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Final Report



Mapping and Documentation of the Cultural Assets of Kaghan Valley, Mansehra



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I am also indebted to the UNESCO and the local Government for their useful co-operation and help extended to the members of the survey team in completing this important project in the mountainous region of the Kaghan Valley where it is not easy to identify the important sites/places due to the harsh climatic condition and the devastating earthquake that had rendered the roads and communication system extremely difficult for cow mutation.

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Preface:

We take this opportunity to express our thanks to UNESCO, Islamabad and Thai Airways for sponsoring this project. The contributions made through this project in the area, which was directly hit by the earthquake of 8th October 2005 is the first of its kind to map the cultural assets (both tangible and intangible) of the region in a very difficult situation, when most of the roads are damaged. Currently, the snowfall has blocked the main Kaghan highway and some side valleys. This limited, but in-time contribution has laid the foundation of an organized research in the region and has already provided some master trainees to the projects to be undertaken in the region in the near future. This core group of about a dozen archaeologists and computer experts worked on this project, who has also provided 2 week training on the "Preservation of Endangered Movable Cultural Assets of Gandhara Art" to the staff of the Peshawar Museum, Peshawar, Swat Museum, Saidu Sharif and SSAQ Museum of Archaeology & Ethnology, University of Peshawar under UNESCO, Islamabad.

The research, exploration and documentation conducted in this project in the region over the last four months or so has brought to light a rich and unique data sets (both tangible and intangible heritage) from the main earthquake hit area of the Kaghan and Naran Valleys. During this project, the museum curators, teachers and graduate students in Archaeology (Asad Raza, Abid-ur-Rehman, Ihsanullah Jan, Abdul Hameed Chitrali, Mehar Rehman, Muhammad Ashfaq,, Ashfaq Ahmad, Mian Hassan Shah, Muhammad Tahir, Adnan Ahmad and Muhammad Saddique) documented the archaeological and ethnological sites, old graveyards, folklores, traditions, dresses, jewellery, household utensils, local products, lakes, forests, wooden houses, art and crafts, races, population, animals, popular plants and architecture, the detail of which are sent herewith. Maps for each set of information were recorded, the relevant were legends marked on the same and still/digital photographs and CDs were prepared.

The visiting team talked and interviewed the people of the area in great detail and brought awareness among them regarding the importance of their cultural heritage and the need to keep their culture preserved, whatever way it was possible. Locals from the area were encouraged to accompany the surveying team to learn about the documentation of the cultural assets and they took great interest in the process.

The area above Naran up-to the Babu Sar Top is mostly inhabited by Nomadic communities, for, the environment, weather conditions, geography and geology is not allowing permanent settlement to be occupied round the year. These regions are mostly occupied for 6 to 7 months in a year, while in winters (October to March) the inhabitants come down along with their herds, sheep, goats and cattle to the bottom of the region i.e. Balakot, Garhi Habibullah, Mansehra and Haripur etc. However, they are the owners of a region, which due to its lakes, peaks, glaciers, springs, meadows, forests, lush green valleys and natural unpolluted environment is considered as the Paradise of Pakistan and attracts a good number of national and international tourists every year.

The ethnological material was also collected by the survey team, some through direct purchases and other through donations and gifts, the collection made has been stored in the under-construction Hazara Cultural Museum. The showcases for the said museum have been designed, and the same have been tendered to provide space for display and to exhibit the collection made from the Kaghan region. As Hazara University is the only university in the whole region feeding the Districts of Mansehra, Abbottabad, Batagram, Haripur and Dasu, and is therefore, the most appropriate place to host the data to be collected through this project in the Kaghan Valley. As the area is very much exposed to all sorts of damages and destructions, therefore, the documentation, surveys and collection of data and displaying the same in Hazara Cultural Museum at Hazara University is the first major and practical step towards the restoration and rehabilitation of the cultural assets of the region. The students from the Cultural Heritage and Tourism Management Department at Hazara University (which is the only Department of its kind in the country) are also encouraged to use the collection, share the process of documentation through visits

to the museum and sites of cultural heritage. In fact, the museum will provide a practical lab on the Cultural Heritage of the region to all those interested in the subject.

The upper areas of the Kaghan region are out of reach in the winters because of heavy snowfall are not accessible during November to March, but the lower extension of the region i.e. the Balakot area and rest of the Mansehra District remain open to research and the work is in progress here.

The survey team has also documented about 125 archaeological sites and monuments in the District of Mansehra (photographs of which are attached herewith for easy reference).

The progress is, no doubt, tremendous; the response is unique and will need further investigation and continuation of such surveys in the rest of Mansehra region, beyond the limits and scope for the present survey areas.

This Pilot project, no matter how small and limited, has provided a strong base for the preservation and promotion of the Cultural Heritage of the region, because the University has opened the Department of Cultural Heritage & Tourism Management, the Art and Designing Department and Department of religious Studies and contemporary Languages. Also the Hazara Cultural Museum foundation of which was laid at Hazara University, by the honorable Governor, NWFP, has opened a new chapter in the history of this region.

Chapter One

1.1 Introduction:

Kaghan Valley is famous for its beautiful landscape, unique culture and traditions. It is one of the most beautiful valleys of Pakistan. Various travelers have written much about this valley as they were attracted by the beauty of this region. Some of them have written about its history, others have tried to write about its cultures, traditions and Tourism potential. But all these are not sufficient to describe such a fascinating place, like the Kaghan Valley and adjoining region.

The Department of Cultural Heritage and Tourism management, Hazara University, Mansehra in collaboration with UNIESCO, Islamabad and Thai Airways felt a serious need to preserve the beauty and charm of this region as well as the Cultural Assets of the valley in the shape of mapping, documentation and exhibition of antiquities. A Memorandum of Understanding (MoU) was signed between Hazara University, UNESCO Islamabad and Thai Airways on 15th September, 2006.

The team included Msrs. Asad Raza and Ihsanullah Jan Lecturers, in Cultural Heritage and Tourism Management Hazara University Mansehra, Abdul Hameed Chitrali, Muhammad Ashfaq, Tahir Muhammad, Ashfaq Ahmad, Abid-ur-Rehman, Adnan Ahmad and Mr. Mian Hasan Shah started the survey under the supervision of Dr. Ihsan Ali, Professor of Archaeology, University of Peshawar and currently, Vice Chancellor Hazara University, Mansehra. The results of over six months exploration/survey and documentation is presented as a report here.

1.2 Geography:

Mansehra District covers of 4,579 square kilometers area. It has Kohistan and Batagram districts in the North, Muzaffarabad District of Azad Jammu & Kashmir on the east. On the south are Abbottabad and Haripur Districts and on the north-west Shangla and Buner Districts.

District Mansehra lies from 34°-14´ to 35°- 11´ north latitudes and 072° -49´ to 074° 08´ east longitudes in Hazara Division, Pakistan Mansehra is also known as Takht-e-Hazara (Throne of Hazara Division) for its beauty, richness and glory.

The topography of Mansehra district is dominated by the high mountains, varying in elevation from of 2000 meters in the south to over 4500 meters above the sea level in the north. Mountains of great height occupy the northern part of the district, and its adjacent areas in the west, north and east. In the north, along the boundary with Kohistan district, lies the great Himalaya Range. The famous Babusar Pass is situated in this range on the northeastern boundary of the district. The peak of famous Nanga Parbat is situated about 40 kilometers from the northeastern boundary of the district.

The general directions of the mountain ranges, in the district are from northeast to southwest. There are two important mountain ranges. One range flanks the right bank of Kunhar and Jehlum rivers and terminates in the hills of Murree. At the northern end, its peaks attain a height over 4500 meters which decrease, at the south end to only about 2000 meters above the sea level. In this range the highest peak is Musa- Ka- Mussala, 4078 meters above the sea level. Another range diverges from this point towards the west, skirting the northern end of the Bhogarmang and Kuz Knosh valleys, encircling the Agror valley and along the boundary of Batagram district. Its western chain forms the Black Mountains with the highest about 3036 meters high. This range breaks up in to numerous spurs and offshoots and becomes a maize of hills constituting the Tanawal Tract, where the highest point is 2587 meters above the sea level.

The other range flanks the left bank of the Kunhar river and forms part of boundary between Mansehra and Azad Kashmir, having the highest peak in the district, like Malika- Parbat which is 5000 meters above the sea level. Shortly before the convergence of the Kunhar and the Jehlum rivers, it passes into Azad Kashmir.

In between the mountains, there are a few tracts and fertile valleys. The most important of these is the famous Pakhli plain, which is about 15 kilometers in length as well as width. The Hazara University is situated in this plain. The plain lies at an altitudes of 1000 meters above the sea level. The Mughal tract is situated at the southern edge of the Pakhli plain, 8 kilometers in length and 5 kilometers in width. The most important valley of Mansehra , Kaghan Valley, that is drained by the Kunhar River, with a length of 150 kilometers from Balakot to Babusar.

1.3 Rivers:

The Indus River skirts the district, on the west for about 50 kilometers. The Siran River rises in the north of Bhogarmang valley in the mountains between Mansehra and Batagram. It flows through Bhogarmang and western portion of the Pakhli plain and then in to the Tanawal hills and falls in to Tarbela Lake. Several streams join Siran on either side. The Kunhar River rises from the Lulu Sar Lake of the Kaghan valley and after a fairly turbulent courses of about 180 kilometers joins the Jehlum river. (Census Report 1998).

1.4 Historical Background:

Kaghan Valley is situated in District Mansehra. Mansehra district was established on 1st October 1976. The beautiful valleys of Mansehra before its declaration as district in 1976 were a tehsil of Hazara district. After the 1981 census of Pakistan it was bifurcated in to Mansehra and Batagram districts. The district derives its name from its Headquarters town "Mansehra" which is named after Man Singh, the Governor General under Ranjit Singh. This town is situated along the Karakoram Highway, 28 Kilometers from Abbottabad. (Census Report 1981).

The history of Hazara goes back to the Stone Age. The ancient name of Hazara was Aroosa from which the word Vrash is driven. In Mahabharata it is named as Uraga that means lake. The Iranian ruled over this region from 558 to 529 B.C. Then it was amalgamated in to Taxila during 521- 484 B.C. Alexander the Great got control of this region in 326 B.C. and handed over it to Raja Ambhi. After that it was called

as Abhisara. The Mauryan started their rule over Hazara in 319 B.C. Chander Gupta who was the founder of the Mauryan was followed by his son Bindosar and grandson Asoka. At this time Taxila was the capital of Hazara. The Asokan Rock Edicts at Mansehra Buttand Brari provide us a great source of information on the extension, rule and philosophy of Buddhist religion. The Hindus used to climb on Brari Mountain in order to worship Siva. In 484 A.D this area came under Raja Rasalu (a Scythian King) who defeated Sirkap. Rasalu also fought against Hodi and captured the area from Swat to Attok.

In 7th Cent. A.D Hiun Tsang, the famous Chinese pilgrim came to the Sub continent. At that time Hazara was a part of Kashmir and was ruled by Darlbha Vardana. Hazara was then known as Vilashi (p.15; Wadi Kaghan Tarikh, log,Saqafat and sayahat, S.Khan)

Kalhana, a Chinese pilgrim visited this region in 1000 A.D and has mentioned in his account the name as Drash. He has further written that from 1062 A.D to 1089 A.D Hazara was under Kalash the ruler of Kashmir, then the Kashmiris were followed by the Turk Shahi and Hindu Shahi dynasty and they were defeated by Mahmood of Ghazni. But soon after the death of Mahmood the Kashmiris captured this region.

The Turk Ghaznavid dynasty ruled here from 988 to 1186 A.D. They were followed by the Ghorid (Pathan) who ruled over this area and then the slave dynasty from 1206 to 1290 A.D. The Khilji from 1290 to 1320, followed region from 1188 A.D to 1206 A.D. Then, they were followed by the Tughlaq dynasty in the subcontinent. In 1399 A.D Taimur attacked the Subcontinent (Watson: 1907, 118).

The disintegration of the Taimurid dynasty started In 17th century AD. As a result of this, the region came under the Afghan (Swatis) and they captured Pakhli region.

1.5 Aim of the Present Research.

Cultural Legacies that were handed down under the care of the local communities face an irremediable thread of extinction. Only through recognizing the importance of these practices, reviving them in local communities and passing them on to the future generation can help in preserving and protecting the the cultural and natural resources, which can be sustained in the years to come. The use of mapping can be significant in determining the cultural assets of particularly remote societies, where values, languages and cultural traditions are fastly disappearing and remains unrecorded. The main purpose of this research is to identify and document the cultural resources and activities and present them through a variety of formats like geographic maps, graphs and databases, to preserve cultural diversity and to make the invisible visible. The advantages of this research are as follow:

1. Documentation of Cultural Resources
2. Community Awareness and Empowerment
3. Effective Cultural Resource Management
4. Community Economic Development
5. Transmission of Local Knowledge System
6. Promotion of Intercultural Dialogue

Chapter Two

2.1. Geographical Elements of the Kaghan Valley.

The Kaghan valley figures so largely in all accounts of Hazara. Scenically and botanically it really is so attractive, and is becoming increasingly popular as a summer resort. A somewhat detailed description will not perhaps be out of place in this work. It was the north most portion of British India and now a part of Mansehra district, of Pakistan, being a wedge, as it were up between Kashmir on the east and the territory of the hill tribes on the west. Its length from south-west to north east, as the crow flies, is 60 miles. By road from Babusar pass to Balakot is 159 kilometers. The beautiful valley of kaghan is about under 92 miles (159 kilometers) and its average width is about 15 miles. Balakot village is the gateway of this beautiful valley. Its total area is 860 square miles, or something short of one-third of the area of the district excluding Tanawal. (H.D Watson: 1907, 202). The town of Balakot was destroyed by the 8th cotober 2005 and most of the houses of the town/ area associated along the fault line were leveled to ground.

Kaghan is famous for its sceneries and landscape all over the world. It has got forest spread on an area of 159 squares kilometers, consisting of fine trees of Deodar and pine. Kaghan is the biggest valley that includes Jarid, Balakot, Ghanool, Shogran, Khagan and Naran. Beautiful fields of land can be found around Balakot and Kewai. The only crop being cultivated is during Kharif (summer). River Kunhar has its origin from Lake Lulusar. The river flows at its bloom during summers due to the fall tributary offshoots and melting snow, whereas in winters it is almost dry.

2.2. Tribes:

Various tribes inhabit the valley like syed Swati, Awan, Kashmiri, Durai, Maughal and Quarish. The most important among these is the Gujars tribe, who are famous for their unique culture and lifestyle.

2.2.1. Gujjar:

The word Gujjar is driven from a Sanskrit word Gorjar that means brave. There are various theories about the origin of the Gujjars. According to Mahabharatha the Gujjars came with the Aryans from outside. Gujars, Gujjar, gurjar or gorjara are the members of the many groups, or casts of the subcontinent, many inhabiting Punjab, (Pakistan), Jammu and Kashmir, Punjab (India) and Gujrat, with some groups in Rajasthan and Haryana. Gujjars belong to the Kshatriya and Brahmin casts.

The Gujjars were designated by the British as a Martial Race. Martial race was a designation created by the British Raj to describe races that were thought to be naturally warlike and aggressive in battle, and possessing qualities like courage, loyalty, self-sufficiency, physical strength, discipline and tenacity.

There are various theories about the origin of the Gujjar tribe. Som are as follow:

- According to Maj. Mangali the Gujjar tribe is a branch of the Scythians.
- He says, "The U.P, Jaats and the Gujjars are branches of the Sythians".
- According to Waisali the Gujjars came to the Subcontinent in the 3rd Century A.D. He Writes, "The Huns and the Gatai are the two branches of the Sythiand and they came from the Qandahar and occupied Kabul and Kashmir. In the 3rd Century A.D they migrated towards the south and settled there.
- Sir Olf Careo writes that the Gujjar came to the Subcontinent with White Huns and after the falls of the Huns they remained here in the Subcontinent.
- V.A. Smith is of the view that the Gujjar was one of the strongest branches of the Huns who ruled over Qanuch.

- Most of the Rajput families are the decedents of the Gujjars. The Huns permanently resided in Rajputana and Punjab of whom the Gujjars were in majority.
- Balseo writes that the Gujjars were among the subjects of the White Huns.
- According to S.S Burni the Gujjars are the descendents of the Scythians or the Whit Huns.
- Dr. Syed Mughin ul Haq says, " The Gujjars who belonged to any of the Central Asian nations, after the Huns came to the Subcontinent and played a major role in the history of the of the Indo Pak".
- Prof. Syed Abu Zafar Nadvi writes, "The Gujjar came to the subcontinent in 5th Century A.D. The original home of the Gujjars is Garjistan which is now called as Garjistan or Jarjia. When these Gujjars came through Persia and attacked Hind, they captured Punjab and Sindh then went through Rajputana, Marwar and established their state in Gujrat, Pona and Daccan.
- George Cunigham is of the view that the original home of Gujjars is Gujrat and due to some unknown reasons they left their homeland and went to Jammu and Kashmir.
- According to Rana Hassan Chohan the Gujjars are the original inhabitants of Hindustan, He says, " The Gujjar are Kashtri Aryans whose mother language was Sanskrit from which emerged the Gujrati/Gojjri Language, their religion was Vadic, their book was Gita and the name of their homeland was Gujrat.
- According to the Piam Shah Jahan Puri, Balakot was an ancient village of the Gujjars. The Gujjars were converted to Islam before the Mughal reign and after accepting Islam they ruled over this region till 17th century A.D, then they were defeated by the Afghan Swatis who established their rule here in 17th century A.D.

