

However, the overall deterioration of the security situation called for some pragmatic decisions so that only critical and essential projects and activities would continue, while for other activities alternative implementation modalities were proposed, such as “transferring” of the project to competent partners – government and/or non-governmental. Therefore, the Punjab component of the project was transferred to M/S Pervaiz Vandal and Associates (PVA), who carried out commendable work in both Bahawalpur and Multan. The selection of partner was done through a formal “request for proposals” placed on the global net.

However, the decision to expand the scope of the project served as a great opportunity to explore the rich cultural heritage of South Punjab and resulted in an important pilot activity, “Empowering Women through Crafts”. This pilot initiative is now being scaled up with UNESCO’s RP funds and with extra budgetary resources coming in through the One UN Joint Programme.





IX.2 FINDINGS AND LESSONS LEARNED

IX.2.1 Findings

A summary of the salient aspects of the findings of the project are delineated to enable an understanding of the culture of the selected districts. The built assets identified through the Mapping Project fall within distinct categories of palaces, forts, shrines and mosques, public institutional buildings, heritage premises/structures within and outside walled cities including British period interventions. Significantly outstanding clusters of premises/streets/quarters of historic and archaeological value including walled towns; vernacular heritage structures spread throughout the districts, with a concentration in the district headquarters and towns; and adobe structures mainly in the rural areas. A large number of archaeological sites have also been identified. The intangible folk culture in the districts was found to be well entrenched and although a lot has been lost to the rapidly urbanizing situation in towns and through the wide reach of the electronic media yet enough remains of note and value, particularly in the villages and hinterland to be mapped as being unique and significant. Both Bahawalpur and Multan could easily be one of the richest in its crafts in the country.

The assets identified through the project have brought to light the richness of both districts. Ranging from the natural landscapes of Kalash Valleys to Cholistan, worthy of being recognized as World Natural Heritage, there are several monuments, shrines, mosques, bazaars, precincts, rural settlements, adobe structures worthy of attention. The craft traditions have survived and are now driven through market demands thus losing their traditional fineness and skills. Some of the crafts for which these districts were known have been seriously comprised, lost or endangered. Craft persons are marginalized and highly

exploited and are among the poorest segments of society. The storytelling traditions, oral poetry, literary works, traditional dances and a narrative rooted in Sufism, the Cholistani culture, the richness of the Saraiki language and history captured in the sayings and poetry of the regions premier poet/philosopher Khawja Ghulam Fareed places both the districts in a unique position to engender a nexus between Development and Culture for the communities.

The Project findings also demonstrated that the appreciation of the diversity of culture within the district is generally under acknowledged and no database exists which can be accessed to enhance knowledge and interest in the general public. Hence the need to build up the knowledge base and use the same to raise awareness amongst people and communities.

Intangible Culture has received little attention to date. Much has to do with Pakistan's effort to impose a common/uniform agenda on the entire population at the cost of ignoring the rich cultural diversity within the nation state. The living culture of the Pakistani nation is largely embodied in its intangible culture and languages of its people; be it dance, music, storytelling, crafts, folklore, customs, regional languages and local artistic expressions.

One of the project strategies was to involve young people in the mapping process. This worked very well, since there were both local youth and also those from neighbouring schools/colleges who wanted to participate actively in the mapping process. This strategy was employed in both provinces adding to the success of the project.



X. RECOMMENDATIONS

In light of the experiences and findings during the four-year long project period and considering the various dynamics unfolding in the process of cultural mapping, the following recommendations are presented for provincial and district authorities, which would serve as important components within a larger heritage preservation programme:

- The Database other than the coordinates of each location where cultural assets have been mapped can be used to collate and analyze information for development and/or research projects. In the words of some stakeholders there is already enough information in the database to take it to the Documentation stage or carry out research in a variety of subjects for which baseline information is now available
- Documentation and conservation plans for heritage monuments in historical cities are strongly recommended. Other than for Multan city, there is no other master plan for any of the heritage walled cities/historic cores.
- Transmitting Culture to Young Hands (linking culture to the school system). The intergenerational transfer of cultural knowledge is weak in the present formal system of education. The school curriculum does not include any aspects of local culture thus undermining pride and identity. Interventions to alleviate this gap include local artisans and practitioners linked to the schools, introducing heritage education in the school system using UNESCO Kit and developing special resource material for teachers and students, strengthening museum program with school children and such other. These mechanisms suggest income opportunities for the most marginalized and vulnerable group in the community, the artisans and performing artists.
- Enhancing opportunities for cultural activities at district and sub district level. The opportunities for exchange of cultural knowledge amongst stakeholders and cultural practitioners have been diminishing over years. Much of this has to do with urbanization and the affect of the new media, the accessibility of TV/Channels and such others. This has resulted in people losing contact and pride in their local cultural expressions, and the diminishing opportunities for practitioners. Revival of interest in local culture can only be successfully done and sustained if a critical mass of patrons can be developed locally.
- Promoting cultural products and cultural Industries. The relevance of Cultural Mapping is most visible and appreciated by communities when linked to economic opportunities for poverty alleviation and economic well being of local communities. This is an affective intervention when the focus is the village itself where such interventions are most needed. It is observed that in Pakistan the revival of traditional handicrafts is associated with the village crafts being appropriated by the

more organized urban based entrepreneurs, designers and such others and benefits accrued through the revival of village based crafts does not filter down to the village based crafts persons.

- Recreating cities: Reviving the living culture of walled cities and historic cores. The walled cities within the selected districts, some known while others are the hidden treasures which are slowly crumbling and deteriorating. The intervention thus proposes that Master Plans be developed for the exquisite small towns such as of Uch Sharif and Jalalpur Pirwala which are in the hinterland where the poor population lives. The accrued benefits from such an intervention will be poverty alleviation of the rural poor by providing them livelihood opportunities through increased visitors to these locales. Training of local communities to safeguard and protect their own built heritage is an essential way forward.
- Promoting Sustainable Cultural Tourism. Domestic and international tourism is an important aspect of promoting cultural assets and long term sustainability and income opportunities. The projects propose that while a Comprehensive Tourism Master Plan should be developed for the two towns of Uch Sharif and Jalalpur Pirwala characterized as heritage rich areas; a tourist circuit for South Punjab should also be prepared to enhance visitor experience and increased numbers. This will accrue benefit for the local communities must therefore be prepared in consultation with local people and government agencies.
- Re-Crafting Destiny: Economic Opportunities for Vulnerable Groups/Communities in post-conflict/post disaster situations.
- Manuals for Conservation and Safeguarding of Heritage for use of Community needs to be developed; and Manuals for equipping heritage houses/structures with modern amenities needs to be prepared to impart knowledge/skills at the local level for heritage protection.
- Prepare ways and means to link crafts and intangible assets to the development agenda. Achieve economic empowerment by linking “Culture and Development” and enhancing pride in cultural identity through community spearheaded initiatives. GUIDING PRINCIPLE: People Centered Approach to development harnessing culture as a means of poverty alleviation and empowerment of communities thereby safeguarding the tangible and intangible assets of communities.

The recommendations above are based on the notion that Mapping of Cultural Assets must lead towards demonstrable benefits to the stakeholders and communities for the concepts to be accepted by people. Governments and the donor must also be brought on board to enable integrated interventions and the nexus between culture and development to be strengthened.

