

# CULTURAL PROMOTION THROUGH TROPHY HUNTING

(Ethnographic evidences from Hoper Nagar-GB)



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Islamabad, 07 September 2020

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Mr. Sajid Hussain

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## **ABSTRACT**

*The relationship of human being with wildlife is prolonged. Wild life rights has been an important topic of anthropological research. This thesis considers the case of illegal hunting in Hoper valley dist Nagar, Gilgit, and describe trophy hunting as alternat way to promote local culture. The aim of study was to investigate and document the process of hunting in the particular area, historically; whereas trophy hunting as alternative way of illegal hunting to save nature, to maintain nature and to promote culture. To explore and document various narratives found around hunting and wildlife in this area. Anthropological research methods of participant observation, interviewing and a thematic analysis of the ethnographic data were employed.*

*The finding of the study rreveal that due to illegal hunting some endanger species, like blue sheep, fox and wolves became extinct, and other species like ibex and snowleopards are endanger. Govrnment and non government organizations are working here to save wildlife since 2012, but illegal hunters are still active to destroy these endanger species.*

*Historically these people were hunters and ghatherers, their forefathers used to hunting of theses animals for their livelyhood; which culturally transmitted to the local people. In past these animals were densily populated, due to over hunting some became extinct and remaing are endanger to extict. Animal destruction is against of animal rights, but the possible way to save and maintain nature is trohphy hunting. Under this process one can hunt under rules and laws , illegal and over huting is prohibbited, due to which the poppulation of these animals can be increase. Through trophy hunting they can maintain their hunting culture, they can promote their whole culture by using incentive and funds given by organizations for preservation of wildlife. The amount of trophy is also smart enough to spend on education health and other sectors of society.*

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## 1. INTRODUCTION

Trophy hunting is popular all over the world where hunters paying huge amount to hunt particular animal like tigers, markhor, snow leopards, birds like eagles, etc. people perform hunting for purpose of pleasure and to get particular parts of certain animal to display in their specific places. As a result of paying amount local communities and government of respected country get benefits. (Heffelfinger, J. R. (2018)

The trophy is the animal or its head skin or any other body part which the hunter keeps as a remembrance. It is a booming industry and is legal, albeit with restrictions on the species that can be hunted, where and when the hunting can take place and the weapons that can be used. (Carwardine, 2018)

Over-exploitation of natural resources by people is one of the primary causes of the current and dramatic loss of biodiversity. Regardless of happening worldwide and consequently establishing a typical kind of regular abuse, trophy hunting is commonly considered as a low risk for animal species. As opposed to subsistence hunting, trophy hunting comprises of slaughtering scarcely any creatures, for recreational purposes, both for pleasure, that is, the experience of the hunting, and so as to gather and show trophies made of horns, prongs, skulls, tusks or teeth, in a procedure similar to interest assortments. (Ali,2008)

Trophy hunting includes the fee by a foreign or local hunter for a hunting experience, typically guided, for at least one people of specific animal groups with explicit wanted attributes, (for example, enormous size or prongs). The trophy is normally held by the hunter and brought home. Meat of hunted animals is normally utilized for food by local communities or the hunter. It might be distinct action or cover with recreational or meat hunting. Numerous deer hunters, for instance, may want a trophy yet additionally hunt for food or for the experience. (ibid)

The national animal is the animal which is chosen by a country as a unique symbol of that country, every country has its own National Animal and it is used by unifying image of the nation in front of the world. The National Animal is selected carefully considering their ecology, tradition, culture and mythology. The National Animal of Pakistan is *Markhor*. The word Markhor is derived from the Persian language, *Mar* means snake and *Khor* means eater, this is because of the Markhor's ability to kill the snakes and also their horns are like coiling snakes. (ibid)

The core of the Markhor species' distribution is in the Northern Areas and North-West-Frontier Provinces of Pakistan, with a population of c. 5,000 estimated in the 1970s (Schaller & Khan, 1975)

Researchers have discussed the job of trophy hunting in wildlife preservation for a considerable time (Dickson, Hutton and Adams, 2009).

Wildlife preservation requires funds and recognizable needs that go past the security of wildlife. Putting aside regions of natural habitats and ensuring their wildlife bears broad and devastating expenses for governments and local networks (McCarthy et al., 2012; Barua, Bhagwat and Jadhav, 2013)

Anthropologists have progressively looked to comprehend the roles and portrayals of nonhuman creatures in human societies, which obviously incorporate hunting practices. The approach of hunting denoted a significant improvement in human history and development, yet hunting is additionally a social demonstration, communicating thoughts and convictions about the (appropriate) connection among people and nonhuman creatures. This relationship is variable and dynamic across societies, and researchers concur its importance and centrality must be interpreted in context (Mullin, 1999)

The formation of relics from the body portions of living elements, including people, has been observed in ancient and current societies (Harrison, 2006). Some nonhuman species manifest, what people think about as "trophies," a conduct that apparently developed status, and at last present regenerative preferred position (Darimont, Coddington, and Hawkes, 2017).

In spite of the fact that trophies can be seen through a natural or developmental focal point, in human social orders they are likewise saturated with cultural significance. Originating from the Greek word *tropaion* (signifying "of defeat"), trophies are ordinarily gathered, frequently fetishized as emblems of triumph, symbolizing the ability of the (typically male) conqueror. (Krier and Swart, 2016)

Trophy hunting can generate substantial revenue. Beyond subsistence, profit or recreation, hunting has profound cultural and spiritual importance for some peoples. As Pakistani citizens with no access to the welfare state, people still need to hunt for subsistence. But hunting remains intertwined with self-esteem, history and cultural identity. (ibid)

## **1.1. Significance of Study**

This is the first brief research conducted in Hoper valley to find the local indigenous knowledge of human, wildlife relationship and socio-economic significance of trophy hunting, role of government, the future of endanger animals in particular place and the cultural prospective of hunting in Gilgit Pakistan. There is no ethnographic has been done in this locale before, therefore, this research will be a new pioneering research to promote culture of Hoper valley through trophy hunting. It will fulfill the requirement of my master's degree. I will be able to learn a lot more than my knowledge. Data obtained from this study could be used for assistance to researchers, social work practitioners, scholars, development analysts, government etc. This research may helpful to promote rich culture of Gilgit through trophy hunting round the world.