In 3rd Century A.D Hazara was ruled by the Gujjar Hindu Rajas, and then they accepted Islam. And people of Kaghan were also converted at the same time.

The Gujjars participated in the freedom war and help syed Ahmad Baralvi, a Muslim Mujahid who fought against the Sikh and was killed at Balakot in 1830.

2.2.2 Life style:

A large number Gujjars live in the Kaghan Valley some of them are Grazers while others are agriculturists. The grazers are nomads and move from one place to another according to the climatic condition. They are very different from the others and they have a unique life style. The others call them with different names like Aajri, Bakarwal, Pala, Kaghani and Muqaddam etc. Their life is very tough and to some extent is similar to the prehistoric people. A Gujjar can spend his night in a place where a layman could not dare to go during the day.

Akbar S. Ahmad says that it is the climatic condition that forces the Gujjars to migrate from one place to another. They are very hard working, brave and courageous and can easily face any harsh situation, specially the severe climatic condition (rain and wind and cold nights) They migrate to the upper Kaghan i.e. Naran, Bata Kundi, Burwai, Jhalkad up to Babu Sar Pass with their cattle's in the beginning of the summer season and after spending eight months they come back to the plains of Mansehra, Balakot, Gari Habibullah, Abbott Abad and Hari Pur.

2.2.3 Gujri Language:

The Gujjars of Kaghan have their own specific language called as Gori and it is one of the ancient languages of the world. According to Dr. Sabir Affaqi the origin of Gujri goes back to 400 B.C., while Rafiq Ahmad says, "The Gujri language has a rich vocabulary". He writes, "The experts are of the view that Gujri is the mother of Urdu language and in the beginning Urdu was also called as Gujri" (p.168; Sakhab K.). There is no prose book in the Kaghan valley written in Gujri language. However, late Israil Mahjur (1996) and Muhammad Ismail Zabigh were the two reknown poets both belong to Patlang. Muhammed Ismail established institute of Gujri literature and was the first president of that institute and Published books (Nala Dil, Intizar,

Haqiqat-o-Majaz and Guldasta Zabigh. And it was due to his efforts that Gujri Programs have been telecasted from Radio TrarKhal.

2.2.4 Dresses:

The dress of the Gujjars is also different from other tribes. The Young usually wearing Shalwar and kamees vary in colours i.e. white kamees and black shalwar, and they use decorated scarves. The aged wear turban while the female wear shalwar kamees and shawls, embroidered. They also use necklaces, and huge bracelets.

2.2.5 Houses:

The Gujjars live in the houses made of stone and grass having genuinely no windows. The houses are usually constructed on the hilly arrears.

2.3 Crops:

In a valley like Kaghan where so many and wide variations of altitudes, rainfall, and climate are exhibited, the system of agriculture is by no means uniform. In the higher hills, where the winter is too sever for the rabi to flourish, the kharif is the only crop of real importance in a tracts with a more temperate climate (3000to 4500) feet the kharif is still thhe chief crop, but the rabi is also considerable value. The main source of irrigation is the river/ Kunhara and its tributary nalas. RiverKunhar rises from Lulu Sar lake at the head of the Kaghan valley. It flows through deep mountain gorges from its source up to Balakot from where it enters a boarder valley up to Garhi Habibullah.

In the upper part of the Valley only kharif crops are grown; even in the lower the rabi is of little importance. Rice is cultivated in Balakot and Kiwai but above Jaraid no rice is produced. In the upper villages including Dhamdhama, Bata kundi, Burwai

and Baser, the nomadic people cultivate potatoes and beans. The cultivation of maize starts from Naran where as the weather is not suitable for the cultivation of wheat up to Jaraid.

Chapter Three

Main Stations:

3.1 Babu Sur top:

Babu Sur top is located $35^{\circ} 08.762'$ North latitudes and $074^{\circ} 08.809'$ east longitudes, 3983 meter above the sea level. This area consists of Mountains, Lakes and Meadows and is owned by Syed family of Kaghan. Three main nomadic tribes live in this region i.e. Gujjar, pathan and Bakkarwall. The economy of these nomads depends on domestication of animals like cows, sheep's, horses, ponies and goats etc. The weather of this region is very cold and it snows in winter and very pleasant during the summer. The inhabitants of this region amused themselves with folk songs and games. The flora includes grass and bushes while the Deer, Leopards, and Bears are included in the fauna. In the summer a large number of tourists come to visit Babusar pass to enjoy the scenic beauty of the region. In the winter, these nomadic peoples move towards Garhi Habibullah, Balakot and Haripur etc.



General view of Babu sur Pass

3.2 Ghitti Das:

Ghatti Das is also called as Babu de Malli. It is located $35^{\circ} 06.590'$ north latitudes and $073^{\circ} 58.77'$ east longitudes. This region is also owned by Muzamil Shah (Syed family of Kaghan.) The economy of the nomads of Gujar and Bakarwall tribes is based on domestication of animals and agriculture but not in a greater scale. The climatic condition and flora and fauna of the region is the same as Babu Sur Top. The people speak Hindko and Kohistani.



General view of Ghatti Das

3.3 Lulu Sur Lake:

Lalu Sar Lake is located in between Ghatti Das and Baiser, $35^{\circ} 05.261'$ north latitudes and $073^{\circ} 55.970'$ east longitudes 3455 meter above the sea level. It is a natural site and surrounded by the mountains from all sides.



General view of Lulu sur Lake

3.4 Baiser

Baiser is located near Jhalkhad and Lolu Sar Lake $35^{\circ} 03.164'$ north latitudes and $073^{\circ} 56.056'$ longitudes and 3220 meter high above the sea level. Very few nomads of Gujar/Bakkarrwal live in the temporary shelters made of mud, stone wood and bushes. The people migrate to Balakot, Haripu and gari Habibullah during the winter. This region is also owned by the Muzamil Shah Syed, of Kaghan valley.



General view of Basir

3.5 Jhal Khad:

Jhal Khad is located $35^{\circ} 01.260'$ latitudes and $073^{\circ} 30 .561'$ longitudes 3200 meter above the sea level near Barwai and Baiser this region is occupied by Pak Army while the inhabitants include Gujar and Pathan. The economy of the local people is mainly based on domestication of animal like goats and sheep, while the weather is the same as the previous stations. The people cultivate potatoes. The people migrate to the plain areas during the winter season.



General view of Jhalkhad

3.6 Barwai:

Barwai is situated $34^{\circ} 56.472'$ north latitudes $073^{\circ} 31.992'$ east longitudes, 2903 meter above the sea level. This region is the ownership of Muzamil shah syed of kaghan.

The main tribes living here are Awan Swati and Kashmiri all speaking Hindko language. The economy of the people is based on agriculture and domestication of animals. Potatoes and peas are grown in this region. The main source of irrigation is Kunhar River, springs and rains. There are primary schools for boys and girls. The people are semi nomadic they come here during he summer and go back to their homeland to Kaghan, Mhandi, and Jarid etc.



General view of Barwai – Sheep and Goat Caravan

3.7 Ratti Galli:

Ratti Galli is located near Boravai 3050 meter above the sea level. This region is also owned by the syed of Kaghan Muzamil Shah.

The economy of the Gujar and Afghan nomads is domestication of animals and agriculture. The main source of irrigation are canals and small springs. The weather is very cold in winter and the people migrate towards the plain areas, while during the summer the weather is very pleasant.

3.8 Lala Zar:

Lala Zar, one of the most attractive tourist spots, is located $34^{\circ} 55.563'$ north latitudes and $073^{\circ} 44.620'$ longitudes, 3350 meter above the sea level. This is also the ownership of chief of kaghan. The economy of the Awan and Swati tribe living in this region is based on domestication of animals. While the flora include trees and flowers etc.



General view of Lala Zar

3.9 Batakundi:

Batakundi is located $34^{\circ} 55.563'$ north latitudes and $073^{\circ} 46.620'$ longitudes, 2661 meter above the sea level. The main tribes living in this region are Swati, Awan, Mughals and Kashmiri, all speaking poshto. The economy of the people is based on agriculture and domestication of animals. Potatoes and peas are cultivated. The main source of irrigation is river Kunhar, springs and rains. There are two primary schools for boys.



General view of Bta Kundi

3.10 Saiful Maluk Lake:

The beautiful natural legendary lake of Saiful Maluk is situated 3500 meter from the sea level and is the ownership of the wild Life. This is a tourist paradise. The flora and fauna of the region include forest, wild plants and trout fish and seasonal birds.



General view of Saif ul Maluk Lake

3.11 Dhumdhama:

Dhudhama is situated $34^{\circ} 55.917'$ north latitudes $073^{\circ}.40.188'$ east longitudes, 2415 meter above the sea level. Gujar, Swati and awan tribes live here and their economy is based on agriculture and domestication of animal like goats and sheep's. Potato and peas are grown in this region. No handicraft is available.

3.12 Naran Villages:

The beautiful Naran village is situated on the left bank of the River, $34^{\circ} 54.265'$ north latitudes $073^{\circ}.38.924'$ east longitudes, 2451 meter above the sea level. Naran is the gate to Saif ul Malook lake. The people are semi nomads and most of them migerate to the plain areas during the winter season. The economy of the inhabitants is mainly based on agriculture, domestication of animals. While some of the people also own shops and hotels. Potato, beans, peas and maize are grown in Naran and its near by villages i.e. Bela, Batla Chata Khatta and Dar Sehri. The

people of the Naran village migrate to Shah Baigh village, situated on the right bank of River Kunhar just in front of Naran village. The main purpose of this migration is to protect the crops in Naran from the cattle's. There are water mills in Naran and its adjacent villages and a small power station in Naran village. There is a small bazaar in Naran village where the needs of life are available in reasonable. A lot of tourist come and stay in Naran during the summer season. The main tribes living in Naran and near by villages include Syed Mughal, Swati, Kashmiri, Awan and Gujar but they all speak Hindko language and their way of life is also the same. There are two old mosques in Batla and Bela villages having wooden carved pillars with beautiful ionic capitals.

In the past they used to participate in games like Ashkai and Kabbadi but in the present time only the children play cricket on the road.



General view of Naran Village

3.13 Kaghan Town/Villages:

Kaghan is one of the most important stations and consists of Lambi Pati, Paludaran, Andhera Bela, Rajwal, Kinari, Rawalkot, Kaghan, Agla garan, Lari I,II,III, and Khanian. Most of the villages are situated on either side of river Kunhar and are interconnected by wooden bridges. This station is culturally richer and the inhabitants are more advanced than the others living in the upper Kaghan. The main Kaghan village is situated $34^{\circ} 46.628'$ north latitudes $073^{\circ} 31.478'$ east longitudes, 2054 meter above the sea level. The tribes living in these villages are Syed, Awan, Quarish, Mughal, Kashmiri, Sawati and Durranis all speaking Hindko language. Beside Hindko Pushto and Gujri is also spoken in the regions. The economy of the people is on domestication of animals, shop keeping and agriculture, which includes maize, potato and beans in crops, while in the fruits apples, pears and walnuts. The ratio of education is higher as compare to the upper stations. There are middle and high schools. In main Kaghan there is a small bazaar where the basic necessities of life are available in reasonable rates. There are hotels and restaurants in the main kaghan. There were local shawl industries in Kinari and Lari II, which were destroyed during the earthquake. The Archaeological treasures include historical graves at Pona, Paludaran, Rajwal, Rawal kot, Kaghan, Aglagaran, Lari I, Old mosques at Bela, Batla and Paludaran, old houses at Paludaran and British period Jail at Agla garan.

There is a tomb of syed family of the post independent period where Syed Riaz Hussain Shah and Syed Qasim Shah with their other family members are buried. This tomb is octagonal in shape with a dome, wooden flat decorated ceiling and is made of cement blocks and wood. Eight arches are provided to the tom to both Interior and exterior sides while the entrance has been provided on the northeastern side.



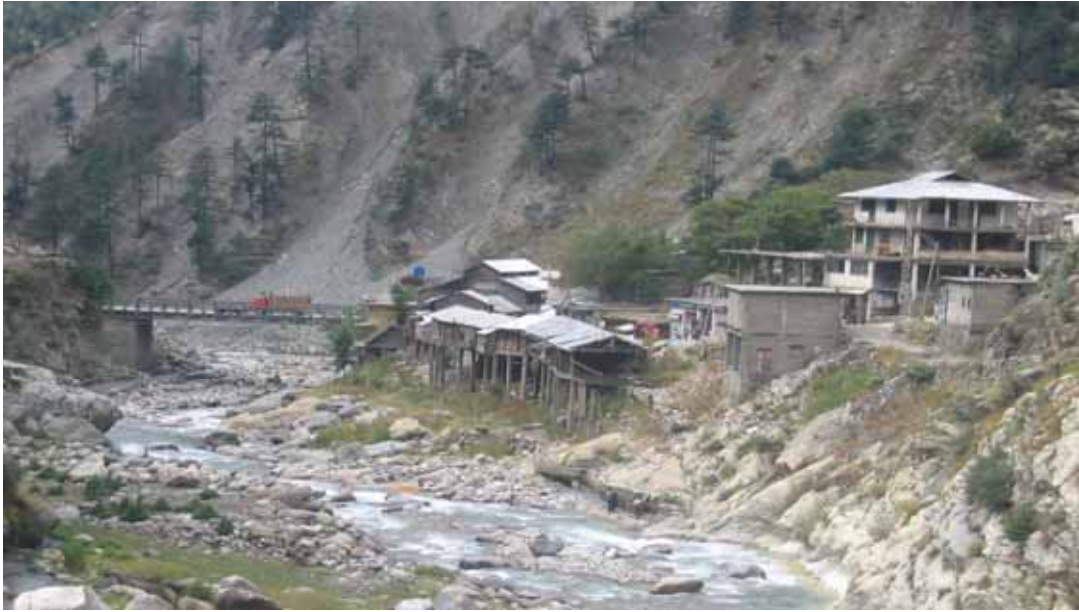
General view of Kaghan

3.14 Mahandri:

Mhandri is located $34^{\circ} 42.017'$ north latitudes and $073^{\circ} 34.660'$ east longitudes, 1553 meter above the sea level. Mahandri is a hindi word that means a place where two rivers meet. In Mahandri the two rivers i.e. River Kunhar and Manoor meet. The population of this region is about 15000 and the main tribes living in the locality are Swati, Awan, Gujar, Mughal and kashmiri all speaking Hindko language. The economy of the people is agriculture, domestication of animals and small business. The people wear Shalwar Qamees and turban.

Potato, beans maize and turnip are cultivated by the inhabitants of Mhandri, while the fruit include pears nuts apricots and apples. The main sources of irrigation are springs. The people of the region participate in games like cricket, kabaddi and volleyball. There are hotels, restaurants and stores in Mahandri. There is a historical

graveyard in Mahandri similar to those found at Kaghan, Agla Garan and other places, with decorated head stones having dugs, owl, wheel and floral designs.



General view of Mahandri

3.15 Jaraid:

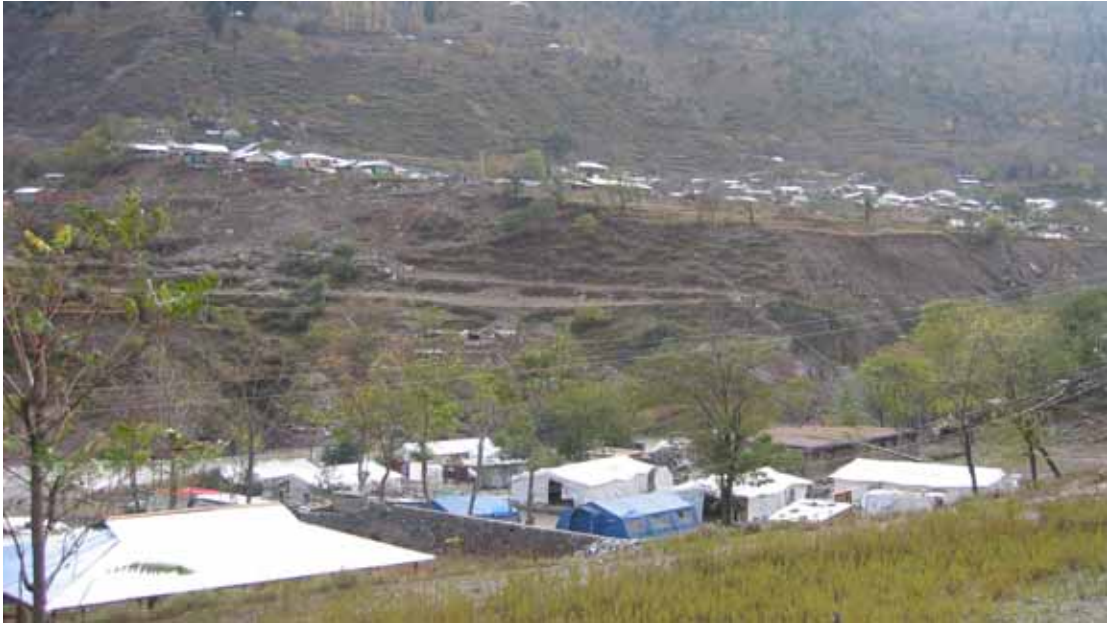
The ruined village of Jarid famous is situated $34^{\circ} 40.455'$ north latitudes and $073^{\circ} 33.464'$ east longitudes, 1478 meters from the sea level. Jaraid was for its handicrafts through the country and there were handicrafts center but all destroyed during the earthquake 2005. And now there are only furniture shops in Jaraid Bazar. The population of the region is about 14000. Swati, Kashmir, Gujar, Awan, Syed and mughal are the main tribes living in Jaraid and its surrounding villages like Manoor and Bela Maroor. The economy of the people is the same as Mahandri. Besides maize, bean and potato wheat is also cultivated in Jaraid. There are three historical graveyards in Jaraid and one in Manoor village. Before the earth quake the people used to prepare woolen cloths and shawls in Manoor Bala and Jaraid. Almost all the houses were destroyed in Jaraid during the earthquake.



