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An Ethno-Archaeological Investigation of Ethnological Materials of Kalashadur Museum at Bamborate, Chitral, KP, Pakistan

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Abstract

The significance to reach to the everyday life-knocking them and their culture has a marvelousness as usual facets of daily presence. The Kalasha and their structure bedecked with their households with which they are breathing within daily life approach area accommodating to reconstruct the term consumer in direction to depict the drive of Kalash society is being respite within their cultural consumption parameters. The cultural material of the Kalasha, to understand the tradition of cultural ingesting the is needed to query the assumption that integrated inescapably means fetching like to what one fascinates the objects. Several other contributions have been made on Kalasha cultural material particularly those revolving within their cultural anthropology and their material studies etc. The discussion will sight that how the Kalasha household objects execute these social relationships through a detailed discussion or of the respondent. Kalasha, the material culture, refers to the objects that have been acquired and brought into the home-based in a diversity of ways, and the main discussion rests upon how these things have been appropriated to maintain and breeding significant social relations and acquaintances. It is unavoidable fact that many of these objects have been acquired and managed as a result of gift-giving practices between family, friends. This process of exchange may have on an empathetic of how commodities move value and meaning after they have been exchanged. Kalashdur Museum Material culture educates not only the common mass but the visitors, nevertheless, focus not just on the artifacts themselves but rather the meaning of those objects to the people that they are unaware of their historicity. One of the landscapes that designate the Kalasha culture, humans apart from other aspects is the degree to which the people intermingle with the social objects whether they are used or traded, or they are curated or discarded within the timeline spaces.

Key Words: *Archaeology, Investigations, Museum, KP, Pakistan.*

Introduction

The Khyber Pakhtunkhwa Province is situated between 31°4' and 36° 57' N. and 69° 16' and 74° 7' E. On the north it is connected with the Pamirs by the mountainous Hindu-Kush, south is adjacent with Baluchistan and Dera Ghazi khan, to the east the Kashmir territories are bounded and Afghanistan region on the west. It has politically more closely attached with Eastern Iran which is the ancient Ariana and

modern Afghanistan region. It remained connected with India as well of which the majority population was Indian (Fig: 1).