## **1.2. Statement of the Problem**

Trophy hunting is popular in Gilgit Baltistan where people from all over the world come to get trophy from endanger species. This research was conducted to find out the history, process and significances of trophy hunting. The major statement of research is to study the role of trophy hunting in preserving and promoting the culture of Gilgit Baltistan. There is a vast history of hunting in the particular area. In ancient times the people living in the area used hunting to get social life for their living. The hunting was part of their culture which is now considered as a

threat to their culture due to over hunting. This study finds out how to protect this culture by choosing alternate way of trophy hunting.

#### **1.4. Objectives**

2. To investigate the process of hunting in a historical perspective.
3. To find out the role of trophy hunting for preservation of endangered species and development of culture.
4. To document the various narratives constructed around hunting.

## 2. LITERATURE REVIEW

The human-animal bond is a mutually beneficial and dynamic that is influenced by behaviors considered essential to the health and well-being of both. We study the physiology, nutrition, genetics, management, behavior and health and disease of livestock; companion, laboratory, and exotic animals; and wildlife. we explore the bond between humans and animals and the domestication of cattle and dogs from their ancient predecessors to their modern counterparts. The study of the human–animal bond or our psychological and social relationship with animals is a true scientific –animal frontier.” One of the more recent animal frontiers to be studied is the nature of the psychological and social relationship we have with the animals that share our world. Drs. Busted and McCulloch were just developing the Delta Society, a society dedicated to understanding the relationship between animals, people, and the environment; hence, the delta. The new commitment to animals stems not only from our general sensitivity to the welfare of animals, but also from a newer appreciation of the many role's animals play in our lives. But we must remember that to be a –bond,” the effect on each partner has to be mutually beneficial and significant. The association between humans and their animals is indeed mutually beneficial and significant. This issue of Animal Frontiers looks at the human–animal bond from several facets. First, we explore the domestication of cattle and dogs and the other is hunting for conservation (American Veterinary Medical Association, 2017).

Hunting is the practice of seeking, pursuing, and capturing or killing wild animals. ... Lawful hunting is distinguished from poaching, which is the illegal killing, trapping or capture of the hunted species. The species that are hunted are referred to as game or prey and are usually mammals and birds. The practice of hunting involves trapping or killing animals. It also includes the process of tracking them down or pursuing them with the same intention. People commonly do the hunting of feral or wildlife animals for recreation, food, or to eliminate the predators that are dangerous for the wellbeing of domestic animals or people. (Merriam-Webster,2019).

Hunting is also done for trading the hunted animals. On average, a hunter spends approximately \$2484 annually on the sport of hunting. There are some compelling facts associated with hunting. These facts and figures indicate the importance of this sport and

how it is contributing to the economy. Here are some of the interesting facts associated with hunting,

- As per records, under the Wildlife Restoration Act that was passed in 1937, target shooters and hunters have paid over \$7 Billion as excise taxes through Federal Aid up till 2012.
- All American people participate in hunting a combined 282 million per annum which means a single hunter takes 21 days for hunting.
- Over 38 Million people participate in hunting or fishing.
- Anglers and hunters support more than 680,000 jobs in the US.
- With the help of excise taxes and sales on various hunting equipment, the anglers and hunter's payout for most of the programs associated with wildlife and fish conservation.
- The number of Americans who shoot or hunt is more than the number of those who play baseball.
- The involvement of firearms is less than 1 percent in the accidental deaths. The number of Americans killed by vending machines is greater than the number of fatalities caused by guns.
- The sales of hunting gear are increasing at a quick rate especially if we compare the numbers with the sales of other sporting goods.
- Americans have spent over 38.3 Billion by purchasing hunting gear.
- Since the year 1993, the sales of the stamp, hunting license, tag and permit for non-residents have increased by more than 41 percent.
- The best-selling sporting goods in America are exercise equipment, golf gear, and hunting gear.
- Hunting has brought more revenue which is \$38.3 Billion as compared to \$37.9 billion brought in by Google and \$36.8 Billion brought in by Goldman Sachs Group

Whether you are after a big or a small game, you will have to decide which type of gun you should choose, whether you should opt for a rifle with scope, a handgun or a shotgun. Any firearm that you can only load from the muzzle is a muzzleloader. The challenge here is different altogether if you compare it with guns. Stalking and bugling in a large animal like a moose or elk need special skills and tactics. In most of the American states, there are specific seasons for muzzleloader hunting. The users of muzzle loaders must keep their firearms

clean, or they won't function properly. There is a huge variety of bows available on the market just like guns. Such types of weapons are classified into three distinct categories including longbows, crossbows, recurve bows, and compound bows. It is essential for you to decide which pound bow you should use for the hunt depending on what you are hunting. For example, a forty-pound bow is best suited for deer hunting if you want a clean kill.

There are different types of hunting. There are different techniques involved in each of them. Let's have a brief look in the following:

Camouflage is essential for a hunter to remain invisible to the animals s/he is hunting. It is always important to stay out of sight because as soon as the animal is going to spot anything it will start running and you will not get a clean shot of your prey. Camouflage allows the hunter to blend in well with the background and become almost invisible to the prey at a distance. Dog handling is more of a team job than a solo hunt. Your dog needs proper training for it, and you have to cooperate with it to remain successful in your hunt. You need to have adequate equipment at hand so that you don't miss out on your prey. If you have trained your dog for hunting, then it will prove to be an asset on the field. One of the charms of bird hunting is that you don't have to wait for the entire season to pass. There are different types of birds available for hunting throughout the year based on the hunting species. Birds have very sharp eyesight, and they are active as well. You need to wear adequate hunting gear to shoot down your prey without getting noticed. This hunting goes on throughout the year, and it comes with different challenges of its own. Wild boars have a keen sense of hearing and a good nose too. In some cases, these animals may also get very aggressive. Therefore, you need to wear proper equipment and clothes to bring them down in the case if you didn't shoot them clean. Any hunting practice that involves deer, bear or even wild boar is known as big game hunting. For most people, elk hunting defines this type better. When October is starting all your equipment and gear must work because you are going for large prey here that can retaliate in some cases if you miss. It is probably the most common type of hunting and the hunting season can extend to year-round seasons. Dogs can play a significant role in this hunting as well if they are properly trained for the campaign. Small game is not as threatening as a big game, but it is far more active, and a single miss can be very costly. For an active hunter, it is essential to stay on the feet and cover long distances following the prey. You must carry your gear with you, and you might have to travel through the forest. You