Jaraid Handicrafts

3.16 Paras:

Paras is located on Kaghan main road $34^{\circ} 39.697'$ north latitudes and $073^{\circ} 27.415'$ east longitudes, 1290, meter from the sea level. The main tribes living in this region are Syed, Gujar, Awan, swati, and Mughal. The economy of the people is based on agriculture, domestication of animals and shop keeping. The climate is suitable for the cultivation of Maize, potato, bean and wheat. There is a trout farm at Shino village. No archaeological remains found from Paras and it surrounding villages i.e. Shino, Malkandi, Noori Naihan and Farid Abad.



General view of Paras

3.17 Shogran:

Shogran is the most beautiful picnic place situated 2337 meter high from the sea level. It is lush green and ideal place for the tourist especially during the summer season. The weather is cold in winter and very pleasant during the summer. There were hotels and restaurants of high standard but most of them were damaged during the earthquake and only The Pine Park and Affaq earthquake proof restaurants were restored after the earthquake.



General view of Shogran



View of a Hotel, Shogran

3.18 Kiwai:

Kiwai is situated on the Balakot Kaghan road on the left bank of river kunhar $34^{\circ} 37.975'$ north latitudes $073^{\circ} 26.562'$ east longitudes, 1512 meter high from the sea level. This region is inhabited by various tribes like Gujar, Mughal, Syed, swati and Kashmiri, in addition to this, the Tanoli tribe also lives side by side. The economy of the people living in Kiwai is mainly agriculture and domestication of animals but very few people also own small business. Wheat, maize, beans and potato are grown in this region, while the fruit include apples, pears, black and red Amluk, Apricots and cherry. The people participate in games like cricket and volleyball and wear shalwar Kamees, Waistcoat and turban.

The literacy rate is also better than the previous stations. There are ten private and Govt. schools for boys and girls and one high school for boys in Kiwai .The population of kiwai was about 4000 before the earthquake but in the present time it is a little more than 3400 as 600 people were killed during the earthquake in 2005.



General view of Kiwai

3.19 Satban:

Satban is situated near Balakot $34^{\circ} 34.282'$ north latitudes and $73^{\circ} 20.500'$ east longitudes, 1255 meter above from the sea level. This whole region is inhabited by the Gujar tribe and they speak both Gujri and Hindko languages. The economy of the people is Agriculture, domestication of animals and small-scale business like shop keeping. The main source of irrigations is natural springs. This area was also badly affected by the earthquake and many houses were demolished.



General view of Sathban

3.20 Aangrai:

Hangrai is situated 15 kilometer from Balakot Dheri 34° 36.760´north latitudes and 073° 21.699´east longitudes, 1974 meter from the sea level. The main tribes live here are Gujar, Sayed and Swati, and their economy is agriculture, domestication of animals like cow buffalo, goats and sheep and laboring in and outside the country. The population consists of 100 families. This region was also badly affected by the earthquake and 26 students were died at one primary school. The weather is cold in winter and hot in summer.

3.21 Ghanoul:

Ghanoul consists of villages i.e. Gudi, Nakajamu, Beban, Katae, Arka, Bela and shawal situated 34° 36.669´ north latitudes and 073° 25.768´east longitudes 1536 meter from the sea level. The main tribes living here are Mughal, Awan, Rajput and Swati. The population is about 10000 and the economy of the people is based on agriculture, domestication of animals like cow, goat and sheep.

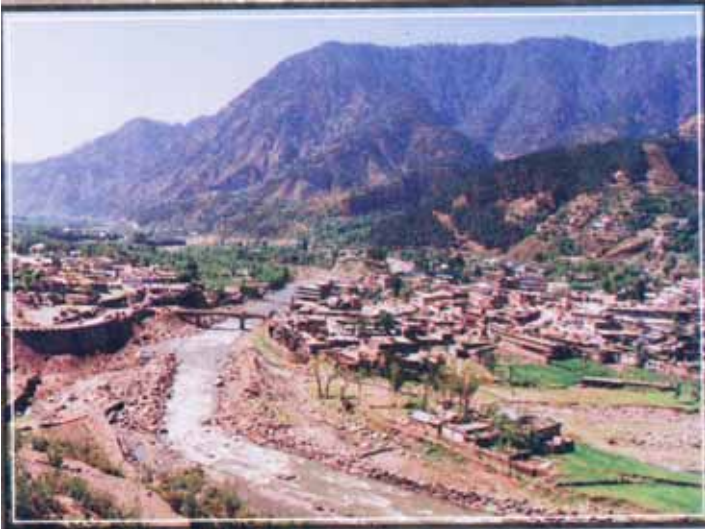
The main crops are maize and bean while the vegetables like potato and ladyfinger is also grown. The fruits include apples, pears, black and red amluk. These villages were badly affected by the earthquake and 1000 people were died. Due to the earthquake a large number of people were migrated to other places otherwise they were living here permanently.



General view of Ganul Valley

3.22 Bala Kot:

The ruined city of Bala Kot is located $32^{\circ} 36.969'$ north latitudes and $073^{\circ} 21.269'$ east longitudes 1004 meter from the sea level, and 40KM from Mansehra city. It was one of the most beautiful cities of Pakistan, situated on the banks of the Kunhar River and was famous for its scenic beauty but was completely destroyed by the earthquake, 2005. There were beautiful rest houses, hotels, restaurants and educational institutions before the earthquake. A large number of the people died during the earthquake, while the remaining are still homeless and some of them migrated to other cities while others lining in the shelters. Before the earth quake the life standard of the people was more advance and their economy was mainly based on agriculture and domestication of animals. Besides a large number were also serving in Privates and Government Departments and doing small business. But most of them are homeless and only depend on the relief/donations.



General view of the Balakot before the earthquake



General view of the Balakot after the earthquake

Chapter Four

Cultural Assets of Kaghan valley

4.1 Folk Lore's:

4.1.1 Lala Afghani and Sohni (Lala Zar)

There is a folk lore in Lalazar associated with an Afghan boy named Lala. Once he was passing through this village, he falls in love with a girl named Sohni. But the Afghan boy was not accepted by the community and was killed. This place became famous with the name of Lala zar. Zar means (Sacrify) While the near by forest is famous by the name of Sohni.

4.1.2 Badr-i-Jamal and Prince Saif-ul-Malook

A Mughal prince saw a fairy in a dream and was told to proceed to Naran for twelve years devotion after which he would be granted his wish of marrying her, the prince after much travel came to Naran and thus Saif ul Malook is said to drive from Safr Maluk or (the travel of countries). After twelve years of Devotion he beheld the queen of the fairies, Badar Jamal, when she came to bath in the lake. The Mughal prince mad a plan of gathering up the fairy's clothes and refused to return them till she promised to accept as her husband. She accepted but the demon who loved her smashed the embankment of the lake and thus flooded Naran.The lovers hide in an extent cave under a mound of graves in Naran and escaped to live happily ever after in Delhi.

4.1.3 Munshi and Darshi (Paras)

There is a story of two lovers in Darshi, situated on the north west of Paras. In British period there was a Munshi of Danga and Company. One of the girls named Darshi fell in love with this Munshi. But the Munshi was not accepted by the villagers and was killed. This forest became famous after this incident with Darshi ka Jangal.

4.2 Legends

4.2.1 Sikh treasure in Pehli Lari (Kaghan)

There is a story in Pahli Lari village near Kaghan. It is said that the Sikhs have hidden their treasure in a rock. Some of the villagers started digging this palace to get those treasures but when they reached near it, there came an earth quake so they stopped digging this place.

4.2.2 Ghazi Baba legend in Khanian (Kaghan)

At Khanian there is a legend associated with Ghazi Baba, a great Muslim warrior, who fought against Dewan Sing, the Sikh General. The hoofs impressions of his horse are still visible on a huge rock on the right side of the road whereas, his sword impression was removed during the construction of the road.

4.2.3 Legend of Blind Men at Kameel Gali (Angrai)

Kameel is a small village situated in Angrai. There is an archaeological site in this village. A legend is famous about this site, it is said that there were two brothers in the said village; one of them was directed in his dream to scarify a cow and to dig up this site. He discussed his dream with his brother and started digging the site but did not scarify any cow. Suddenly there came an earth quake and they both fell down and became unconscious. And when they woke up again they had lost their eye sight.

4.2.4 Maryam Zamani (Balakot)

At Balakot there is a stone associated with Maryam, a Girl belonged to Gujar tribe. She used to go with her friends to bring water from the near by stream. On her way there was a huge stone and nobody had the courage to remove that stone. Maryam did that. This stone weighs 240 pounds. This stone is famous with the name of Maryam Zamani stone.

4.3 Archaeological Sites

4.3.1 Historical Graves:

During the survey the team has recorded some unique graves for the 1st time. The graves have head stone cared with ducks, wheel and horses and some of the decorated with beautiful floral designs. No one exactly knows about the people buried in these graves however, the majority of the local people are of the opinion that these are the Turkish graves. The recorded grave sites are as follow.

4.3.1.1 Pludaran Graves: the site located on Kaghan to Naran road in village Paludaran on the right bank of the River Kunhar, 34° 50.901´ north latitudes and 073° 34.375´ east longitudes. It is a modern graveyard and only two of the graves are old with head stone carved with duck.

4.3.1.2 Pona Graves: Pona is a small village situated in the upper Rajwal on the right side of the road from Kaghan to Naran. The site is located 34° 50.132´ north latitudes and 073° 32.179´ east longitudes.

4.3.1.3 Rajwal Graves: The site is located on the right side of River Kunhar 34° 49.269´ north latitudes and 073° 32.995´ east longitudes. The headstones of the graves are carved with ducks and horses and wheel.

4.3.1.4 Rawal Kot Graves.: Rawal kot grave site situated near Kaghan on the right bank of the Kunhar River, 34° 47.314´ north latitudes and 073° 30.764´ east longitudes. The headstones are beautifully carved ducks and floral designs.

4.3.1.5 Kaghan Graves A: the site is located in main Kaghan on the left side of the

road 34° 96.688´ north latitudes and 073° 31.496 east longitudes.

- 4.3.1.6 Kaghan Graves B:** This grave site is located just in front of previous one on the right side of the road. Here the head stones are carved with ducks, horses, owl and floral design.
- 4.3.1.7 Agla Garan graves:** This site is situated near Kaghan, 34° 96.688´ north latitudes and 073° 31.496´ east longitudes. The headstones of the graves decorated with ducks and floral designs.
- 4.3.1.8 Pahli Lari Graves:** This grave site is located on the right side of Kaghan road 34° 45.476´ north latitudes and 073° 32.006´ east longitudes. Only two of the graves having headstones carved with horses.
- 4.3.1.9 Mahandri Graves:** This site is located on the right side of the road near Mahandri Bazar, 34° 41.805´ north latitudes and 073° 34.681´ east longitudes. Most of the head stones of the graves decorated with wheel and ducks.
- 4.3.1.10 Sehri Manoor graves:** This site is situated in Manoor valley 34° 46.637´ north latitudes and 073° 38.242´ east longitudes. The headstones are carved with horses, wheel and ducks.
- 4.3.1.11 Jaraid graves I:** This grave site is located on the left bank of River Kunhar 34° 40.455´ north latitudes and 073° 33.464´ east longitudes. Only one of old graves is there while the rest of them are completely destroyed.
- 4.3.1.12 Jaraid graves II:** The grave site is also located in the same village 34° 40.525´ north latitudes and 073° 33.490´ east longitudes.
- 4.3.1.13 Jaraid graves III:** The site is about 50 meters away from the previous one and is situated 34° 40.610´ north latitudes and 073° 33.504´ east longitudes. The headstones are decorated with floral designs.
- 4.3.1.14 Kappi Gali Graves:** Kappi Gali is a small village situated in UC. Ghanul. The historical graves are located on the right side of the road 34° 35.378´ north latitudes and 073° 22.309´ east longitudes. Two of the headstones are carved with wheel and one with beautiful floral design.
- 4.3.1.15 Sever Graves:** this Graveyard is located 34° 38.026´ north latitudes and 073° 21.957´ east longitudes. The headstones are decorated with floral designs.
- 4.3.1.16 Batangi Graves I:** This site is located 34° 36.664´ north latitudes and 073° 21.184´ east longitudes. This is the biggest historical graves yard containing old historical graves of different varieties some of them are wooden and others stone graves with headstones carved with ducks, horses, wheel

and floral designs. There are a total 53 graves in this graveyard and eight graves are inside the fortification and the rest of them are outside. Some of the graves belong to the Mian family of village Batangi.

- 4.3.1.17 Batangi Graves II:** This graveyard is located about 100 meter away from the previous one and have a variety of graves similar to the previous one.
- 4.3.1.18 Bandian Graves:** Bandian is a small village situated in Union Council Sathban. The historical graves are completely destroyed and only one headstone decorated with floral design recorded. The site is located $34^{\circ} 33.825'$ north latitudess and $073^{\circ} 18.919'$ east longitudess.
- 4.3.1.19 Metti kot Graves:** Metti kot is a small village located in Union council Balakot. The graveyard of Metti kot is situated $34^{\circ} 24.266'$ north latitudes and $73^{\circ} 20.176'$ east longitudes.
- 4.3.1.20 Karnol Graves:** These are British Period Graves situated in village Karnol on the right side of River Kunhar.
- 4.3.2 Old Wooden Houses:** Only four wooden houses were recorded during the survey. All these houses situated in village Paludaran on right side of the river accessible through a wooden bridge. All there houses are made of stone and wood. One of the houses is about five hundred years old according to it owner which is now being utilized as a store. The rest of the houses are from hundred to one hundred and twenty years old. There might have been old wooden houses in the lower valleys before the earth quake.
- 4.3.3 Old Wooden Mosques:** Five wooden mosques were reported by the survey team.
- 4.3.3.1 Bela Mosque:** This mosque is situated in village Bela near Kaghan on the right side of Kunhar River $34^{\circ} 53.832'$ north latitudes and $073^{\circ} 38.748'$ east longitudes. According to the local people the mosque was constructed some 50 years ago but the material specially the wooden carved pillar with ionic capital was reused in the construction was older.
- 4.3.3.2 Batla Mosque:** The mosque is situated in village Batla situated on the left side of the river $34^{\circ} 52.078'$ north latitudes and $073^{\circ} 37.428'$ east longitudes. The present mosque is not so old but the materials (wooden Pillars and capitals) are older and were reused in the construction of the present mosque.
- 4.3.3.3 Paludaran Mosque:** The 3rd mosque is situated in village Paludaran, on the right side of the Kunhar River $34^{\circ} 50.901'$ north latitudes and $073^{\circ} 34.375'$ east longitude. The mosque is constructed of stone and wood and it has beautifully carved pillars.

- 4.3.3.4 Jaraid Mosque:** This mosque was completely destroyed during the earthquake and the beautifully carved pillars of the mosque are still lying in the debris and need to be preserved.
- 4.3.3.5 Metti kot historical Mosque.** The mosque was destroyed by the Sikhs and only one wooden pillar and capital was preserved that are now displayed in the Hazara Cultural Museum, Hazara University Mansehra.
- 4.3.4 Sikh Temple/ Gurdwara:** only one temple was reported during the survey which is located in Barar Kot, Garhi Habibullah 34° 22.354´ north latitudes and 073° 23.802´ east longitudes. The Temple was destroyed during the earth quake 2005 and only the wall stone structure can be observed.
- 4.3.5 Tombs of Saints:** Four tombs were reported during the survey. They are as follow.
- 4.3.5.1 Tomb of syed family in Kaghan.** This is located in the main Kaghan village and is made of stone and cement
- 4.3.5.2 Tomb of Shah Ismail Shaheed:** The tomb of the great Muslim worrier, Shah Ismail Shaheed is located in the Main Balakot on the right side of river Kunhar on Balakot to Angrai Road
- 4.3.5.3 Tomb of Syed Ahmad Shaheed:** This Tomb is located in Balakot on the right side of River Kunhar.
- 4.3.5.4 Tomb of Zinda Pir Karnool:** This tomb is located in village Karnol, Garhi Habib Ullah 34° 23.055´ north latitudes and 073° 22.635´ longitudes. Two massive pillars were provided to front but only one is in good condition.
- 4.3.6 Other Discoveries**
- 4.3.6.1 Barar Kot:** It is situated in village Bararkot, Garhi Habibullah 34° 22.29 north latitudes and 073° 22.723´ east longitudes. It is an irrigated land.
- 4.3.6.2 But Sang:** 34° 23.542´ north latitudes and 073° 23.198´ east longitudes an irrigated land.
- 4.3.6.3 Shamori Dheri:** situated in Village Shahmuri which is named after a sikh lady 34° 23.063´ north latitudes and 073° 23.258´ east longitudes an un-irrigated land.
- 4.3.6.4 Garhi Habib old Bazar:** 34° 24.149´ north latitudes and 073° 22.887´ east longitudes. This is a sikh period bazaar and the shops are made of stone.

