

CULTURAL TOURISM IN KAGHAN VALLEY: POTENTIAL AND PROBLEMS

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ABSTRACT

Cultural tourism is one of the earliest and significant motivation of the tourists. Every year thousands of tourists visit places of cultural attractions across the globe to satisfy their varying needs. Fortunately, Pakistan is among the countries blessed with rich and diverse cultures (both tangible and intangible) with a great potential to attract tourists from all over the world. Apart from the cultural resources, the country also has abundant natural destinations including lush green valleys with natural lakes and rivers, surrounded by mountains presenting panoramic views, desert, beaches and natural landscapes with unique species of birds, animals and plants. Kaghan valley, located in district Mansehra of the Khyber Pakhtunkhwa is one of the valleys with abundant cultural and natural resources. The valley, due to its pleasant weather attracts thousands of tourists from different parts of Pakistan and around the world during the summer (i.e. June-September). But, the potential of cultural tourism in the valley has not yet been identified and promoted to keep the flow of the tourists during the rest of the seasons. If proper measures be taken, the valley may attract a large number of cultural tourists and contribute to empower the community as well as to strengthen the GDP of the country. The current study aims to highlight the potential of cultural tourism; identify major problems and to suggest measures for the promotion of sustainable cultural tourism in the valley.

Keywords: Cultural Tourism, Kaghan Valley, Mansehra, Folklores, Legends.

INTRODUCTION

Kaghan valley is famous for its extraordinary landscape, exclusive cultures and unique traditions. It is one of the most attractive and beautiful valleys of Pakistan and is also known as the land of lakes. The valley lies between 34°-17' and 35°-10' N latitudes, and 73°-28' and 74°-7' E longitudes. It is located to the north-eastern corner of the district Mansehra, where it shares its' boundaries with Northern Areas of Pakistan i.e. Gilgit- Baltistan on the north, and Neelum valley of Azad Jammu & Kashmir (AJK) on the eastern side. On the other sides, it is bordered with the settled areas of Khyber Pakhtunkhwa, henceforth KP Province (Masrur & Khan, 1973). It is extended up to 159 kilometres in length starting from Babusar Pass, ending at Balakot. Balakot town is the gateway of this beautiful valley (Watson, 1907). Some of the writers like Masrur & Khan (1973) considered the Kaghan valley as a part of river Kunhar's catchment area and include villages of Shohal Mazullah, Talhatta, Bisian and Garhi Habibullah in the Kaghan valley (fig. 1).

The valley has abundant natural and cultural resources and its' history dates back to the early historic period ranging from the Buddhist to the British periods, while some of them may be assigned to the earlier Gandhara Grave Culture based on the urn burials as claimed by the local people (Ali et al., 2011). Due to its scenic beauty and rich cultural resources, the valley attracts thousands of national and international visitors each year and is becoming a popular summer resort. According to our recent survey, only 5% tourists are interested in culture, history and heritage of the valley due to lack of promotion and projection (fig. 2). These number can be increased by taking proper measures.

United Nations World Tourism Organization (UNWTO) defines cultural tourism as, "it is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and

consume the tangible and intangible cultural attractions and products in a tourism destination” (Richards, 2018). Kaghan valley is rich in its’ cultural tourism potential and offers a lot to the visitors for satisfying their cultural tourism visits’ needs. There are number of tourists in the valley who enjoy the rural life, and nomadic and semi nomadic cultures of the valley. In the valley, there are number of cultural industries in the form of tangible and intangible heritage; like traditional architecture, arts and crafts, food and gastronomy, customs and traditions, events and festivals, folklores and legends, traditional games and entertainments. All these cultural elements are not properly organized and managed for the tourists. There is no one to guide cultural tourists, and they return dissatisfied from their visits. The need is to properly organize these cultural industries and promote them for the satisfaction of cultural tourists.

Very limited research has been conducted on the Tourism of Kaghan Valley. Most of the previous studies were undertaken to document the natural and cultural heritage of the valley (Gazetteer of the Hazara District 1883-4; Aziz, 1998; Rasheed, 2009; Ali, 2007; Ali et.al., 2011; Khan, 2011; Shah, 2017). These previous studies are not comprehensive, and merely fulfill some basic requirements of the visitors. Recently, two studies were conducted to assess the potential and problems of tourism in the valley (Arif, 2019; Hussain, 2020). But these studies are also covering some general aspects of tourism. The current study is an attempt to document the living cultural resources of the valley i.e., potential (both tangible and intangible), and highlight the problems associated with cultural heritage and to propose suggestions to relevant authorities for the development of sustainable tourism in the valley.

MATERIALS AND METHODS

Data for this research was collected through in-depth discussions (interviews) with the local community, especially with the elders of the valley because its’ indigenous culture is jeopardizing and is changing rapidly. The elders are the only source to know about the glorious cultural heritage of the valley and especially intangible heritage. Detailed field visits and surveys were conducted throughout the valley. Previous literature on the valley was also consulted.

Potential of Cultural Tourism in Kaghan Valley

The Cultural resources of Kaghan valley may be categorized into the following two categories:

A. Tangible Cultural Heritage

The valley is blessed with diverse tangible cultural resources. These include the archaeological mounds/sites, historical monuments, both secular and religious in nature, traditional architecture, dresses, food, arts and crafts. Detail of the tangible resources is given below:

B. Traditional Houses

Before the earthquake of 2005, mostly houses were constructed in traditional style (fig. 3-7). These vernacular structures were made of stones, mud and wood. This architectural pattern is locally known as *Dhaji* style (Shah, 2017). The quality of those houses was their climate management. These houses were cool in summers and warm in winters. But most of these houses were being located on the fault line, and during the earthquake, they got destroyed especially those located in lower Kaghan valley, causing the casualties and injuries. So, in the rehabilitation phase of earthquake, people started constructing concrete houses approved by Earthquake Reconstruction and Rehabilitation Authority (ERRA) or the fabricated houses to prevent further loss and damage. In an attempt to do so, the traditional architecture got lost in the lower Kaghan valley, but the traditional wooden architecture can still be seen in the upper parts of the valley.

Water Mills

The water mills in the Kaghan valley are categorized into three groups; flour mills locally called *Jandar*, mills for husking rice called *Paikoh* and mills for cleaning cotton called *Belna*. Majority of the mills are situated along the Kunhar river (Gazetteer of the Hazara District, 1883-4).