might have to go through the woods, or bushes or even swamp. Therefore, you need to have adequate gear that is lightweight and clothes that are properly ventilated. Bait hunting involves long waiting hours, and you must sit still without making much movement. Therefore, in this type of hunting, you need to wear clothes that are extremely comfortable and can hold heat properly. The gear needs to be ready as you never know when your prey makes an appearance. Safari involves hunting in warm latitudes with high temperatures. You need to have lightweight and thin garments to have a relaxing time while hunting through exotic and dry climates. It is essential so that the heat doesn't get the better of you. Recreational hunting is more about having fun out in the open rather than shooting prey. In this hunting, a zero score doesn't matter that much because you are not there to kill everything that moves. It is more of a style statement. In this case, hunting itself becomes the lifestyle. If you spend hours in the forest after the hunt is over, then you are embracing the hunting 24/7 lifestyle. You tend to spend more time in the forest not just because you are after something but because out of sheer joy and satisfaction

Most of these types can be gathered under one big heading of trophy hunting. As described by dictionary trophy hunting is selective hunting or targeted hunting of big wild species like bores, lions, elephants that are difficult to handle. The wilder and rare the specie the more fame hunter will get. Trophy hunting is the shooting of carefully selected animals – frequently big game such as rhinos, elephants, lions, pumas and bears – under official government license, for pleasure. (Ryan\_Keith, 2018).

The trophy is the animal (or its head, skin or any other body part) that the hunter keeps as a souvenir. It is a booming industry and is legal, albeit with restrictions on the species that can be hunted, where and when the hunting can take place, and the weapons that can be used. *Trophy hunting is an immoral activity that is carried out for selfish and inhumane reasons and it must stop now* (BBC wildlife magazine).

Archaeologists have unearthed what could be the earliest evidence of ancient human ancestors hunting and scavenging meat. Animal bones and thousands of stone tools used by ancient hominins suggest that early human ancestors were butchering and scavenging animals at least 2 million years ago. The findings, published April 25 in the journal PLOS ONE, support the idea that ancient meat eating might have fueled big changes in *Homo* species at that time. "Just about that time — 2 million years ago — we see big shifts in the



human fossil record of increase in brain size, increase in body size and hominins leaving Africa for Eurasia," said study co-author Joseph Ferraro, an archaeologist at Baylor University in Waco, Texas. The meaty meals may have provided the energy for those transformations, he said. Previously, the earliest evidence of eating meat, found in Olduvai Gorge in Tanzania, dates to 1.8 million years ago. But that fossil record doesn't suggest clear evidence of hunting and scavenging for meat until more than a million years later, Ferraro said. The link between hunting, money and conservation is an old one. Since at least the time of William the Conqueror, elites have been concerned about preserving game for recreation [source: Usman]. The very name given to the prey; "game" is revealing. It refers to hunting for fun, rather than necessity. In ancient and medieval Europe, maintaining game was primarily achieved through land ownership. Those with enough money controlled vast acreages set aside for sport hunting. Poaching was harshly punished. William the Conqueror, for instance, stipulated that poachers could variously be castrated, banished or have their eyes torn out. But hunting game for sport wasn't quite the same as trophy hunting. The "trophy" in question refers to some form of evidence gathered from the prey. Trophy hunting as we understand it today can be traced back to the late 19th century. In 1892, a man named Rowland Ward outlined what he called the Horn Measurements and Weights of the Great Game of the World. It was the first official record of trophy hunts. Across the Atlantic, decades later, in 1930, the Boone & Crocket Club, which had been founded by Teddy Roosevelt in 1887, drew up the Boone & Crocket Trophy Scoring System for North American animals source Boon and Crocket Club (Nye, E. W., & Hoem, S. I. (1987).

In that same year the International Council for Game and Wildlife Conservation (CIC), which has its own Trophy Evaluation System, was registered in Paris. Trophy hunting as a cultural phenomenon was up and running. Trophy hunting is the primary reason why Tanzania has large, robust populations of wild game, and neighboring Kenya (which has banned hunting since 1977) has much smaller populations of game. Trophy hunting is how the populations of animals such as the Scimitar Horned Oryx, Addax, and Dama Gazelle, which are hunted on game ranches in the United States, have flourished to the degree that animals' captive bred on game ranches are being reintroduced into their wild habitat in Africa, where they are critically endangered. Though these are just a couple of examples of

the tangible benefits of trophy hunting, the list goes on and on, trophy hunters only partake in ethical, fair chase hunting, trophy hunters use all the edible meat from their animals, and trophy hunting provides real, tangible benefits to conservation efforts (ibid).

Note the words game and "Wildlife Conservation" in the name of the CIC. From its beginning, trophy hunting aligned itself closely with the idea of conservation. Although counterintuitive to non-hunters, the logic is clear: if you don't protect the prey's habitat, there won't be any prey left. For trophy hunting advocates, this is a cornerstone of their philosophy wildlife populations flourish where hunters hunt. From 2004 to 2014, at least 200,000 hunted threatened taxa trophies were traded between nations, or more than 20,000 trophies per year. The US imports more hunting trophies than any other nation in the world, by a large margin. Approximately 150,000 hunting trophies were imported from 2004 – 2013. Most hunting trophies imported into the US came from Canada, followed by trophies from African nations. Hunting imports to the US have decreased over time since 2004. The American black bear makes up most hunting trophies both imported to and exported from the US. Black bear trophies account for 90 percent more imports than the chacma baboon, the second highest imported trophy into the US from 2004 – 2014. Australia is an importing country, with an average country rank<sup>148</sup> of 16.4 of the top trophy hunting importing countries from 2004 – 2013. According to the Sydney Herald, the overall number of imported hunted trophies into Australia has gradually risen since 1978.<sup>149</sup> This rise has been attributed to several factors including higher incomes, more affordable transportation costs, and the strong Australian dollar. Species Imported The top imported threatened taxa into Australia between 2004 and 2014 are the American black bear, the grizzly bear, and the chacma baboon. Species Exported The most exported threatened taxon out of Australia is the blackbuck (*Antelope cervicapra*), with the highest demand for the species coming from the US. The blackbuck is native to parts of India, Pakistan and Nepal, but was originally illegally introduced to Australia about a century ago with the intention of hunting them.<sup>151</sup> According to the Queensland Department of Employment, Economic Development and Innovation study, antelope were first introduced into Western Australia in the early 1900s (Allison 1970).