Some of the shops have Hindi inscriptions.

- 4.3.6.5 Govt high School Garhi Habib Ullah:** 34° 24.160´ north latitudes and 073° 22.878´ east longitudes. It was basically a Sikh temple, later on converted to primary school and was completely destroyed during the earth quake 2005.
- 4.3.6.6 Attar Singh House:** this is situated in the old Bazar and now owned by Aftab Shah of Garhi Habibullah.
- 4.3.6.7 Iron Bridge:** 34° 23.980´ north latitudes and 073° 22.633´ east longitudes. It is a British period iron Bridge and connects Garhibibullah with Karnol and other villages.
- 4.3.6.8 Aman Kot Showhal:** 34° 28.392´ north latitudes and 073° 21.603´ east longitudes an un-irrigated land.
- 4.3.6.9 Choppra Sharief Abad:** 34° 27.801´ north latitudes and 073° 22.233´ east longitudes, an irrigated land.
- 4.3.6.10 Burhi Ki Dheri:** 34° 27.801´ north latitudes and 073° 22.233´ east longitudes an unirrigated mound on Garhi Habibullah Balakot road.
- 4.3.6.11 No Kot Cemetery:** 34°30.159´ north latitudes and 073° 21.755´ east longitudes on Garhi Habibullah Balakot road.
- 4.3.6.12 Nokot Hawali:** 34°30.221´ north latitudes and 073° 21.718´ east longitudes an un-irrigated land.
- 4.3.6.13 Agla Garan Hawaili/Jail:** British period jail situated near Kaghan 34° 46.162´ north latitudes and 073° 31.719´ east longitudes.
- 4.3.6.14 Agla Garan:** 34° 35.453´ north latitudes and 073°31.761´ east latitudes an irrigated land.
- 4.3.6.15 Sehri Manoor Bala:** 34° 44.759´ north latitudes and 073° 38.024´ east longitudes, an irrigated land.
- 4.3.6.16 Buttan Magra Kameel Gali, Shograh:** 34° 40.326´ north latitudes and 073°31.038´ east longitudes, rich and intact site.
- 4.3.6.17 Kameel Gali, Shograh:** 34° 40.442´ north latitudes and 073°30.942´ east longitudes illegally excavated and destroyed by the local community.
- 4.3.6.18 Kapi Gali, Ghanul:** 34° 35.378´ north latitudes and 073°22.309´ east longitudes.

4.3.6.19 Pumbhara: 34° 36.106´ north latitudes and 073°21.169´ east longitudes, un-irrigated land.

4.3.6.20 Lower Matti Kot: 34° 22.625´ north latitudes and 73°19.19.295´ east latitudes, un-irrigated land.

4.4 Folk songs

Traditional Folk Songs transferred verbally from generations in Gujari & Hindko for different occasions and the most important Gujri song is Qanchi. The theme of this song is Munshi who fell in love with a local girl named Darshi but was not accepted and killed by the local community.

4.5 Games and Entertainment: The people of Kaghan used to play different games like Shakai, Kabddi and Guli Danda in the past but with they were stopped due to main reasons.

The first reason is the increase in population and lack of resources the people have to work hard and they hardly have free time for the entertainment and games. While the 2nd reason is the introduction of new games like cricket the people specially the children left plying the old games. However some of the old games are still practiced i.e. Hide and seek, Chicho Doga and Lara Chopani.

4.5.1 Lara Chopani or Phatogrm: It is a specific game played by the children in which the players sit in a circle and one of the players walks around the circle holding a handkerchief. He leaves the handkerchief behind any one of the seated persons. All the seated players have to be active and get the handkerchief as early as possible otherwise they are punished for their ignorance. This game teaches us to be always active and wise. Besides these the children also play Guli Danda in some of the villages.



Shiva Temple at Gandia





Turkish Court at Guli Bagh, Mansehra





Sikh Temple, Main Bazaar Mansehra



Chapter Five

5. Natural Heritage of Kaghan Valley

5.1 Lakes

Kaghan valley is also famous for its beautiful lakes and is known as land of lakes. There are nine lakes in the whole valley.

The most important ones are as follow;

5.1.1 Anso Jheel (Lake): This beautiful lake is given this name due to its shape which is like a tearing eye. It is accessible through Manoor Kali, Kaghan and from Lake Saif ul Malook.

5.1.2 Jati Jheel: It is situated five kilometers from Naran near Ghamla and is a cup shape lake and is very deep.

5.1.3 Lake Saif-ul-Malook: This is the most beautiful lake of the valley and is about half a mile long and at a height of 3500 meter from the sea level. It is 8 kilometers from Naran and is accessible through a narrow jeep able road. On the way one has to pass over glaciers. Most of the local people and some young visitors go by foot from Naran and it takes two hours to reach there. There is another way from Mahandri and Manoor Gali but that is long and dangerous. There is no hotel and restaurant in the surrounding area and therefore the visitors have to take all the necessity with them. Lake Saif ul Malook is one of the most valuable of the region and it should be preserved and added in the world Heritage of UNESCO.

5.1.4 Jhulkhad Lake: Julkhad is a name if a place 50 kilometers from Naran at a height of 3200 meter from the sea level. The lake is situated one kilometer from Jhalkhad. The water of this lake is dark blue and during the summer seasons the red lotus blossom around the lake.

5.1.5 Dhodipatsar Lake: Lake Dhodi Patsar is located 60 kilometers from Naran and about 145 kilometers from Balakot. The name Dhodi Patsar is driven hindko words Ddodi means (milk) and Patsar means water and as the water is white in colour that is why this lake is famous by this name. The water reduces and freezes up during the winter seasons while during the summer its level increases. This lake is surrounded by lush green mountains with white snow peaks.

5.1.6 Lulusar Lake: This beautiful lake is situated 52 Kilometers from Naran and 19 kilometers from Burwai. The name is driven from Hinko words Lulu means long and Sar means lake. It is the longest lake of the valley about 2 kilometers in length and 150 feet in depth. The water of this lake is black in colour and it is from this lake the Kunhar River starts its long journey.

5.2 Kunhar River: Kunhar is the main river of the Valley. It rises from the Lulu Sar Lake of the Kaghan valley and met other tributary nalas at Naran, Kaghan and Mahandri on its journey. It finally joins Jehlum River after fairly turbulent courses of about 180 kilometers. (Census Report 1998).

5.3 Photographs of the Lakes and River Kunhar



A View of Lulusar Lake (The Reservoir of River Kunhar)



Lake 71



Lake Saif-ul-Malook

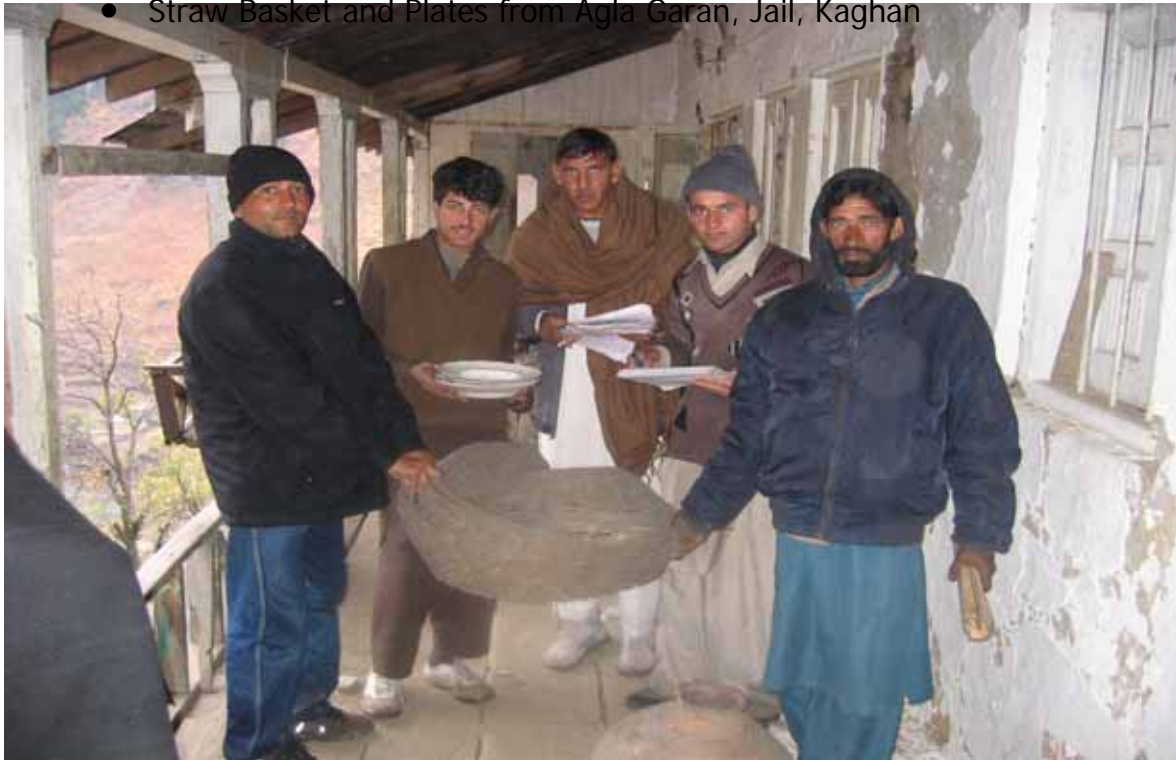


A View of River Kunhar



5.4 Ethnological material donated by the local community of Kaghan Valley.

- Straw Basket and Plates from Agla Garan, Jail, Kaghan



- Rack and Wooden dish on stand from Pahli Lari, Kaghan



- Sliding Boat and Pulan (snow shoes) from Paludran, Kaghan

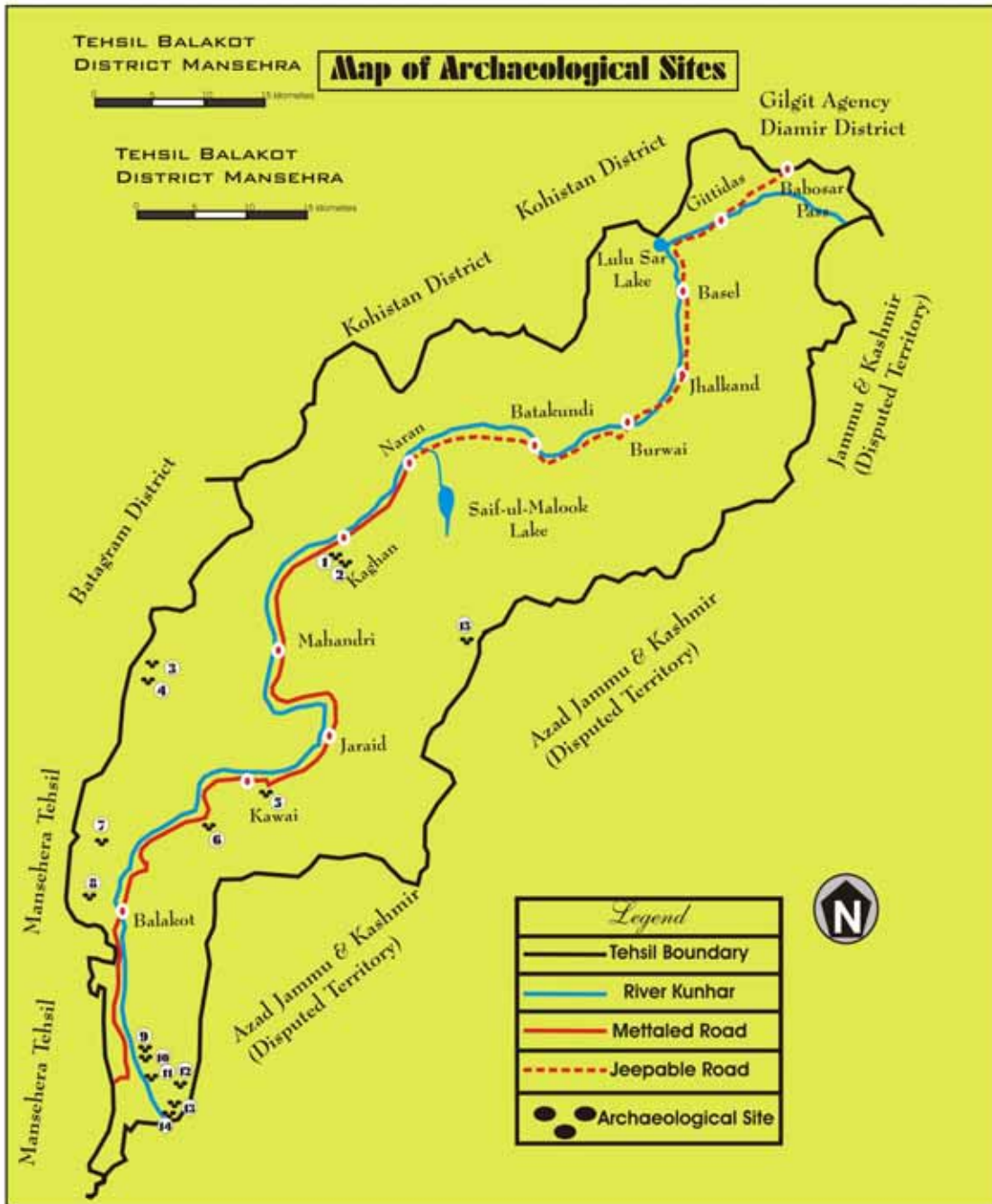


- Spinning Wheel from Manoor Bala, & Wooden pots from Agla Garan, Kaghan



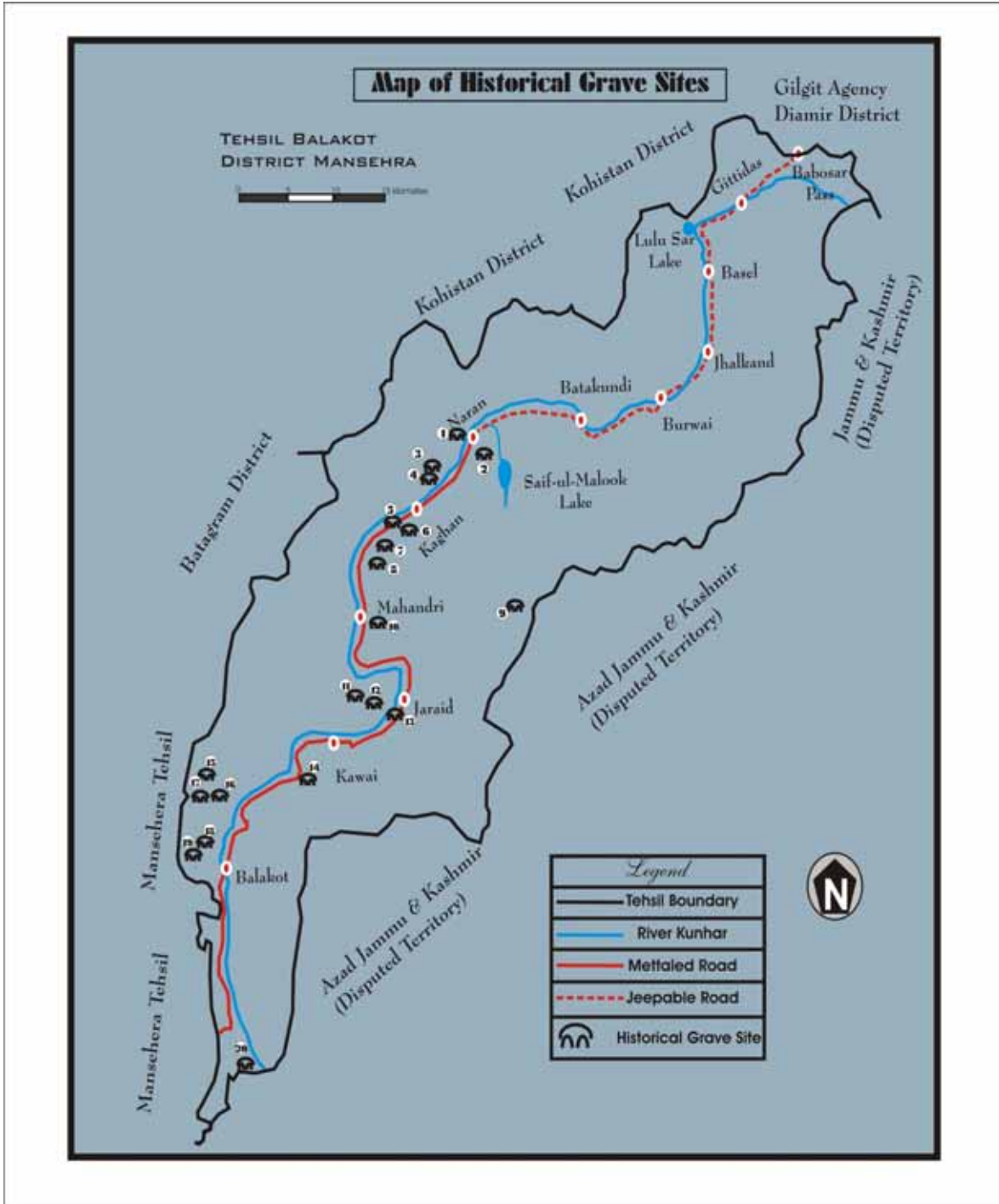
5.5 Maps:
Map, Showing Archaeological sites