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List of Implementing Partners and Consultants

1. Hazara University Mansehra
2. Abdul Wali Khan University Mardan
3. THAAP-Consultancy and Advisory Services, Lahore
4. Pervaiz Vandal and Associates, Lahore
5. Aga Khan Culture Support Programme (AKCSP)
6. Ethnomedia and Development, Islamabad
7. Local District Government, Mardan
8. Lok Virsa, Ministry of Culture, Government of Pakistan
9. Pakistan National Council of Arts (PNCA), Ministry of Culture, Government of Pakistan
10. Design and Management Consultant, Lahore
11. Live Arts Consultants, Islamabad
12. Dr. Shari Clark, Consultant, Harvard University, USA
13. Mr. Yawer Saeed Ansari, Consultant, Islamabad
14. Dr. Ayesha Pamela Rogers, Consultant, Lahore

List of major equipment provided under Mapping Project

Sr. #	Item/Equipment	Nos of equipment given to each office				
		Peshawar 1	Mansehra 2	Mardan 3	Chitral 4	Lok Virsa 5
1	HP Scanner Scanjet (G3010)	1	1	0	1	0
2	Sony Digital Cameras (DSC T2)	2	2	0	2	0
3	UPS 150 APC smart	3	3	0	2	6
4	Dell optiplex Desktop & LCD Screens	4	3	0	3	0
5	Sony Voices Recorders	2	2	0	0	0
6	Compasses	2	2	0	2	0
7	Printer HP Laserjet (B&W)	1	1	0	1	1
8	HP Color Printer	0	0	0	0	1
9	Toshiba e-Studio 166 Photocopier	1	1	0	1	0
10	Panasonic Fax Machine	1	1	0	1	0
11	External HDD Harddisk, 500GB	0	5	2	0	0
12	Stablizers(2000VA)Chinese made	0	1	0	0	0
13	Stablizers(3000VA)Chinese made	0	1	0	0	0
14	Licensed software ArcView 9.3	1	1	0	0	1
15	Garmin 60 GPS	2	2	0		0
16	Laptop Dell Lati. D530/HP Pavellion	1	1	0	1	1
17	Tap Recorder ICD B600	0	0	0	2	0
18	Non-branded Desktop Computers	0	0	0	0	4
19	Dell Power Edge T310 Server	0	0	0	0	1
20	Softwares (Windows Server, Windows 7)	0	0	0	0	2

Note:

- 1 **Peshawar:** The equipment given to Peshawar have been shifted to AWK University Mardan after closure of the Peshawar Office
- 2 **Mansehra:** The equipment are being used by Hazara University in Data Resource Center to maintain and update the database
- 3 **Mardan:** The equipment shifted from Peshawar were placed in Gandhara Research Center and are being used for Mapping and Gandhara Research activities
- 4 **Chitral:** The equipment are being used by AKCSP to maintain and update the Chitral database
- 5 **Lok Virsa:** The equipment given to Lok Virsa are being used to maintain and update the National Database

List of Technical Reports Prepared during the Mapping Project

1. UNESCO Cultural Mapping Workshop Report, by Dr. Sharri Clark
2. Progress reports and final report on “Mapping of Cultural Assets in NWFP (Chitral), by Aga Khan Cultural Services, Pakistan
3. Progress Reports and Final Report on Data Collection in Mansehra and Establishment of Database at the Hazara University
4. Inception Report, Pervaiz Vandal and Associates (PVA)
5. Progress Reports and Final Report, PVA
6. Implementation Status Reports by UNESCO Islamabad
7. Progress and Annual Reports submitted to the donor, by UNESCO Islamabad
8. Quarterly reports on the progress of data collection/entry by Project Coordinator of Peshawar
9. Quarterly reports on the progress of data collection/entry by Project Coordinator of Mardan
10. Report on the First Experts’ Meeting, Lok Virsa, Islamabad
11. Report on the Second Experts’ Meeting, PNCA, Islamabad
12. Analysis Report by GIS Expert on the National Database for Cultural Assets of Pakistan
13. Situation Analysis of the Craft sector in Multan and Bahawalpur
14. UNESCO Norway-funded project, “Empowering Women through Crafts” – Final Report
15. Report on the project, “Heritage in Young Hands” by Ms. Nasreen Iqbal, Grammar School, Rawalpindi
16. Final Report on “Preparation of a Master Plan for Takht-e-Bahi” by Design and Management Consultants
17. Report on the Cultural Heritage Information Management System – District Mansehra by Live Arts Consultants
18. Final report on Cultural Heritage Information Management by Live Arts Consultants
19. Technical Report on “Establishment of National Cultural Database Center” by Live Arts Consultants

List of Major Reviews, Evaluations or Technical Meetings carried out during the Mapping Project

1. Stakeholders' Meeting, Chitral 20-21 May 2007
2. The Cultural Mapping Workshop in Mansehra, 22-24 September 2007
3. Experts Meetings on Mapping of Cultural Assets at Lok Virsa Islamabad (2008)
4. The Cultural Mapping Workshop in Peshawar, 4-5 August 2008
5. Information Sharing Meeting on the best practices for cultural mapping, at PNCA Islamabad (2009)
6. Training workshops on GIS Cultural Mapping at Mansehra, Peshawar, Chitral, Mardan, Multan, Bahawalpur and Islamabad (Lok Virsa and PNCA) (2008-2010)
7. Training in Data Collection using GIS compatible forms, Multan and Bahawalpur (2009)
8. Training in GIS Data entry and GIS Database in Multan and Bahawalpur (2009)
9. Teachers Training Workshop on the Resource Kit, "Heritage in Young Hands", 16-17 April 2010
10. Workshops in Multan and Bahawalpur on Development of cultural products, contemporizing design to inculcate design innovation methodologies and development of craft products (2009-2010)
11. Workshops on development of marketing and managing skills, Multan and Bahawalpur
12. Training in functional literacy to the project participants in Multan and Bahawalpur
13. Meetings with stakeholders to examine the government facilities for housing the National Database (2010)

Chitral Tangible Assets

Name of Assets	Name of LSO												
	BLSO	KI DP	IC DP	RA DO	UT DN	KL SO	AVD P	DA DP	HAR SO	KA DO	GA DO	QASA DO	Total
Landmark													16
Forts			2	1		1		4	2	1	1	2	14
Palaces					1				1				2
Religious													111
Mosques			3	4	1	1	3	3					15
Tombs						1		1					2
Shrines	4	3	8	1	4	4	2	10	5	9	4	16	70
Temples							9						9
Altars							14						14
Jamat Khanas				1									1
Natural													60
Springs						2	3	1	1	1	3	3	14
Caves	1			3	3	3	1				1	2	14
Lakes				1		2			2	1		3	9
Natural Sites	2	1				1	5			1			10
Passes								1			1	9	11
Glaciers												2	2
Defensive													6
Bunkers	1					1							2
Defensive Points		1											1
Bridges			2		1								3

Residential													46
Old Houses	3	3	1	2	3	3	6	8	3			2	34
Housing Clusters	7		1				4						12
Archaeological													87
Ruins		10	1	3	3	4	3	3	2	1	4	5	39
Rock Carvings	3	7	1	3	2	2		1		1	3	1	24
Grave yards			1	3	2	3	1	3	2	3		2	20
Archaeological Sites	1							3					04
Recreational													48
Polo Grounds	4	3	1	3	1	1	1		2	3	1	9	29
Common Spaces		2	3		3		7			4			19
Miscellaneous													28
Channels	2		2		1		2						7
Trees			1	1	1	1	1	3		1	1	2	12
Historic lands								1			1		2
Traditional Pillars								2					2
Water mills			1										1
Judicial Courts			1										1
School Buildings			1										1
Old Bazaars								1					1
Protective walls												1	1
Total	28	30	30	26	26	30	62	45	20	26	20	59	402

Chitral Intangible Assets

Chitral District has a great diversity and variety of intangible assets. For convenience these have been categorized into two main groups. Group 1 is Khowar society and group 2 is Kalash culture.

