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- ✓ Dr. Bendick Christopil, Germany
- ✓ Ruth Gohlen, Germany
- ✓ Dr. Andreas Dittman, Germany
- ✓ Maria Wold-Marhoffer, Germany
- ✓ Christiane Muller, France
- ✓ Noureldin Shahin, Germany
- ✓ Clare McGrath, Australia
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- Iqbal-ud-Din Sahar, Pakistan (Chitral)
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- Col. Khushwaqt-ul-Mulk, Pakistan (Chitral)
- ✓ David Steward Christy, USA
- ✓ Anita Christy, USA
- M. P. Bhandara, Pakistan

## Special guests:

- ✓ Turra Mann, Nepal
- ✓ Luga Gaetani, Italy
- ✓ Noureldin, Germany
- Mohammad Ashraf Khan, Frontier Post, Peshawar
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Other members of the Anjuman-e-Taraqqi-e-Khowar, Chitral who participated:

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Mohammad Irfan Irfan

Subedar Rahman Diyar Khan

Maulana Abdul Hamid Khan

Qari Jamal Abdul Nasir

Amir Gul Amir, Pakistan

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Taj-ud-Din Jigar

Amir Khan Mir

Meftah-ud-Din Fateh

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Maulana Hasan Noor

Hafiz Aman Amrat

Haji Akbar Hayat

Jamshed Hussain Arif

Subedar Mahboob Alam

# Appendix B. Conference Programme

## Tuesday, 18 September

15:00 – 21:00 Early registration at Mountain Inn, Chitral town

## Wednesday, 19 September

07:30 – 09:00 Registration

09:00 – 10:30 Inauguration

Recitation from the Holy Quran, Qari Jamal Abdul Nasir

Welcome address, Prof. Israr-ud-Din, Chairman, Organizing Committee

Keynote address, Prof. Karl Jettmar, S.I., General President

Inaugural address, Chief Guest Shahzada Mohiy-ud-Din, NWFP Minister for Revenue

Vote of thanks, Dr. Inayatullah Faizi, President, Anjuman-e-Taraqqi-e-Khowar

10:30 – 11:30 Reception

11:30 – 13:30 Plenary Session I

Linguistics, History, Socio-economic background

13:30 – 14:30 Lunch and prayer break

14:30 – 16:30 Plenary Session II

Linguistics, history, Kalash culture

16:30 – 17:00 Tea

17:00 – 18:00 Polo match

18:30 – 19:30 Documentary film

20:00 – 21:00 Dinner by Chairman, District Council, Chitral

21:00 – 23:00 Mushaira

## Thursday, 20 September

08:00 – 10:00 Plenary Session III: Anthropology, history

10:00 – 12:30 Plenary Session IV: Kalasha culture

12:30 – 14:00 Lunch and prayer break

14:00 – 16:00 Plenary Session V: Kalasha culture

16:00 – 16:30 Tea

18:30 – 19:30 Documentary film on Culture of Chitral, Lok Virsa

Documentary film on Kalasha Festivals, Peter Parkes

20:00 – 21:00 Dinner by Chairman, Town Committee, Chitral

21:00 – 23:00 Mushaira

**Friday, 21 September**

- 08:00 – 10:00 Plenary session VI: Problems and prospects for the future  
10:00 – 10:30 Tea break  
10:30 – 12:00 Plenary session VII: Problems and prospects for the future  
12:00 – 14:00 Break for Juma prayer and lunch  
14:00 – 16:00 Plenary session VIII: Traditional culture of Chitral (Khowar papers)  
16:00 – 16:30 Tea  
18:30 – 19:30 Business session  
Documentary film on programs of the Aga Khan Rural Support Programme  
20:00 – 21:00 Conference dinner at Royal Palace, Chitral, by H.H. Saif-ul-Mulk Nasir, the Ex Mehtar of Chitral  
21:00 – 22:00 Musical programme

**Saturday, 22 September**

- 08:00 – 20:00 Day trip to Bumburet  
Lunch by M. P. Bhandara  
20:00 Dinner by Choke Machoke Union

**Sunday, 23 September**

- 08:00 – 20:00 Day trip to Garam Chashma  
Reception by Samad Gul, lunch by Jalal-ud-Din  
20:00 Farewell dinner by Deputy Commissioner, Chitral

## Appendix C. Resolutions of the Second International Hindukush Cultural Conference

1. In continuing the recommendations of the First Hindukush Cultural Conference held at Moesgård, Denmark, in 1970, it was agreed that there were two major issues of concern for international scholars of the Hindukush region. Firstly, problems concerning environmental preservation and economic development in this area. Secondly, the preservation of archaeological and historical monuments, together with the protection of living cultures and cultural traditions in the diverse societies of the Hindukush.