A. cervicapra is a popular target for hunting and a small number were released (illegally) on a Cape York grazing property in the late 1980s or early 1990s for sport” .152 Although blackbucks are no longer wild in Australia, they can legally be hunted .Gross Import Canada is mainly an exporting country, importing 52 times less than it exports. Of the top 20 countries that import hunting trophies, Canada has an average rank of 12 .3 from the years 2004 to 2013. Exported Species Not only does Canada export more hunting trophies than it imports, it has the highest hunted trophy exports from threatened taxa from 2004 – 2011. During this period, Canada had a gross export of 68,899 hunted trophies, or an average of 6,263 .5 per year. The top 10 exported hunting trophies were (in descending order) the American black bear, timber wolf, grizzly bear, cougar, polar bear, Canadian lynx, narwhal, bobcat, and the walrus. The American black bear was traded more than seven times more than the next most exported threatened taxon, the timber wolf .159 The most common threatened taxa trophy hunt trade between nations is the trade from Canada to the US. Trophy hunting occurs widely within Canada. The overall trophy hunting industry is estimated to have an annual economic impact of \$1 billion .160 There has been an increase in British Columbia hunting licenses for grizzly bears and black bears over the last 10 years. According to information gathered from a freedom of information request, the B.C. Ministry of Forests, Lands, and Natural Resource Operations issued 1,699 resident hunting licenses for grizzly bears in the 2013 – 2014 hunting season, or 58 percent more since the 2005 – 2006 hunting season .161 British Columbia has seen a similar upward trend with black-bear hunting 21,836 black bear licenses allotted in 2013 – 2014, 52 percent more than from 2005 – 2006 .And although trophy hunting in Canada is widespread, there is also considerable opposition to it from Canadian citizens . A 2015 poll found that 91 percent of British Columbians and 84% of Albertans were opposed to trophy hunting. At present, exporting trophies from China is illegal, except for a few approved hunting grounds .168 China is therefore solely an importing country. The gross imports of threatened taxa have dramatically increased since 2004, making China rank at an average of 13 out of the top 20 importing trophy hunting countries from 2004 to 2013. At present, exporting trophies from China is illegal, with the exception of a few approved hunting grounds .168 China is therefore solely an importing country. The gross imports of threatened taxa have dramatically increased since 2004,

making China rank at an average of 13 out of the top 20 importing trophy hunting countries from 2004 to 2013 (Encyclopedia Britannica 2019).

According to the CITES data, Switzerland had an average rank of 12.8 as an importer of threatened taxa trophies over the time period 2004 – 2013. Like Germany, the top threatened taxon imported into Switzerland from 2004 – 2014 was the Hartmann's mountain zebra. Scandinavia is mainly an importing region for threatened taxa trophies. For the purposes of this report, we have grouped Denmark, Norway, Sweden, and Finland together due to their geographical proximity rather than for any political or cultural reasons. When viewed together as a group, these four Scandinavian nations are part of the top 20 highest importers of threatened taxa trophies based on the CITES data. The average hunting trophy importing rank of these four nations individually between 2004 and 2013 was on average 6.2 for Denmark, 8.8 for Norway, 12.5 for Sweden, and 16.4 for Finland. This region more than tripled its imported hunting trophies of threatened taxa from 2004 to 2010. These countries import their trophies from Canada (33 percent), South Africa (18 percent), Namibia (15 percent), Russian Federation (7 percent), Greenland (6 percent), and Democratic Republic of the Congo (6 percent).

From 2004 to 2013, the Netherlands had a relatively low incidence of importing hunting trophies of threatened taxa compared with other Western EU nations. The Netherlands' average importing country rank is 34.9 from the span of 2004 – 2013. Based on our survey of the CITES data, Mexico is in the top five countries for both importing and exporting of threatened taxa trophies, and is most active as an exporting country. The top five threatened taxa imported into Mexico from 2004 – 2014 were the leopard (panther), American black bear, lion, African elephant, and grizzly bear (brown bear). No single taxon is imported significantly more than the others. 79 percent of all the imports come from Canada (17 percent), Tanzania (16 percent), South Africa (14 percent), Democratic Republic of the Congo (9 percent), US (9 percent), Namibia (7 percent), and Zambia (7 percent). When Trophy hunting was initiated it was welcomed at various levels in NWFP and Northern Areas, specifically communities who were putting efforts in conserving their wild animal populations for years. Initially the departments (WDNWFP and NAFWD) were issuing permits to few communities who had proven their conservation efforts by means of population census and formation of VMPs. With the passage of time, issues like bad hunt,

money refund, lack of hunters, fail to show up, bad weather and competition of getting permits from some communities than others surfaced. To avoid these issues to emerge, there was no valid and comprehensive written procedure present (OISIN Curran, 2018).

The Forest and Wildlife Department NA called a meeting of key partners and stakeholders to deal with this emerging situation. There were a series of meetings and consultations took place before a draft Trophy Hunting Procedure was realized. Representation from IUCN, WWF, AKRSP, NADP, fellow conservationists in other NGO's and both serving and retired government wildlife personnel sat down to ink the ideas came during these discussions. These procedures are first in the country and are comprehensive enough to accommodate the whole range of experiences not only from Pakistan but also from elsewhere in the world. Several side consultations were held to finalize these procedures, which are currently waiting for the approval of Northern Areas Forest and Wildlife department (ibid).

In Chitral, NWFP, the trophy hunting started in 1983 the NWFP Wildlife Department spearheaded the initiative 'Chitral Conservation Hunting Program', a trophy-hunting program for markhor. Initially the program was not fully community-based conservation program that lasted 8 years until the GoP banned the export of trophies along with all big game hunting throughout Pakistan. The program continued from 1983 till 1991, when hunters from Shikar Safari Club International took trophies and paid US \$250,000 as fees and also as help to conservation. This amount was deposited in a special account of the NWFP Wildlife Department for a while and later it was deposited in the national exchequer (Ahsanullah, 2006).