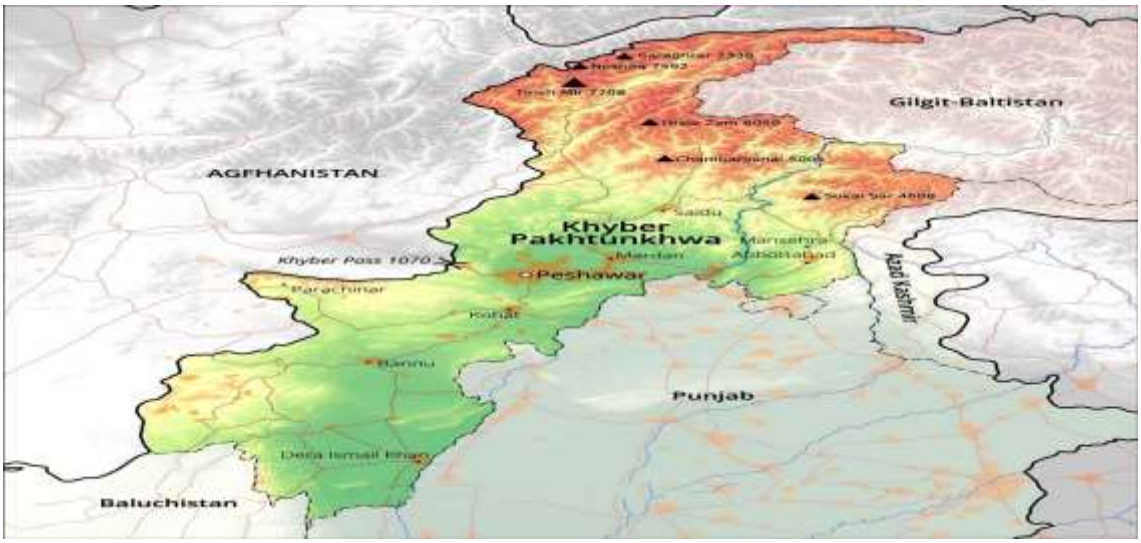


Fig.1. Map of Khyber Pakhtunkhwa

The earliest occupation of the human being in the region is traced back to the middle Paleolithic period when the site of Sangho Cave in Mardan revealed the primitive stone culture, this discovery made prominent the province to the out world (Dani, 1964: 5). With the advancement of human activities and cultural upholds further developed when in Bannu region of the Khyber Pakhtunkhwa revealed the earliest Neolithic agro-pastoral culture where the past man settled in the region and they developed their cultural material in the form of handmade pottery with monochrome treatment providing their environment flora and fauna in the form of animal with hatched design decorated on bowl surface. This human phase was an advanced phase of occupation that settled in the Khyber Pakhtunkhwa province (Khan, et, al. 1991:14). Similarly, in Gomal valley the further advanced culture of the human phase and their cultural material not only produced sufficient pieces of evidence of the province KP historic value but put it on the list of advanced societies of the world. Like another region of the province, the land crammed between lofty Hindu Kush mountains, and the Karakorum range the furtive far-flung land of Northern Areas with the distinct district of Chitral is situated. Pakistan has an ironic realm in natural and manmade tourist attractions as far as the mountains of Karakoram, five rivers, forests of Changa Manga, deserts of Thar, lakes of Ansu and Saifulmuluk, ancient monuments in standing tangible heritage, and the living historic cultural valley of Kalash. All this magnetism makes Pakistan in general and Khyber Pakhtunkhwa in particular a potential tourist destination and the information of past cultures.

The spectrum of rituals, costumes, and the beauty of living standard of Kalash people that they have being kept alive from their predecessor till time gives Pakistan a unique historic country in the world. The journey lovers since the world's lofty mountain ranges, the Karakoram, the Hindukush, and the Himalayas, their spectacular beauty provides a picture sque scene to the world this part of the land (Kamran et, al. 2013:82). Apart from archaeological research to the cultural material of the Chitral district, the ethnological approach has taken an important position to understand the cultural landscape particularly the cultural material of Bamborate, Birrir, and Rambur valleys as their political history still jolting in obscurity but this effort would enhance the circle of understanding to the history and the culture of the Kalasha people.

Aims and Objective of the Study

The study was conducted in the three important valleys of Chitral i.e. Bumborate, Birir and Rumbur valleys. District Chitral is located in Khyber Pakhtunkhwa Province in the refuge of lofty mountains. The border is spreading up to Badakhshan and Bashagalin the Northwest and Afghanistan, in the south with Dir and Swat. All three Valleys of Kalash are part of the Chitral district alongside other valleys which are laid to a land of steep slopes at the distance of 35 kilometers to the south of Chitral which unlocks towards Kunar River.

Keeping in view the great artistic, cultural and historic importance of these materials, the present research focuses on the following aims and objectives:

- To trace the origin of the Kalash People
- To trace out the missing links between ancient inhabitants of the region (The so-called Aryans) and the present ethnic group of Kalasha through the study of cultural materials
- To understand the manufacturing material of the past and present cultures
- To trace the roots of different ethnic cultures through scientific analysis of the Ethnological materials
- To produce a catalogue with a trilingual description (English, Urdu, and local language) of the ethnological artifacts of the Kalashadur Museum for the future research
- To investigate the threats to Kalash culture
- To device proper mechanism for the preservation of the Kalash culture.

Literature Review

Kalasha valley region has been amply studied by archeologists, anthropologists, and ethnographers in their scholarly works. Some have accumulated their scattered cultural information, and some have studied their genetic and lineage historically but still needed to be filled the gaps with interest and correct and foundational ways. Their belonging or household or their cultural material remained version by any research-based study and the review of the current work is to probe any possible study upon the material culture of the Kalash people. In the east of might Hindukush range the land that lies amidst Pakistan and Afghanistan is called the Kalasha or Kalashoman the land where the kafirs are living where they are living with their culture their religion, and their unique culture. The region consists of three main valleys of Kalasha Rumber, Bamburate and Birrir. Their uniqueness reveals from their mythical stories, songs, and their distinguished type of living pattern which they have in their oral traditions. Throughout the span of life, they have been trying to keep their isolated identity in their social, religious, and cultural fabric instead of perpetual vulner abilities with zeal and zest. They hold a very idiosyncratic and unique cultural pattern, dress, and rituals that effectively differentiate them from others within their territorial geographical premises. The socio-political life reveals that their current situation is passing under privileged circumstances keeping their genetic grading appearances in their communal geographical space. In this unique and paganistic culture, several historical and modern contributions have been made in the form of research by numerous scholars to limelight their life, history, culture, rituals, social and economic situation.

1880-John Biddulph presented his work with the name “Tribes of the HindooKoosh” in which he signifies that when he visited Chitral politically the Kalasha tribe and the general discussed the people of the Kalasha during his visit of the valley in 1878. His work is the study of their tribes living in Kafiristan. Biddulph's work consists of two parts in which the first part is dealing with the tribal study of Kalasha in

many aspects and the second part deals with the linguistic point of view. This book can be placing the best source book for the study of linguistic and tribal aspects of the Kalash people. He discusses the entire *SiahPosh* living in the Pakistan and Afghanistan region (Biddulph, 1880).

1885-Balfour, Surgeon-Gen. Edward. The work titled "North-West Frontier, in The Cyclopedia of India and Eastern and Southern Asia; Commercial, Industrial and Scientific" in 1885 of which volume II deals in sub-section of the article on the northwest Frontier is devoted to Kafiristan. In this work, he provides the source of information before Robertson.