2. It was proposed that a research centre should be established in Chitral, under the auspices of the Anjuman-e-Taraqqi Khovar. This would provide an interdisciplinary base for further research, together with a library and bibliographical resources to which all participating scholars would contribute. A nucleus of books for this library may be provided with the assistance of the German Research Society. All scholars conducting research in Chitral should also contribute copies of their books and offprints of their articles to the Institute's library, and they should provide research reports to the Institute after conducting fieldwork in this region. The Institute would therefore serve as a centre for disseminating information about current research among international scholars of Chitral, suggesting areas where future fieldwork might best be directed. The Institute will also propose a 'code of conduct' for fieldwork.

3. It was proposed that the Institute should publish a yearly journal, to be entitled *The Yearbook of Hindukush Studies*, which will be published annually from Chitral. This journal will have an international editorial board, with the senior editor to be appointed by the Anjuman-e-Taraqqi Khovar in Chitral. It will publish articles concerning the geography, archaeology, history, and social sciences concern with the Hindukush and Karakoram regions. Funding for the journal may be raised through subscription, sponsorship, and some limited advertising, which would be subject to strict control.

Apart from original articles contributed to the journal, the *Yearbook of Hindu Kush Studies* will also publish an annually updated bibliography of current research relating to the Chitral region, including English language abstracts of contributions in such languages as Urdu, German, French, Russian, and Japanese.

4. Serious concern has been expressed about the deteriorating condition of historically valuable archival resources in Chitral. It is proposed that funding should be found to employ a trained archivist to sort and catalogue this material and that arrangements be made for proper conditions of storage, including the photocopying of valuable and endangered documents. The Lok Virsa Institute of Folk Heritage in Islamabad will provide advice and assistance on methods of archival storage and preservation.

5. The Anjuman-e-Taraqqi Khovar has expressed its concern about rapidly deteriorating historical monuments in the Chitral region, including royal palaces, forts, mosques, and ancient domestic buildings. It is proposed that such monuments be listed and preserved as 'sites of outstanding historical importance' and that international funding be found to ensure their urgent conservation.

There are also reports of the serious depredation of archaeological sites in Lower Chitral. It is proposed that such stray finds and illicit digging be investigated. Exploratory archaeological investigation is urgently encouraged to assess the value of such sites and to establish a preliminary typology of and chronology for Chitral prehistoric assemblages.

Other aspects of material culture that require urgent investigation and preservation include the woodcarving, textiles, and embroidery of the Chitral region. An important representative collection of such artifacts was made by the late Shahzada Hussam-ul-Mulk, and it is hoped that this collection might be acquired by the Institute.

It is proposed that a museum be established in Chitral under the direction of the Institute, where a representative collection of artifacts from the Hindukush region will be stored and displayed. This Chitral museum would subsequently encourage local branches in specific districts of Chitral, preferably based in buildings of outstanding historical interest.

6. Further proposals made by the Committee of the Second International Hindukush Cultural Conference include:

- a. Requests for international funding to assess the extent of environmental destruction in the Hindukush, particularly concerning the Himalayan cedar (deodar) forests of the Chitral District.
- b. Requests for funding for the preservation of traditional handicrafts and the encouragement of their continuity, particularly of modern buildings incorporating traditional materials and methods of construction. It is proposed that at least a proportion of development funds for new buildings be directed for such purposes.
- c. Legislation to encourage the maintenance of traditional place names in Chitral District.
- d. An advisory committee to assess and report on the effects of tourism in the Chitral District, working in association with the Pakistan Tourism Development Corporation and government authorities.
- e. A special report should be prepared on the specific problems of the Kalasha (Kalash Kafir) valleys, particularly concerning deforestation and the effects of tourism, by scholars present who have conducted research in those valleys, in collaboration with Kalasha representatives.

7. The proceedings of the Second International Hindukush Cultural Conference will be promptly published and this volume will be dedicated to the memory of the late Wazir Ali Shah of Chitral.