In 1999 the trophy hunting program was again launched with the approval of Federal Government where surveys proved sustainable harvest was feasible. The NWFP Wildlife Department restarted the program while in Northern Areas IUCN supported and implemented the Pre-Investment Feasibility (PRIF) phase of the project 'Maintaining Biodiversity in Pakistan with Rural Community Development' commonly known as Biodiversity Project. So far 21 Markhor and 5 Ibex trophies have been hunted by foreign hunters resulting in an income worth Rs. 280 million. The Wildlife Department NWFP

auctions trophies of markhor and ibex through the National and International newspapers (Annex. 4). The latest trophies of markhor were sold worth US\$ 55,000 each as compared to NA where these were sold for US\$ 25,000 only. Markhor are found in the Qashqai Conservancy while ibex in Tirichmir. More Markhor are taken from the Tosha valley of Chitral just adjacent to Tirichmir Conservancy (ibid).

Trophy hunting is a wildlife conservation tool widely recognized and accepted for the conservation and protection of the wild resources by local communities through incentives in the form of hunting fees. This approach has been recently adopted in Pakistan where most species of wild Ungulates are threatened with extinction. Therefore, government and nongovernment conservation organizations are trying to conserve wild ungulates through trophy hunting programs in Community Based Conservancies (CBC) areas by providing the communities a share in the Trophy Hunting fee as an incentive. It is a very expensive hobby and thousands of dollars are required to participate in each hunting trip. Community Based Trophy Hunting (CTHP) ensures that trophy fees benefit local communities in the form of health schemes, education and employment (Jennifer, 2016)

Trophy Hunting is conducted in 23 countries of Africa. There are vast hunting industries in East and Southern Africa and small industries in west and central Africa. Since, South Africa has the largest hunting industry generating US \$ 100 million revenue through trophy hunting each year and Namibia generates US \$ 28.5 million per year (Booth, 2002; and PHASA, 2006) followed by Botswana and Zimbabwe earns 20 and US \$ 16 million per year, respectively (Chardonnet, 2002 and Damm, 2005).

In Pakistan, the first trophy hunting program was Chitral Conservation Hunting Program (CCHP) for Markhor<sup>2</sup> started in 1983. As it was not a CTHP since all the revenue earned through trophy hunting goes to the Government. The program ended after 8 years when government of Pakistan banned the export of trophies including all the Big game<sup>3</sup> hunting throughout Pakistan. During these eight years 16 approved Markhor hunts was conducted and earned about US \$ 250,000 as trophy hunting fee (Wildlife Department Khyber Pakhtunkhwa, 2006). Naidoo et al. (2016) assessed benefits from hunting and tourism in Namibia from 1998 to 2013 at 77 communal conservancies, which provide community-based wildlife conservation. They found that hunting and tourism each generates roughly the same economic value and that if trophy hunting were banned, some

conservancies would be unable to cover their operating costs. As a result, the authors concluded that trophy hunting provides a benefit to conservation. We find problems with both their methods, which rely on opaque assumptions about the value of trophy-hunted meat and their conclusions about trophy hunting's relationship to conservation in Namibia. Both their methods and conclusions rest on narrow (and in some respects unclear) assumptions about values. Furthermore, conservation decisions are not and should not be driven by economic benefits alone. According to Naidoo et al.'s results, hunting and tourism produce almost equal total benefits in 2013— around US\$3 million. Their finding that “direct benefits from hunting are of roughly similar magnitude to those from tourism for communal conservancies in Namibia” rests on assumptions about the indirect value of the meat provided to the community at large (Ahsanullah, 2006)

Trophy hunting is a very misunderstood topic these days, even among hunters. The many misconceptions and myths that surround trophy hunting have helped turn it into a very controversial subject. Some of these misconceptions are probably the result of anti-hunters deliberately looking to misconstrue the true benefits of trophy hunting and use it to divide the hunting community in general. However, some of the misconceptions about trophy hunting are undoubtedly the result of people being misinformed and ignorant of its benefits. Hopefully, this article on trophy hunting will clear up some of the misconceptions about it and help set the record straight.

On the surface, it would appear that a trophy hunter is only interested in the actual “trophy” of the animal. This is a common misconception that is reflected in comments like “I'm okay with hunting for meat, but I think trophy hunting is wrong,” which are made by hunters and non-hunters alike (MacDonald et al' 2017).

Comments like this help perpetuate the myth that trophy hunters are interested only in hunting for an animal's trophy. In fact, to hear some people talk, you would think that trophy hunters will shoot a big animal for its trophy, take some photographs, then cut the head off the animal and set the carcass on fire. This could not be further from the truth.

Hunting for meat and hunting for a trophy are not mutually exclusive: a hunter can shoot a buck with an impressive rack of antlers and still use the meat. In fact, failing to utilize as

much of the edible meat of an animal possible is illegal in most jurisdictions of the United States, not to mention unethical as well. Put simply, trophy hunting is the careful and selective hunting of a wild game animal, usually because that animal has a desirable characteristic, such as large antlers/horns and/or a distinctive hide. Most hunters then keep the trophy, be it the hide and/or the antlers/horns of the animal and preserve them as some sort of memento of the hunt (Jacquet, Jennifer, and Nicolas Delon, 2016).

This helps memorialize the memory of the hunt (and all the experiences that went along with it) for the hunter. However, it also preserves the beauty and majesty of the animal, which lasts much longer and can be enjoyed by many more people in a trophy room or museum than it would in the wild.

Normally, trophy hunters target older animals that may be past breeding age, or at least are old enough to have had a chance to pass their genes along. Especially in the case of the very old animals that are often pursued by trophy hunters, they may be so old that they would not have survived the next winter or dry season, dying of exposure or starvation instead. The great hunter Elgin Gates said it best in his description of trophy hunters:

*The true trophy hunter is a self-disciplined perfectionist seeking a single animal, the ancient patriarch well past his prime that is often an outcast from his own kind... If successful, he will enshrine the trophy in a place of honor. This is a more noble and fitting end than dying on some lost and lonely ledge where the scavengers will pick his bones, and his magnificent horns will weather away and be lost forever.*

A key component of trophy hunting is the fact that the animal must be taken by fair chase methods. A person who partakes in a canned shoot is not a trophy hunter, nor are the fruits of canned shooting trips really trophies. Indeed, animals not taken by fair chase methods, to include those taken on canned shoots, are not eligible to be entered in the Boone & Crockett and Pope & Young Record Books (ibid).