Summary table of Khowar Intangible Assets

S. #	Name of Asset	#	Remarks/Description
1	Pre-Dominant Language	1	Khowar is the main language in Chitral but other 6 languages are considered predominant in their respective areas. Kalashwar is predominant language in Kalash, Dangrikwar in Arandu, Gujarwar in Shishikoh UC, Farsi in Madaglasht valley of UC Shishikoh., Gojarwar is spoken by the people in UC Shishikoh and Ashirat. Yadgha in Garamchashma and Wakhi in Broghil area of Yarkhoon UC, Pashto is spoken in urban parts of Chitral. Katuri is spoken by 200 people in Ayun UC which is rapidly becoming extinct.
2	Other Languages	8	Kalashwar, Dangrikwar, Bashgaliwar, Pashto, Farsi, Yadgha, Katuri and Wakhi
3	Ethnic Groups	9	Khow, Dangrik, Kalash, Tajik, Bashgali, Gujar, Wakhi, Pathan, are main groups but there are also other minor groups incorporated into Khow group
4	Custom and traditions		Customs and traditions are still intact and practiced. There is some level of decrease seen in terms of gifts and souvenirs but crafts have improved qualitatively. Crafts are more common than souvenirs
	4.1 Souvenirs	7	
	4.2 Crafts	13	
5	Traditional Dances	6	Khow culture is dominating therefore dances are almost similar in the district. In southern parts especially in Arandu area Pathan influence dominates.
6	Traditional Songs	7	Most of the area in Chitral shares common songs but there are some influences from Pashto.
7	Traditional Music	8	The music in Chitral is categorized into 2 main sections; a) Dani and b) Sauz.
8	Traditional Musical Instruments	6	Traditionally there are 6 instruments to play music all over Chitral but later on 6 other instruments added in different places locally due to migrations into Chitral by different tribes.
9	Drama Theater	4	These are staged mostly in central part of Chitral
10	Legend	48	Some legends are famous in entire Chitral but most of the legends are practiced separately in different localities.
11	Traditional Festivals	11	Few festivals are commonly observed in entire district but there are separate festivals also which are restricted to some areas.
12	Traditional Sports / Games		Although we have recorded traditional sports categorizing them in 3 components but all are not being practiced. Some of the sports have been abandoned in favor of modern sports. Girls' games are more common than Men's games. There are sports commonly practiced but some of them are restricted to specific areas.
	12.1 Men Games	11	
	12.2 Girls Games	8	
13	Traditional Cuisine	12	Cuisines in Chitral are mostly grain, butter and milk based as well as use of vegetables and meat. Some cuisines carry different names in different areas with same ingredients. Upper Chitral shares most of the cuisines commonly than Lower Chitral.
14	Herbal/ medicinal practices	45	There are many herbs still in practice domestically but have very limited exposure on commercial bases. Upper Chitral is the main reservoir for this asset.
15	Traditional Dress	9	Most of the dresses in Chitral are woolen therefore some of them have been abandoned due to access to modern garments. Most of the dresses are equally practiced in Chitral.
16	Traditional Footwear	8	Traditional footwear is almost gone. People wear modern shoes. Upper Chitral has commonality in footwear.

Kalash Intangible Assets

Kalash culture is altogether different from rest of Chitral. Intangible culture components of Kalasha society are unique. Centuries old traditions and practices of Kalash community is endangered due to the social-economical, religious and political factors. For transmission of this unique tradition to the next generation a collective approach at national and international level is required.

Summary table of Kalash Intangible Assets

1	Predominant Language		Kalashwar is main spoken language
2	Other languages	2	Khowar and Shekhanwar are other dialects
3	Ethnic Group	3	Khow, Kalasha, Shekhan
4	Souvenir	2	Still in practice
5	Crafts	6	In practice
6	Traditional dances	3	All the dances are practiced constantly.
7	Traditional Songs	6	Most of the songs are in practices which are associated with festivals.
8	Traditional Music	4	Music is still played in the traditional way.
9	Musical Instruments	3	No addition to the 3 Traditional instrument.
10	Legends	4	Legends are still observed in the Kalash traditions
11	Festivals	6	90% festivals are still in practice regularly.
12	Traditional Games/Sport	6	Most of them are in practice
13	Cuisine	6	Cuisines are still in practice.
14	Traditional Herbal/Medicinal Practice	7	Practice of herbal medicine is limited, as medical facilities are improved.
15	Traditional Dress	8	In case of women it's still strongly intact with little modifications. In case of men it has disappeared.
16	Traditional Foot Wear	6	Traditional footwear is limited to shepherds only

Tables of Khowar intangible assets are as under:

SOUVENIRS:

S#	Name of Souvenir	Description
1	Shuqa	Made of locally woven woolen cloth <i>patti</i> . The long armed gown's body covers down to the knee and is worn in winters. Traditionally buttons are not used. Used for formal occasions.
2	Chapan	This is also a long-armed gown like the <i>Shuqa</i> but made of fine silk or cotton cloth with soft cloth or cotton inside. Traditionally worn during weddings and other festive occasions.
3	Ragz	The long woolen gown for women, but the length of the arms sleeve is only down to the hands, unlike the much longer <i>Shuqa</i> for men.
4	Khoi	Gown made of silk or cotton stitched by hand for women. It comes in simple versions or more generally is embroidered using multi-colored threads.
4	Dry Fruit	Fruits such as apricots, figs dried in the sun and apricot kernels, walnuts and almonds.
5	Khapool	Cap made of woolen <i>patti</i> of different color for men.
6	Qaleen	Small sized local carpets made of cotton with colored woolen thread in various designs.
7	Palesk	Small hair felt rugs made of goat hair thread.

CRAFTS:

S#	Name of Craft	Description
1	Embroidery	Traditional cross-stitch craft used widely in decorating pillow covers, tray covers, and women caps and table covers.
2	Wood Work	Toys and other wares made of wood like basket, utensils (spoons, trays, and bowls).
3	Stone Work	Traditionally popular, for statue making and stone utensils, however now the craft has died out.
4	Cloth Weaving	Making woolen cloth after weaving and spinning wool (thread) using local simple tools/equipment.
5	Tool Making	Making tools and equipments like water mills, axes, carpet and rug making tools etc.
6	Carpet Weaving	Local carpet made of cotton and wool using simple weaving structures made of wood.
7	Palesk	It is a kind of felt made of goat wool thread.
8	Shimani	Goat hair twisted together to make long rope.
10	Patti Making	Locally woven woolen cloth using sheep and lamb wool. .
11	Socks	Knitted with 4 needles are widely practiced and appreciated but 2 needle knitting is also done.
12	Patti Making	Woolen cloth made of wool thread.
13	Gloves	Made with four needles skillfully using colorful thread of sheep wool.

TRADITIONAL DANCES:

S#	Name of Dance	Description
1	Shab Daraaz	Shabdaraz is a very special dance in slow motion with soft and slow music.
2	Shishtu Waar	More than one person dances waving arms in different directions first slowly and rapidly at the end facing each other.
3	Nuhtik/ Pastek	Nuhtik is a type of dance where more than 5 persons stand putting their hands on each other shoulders moving their body up and down, left and right and putting their legs on each other while making sounds Ha Ha. Pastek is a similar type of dance performed by 3 persons in circle making same sound of HA HA and clapping hands.
4	Dani	Danni is a slow dance in Chitrali culture. These modes have lengthy and highly rhythmic sounds. There are many types of Dani played in Chitrali music such as lot Dani, Ustad Dani, etc.
5	Barwazi	Barwazi is a unique type of dance where the dancer dances around the Chitrali over coat (Shuqa) until he cannot wear the Shuqa.
6	Shushtu War	All the tunes or sounds with short notes and speedy rhythm are called Sawuz hang. This mode is played on orchestra and is easy to dance. Apart from pure Khowar Sawuz musical sounds, Pashto, Urdu, Panjabi, Shina, and Balti have also become an integral part of Khow music.

TRADITIONAL SONGS

S#	Name of Song	Description
1.	Shab Daraaz	Shabdaraz is a song and has its own dancing style.
2.	Yorman Hamin	Yorman Hamin is a very old folk song, attributed to Mirza Mohammad Siyar, a poet of 19th century, who lived in a small village called Shogram. The song is sung and loved all over Chitral even today. This poet falls in love with a girl in Reshun. He loved her to the extreme but did not marry her. He preferred to have a deep and real love for her openly leaving respect in the hearts of the people for real love. He continued singing songs in Khowar and some in Farsi. This is a song sung without dance.
3.	Ashru Zang	Ashurjan/ Zang are one of the songs that are sung in a dialogue form, a very old style.
4.	Nuhtik	Pastek also related to marriage ceremony and it is a type of dance with more than 5 dancers putting their hands of each other shoulders singing (Ha Ha Ha) while moving legs in a set form placing on each other.
5.	Lek Zur (Zuro Golot)	Farewell song. Sung at the time when bride departs for husband's home.
6.	Barwazi	Barwazi is a unique type of dance where the dancer dances to put the Chitrali over coat (Shuqa) in the ground and dance around it until he cannot wear the Shuqa. It is also accompanied by singing.
7.	Doshi Nandoshi	The story behind this song is that Doshi and Nandoshi were sisters belonging to village of Laspur. On night of wedding Nandoshi developed serious stomach pain and died. Keeping this secret mother of Nandoshi prepares Doshi as bride. Doshi leaves home and the mourning mother starts singing saying that Nandoshi is purchased at the cost of Doshi.