S No.	Name of the site
1	Agla Garan Kaghan
2	Lari I, Kaghan
3	Buttan Magra Kameel Gali, Shograh
4	Kameel Gali, Shograh
5	Butgaran, Kiwai
6	Kappi Gali, Ghanul
7	Pumbhara, (Angrai I)
8	Lower Metti kot (Balakot)
9	No Kot Cemetery
10	No kot Hawaii
11	Borhi Ki Dheri
12	Shamuri (Garhi Habibullah)
13	But Sang
14	(Garhi Habibullah)
15	Manoor Bala



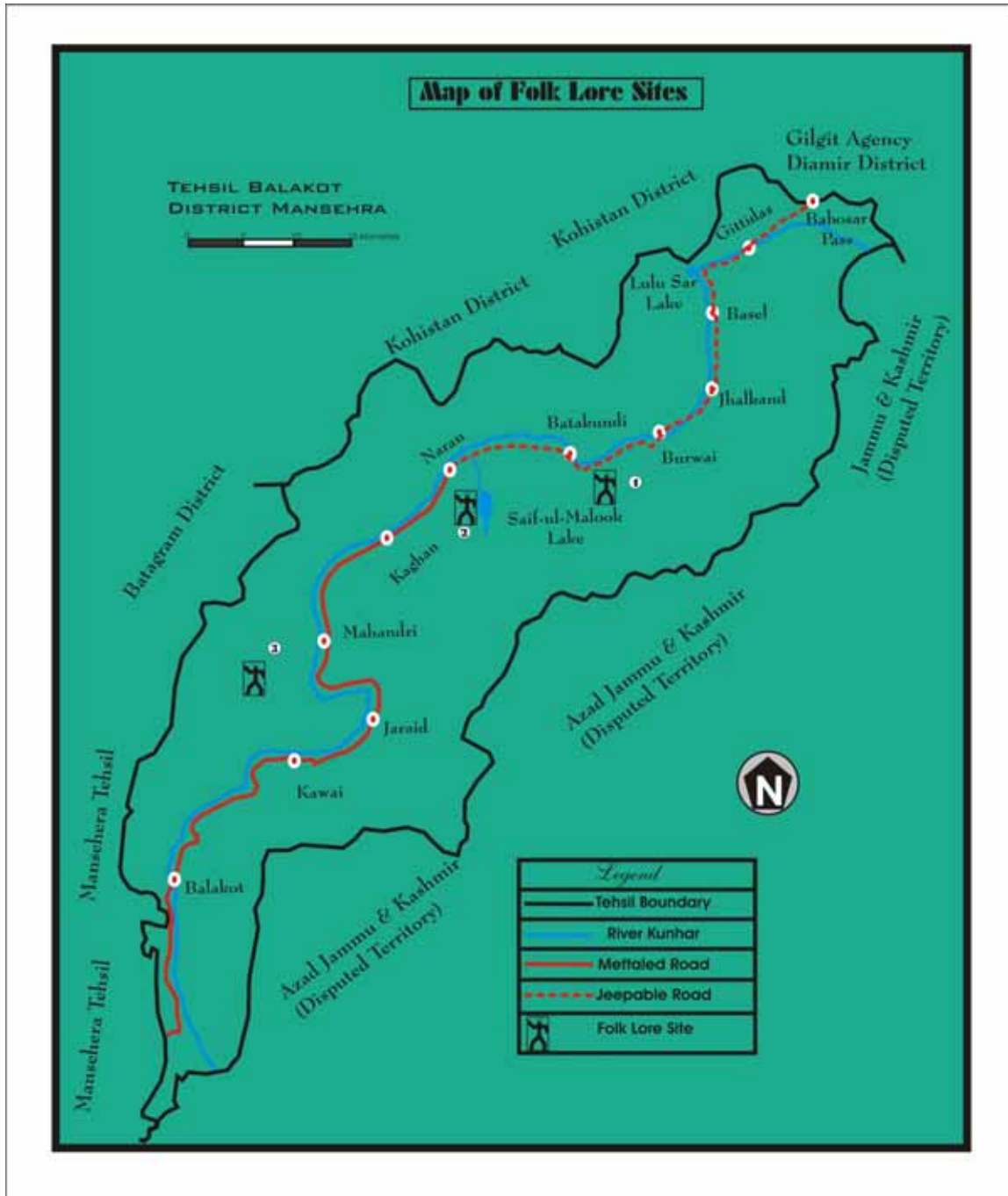
Map Showing Historical Graves

S No.	Name
1	Paludaran Grave (Kaghan)
2	Pona Graves (Kaghan)
3	Rajwal Graves (Kaghan)
4	Rawalkot Graves (Kaghan)
5	Kaghan Grave A (Kaghan)
6	Kaghan Grave B (Kaghan)
7	Agla Garan Graves (Kaghan)
8	Lari I Graves (Kaghan)
9	Sehri Manoor Graves (Mahandri)
10	Mahandri graves (Mahandri)
11	Jaraid Grave I (Jaraid)
12	Jaraid Grave II (Jaraid)
13	Jaraid Grave III (Jaraid)
14	Kappi Gali Graves (Kiwai)
15	Sever Greaves (Angrai)
16	Batangi Grave I (Angrai)
17	Batangi Grave II (Angrai)
18	Lower Mettikot Graves (Balakot)
19	Bandian Graves (Balakot)
20	British Period Graves Karnol (Garhi Habibullah)



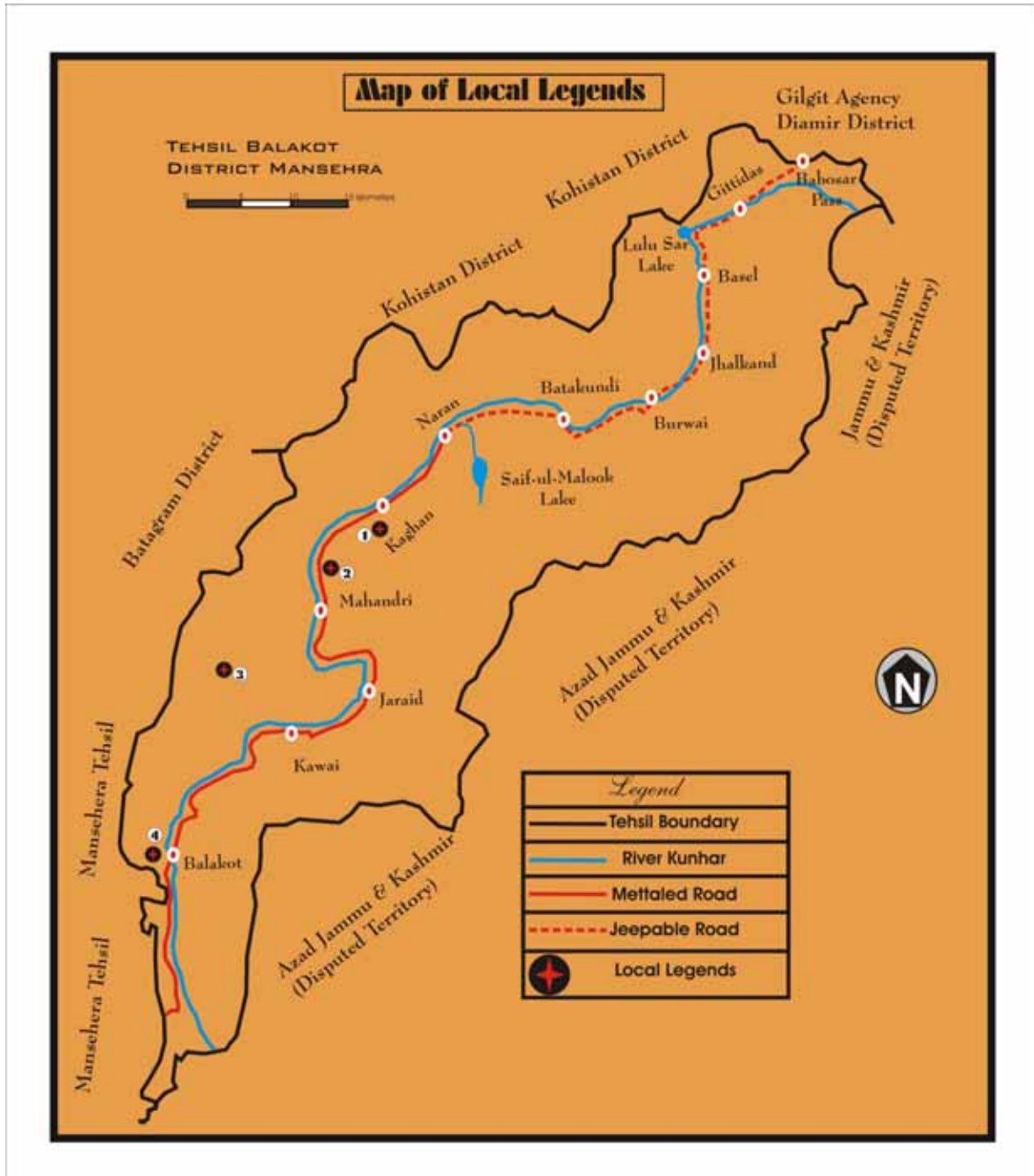
Map, Showing Folk Lores

S. NO	Name
1	Lala Afghani and Sohni (Lala Zar)
2	Badr-i-Jamal and Prince Saif-ul-Malook
3	Munshi and Darshi (Paras)



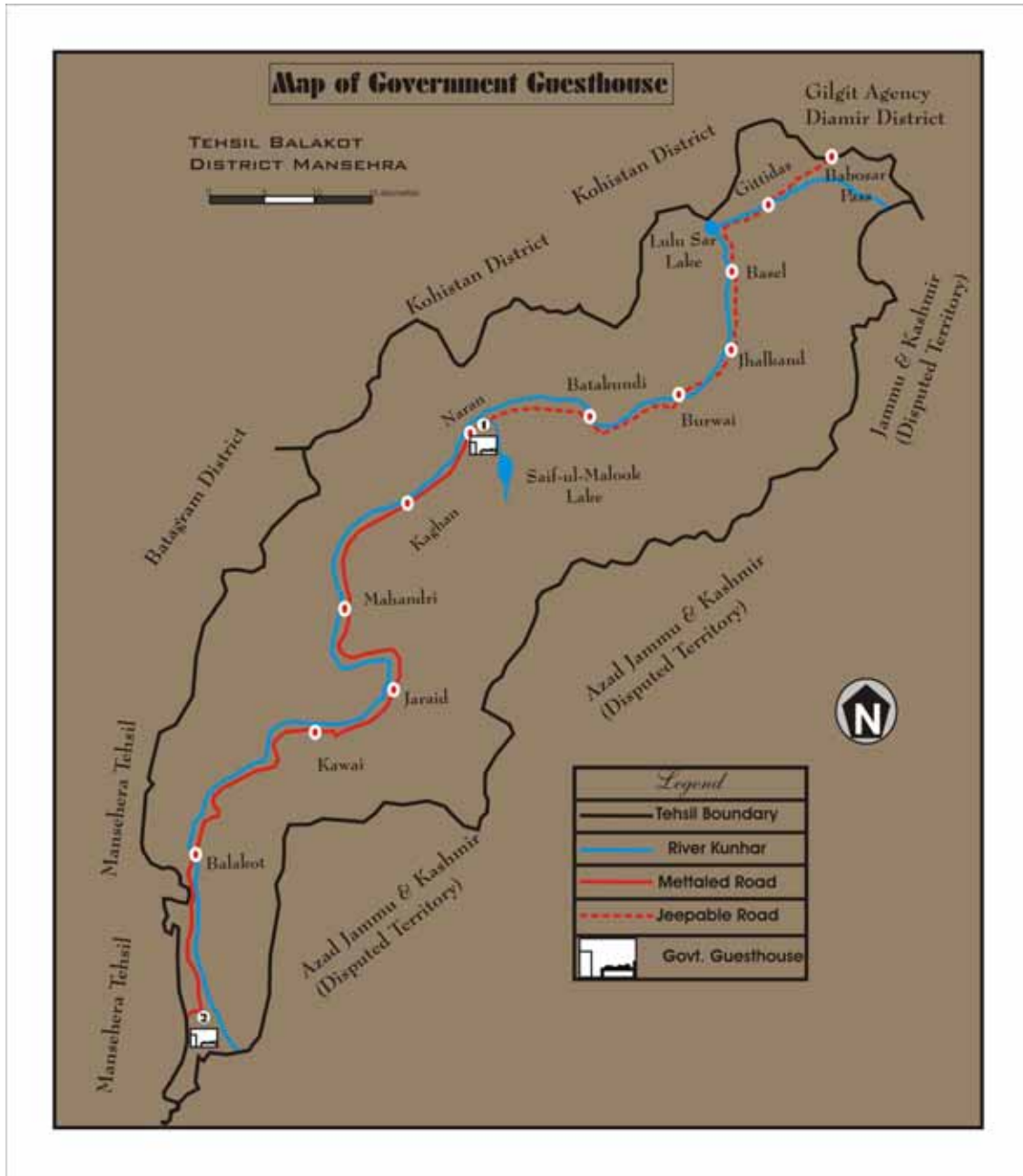
Map, Showing Legends

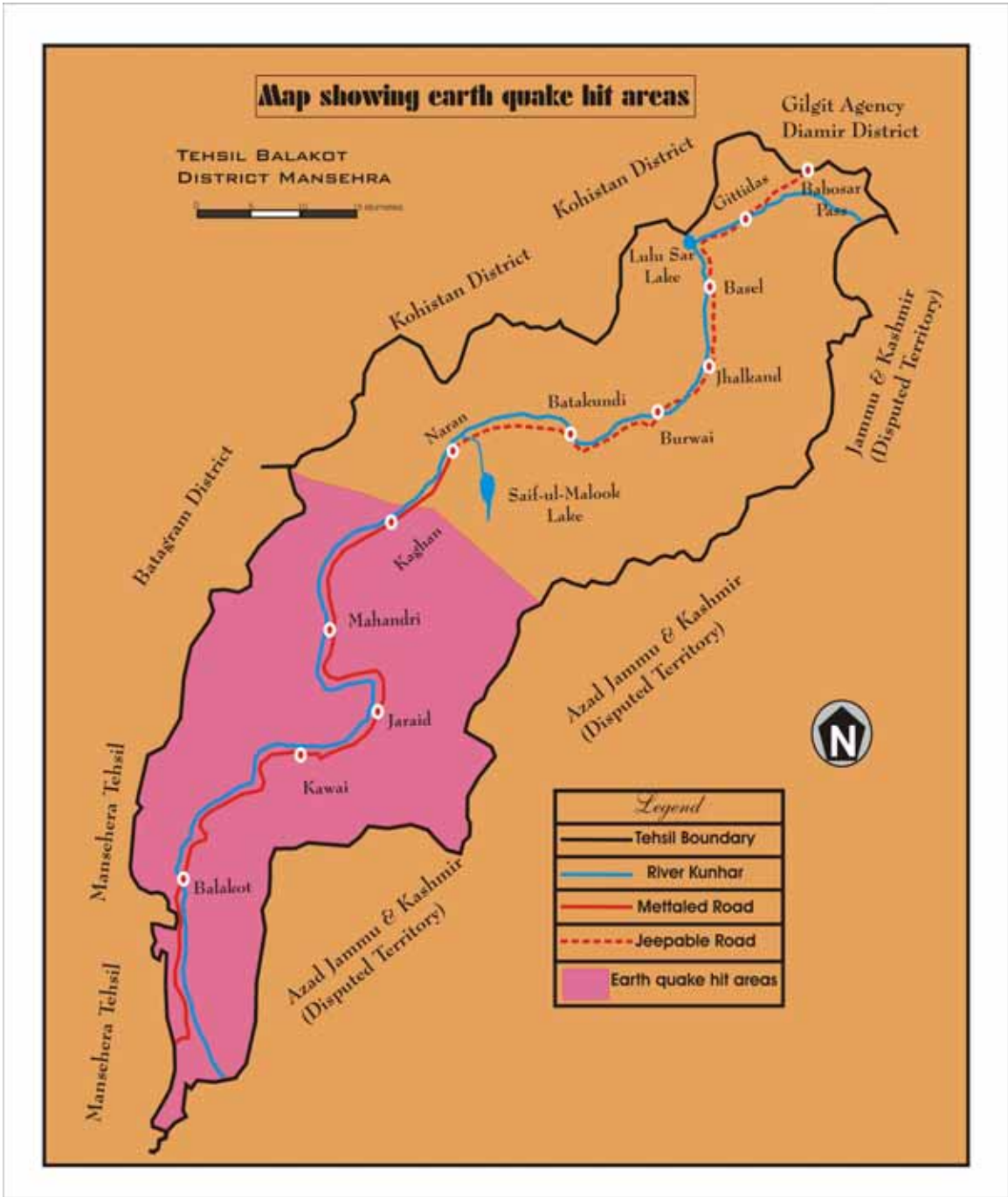
S No	Name
1	Sikh treasure in Pehli Lari (Kaghan)
2	Ghazi Baba legend in Khanian (Kaghan)
3	Legend of a Blind Men at Kameel Gali (Angrai)
4	Maryam Zamani (Balakot)