Special gratitude should be expressed to His Highness, the ex-Mehtar of Chitral, for his generosity in providing outstanding facilities for the Conference at the Chitral Fort. This gratitude is likewise extended to all institutions, agencies, and personalities as mentioned in Annex: A to this document.<sup>1</sup>

9. A future international conference should be hosted by the Anjuman-e-Taraqqi Khowar. This is proposed for 1995, to commemorate the centenary of the siege of Chitral in 1895. It should be entitled 'Chitral 1895-1995' and will concern the history of the Hindukush in the nineteenth and twentieth centuries.

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<sup>1</sup>Ed.: These acknowledgements appear in the preface to this volume.

Signed: The Recommendations Committee of the Second International Hindukush Cultural Conference

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## Appendix D. Resolutions of Kalasha Research Cooperative Concerning Environmental Problems in the Kalasha Valleys of Chitral at the Second International Hindukush Cultural Conference, Chitral

1. In accordance with Section 6e of the Resolutions of the Second International Hindukush Cultural Conference, we propose to serve as an informal advisory committee of scholars, acting in association with Kalasha representatives, to provide information and advice that would be of use to Pakistan authorities concerned with the environmental and human welfare of the Kalasha valleys.

2. We emphasize two issues for urgent consideration. Firstly, to assess the effects and consequences of current timber extraction on forest resources of Himalayan cedar (deodar) in the Kalasha valleys. Secondly, to assess the effects of local and foreign tourism in those valleys. An independent report on health problems is submitted by Drs Jean-Yves Loude and Viviane Lièvre.

3. **Deforestation.** Maureen Lines presented detailed documentation of current deforestation in the Kalasha valleys in her address to the Conference on 23 September 1990. Subsequent discussion of this topic underlined the need for urgent control of forest resources throughout the whole of Lower Chitral, paying attention to the social and economic significance of the forests for local populations and for the timber business in Chitral. We recognize that timber extraction has an important and beneficial role to play in the livelihood of a sizeable part of the Chitral population, so that its control must be subject to social as well as environmental considerations.

We support the current practice of the Pakistan Government in awarding forest royalties to local populations with timber resources. We find no reason to believe that this practice necessarily contributes to deforestation, so long as proper controls are also applied. We also support the practice of providing profit-free 'local supplies' of timber, as a means of fair distribution from forested to unforested regions within Chitral District. **Yet we find an urgent need for immediate control and limitation of current timber extraction:** if forest resources are to be maintained as a source of profitable industry, and if the serious local effects of deforestation are to be averted. Maureen Lines fully documented the severe effects of soil erosion and flooding caused by deforestation in Birit valley, and we have further documented evidence from Rumbur, Bumburet, Acholgah, and Shishikuh valleys in Lower Chitral.

Taking into consideration the importance of the timber industry in Chitral, we suggest the following measures:

- a. Permits awarded for forestry work should be frozen at current levels and then reduced. Control of timber extraction by the Pakistan Forestry Commission is seriously hampered by repeated 'special permits' authorized by central government authorities, escalating at an alarming rate over the past two years.

- b. Local populations should be allowed to appoint their own representatives as unofficial 'forest guards' (*jangalwal*), acting as independent witnesses in association with official forest officers and reporting to their community and district councils.
- c. We have resolved to get funding for an independent survey of forest conditions in the Kalasha valleys by a non-governmental organization acting in liaison with the Central Government of Pakistan. A professional team of forest specialists funded by EEC countries has agreed to provide a preliminary survey of forests in Lower Chitral, for which we are seeking Government approval. This survey, supported by our specialist knowledge of the Kalasha valleys, would also provide recommendations for other forested regions of Chitral. We will further provide a report of the social and economic consequences of current forestry work in the Kalasha valleys in conjunction with this professional survey.

**4. Tourism.** We are also concerned with the effects of rapidly growing tourism in the Kalasha valleys. An estimated 300–400 foreigners now visit the valleys each month during summer, with greater numbers of local tourists coming from other regions of Pakistan. We have documented disturbing evidence of the repeated harassment of Kalasha women and the violation of proper rules of conduct by visitors. Such disturbances to Kalasha life and culture prompted a proposal by Professor Karl Jettmar in his presidential address to the Second International Hindukush Cultural Conference, to consider a ban on tourism and foreign residence in the Kalasha valleys. In consultation with Kalasha representatives, however, we oppose any attempts to control or limit tourism which do not have the support of the majority of the local population. We consider such measures unconstitutional, with inherent dangers of creating what Shakil Durrani (Commissioner, Malakand Agency) has aptly referred to as a potential 'zoo culture' through special protection.