TRADITIONAL MUSICAL INSTRUMENTS:

S#	Name of Instrument	Description
1	Sitar	Chitrali sitar is a long necked instrument about 1 - 1.3 meter long with 5 strings tuned C-C-G-C-C. There are 12-13 strings. The player will hold the 1st and 2nd strings together and play the melody. The rest of the strings play the role of assistant. Similar sitars are seen throughout northern Pakistan, Afghanistan and central Asia.
2	Daaf	Daaf is similar to a tambourine, its diameter ranges from 40 to 50cm. In former days Daaf was a popular instrument throughout Chitral but nowadays it is being replaced by jerry-can (a steel can used for oil storage). Still we can see it used in the upper part of Chitral.
3	Damama	Consisting of two small drums and it is played with two small sticks in turns.
4	Belu (flute)	Belu is an important instrument used in Khowar music.
5	Garba	A musical instrument for singing religious and spiritual poems (Manqabat/ghazal) of peer and Sufis/saints.
6	Dole	It is also used in music and is made from leather.

TRADITIONAL MUSIC

1.	Qoqnuzo hang	The music is dedicated to a bird believed to be the hub of many tunes. It reflects different meaning once it is played. There are four musical sounds in Quqnuz, namely Krui kumoru, Berangi, Ali Sher Khan and Noor Quli.
2.	Dani	There are two groups of Dani, pure Dani sounds and songs. These modes have lengthy and highly rhythmic sounds and are played on string, woodwind and brass musical instruments accompanied by percussions. A few Dani are Lot-Dani, Ustaad-Dani, Chhogh-Dani, Dado-Dani, Arabkhano-Dani, Bulbulkhano-Dani, Shishtuwar, Hunzikwar, Sardarmitaro-Dani, Mirwalio-Dani, Mirza-e-Alam, Charwelukhano-Dani, Gulo-Dani, Anwaz bibi, Yormas Begim, Yarkhuno Hakimo-dani, KruiKhani, Shabdaraz, Barwazi, Lalozang, Nohtiko-hang, Laspro hakimo-dani, Sherman Hakimo-Dani
3.	Ashurjan	It is the most melancholic sound of Khowar music. It is played on sitar, flute or pipe as solo instruments. Ashurjan has the same characteristics as Dani but the difference is that it is played by a soloist and dancing cannot be performed on its music. There are three sub-modes of Ashurjan played by change of bass and treble tones (zer o bam) while the fourth one is called Ashuejan Dani. Besides, the above, Badsha-e-Shab, Asham Bibi, Dok Yekhdiz, Nandoshi, Rustamo Hang, Lok Zhur (a farewell song for a bride) Saedogh, and Dani mode of Yarman Hameen also belong to Ashurjan group of sounds.
4.	Ghalwar/ Ponwar	It has short notes and highly rhythmic tones. Characterized as Sawuz this mode pertains to polo match. It has five sub tones, i.e. Ponwar, Bakharashwar, Duqbadauq, Tampuqo Hang and Begal. These modes are played on the day and at the polo ground when polo is played.
5.	Zhangwar:	It is a lonely musical mode, played in old days when the fighting soldiers moved on for a war. It was also played during war/battle to stimulate and encourage the warriors.
6.	Barkashiwar	Polo music is played only for the player of royal family .It is played after scoring the goal and attempting to make another goal on the opposite goal post holding the ball and the polo stick in one hand. The same player throws the ball in the air and hits the ball with the polo stick towards the opposite goal post in an attempt to score another goal.
7.	Hunzikwar	Hunzik War is a traditional dance of Chitral which was adopted from Hunza; it has its own tune and has different style.
8.	Barwazi	Barwazi is a unique type of music for the dance around the Chitrali over coat (Shuqa).

LEGENDS:

S #	Name of Legend	Description
1	Karpisharh & Kafirpisharh	Karpisharh an extra ordinary brave and strong man lived in Urkan, Meragram-2 with his wife and a son. One day during hunting in Urkan Gole he runs short of water and in order to quench his thirst while wandering here and there climbs a large stone and on top of the stone finds water and takes it. On returning to his home he feels something is wrong in his belly. With passage of time he feels that there is something developing just like the baby developing in the womb of a woman. He advises his son and neighbors to take the baby out of his stomach after his death. He also advises that the baby boy be named Kafirpisharh. After 9 months Karpisharh dies and as per his permission stomach was opened and the baby boy with long moustaches was brought out. Kafirpisharh develops with animal milk and becomes a super man in power, strength and courage. Kafirpisharh is said to have killed many Jinns in those days that abounded in the valley. Karpishar descendants number more than 40 families in Meragram-2, while Kafirpisharh has only 3 families in Urkan, all of eminent and stable social status in the valley. Many legendary stories are available about them which need to be collected and researched.

TRADITIONAL FESTIVALS:

S#	Name of Festival	Description
1	Salghereik/Pahatak-dik:	This festival commenced in mid February to mark the start of spring. Nowadays it is celebrated on 21st March each year as Now-Roz. Ceremonial dish of the day is Shoshp. Bowls of Shoshp are also sent to sisters, daughters and foster daughters/sisters/sons to spread joy. This event also marks the start of farming season.
2	Ghai-khomik	(shifting the livestock from high lands to village)
3	Gariyogh	This festival is celebrated when livestock is shifted to the high land pastures. The inhabitants of a village having common pastures celebrate this event in consultation with each other. Thus dates of commencement of the festival vary even in adjacent villages if their pastures are separate. The celebrations continue for weeks. Besides all the Khow sport events, Polo was the major game of the celebrations. A Khowar dish, Sanabachi with cheese had been the especial dish for the occasion. Food was sent to married sisters and daughters/ foster daughters/ sisters and sons on the occasion, called Bash. This festival was called Ghariyogh in Torkhow and Awnar dik in Upper Yarkhun valley of Chitral
4	Host korik	(Starting harvest). Generally in June when the first crop is harvested, it is also a time of celebration of starting construction of new house or any special work of importance as well.
5	Apaka-dik	Food prepared out of the new grain of the year
6	Lashti-korik	When goats/bulls/cows are slaughtered for storage for the winter, friends, close relatives, daughters, sisters and neighbors are invited for a dinner and musical concert is held in the night.
7	Eid	Two Eids Eidul Azha and Eidul Fitr are celebrated.
8	Salgira Nowrooz/ Phatak	Nowrooz is a religious festival of central Asia and by the Shia. In Khowar language it is called Phatak and it is celebrated on 21 st March of every year. In Phatak traditional Halwa (Shoshp) is cooked and shared with relatives and neighbors. Different programmes and sports are also arranged for Phatak.
9	Phindik	Phindik is celebrated by Ismaili Community on the occasion of birthday of His Highness Prince Karim Aga Khan on 11 th July every year in upper part of Chitral. It is celebrated in a mixed gathering of both men and women.
10	Garinisik	Garinisik is traditional festival celebrated in June and July in upper Chitral. In this festival the villagers migrated from villages mountainous pastures for one to two months, so the villagers celebrated it as a traditional festival. (In Khowar language Gari is a mountainous pasture)
11	Shetruderek	The first 20 days of Garinisik.

TRADITIONAL HERBAL / MEDICINAL PRACTICE

S#	Name of Herb	Description
1.	Alaizangi, Chantiq	Used for toothache
2.	Alila, Janjabil	Used for headache and vomiting
3.	Bane, Benoagh, Khalkhalichoag, Khasti, Khastiyogh, Kavir	Used for typhoid
4.	Bisabur	Used for face mask
5.	Chamboroag	For constipation.
6.	Choweangoagh/Chowenj	For quick blood circulation, thinning blood.
7.	Chunjomorh	For removing pain in lower part of the body