1889-Capus, Guillaume had been traveled widely in Central Asia, including Chitral valley he produced his work with the title "*Le Kafiristan et Les Kafirs-Siahpoaches",* in this work he briefly discusses the entire region of Chitral and the peoples of Kalash which in the normal form they are mentioned with the name kafirs.

1890-Munshi Aziz Uddin was a British servant. When he was staying in Chitral he wrote the history of Chitral in which he describes the people of Kalasha in order and a sketched historical reference. Besides he also mentions the number of the inhabitants of the Kalasha people in the valleys in which he estimated 2500 inhabitants. Such work was also reprinted in 2010.

1896-Roberston, Sir George Scott's work which he produced with the title, "The Kafirs of the Hindu Kush. London in the year 1896. In his work, the author has expressed his thoughts as he visited the Kafiristan or Nuristan valleys in Kalasha-Chitral. The work focused on the people of the Kalashakafirs. His work is an expedient work that was then in the British time political agent.

1900-Abdullah, Muhammad's *Untitled Manuscript,* ca.1900. 139 produced in Hindi, by the son of a Katir chief whofled the Bashgul Valley in 1896 and then established in Chitral. The manuscript, bought from the author by Morgenstierne in1929 and translated into English in which the history has been comprised on the Katirand an explanation of their customs and religion along with autobiography (Muhammad, 1900).

1907-Grierson, Sir George Abraham, work titled with "*Languages",* of which Chapter 6, volume I constitutes a review of the languages of the 'Indian Empire', including material on the languages of Kafiristan with brief and eloquence (Abraham, 1907).

1907-Crooke, William has produced with the name "*Natives of Northern India",*in the work to the north of the Peshawar valley a region lies not systematical explored which is the paradise to the ethnologist. It comprises widespread Kalasha valley which will throw lights on the early history of that Kafirs, amongst them the survivals of Greek culture have been recognized.

1927-Dames, M. Longworth**,** Has presented his work on the Kafir of the region with the title *Kafiristan,* The Encyclopedia of Islam, A Dictionary of the Geography, Ethnography, and Biography of the Muhammadan Peoples. Vol. II (E-K).Leyden, 1927. It is a transitory historical, ethnographical, and geographical, account adding minutes on the languages and a bibliography. This work "was undoubtedly has been recognized with the mountain country of Kapisa in which the name Kator applied the tribal people and their ruling class by Taimur (Longworth, 1927).

1944-Bowen, Rowland**.** An ephemeral note aiming to define the terms 'Red Kafirs' and 'BlackKafirs' and to differentiate between the two by reference to the Durand Line and to "the smut in which the Black Kafirs lived whereas, of the just hair and appearance of the Red Kafirs (Rowland, 1944).

1950-Mahmood Danishwar was an Iranian traveler who came across through Kalasha valleys in the early fifty's after that he presented his travelogue in the Persian version which has been translated in Urdu as well. He limes lighted the diverse culture of Kalasha people when they were not known to the world other parts and their culture was concealed (Mahmuood, 1950).

1958-Von Meiss, Hans. (Hansde Meiss - Tueffen) presented his work with the title **"***Bei Den Kafirs I'm Hindukush.* Atlantis". Von Meiss was a Swiss traveler who narrates the experiences of a brief visit to the Kalash valleys Kafirs of Chitral. The work is composed of almost nine photographs of the Kalash and a brief description of their art and some crafts (Von Meiss, 1959).

1959-Jettmar, Karla re-known scholar worked on the *Dardic Peoples of Eastern Afghanistan and Northern Pakistan.*In his work Anthropological and Ethnological point of view, the author comments that "the Kafirs of the Hindu-kush lived in the region with their classical spectrum amongst vulnerable sheds. In his work, the attention might best be focused on those neighboring peoples on the east, culturally related to the Kafirs, who still reservation many of their traditional theories and performs. His basic work is basically based on the Dardic languages and their concerned (Jettmar, 1959).

1960-Buddruss, Georg. Work *Zur Mythologie der Prasun-Kafiren.* Paideuma, Mitteilungen zur Kulturkunde in which the discussion of Kafir religion and mythology and analysis ofa mythological script.The discussion also draws upon data collected by Robertson and Morgenstierne (Buddruss, 1960).

1962-Mirza Muhammad Ghufran has produced and established work specifically regarding Chitral Chronicles in which the history of Rayiss and Kathur dynasties of the Chitral region has been mentioned.
1975-Louis Dupree has produced an important work titled "The Kafirs of the Hindu-Kush" which has discussed the total inhabitants and their social and religious structure within the vicinity (Dupree, 1975).

1983-Peter Parkes conducted his work in thesis form in the Kalasha valley in the '70s and presented their different aspects. In his work, he has discussed the population of the valley (Parkes, 1983).

1985-Israr ud Din in sole capacity published his research papers in which he presented his geographical and historical accounts. Besides, he along with Wazir Ali Shah and Dr. InayatUllah authored a book on Chitral that deals mainly with the population (Israr, 1985).