Recognizing the benefits of the tourist industry to the livelihood of Chitral as a whole, we would rather make the following recommendations:

- a. We applaud the current practice of forbidding purchase of land in the Kalasha valleys by non-resident outsiders, which should prevent any further monopoly of hotel ownership by non-residents.
- b. We suggest that the local Border Police be increased in the Kalasha valleys: to embrace additional duties concerned with the control of frequent offences committed by outside visitors (e.g. sexual harassment and interference with local customs, including the loud playing of radios and recorders during Kalasha religious festivals).
- c. We deplore current proposals to expand tourism by provisioning further hotels by the Pakistan Tourism Development Corporation (PTDC) or through minority funding. We rather believe that tourism should emerge as a **natural process of adaptation** to market opportunities by the local residents of Bumburet, Rumbur, and Birir.
- d. We also deplore proposals to develop artificially a 'handicraft industry' in these valleys, which we consider of no significant economic benefit to the majority of residents and to be of potentially serious danger to Kalasha culture and quality of life.
- e. We suggest revision of the manner in which Kalasha culture is presented in popular tourist literature, particularly in PTDC brochures: we recommend exclusion of morally dubious evaluations of Kalasha sexuality, and suggestions that women might freely pose for photographs or dance on payment. Such practices are felt to be demeaning by many Kalasha, and they further incite misbehaviour by outsiders.

**5. Proposal for Kalasha 'reserved seat' representation at Provincial Assembly.**

In comparison with comparable ethnic minorities in many regions of the world, we consider the Kalasha unusually well treated within the Islamic Republic of Pakistan. As a substantial aboriginal minority, however, we feel that they should be given separate representation, at least at the Provincial Assembly, as has been legislated for equivalent minorities in such countries as Australia and the United States of America. We would point out that there is now a sizeable number of well educated Kalasha, literate in Urdu and English, who would be suitable candidates for election or selection as MPAs.

Submitted by: Kalasha Research Cooperative, Chitral, 24 September 1990

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# Glossary<sup>1</sup>

<b>ačasák.</b> (Kho.) Lit. 'the one left behind'; here, a <i>pai dreék</i> game.	236
<b>aCõřík.</b> (Kal.) Fable.	316
<b>afsana-nigar.</b> (Prs.) Story-teller.	128
<b>aksakal.</b> A kind of tax collector for the Mehtar's administration.	294
<b>Allah-o-akbar korik.</b> (Kho.) Lit. 'to say God is great'; here, to finalize an agreement for an engagement (marriage).	202
<b>aLok sarmač.</b> (Kho.) Custom in which a young boy puts on a mask made of a pumpkin.	185
<b>anusooŷ.</b> (Kho.) Daytime water turn.	28
<b>aram mos.</b> (Kal.) Meat from animals slaughtered by decapitation.	370
<b>arman shah.</b> (Kal.) A name for a fully decorated man performing the biramor, the highest level of feasting.	370
<b>asakal.</b> Headman.	239, 321
<b>ašekí gřhũ.</b> (Kal.) Love song.	316
<b>ašton.</b> (Kho.) Traditional summer Kho festival.	448
<b>ášurjaan.</b> (Kho.) An old form of lyric Khovar folk poetry.	199, 212
<b>ataléŷ.</b> (Uzbek) The in-charge of the defence system under Mehtars.	141
<b>auyoman.</b> (Kho.) One of the days of the <i>boól</i> calendar; a man born on this day will be poor.	220
<b>aulad.</b> Sons, children, descendants.	126
<b>awunar.</b> (Kho.) A loaf of bread cooked for a shepherd.	183
<b>bačé.</b> (Kho.) Out of bounds (in <i>buDi dik</i> ).	230
<b>baCh'õřa zárαι-tok.</b> (Kal.) Eaters of calf stomachs.	320
<b>baipaS</b> (Kho.) Main room of a traditional Kho house, having carefully defined floor levels, rails, screens, and carved woodwork.	348
<b>baiThak.</b> (Ur.) Guest room.	55
<b>báluS dewalát.</b> (Kal.) Ancient wealth.	320
<b>banda.</b> Dispersed settlement.	50
<b>bap.</b> (Kho.) Old man.	185
<b>barani nala.</b> (Ur.) Rainfed stream.	39
<b>bardóŷu.</b> (Kho.) Men taken as part of a marriage party to carry loads.	203
<b>bari.</b> A caste of artisan-slaves characteristic of Nuristani societies.	114, 291
<b>baS anzeéik.</b> (Kho.) To send food gifts; <i>baS</i> is gifts of food sent to daughters and sisters.	186

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1. Abbreviations used in the Glossary are: Kho. (Khovar), Kal. (Kalasha), Ur. (Urdu), Prs. (Persian), Ar. (Arabic), Psht. (Pashto). When the origin of a word is unclear or multiple, a ? is used to indicate this, or no origin is indicated.