8.	Dalmaak, Kawirogh, Kharkhlichogh, Moyuo Ewak, Mutrich, Zira, Ziraoagh	For stomach pain
9.	Danakaar	Used for fractures
10.	Dawdao	Appetizer and for persons recovering from sickness and for easy digestion
11.	Gulakoagh, Threstuwogh, Khombokho Tel, Saspruogh, Shotogh	For cough, cold
12.	Kali	For blood circulation and removal of cough.
13.	Kaveer Kali, Saspru Kali	For headache
14.	Kharkhalich	For speaking fluently and for iodine deficiency, reducing blood pressure.
15.	Khelikheli	Used for fever reducing temperature
16.	Lean	Used for skin diseases and jaundice
17.	Lovomikin, Mamikhi, Shalmujoshu	Used for back pain
18.	Phodina	Used for vomiting & reducing BP
19.	Phusuk, Zaromul	Used for hair growth
20.	Pililiyo Mrach	Used for sun burn
21.	Pom	Used for itching
22.	Punaar	Dust collected from plant is used for cleaning eyes.
23.	Salajeet	For joints and back ache
24.	Shanai	Used for facial diseases
25.	Sherni	Used for jaundice
26.	Shiristh	Used for menstrual pain
27.	Shorum	Mixed with bread for taste and for body aches
28.	Shotogh	For weakness and feeling giddy
29.	Shoshop Kali	It is given to the women in delivery time.
30.	Shunjmuk	For digestion.
31.	Shuraang, Sumani	Used for pimples
32.	Zehchawa	Used for stomach ache and fractures, also as flavor for foods and for open wound healing.
33.	Zomoashru	Used for flesh wound
34.	Alaizangi, Chantiq	Used for toothache
35.	Alila, Janjabil	Used for headache and vomiting
36.	Bane, Benoagh, Khalkhalichoag, Khasti, Khastiyogh, Kavir	Used for typhoid
37.	Bisabur	Used for face mask
38.	Chamboroag	For constipation.
39.	Choweangoagh/Chowenj	For quick blood circulation, thinning blood.
40.	Chunjomorh	For removing pain in lower part of the body
41.	Dalmaak, Kawirogh, Kharkhlichogh, Moyuo Ewak, Mutrich, Zira, Ziraoagh	For stomach pain
42.	Danakaar	Used for fractures
43.	Dawdao	Appetizer and for persons recovering from sickness and for easy digestion
44.	Gulakoagh,	For cough, cold

	Threstuwogh, Khombokho Tel, Saspruogh, Shotogh	
45.	Kali	For blood circulation and removal of cough.

TRADITIONAL GAMES/SPORTS:

GAMES FOR MEN:

S#	Name of Game	Description
1	Gordogh-Ghal	(Donkey polo): It is played during festivals to create fun as donkeys have never been sport animals
2	Gach-chokik	(Wrestling): The wrestlers try to throw down each other and pin the opponent to the ground.
3	Istor-ghal	(Polo): Polo is the most favorite sport that was played in each village. Most of the people kept horses for transportation. They played polo with the same horses in their leisure time.
4	Pahlawan Bohrth usneik:	(Shot-put and weight lifting). These have been favorite games of sturdy Khow youth and men.
5	Bampu-ghal:	It is a rough, free style hockey played with hockey-like sticks and a rags-turned ball (<i>Bampu</i>) used as ball. Sometimes a wooden ball is also used but it is more dangerous in such a free style match.
6	Shet-dik:	(Shooting competition): It was a special item in wedding celebrations and on the birth of a son. This competition also held with chhonjer (pellet bow). In old days, Dron-petsik (archery) was also a common sport.
7	Simani-zhingæk (Rasa kashi)	(Tug of war): It is still played during tournaments.
8	Noghor-dik	(Shooting at a fort): It was a favorite pastime of shepherds. By erecting flat stones in a straight line as soldiers and a big one in the middle as king, two groups started pelting stone at them turn by turn. When the king was shot the game was over.
9	Patik-dik	It was a rough type of cricket. A six-inch-long, square piece of wood was put on the ground, hit at one end with a bat and when shot up in the air it was struck with full force and the opposite tried to hit it in the air to undo the score.
10	Dake	Marathon race
11	Khamsher-ghal	A type of hockey with small polo sticks played in free style.

GAMES FOR WOMEN

S#	Name of Game	Description
1	Khoi-patsik	(Throwing cap): Two teams of girls riding on the back of each other turn by turn and making a circle threw cap to their team members to catch and if someone missed he or she was ridden in turn.
2	Shapirkeli	(Wolf and sheep): It was a sport of girls but minor boys were also allowed to play with girls. Two older girls acted as mother-sheep and the other as wolf. The mother kept her children/lambs behind her and tried her best to protect them, while the wolf attacked them and tried to catch them one by one. This game was usually played on the newly repaired threshing ground (khol).
3	Dasman-gordogh	(Mullah and his donkey): It was played by making a circle chain by girls. One played as donkey and another as mullah. Donkey was kept hidden in the middle of the circle and the mullah was convinced that his donkey had fled, but the mullah did not believe and

		attempted to enter the circle to find out his donkey.
4	Chuqumbeezh-dik	(Playing on a swing): A very long rope is fastened to a protruding branch of the highest tree and is ridden on to swing. Women and girls, especially on Eid and Nowrooz enjoyed this.
5	Khoshtnabili or Khosht-bik	(Hide and seek): It is a sport of girls and played just like in other cultures.
6	Charchalek	(See –saw) The players sit on each side of the beam. The beam is placed in balance. The players force down ward in the result one side of the beam goes down .This process is repeated.
7	Paidreak	Playing with small five stones with different style.
8	Hupdik	This is a game with crossed hands - played mainly in summers.

TRADITIONAL DRESS:

S#	Name of Dress	Description
1	Ragz	Ragz is an over coat worn by the local women made up of locally weaved woolen Patti mixed with duck's feathers.
2	Shuqa	Shuqa is a long over coat made of locally weaved woolen cloth called Shu and worn by men.
3	Khapool	Chitrali Khapool is a traditional cap for men made of Patti.
4	Dasmuza	Knitted gloves from woolen thread are used in winter.
5	Waraang	Waraang was used as a dress in very early age to protect from cold; it is made up of goat or sheep skin and now days it is used by wood cutters.
6	Waskat	The Chitrali name for Waist Coat is also made of Shu used by local men.
7	Baniyan	Knitted sweaters are also famous among elders and youngsters.
8	Khoi	The women of Chitral wore embodied cap called Khoi. Multi and bright colors with unique motifs are very famous in Khoi.
9	Sorband	Sorband is a traditional embroidered head gear specially made for women during weddings.

TRADITIONAL FOOT WEAR:

S#	Name of Footwear	Description
1	Koon	Koon made of goat or ibex skin were common foot wear in Chitral. There are two types of Koon used in Chitral, Khlmush and Gochodraro Kon.
2	Taching	The shepherd, woodcutters and hunters used leather strips tied around their feet up to the calf.
3	Muqa	It is type of socks made up of woolen fabric knitted or stitched.
4	Paitawa	It is woolen strip wrapped around leg used by hunters and shepherd.
5	Zaraab	Knitted woolen socks were used as a traditional foot wear in winter.
6	Maghsi	Maghsi is also a type of long socks made of skin of goat or sheep in uniform shape and was worn by the men.
7	Kirkot	Kirkot is used as a shoe made of goat or sheep skin and the lace used for fastening the shoe is called Zheekan made up of thin layer of skin.
8	Kawoosh	Kawoosh is a Khussa worn by old women.

ANNEX F

List of Tangible Assets in District Mansehra

ID_no	Site_Name	GPS Reading	UC_Name	Period	Exposed Features
01	Shah Khail Ghari	E.73.2755, N.34.3519	Pairan	Turkish	TombStone, Potsherds, ancient graves.
02	Kangra Wala Baba	E.73.2891, N.34.3411	Pairan	Islamic	Tomb Stone, Graves,
03	Doraha Graveyard	E.73.3, N.34.3372	Pairan	Turkish	Tomb Stone, potsherds, Ancient graves.
04	Sagheer Shah Baba	E.73.3094, N.34.3394	Pairan	Turkish	Tomb Stone, potsherds, Ancient graves.
05	Jabbi	E.73.3183, N.34.3277	Pairan	Late British	Architectural value
06	Beesan wala jander	E.73.33, N.34.3169	Pairan	British	System of Water Channel, Grinding Stone
07	Chari wala jander	E.73.2775, N.34.3269	Pairan	British	System of Water Channel Grinding Stone
08	Jodial Dheri	E.73.2791 N.34.3277	Pairan	Buddhist	Potsherds, wall and room structures.
09.	Pirkot	E.73.3152, N.34.3427	Pairan	Buddhist	Potsherds, wall and Room structures.
10	Madona Tomb	E.73.3205 N. 34.34	Pairan	Turkish	Architectural value
11	Pehla Jander	E. 73.2808 N. 34.3002	Datta	British	System of Water Channel, Grinding Stone
12.	Munir house	E. 73.278 N. 34.3013	Datta	British	Architectural value
13	Zareen wala jander	E. 73.2769 N. 34.3061	Datta	British	System of Water Channel, Grinding Stone
14	kot	E. 73.2808 N. 34.3258	Datta	Buddhist	Potsherds, wall and room structures.
15	Ghousia Masjid	E. 73.2613 N. 34.2958	Datta	British	Architectural value
16	Aziz Khan Home	E. 73.2613 N. 34.2988	Datta	British	Architectural value
17	Abbasia School	E. 73.2622 N. 34.2966	Datta	British	Architectural value
18	MazarShah Hussain Ghazi	E. 73.2586 N. 34.2919	Datta	Sikh	Architectural value "Mausoleum"