Dresses

The common dress wear by the inhabitants of the valley is *Shalwar Qameez*. The young Gujjar boys usually wear *Shalwar Qameez* of varying colours i.e., white *Qameez* and black *Shalwar* or some other

colours and they use decorated scarves. The aged men wear turban, while the female wear *Shalwar Qameez* and shawls, which are embroidered and also wear necklaces, usually artificial one and big bracelets (Ali, 2007; Khan, 2011). They used to wear sandals of bright colours. Old women use to decorate their hair in small coils and then make a bigger one from these coils, making all awe to their art. Elder women also use to wear a special cap to cover their heads called *Lachka*, which is made up of a heavier/ thick cloth by *Kasheeda kaari*. The Gujjar and the women in the upper parts of the valley are very hard working and mostly do not pay attention towards their beautification. They use walnut's skin for cleaning their teeth and as lip stick as well. They look after their cattle and pick up the piles of wood, dung and grass, signifying their hard work and strength (Khan, 2011).

In snowy areas, the sandals made up of grass or straw of the rice is used to walk in the snow. These sandals are locally known as *Poolaan* (straw sandals), which is now almost vanished. In winters, mostly rubber shoes are used in the hilly areas. To walk on the hard rocks and in the mountains, locally cobbler's made sandals are used called *Khairi* or *Chappal*, which is often too heavy.

In lower areas, people wears *Shalwar Qameez* of matching colours. Women wears *Shalwar Qameez* and *Dupatta* (shawl to cover the head and body) of varying colours of their choice. Women are often not exposed to external environments and they stay at homes to look after the children and deal with the domestic chores. They also wear jewellery, both artificial as well as of gold and silver. They wear glass bangles, rings and earrings. They also dress up their hair in a way locally called *Gutt* (hair coil). The elder men wear turban or cover their heads with cap or large piece of cloth. The youth also cover their heads with caps and do not walk in front of elders and in villages bare headed, however this tradition is rapidly fading.

Food and Gastronomy

Different tribes of Kaghan valley have their own food habits according to their culture and the environment of the area. But overall, the same food is served in the valley and hospitality is one of the key aspects of the daily life of the valley. In plain areas, there is a guest room attached to every house, locally called *Baithak* or *Dhehdi* for the entertainment of guests. Similarly, in the mountains, there have always been good arrangements to entertain and accommodate guests. In some villages *Hujra*- combine guest room and community centre may also be found.

The Swati are fond of rice, and they eat rice every day in dinner, while in the mountainous areas, wheat bread locally called *Roti*, cooked in *Tandoor* (kiln) is eaten at the dinners. Maize bread locally called *Makai ki Roti* is also eaten very much throughout the valley. *Saag* (spinach/ greens), *Lassi*, maize bread, *Chatni* (sauce) and *Achaar* (pickle) are the traditional food of the valley, which is prepared and eaten with great fond. Currently, guests feel pride when they are served with this food- as this is very traditional and delicious. This is often served with butter to increase its' taste and also honour of the guest. There are number of varieties of *Saag*, which have their local names and are cooked and used frequently throughout the valley. *Achaar* (pickle) has also different varieties and is prepared with great skills. *Lobia* (red beans) and rice are prepared in number of ways and used in winters. It is also served with *Ghee* to increase its' taste and energy to fight against the cold. Guests are also served with meats, chickens, *Kababs* and tea.

Arts and Crafts of Kaghan Valley

Due to its unique geographical position and political dependency on Kashmir for a long span of time, Hazara division encompasses cultures that are similar or have resemblance with those of the surrounding regions (Beal, 2006). Thus, the cultures of Kaghan valley can be studied in the context of Kashmir valley. Arts and crafts in Kashmir were deeply influenced by central Asian cultures, especially with the arrival of Syed Ali Hamdani during the last quarter of the 14th century CE. Syed Ali Hamdani, who is locally known as Shah Hamadan, was one of the most important Muslim saints of the 14th century CE. He is said to have brought skilled persons with him to Kashmir and trained the locals in carpet weaving, shawl making, paper mache and stone & woodwork (Azmi, 1994). He not only revived the shawl industry but also developed the local and Iranian crafts (Waseem, 2003). In Kaghan valley the arts and crafts are transferred as a profession from ancestors to their successors. There are specific families who are the expert of specific art and professions like weaver, wood workers, smiths, barber and musicians. These skills are being transferred since centuries (fig. 8-16). The most important arts and crafts of the valley includes:

Weaving Industry

The valley is famous for its' weaving industry since ancient times. The manufacturers of the valley are of local importance. Weaving is the prime trade here. The manufactures mainly include coarse cloths (*khaddar* and *susi* or *shahkar*) which produce the common clothing of the people. The finer productions are mainly *lungis* and *silaras* (turbans of different sizes). In Kaghan valley, there are considerable productions of blankets from sheep's wool, which vary in price (Gazetteer of the Hazara District, 1883-4). The weaving industry was well established in the valley before the earthquake of 2005. But after the earthquake, most of the people have left this profession and got involved in other businesses. Currently, there are very few artisans in the valley, who are trying to keep this profession alive and produce decent shawls, blankets, woollen coats. Their products are being purchased by the tourists and the locals as well. Some of the shawl industries in Kinari and Lari II- small villages of the valley were destroyed during the earthquake (Ali, 2007).

Embroidery

Domestic art of silk embroidery on cotton attires in Hazara division are famous since ancient times due to their quality in terms of colour, line and variety of stitch. The *phulkari* of this area stood first in the Punjab exhibition of 1882 (Gazetteer of the Hazara District, 1883-4). Women are expert of knitting cap, socks, sweater making and making decoration items. Women of the valley have been playing a vital role to keep the local handicraft alive. Every young woman is expected to learn the skills of handicraft and these skills are regarded as the beauty of a woman. These skills of local women can also be utilized for the uplifting of their economy, if patronized by the government and the stakeholders.

Basketry

People use to make bread baskets from the wheat straws and mulberry branches. Wheaten straw work was once at its' perfection here. The straw is particularly bright and strong. The ware produced is suitable for card and wastepaper, baskets and for many domestic purposes. The bread baskets are pretty in appearance, sufficiently durable and very cheap (Gazetteer of the Hazara District, 1883-4). This industry has a great potential to empower local community of the region, if proper attention is given by the stakeholders.