<b>baS.</b> (Kho.) A token of remembrance for married daughters, usually in the form of a cooked meal or in kind, but rarely in cash.	200, 420
<b>baš.</b> (Kal.) Roof-beam.	319
<b>bašáli, bašaléni.</b> (Kal.) Women's seclusion house.	265, 300
<b>basi.</b> (Kho.) Night duty.	24
<b>bazú  kai.</b> (Kal.) Hand gestures accompanying the dance.	318
<b>begar.</b> Forced labour (to the Mehtar).	260
<b>beLu.</b> (Kho.) Flute.	210
<b>betan.</b> Shaman (Hunza and Gilgit).	329
<b>bhaira.</b> (Kal.) A caste similar to the <i>bari</i> of Nuristan which existed in Bumburet and Birir.	292
<b>bi-namazan.</b> (Prs.) Those who do not pray.	131
<b>bi nisík.</b> (Kho.) Seed sowing.	186
<b>biganík.</b> (Kho.) The spring planting festival.	420
<b>biramor.</b> (Kal.) Merit feast.	241, 380
<b>biriu.</b> (Kal.) Kalasha name for the Birir valley.	359
<b>bišt.</b> (Iranian). Heaven.	91
<b>bohtneéini.</b> (Kho.) (Antimony) mine.	142
<b>bol.</b> (Kho.) Army, force, troop; the Chitral state military duty was called <i>bol</i> .	141
<b>boól.</b> (Kho.) The Pleiades.	218
<b>boól hisáb.</b> (Kho.) The observer of the Pleiades.	220
<b>boólo anus.</b> (Kho.) The day the moon and the <i>boól</i> come closest in the sky at night.	218
<b>budalak.</b> (Kal.) A young shepherd who had spent the whole year in the pastures and goat stables, came back to the village and had the right to choose from any of the dancing women (during the autumn feast in Birir) as his sexual partners.	341
<b>búDi.</b> (Kho.) A piece of wood which is played with like a ball in a popular children's game.	228
<b>budzun.</b> Dark-brown woolen robe worn by Kam women; similar to the Kalasha <i>čeo</i> , opening all down the front and reaching only to the knees.	293
<b>buk.</b> (Kho.) Chitrali Ibex-horn flute.	183, 447
<b>bumki.</b> (Kho.) Aboriginal.	186
<b>burqa.</b> (Kho. < Ur.) Head to foot veil.	205
<b>but.</b> (Kal.) Wide pants of white wool which come to below the knees where they are bound by puttees down the legs.	369
<b>čã.</b> (Kal.) Clapping style of song-and-dance.	317
<b>čã naT.</b> (Kal.) Dance accompanying the <i>čã</i> style.	317
<b>čadar.</b> (Kho. < Prs./Ur.) Large shawl.	205
<b>čakor.</b> Partridge.	195
<b>čaL dik.</b> (Kho.) To clap the hands.	211
<b>čaraš.</b> (Kho.) A part of the festival <i>phindik</i> .	182
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<b>dáhta bánu.</b> (Kho.) A traditional custom in which a person challenges a neighbour to either entertain to a meal or be entertained (see text).	183
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- dizanedu.** A Kam festival. 282
- dokhna.** (Kho.) Preparation for the long winter season by slaughtering specially fattened animals and storing their meat. This practice is called *lašti* in Biyar, *dokhna* in Torkhow and Mulkhow, and *nasalu* in Gilgit. 186
- don nisík dreék.** (Kho.) A ceremony held at the time when the teeth of a child first appeared. 184
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- dríga žai uk nási ne draSníu.** (Kal.) Water channel that will never come to an end. 320
- duá korík.** (Kho.) Lit. ‘to say a prayer’; here, to finalize an agreement for an engagement (marriage). 202
- dur.** (Kal.) House. 370
- duró roi bik.** (Kho.) Lit. ‘to become a member of the family’; i.e. to perform ceremonies preparatory to marriage which entitle a prospective groom to be considered part of the bride’s family. 202
- dúšak.** (Kal.) An abbreviated and faster paced rendition of singing than the *dražailak* mode. 317
- Daf.** (Kho.) Musical instrument of Chitral; a 6–7 in deep, hollow cylinder of wood is covered and tied closed at the bottom end with skin while the mouth is left open. It is similar to a tambourine. 185, 211
- Dazbán.** (Kho.) The bat in the game of *buDi dik*. 228
- Dol.** (Kho.) Drum. 211
- Dori.** (Kho.) The thin, hollow belly of the Chitrali sitar. 210
- ek azár pai biramór.** (Kal.) Merit feast of 400 goats. 304
- faqiri maSkík.** (Kho.) To beg for household goods; a traditional practice of collecting household goods before marriage. This custom is called *losun* in Gilgit. 187
- firman.** Written deed. 118
- yaaz.** (Kho.) The long handle of the Chitrali sitar. 210
- yarbá.** (Kho.) A musical instrument made on the pattern of the sitar, slightly smaller and with sheep-gut strings instead of wire. 210
- yári nisík.** (Kho.) Time when the animals are taken up to the high pastures for summer. 185
- yári xomík.** (Kho.) The day of animals’ return after three months in the high pastures. 186
- yarxomík.** (Kho.) The autumn festival marking the return of the animals from the high pastures and the end of the harvest season. 420
- yołomul.** (Kho.) One of the days of the *boól* calendar — considered average for all kinds of business. 220
- yořyoř mas.** (Kho.) One of the indigenous Khowar months. 221

