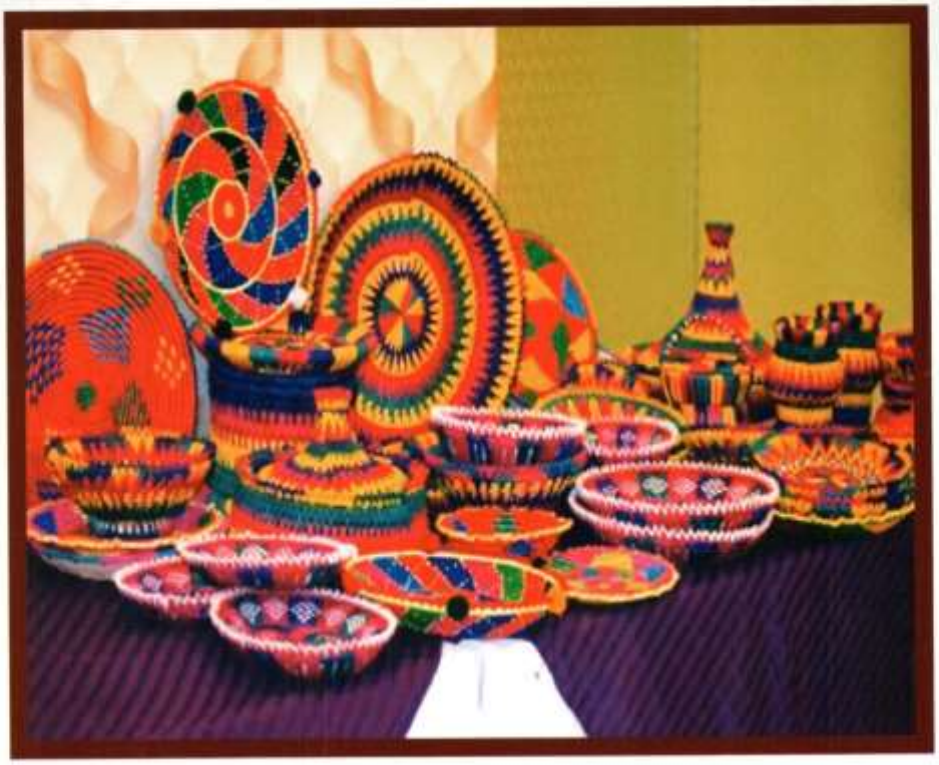
Bar dust is a practice of using oracle bone for decipbering about the future life aspects (fortune telling). The Bar dust is commonly termed as the "Balocbi newspaper" wbicb gives information about the future. It is mainly practiced by the Bar dust experts of Kbetran, Marri and Bugti tribes in Balocb rural areas. For the tribal people, it is perceived as one of tbe major and most autbentic source of tbe future forecasting. It belps tbe native people to make arrangements and devise certain policies to mitigate witb natural bazards and future life events well before the time. Bar dust is considered as a true indigenous source of information and communication. Tbere are varieties of events like; death, marriage, birth of a child, politics, economy, crop yield, environment forecasting, about wbicb scapula deciphers pass on tbe information to otbers. In most of tbe cases, tbese predictions become reality for the people of tbe village wbicb in return enbances tbe reliability of tbe decipbering in tbe locale.

Traditional Craftsmanship

Name of the ICH Element **Changair Sazi (Basketry)**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Punjab and Sindh**



Changair is a traditional kitchen item that is used in Pakistan. This is also part of our kitchen accessories set and most usable item in the kitchen. Roti, naan and paratha can be served in Changair. It is made with date leaves which are dyed in different colours. Mostly rural women are engaged with Changair sazi. They roll date leaves around specific material and attach them with the help of a big needle. During this process they make different designs which are eye catching. Now they are making hot pots, flower vase, jewelry boxes and several other items with this technique which are adding to their livelihood.

Plastic Changair covered with kitchen duck fabric are also available in the market which are common in use at present. But demand of handmade Changair is increasing day by day as it gives cultural look to the dining table.

Name of the ICH Element **Chunry**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Punjab and Sindh**

Chunry work is about traditional designing and dying of the dresses. Plain cloth is designed and knotted over traced design. The cloth is then dyed in different colours and dried in open space. When the cloth is stretched, the knots are opened, beautiful designs appear. In Pakistan, Bahawalpur is famous for Chunry work. Here beautiful dress of Chunry work with gota/kanary and Mukaish work is prepared and supplied in all parts of the country. Chunry work is done in some parts of Sindh also.

The craftsmen doing Chunry work are the basic community . They include men, women and their children as well. They are also transmitting the skill to next generations. Other communities concerned are the persons preparing dyes and some other are making knots.

Name of the ICH Element **Doll Making**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **All Provinces of Pakistan**

Dolls are more than just playing things of children. They in fact, possess rich social and cultural values. Dolls play a vital role in the lives of the children especially little girls. Majority of girls in their childhood had been playing with dolls since generations. Some mothers make dolls for their children while others buy from the Market. In villages young girls arrange marriage of their beautiful male and female dolls. All functions of marriages are arranged and the guests are served meal which provides training of the real social life to them. In Okara District, almost all women of the village "Ghulamka Dhiroka" known as the village of dolls, are preparing dolls and selling in and outside Pakistan.

Dolls are made all over Pakistan. However, in Islamabad and Okara and Jhelum in Punjab, dolls are produced at large scale which are also exported to many countries. Pakistan Institute of Folk and Traditional Heritage, Islamabad also arranges workshops to promote skills of doll making among younger generation.

Name of the ICH Element **Truck Art**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *All Provinces of Pakistan*

Truck art is a popular form of regional decoration in Pakistan. Many trucks and buses are highly customized and decorated by their owners. The decoration often contains elements that remind the truck drivers of home, since they may be away from home for months at a time. Decoration may include structural changes, paintings, calligraphy, and ornamental decor like mirror work on the front and back of vehicles and wooden carvings on the truck doors. Depictions of various historical scenes and poetic verses are also common.

In Pakistan, Karachi is a major city center for truck art, though there are other hubs in Rawalpindi, Swat, Peshawar, Quetta and Lahore. Now a day this art is also being used to beautify decoration pieces.

Name of the ICH Element **Lacquer Work**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Punjab and Khyber Pakhtunkhwa*

Lacquer art is a very sophisticated hand work on wooden piece with fascinating colours by skilled artists. The lacquer art is made on selected customized pieces of a refined wood.

The wooden pieces are shaped into different designs and sizes on lathe machine through traditional iron tools. Then the layers of lacquer are applied on wooden pieces, usually in three or four colors. The layers are sequentially coated completely on each other which are articulately removed by artisan with the help of sharp knife in a way that all colours become prominent with a design on it.

Lacquer wood art is fascinating. It is also carving art that produces a hard durable finish.

Name of the ICH Element **Choorian (Glass Bangles)**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Sindh (Hyderabad)**

Bangles are traditionally worn mostly by South Asian women in Pakistan, India, Nepal and Bangladesh. Baby girls, young and old women are fond of wearing bangles. It is common to see a new bride wearing glass bangles at her wedding. The traditional view is that the honeymoon will end when the last bangle breaks.

Hyderabad has the perfect weather for production of the glass bangles, making it the hub for the bangle craft in the country. Approximately, 32 glass-bangle manufacturing units are situated across the city, with an average investment of Rs. 5 to 6 million per unit. About 350,000 people are associated with the manufacturing, trading, packaging and transportation of this industry, including men, women and children in equal numbers.

Several stages are involved in the process of bangle making, each taking place under a different roof and completed by a different pair of hands. Each phase involves skilled labour, a majority of which is provided by women and children. This skill has been their livelihood for generations. However, it is just enough to help them survive.

Name of the ICH Element **Ralli Making**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Sindh and Southern Punjab**

Ralli is the most artistic elaboration of patch work. It is domestic craft made by women in leisure hours, made out of old as well as new cloth. Small cut pieces are sewn together mostly in square pieces to form a geometrical pattern, in required size in another color of cloth cut in flowerily design with fine quilting stitch. A master piece of fascinating design and colour takes Sindhi women months to make. It is an instinctive artistry of patience and love.

The group of women sits together at a place and makes stitches with hands. It also becomes a place of social gathering for the women of village.

The patterns and designs of Ralli are different in all regions of Sindh. The designs of Ralli are now also being used as bed sheets and women clothes. The people of Sindh have an emotional affection with Ralli as Sindhi cultural identity while they start its use from birth till death.