Woodwork

There are number of wood workers, who produce remarkable wooden decorated objects which are admired by the tourists and the locals. The skilled craftsmanship of these workers can also be seen in the wooden pillars and capitals of the houses. This art is also a family profession, and in the valley, specific families are engaged in this business, locally called *Tarkhan*. There is a wood furniture workshop in the village of Jared, Kaghan valley, producing high quality furniture, gifts and souvenirs.

Jared Furniture Industry and Shawl Shop

There is a wood furniture industry in the village of Jared, Kaghan valley. The furniture of this industry is very much appreciated by the tourists and the locals and is built from walnut wood and comes costly. In the same village, there is a weaver shop for commercial purposes and struggling to revive the weaving industry of the valley.

Iron Work

To cater the agriculture and domestic needs of the valley, there are traditional iron or blacksmiths' workshops. In these workshops, agricultural tools like plough, axes, livers, sickles, saws and knives are wrought, prepared and repaired. These are the traditional workshops working in the old style of blacksmithing and attracting the visitors. Iron or blacksmithing is also a family profession and is locally known as *Lohar*.

Intangible Cultural Resources

Apart from the tangible cultural assets, the Kaghan Valley is also blessed with intangible resources that includes:

Living Cultural Resources of the Valley

As far as the living cultural resources are concerned, one of the major problem is the unavailability of documentary on local cultures of the valley. This paper presents some of the resources of the living cultures, which the authors were able to document through media channels. The traditional culture of Kaghan valley has been changed after the catastrophic earthquake of 2005 that also destroyed the infrastructure. The refurbishment of the infrastructure after the earthquake did not comply with local styles, norms and traditions of the region. And this new style was further backed by modern media and latest technology (mobile, internet etc.) that has resulted a rapid change in the lifestyle and thinking of the inhabitants of the valley. However, areas that remained safe from the earthquake and lacking some modern facilities have preserved culture and tourists are enjoying the beauty of that cultural life in the remote parts of the valley.

Family Setup

The family setup in the Kaghan valley is a tribal one. The family is led by the senior most male member of the family who has the power to control the business. In case of death or any serious disease, the next to the elder serves as the chief of the family. All the other family members respect him and accept his decisions.

Woman Status

Woman has a very respectful status in all the tribes of Kaghan Valley. They are mostly involved in the decision making and are free to run the homes and family businesses according to their will with the consultation of the male members. In Gujjar tribe, women have a special place and honour and often major decisions are taken by the women, like the sale and purchase of animals, crops and marriages of their children.

Death and Marriage Ceremonies

Marriages and funerals are important cultural occasions in the valley. These events are attended by not only the relatives of the groom and bride, but also the community of the village and nearby villages. In an event of death or marriage, the serving utensils, chairs, beds and blankets are provided by the neighbours to the family. The concept of catering services is very rare. In funerals, People dig the grave for the diseased and serve meal to the family of the deceased for few days until the family is settled down. The relatives and the villagers from surrounding villages participate in the funeral ceremony and pay homage to the family every day and this usually lasts for forty days.

In a marriage, local neighbour and the female relatives of bride and groom, gather in their houses at nights, especially, few days before the marriage and sing folk songs to celebrate and enjoy the event. Similarly, friends and the male folk also gather in someone's house to celebrate the occasion. The participants are served with tea and cookies. Before the wedding day, and at the wedding day, a common feast (meal) is served to the whole village, and then the bridegroom is taken to the bride's house in the form of a procession locally called *Janj or Baraat*. The bride is brought to groom's house in a specially designed wooden cabin called *Doli*. She is dressed up and prepared by her friends, wearing specially designed clothes and excessive makeup. The bride is called *Bohti* in local language. After reaching of the bride in groom's house, coins and flowers are thrown on her and she is welcomed warmly. The room of the bride and groom is also decorated by designed clothes. The groom visits the house of his bride on foot if it is located nearby or in traditional way of coming with horses, but now a day, car is preferred for long distances.

Events and Festival

There are many events and festivals held in the valley each year. These events have the potential to attract visitors from different walks of life. An overview of these events is given in the following table.

S. No	Name	Nature of the Event	Held Date
1.	<i>Eid ul Fitr</i>	Religious	After Fasting month

2.	<i>Eid ul Azha</i>	Religious	After two months and ten days of fasting month
3.	<i>Urs of Peer Sahib</i>	Religious	In July and December every year (Biannual)
4.	<i>Hashar</i>	At the harvesting and cultivation	Biannual
5.	Polo	Sport	Not frequently held (Usually in August)

Table - 1: Events and festivals of the valley

Two main events in the valley known as *eids* i.e. *Eid ul Fitr*, called *Choti Eid* is celebrated after the fasting month every year and *Eid ul Azha*, called *Bari Eid*, is celebrated after two months and ten days of *Eid ul Fitr*. *Eid ul Fitr* is also known as children's *Eid*, as the children enjoy a lot on this *Eid* and receive a lot of money from the elders and sometimes, they demand for the money and buy their favourite items from the nearby shops. These *eids* are equally enjoyed by elders. They used to gather in *Jamia Masjid* (congregational mosque) or *Eidgah* and offer their *Eid* prayer. After the prayer, they embrace one another, whether they know each other or not. People visit each other houses for the greetings, locally called *Eid ka salam* and are served with tea and meals. Special vermicelli is prepared for the event. Everyone wear their best available clothes. New cloths are usually prepared for this event. Women also get prepare in their houses for the event and cook delicious meals for the family members and the guests who visit the house. On the occasion of *Eid ul Azha*, which is called *Bari Eid*, the sacrifices of the animals in the remembrance of Prophet Ibrahim (A.S.) are offered. The meat is prepared and distributed among the family members and the poor ones of the community. On this event, people also get ready and enjoy different meals. Children also receive money from the elders. Both of these events are religious in nature.

Another big event celebrated in the valley is the *Urs of Peer Sahib* Kot Bhalla Sharif (Kot Bhalla is a village in Balakot). This event is held twice a year. Devotees from different parts of the valley and the country come to participate in this event. This is also a religious event in which different religious segments are presented. Religious scholars teach the moral/ religious lessons; meals are cooked and served to the devotees. Devotees are served with free food and accommodations. People serve in this *urs* as volunteers.