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<b>ghaza.</b> Islamic frontier raid.	90
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<b>istór yaL.</b> (Kho.) Lit. 'horse hockey'; i.e. polo.	227
<b>istorí ghaNDáu.</b> (Kal.) A mounted funerary statue.	304
<b>jagir.</b> (Ur.) Land-holdings granted by a ruler as favour for services.	101
<b>jamali.</b> (Kho.) Progeny of a daughter.	200
<b>jamíli.</b> (Kal.) Clan daughter.	391
<b>jangalwal.</b> Forest guard.	468
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<b>jirga.</b> Council of elders.	202
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<b>jugán ganík.</b> (Kho.) To pick up two by two.	232
<b>justooy.</b> (Kho.) 'Even unit'; two-thirds of the available water in a channel.	32
<b>kačča.</b> (Ur.) Impermanent, not-cemented.	55
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<b>kaSong.</b> (Kal.) Flat-topped wool cap worn by men.	369
<b>kausia.</b> Macedonian type of hat.	369
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<b>kawa.</b> (Kal.) Conical carrying baskets made from twigs and thread spun from goat hair.	398
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<b>koT, koTik.</b> (Kal.) Ancient tower house; traditional type of Kalasha house or building.	263, 300
<b>krea.</b> (Kal.) Shield; used in Kalasha culture and throughout Nuristan as decorative element in secular buildings and artifacts.	264
<b>kríSna ázur-lok.</b> (Kal.) Black, cruel folk.	320
<b>kul.</b> (Kho.) A derogatory attribute referring to a husband,	199
<b>kumal.</b> (Kho.) Smoke-hole.	55
<b>kumbreauki.</b> (Kal.) A cross-shaped pole with a man's head, garbed in red cloth.	280
<b>kutú.</b> (Kal.) Summer hut, by the fields.	304
<b>lašti.</b> (Kho.) Preparation for the long winter season by slaughtering specially fattened animals and storing their meat. This practice is called <i>lašti</i> in Biyar, <i>dokhna</i> in Torkhow and Mulkhov, and <i>nasalu</i> in Gilgit.	186
<b>lek žuúr.</b> (Kho.) Song sung at the time of departure of a newly married girl from her father's home.	183, 207
<b>lenJu beLu.</b> (Kho.) A flute made of bark.	210
<b>lík.</b> (Kho.) Lit. 'to lick'; here, a <i>pai dreék</i> game.	235
<b>loghát mun.</b> (Kal.) Padding syllables (in verse).	324
<b>losun.</b> See <i>faqiri maSkik</i> .	187
<b>Lowáh dik.</b> (Kho.) A race of male goats held at the time of <i>phindik</i> .	185
<b>maCérik mřũ.</b> (Kal.) Beehive.	319
<b>maCérik Sa.</b> (Kal.) Lit. 'king bee'; patriarch of a large, extended household.	319