19	Belum(Nakka)	E. 73.26 N. 34.2847	Datta	Hindu Shahi	Potsherds and wall structures
20	Sarwo wali Zameen	E. 73.2336 N. 34.3097	Datta	Buddhist	Potsherds, wall and room structures.
21	Haryala Singh	E. 73.2394 N. 34.3075	Datta	Buddhist	Potsherds, wall and room structures.
22	Village Mosque	E. 73.2397 N. 34.3072	Datta	British	Architectural value
23	Abdul Khaliq House	E. 73.2394 N. 34.3066	Datta	Buddhist	Potsherds, wall and room structures.
24	Rehar	E. 73.1952 N. 34.3211	Behall	Turkish	Tomb Stone, ancient graves
25	Kot-I	E. 73.1997 N. 34.2619	Behall	Hindu Shahi	Potsherds, wall Structures
26	Kot-II	E. 73.1897 N. 34.2858	Behall	Hindu Shahi	Potsherds, wall structures
27	Dhana	E. 73.1919 N. 34.285	Lassan Thkral	Hindu Shahi	Potsherds, wall Structures
28	Qayyum Abad	E. 73.0727 N. 34.28	Lassan Thkral	Buddhist	Potsherds, wall and room structures.
29	Batlarni Baba	E. 73.0611 N. 34.2827	Lassan Thkral	Turkish	Tomb Stone, ancient graves
30	Nanotra	E. 73.0702 N. 34.285	Lassan Thkral	Buddhist	Potsherds, wall and room structures.
31	Kotla	E. 73.0577 N. 34.2666	Lassan Thkral	Buddhist	Rock Cut Paintings
32	Pir Sohawa	E. 73.0661 N. 34.2686	Lassan Thkral	Turkish	Tomb Stone, ancient graves
33	Lassan Thkral Graveyard	E. 73.0688 N. 34.2763	Lassan Thkral	Turkish	Tomb Stone, ancient graves
34	Maroki Well	E. 73.0638 N. 34.2702	Lassan Thkral	Buddhist	Ancient Well
35	Katta well	E. 73.0744 N. 34.2763	Lassan Thkral	Buddhist	Ancient Well
36	Narwa Graveyard	E. 73.0936 N. 34.2727	Lassan Thkral	Turkish	Tomb Stone, ancient graves
37	Baji Gatten Wali	E. 73.0886 N. 34.2725	Lassan Thkral	British	Architectural value "Mausoleum"
38	Lunda Graveyard	E. 73.0852 N. 34.273	Lassan Thkral	Turkish	Tomb Stone, ancient graves
39	Gial Mound	E. 73.0827 N. 34.2677	Lassan Thkral	Buddhist	Potsherds, wall And room structures.

40	Mor Baffa kalan	E. 73.0866	Lassan	Hindu Shahi	Potsherds and wall
41	Mor Baffa Kalan	N. 34.2597 E. 73.0794	Thkral Lassan	Buddhist	Structures Potsherds, wall and room
42	Siala Kot-I	N. 34.2536 E. 73.0747	Thkral Lassan	Buddhist	structures. Potsherds, wall and room
43	Chitti Ziarat	N. 34.2563 E. 73.0891	Thkral Lassan	Turkish	structures. Architectural value
44	Mariyan	N. 34.2633 E. 73.0972	Thkral Lassan	Hindu Shahi	“Mausoleum” Potsherds and wall
45	Dhana	N. 34.2702 E. 73.0833	Thkral Lassan	Scythian	Structures Wall structures
46	Gali	N. 34.2586 E. 73.0647	Thkral Lassan	Buddhist	Potsherds, wall and room
47	Sawan Ziarat	N. 34.2766 E. 73.065	Thkral Lassan	Buddhist	structures. Potsherds, wall And room
48	Kot	N. 34.2766 E. 73.0833	Thkral Lassan	Buddhist	structures. Potsherds, wall and room
49	Sadharia Kot-I	N. 34.2586 E. 73.0894	Thkral Lassan	Hindu Shahi	structures. Potsherds and wall
50	Sadharia Kot-II	N. 34.2538 E. 73.0894	Thkral Lassan	Hindu Shahi	structures Potsherds and wall
51	Darmayan Wala Koh	N. 34.2536 E. 73.0863	Thkral Lassan	Buddhist	structures Ancient Well
52	Jaba	N. 34.2505 E. 73.08	Thkral Lassan	Buddhist	Potsherds, wall and room
53	Gial	N. 34.2627 E. 73.093	Thkral Lassan	Buddhist	structures. Potsherds, wall and room
54	Mor Baffa Kalan Graveyard	N. 34.2788 E. 73.0838	Thkral Lassan	British	structures. Tomb stone and
55	Jaba Gial-I	N. 34.2542 E. 73.0708	Thkral Lassan	Buddhist	Graves Rock cut paintings
56	Jaba Gial-II	N. 34.2652	Thkral		
57	Jaba Gial-III	E. 73.0694 N. 34.2652	Lassan Thkral	Buddhist	Rock cut paintings
		E. 73.0691	Lassan	Buddhist	Rock cut paintings
58	Jaba Gial-IV	N. 34.2644 E. 73.07	Thkral Lassan	Buddhist	Rock cut paintings
59	Jaba Gial-V	N. 34.2663 E. 73.0713	Thkral Lassan	Buddhist	Rock cut paintings
60	Jaba Gial-VI	N. 34.2683 E. 73.0708	Thkral Lassan	Buddhist	Rock cut paintings

		N. 34.2688	Thkral		
61	Chapri Graveyard	E. 73.1608 N. 34.3111	Jaloo	Turkish	Tomb stone and ancient graves
62	Sakhi Badshah	E. 73.108 N. 34.288	Jaloo	Buddhist	Potsherds and structures
63	Sajawal Shareef Mausoleum	E. 73.1736 N. 34.3225	Jaloo	British	Architectural value
64	B.H.U(Basic health unit) Bao Bandi	E. 73.1078 N. 34.321	Jaloo	Hindu Shahi	Mound
65	Khole wali Zameen	E. 73.1094 N. 34.3216	Jaloo	Hindu Shahi	Mound
66	Nanga baba di dheri	E. 73.0988 N. 34.3155	Jaloo	Hindu Shahi	Mound
67	Nakka	E. Nakka N. 34.315	Jaloo	Buddhist	Potsherds and traces of structures
68	Sufaid Pather Dheri	E. 73.0966 N. 34.3197	Jaloo	Hindu Shahi	Mound
69	Zinda Pir Baithik	E. 73.1 N. 34.3269	Jaloo	British	Measuleum
70	Arhat	E. 73.1286 N. 34.3427	Jaloo	British	Well
71	Dhakan	E. 73.1022 N. 34.3312	Jaloo	Hindu shahi	Mound
72	Dheri	E. 73.1016 N. 34.3319	Jaloo	Hindu shahi	Mound
73	Keer Dhakan	E. 73.0872 N. 34.3263	Jaloo	Buddhist	Potsherds, Mound
74	Ghunger Dheri	E. 73.0197 N. 34.2947	Swan Miara	Hindu shahi	Mound
75	Old Graveyard	E. 73.0263 N. 34.2869	Swan Miara	Turkish	Tomb Stone and ancient graves
76	Kanda Koh	E. 73.0719 N. 34.3052	Swan Miara	Buddhist	Well
77	Zinda Baba Ki Baithik	E. 73.0747 N. 34.3053	Swan Miara	Turkish	Measuleum
78	Kharish Wala Koh	E. 73.0719 N. 34.3392	Swan Miara	Buddhist	Well
79	Ghori Dheri	E. 73.0227 N. 34.308	Swan Miara	Buddhist	Potsherds, wall and room structures
80	House of Bashir Khan	E. 73.0525 N. 73.0525	Phulrra	British	Architectural value
81	Barela Wala Kot	E. 73.0208 N. 34.2586	Swan Miara	Buddhist	Potsherds, wall and room structures
82	Ashfaq Khan Hujra	E. 73.0527 N. 34.3177	Phulrra	B ritish	Monument