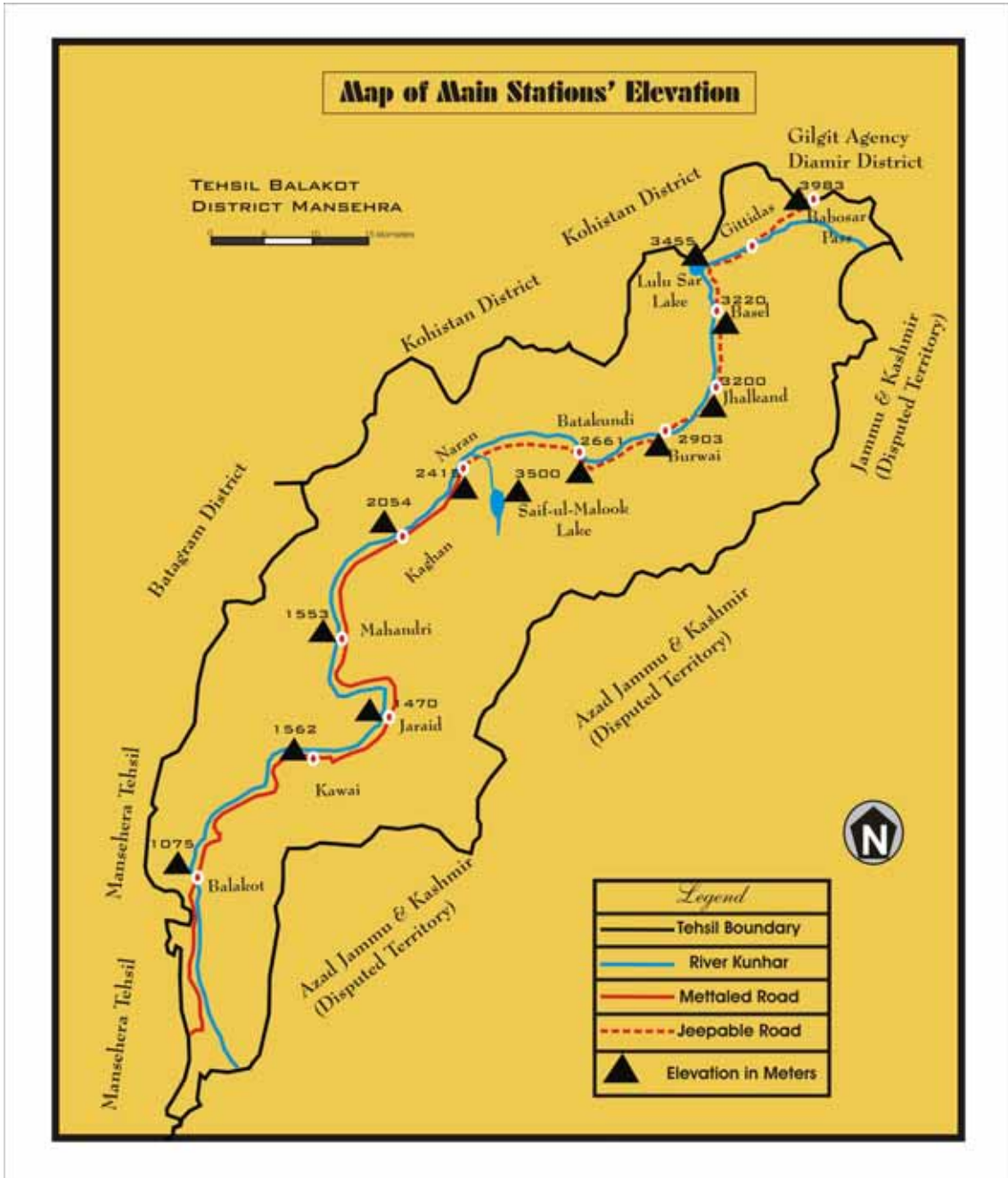


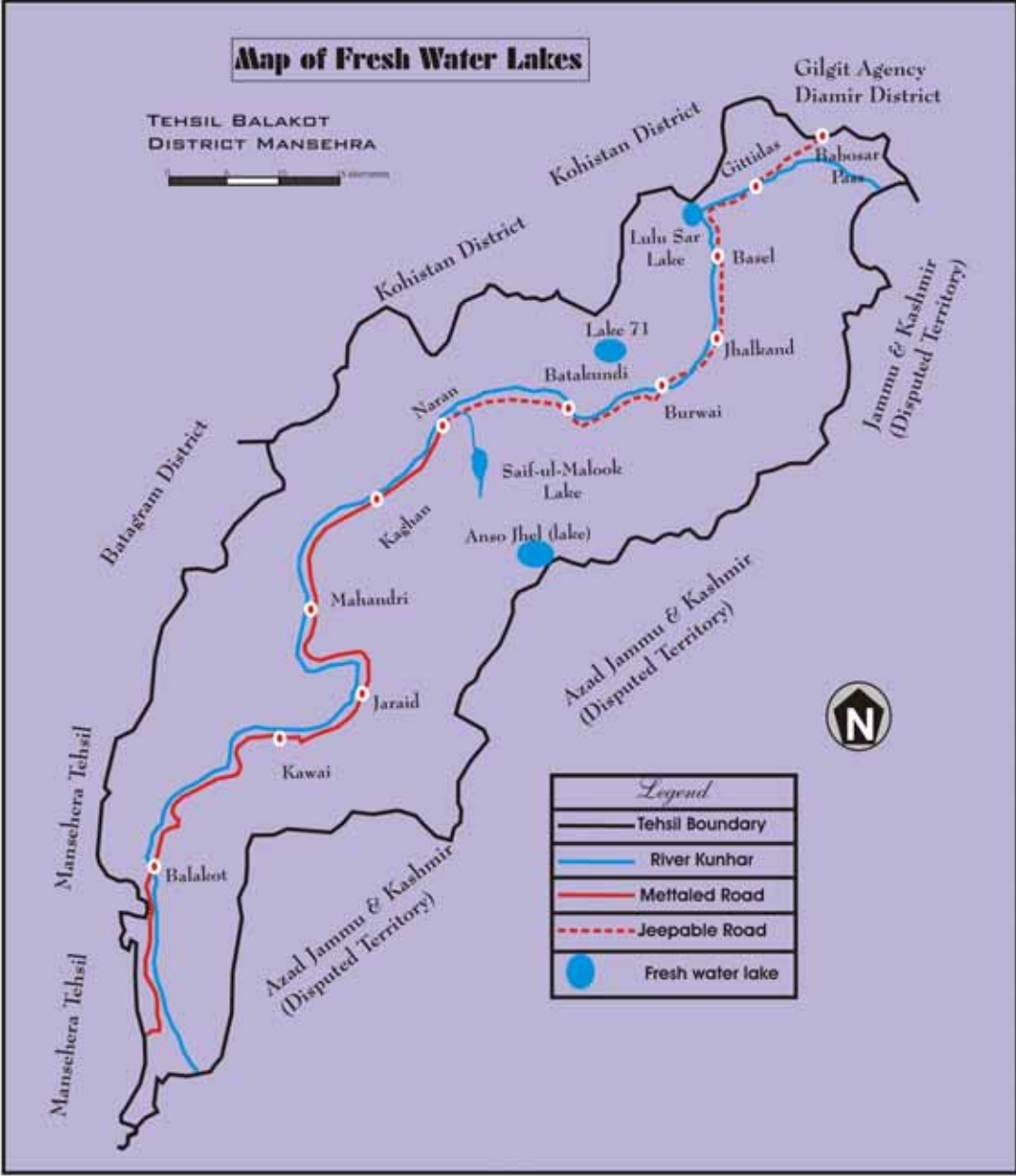
Map Showing Government Guesthouses

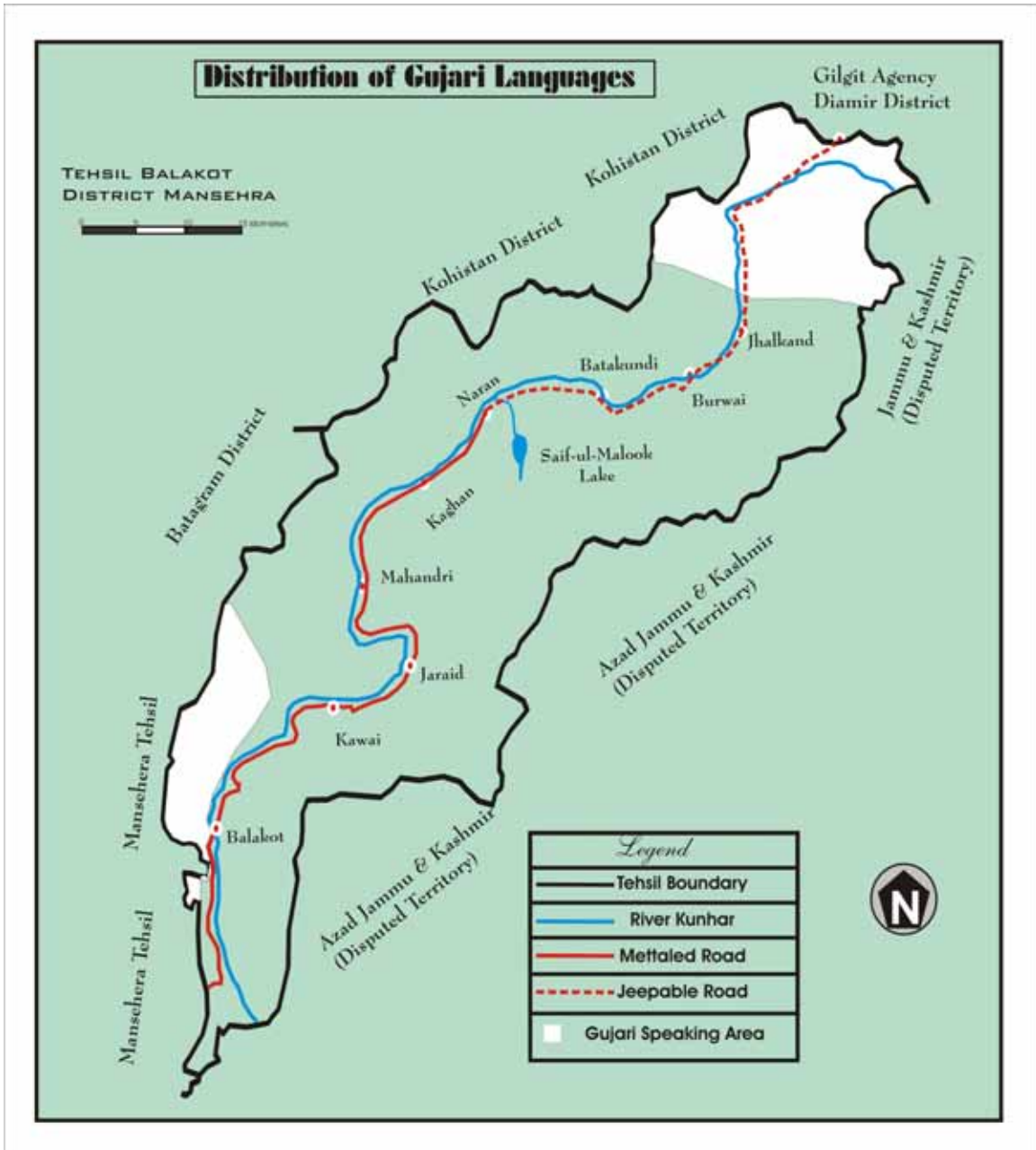
S. No.	Name
1	Naran
2	Dakh Bangla Garhi Habibullah