Name of the ICH Element **Stone Carving**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Punjab*

This art of stone carving appeared in the Taxila region in the 1st century BC, strengthened in the 1st century AD. The sculptors have been experts in producing replicas of historical stonework. The local artists, stimulated by the personality of Buddha, took advantage of the contacts, motifs and technology from Greeks, Romans and Persians and developed such a unique art which gave Buddha an eternal life. Gandhara art is the landmark of Taxila but with the passage of time the traditional art of making statues has declined. However, artisans have turned their attention to making different items from the famous Taxila black stone and marble.

At present, artisans are producing different pieces used for internal as well as external decoration not only in Pakistan but also in other countries. The artisan first refines the stone with a chisel and hammer. A sketch is drawn on this stone and then carved with the help of a chisel and hammer. The finishing touches are given with sandpaper. These items produced at the small village of Dhabian, a few yards from Taxila Museum, by local artisans are popular among art admirers from Karachi to Peshawar as well as Islamabad-based diplomatic circles. These items are also exported.

Name of the ICH Element **Ajrak**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Sindh**

Ajrak is a traditional fabric of Sindh being crafted with the most ancient technique of block printing and is exclusively made in Sindh mainly in Matiari, Tando Muhammad Khan and Badin districts. It is most significant cultural identity of Sindhi people.

The Ajrak is being used by the people for special occasions as well as it is used in everyday life. It is also a mandatory gift to be presented to the guests by the people of Sindh. Ajrak is now a days very well known all over the world. Its multi-colors, various designs, artistic patterns, (floral, geometric and calligraphic) and its various uses as turban, as shoulder cloth for men and as head cover and shirt for women are very common.

The art of Ajrak printing was known to the people of Sindh at least during the days of Moben Jo Daro civilization. Ajrak is made with natural dyes and the entire production of this craft includes both vegetable dyes and mineral dyes. Indigo is a key dye. The colors which are mostly used in this art are blue, red, yellow, green and black. Ajrak is being produced after passing through 21 different stages.

Name of the ICH Element **Peshawari Chappal**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Khyber Pakhtunkhwa*

Peshawari Chappal is traditional footwear of Pakistan, worn especially by Pashtuns in the Khyber Pakhtunkhwa region. The shoe takes its name from the city of Peshawar where it originates from, while "Chappal" is the local word for flip-flops. It is a semi-closed footwear which consists of two wide strips where both strips are joined with the sole by crossing each other. The back side has also a strip with a buckle to tie according to the foot size and level of comfort. It is traditionally made with pure leather with its sole often made of truck tyre. It is available in many traditional designs and colors with various variations such as works of golden and silver threads, which give the shoe a more elegant look. Peshawari Chappal has become increasingly popular in other parts of Pakistan. Even wearing them with jeans has become a fashion trend, especially among urban youth.

In March 2014, Peshawari Chappal became the center of a global fashion debate when Sir Paul Smith (fashion designer) made a similar shoe, which was sold for £300. This attracted reservations on social media from its original Pakistani makers. As a result, the shoe's description on Paul Smith website was changed to read "inspired by Peshawari Chappal.

Name of the ICH Element **Shushut**

ICH Domain *Traditional Craftsmanship*
Oral Traditions and Expressions
Social Practices, Rituals and Festive Events

Related Province / Federating Unit *Khyber Pakhtunkhwa (Kalash)*

Shushut is a traditionally decorated headdress for women of Kalasha community, without which they cannot come out in the open. Shushut is made with a ring which acts as a base, to which a 15 inch long tail is attached which hangs down the back. Shushut, as a symbol of family, pride and dignity, is given to a girl along with traditional woolen dress "Gau" at the age of four, before the Chelmjoshi festival. Shushut is decorated with beads, buttons, cowries and stones set in rows and columns to create design.

Due to high literacy rate amongst the girls in Bumburet Valley of kalash, Shushut of here is different from Birir Valley that is still based on traditional design with simple head ring and fringe. The Shushut in Bumburet incorporates contemporary design. If a woman is seen wearing a shawl and without a Shushut that indicates she is menstruating. Shushut-making is also practiced by most of the Kalasha women, and the knowledge is transferred from one generation to the next.

Name of the ICH Element **Patti Making**

ICH Domain *Traditional Craftsmanship*
Oral Traditions and Expressions

Related Province / Federating Unit *Khyber Pakhtunkhwa*

Patti making is a traditional waistband making technique of the Kalasha community as a living heritage. Patti is a hand woven waistband, made with woolen thread with borders and long fringes, and is an integral part of Kalasha women's dress.

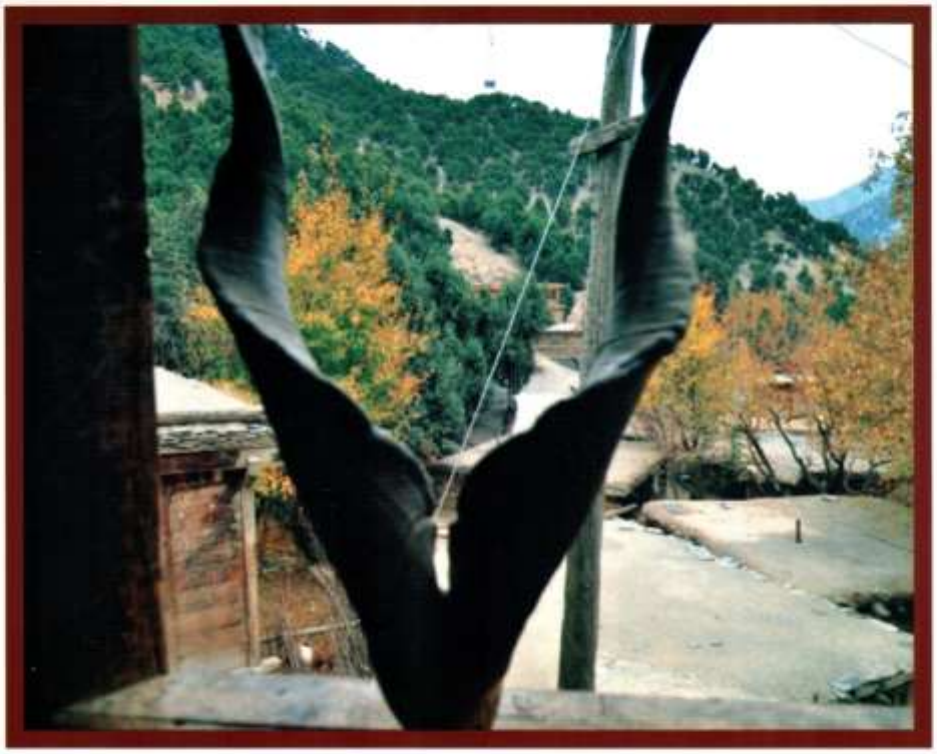
The Patti is tied around the hips, which helps women to hold the loose dress in place. The Patti also serves as a pocket to hold cellphone, cash, dried fruits and other small things. Making Patti is five to six feet long and comes in many colors and designs. It is a collaborative effort between the women in a family. Young girls start assisting their elder sisters, mothers, and aunts in making Patti and gradually learn the art.

It generally takes 4-5 days to complete one Patti on a handloom. Smaller sized Patties also serve as a base for embroidery to make colorful headdress. In the past, Patti was of mono-color and without any patterns. But now young girls have added many decorative motives and color to incorporate contemporary fashion.

Name of the ICH Element **Dronka**

ICH Domain *Traditional Craftsmanship, Social Practices, Rituals and Festive Events*