All true trophy hunters fully utilize the meat, as well as the trophy, from all animals they hunt. Even the meat obtained from a buffalo or elephant trophy hunted in Africa is not wasted: the meat that is not consumed by the hunters in camp is given to the people in nearby villages, where it is eaten with much gusto. The fact of the matter is that there is big money involved in trophy hunting. Hunters will pay a lot of money to shoot a large trophy animal and that money goes towards supporting conservation in the United States and all around the



world. Not only does that money from trophy hunting help fund conservation efforts, but it also provides a significant boost to the local economies near where the trophy hunting takes place. Additionally, hunting is conservation because it provides a monetary incentive to preserve wildlife habitat instead of developing it. Unfortunately (as good as wild game meat tastes) people are not willing to spend nearly as much to hunt an animal only for the meat as they would to go on a trophy hunt (ibid).

Broader social values explain why exploitation may persist even when it generates very little value (e.g., McCook et al. 2010) and why hunting may be banned even when it is very valuable (as it was in Botswana), just as other potentially high-value products and services have been prohibited (e.g., organs, child labor, and horsemeat. Their failure to incorporate these additional social values means the framing of the study as a “utilitarian approach to conservation” is misleading. An ethical utilitarian approach would have to consider many additional factors (e.g., social views on trophy hunting, the belief of some conservationists that the lives of individual animals matter, many other possible values of wildlife, and the costs to animals themselves) and all interests impartially. The best outcome would depend on whose interests were considered, as well as how those interests are weighted. We question the dollar amounts they assign to trophy hunting, but even if their amounts are valid, we question Naidoo et al.’s conclusion that these economic benefits (and the conservation that stems from them) necessarily justify the market. A calculation that incorporated broader social values might also lead to deeper analysis about trophy hunting’s value to society. (iucn Torghar lies in the district of Killa Saifullah within the province of Baluchistan, Pakistan. The Pathan tribe, the largest of the Kakar group, have been living in this area for several generations. Several sub-tribes exist for whom hunting is a tradition. Before the Afghanistan War began in 1979, primitive weapons and the scarcity of ammunition limited the number of animals killed. As the pace of the war increased, automatic weapons and ammunition became readily available. Seasonal migrants and local residents began hunting indiscriminately and population numbers of wild animals dwindled rapidly. Populations of Sulaiman Markhor (*Capra Falconeri jerdoni*) and Afghan Urial (*Ovis orientalis cycleros*) – keystone species in the area – became critically low. In 1984, representatives of the United States Fish and Wildlife Service (USFWS) arrived in Baluchistan to explore opportunities for wildlife conservation. Tribesmen from Torghar expressed an interest in wildlife conservation

and a self-supporting conservation programme was established: The Torghar Conservation Programme (TCP), later the Society for Torghar Environmental Protection (STEP), whose design was based on the principles of sustainable use, local tribe involvement, and conservation biology. Today the numbers of Sulaiman Markhor and Afghan Urial have increased significantly. The capacities of local tribes have also increased, and the economic and social infrastructure of the area has developed positively. This paper describes the events that led to the creation of STEP, its achievements, and outlines its future. (IUCN, Ahmed et al. 2001 ),

The paper demonstrates that by involving local communities in conservation projects, both wildlife and communities' benefit. The principal ethical issue we address is whether acting to influence legislation on trophy hunting (for example through a ban on imports, or stricter conditions) is the right thing to do. We do not propose to offer a verdict on this but will set out what should be considered in making such a judgement. Because the action being considered is a change to legislation, it is also important to preface this discussion by noting that it does not follow from the view that an action is 'wrong', that legislation prohibiting it should follow. We might think that telling hurtful lies is wrong, for example, but not that it should be made illegal. Lying during legal proceedings, perjury, is on the other hand widely accepted to have consequences that are serious enough to merit illegality. Similarly, there are laws that prohibit actions that are not immoral<sup>36</sup>. The correspondence between law and ethics is not expected to be that complete. It is also possible to envisage a ban on trophy imports without a verdict that trophy hunting is wrong, as a signal of what sort of society we (in the UK) are, for example, without implying that we are making a judgement on the morality of practices elsewhere. But we will assume that our focus is on the ethical sustainability of trophy hunting and is not limited to legislation concerning trophy imports. We consider the moral repercussions of banning trophy hunting, an action the UK government has only a very indirect influence on. Most people occupy what has been called 'the troubled middle' in their dealing with animals, having some sympathy for the logic of animal rights, but while eating meat and being willing to sacrifice many mice in the search for a cure for cancer (Herzog 2011).

The motive for the killing of animals is clearly influential. The impetus for a trophy ban, brought to the fore by the 'Cæcil' event, concerned its status as a sport. Unlike the debate

surrounding UK foxhunting (Macdonald and Johnson 2015), which was also defended on its utility in pest control but attracted disapproval for its function as at least partly for sport, trophy hunting of lions is unequivocally a sport. We know that ‘motive’ is widely perceived to affect the moral status of an action – hunting for food or protection is deemed much more acceptable than for sport. Hunting of ungulates is sometimes defended as providing meat (as well as sport), and is therefore closer to the UK foxhunting case, where motivation is not completely straightforward. The moral judgment to be made then concerns whether the meat delivered by the hunting renders the action more acceptable (economically both functions can be monetized, which contributes to a judgment based on consequentialism, depending on who benefits (Arian D. Wallach, 2019)).

## **3. THE RESEARCH METHODOLOGY AND RESEARCH SETTING**

### **3.1. Research Setting**

For the purpose of conducting the current study, the Hoper Nagar valley has been selected. It is situated in the extreme north of Pakistan, which is four-hour drive away from the city Gilgit.