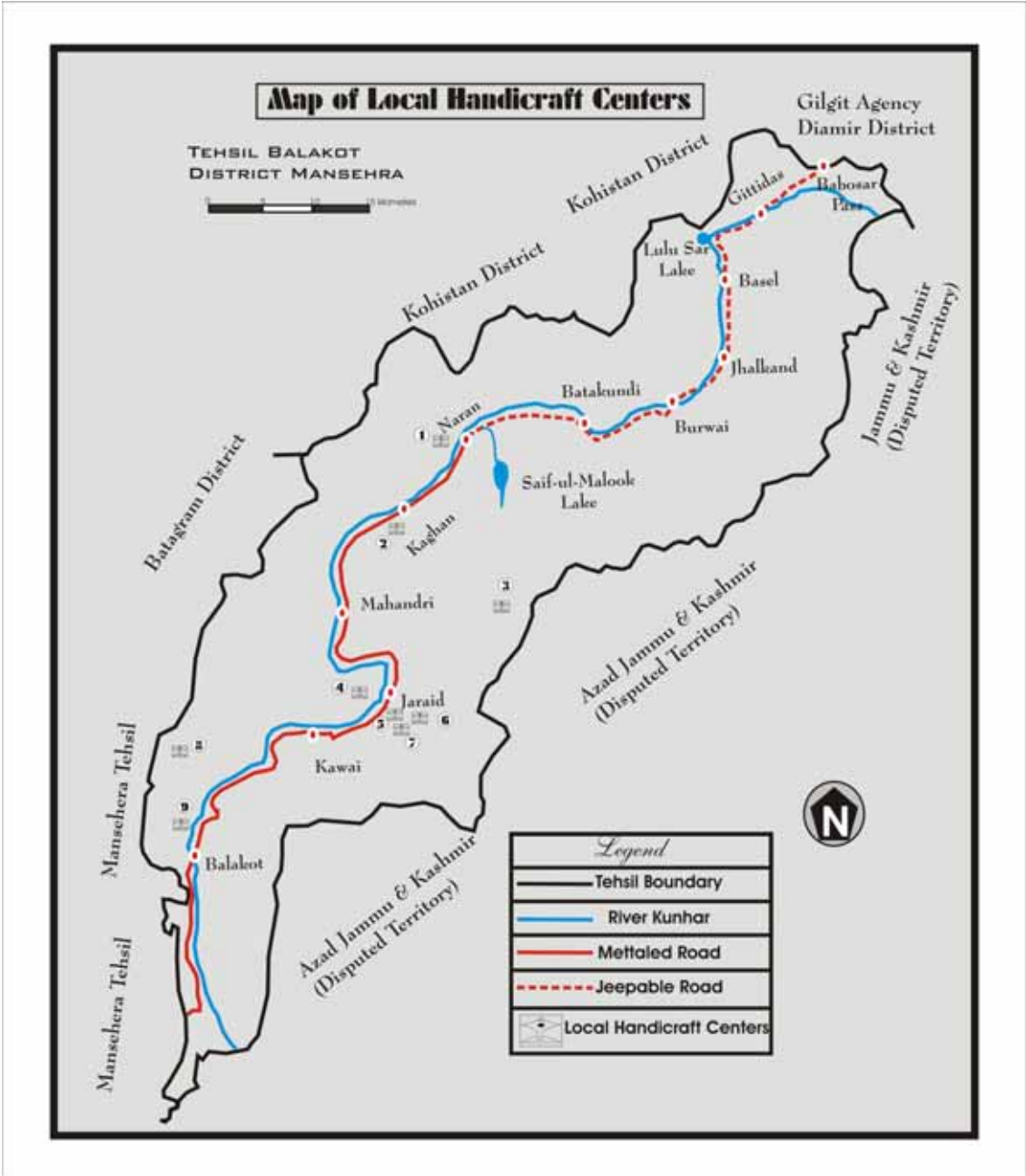


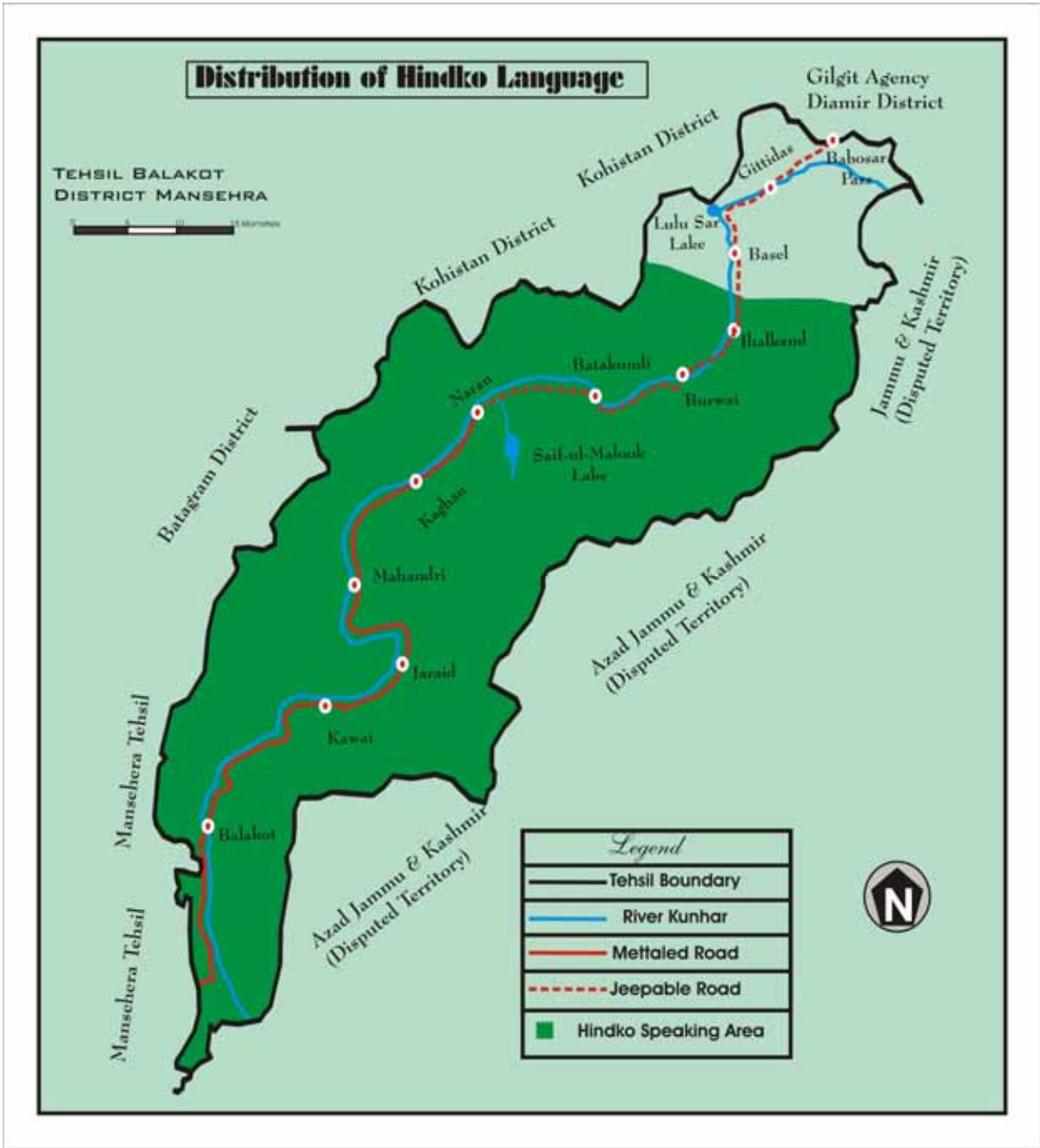


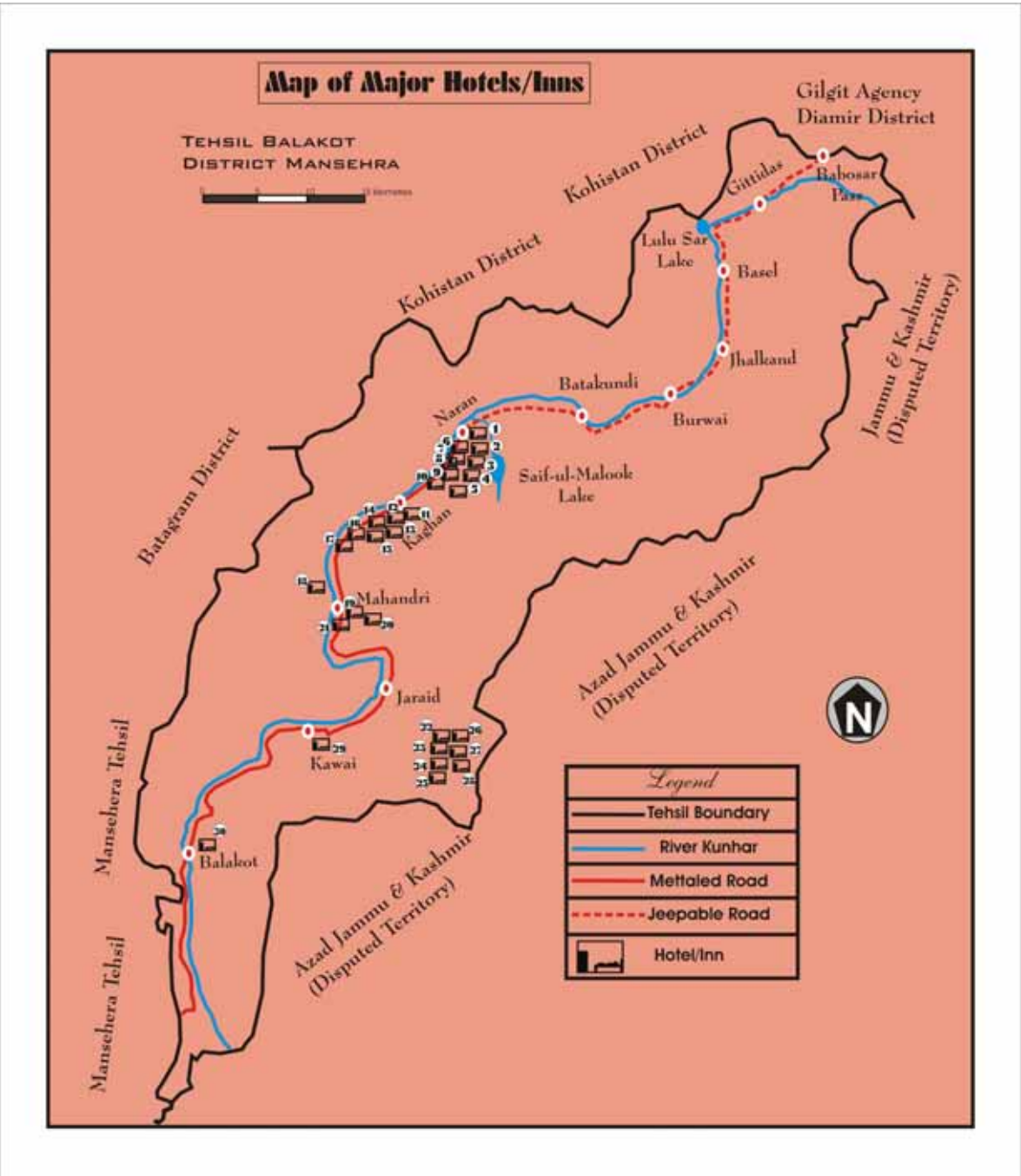


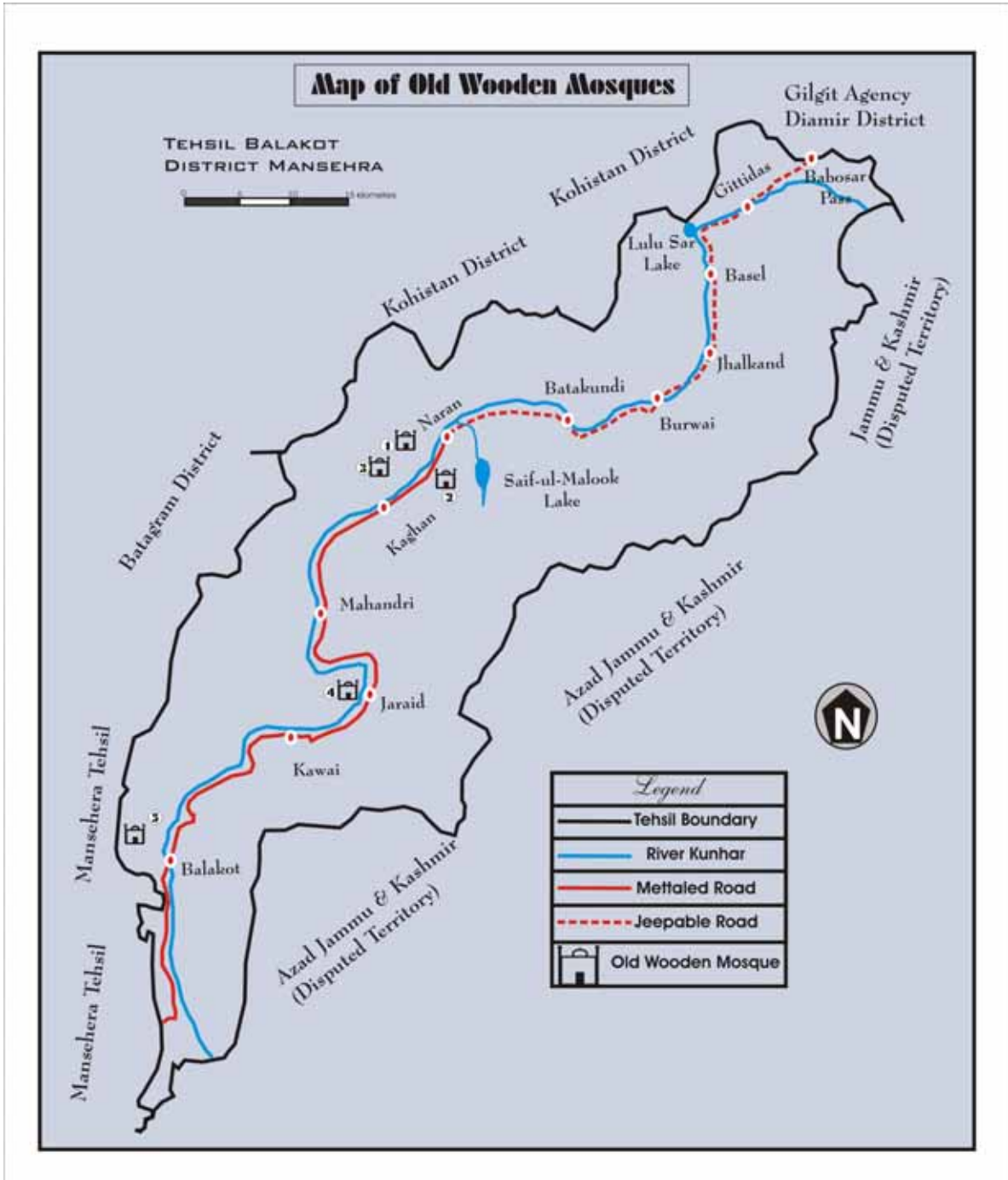


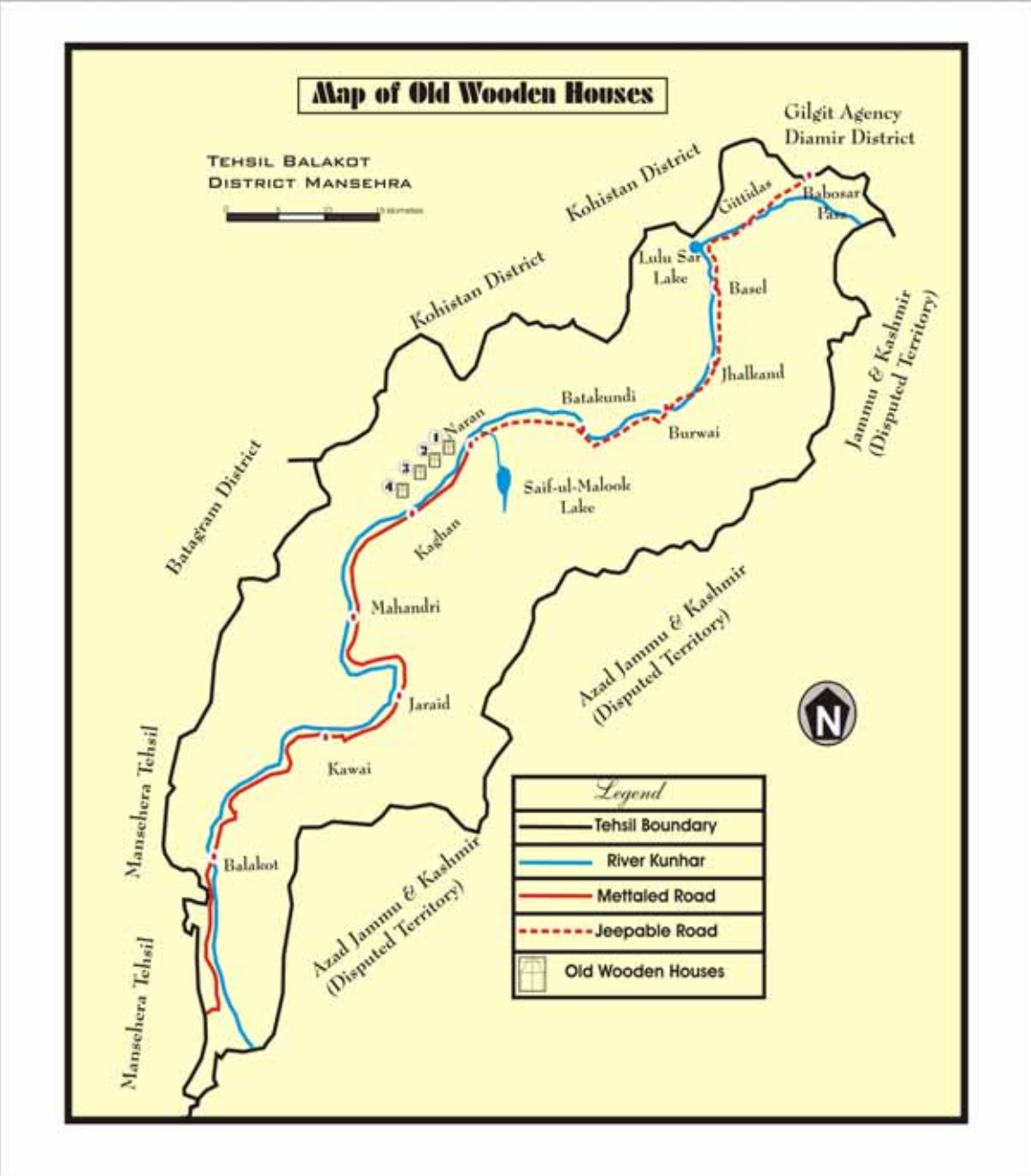


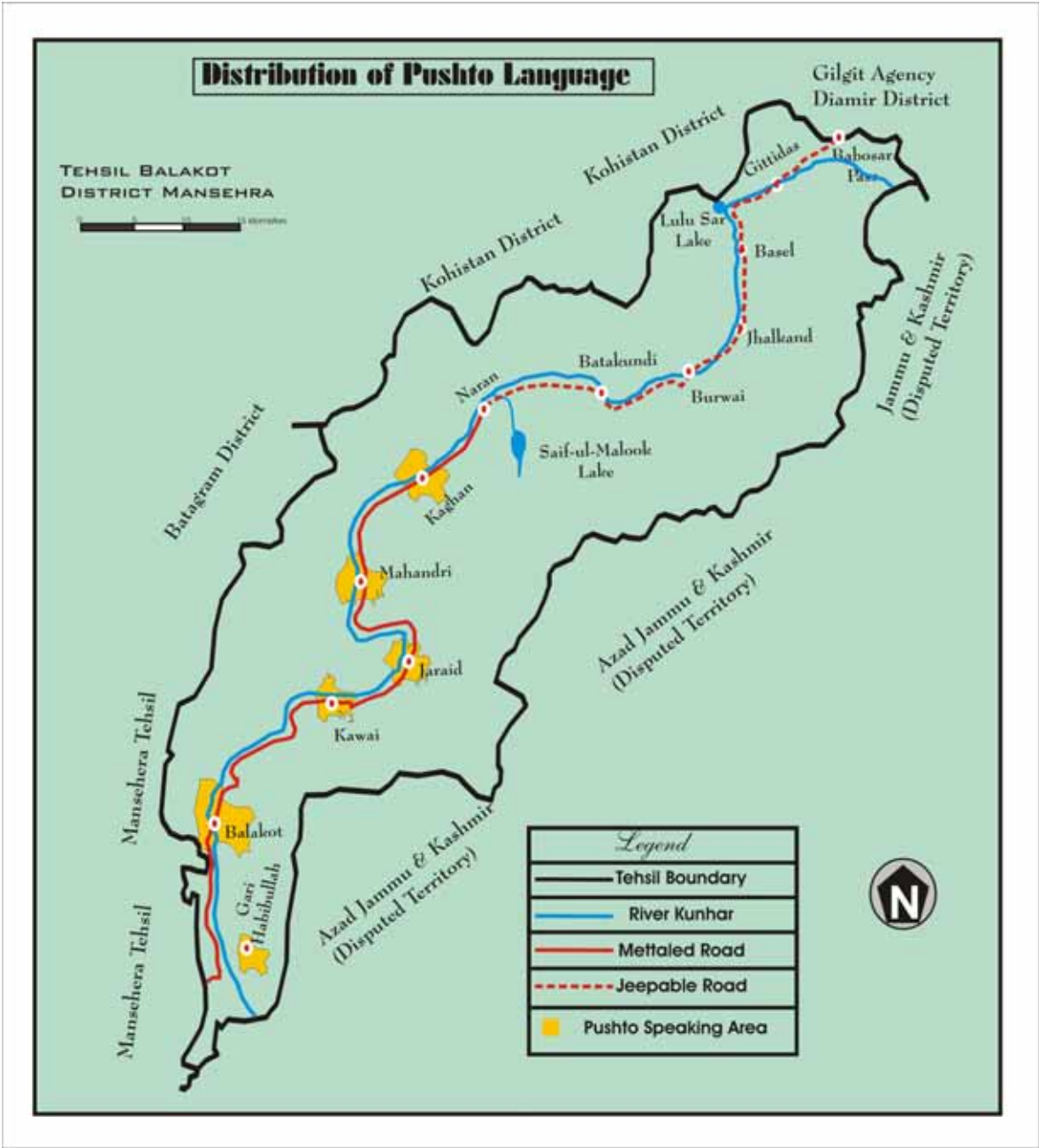


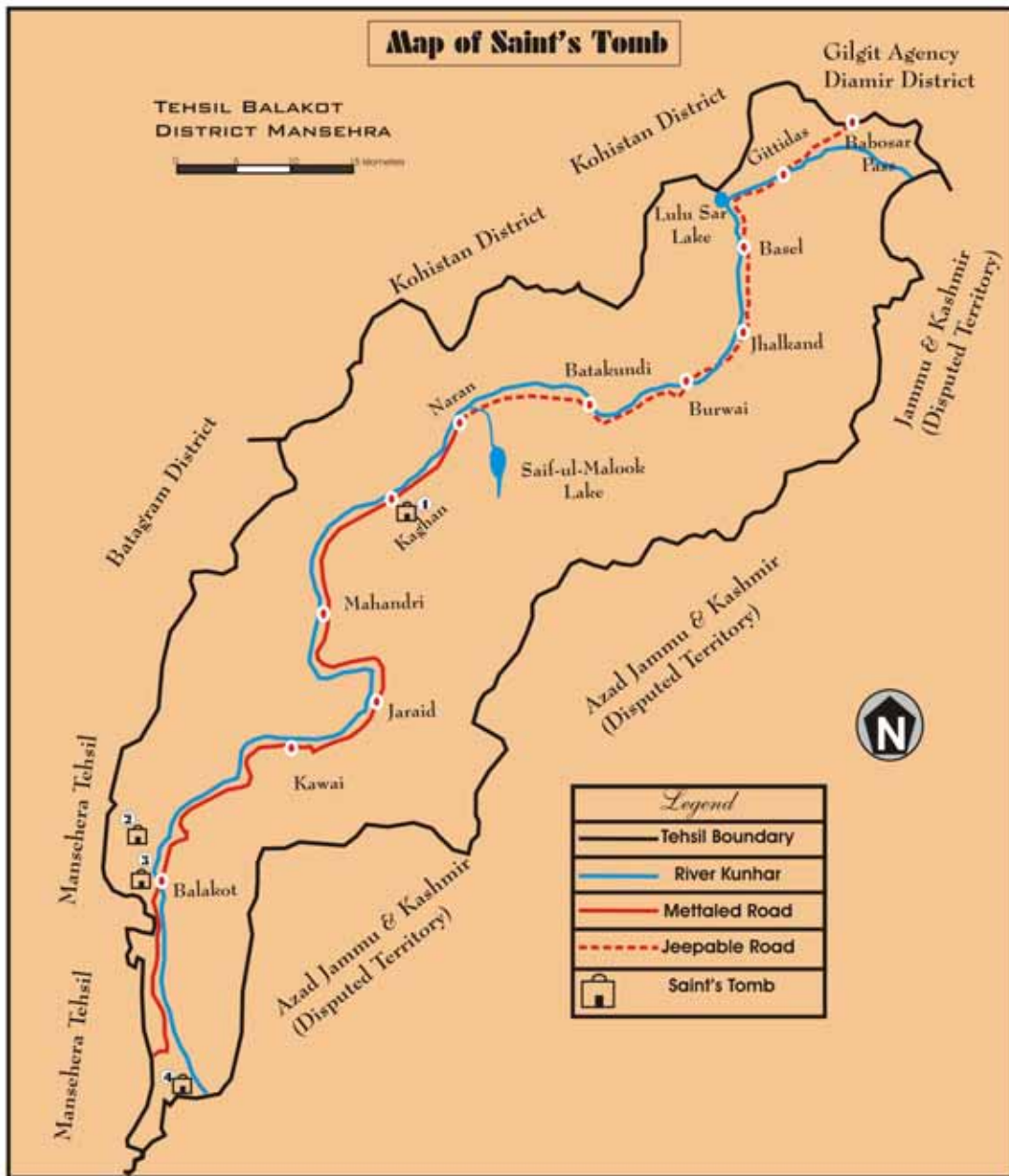


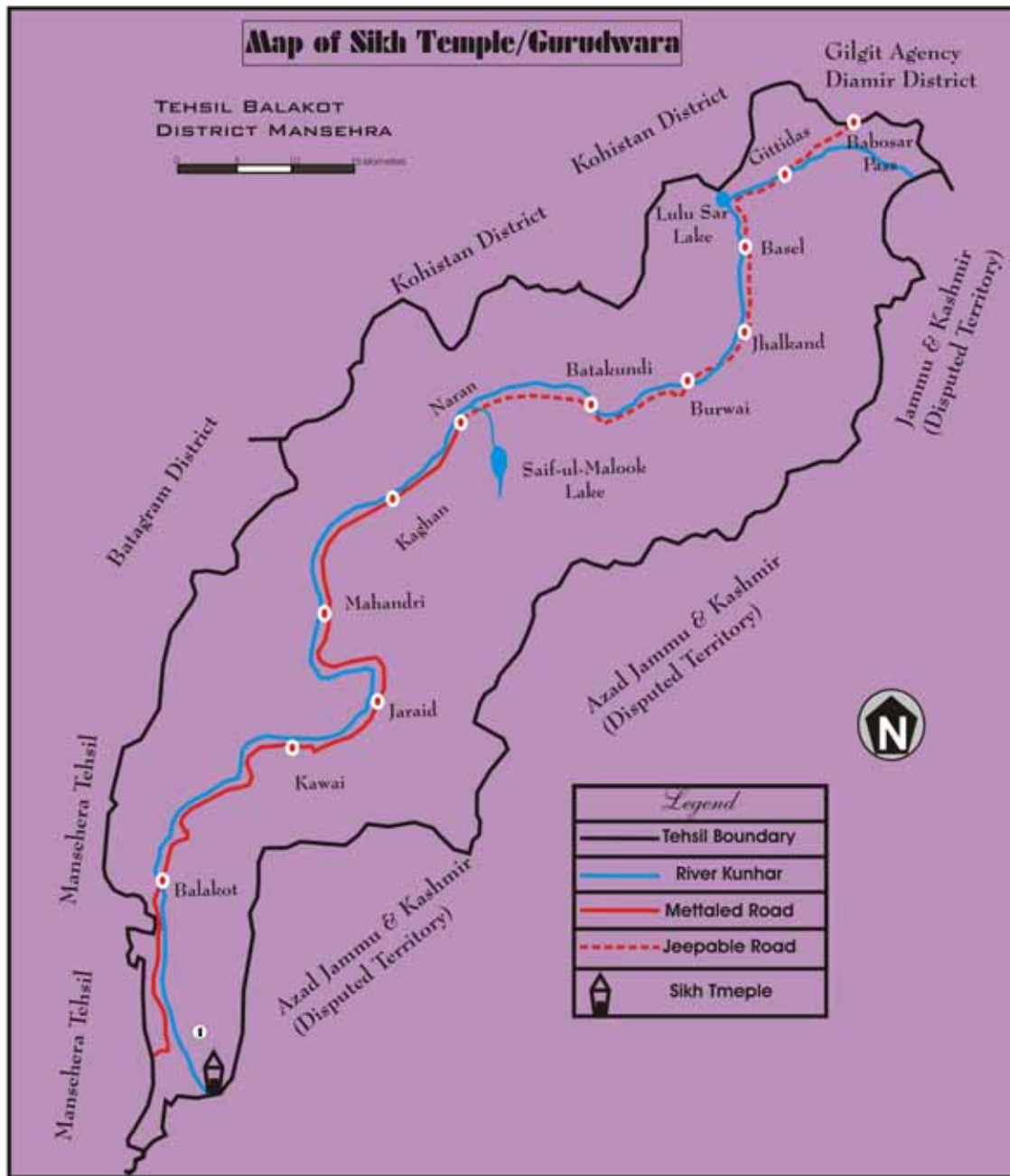












Promotional Activities

Seminars and Workshops

Seminars and Workshops were held at Hazara University, Mansehra to explore the Arts and Crafts with related Skills existing among the communities of the area. Experts from the Mansehra District in particular and the Hazara Division in general contributed to the event, while the students and staff of Hazara University (more than 5000) and the general public of the surrounding area participated and evinced keen interest in the same. Three different events were held at different intervals on December 15, January 10 and February 16, 2007 respectively. The first two events were arranged in the Hazara Cultural Museum located at the Campus of Hazara University and the last one in the cafeteria of the University.

Arts and Crafts

The art work and exhibits on this occasion comprised wood work, glass work, basket making, embroidery, shawls, cushions, dresses, paintings, calligraphy, greeting cards and decoration pieces etc. reflecting the artistic skill of the local entrepreneur for which a detailed photographic record is annexed here. These events attracted a good number of visitors, who made purchases on the spot and encouraged the skills and experience of the accomplished craftsmen. Some of the attractive art pieces from the soil were donated to the museum on the campus for permanent exhibition, which will provide a living album to the successive generations from all walks of life, not only from this area but to a broad spectrum of people from different cultural backgrounds to preserve and maintain the continuity of this cherished and worthwhile human experience. The most important aspect of these exhibitions on indigenous arts and crafts pertaining to the ethnology of the region is that the same has provided rare and rich pieces of art to first ever-established museum in the region. The process of intake in the museum will be accelerated with the passage of

time, when more and more lovers of art and craft would converge to see these admirable cultural activities ingrained in the area since time immemorial.

Hazara University has got approved the Department of Arts and Designing on the Campus, wherein the services of Mrs. Tayyeba Khattak, Currently Chairperson of the Department of Fine Arts, University of Peshawar will be availed. The Vice Chancellor, Hazara University, Professor Dr. Ihsan Ali has already convinced the Vice Chancellor University of Peshawar, who has shown willingness to relieve Mrs. Tayyeba Khattak on deputation basis to establish and operate the Department with effect from September 2007. The Department, when setup will provide a meeting place to all the artists to exchange and share their views about different aspects of art and craft and will serve as a laboratory for these artists on one hand, while on the other it will generate superb specimens of art and craft through the skilled and trained individuals from the region to be kept on display in the Hazara Cultural Museum located at the Campus of the University. Some archaeological and ethnological material related to various tribes of the region has also been bought for display in the Hazara Cultural Museum located at the campus of the Hazara University, Mansehra.

Cultural Activities in the Hazara Cultural Museum, Hazara University, Mansehra





Customs and Traditions

Regarding the folklore, customs and traditions of the region, the survey team has documented and the audio recording of the dialects with folklore in the form of cassettes will be kept in the museum for educational and cultural purposes. The same will be transmitted to the general public on nominal prices for keeping abreast with the past traditions to be carried forward for future generations. A copy of the same is reproduced with this report for the record of UNESCO.

The University of Hazara has established the Department of Cultural Heritage and Tourism Management, wherein courses are offered on cultures, traditions and civilizations to the students. Also, the other departments of the University are teaching courses on culture and civilization in their departments to bring awareness regarding the past and present cultural heritage of the region.

The Hazara University has also arranges special public lectures (wherein hundreds of students and staff participate) on the art and craft and culture of the region, in which Prof. Dr. Ihsan Ali, Vice Chancellor, Hazara University, Dr. Qibla Ayaz, Dean of Islamic Center, University of Peshawar, Dr. Nasir Jamal, Associate Professor, Department of English, University of Peshawar, Dr. Nassir Ali Khan, Director Institute of Management Sciences, University of Peshawar and Dr. Jahanzeb, Department of Psychology, University of Peshawar deliver elaborate lectures and answer questions to the audience to refresh their memories and update their knowledge regarding the cultures and traditions that evolved in this area.

Some of the legendary lakes (on which the report is available in hard copy) also need preservation and promotion of which a particular interest and glory. The charismatic myth associated with the lake Saif-ul-Malook near Naran has been interesting subject of mysterious stories and songs among the inhabitants of the area. The author of this report is of the view that the preservation and rehabilitation of this monumental lake with a few others like Lu-lu Sar, Lala Zaar, Dhodi Patsar and such other places will be of great help to restore the traditional national

heritage of the Kaghan Valley and keep the ecology of the area safe from the ruins of time.

Languages (Dialects)