<b>machwaki.</b> (Kal.) A Kalasha festival celebrated some time after Joshi in Rumbur and Bumburet.	282
<b>madok.</b> (Kho.) Sluice gates.	24
<b>mahar.</b> Amount of money agreed upon at time of marriage to be paid by husband to wife in the event of a divorce.	203
<b>māhāyk.</b> (Kal.) Beads.	369
<b>mahraká.</b> (Kho.) Court gathering/meeting where state dignitaries and tribal chiefs were expected to attend.	143
<b>maīli kai gřhū dyek.</b> (Kal.) Spoken recitation of songs.	324
<b>maleri.</b> (Kal.) Carved posts.	347
<b>maloS.</b> (Kal.) Altar.	340
<b>manDaujau.</b> (Kal.) The pre-Muslim, above-ground cemetery.	263
<b>manoThal.</b> (Kho.) One of the days of the <i>boól</i> calendar — good for visiting rulers.	220
<b>marat.</b> (Kal.) A sacrifice.	293
<b>marsia.</b> Lament.	211
<b>marzban.</b> Ruler of Kashghar.	122
<b>maSkík.</b> (Kho.) Lit. 'to ask for'; here, an engagement (for marriage).	
<b>mausiqi.</b> Music.	209
<b>mažaro dik/mažaro dieéik.</b> (Kho.) Approaching a girl's father in the initial stages of negotiations toward a marriage.	202
<b>mehtar.</b> (Kho.) Ruler, monarch.	3
<b>mir žoi.</b> (Kho.) Chief of an irrigation channel.	24
<b>mišári.</b> (Kal.) Lit. 'mixed'; here, checked.	385
<b>moyikan.</b> (Kho.) A superior type of Chitrali <i>paTTi</i> .	448
<b>mrawa.</b> (Kal.) A Kalasha festival peculiar to Urtsun.	282
<b>muhtasib.</b> Public censor, inspector.	131
<b>murkum.</b> Female diety in the Gilgit area.	341
<b>mutadil.</b> (Ur. < Ar./Prs.) Balanced (with respect to food classification).	193
<b>muž mas.</b> (Kho.) One of the indigenous Khowar months.	221
<b>mužo angyák.</b> (Kho.) Lit. 'the one who brings (the bride) in between'. A woman who brings the bride out from the back room during the marriage ceremony.	203
<b>mužo angyáli.</b> (Kho.) Reward given to the <i>mužo angyák</i> for bringing the bride in.	203
<b>nayLáču.</b> (Kho.) A rolling pin.	184
<b>namús.</b> (Kal. < ?) Praise or renown.	319
<b>namusí gřhū.</b> (Kal.) Praise song.	316
<b>nangini.</b> (Kho.) Lit. 'mothers'; an appellation for the fairies.	188
<b>nasalu.</b> Preparation for the long winter season by slaughtering specially fattened animals and storing their meat. This practice is called <i>lašti</i> in Biyar, <i>dokhna</i> in Torkhow and Mulkhov, and <i>nasalu</i> in Gilgit.	186
<b>naswarin.</b> (Kal. < ?) Mirror-box used to keep snuff or needles.	387
<b>náSTa postiĵigón.</b> (Kal.) Wearers of dead men's skins.	320

<b>naT.</b> (Kal.) Dance accompanying the <i>dražailak</i> dance; it is a stately procession of long chains or lines.	317
<b>nawáu.</b> (Kal.) Descendant, grandson.	320
<b>nikáh.</b> Muslim marriage contract.	202
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<b>nišán.</b> (Kal. < ?) Gift.	265
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<b>nom-nomaili kai gřhũ dyek.</b> (Kal.) Name-naming style of singing.	326
<b>nom-nomék.</b> (Kal.) Name naming.	326
<b>oCwán.</b> (Kho.) Traditional summer Kho festival.	448
<b>'õjĭSTa.</b> (Kal.) Sacred.	320
<b>onjeSTa.</b> (Kal.) Pure.	280
<b>oSniru.</b> (Kho.) Ritually pure places.	188
<b>paček.</b> Nuristani women's headdress: a piece of simply embroidered white cotton material that continued at the back down the neck; it was fastened under the chin with two thin cords of the same material.	292
<b>pai.</b> (Kho.) Slingshot stones, large seeds, or apricot pits are used to play the game of <i>pai dreék</i> . These things are called <i>pai</i> 'goats'.	231
<b>pakka.</b> (Ur.) Firm, permanent, cemented.	40
<b>palésk.</b> (Kho.) Bed mat woven from goat hair.	448
<b>pardah.</b> (Kho. < Prs.) Strings tied around the handle of the Chitrali sitar at different intervals.	210
<b>parvezík.</b> (Kho.) To send off; here, a daughter after marriage.	206
<b>pathak.</b> (Kho.) Traditional Kho spring festival.	448
<b>páTi.</b> (Kal.) Kalasha women's belt.	368
<b>paTTi.</b> (Kho.) Handloomed woolen cloth of Chitral.	448
<b>pažal.</b> (Kho.) Shepherd.	183
<b>pažáli.</b> (Kho.) Practice of having a boy or young man act as shepherd for goats of entire village.	183
<b>perixán.</b> (< Prs.) Term used for shamans in their capacity as exorcists and are consulted for intervention in the actions of evil spirits, and for deflection of spells cast by jealous enemies.	329
<b>peš imam.</b> Leader of prayers in a mosque.	203
<b>pheting mas.</b> (Kho.) One of the indigenous Khowar months.	221
<b>phi.</b> (Kho.) Wooden shovel; here it refers to a group of people in an irrigation system.	23
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<b>phindík.</b> (Kho.) Traditional summer Kho festival.	448
<b>phoh taLing.</b> (Kho.) One of the days of the <i>boól</i> calendar — not good for any work.	220