#### **3.1.1. Gilgit Baltistan**

Gilgit Baltistan is a very sparsely populated (roughly twenty persons per km<sup>2</sup>) high-mountainous area in the north of Pakistan. The area between the high peaks of Himalayas, Karakorum, and Hindukush is known as the Northern Areas of Pakistan. The longest glaciers outside of the polar region, home of the world's second-highest peak (K2) and four more eight-thousands are in Gilgit-Baltistan. Gilgit-Baltistan is largely a high-mountainous desert area. Geographically, it spreads over three high mountain ranges, the Himalaya, Karakorum and Hindu Kush. It covers an area of 27,188 square miles. The region lies between 71 and 75 E while longitude and 32 and 37N. The settlements are concentrated in the main river of valleys and in the side-valleys. However, the largest part of the region is simply uninhabitable because of slope, aridity, or height. While agriculture depends on irrigation which is mostly fed by melt-water streams from the glaciers. The majority of GBs surface area is very vast, but it is simply uninhabitable and uncultivable. Over the last few decades, the cultivated area had been extended with the help of developmental agencies, especially the Aga Khan Rural Support Programme (AKRSP), but in most parts, the extension has reached its limits now because of unavailability of water for irrigation (Sökefeld, 2014). In 1972, the older states and political districts were merged into three newly formed districts, having their headquarters at Gilgit, Diamer and Baltistan. Before, the northern area is divided into two agencies, the Gilgit and Baltistan. The Gilgit agency included the autonomous states of Hunza and Nagar, the political districts of Ishkhoman, Puniyal, Yasin, Ghizer and subdivisions of Chilas and tribal areas Darel and Tangir.

Apart from this, Gilgit Baltistan is divided into ten districts as mention below.

Gilgit	Astore	Ghizer	Ganche
Skardu	Khurmong	Shigar	Nagar
Hunza	Diamar		

(Source: Author, 2020)

Due to better educational and economic opportunities, Gilgit city is considering to be a government headquarter. The people of the northern area have no representation in parliament, but the provisional government has been established is nominal after declaring Gilgit-Baltistan as the fifth province of Pakistan.

**Figure 1. Map of Gilgit-Baltistan**



(Source Google, 2019)

[https://en.wikipedia.org/wiki/Geography\\_of\\_Gilgit%20%93Baltistan](https://en.wikipedia.org/wiki/Geography_of_Gilgit%20%93Baltistan)

### 3.1.2. Nagar

For the purpose of this research, the Nagar valley has been selected as a research locale. It is located in the northern part of Gilgit-Baltistan. Nagar is famous in the whole world because of its high snow-capped mountains, glaciers, lakes including Rakaposhi, Deran peak, Dubani, Golden

peak, Minapin glacier, Hoper glacier, Mere glacier, Kacheli lake, Rush lake, ice lake Hisper and its historical places like royal garden Nagar, royal palace and Jangir lay where historical battle was fought with Dogra Raj and Britain . It is a mountainous region lying in the extreme north in Gilgit-Baltistan, situated at an altitude of approximately 2,500 meters (8,200ft) above sea level.

Nagar is the name of a region/valley but not a city which consist of 20 villages. Nagar has nothing to do with Huns because formerly it was a state ruled by a ruling dynasty of Mir. It spreads along with the Nagar River up to the Hisper glacier which touch Skardu. The former ruler of Nagar had two forts commonly known as royal fort Nagar which was 1000 years old later modified by last Mir of Nagar in 20<sup>th</sup> century. This state continued to survive until 1974 and finally dissolved by Zulfikar Ali Bhutto. The state bordered the Gilgit Agency to the south, the former princely state of Hunza to the west and touches Skardu to the north. Proper Nagar was the capital of the Nagar state. Nagar is divided into two parts, Nagar 1 and Nagar 2. Nagar 1 which shares a border with Romania through Hisper glacier and have villages like Hisper, hoper, Nagar proper, Summayer, Askurdas and Shahyar the second part has many places like, Phaker, Miyacher, Minapin, Pisan, Gulmet, Thole, Masote, Nilt, Iskanderabad, Chalt, Chaprote, Bhar and Budalas.

### 3.1.3. Languages

Gilgit-Baltistan is differing in terms of religion, language, and ethnicity. Five major languages are being spoken in Gilgit Baltistan which are as below.

- *Khuwar*
- *Balti*
- *Shina*
- *Wakhi*
- *Burushaski*

Apart from these, there are some other languages that are also being spoken in Gilgit and Baltistan, which are Pushto, Hindko, Gujri, and Punjabi who had migrated to Gilgit Baltistan from different parts of Pakistan. Yet, the language which is widely spoken in Nagar is *Burushaski*. The *Burushaski* is the mother tongue of *Burusho*'s who are living in the Nagar 1 and some villages of Nagar 2. The villages near to Gilgit city use Shina language. While in the Nagar

1 some people (*Bericho, the blacksmiths and egarasho, musicians*) who are less in the number used to speak a language known as *Domaki* which is extinct now.

### 3.1.4. Climatic Conditions of Nagar

The climate of Nagar is very harsh in winters while in summers the temperature remains pleasant. People of Nagar enjoy four seasons and each season has its own specialty. The climatic condition in Nagar describes below by each month.

Serial no	Time Duration or periods	English	Burushaski
1	March to May	Spring	Garu
2	June to August	Summer	Sheeni
3	September to November	Autumn	Daato
4	December to February	Winter	Bai

(Source Author, 2020)

The climatic condition of Nagar valley is favourable in the summer season and very cold in winter. In winter, there is heavy snow falling, therefore, people store things like meat, fruits and dry fruits so that they could consume them. In addition, they also store fodders, and dry leaves for their domestic animals because the temperature reaches up to -10 to 20. However, the summer season is totally different from the winter season, Temperature goes to 30 degrees in summer, and the whole valley is converted into a lush green. Because of the pleasant weather and greenery, both local and international tourists use to visit Nagar during summer and autumn sometimes in winters to enjoy snow fall.

### 3.1.5. Settlement Patterns of Nagar

In every society, the settlement pattern is determined according to its climate and environment. Within Nagar, most of the Houses are *Pakkah* made of cement with wooden roofs while few houses are made of mud. The settlement pattern among (*Nagarkutz*) is now changed as they used to live in *Katcha* houses. Firstly, they used to live in mud houses with in one place known as *khun* in every village but with the passage of time and progress of society, people also changed their settlement patterns they spread from *khun* to open fields and made house at distant from

each other. But the architecture and designs of the houses remain the same. Even if they build any new house according to modern architecture, their internal design remains the same.