Related Province / Federating Unit *Khyber Pakhtunkhwa*



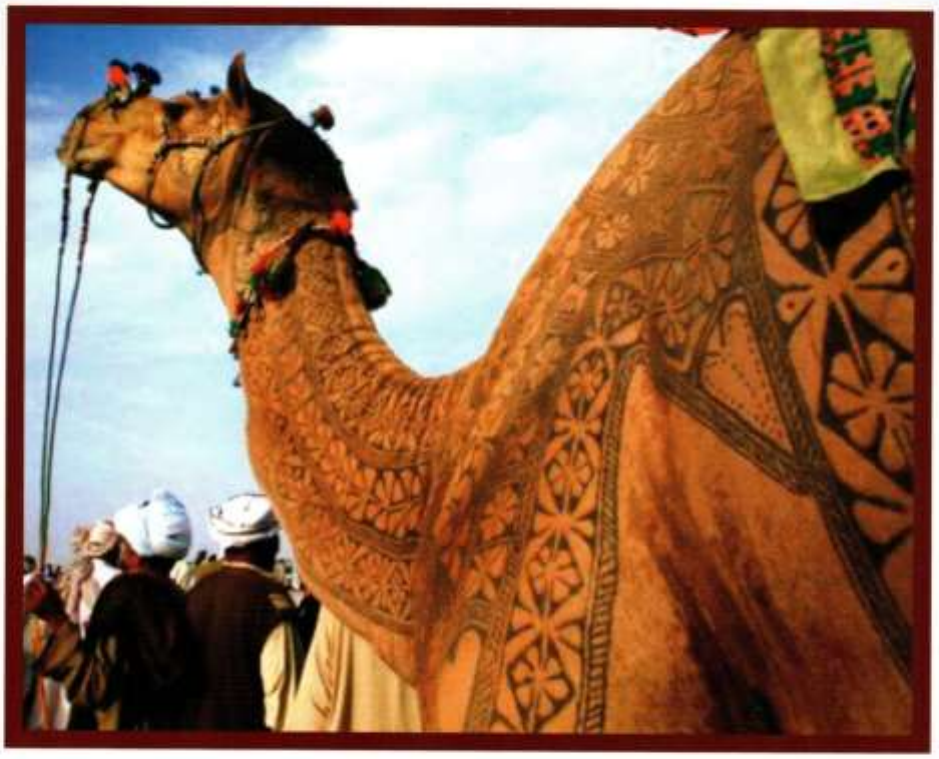
Dronka is a horn made out of Markhor antlers played during the festivals of the Kalasha community and at times of war or disasters to alert the community. The instrument is made out from the antlers of a Markhor.

During the festivals for some specific events and rituals, the male and females are separated. In order to address the large crowd, the Dronka is played to aware the people about that ritual. During wars, specific people are assigned to look out for invaders. All villagers are assigned with the job but mostly the first and the last village of valley played a superior role. If invaded, the people from the villages blow the Dronka in order to alert the rest of the villages. It is used similarly during natural disasters.

Name of the ICH Element **Camel Hair Artwork**

ICH Domain *Traditional Craftsmanship, Social Practices, Rituals and Festive Events*

Related Province / Federating Unit *Punjab and Sindh*



Camels are found throughout Pakistan especially in Cholistan Desert. It is called ship of the desert. These domesticated even-toe ungulates are not only hard workers, but they also provide milk and meat.

These animals are trimmed and showcased in festivals. According to photographer Osakabe Yasuo, this incredible camel hair artwork can take up to three years to create. For the first two years, the hair is grown, trimmed and prepped. For competitions, the hair is then trimmed into intricate patterns and dyed for the dramatic effect.

Name of the ICH Element **Blue Pottery And Tiles**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Punjab and Sindh**

The historical city of Multan is famous for its unique handicrafts. In these handicrafts, the art of painting and blue pottery are very famous. In blue painting, the clay is the basic element, which is taken especially from the rivers. After grinding and staining this clay, it is moistened in water for three days. After this it is softened by crushing with hands. Then this clay is extended to the surface of smooth ground and with iron tools cut in to tiles or pieces, because this clay shrinks on dehydration. On drying, the tiles or pots are cut into required sizes. Then they are carved with various tools.

Before blue-painting on the plane surface of tiles the mixture of gum is coated. On drying, it appears white. The outline of the design is drawn with a pen or brush by using 75% cobalt and 25% water mixture. Border is designed in the same way. After this the design or picture is coloured by using the mixture of 75% copper and 25% water. A panel can be made by joining tiles for big designs. For this purpose, the design is first carved on paper and then printed on tiles with the help of powdered coal on the completion of the design. In the last step, the glazed tiles or pots are heated very carefully and skillfully in a special kiln which runs at a temperature of 1200oC. On melting, the graze is removed and design appears into its true colours. After mellowing in kiln, cobalt appears blue and copper appears turquoise blue in colours.

In the end of this process, very beautifully painted designs of blue and turquoise-blue colours would appear to show the finest delicate style.

Name of the ICH Element **Camel Skin Lamps**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Punjab*

The making of Camel Skin Lamps is a handiwork that has been practiced in Multan for almost a millennium. There are families in the city who have been into this business for centuries and continue to this day. Camel skin lamps made from Multan are also exported to different countries of the world.

The camel skin is first cleaned free of camel hair and then washed with a chemical. Next, it is cleaned in a way that quite a few layers are removed from it so that the skin becomes translucent. This is because the camel skin is later to be used for a lamp and so it must allow light to pass through it to fit onto a lamp. Finally, the camel skin is fixed on top of a base made of clay and left to dry in the sun.

The next step in the process is for the artisans to use a die to decide the shape they intend to give to the skin. After that, they paint the skin with traditional colors or pictures depicting the local culture. Painting the camel skin is probably the most difficult step in the process because it is very intricate in its nature as the designs on the camel skin are all very minute.

The camel skin lamps are very long-lasting. Buyers can assure themselves that they can practically last for a lifetime. The lamps would need varnishing at different points in time so as to maintain their beauty and shine.

Name of the ICH Element **Wood Carving**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Punjab and Khyber Pakhtunkhwa*

Chiniot and swat are famous for wood carving and have unique importance not only in Pakistan, but all over the world. These cities produce the best quality wood carved pieces. This carving furniture is exported to other cities as well as other countries and the phrase "made in Chiniot" gives a delight to other people because it reflects the quality of design as well as the whole furniture piece.

The craftsmen of Chiniot are so talented and good that they produce such pieces which make us proud of our traditional culture. Every craftsman is talented and knows all the techniques and skills of wood carving. It is said that these skills are inherited from their ancestors. Crafters from Chiniot have reached that level of creativity which others can only dream about. Wood crafting is done on every wooden piece in this city no matter of what type it is. Usually table legs, beds, and treasure chests are made beautiful with this extraordinary type of carving done with best techniques and great creativity.

Only "made in Chiniot" is enough to make others believe that this one is the best. This carving done furniture is a good source for earning foreign exchange. Rawalpindi and Lahore are also popular for wood carving.

Name of the ICH Element **Sindhi Topi**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Sindh**

The Sindhi Topi / Sindhi cap which is worn predominantly by people of Sindh province of Pakistan has also been adopted by the Saraiki people, Balochies and Pashtuns. Sindhi Topi is regarded as an essential part of Sindhi culture and Saraiki culture. It is also a symbol of Sindhi nationalism since ages.

The cap is circular/cylindrical except for a portion cut out in the front to expose the forehead. Intricate geometrical designs are embroidered on the hat, and very often small pieces of mirror are sewed into it. In Sindhi culture, the Sindhi cap is often given as a gift or as a sign of respect. In December 2009, "Sindhi Topi Day" was celebrated in Sindh to celebrate the Sindhi cap, and Sindhi culture in general. In 2010, the day was renamed to Sindhi Cultural Day. It is usually celebrated on the first Sunday of every December. It is symbolic event to show the spirit of Sindhi culture througbout Pakistan.

Sindhi Topi is produced in Tharparkar, Umerkot, Sanghar, Kandkot, Larkana, Nawabshah and some other districts in Sindh.

Name of the ICH Element **Khussa**

ICH Domain **Traditional Craftsmanship**

Related Province / Federating Unit **Punjab**

Khussa is a traditional and all time famous footwear of Pakistan .Handmade shoes are considered comfortable, and Khussa is one of them. Khussa with Moti Sitara and Tilla (a colourful thread) and colourful embroidery can be found easily in the market. The embroidery on Khussa is done with golden or silver color. Khussa is one and only footwear in between the shoe's realm that has a unique quality, which the other shoes do not possess, is its flexibility, because a Khussa can be worn with both left and right foot easily.

Generally, khussas have always been made by the local cobblers. The outstanding feature is that they are completely made by hand, i.e. the cutting, embroidery and stitching. The upper part and sole are joined together by paste and then stitched by hand using white cotton threads. The embroidery is done on the leather before the shape of the Khussa comes into form. To do the embroidery, a design cut out from, a particular type of paper is pasted onto the leather. This design is made using a small chisel.

The embroidered khussas of the remote villages of Karsal and Jhamra of Chakwal district are very famous. In addition to this, khussas are also produced in Multan, Mianwali and some other cities of the Punjab

Name of the ICH Element **Pottery**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *All provinces of Pakistan*

Pottery is a very big part of Pakistani culture. Pottery is the traditional art and a source of earning of Pakistani community "Kumbar". They are very artistic people and make pots and other ceramics from a special kind of clay. The making of pots with clay is a very tough work. These pots are abundantly used in the villages of Pakistan where people are usually living a very simple life. In the cities of Pakistan these pots are also used as decoration pieces with different designs and patterns on them.