Harvesting and cultivations are other landmarks in the daily life of the villagers. Harvesting is the time when the farmers receive the reward of their long struggle. At harvesting time, all community gathers and harvest the crops or grass for the animals, called *Hashar* and they sing songs accompanied by flutes and *Dholak* (drum).

Polo is another event which is not held every year but on and off happens in the polo ground of Gittidas- the last abode of Kaghan Valley during summer. Different teams from Northern Areas of Pakistan participate in the event. Tourists also participate and enjoy this event. If this is organized frequently, visitors and local community may enjoy it a lot, as for most of the visitors, watching live polo is new and entertaining.

Nomadic and Semi Nomadic Cultures

Nomads are charm and attraction of the Kaghan valley. These are the people who migrate from one place to another by observing weather. They have a unique lifestyle. These nomads are locally known as *Bakarwaal* or *Aajri*. They have been following a unique lifestyle since the immemorial time, with very little or no influence of modernization (Khan, 2011). Their life is very tough, as they travel day and night on the unknown routes; stay in the wilderness and bear the harsh weathers, storm, rains and diseases without shelters, houses and medical facilities. Same is the reason that these nomads are strong. Their women are also simple and strong and help their males/ husbands in all sorts of work. Females use to install tents and camps, load and unload their animals and goods, cook food, look after their babies and bring water from nearby or far-flung areas during migrations. Their dresses and jewellery are unique and attractive. They live in the form of communities after reaching at their destinations. Their economy is based on domestications of animals. After reaching their destination, they lead a happy and simple life, get involved in different activities, play games and arrange marriages. The political structure of the nomads is akin to tribal life, where they are led by a chieftain of the family.

Most of the nomads of Kaghan valley are Gujjars, but some Pashto speaker nomads also migrate to the valley during the summer season.

Another important and colourful culture of the people of Kaghan valley is semi nomadic culture. The people of upper Kaghan valley use to migrate to lower areas of the valley in winters to escape the harsh weather and snow. When the summer arrives, these people migrate to their permanent abodes. These people mostly depend upon agriculture, domestication of animals and manual labours as their subsistence pattern.

During winters, these people stay in the lower valley, usually in the houses of the locals do farming and agriculture there. Most of the people do not have their own accommodations in the winters and depend upon the local landlords of the area in the lower valley. These semi nomads are also a source of labour manpower in these lower parts of the valley.

The mountainous people of the lower Kaghan valley migrate to higher elevations locally called *Mahli* (meadows) in summer to escape the heat of the lower areas of the valley. These people have their own houses in lower and upper parts of the mountains. Economy of these semi nomads is based on agriculture and domestication of animals.

Barbering

Barber in the valley once had a very important position and this is also a family profession. Barbers were assigned multi tasks by the villagers. Barbers used to dress the hair by visiting the houses of the community. They used to go into every household to deliver the messages sent by someone. They also cooked food during the festivals/ceremonies. These people are locally called as *Nae*. Currently, barbers only dress the hair and cook food on different occasions. In the upper parts of the valley, street barbers and home visiting barbers can still be seen, but in the lower parts of the valley this tradition has almost faded.

Music and Dance

Musicians were once the charm of the valley and they used to sing on different occasions and events in the guest rooms of the local chieftains to amuse them. But now, the custodians of this profession have left their profession and got involved in other businesses. Music and dances are also performed by the local community for enjoyment. People sing folk songs during marriage ceremonies and at different events and festivals. Folk songs of the valley are called *Mahya* and *Qainchi*, that are in Hindko and Gojri dialects and sung by the shepherds while grazing animals. Their sweet voices in the meadows and forest creates a melody. They are the people who keep this art of music alive. These folk songs praise the natural environment of the valley, love, sincerity and bravery. These folk songs also depict the feelings of the love (Islam, 1987). *Qainchi* consists of the unsuccessful love story of a local girl with an outsider boy. Sometimes, these songs are sung on a flute, locally called *Bansuri*, which enhances its' melody. At special events, *Gatka*, a local dance is performed (fig. 17-18), but, now it is rarely performed and mostly elders know this dance who are residing in the mountainous villages. These elders used to perform this in an honor of any special guest to their village.

Folk Lore of the Kaghan Valley

Folklores are expressions of the common people and the ethnic groups. These are globally considered as part of the universal heritage of humanity and a powerful mean to bring together different people and social groups (Naureen, 2002). Kaghan valley is rich in terms of folklores (fig. 19) and these folklores are appealing to tourists. Some of the folklores are discussed below;

Lala Afghani and Sohni (Lalazar)

This folk lore is associated with an Afghan boy named *Lala*, and a local girl named *Sohni*. Once he was passing through this village and fell in love with *Sohni*. The local community did not accept the boy and killed him. The place, where the boy was killed became famous as Lalazar. *Zar* means the place where Lala gave sacrifice for her love. The nearby forest is famous as *Sohni da Banr*, means the forest of *Sohni* (Ali, 2007). Nowadays, Lalazar is a famous village and an emerging tourist destination of Kaghan valley and *Sohni da Banr* is a famous forest in the area.

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

This folk lore is associated with the legendary Saif-ul-Malook lake and speaks that a Mughal (some say Egyptian) prince saw a fairy in his 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 long travel came to Naran and thus Saif-ul-Malook (the travel of countries). After twelve years of devotion, he saw the queen of the fairies- Badr-i-Jamal, when she came to bath in the lake. The prince gathered the fairy's clothes and refused to return them till she promised to accept him as her husband. She accepted but the demon that loved her reached there and shattered the bank of the lake and thus flooded the valley. The lovers hide themselves in a cave of Naran and escaped to live happily ever after (Ali, 2007). This folklore has several variants and is told in different ways throughout the valley, but the main theme of the folklore is the same in every variant. Local community members can be seen telling the story of Badr-i-Jamal and Prince Saif-ul-Malook in their traditional ways at the bank of the Saif-ul-Malook Lake to amuse the tourists. Visitors show keen interest in listening to the story due to its content and traditional style of storytelling of the local people and enjoy a lot. Female visitors are observed to take keen interest in these stories.