1988-Jean Yves Loude and Vivian Lievre have shed light on the winter festivals of the Kalasha community by these two anthropologists. The work has discussed the Rumber valley culture at large as a medium of cultural anthropology.

1992-Alaudin presenting useful and important information regarding the community of the Kalasha. Their life style and their demographic details have been given in this work besides he has discussed the rituals of the region.

2005-Akiko Wada has published his work in which he has taken the figures of the population of the Kalash community. He lived in the valley of Rumber since 1980, he got an opportunity to look into the culture of Kalash in very close observation and their activities (Fentz, 2005).

2013-Irum Shiekh has written the Ph.D. thesis on cultural and Anthropological deals of the valley and give important sociological cultural life details in very arranged manners the work mainly inspired from the

Wyanne Maggi as the thesis is focused on the only Bamburet valley where at some places the historical information is to some extent misleading (Irum, 2005).

2016-Augusto S. Cacopardo was an Italian anthropologist who produces his detailed work on the festivals and feast on the valley of Birrir of Chitral solely. He presented in a depth account of the festival and particularly focused on Cawmos which on a high level celebrated in the valleys of Bamburate and Rumbur. Initially, the book discloses the major festival of the people and the discussion of the Kalash people (Cacopardo, 2016).

Methodology

To carry out this research author has visited the study area and conducted a systemic survey of various museums in the Khyber Pakhtunkhwa for collecting relevant data to ethnological material. Took digital photographs of the material for comparative study and illustration and proper identification, classification, and categorization of artifacts, objects, and instruments was carried out. To understand different cultures and their origin for tracing the roots of the Kalash cultural artifacts, comparative study of these materials was made. Relevant literature was consulted for the present research. Group discussions with the local community and interviews was conducted with the officials of the Culture Department of KP, to know about the strategies and plans for the preservation of Kalash culture.

“Chitrar” the actual name that was in use for almost two centuries by the Khowar people but this became Chitral by the non-Khowar people and the current name widely being used until now (Israr, et. al, 2016: 20). The British started calling it Chitral properly in the 19th century (Gufran, 1962: 5). According to Holzwarth (1996), the original name of the Chitral was Qashqar, or in another dialect, was Qashghar (Holzwarth 1996: 122, Murtaza 1962: 5). Raverty (1879) describes Chitral as Qashghar in the region of Hindukush in the 16th Century but it has been mentioned as GokYul in the historiography of Baltistan (Raverty 1888: 154, Hassan 2008: 317).According to George Morgenstierne in Chinese, it has been mentioned with Kiu-wei and Shang-mi and the Kafirs of Afghanistan would call it Simai-gul (Morgenstierne 1932: 46).

The statement of Toynbee reflects the human being in this regionas;

> *“Central Asia was a “round-about,” a traffic circle, with routes converging “from all quarters of the compass and from which routes radiate out to all quarters of the compass again.” Those routes—silk roads and spice road scaring across mountain passes, leaping from spring to well to river valley—knitted Afghanistan and the other countries into a single line. Mighty conquerors strode these routes: Cyrus and Darius of Persia, Alexander, Attila, Mahmud, Genghis Khan, Tamerlane, Babur. The number of dynasties, domestic and foreign grew to more than a score. From India in the third century B.C came Buddhism with Asoka, a bloody conqueror who became an evangelist of peace, renouncing the killing of any living thing. Buddhism endured for hundreds of years, time enough and more for artisans to carve soaring Buddhas in the rock of Bamian”.*

Chitral is a vast district of the Khyber Pakhtunkhwa and the second largest district of Pakistan, covering 14850 sq kilometers area of which population is almost 317,198 (Census Report, 1998: 51, Ali et, al. 2004: 91). The valley of Chitral district is enclosed by the high mountains of Hindukush, which is domineering by the bossy peak of Tirich Mir, full of superb magnetism in legacy. Due to its northern location in Pakistan, it is connected on the west and north by Afghanistan the corridor of Wakhan (Nasim, 2002). On the north

and North-west side is bounded by China and the Central Asian countries whereas, Jammu and Kashmir are connected from the east.

Fig.2.Map of Northern Areas Region and District Chitral (courtesy I.A.D.C USA)

The district of Dir and Swat are bounded on the east and south. Chitral is a vast territory tailored by lofty mountains with an average elevation of 6000 meters (20,000 ft) which is gifted by fantastic gorges and fascinating valleys icy torrents and extended arid hills (Nasim, 2002). The surrounded mountains' chains have several perennial tributaries to the river Kabul. The settlements of the people are mostly restricted to the limits of the numerous streams and rivers which is flowing in the area (Israr, 1979). Badaḵšhān via Dorah pass the in and out process has been active across the Chitral and via Lowari pass to the ancient kingdom of Swat the place of monasteries of the Buddhist pantheon. A very small amount of medieval history of the 4th to 10th century. Under the *Mehtar* dynasty, Chitral remained under the control of them during the 10thto 16th century during which the Chitral was nourishing as a princely state. During the 13th to 19th century under the cold contention of geopolitical rivalry, Chitral was the nucleus point between the Russians and the British in Central and Inner Asia (Allan, 1984: 194). Huge topographic studies of the British Indian borderlines specified that no czarist army could effectively pierce through the Hindu Kush to the Indus plains with the help of their field guns. Chitral came under Indian imperial forces in 1889 and made supplies from Malakand, south of the Lowarai pass and their supremacy had been safeguarded by the establishment of the border with Afghanistan.