A description of the languages in the area is available in the hard copy of this report, but to keep the tradition and languages alive, Hazara University has approved a new Department titled "Department of Religious Studies and Contemporary Languages", which will start functioning from September 2007. The main objectives of the Department will be to study in depth all the existing languages and manuscripts written in these languages of the region and to compile them in publications to be published for future generations by the Hazara University. The center will also aim at teaching all the existing and ancient languages practised currently and in the recent past across the region to provide skills to the people to understand their past in a better way and to get deeper insight in their past for carving a better future.

The Department of Religious Studies and Contemporary Languages will be the only one in the country at any public university. The Vice Chancellor, Hazara University while on his visit to UK in October 2006 also developed linkages with the British Universities to train the staff and students of the Departments of Cultural Heritage and Tourism Management and Religious Studies and Contemporary Languages for getting access to the modern trends and discoveries in these fields of human interest.

Built Heritage

There are five major types of buildings and monuments in the region. These are the Buddhist Stupas and Monasteries, the monuments of Islamic Period, the temples of Hindu and Sikh Periods and the architecture of the British Colonial Period.

Regarding the Buddhist Period sites and monuments, the site at Zar Dheri is on the top from where the unique Gandharan Sculptures were discovered by a team of Japanese and Pakistani archaeologists in the 80's. These antiquities now lying in the stores of the Federal Archaeology Department in Peshawar and Swat have also made its way to the exhibition held in Japan in the year 2002. Hazara University has

made a request to the Prime Minister of Pakistan and the Federal Minister for Culture to transfer these unique pieces of Gandhara Art to be displayed in the Hazara Cultural Museum at the University Campus as these have been dug out from the vicinity of this University. For this purpose, the old hall of the library of Hazara University has been declared as Museum, staff has been appointed and the tenders for the installation of showcases floated and the contract will be awarded for the same in due course of time. The Buddhist pieces of Art from Zar Dheri will be exhibited in the museum on permanent basis for witnessing the richness of art, which once existed in this region over 1600 years ago.

The surveys and explorations in the region have also brought to light over 80 Buddhist archaeological sites, ranging from 1st to 5th Century A.D. Some of these sites are under consideration for excavation, which are liable to provide very rich corpus of antiquities of the Buddhist period to be preserved for future generations in the museum and to provide opportunity to the world scholars to do research on the same.

The Islamic Period is also marked with very important sites in the region, which is reproduced in this report. The most important among them are the Tomb of Shah Hamadan at Naokot and the Turkish Court at Guli Bagh. The pictures of the monuments are included in the report. The University also initiated a project for the preservation of these monuments with the Culture Emergency Fund, Paris but so far has not succeeded to get support for the preservation and promotion of the same.

The most important buildings (temple) recorded in the survey relating to the Sikh Period is that, where a Library is now functioning in the main bazaar of Mansehra. Thanks to the Government of NWFP and the District Government, which has preserved the Sikh Period Temple and converted the same into a library. Two other small temples of the same period are also located in the back of the Bazaar, which all needs restoration and preservation on priority basis.

The most important and unique in Pakistan is the Shiva Temple at Gandia, where hundred and thousands of pilgrims come and pay tributes and homage to the same.

The picture of the same is produced in the report at page no 43 for the record of the UNESCO with a request that some support be extended for its preservation and the same could be taken up with the Pakistan National Commission for UNESCO and Federal Archaeology Department for declaring it as a protected monument, which will be of great help due to its uniqueness.

Summery of the Survey Report:

The team started the survey on 27th September, 2006 from Babu Sur Top and came to know that the culture of the people of Babu Sur Top, Ghatti Das, Baiser and Jhal Khad. The people living in these regions are nomadic and their economy is based on domestication of animal like goats and sheeps. Most of these areas are the ownership of Muzamil Shah of Kaghan. The weather is very pleasant in summer but cold during the winter that's why the nomads migrate towards Balakot, Mansehra and other regions with their cattle in winters.

While there is a general similarity in the customs and traditions of the people living in Lala Zar, Dhumdhama, Ratti Galli and Naran. The people living in these areas are semi nomads and their economy is mostly based on agriculture and domestication of animal. They grow potatoes and beans in some places.

There is also great similarity in the way of live of the people living in the villages of Kaghan, Mahandri, Jaraid, Paras and Kiwai. The people living in these areas are permanent settlers and more advance and educated as compare to the previous. Their economy is based on agriculture, domestication of animals and small-scale business. They grow crops and vegetables like Maize, Beans, potatoes and turnip. While the fruits include apples, pears, cherry and amluke.

The team also visited Kanoul, Satban and other villages of Balakot and came to know about the similarities in way of lives of the people. The tribes living in the area are Awan, Kashmiri, Mughals, Swati and Gujars. The economy of the people is based agriculture, domestication of animals and laboring. These areas were badly affected by the earthquake and a lot of people migrated to other places due to the earthquake.

The survey and archaeological sites and documentation of intangible heritage around Balakot continue, while the upper region will be open after mid February/early March.

The report is submitted to UNESCO Islamabad for record and future actions.