With continuous movement of his feet and hands to give shape and specific size to the pot, the Kumbar works artistically. Once the pots become ready, he places them in a row to dry in sunlight. Later he put them in a furnace where these pots are baked at a very high temperature to make them harder and fully dry. Once they become completely dried, they put them back on the wheel for decoration. Chemical colours are used for this purpose.

Pottery ware is available in a number of sizes, shapes, designs and also for different purposes. These beautiful art pieces are then sent to different areas for selling. Although it is a very tough and time consuming work but they usually sell at low prices. A few decades back, there was a very high demand for these pots but modernization and different variety of utensils has kicked out the business of potters.

Name of the ICH Element **Kangri**

ICH Domain **Traditional Craftsmanship**
Oral Traditions and Expressions

Related Province / Federating Unit **Kashmir**

The kangri is earthenware filled with glowing embers and encased in pretty handmade wicker baskets. It is carried by the Kashmiris as a personal warmer.

Manufacturing the kangri involves labour and local artisanal craftsmanship. Twigs are collected from deciduous shrubs, scraped and go through a process of soaking, drying, dying and are finally woven around the bowl-shaped earthenware. The earthenware is sometime decorated with colorful threads, mirror-work and sequins and is about six inches (150 mm) in diameter.

The traditional fire-pot is an effective and economical heating arrangement in the modern era when electronic heating gadgets are available. In the absence of electricity or load-shedding, it does not disappoint people and keeps them warm in harsh winters. The kangri remains an enduring emblem of local craft that is eco-friendly and cost effective.

Name of the ICH Element **Bone Carving**

ICH Domain *Traditional Craftsmanship*

Related Province / Federating Unit *Punjab and Balochistan*

Bone carving is an art which dates back to the prehistoric times. It started from ivory but in early 20th century as the prices of ivory were high it was experimented on camel bones. It is similar to ivory, but not illegal to obtain and no animal is harmed. When Pakistan came in to being, more than 50 families were in the field of this craft but due to decreasing earnings and ongoing slump, most of families, have left this profession.

Presently Multan, Lahore and Quetta are main centers of bone carving. The whole family, men, women and children are engaged in this work. The art pieces of different shapes and sizes, ornaments, key chains and combs catch attention. These unique art pieces are also exported to different countries but at small scale. Proper marketing strategy may lead to sustainable development of the artists and safeguarding of the centuries old traditional craftsmanship.

Traditional Cuisine

Name of the ICH Element **Chapli Kebab**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Khyber Pakhtunkhwa

Chapli kebab is a minced meat bar, usually made from beef or mutton with various spices in the shape of a patty. It originates from Peshawar in northwest Pakistan, and is also known as the Peshawari kebab.

The Chapli kebab is a popular barbecue and street food throughout Khyber Pakhtunkhwa and other parts of Pakistan, as well as in India and eastern Afghanistan. It can be served and eaten hot with naan, bread, rice, or in buns and sandwiches such as a bun kebab. The name Chapli is said to be derived from the Pashto word chaprikh, meaning "flat" – alluding to the kebab's flattened texture. The city of Peshawar, where the recipe took hold, alone has over 2,000 kebab houses that serve the Chapli kebab. Such restaurants have rapidly expanded in other cities as well. Today, the Chapli kebab is featured on the menu of South Asian restaurants across the world.

Name of the ICH Element **Ja'un (Walnut Bread)**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Khyber Pakhtunkhwa**

The Traditional Ja'un is made from a mixture of crushed walnuts and salt is used as a filling in wheat flour and water dough. The ingredients for the filling are mixed separately and then added to a carefully shaped cone like dough ball cavity. The cavity once filled with the mixture is shaped like a round, thick, stuffed roti. This is now placed on top of a wood fired rectangular shaped iron stove. The top of the stove acts as an iron skillet and the bread is flipped over every few minutes till it turns golden brown. The Ja'un is completed inside the oven where it is baked for a further few minutes. The filling mix of the walnut bread has variations. The walnut and salt filling bread is made by the Khowar and Kalash community of the Kalash area. Variations to the mixture include additions of a spice mix containing walnut, salt, onion, red chili powder, green chili, ginger, and garlic and coriander powder. Another variation includes the addition of beef or lamb meet as a filling.

Name of the ICH Element **Sobat**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Khyber Pakhtunkhwa**
(Dera Ismael Khan)

Sobat is the most famous cultural relic of Dera Ismail Khan. It is the staple dish here and everybody enjoys this dish, especially in the company of friends and family. In the month of Ramadan, Sobat is the main course in almost every household. Moreover, it is a dish of gatherings. It is made when people get together for any picnic, party or ceremonial occasions. It is made with a special Chapatti called Mane, dipped and soaked in a spicy stew made with mixed herbs and spices. This stew is often cooked with meat or chicken. The Chapatti crumbs are dipped into the stew poured in big round shallow pot till the stew is absorbed by the bread crumbs. Then, some vegetable, chicken or meat is added at the top of the dish. It is normally eaten with hands and shared by the whole party or family.

Name of the ICH Element **Dum Pukht**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Khyber Pakhtunkhwa

Dum Pukht or slow oven cooking is a cooking technique associated with the Khyber Pakhtunkhwa province of Pakistan in which meat and vegetables are cooked over a very low flame, generally in sealed containers with very few spices.

For Dum Pukht cooking a round, heavy-bottomed pot, preferably a clay pot (handi) is used, in which food is tightly sealed and cooked over a slow fire. In this style of cuisine, herbs and spices play an important role. The process of slow roasting gently persuades each to release maximum flavor. The sealing of the lid of the handi with dough achieves maturing. Cooking slowly in its juices, the food retains all its natural aromas and becomes filled with the richness of flavors that distinguishes the dish.

In some cases, cooking dough is spread over the container, like a lid, to seal the foods which on cooking becomes bread which has absorbed the flavours of the food and the two are best eaten together. Dum Pukht food is about aroma, when the seal is broken on the table, the fragrance floats in the air.

Name of the ICH Element **Wazwan**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Kashmir

Wazwan is a multi-course meal in Kashmiri cuisine, the preparation of which is considered an art and a point of pride in Kashmiri culture and identity. Almost all the dishes are meat-based using lamb or chicken with a few vegetarian dishes. It is popular throughout the Kashmir. Moreover, Wazwan is also served internationally at Kashmiri food festivals and re-unions.

Wazwan is regarded as a core element of Kashmiri culture and identity. Guests are grouped into fours for the serving of the Wazwan. The meal begins with a ritual washing of hands, as a jug and basin called the tash-t-nari is passed among the guests. A large serving dish piled high with heaps of rice, decorated and quartered by four seekh kabab, four pieces of meth maaz, two tabak maaz, sides of barbecued ribs, and one safed kokur, one zafrani kokur, along with other dishes.

The meal is accompanied by yoghurt garnished with Kashmiri Zafran, salads, Kashmiri pickles. Kashmiri Wazwan is generally prepared at marriages and other special functions. The culinary art is learnt through heredity and is rarely passed to outside blood relations. That has made certain waza/cook families very prominent. The waza/cook remains in great demand during the marriage season from May–October.

Name of the ICH Element **Gushtaba**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Kashmir**

Gushtaba is a traditional Kashmiri curry of spicy meatballs cooked in yogurt gravy. It is a delicious dinner option in winter season or a party at home.

For preparing Gushtaba fresh boneless meet is required which is pounded with meet fat on a smooth stone with a wooden mallet. During this process brown cardamom powder, ginger powder and salt, are added and kept on pounding till the smooth pulp is got out of it. Then round balls of 2 to 3 inches in diameter are made of this material and left aside.

In a large vessel, oil is heated and a little salt is added to it. Beaten curd is also added to the oil and left for stirring till it really mixes well. Thereafter water, milk and powdered spices are added to bring the gravy to boil.

At last meat balls are added one by one to the boiling gravy and cook for one hour on medium flame, & simmer for about 15 minutes. Delicious Gushtaba is sprinkle with mint and served with boiled rice.

Name of the ICH Element **Sarson Ka Saag**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Punjab**

Sarson Ka Saag is a traditional dish of Punjab. It is cooked in a traditional way and is usually served with makki di roti (maize bread). It can be topped with either butte, desi ghee (clarified butter). Some spinach (palak) may be added to enhance colour and thicken the dish.

Sarson Ka Saag is a vegetarian delight made from the leaves of the mustard plant, the same plant that gives us the delicious condiment mustard. The desi mustard grown in Pakistan and India is a smooth flat textured leaf plant. Historically, Sarson Ka Saag was the rural people's food in Punjab and the homemade butter-topped Saag fit the hardworking lifestyle of the village people laboriously working in the agricultural lands of the fertile province. They are always justified and propagated the consumption of desi ghee , makhan (butter), Lassi (yogurt drink), , and this practice has since been carried to urban Punjab. It is very delicious and healthy food and presently equally being liked in urban areas of Punjab.