Amongst the lofty and mighty mountain of Hindukush the district Chitral is the mountainous region of the Khyber Pakhtunkhwa province of the which total area is 14,850 square kilometers and t it the largest district of the province in land wise. (Sensus Report, 1998: 22, Ali, et. al, 2004: 51). These lofty mountains are almost snow-capped peaks, and the 90% area consistsofa hilly region. These mountains are mostly barren. In the 1890s, with the annexing of Yasin, Ghizer, and Ishkoman valleys the total area was approximately 8,800 square miles (Munshi, 2010: 3). The maximum length of the valley is 250 kilometers of which width is varying from 12 to 25 kilometers. The height of the valley from the sea level is almost 1129 meters which gain more height at the site of the Arandu and Baroghil up to 3658 meters (Raza,

1994). Physically and culturally speaking Chitral is a desolated area (Ditcher, 1967: 13). The lofty high glacial bounded valleys the varying elevated physical structure of the valley are barren in form and the hillsides are rocky cliff and debris (Ali, et.al:2004).The hilly rocky & cliff view of hillsides the Ishkoman and Gizher valleys were the part of the district Chitral which were connected with Afghanistan from North and west boundaries (Zaidi, 2003-04). Whereas, from the north, it bifurcates from the Central Asian states and Chinese territories (Nasim, 2002). Jammu & Kashmir is situated to the east and the District of the Dir& Swat lie to the South of the Chitral. The Corridor of Wahkhan which is located on the north is segregating this region from Central Asia. This land of lofty mountains peaks and surroundings consisted of high-rise range mountains like Hindukush of which more than 170 peaks are located around the area of that average altitude rises to 6000 meters (approx. 20000 ft) are gifted with fascinating gorges, side valleys, and numerous tributaries. The Chitral river is having a length of 220 miles from its commencement place which is long 320 kilometers from north to the south, and the breadth varies from 5 to 6 kilometers at several points.

Analysis

District Chitral is located in Khyber Pakhtunkhwa Province in the refuge of lofty mountains. The border is spreading up to Badakshan and Bashagal in the North West and Afghanistan, in the south with Dir and Swat. All three Valleys of Kalash are part of the Chitral district alongside other valleys which are laid claim to a land of steep slopes at the distance of 35 kilometers to the south of Chitral which unlocks towards Kunar River. Another important is the Kalashadur Museum and its rich culture of traditional objects accumulated from three different valleys and have been preserved there under the care of the managed skilled people. KalashDur Museum is located in Bumburet Valley and stores unique and mysterious Kalash culture objects. This place is not only a Museum but established for the research and study and understanding how Kalash culture evolved, how people consumed their past and, how much still they are following their ancestors. Material culture analysis is the significant share that can be a vigilant archaeologist to make sure the compilation them into a practical form. Such analysis may be influenced by the multimode theoretical reproductions of archaeological explanation, in which the important one is antiquarianism in archaeology (Miller, 2017). The artifact's systematic and scientific study of features, Eco facts and manuports could tell us much more about the past lifespan.

John Giacobbe supplies a concise but detailed analysis of the current role of evolutionary theory in archaeological thought. The social nurturing, the debate creates an opportunity to comprehend the implanted nature of material culture within the parameters of an individual house or community settlements, and the adoption of belongings as social and affecting objects that maintain Significant social associations between family, friends and social systems. The objects that exist all around us has great significance than their daily routine usage. The above all functions as a scholarly approach to them as a matter of cultural anthropology. The objects have the significance as its symbolic or signage point of view and then its weightage in international trade relating to its geographical context. These play a role as they reflect the cultural life of a certain bond of humans or inhabitant within a territory or beyond. These object what we have in our life matters a great behave of human being related to them and the practice since from its past.

Importance of Material Culture in a Society

Material culture is the obvious phenomenon of culture over the years material products that is the production of objects or artifacts relics in a certain area. These objects can stand buildings, ships, tools and other miscellaneous objects that establish the physical pieces of evidence of a certain society within

the geographical limits. In natural material the unchanged like as stone and Eco facts and human-created materials such as pottery and glass, human remains in the form of skeletal material as well.

The material culture will always be inclined by independent opinions resistively it sometimes differs or contradicts that belief concluded based on scientific interpretation. Sometimes cultural and historical archaeology models and their confined interpretation of objects is to aim the advancement of thoughts from the simple explanation of material culture in cataloguing, and chronological timelines to the understanding of the material with the help of quantitative methods of analysis assessments(Trigger,2007).