83	Tanoli House	E. 73.0539 N. 34.3189	Phulrra	British	Monument
84	Hujra of Fayyaz Khan	E. 73.0522 N. 34.3336	Phulrra	British	Monument
85	Dhandi Wala jander	E. 73.0575 N. 34.3336	Phulrra	British	Grinding Stone and water channel
86	Gujra Bridge	E. 73.0808 N. 34.3267	Phulrra	British	Bridge
87	Kot	E. 72.9577 N. 34.24	Lassan Nawab	Hindu Shahi	Mound
88	Buthi	E. 72.8999 N. 72.8999	Lassan Nawab	Buddhist	Potsherds and wall structures
89	Ghazi mamad Khan	E. 72.9489 N. 72.9489	Lassan Nawab	British	Shrine
90	Mong Wali Jagah	E. 72.989 N. 72.989	Lassan Nawab	Hindu Shahi	Mound
91	Diya Wali Jagah	E. 73.0001 N. 34.2551	Lassan Nawab	Hindu Shahi	Mound
92	Sonkriya	E. 73.0917 N. 34.3725	Perhinna	Buddhist	Potsherds and structures
93	Jamia Masjid	E. 73.098 N. 34.3619	Perhinna	British	Architectural value
94	Nawab Haibat Khan House	E. 73.0975 N. 34.3636	Perhinna	British	Architectural value
95	Zinda Baba Wali Baithik	E. 73.0966 N. 34.3594	Perhinna	British	Shrine
96	Arshad Khan Hujra	E. 73.0975 N. 34.3641	Perhinna	British	Architectural value
97	Pervaiz Khan Jhander	E. 73.1011 N. 34.3611	Perhinna	British	Water Channel and grinding stone
98	Takiya Shah Maskeen Sahib	E. 73.0842 N. 34.3767	Perhinna	British	Mausoleum
99	House of Pervaiz Khan	E. 73.0961 N. 34.3625	Perhinna	British	Monument
100	Shahlala-I	E. 73.0833 N. 34.3564	Perhinna	Hindu Shahi	Mound
101	Shahlala –II	E. 73.0883 N. 34.3581	Perhinna	Hindu Shahi	Mound
102	Naseem Wala Jander	E. 73.1444 N. 34.3883	Hamsherian	British	Grinding stone and water channel
103	Nakka	E. 73.1564 N. 34.3872	Hamsherian	Budhhist	Potsherds and structures
104	Lunda Changar	E. 73.1588 N. 34.3414	Hamsherian	Hindu Shahi	Mound
105	Burbla-I	E. 73.1555 N. 34.3761	Hamsherian	Hindu Shahi	Mound
106	Burbla-II	E. 73.1538 N. 34.3666	Hamsherian	Hindu Shahi	Mound

107	Dhana Maswal-I	E. 73.1583 N. 34.3719	Hamsherian	Buddhist	Potsherds and structures
108	Dhana Maswal-II	E. 73.1686 N. 34.3708	Hamsherian	Buddhist	Potsherds and structures
109	Kotla	E. 73.1711 N. 34.375	Hamsherian	Buddhist	Potsherds and structures
110	Chitar Kot	E. 73.1388 N. 34.375	Hamsherian	Buddhist	Potsherds and structures
111	Jamia Masjid Timber Khola	E. 73.16 N. 34.3777	Hamsherian	British	Monument
112	Ichhar Bridge	E. 73.175 N. 34.3986	Bherkund	British	Bridge
113	Jamia Masjid Khana Wala	E. 73.1667 N. 34.4036	Bherkund	British	Monument
114	Bangle Wala School	E. 73.1689 N. 34.4014	Bherkund	British	Monument
115	Masjid Baji Sahiba	E. 73.1692 N. 34.4017	Bherkund	British	Monument
116	Kot	E. 73.1247 N. 34.4108	Bherkund	Buddhist	Potsherds and structures
117	Baba	E. 73.1191	Bherkund	Turkish	Tomb stone
	Rehmat_ul_Allah Graveyard	N. 34.4041			ancient graves
118	Nilaur Graveyard	E. 73.105 N. 34.4052	Bherkund	British	Graves
119	Mian Raza Hussain Kaka Khail Hujra	E. 73.1327 N. 34.3858	Bherkund	British	Architectural value
120	Siran Bridge	E. 73.1425 N. 34.4047	Bherkund	British	Bridge
121	Khaki Wala Jander	E. 73.1472 N. 34.4105	Bherkund	British	Grinding stone and water channel
122	Swati Wala Jander	E. 73.1616 N. 34.4241	Bherkund	British	Grinding stone and water channel
123	Malik Jander	E. 73.1627 N. 34.4169	Bherkund	British	Grinding stone and water channel
124	Ashoka Rock Edicts	E. 73.2002 N. 34.3405	Mansehra City-I	Mouriyian	Rock Edicts
125	Qazi Aslam Jander	E. 73.2011 N. 34.3419	Mansehra City-I	British	Grinding stone and water channel
126	Sakhi Zinda Pir	E. 73.205 N. 34.3383	Mansehra City-I	Turkish	Mausoleum
127	Hindu Temple Fancy Jewller	E. 73.2033 N. 34.3316	Mansehra City-II	British	Architectural value
128	House Of Qazi Bashir Elaahi	E. 73.2002 N. 34.3405	Mansehra City-I	Sikh	Monument
129	House of Muhammad	E. 73.2105 N. 34.3333	Mansehra City-I	Sikh	Monument

	Ali House # 365				
130	Hindu Temple Javed Trank House	E. 73.2105 N. 34.3427	Mansehra City-I	British	Monument
131	Hindu Temple	E. 73.2105 N. 34.3427	Mansehra City-I	British	Monument
132	Nawabon Wali Building-I	E. 73.2038 N. 34.3358	Mansehra City-II	Sikh	Monument
133	Nawabon Wali Building-II	E. 73.2044 N. 34.3355	Mansehra City-II	Sikh	Monument
134	House Of Junaid Shah	E. 73.2036 N. 34.3355	Mansehra City-II	British	Monument
135	House Of Syed Arif Hussain Shah	E. 73.2019 N. 34.3355	Mansehra City-II	British	Monument
136	House Of Mazhar Shah	E. 73.2105 N. 34.3341	Mansehra City-II	British	Monument
137	HouseOf Ghulam Sarwar	E. 73.2088 N. 34.3441	Mansehra City-II	British	Monument
138	Gurdawar Siri Guru Singh Sabha	E. 73.2033 N. 34.3419	Mansehra City-II	British	Monument
139	Mandar De Kasi	E. 73.2 N. 34.3427	Mansehra City-I	British	Monument
140	Servant Quarter of DCO House	E. 73.2111 N. 34.3412	Mansehra City-I	British	Monument
141	Pakhal House	E. 73.2111 N. 34.345	Mansehra City-I	British	Monument
142	Govt Girls Degree College No-1	E. 73.2036 N. 34.3347	Mansehra City-I	British	Monument
143	Haveli Farid Ex.I.G.P West Pakistan	E. 73.2025 N. 34.3341	Mansehra City-I	British	Monument
144	Malkhana Purana Tehsil	E. 73.2038 N. 34.3438	Mansehra City-II	British	Monument
145	Govt Higher Secondary School No-1	E. 73.2027 N. 34.3436	Mansehra City-I	British	Monument
146	Govt Centennial Model School For Boys	E. 73.21 N. 34.3366	Mansehra City-I	British	Monument
147	Kangar Wali Ziarat	E. 73.2044 N. 34.365	Mansehra City-I	Turkish	Mausoleum
148	Umer house	E. 73.2858 N. 34.3375	Mansehra City-IV	British	Monument
149	Baado Dheri	E. 73.2266 N. 34.3891	Laber Kot	Buddhist	Potsherds and structures