Name of the ICH Element **Lassi**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Punjab**

Lassi is a famous Punjabi drink that is unique and refreshing. It is basically a smoothie type drink made out of yogurt. Due to its high nutritional value, it is gaining popularity worldwide. It is a traditional dairy beverage of Punjab. On a hot sunny day it is natural to quench thirst with a tall glass of Lassi.

In Punjab if guests come, the host still prefers to serve them with Lassi instead of soft drinks. Women are renowned for their perfection for making tasty Lassi having butter in it. In Punjab it is the duty of women to make Lassi in the start of the day which is called "Chati Ki Lassi" and this practice is being followed in Punjabi homes since centuries.

In urban areas sweet Lassi is prepared by blending yogurt, milk, water and sugar. Sometimes served with blended sweet of Khoya called "paira", or a huge ball of butter in it. Lassi is consumed by over one billion Asians throughout the world. With its smooth, cool and refreshing taste, it is the perfect accompaniment to the hot and spicy flavours that symbolize Pakistani cuisine.

Name of the ICH Element **Panjiri Bhojo**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Punjab and Sindh**

Panjiri is a nutritional supplement. It is made from whole-wheat flour fried in sugar and ghee, heavily laced with dried fruits and herbal gums. It is usually eaten in the winters to ward off cold. Panjiri is normally given to nursing mothers. It is considered "Hot Food" to help with the production of breast milk. Its use is quite ritualistic and meaningful during nursing of mother.

For Making Panjiri different dry fruits are roasted for 2-3 minutes in a small pan on a low flame, and transferred to a bowl. Then, flour is roasted in the ghee till the ghee is absorbed and colour of floor is turned light brown. Now, the roasted dry fruits are added and blended until the mixture is completely roasted. Thereafter, the flame is turned off powdered sugar is added to the mixture. The freshly prepared Panjiri is shifted to a bowl to cool down. It can be saves in an air-tight container or serve immediately.

This traditional cuisine is also found in Sindh with the name of "Bhojo"

Name of the ICH Element **Bhee Ji Bhaji**

ICH Domain *Traditional Cuisine*

Related Province / Federating Unit *Sindh*

Bhee 'lotus root' is grown in the north of Sindh which is cooked in clay-pot using various spices.

It is one of the most popular and tasty dish of Sindh especially districts of Larkana, Sukkur and Shikarpur. Bhee is full of nutrients and contains a lot of minerals and vitamins which make it a healthy food. It can be cooked combined with other vegetables such as potato peas and spinach. Mostly it is served with roti.

Name of the ICH Element **Sindhi Biryani**

ICH Domain *Traditional Cuisine*

Related Province / Federating Unit *Sindh and Punjab*

Sindhi Biryani is a special rice dish made with spices, rice, meat,chicken, fish, eggs or vegetables originating from the Sindh province of Pakistan. Owing to its popularity, it forms one of the most consumed dishes of Pakistani and Sindhi cuisine. Sindhi biryani is served in nearly all the flights of Pakistan International Airlines (PIA).It is among the most traditional and conventional dishes served in Pakistan. The inclusion of Sindhi Biryani in the menu adds festivity to any occasion.

The attractive and delicious cuisine which is considered as the heart of the occasional menus has its roots in the history. Since its inception, it has been the most flavorful traditional cuisine that has always been on top on the list of Pakistani dishes.

The aroma of biryani is usually enhanced with Kewra and the color of the rice is done with either Zafron or food colour. The delicious plate of Biryani tastes best when served with chutney or Raita and salad.

Name of the ICH Element **Landhi**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Balochistan**

The tradition of landhi emerged when communities living in remote areas and had no easy access to bazaar to buy meat in cold or snow fall. It is also called Parsanda when prepared. It is generally made of mutton meat but occasionally from camel, beef and goat meat. Sheep's are specially fattened for the purpose and slaughtered on the arrival of winter, usually December. Wool is pulled off by pouring boiled water on the carcass. Remaining small hairs on the carcass is removed by the application of fire. The next step is to cut off the feet and cleaned the meat with water. Mostly the bones are taken out and the meat is cut into pieces. They are further treated with salt and preserver to prevent bacteria and preserve meat for longer time.

The meat is now hung on a forked pole or tall poles with long cross wires/ pieces which stand outside the house day and night, except in damp weather. The rain during the period increases the risk of meat to be rotten. So People wait for the dry weather. It requires 12 to 30 days for the meat to be ready depending on the dry cold weather.

Name of the ICH Element **Halwa Samarak**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Balochistan

It is a traditional dessert of Hazara Community living in Balochistan. It is made of Wheat but requires hard work, technique and plenty of time to prepare. It takes more than 9 hours for the expert along with his associates to prepare this dessert. It is prepared in big pots. Preparation of this Halwa (dessert) requires nonstop stirring of material in the pot. It is so laborious that no individual can stir it for long time and when he is tired he passes it on the work of stirring to others. The continuous stirring makes this dessert very delicious. Usually it is cooked on every Wednesday of Islamic month of Saffar and called Nazare Charshambe Sarwari. After being cooked, two rakat prayers (nafal) are offered and then it is distributed among people.

Name of the ICH Element **Kadi Kabab**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Balochistan**

Kadi Kabab is a traditional Cuisine of Balochistan which requires professional hands to cook. For the preparation of Kadi kabab several cuts are applied on the complete Carcass of Sheep or Goat (Excluding the head portion). The professional cook then applies some herb/spices on the carcass and leaves it for at least six hours. Sometimes, the belly of carcass is filled with rice and then sealed. A trench of 3 feet is required to barbecue the carcass of Sheep/ Goat. A Layer of burning coal is placed on the bottom of trench. Above that hanging marinated sheep and then the trench is covered/ sealed with iron sheet. Some burning coal is placed on the iron sheet covering. rice in side cooked in full lamb by specialized and well trained professionals and is enough for up to 15 persons weighing around 10-12 KG. It takes around 3.5 to 5 hours to cook tender barbecue of Sheep (Kadi Kabab)

Name of the ICH Element **Qurat Gwari**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Balochistan

Qurat Gwari is a traditional cuisine of Pashtuns living in Balochistan. Qurat is made by drying the yogurt and Gbwari is bomemade butter. For Qurat ,they put yogurt in a bag and make the water fall or evaporate. It takes 10 to 20 days to dry it which is called Qurat. Qurat is also available in market. So when they need to prepare Qurat Gwari they melt the dry Qurat by rubbing and applying some water. When it is melted, they put bread in it. They pour some melted butter (Gwari) and make a topping of fried onions. Pashtuns love to eat this cuisine and often serve it to guests.

Name of the ICH Element **Kaak**

ICH Domain Traditional Cuisine

Related Province / Federating Unit Balochistan

Kaak also known as Patthar Ki roti (stone bread) is a native dish of the province of Balochistan. It is made by flattening the dough for the bread and rolling it over a preheated stone. The stone is then baked in a tandoor or over coals.

Popular among the nomadic Balochis, Kaak is very hard once it has been baked. During the summer seasons, a popular baker's festival is held in the town of Mahore called Khabaz Mahrajan Magiz. At this festival an annual Kaak competition is held, in which all the bakers submit their goods to a panel of judges. The winners of this competition have the privilege to showcase their finest Kaak at the grand opening ceremony for the festival the following year.

It is customary among the Balochis that the father of the bride feeds his daughter Kaak the night before her wedding.

Name of the ICH Element **Sajji**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Balochistan**

Sajji is a dish originating from the Balochistan province of Pakistan. It consists of whole lamb or chicken, in skewers (fat and meat intact), marinated only in salt, sometimes covered with green papaya paste, stuffed with rice and roasted over coals. It is served with special bread "Kaak", "roti" or "naan", Sajji is favorite dish of Bloch people and is available in all regions of Pakistan. Regional varieties are found with some differences in flavoring in the urban areas of Karachi, Islamabad and Lahore, where only chicken is used instead of lamb, and is roasted until it is medium or well-done. Thereafter, some spices and lemon juice is added to make it more tasty.