Antiquarianism

Antiquarianism can be defined in an archaeological context with a probable interpretation then it would be said that the collection of objects of archaeology, by excavation or by accidental finding, and keeping them in possession for whatever purpose (Clarke, 1981). Perhaps, not very much clear the purpose of the object. This has been linking from several periods of classical archaeology and museum studies. It carries the meaning of interest in a certain parameter (Johnson, 1999)

Culturalism

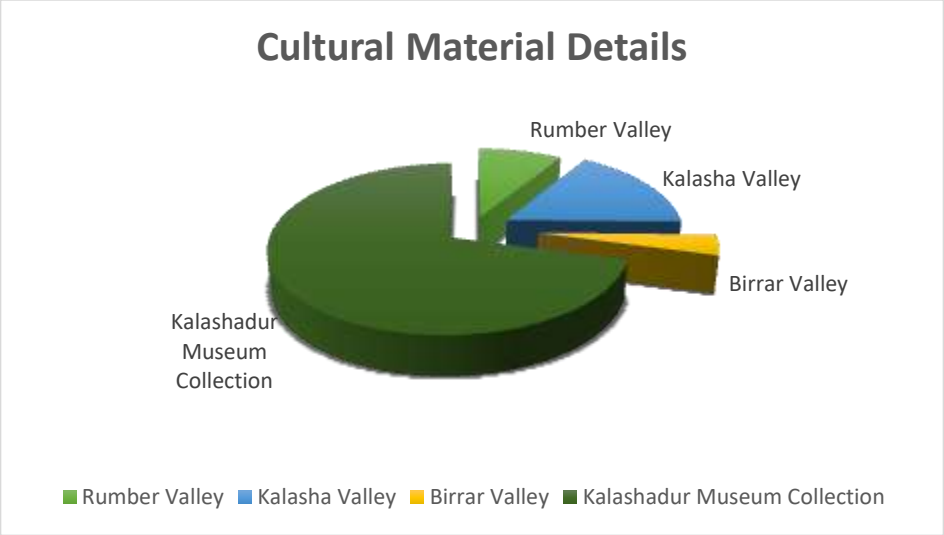
Culturalism more easily can be studied as cultural-historical archaeology established in the mid 19thcentury which was based on knowledge of different distinctive cultural sets that may be recognized over their material culture that modified in society through the ages and being the result of any dissemination or relocation. Circulation of ideas may be helped by trade between different people, inter-marriage of different stocks of people and the limited scale movements from region to region or within their geographical territory with slight changes or alteration depending on cultural site (Brooks, 2015).

Cultural Material and its Significance

It is believed that the components of the heritage were unique that included architecture, getups, folksongs and folklores while Kalash was known all over the world as primitive people. Chitral artisans manufactured an extensive variety of elegant and delicately crafted jewellery, woodwork and embroidery, woven and knitted textiles on high skill ship of the art and craft. the study of adding that stone, wood, bone, clay, animal skin and copper are the material that most commonly utilized by man in every period of its culture. The woolen drapery of Chitral is called shu, and walnut-wood furniture in skills manner are widespread in handicraft markets throughout the country and abroad.

This research work focuses on the local cultural data as a source of identity among the Kalash through their daily routine objects, utensils, inside and outside houses goods as architectural elements or separated container from object, clothes and beads which can be used as the nonverbal announcement to comprehend the veiled meaning of social values and historicity of their realities. The inhabitants of Kalash often are found dressed in black executed with colorful strings and other elements that serve as a space for their traditional distinctiveness. The black colour is symbolic of a certain message and it is very important to establish a frank explanation for the choice of colour. The Kalash man and women not only wearing their colorful dresses but they are dealing in their routine life with several household objects either through the ages or keeps them in the modern days new engineering in its retro form as a matter of their affiliation and devotion to their culture. The load to sustain the traditional identity is on the shoulder of females utilized as a space of decisive cultural identity. The study was conducted in Kalash,

Rumbur and Birrir valleys of district Chitral, on qualitative and ethnological research technique was adopted for receiving the data for the future assessment of the cultural material.



Significance in Prevailing Life

The work to undertake on ordinary ingesting practices in the circumference of the home depends on several factors. How as a sociological class their works in the family can be traced as a member of the society. The people domestic life born to live in their discipline under their observation and their social practices are being in action within their houses on the ground floor with timber and stone intervention which has been comparatively can be observed in the architecture of the Kalasha related to their sacred and secular buildings (Mustafa et, al. 2018: 42, Alveena, 2019:234; Miller 2001:123).Fig.1It has, widely, been reasoned that variations in the domestic structure, deviations in ease searches and activities, and the downfall of a community can be impacted by their social leftovers.