Munshi and Darshi (Paras)

This is also a story of two lovers called *Munshi* and *Darshi*. The place, where it happened, lies near the Paras, a famous village of Kaghan Valley. In British period, there was a *Munshi* (worker) of a company, working in the forest. A local girl named *Darshi* fell in love with *Munshi*. They used to meet each other and their love story spread in the area. *Munshi* was not accepted by the locals and was killed. After this event, the forest became famous with the name of *Darshi da Banr* (forest of *Darshi*). This is a very popular forest of the valley in terms of its' beauty, rich wildlife and an ideal place for hiking.

Legends of the Kaghan Valley

There are number of legends famous in Kaghan valley (fig. 19). It is difficult to say that how much authentic they are, but these legends are being transferred from generations to generations since ancient times. These legends have a positive and relaxing impact on the tourists in the valley. Some of the legends are mentioned below:

Sikh Treasure in Pehli Lari (Kaghan)

There is a story in Pehli Lari village near Kaghan. It is said that the Sikhs have hidden their treasure under a rock. Some of the villagers started digging this place to get that treasure, but when they started digging, an earthquake hit the place and they stopped digging the site (Ali, 2007).

Ghazi Baba legend in Khanian (Kaghan)

This legend is associated with a great Muslim warrior, Ghazi Baba in Khanian, Kaghan valley who fought against the Sikh General Dewan Sing. The hoofs impressions of his horse are still visible on a rock on the right side of the road, while the impressions of the sword were destroyed during the construction of the road (Ali, 2007).

Legend of Blind Men at Kameel Gali (Hangrai)

Kameel Gali is a small village located in Hangrai, Kaghan valley. This legend is associated with an archaeological site, saying that there were two brothers in the said village; one of them was directed in his dream to sacrifice a cow and to dig up this site. He discussed his dream with his brother, and they started digging the site, but did not sacrifice a cow. Suddenly an earthquake hit the area and they both fell down and became unconscious. When they got consciousness, they had lost their eyesight (Ali, 2007).

Maryam Zamani (Balakot)

In Balakot town, there is a stone associated with Maryam, a girl belonged to the Gujjar tribe. She used to go with her friends to fetch water from the nearby spring. On her way, there was a big stone and nobody could remove that stone from the way, but Maryam did that. This stone weighs 240 pounds (Khan, 2011). This stone is famous with the name of Maryam or Maryan stone. This stone is still lying in Balakot *Dak Bungalow*.

Games and Entertainment

In Kaghan valley, several traditional games are played since the ancient times. Some of the traditional games are not frequently played these days due to the interest of people in new games like cricket. People, especially the children left playing the traditional games. However, some of the traditional games are still played and practiced. These include *Chupna Chupaana* or hide and seek, *Chicho Doga* or *Chanto Doga* and *Lara Chopani* or *Korla Chopani*, *Geetian/ Panj Geet*, *Peeto Garam*, *Baloraan*, *Guli Danda* or *Itti Danda* and *Kabaddi* etc. (fig. 20-22). In the following table, an overview of these games is given.

S. No	Name	Nature of the game	Playing season
1.	<i>Lara Chopani/ Korla Chopani</i>	Children game	Daily
2.	<i>Chupna Chupae</i>	Children game	Daily
3.	<i>Cheeto Doga/ Chanto Doga</i>	Girls' game	Daily
4.	<i>Geetian/ Panj Geet</i>	Girls' game	Daily
5.	<i>Peeto Garam</i>	Boys' game	Usually after harvesting season
6.	<i>Baloraan</i>	Boys' game	In winters
7.	<i>Guli Danda/ Itti Danda</i>	Boys' game	Usually after harvesting season
8.	<i>Kabaddi/ Kodi</i>	Elders mostly	Daily/Seasonal competitions

Table - 2: Showing the games and entertainments

Lara Chopani or Korla Chopani

It is a children game in the valley. In this game, players sit in a circle and one of the players walks around the circle holding a handkerchief or a small shawl. He leaves the handkerchief behind any one of the children. All the players must be active and get the handkerchief as early as possible otherwise they are punished for the delay. This game teaches children be active and attentive (Ali, 2007).

Chupna Chupaana or Hide and Seek

In this game, children hide themselves from their friends and then use to cry. After hearing their voice, their friends try to find them.

Cheeto Doga or Chanto Doga

This game is played by young girls. In this game, children draw squares and rectangles on the ground and play with a stone tablet. They pass the stone through different squares and rectangles. If the stone touches and stops on the line of a square or the rectangle, the player is considered out.

Geetian/ Panj Geet

This is also the game of young girls. It is played with small rounded stone balls. The game is played with the combination of hands and ground. In this game, the stone balls are thrown in the air, little above the hands and are received on the back of the hands. If the stone balls do not stay on the hand, the player is considered out.

Peeto Garam

This is the game of young boys. It is played with stone tablets and a ball. Stone tablets of varying sizes and numbers are arranged on the ground and then are hit by a ball. This ball may be tennis ball or made up of cloths or polythene bags, locally called *pandoska*. When the tablets are hit by the ball, then the hitting player runs away, and the other players try to hit his body with the ball. If the ball strikes his body, then he is considered out and the other player's turn comes.

Baloraan (Marbles)

This game is mostly played by the young boys and the elders as well. It is also called *banty* in local language. It is played with small, rounded balls or marbles. This game has different types/ variants. One must hit the marbles and drive it out from the circle or has to touch it from the other ball. In this game, the winner is the one who succeeds in securing more balls/ marbles and then these balls are given to him, and the loser get nothing.

Guli Danda or Itti Danda

The game is played with a long wooden stick called *Danda* and a small stick called *Guli* or *Itti*. In this game, the loser has to run away for a long distance with making a special noise called *Gori*, *Phee* or *Khappee* by holding his breath. The last stage of the game is very much interesting, where the loser has to perform and the spectators enjoy the scene.

Kabaddi or Kodi

This game is mostly played by the elders. In this game there are two teams on both sides and a player from one team has to enter the area of another team and tries to grab someone there. During the attack on the other player, he must make a special sound called *kodi kodi* by holding his breath. If the player takes a breath, he is considered loser and it makes his team loose points. Now a days, this game has lost its' charm for locals to play.