Name of the ICH Element **Busri (Mani)**

ICH Domain **Traditional Cuisine**

Related Province / Federating Unit **Sindh and South Punjab**

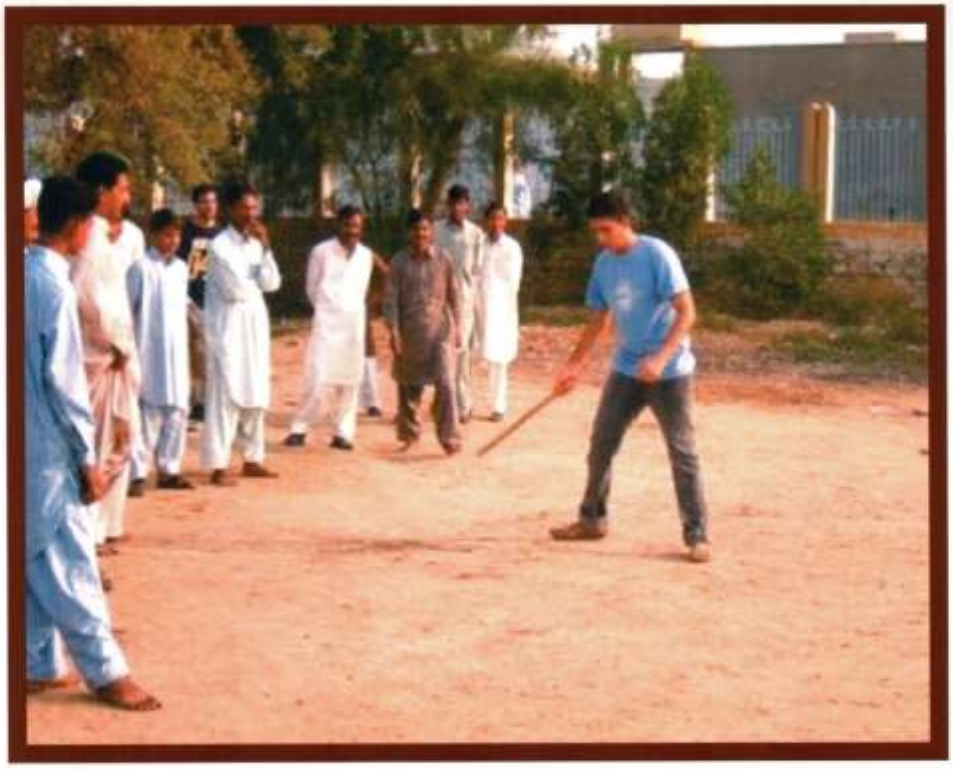
Busri is a typical traditional roti made with atta (whole wheat flour) and stuffed with gurr (jaggery). It is the staple diet for the Sindhi nomads in interior Sindh and is also made and served in south Punjab. It is particularly a winter recipe. Every mother loves to cook busri liked by children and adults. It goes perfectly with the chilly weather of the winter season with a dollop of butter on top and a hot cup of tea. It is enjoyed in breakfast, lunch or even as a tea time snack.

Traditional Games

Name of the ICH Element **Gilli Danda**

ICH Domain *Traditional Games*

Related Province / Federating Unit *All provinces of Pakistan*



Gilli Danda is an ancient sport of the sub subcontinent, possibly with origins over 2500 years ago. It is played with two pieces of equipment – a Danda, being a long wooden stick, and a Gilli, a small oval-shaped piece of wood. Standing in a small circle, the player balances the Gilli in an inclined manner with one end of the Gilli touching the ground while the other end is in the air. The player then uses the Danda to hit the Gilli at the raised end, which flips it into the air. While it is in the air, the player strikes the Gilli, hitting it as far as possible. The Gilli becomes airborne after it is struck. If a fielder from the opposing team catches the Gilli, the striker is out. If the Gilli lands on the ground, the fielder closest to the Gilli has one chance to hit the Danda (which has to be placed on top of the circle used) with a throw (similar to a run out in cricket). If the fielder is successful, the striker is out; if not, the striker scores one point and gets another opportunity to strike. The team (or individual) with the most points wins the game.

Name of the ICH Element **Malakhro**

ICH Domain **Traditional Games**

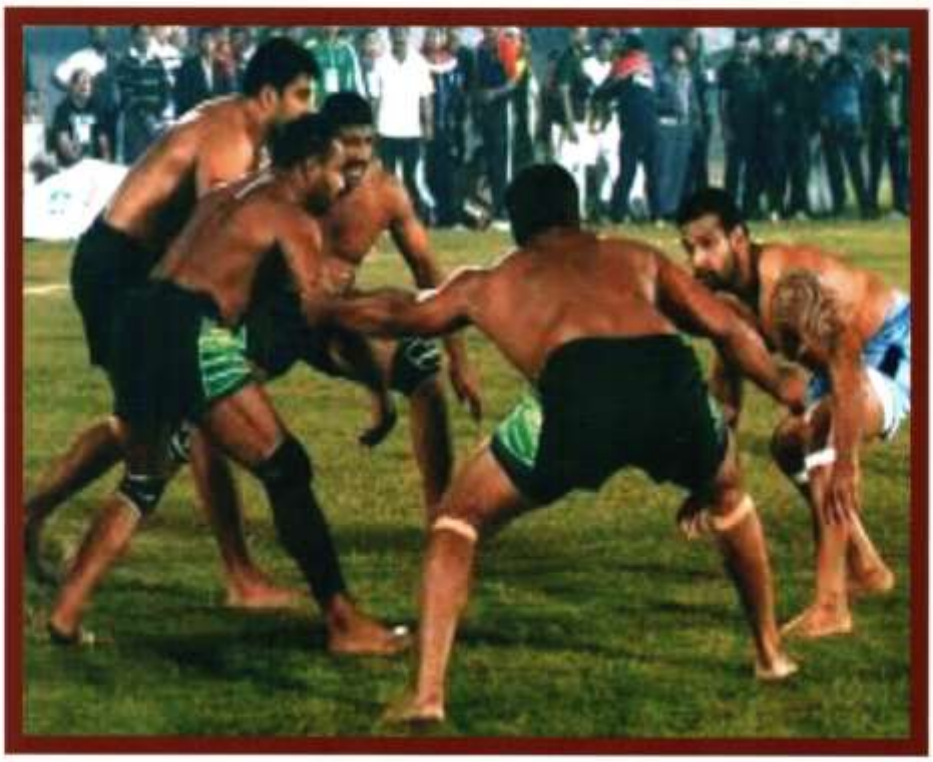
Related Province / Federating Unit **Sindh**

Malakhro is the most popular and one of the oldest indigenous games of the people of Sindh which is a typical Sindhi style of wrestling. The majority of strong bodied male population of Sindhi villages participates in this game regularly. The players of this game are called as "Malh Pehlwan". Malakhro matches are arranged in villages on special occasions like Eid festivals and at the fairs of various saints. On the occasions of fairs, Malakhro is a special feature of attraction for the people. Government of Sindh has recognized this game as an official game and regularly organizes Malakhro at various places. The spectators sit in a big circle and watch the Malakhro very eagerly and each Malh Pehlwan "wrestler" is encouraged by his admirers. In this game, the both wrestlers are tying a twisted cloth around the waist. Each one then holds onto the opponent's waist cloth and tries to throw him to the ground, he who makes the back of his opponent emerges victorious and is enthusiastically cheered by the spectators and the drum beaters play special beat of Malakhro.

Name of the ICH Element **Kabaddi**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Punjab*



Kabaddi is the "game of the masses" due to its popularity in Asia and its simple format. No sophisticated equipment is required to play the game. Kabaddi originated in South Asia and is played with two teams of 12 players (seven on court, and five in reserve). The game consists of two halves of 20 minutes each. Two teams compete alternating between defence and offence. The purpose of the game is to reach the highest score by touching or capturing the opposing team's players, while continuously chanting "kabaddi-kabaddi". Points are scored by raiding into the opponents' court and touching as many defence players as possible without getting caught. Players on the defensive side are called "antis", while those on the offence are "raiders". The raider enters the opponent's court chanting the word "Kabadd-Kabaddi ! . Antis touched by a raider during the attack try to catch him. If they do not succeed in catching the raider before return to his home court, the rider gets a point. If he is caught before return to his home court the anties get a point.

Kabaddi is a popular game of the Punjab .Kabaddi tournaments are organized at school/college level and good players are selected for the National Kabaddi team.

Name of the ICH Element **Kikli**

ICH Domain *Traditional games*
Social Practices, Rituals and Festive Events

Related Province / Federating Unit *Punjab*

Kikli, is one of the traditional game of Punjabi females performed by two girls holding hands and twirling each other in circle and balancing their positions in circular motions. It is generally popular in young girls and performed in pairs. A variety of songs are used with clapping while playing this game.

It is more of a sport than a dance for young girls. Two girls stands face to face close to each other and hold their hands crossing arms with their bodies inclined back. In this position their arms are stretched to the maximum and hands interlock firmly. Then they wheel round fast continuously with their dupattas floating in the air and anklets making tinkling sound. The other ladies encourages them to go faster and faster by singing songs with clapping. Sometimes it is done by four girls. The folk songs related to the dance have much variety.