The Establishment of Kalashadur Museum

The building was built by an NGO called the Greek Volunteers, based in Greece. The credit for this great job goes to Athanasios Lerounis, a Greek teacher. The building houses a museum on its first floor set up with the help of donations by the Kalasha people and procured from various sources. The museum has numerous objects related to the Kalasha people and their religion, culture, festivals, rituals, feasts, etc.

Architecture

The construction of the museum building is the observation of the local historical tradition made from the local material sources timber, stone as much as they love their own houses. The entire collection from the material of jewelry to the material of household objects as ethnological or archaeological objects has been placing inside the showcases. The entire façade and the building itself revelations the indigenous architectural features Skillman ship wise and the binding force material-wise. The wood and the stone have been married in intricate style(Ali, et.al, 2013:88). The dressed and undressed stone blocks of various sizes and the carving of the wooden timber in the form of pillars and post of the veranda highlighting the historic Kalasha esthetic sense space and objects point of view. For the construction of the museum, it

was essential to keep the indigenous art deployed on the site. This were the optimum effort to keep pertinent the production and execution of motifs of carving on entrances doors, handlers, post & pillars, and frame of wood material. The stone course has been intertwined in a very intricate way as the fabric compels one to be seen in depth (Mustafa et, al. 2018:42).

Kalashadur Museum Objects

The Museum consists of a hefty collection of diverse cultural material which is typical reflect the local or indigenous jewelry of women wears to the households as the object of utensils or daily use objects. The regional tradition has been remained a homogenous corps materially speaking which they produced from the available material without expensing any other sources. The local or the easiest availability in the form of timber and the stone in the rare case the skins creates the esthetic approach of their producer making them in very intricate and some very dedicated way.

Style of Architecture

Chitral region of Pakistan, to scope with environmental essence, is an impulsion of the efforts of man that make the life of the land comfortable and more approachable to the available material. Another important feature is to create an architectural element and their daily routine life art based on their spiritual and ideal worships they have been keeping from over the years. Fig.3 on the other aspect their architectural and artistic approach in their usual craft is to create the sense of protection and convenience to control the natural notions (Alveena, 2019:115; Ali, et,al. 2012:447). The extreme cold weather, the deep rivers valleys, lofty mountainous conditions, and the glacial depletions and rock motions never buffeted the desires and wishes of the inhabitants of the region. Against all these troubles of nature, man experienced to live in the harmony and erect their living houses and settlements in the slanting valleys to secure themselves from the agony of blizzards in severe form and the rushing torrents (Dani: 1989; 47; Mustafa et, al. 2018:44). The association and availability of hard dry stone and dry boulders taught them how to harness these materials without spending any penny.. The stone was rough and little more to retouch them or they did not bother themselves to waste their time to furnish the hard surface but the surface of wood the shaped and prepared according to their desires initial in rubble masonry form.

Costumes of Men and Women

The costume is one of the fundamental and essential elements of culture which is the obvious art that signifies the inhabitants of the regions. In every part of the world, people adopt costumes to meet the requisites of their climate and their social parameters as setting up. It precisely a mankind characteristic that distinguishing them from other counterpart living beings and marks a discrimination line the gender of wearing (Grierson, 1919:132; Israr, 1969:48). Fig.6 The ultimate or the basic objective of the costume is to protect against the cold or warm weather severity in any regions or part of the world, however, it reflects the personality of the modesty and the dignity of the human beings. Costumes become more exquisite when it is being advanced in the period and from the necessity, it rushes out to the symbol of status, an insignia of dignity and a gadget of pride and indicator of climate alteration of the region (Sheikh, 2014).

The Kalash Type

In such type, the Kalash tribe construction is prevailing in the Bamburet, Rumber, and Birir valleys in which the inhabitants kept their beliefs and cultural aspects. The Kalash house typically two-stories and

constructed of wood in which the main room is upper story is built on the same pattern as the Khowar Khatan house (Hassan, 1985:69). Fig.15 A balcony is attached to the house or the upper level made by wooden planks in laid position and the roof is adjusted and plastered in the same technique. The walls of the houses are mail composed of timber in horizontal form creating the framework which is further filled with rubble stones embedded in mud mortar (Şahin, 2017:12).

Costume material as fabric, its conversion in designing, and the application of ornamentation is unhesitatingly a way of adjudicating the wearer, producer, and maker (Mohyuddin, 2015). Moreover, it provides the magnifier to insight the economic status of any human being and its place in society. The costume history, it can be traced back in the society, would indicate that from the commencement to the present time man wrapped himself in a variety of costume (Grierson, 1919:131). The costume primarily served two different aspects of human nature, the safety from weather hazards or mankind aggression (war or warrior armors) whereas the second aspect is the dignification himself that he has an aesthetic nature impulse him to search out the more richness in the variation of stuff for lavish outfitting. The ever changing nature of humans didn't stop a human being from its zeal of search to décor himself with multiple designs and dying techniques and decorative motifs keeping him revolving around the ages. Unparallel ways and experiments urge human nature to produce and execute all kinds of material for his social and personal needs. A variety of rich and lavish costumes started in the human race and till this time it stands a pivotal role in human society (Grierson, 1919:132).