<b>phulka.</b> (Kho. < Ur.) A type of unleavened bread, similar to the down-country chapati.	184
<b>phumbarás.</b> (Kho.) A visual signal system in which bonfires on the top of a hill commanding a view of the whole valley, or a group of villages were lit to warn the people of impending attack.	144
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<b>pinik.</b> (Kho.) This was a custom related to the first-born child.	184
<b>pirán.</b> (Kal.) Shirt; the cotton dress worn by Kalasha women.	384
<b>poyanso mas.</b> (Kho.) One of the indigenous Khowar months.	221
<b>pragata.</b> (Kal.) Impure.	263, 395
<b>prečéu.</b> (Kal.) Dancing-axe.	318
<b>prušT bik.</b> (Kho.) To go out of one's home onto the road to receive arriving guests; here, a marriage party.	205
<b>pshur, pshé.</b> Shaman (Nuristani).	339
<b>pshur wrear deal.</b> (Nuristani) Shaman.	329
<b>pundyírak.</b> (Kal.) Round.	403
<b>purdah.</b> The system of seclusion of women.	242
<b>pus.</b> (Kho.) Tassel.	420
<b>qalín.</b> (Kho.) Traditional type of bed mat woven from coloured wool.	448
<b>qasida.</b> Panegyric ode.	
<b>qaum.</b> (Ur.) Clan.	119
<b>qazí.</b> (Kho.) Lit. 'judge'; person with the responsibility of conducting religious rituals; here, a <i>pai dreék</i> game.	131, 202, 234
<b>qazi bi 'l-istiqlál.</b> Plenipotentiary judge.	131
<b>quba'a.</b> (Ar.) Girl's headdress which has two long strips that look like ibex horns going back from the top of the forehead.	368
<b>rabi.</b> (Ur.) Winter (crop).	49
<b>rang.</b> (Kal. < Ur.) Colour, dye.	379
<b>ras mun.</b> (Kal.) Secret words.	92
<b>rekh.</b> A local spoon.	183
<b>rikhíni.</b> (Kal.) Village temple.	300
<b>rom.</b> (Kho.) One of the days of the <i>boól</i> calendar.	219
<b>rúa že s'ũřā khaziná.</b> (Kal.) Gold and silver treasure.	320
<b>rugmu.</b> (Kal.) Kalasha name for the Rumbur valley.	367
<b>rui badan.</b> (< Prs.) The half of the soul considered to remain corporeal.	331
<b>rui rawan.</b> (< Prs.) The part of the soul able to fly and to discover the location of the answers to questions.	331
<b>šarǵř'āyak.</b> (Kal.) Line (in a dance).	
<b>šaban.</b> Male priest in the Gilgit area.	341
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<b>šarbat.</b> (Kho. < Prs.) A sweet drink (of any kind).	204
<b>šawanán.</b> (Kho.) An appellation for the fairies.	188

<b>šeh' e .</b> (Kal.) That's it!	326
<b>šétu.</b> (Kho.) Buttermilk.	418
<b>šetudreék.</b> (Kho.) Month of making buttermilk.	221
<b>šinžik.</b> (Kho.) To please/propitiate (the fairies).	187
<b>širi.</b> (Kho.) A supernatural being having a feminine personality and protecting the cattle.	186, 188
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