Name of the ICH Element **Pitthu Gol Garam**

ICH Domain *Traditional games*

Related Province / Federating Unit *Punjab and Sindh*

PITTHU GOL GARAM is an interesting game played in streets and the grounds. The game is played between two teams and the number of players in the team is not constant as compared to other games.

The stuff needed to play the game is a rubber ball, and five flat pieces of stone of different sizes which can be placed one on another, forming steps. These are called as Geetian in the game. Teams decide the first turn by toss and losing team scatters for fielding. At the center of the playground a small circle is drawn and Geetian are placed one over the other in the center of circle. At the distance of 8-10 feet two marks are drawn at opposite sides of the circle. At one side of first mark players of first team stand and try to hit the Geetian with the help of ball and on the other side of second mark players of second team (fielders) try to catch the ball after first bounce. If the team succeeds to catch the ball after or without hitting the Geetian the player of the first team is considered as out and the other player replaces him. If the fielding team is unable to catch the ball after hitting Geetian the main task of the game starts.

The fielding team runs to pick the ball and tries to throw and hit the ball to the first team's players. On the other hand first team tries hard to save themselves from hitting the ball and tries to place the Geetian again in the circler. If the first team succeeded to arrange the Geetian in the circle, the players loudly say "PITTHU GOL GARAM" and every player of that team gets an additional turn. If the fielding team completes its task by hitting ball to any player of opposite side before the first team completes its task, they get the next turn.

Name of the ICH Element **Kokla Chapaki**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Punjab*

Kokla Chappaqua is a traditional game played in the streets of Punjab. This game is more popular with young girls aged 4 -8. The number of players varies depending upon availability. Equipment required is only a small piece of cloth.

All players sit cross legged in a circle except one, the "seeker." The 'seeker' takes the piece of cloth and runs around the circle singing the phrase "Kokla Chapaki Jumeraat aayi aye jera agge pichey wekhey ohdi shamat aayi aye." The phrase means "Kokla Chapaki it is Thursday today, whoever looks here and there, shall be punished." The seeker stealthily drops the cloth behind one of the players sitting in the circle and keeps circling and singing. The players sitting in the circle has to be alert at all times and should be able to realize that the piece of cloth has been dropped behind her. That player then picks it up and chases seeker who races around the circle and tries to capture the other person's space without getting tagged. If tagged, the seeker remains the seeker and the game continues. Otherwise, the other player now becomes the seeker and the game continues.

This game helps in improving not only running skills but observation skills. The children sitting in circle have to be alert at all times observing the movements of the seeker. This game is fun to play and provides an opportunity for socializing among the children.

Name of the ICH Element **Bandar Qilla**

ICH Domain Traditional Games

Related Province / Federating Unit Punjab

BANDAR QILLA is a famous game used to play in streets or play grounds. The stuff needed to play this game is a nail or peg and a rope 3 to 4 feet long. The number of players is not fixed but Joy and pleasure of the game becomes more interesting if greater number of players join it.

The first turn is decided by pugan pugayee (a kind of toss without coin), where three players at a time randomly places their hand face up or down. Out of three players one having odd hand face is considered as winner. This process continues with other players 3 at a time until only one remains, who could not win the toss. He is called as BANDAR (Monkey).

A rope is tied tightly with the nail or peg, as QILLA and all the players put their shoes in a heap around it. The person, having current turn, is supposed to hold the rope and run around the nail in the circle for the protection of the shoes. Rest of the players have to gather all the shoes without getting touched by Bandar. If the Bandar touches anyone, the turn switches. The player who is touched is new Bandar for the next turn and the game starts again from the beginning.

However, if the other players succeed to snatch all the shoes from the Bandar then the player moving around the nail has to run for his life to the pre-decided point, far from the nail. While the Bandar is running to save his life, he is attacked by all others with those collected shoes. When Bandar reaches to that pre-decided point the shoes firing is stopped and the same person is again Bandar for the next turn. He has to get back to the nail and game starts again. He is the Bandar until he touches someone who is trying to snatch shoes who become new Bandar.

Name of the ICH Element **Pin Gal (Snow Golf)**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Khyber Pakhtunkhwa*

This is a traditional game played by Kalasha community of Khyber Pakhtunkhwa province. The objective of the game is to club an oak carved ball (Pin) around 2.5 kilometers away, and then club it back to the starting point which counts as one goal. This cycle has to be completed before the opposing team does the same.

The Pin is clubbed with a club (Galutsun) made from oak, willow or cedar wood. The Galutsun is like a hybrid between an ice hockey and a golf club and the hitting end of the club is rubbed with melted animal fat to stop it from getting wet in the snow. The 25 members in each team contribute in different ways to score goals e.g. some members are strong hitters who mainly club the ball- other who are agile chase the ball around and set it up for the clubbers to hit. The game is normally played as a part of a best of 3 and the event may last up to a week.

A day prior to the match, the team from the host village invites the visitor team to stay the night in their village. The visitors are treated as guests and food, drinks etc. are arranged by the hosts. Next morning, after breakfast, the two teams move towards the playing ground as the crowd cheers on them.

Name of the ICH Element **Badae**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Balochistan*

Badae is a game played with the knee bone of Sheep or Goat. It is played among the children of Pashtun Northern Belt of Balochistan Province. Children gather and draw a square, different boxes and lines on ground. Different parties to the game bring their own badae (knee bone). One party put his badae on square and challenges the opponents to hit the target with their own badae. Every party is provided equal chance. Whoever hits the badae wins and takes the badae of other party.

This game is on decline because of technology. Children spend more time on technology and advanced games such as cricket and football.

Name of the ICH Element **Chach Band (Riddling)**

ICH Domain Traditional Games

Related Province / Federating Unit Balochistan

Chach band is a game played by Brahvi Speaking more specifically children of Balochistan. It is a game of riddling. It is different from other types of riddling because it has two parts and contains more information.

The first part is before placing riddle. The one who ask question say that if you guess the riddle I would award you a place (For instance Mastung District). Then it is on the person who wants to guess that either he is going to accept the offer or not. If he doesn't like Mastung District he would give the reason of his not liking of the place. (He can say that I do not like Mastung because it is a barren land or he would give another reason). He may bargain for another city. But this bargaining requires knowledge of the places, geography, politics etc.) The award of place is imaginary which has nothing to do with reality. It is just for joy and making this game more knowledge bearing and interesting.

Once the bargain is done they move on to the second part which is riddling. It can be a riddling of a person, place or anything. This part also requires knowledge vigilance like the first part.

Name of the ICH Element **Chenagh (A Challenge Of Vigilance)**

ICH Domain **Traditional Games**
Oral Traditions and Expressions

Related Province / Federating Unit **Balochistan**

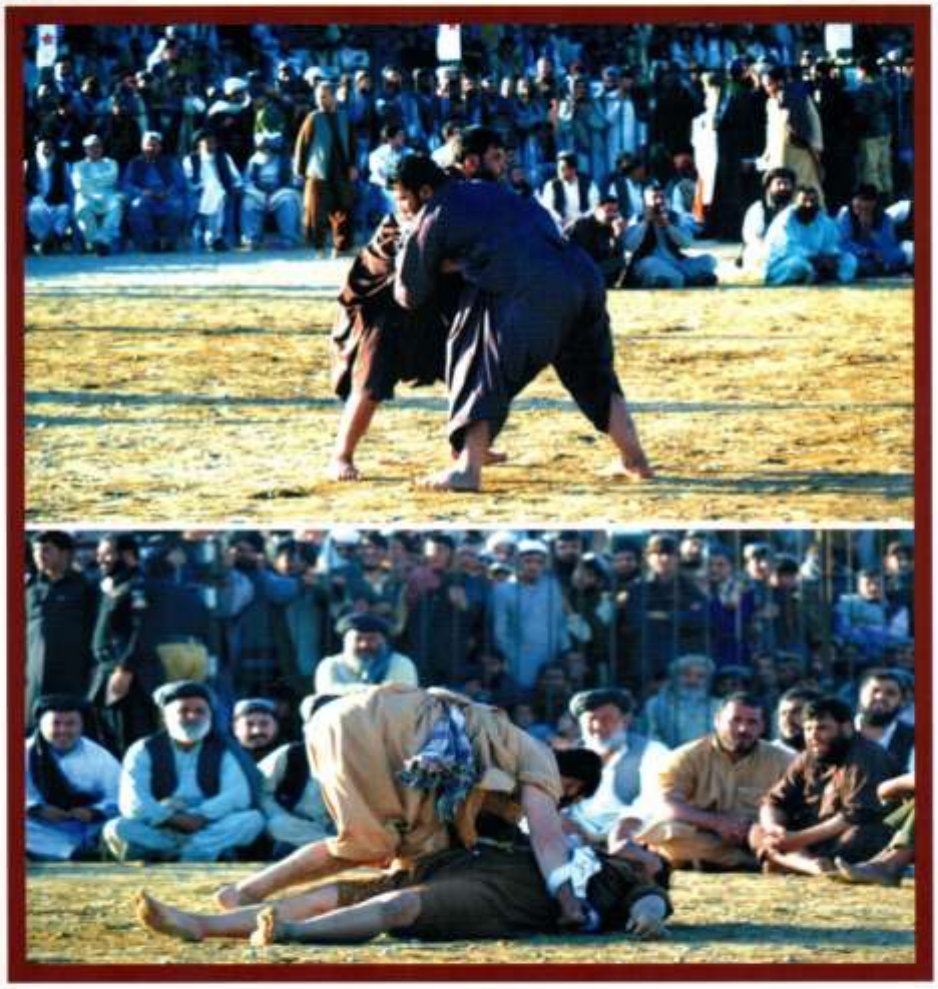
It is very rare traditional game played in Balochistan. It is a game which requires vigilance and mental alertness. The game starts by breaking chenagh (A Piece of bone especially chicken bone into two parts). It means the challenge has been accepted and started. For now on both parties start doing their own work and when the other party forgets the challenge, hands over something to opponent. The opponent has to be vigilant and while taking the thing has to say ZAMA PAYAD (I REMEMBER THE CHALLENGE).