The people of Kalasha are most renowned for their colorful costumes in the form of dresses as mater of heritages. The female of Kalashian can be seen in their traditional clothing or costumes in the daylight and the nights which the integral part of their house almirahs. The inhabitants of the region have very richly and carefully preserved their traditional dresses and their patterns (Thomson, 1895:11). For the expression on their faces they utilize their adornment not only as social or ritual but their religiosity affiliation to their beliefs for keeping pertinent their costumes and values in their social hemisphere in the valley. This conformity is inherited from their predecessors as their traditional socialization and cultural practices whereas, their belief does have a sacred task for their performance.

Discussion

In the Chitral District of Khyber Pakhtunkhwa, the Kalash people are living carrying their exceptional form of life which is prominent from any cultural or geographical element of the country. The exclusiveness of rituals on diverse occasions connecting to diverse phases of life is of a great curiosity enticing the curiosity of ethnographers, tourists, archaeologists, historians, and other related disciplines. Such matchless rites are exercised on the several occasions of engagement marriage, childbirth, and death, and explicit festivals further characterize the Kalash culture with its optimum level. The Kalasha people are residing in three adjacent valleys i.e. Bamburate, Rambur,and Birir, along with their anomalous culture. In these three valleys, the culture is being practiced almost the same. The outline of diverse ethnic clusters such as Bazekay, AspayeeNawao, BairamokNawao, Rajwai, Meranuk, and Bulesinghay reflects their social amalgamation in the valleys. The discussion will sight see that how the Kalasha household objects execute these social relationships through a detailed discussion or description of the respondents to make logic of the material culture and goods on exhibition in their homes. Kalasha, the material culture, refers to the objects that have been acquired and brought into the home-based in a diversity of ways, and the main discussion rests upon how these things have been appropriated to maintain and breeding significant social relations and acquaintances. it is unavoidable fact that many of these objects have been acquired and managed as a result of gift-giving practices between family, friends, and even wider social networks or as a matter of necessity.

Conclusion

The residents of such momentous Kalash valleys are very much fervent in their cultural performs and full input by them in varied ceremonies on various interim phases is supportive evidence of their social combination of Muslim community and non-Muslim community exists in the same environment as Muslims community does not vacillate to participate as audiences only in their social gatherings and even, they have friendly kindred with them. More or less, the ritual and other ceremonial occasions in Kalash valley are the same with those who are livings in other parts of the world like Afghanistan, etc. their house as common use or in ceremonies on initiation and pregnancy, which are common in the rites of their societies, with conspicuous status. Only folk tales or events are the primary source regarding the Kalasha tribes is vague and the historian mainly relied on the verbal stories downing from the mouth to mouth of the elders of the region Granada. Several hypothetical approaches have been made regarding the history of the Kalasha tribe of the Chitral. In this regard, it is to believe that their predecessors first settled down in the plain of the Bajuar district. Archaeology, as matter of fact, is the organized study of materials that have been left behind by the past inhabitants.

Material culture analysis is the significant share that can be a vigilant archaeologist to make sure the compilation them into a practical form. Such analysis may be influenced by the multimode theoretical reproductions of archaeological explanation, in which the important one is antiquarianism in archaeology. The artifact's systematic and scientific study of features, eco-facts, and manuports could tell us much more about the past lifespan. Objects or artifacts with proper documentation in written form can help us to know the history of its existence that why the object was manufactured and for what purpose it has been introduced in physical form to the society. The essence has been realized that for accurate investigation of Kalash architecture, not only individual houses but the collection of the Kalashadur Museum, but rather the clusters that make up their cultural material within their settlement or on display required to be evaluated together. The relationship of each edifice with the environment and the other houses is a significant part of the character of places and people. The villages and their settlements present themselves as a multi-functional space with their immediate objects of daily routine life, but the concept is imitated in their cultural material as well, where manifold meanings are associated with them.

The significance to reach to the everyday life knocking them and their culture has a marvelousness as usual facets of daily presence. The Kalasha and their structure bedecked with their households with which they are breathing within daily life approachare accommodating to reconstruct the term consumer in direction to depict the drive of Kalash society is being respected within their cultural consumption parameters. The cultural material of the Kalasha, to understand the tradition of cultural ingesting the is needed to query the assumption that integrated inescapably means fetching alike to what one fascinates the objects.

Several other contributions have been made on Kalasha cultural material particularly those revolving within their cultural anthropology and their material studies etc. The emphasis on the adoption or assumption of belonging and explore the social parameters or circles of their cultural biography to put on study their objects and commodities keeping it pertinent that how values become attached or embodied in things after processes of exchange have taken place.It is a proven reality that material possessions, even as many essentials as the consumption of food and shelter, also accomplish another significant function which, as matter of fact, is the construction and maintaining of social relationships.

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