Apart from these traditional games, volleyball is a favourite game of the valley. In every village of the valley, volleyball is played with great zeal. Cricket and football are also played. People of the valley and especially those living along the river Kunhar used to swim in the river and they are very experienced swimmers. Swimming is mostly done in summers. Apart from these games and entertainments, horse riding is another hobby of the inhabitants of the valley. They are fond of horses and use to ride them. Horse riding is mostly done in upper parts of the valley, where community is fond of breeding horses.

In the whole valley, people sit in different community gatherings in their respective villages every day. Mostly they use to sit in the evenings till nights. They share the experiences of the day, discuss political issues and tell the stories of the bravery of their ancestors to each other. In winters, these gatherings are more attractive due to campfires. Another entertainment of these community gatherings was the use of *Huqqa* or *Chillum* (a cigar), which was circulated among the group. Now this tradition is almost vanished.

PROBLEMS

There are number of problems associated with the cultural heritage of the valley. Some of the major problems are highlighted as under:

- There is total negligence of cultural resources and the potential of cultural tourism in the valley has not yet been identified.
- There is lack of planning and management and implementation from the relevant authorities.
- There is no proper marketing and promotion of cultural resources/ tourism in the valley.
- There are no measures for the preservation and conservation of cultural heritage and local culture is fading day by day under the influence of tourism and modern technology.
- Visitors do not respect the local culture, norms and traditions due to which misunderstandings and fights take place between the visitors and the local community.
- There are no display or outlets of local arts and crafts and tourists wants to purchase local items.
- Local community is also unaware of their culture. There is a need to create awareness among the locals to promote their local culture, so that tourist will be attracted towards them to experience and learn something new.

CONCLUSION

Kaghan valley is one of the most beautiful valleys of Pakistan with enrich natural and cultural resources. It is fairly a big valley bordered with Northern Areas of Pakistan and Kashmir, having the magnificent potential to attract the visitors from these regions along with international tourists. Unfortunately, the potential of the valley in general and cultural tourism specifically has not yet been explored. For this reason, cultural tourism in the valley has not grown yet as it should have been.

The present research has highlighted the important cultural resources with great potential to keep the flow of the tourists throughout the year. This research shows that in addition to the natural resources, visitors of the valley may enjoy the rural life, nomadic and semi nomadic cultures, traditional architecture, local events and festivals, customs and traditions and local games. Similarly, the arts and crafts of the valley is also worth visiting if these arts and crafts are patronized, which will uplift the local economy as well. In this way, it may also be helpful for the preservation of these arts and crafts

and the skilled labour associated with it. Similarly, the legends and the folklores of the valley can also appeal tourists.

For sustainable cultural tourism development, relevant authorities should devise strategies on first priority with the involvement of local community. The government should support the local community and create awareness among them to get benefit from their culture. To eliminate the cultural conflicts and clashes between the locals and the tourists, educating tourists to respect the local cultures is also crucial.

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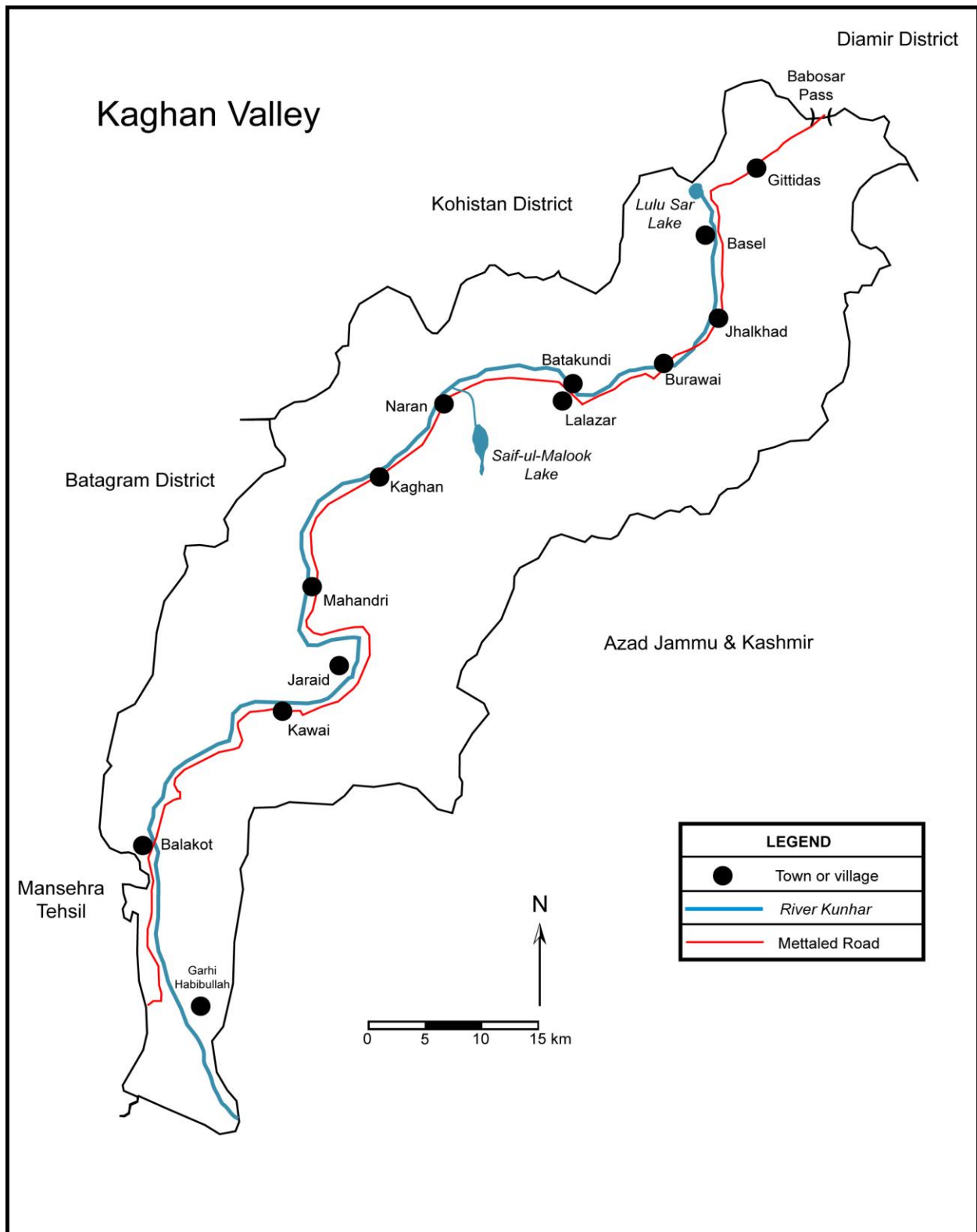