If he doesn't remember and take thing without saying ZAMA PAYAD then he is failed. For winning the giver has to say ZAMA DARBANDI (I OWE YOU, I WIN). The game goes on till a party win and terminates with the winning. Some time for taking the challenge serious they place funny bet. For Example: if I win you have to cook Biryani tomorrow and the losing party has to follow as preplanned bet. But the bet is of small nature which is only for fun, not having negative consequences.

Name of the ICH Element **Ghezb**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Balochistan*



Ghezb is a type of traditional wrestling match played by Pashtuns in Northern Balochistan especially in the district of Killa Abdullah. Ghezb literally means placing arms around and holding someone tight from the front. In Ghezb wrestling, wrestlers tie a long strip cloth/ Durable muffler round their waist. The two challengers hold each other from muffler and the challenge is to throw opponent on the ground. Whoever falls on his back is looser and out from the game. It is a challenge for power and technique. Wrestlers in this type of wrestling wear full cloths.

Name of the ICH Element **Ghursai**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Sindh*

Ghursai has its name from Pashto word Ghurzawang which means to throw. It is a traditional game of Pashtuns living in Northern Balochistan and Afghanistan. It is a game commonly played among children.

The rules are pretty simple. Children take their left foot in their right hand and hops about on one leg, endeavoring to upset his opponent who is advancing in the same way from the opposite direction.

Name of the ICH Element **Jee (G)**

ICH Domain **Traditional games**

Related Province / Federating Unit **Balochistan**

This is a game played between youngster boys. This game is mostly played during night especially in moon light although children practice during day light in order to learn the game. This game is played between two teams, there is no restriction on the number of players but it should not exceed 10 players in each team. The game is divided into two halves i.e., "Band" and "Rau". The game is played in a boundary of about 100-150 meters all around and in the center of the boundary a center point is drawn where the players of the team who are playing the "Band" round stand back to back attentively in the circle keeping their faces towards the ground. Both the teams either decide voluntarily to play as "Band" or "Rau" or flip the coin to toss and the winning team decides to play as "Band" or "Rau". When both the teams are ready in the field, the game is announced to start. Players of both the teams challenge each other by saying loudly "Jee". The literally meaning of "Jee" is "Yes", "Come on".

The players of the "Rau" team spread all over the ground, surrounding the "Band" team besieging them. Players of "Rau" team try to touch or hit and run away to cross the boundary and Band team try to catch and hold the players of the "Rau" team within the boundary but at one time only one player is allowed to be touched or held by both the teams otherwise it will be foul.

Similarly, if a single player of the teams is touched or held from the team, he will be declared out and sit outside the boundary. During next round if the opposite team whose player has been declared out will make an attempt to score the points equal to other, the player who has been declared out will come and join the team to play. At last the team able to out all the players, wins the first round. For the second half the team played "Band" will play for the "Rau" and vice versa. In this round if both the teams have equal score, they will go for third round otherwise the winning team of the both rounds is declared winner.

Name of the ICH Element **Koraka (Mock Wedding)**

ICH Domain Traditional Games

Related Province / Federating Unit Balochistan

Korka is a mock wedding played by the young Pashtun girls in Balochistan. It is when young female friends, relatives gather together and create a full fledge drama. It is a game of full entertainment where different girls impersonate different roles such as bride, groom, mother in laws, father in laws etc. It is like a role play and they pass their times cracking jokes, singing Tappe (traditional songs) and playing.

It is the most popular game of Pashtun girls in Balochistan.

Name of the ICH Element **Sang Girak**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Balochistan*

It is a traditional game of Hazara community living in Balochistan. Sang Girak is derived from Persian word means Stone Holding. This game is played by two teams having 6 numbers of players in each team. A long piece of wood is fixed to the ground making it standing above the ground. A line is drawn to some distance from the wood target. The challenge is to hit the target from the stone equal to the size of fist. It is a throw from the drawn line towards the wood. Every player has one chance of a throw. In the end, the team which hits the target most or closer is declared winner.

Name of the ICH Element **Sirandi Kuri**

ICH Domain **Traditional Games**

Related Province / Federating Unit **Balochistan**

It is a game played in the Pashtun belt of Balochistan more specifically Pashin District. This game is played between two teams without restriction of numbers. But both teams should have equal number of players. They collect sand or mud and when the game starts both teams go in opposite directions and make small piles of sand on ground for hiding. They fix a time and when the time is up, both teams try to find out each other's hiding and the team which finds most of its opponent's small piles in a specified time period is declared winner.

Name of the ICH Element **Pa Sir Gwata**

ICH Domain **Traditional Games**

Related Province / Federating Unit **Balochistan**

It is a game which is mostly played by children in Balochistan in a limited boundary. In Pashto "Pa Sir Gwata" means finger on head. There is no restriction on the number of players.

One child sits down and closes his/her eyes. One of the players comes from rear side and puts his/her finger on his/her head. The sitting player has to guess name of the player putting finger on his/her head. If one is able to guess name of the player, he is declared the successful.

If he/she is unable to guess the correct name, all players would run to cross the boundary. The sitting player will try to catch them. If he/she is able to catch any one of them within the boundary, he is free. In this case the one who puts finger or the one being caught would sit and play the guessing part.

Name of the ICH Element **Kuch Puch**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Balochistan and Other Parts of Pakistan*

Kuch Puch is a game played by two teams comprising three players each. The game is very simple and often played by children. Team "A" hides a small thing in hands of one of its players and asks the players of team "B" to guess in which hand it has been hidden. The players of teams "B" consult each other and make a guess. If team "B" fails to guess correctly the first team scores a point and repeats the game.

If team "B" guesses correctly, they are considered successful. They hide similar thing in hands of any of its player and challenges the opponent team to guess. In the end the team having more score wins the game.

Name of the ICH Element **Kho Kho**

ICH Domain *Traditional Games*

Related Province / Federating Unit *Sindh and Other Parts of Pakistan*

Kho-Kho ranks as one of the most popular traditional sports in Sindh and other parts in Pakistan. The origin of Kho-Kho is difficult to trace, but many historians believe, that it is a modified form of 'Run Chase', which in its simplest form involves chasing and touching a person. Like all traditional games, it is simple, inexpensive and enjoyable. However, it demands physical fitness, strength, speed, stamina, and ability. Dodging, feinting and bursts of controlled speed make this game quite thrilling. To catch by pursuit - to chase, rather than just run - is the capstone of Kho-Kho. The game develops qualities such as obedience, discipline, sportsmanship, and loyalty between team members.

It can be played by any odd number of players. Usually 02 teams of odd number of players play it in the open ground. The team on the chase nominates one chaser and remaining sit in the alternate facing positions on the ground. The chaser cannot pass through them but the team on the run can. After the first player on the running team is touched or caught, the sitting members of the chasing team stand up. The chaser now uses them to catch the running team by pushing the standing member and shouting "KHO". There are variations in the game but the overall experience is thrilling and exciting.

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