150	Kalgan Dheri	E. 73.2244 N. 34.3855	Laber Kot	Buddhist	Potsherds and structures
151	Paanch Jander	E. 73.2369 N. 34.3758	Laber Kot	British	Grinding stone and water channel
152	Sari Wala jander	E. 73.2427 N. 34.3932	Laber Kot	British	Grinding stone and water channel
153	Qalander Badshah Graveyard	E. 73.2405 N. 34.3683	Laber Kot	Turkish	Tomb Stone and ancient graves
154	lcchar Bridge	E. 73.2352 N. 34.3566	Laber Kot	British(1925)	Monument
155	House of Yousaf Khan	E. 73.2755 N. 34.3788	Sandasar	British	Monument
156	House Of Saleem Khan	E. 73.2758 N. 34.3786	Sandasar	British	Monument
157	Jamil Ahmed Jhander	E. 73.2672 N. 34.3841	Sandasar	British	Grinding stone and water channel
158	Kot Ke Bridge-I	E. 73.2519 N. 34.3547	Laber Kot	British	Bridge
159	Kot Ke Bridge-II	E. 73.2525 N. 34.355	Laber Kot	British	Grinding stone and water channel
160	Kanari Wala Jander	E. 73.2686 N. 34.38	Sandasar	British	Grinding stone and water channel
161	Malko Wala Jander	E. 73.2675 N. 34.3817	Sandasar	British	Grinding stone and water channel
162	Paghari wala Jander	E. 73.2667 N. 34.385	Sandasar	British	Grinding stone and water channel
163	Sayeda Jander	E. 73.2675 N. 34.3828	Sandasar	British	Grinding stone and water channel
164	Kot	E. 73.2944 N. 34.405	Attar Shisha	Buddhist	Cave
165	Sardaron Wala Jander	E. 73.3011 N. 34.4	Attar Shisha	British	Grinding stone and water channel
166	Old Graveyard Attar Shisha	E. 73.3242 N. 34.3931	Attar Shisha	Turkish	Tomb stone and ancient graves
167	MausoleumOf Syed Yaqoob Shah	E. 73.3172 N. 34.4267	Attar Shisha	British	Mausoleum
168	HouseOf Asad Shah	E. 73.3158 N. 34.4275	Attar Shisha	British	Monument
169	Siran Bridge-I (1931)	E. 73.2263 N. 34.44	Baffa	British	Bridge
170	Siran Bridge-II	E. 73.23 N. 34.4438	Baffa	British	Bridge
171	Jarora Wala Jander	E. 73.2218 N. 34.4363	Baffa	British	Grinding stone and water channel
172	Nar Wala Jander-I	E. 73.2238 N. 34.4366	Baffa	British	Grinding stone and water channel
173	Nar Wala	E. 73.2241	Baffa	British	Grinding stone and

	Jander-II	N. 34.4369			water channel
174	House of Noor Ahmed and Zahoor Ahmed	E. 73.2172 N. 34.4383	Baffa Town	British	Monument
175	Shrine Of Mir Aslam Urf Nanga Baba Gee	E. 73.2244 N. 34.448	Baffa Town	British	Shrine
176	Takia Graveyard	E. 73.2097 N. 34.443	Baffa	Turkish	Tomb stones and ancient graves
177	Turkish Court	E. 73.1925 N. 34.4547	Baffa	Turkish	Architectural value
178	Seven Door Shrine	E. 73.1891 N. 34.4527	Baffa	Turkish	Shrine
179	Shah Hamadan Shrine	E. 73.1833 N. 34.4313	Trangri Sabir Shah	Turkish (786 A.D)	Architectural value
180	Dheri-I	E. 73.1913 N. 34.4278	Trangri Sabir Shah	Buddhist	Mound
181	Dheri-II	E. 73.1911 N. 34.4305	Trangri Sabir Shah	Buddhist	Mound
182	Sherkund Dheri	E. 73.187 N. 34.4425	Trangri Sabir Shah	Buddhist	Mound
183	Azam Shah Graveyard	E. 73.1808 N. 34.4238	Trangri Sabir Shah	Turkish	Tomb stones and ancient graves
184	Kamber Wala Jander	E. 73.1894 N. 34.4527	Malik Pur	British	Water mill
185	Wajid Wala Jander	E. 73.1533 N. 34.4313	Malik Pur	British	Water mill
186	Usman Wala Jander	E. 73.1544 N. 34.4316	Malik Pur	British	Water mill
187	Akram Khan Jander	E. 73.1552 N. 34.4336	Malik Pur	British	Water mill
188	Farman wala Jander	E. 73.1558 N. 34.4435	Malik Pur	British	Water mill
189	Old Graveyard	E. 73.1505 N. 34.4436	Malik Pur	Turkish	Tomb stone and ancient graves
190	Ladla Baba Graveyard	E. 73.1513 N. 34.4352	Malik Pur	Turkish	Tomb stone and ancient graves
191	Khanka Sahabzada Hazrat Baji Sahib Chishtia	E. 73.1494 N. 34.4366	Malik Pur	Turkish	Mausoleum
192	Anwar Zaib Carpet weaving industry	E. 73.1522 N. 34.4455	Malik Pur	After independent	Industry
193	Shah Aurangzaib	E. 73.1519	Malik Pur	After	Industry

	carpet industry	N. 34.4463		independent	
194	Dheri Khuwajgan	E. 73.15 N. 34.4508	Malik Pur	Hindu Shahi	Mound
195	Lake Saif-ul-Maluk	E. 73.7036 N. 34.8911	Kaghan	Natural	Lake
196	PTDC Bridge	E. 73.6602 N. 34.9144	Kaghan	British	Bridge
197	Dheri Wala Graveyard	E. 73.6508 N. 34.915	Kaghan	British	Graveyard
198	Dham – Dhama Bridge	E. 73.6686 N. 34.9227	Kaghan	British	Bridge
199	Soch Dheri Bridge	E. 73.7186 N. 34.9458	Kaghan	British	Bridge
200	BattahWala Jhander	E. 73.7522 N. 34.9422	Kaghan	British	Water mill
201	Bangla-I	E. 73.7777 N. 34.9405	Kaghan	British	Architectural value
202	Bangla-II	E. 73.7772 N. 34.94	Kaghan	British	Architectural value
203	Batta Kundi Wala Bridge	E. 73.7838 N. 34.9313	Kaghan	British	Bridge
204	Pul Bazar Batta Kundi	E. 73.7822 N. 34.9336	Kaghan	British	Bridge
205	Bhurwai Wala Bridge	E. 73.8772 N. 34.9427	Kaghan	British	Bridge
206	Warwal Graveyard	E. 73.8761 N. 34.9444	Kaghan	Turkish	Tomb stone and ancient graves
207	Bangla-I	E. 73.8669 N. 34.9436	Kaghan	British	Monument
208	Bangla-II	E. 73.8686 N. 34.9438	Kaghan	British	Monument
209	Lake Lulusar	E. 73.9405 N. 34.0805	Kaghan	Natural	Lake
210	Lulusar Bridge	E. 73.9405 N. 73.9405	Kaghan	British	Bridge
211	Bhurwai Bridge- II	E. 73.8761 N. 73.8761	Kaghan	British	Bridge
212	Kot Wala Bridge	E. 73.6363 N. 73.6363	Kaghan	British	Bridge
213	Battal Masjid	E. 73.633 N. 34.8875	Kaghan	British	Architectural value
214	Chamber Wala Bridge	E. 73.623 N. 34.8805	Kaghan	British	Bridge
215	Lambi Patti Wala Bridge	E. 73.5922 N. 34.8555	Kaghan	British	Bridge
216	Pludran Wala Bridge	E. 73.5772 N. 34.8586	Kaghan	British	Bridge
217	Masjid-e-Aqsa	E. 73.5777	Kaghan	British	Architectural value

	Pludran Wali	N. 34.8602			
218	Pludran Graveyard	E. 73.5744 N. 34.86	Kaghan	Turkish	Graveyard
219	Mandera Beia Wala Bridge	E. 73.5627 N. 34.8552	Kaghan	British	Bridge
220	Bango Wala Bridge	E. 73.5536 N. 34.8461	Kaghan	British	Bridge
221	Bango Wala Jander	E. 73.5544 N. 34.8494	Kaghan	British	Water mill
222	Rajwal Bala Bridge	E. 73.5338 N. 34.8366	Kaghan	British	Bridge