Fig. 1: (Kaghan valley, Mansehra): Showing general view of the valley

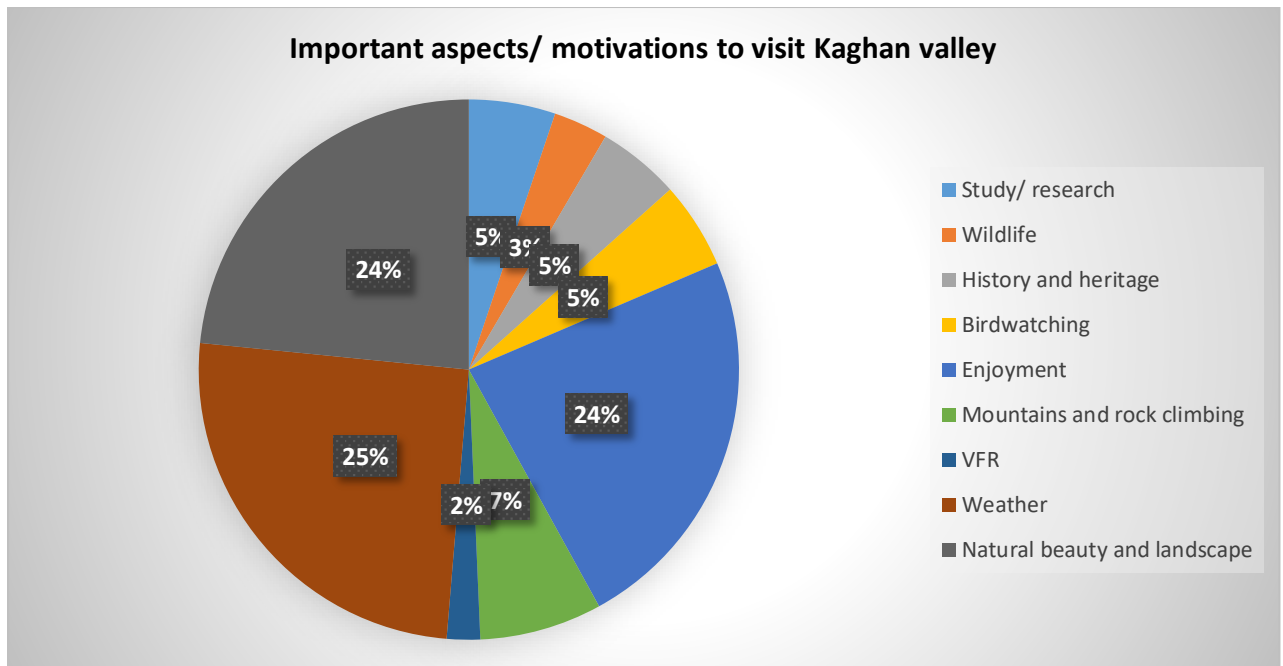


Fig. 2: Motivations of tourists to visit Kaghan Valley



Fig. 3: (Kaghan valley, Mansehra): Nomad hut at Sharan



Fig. 4: (Kaghan valley, Mansehra): Nomad hut at Sharan



Fig. 5: (Kaghan valley, Mansehra): Water mill, *Jandar*



Fig. 6: (Kaghan valley, Mansehra): Outer view of a house (PC. Abdul Hameed)

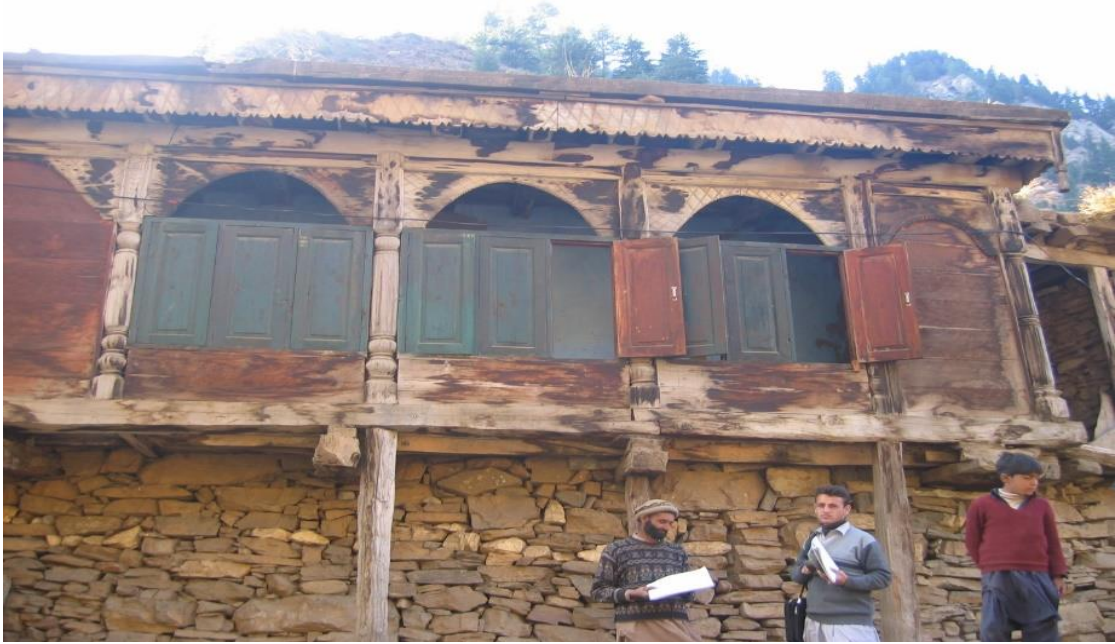


Fig. 7: (Kaghan Valley, Mansehra): Outer view of Bela Mosque (PC. Abdul Hameed)



Fig. 8: (Kaghan valley, Mansehra): *Pharti* embroidery

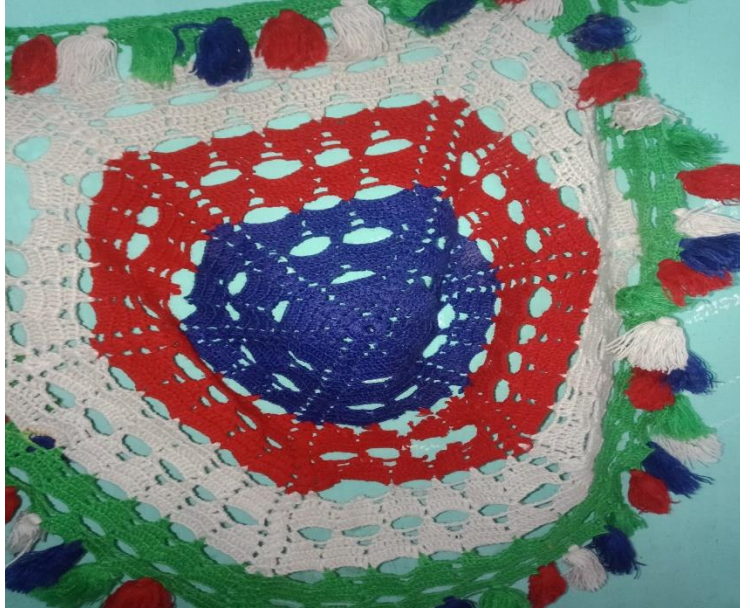


Fig. 9: (Kaghan valley, Mansehra): Crochet embroidery



Fig. 10: (Kaghan valley, Mansehra): Crochet embroidery



Fig. 11: (Kaghan valley, Mansehra): Crochet embroidery



Fig. 12: (Kaghan valley, Mansehra): Bread basket



Fig. 13: (Kaghan valley, Mansehra): Wooden toy



Fig. 14: (Kaghan valley, Mansehra): Weaving machine



Fig. 15: (Kaghan valley, Mansehra): Weaving machine



Fig. 16: (Kaghan valley, Mansehra): Weaver at work



Fig. 17: *Gatka* (PC. Jehandad Khan)



Fig. 18: *Gatka* (PC. Jehandad Khan)

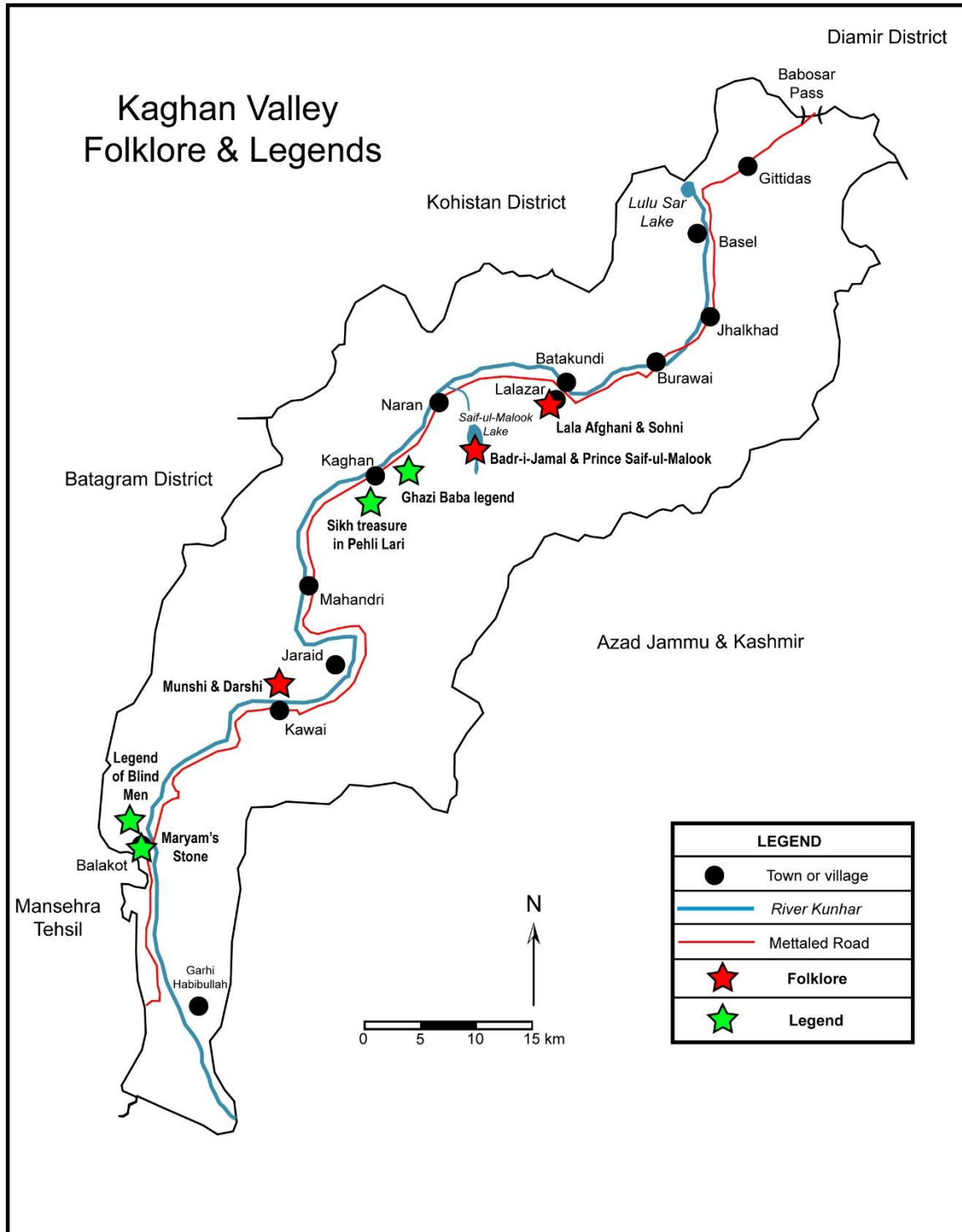


Fig. 19: (Kaghan Valley, Mansehra): Map showing the folklores and the legends of the valley



Fig. 20: (Kaghan valley, Mansehra): *Chanto Doga*



Fig. 21: (Kaghan valley, Mansehra): *Baloraan*



Fig. 22: (Kaghan valley, Mansehra): *Panj Geet/Geetian*