**Figure 2. The settlement pattern of Kutcha Houses**



(Source Author, 2020)

**Figure 3. Settlement Pattern of Pukka Houses**



(Source Author, 2020)



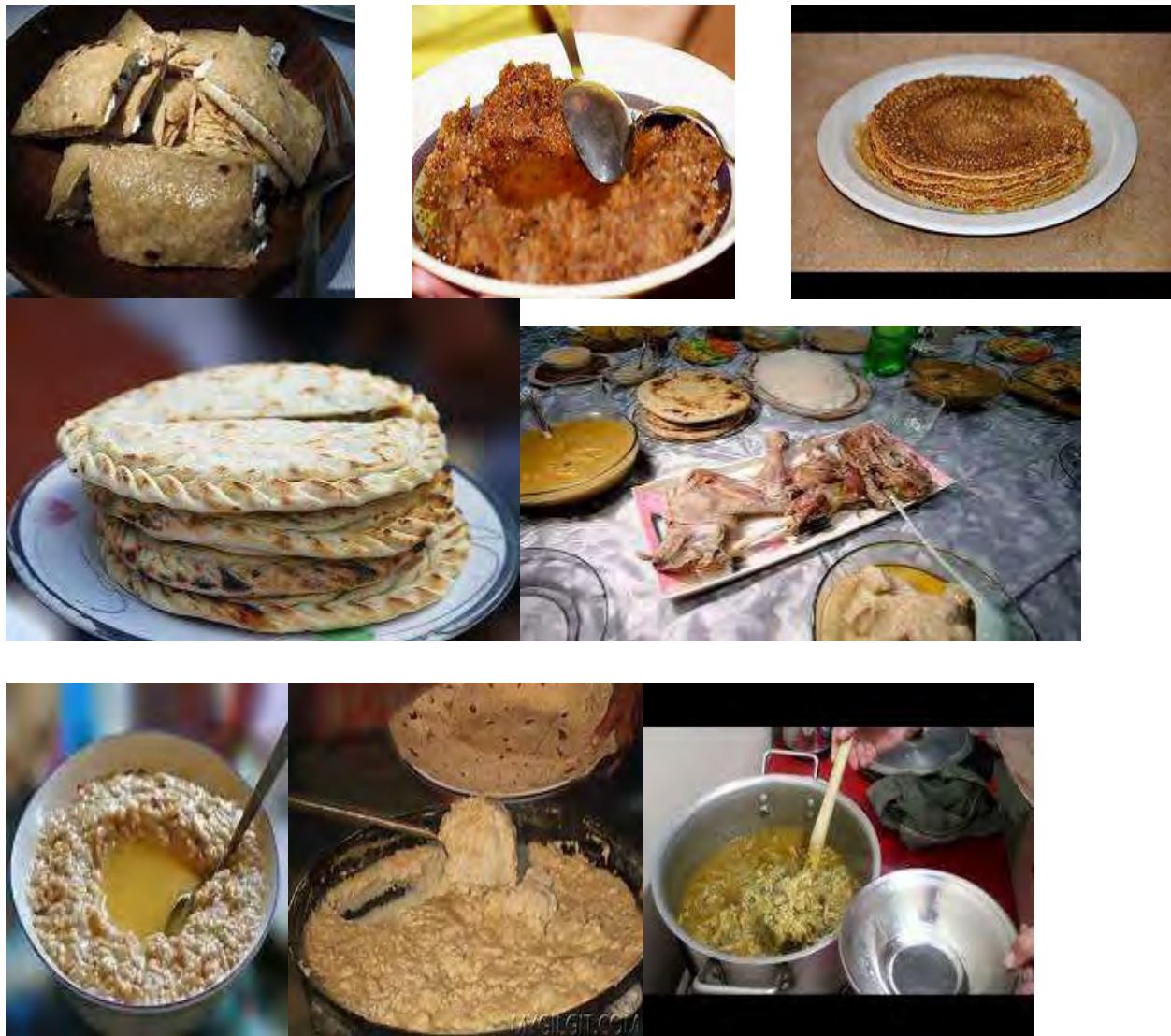
### 3.1.6. Food Patterns

Food is an imperative constituent of any society which determines their taste and culture. Due to its exceptional cultural cuisine, people from different countries visit Nagar especially *oosho thaan* (gest palace) Minapin Nagar. The longevity of people in Nagar is also due to the purity of their food. People of Hunza consume food according to the temperature and season. For instance, a drink which is used in the summer season is known as *Diltar* which is made by yogurt. Sometimes it served with bread known as (*fitty*) in the local language of *Nagarkutz* and *chamus* (apricot juice) made up of dry apricots is also most popular in summers.

In Nagar, every morning people use a homemade bread called *fitty* and they also made a small thin bread for breakfast known as(*Sharo*).The items in their breakfast include salty tea, homemade bread, butter, eggs, and *paronta* (made of flour fried in oil). However, in the early days, people used dry fruits, oil of almond, apricot and walnut in their food. They made dishes by using all these oils that kept them warm during winters. Similarly, in ancient days and still by some people used to keep the dry meat for winter. Additionally, they also make some juices from dry fruits which they consume in all seasons. But now some of these practices have been declined but few traditional foods which are still available and use by the people of Nagar are as below,

- *Giyalin*
- *Burus*
- *Chapsharo*
- *Diramphiti*
- *Sharbat*
- *Gurr*
- *Mul*
- *Maltash cha giyalin*
- *Burumhanik*
- *Diram*
- *Garkon*
- *Butuk*

**Figure 4. Traditional and local dishes of Nagar**



(Source Author 2019)

### **3.1.7. Facilities**

#### **3.1.7.1. Education and Educational Facilities**

The majority of people in the valley are literate, every individual is well aware of the importance of education because of the sudden modernization in the valley and due to awareness of rest of the world. Parents in Nagar give more preference to their sons in the context of education because they think, if we educate our son, he will help us later when we get old. Therefore, education among males is higher than females in Nagar where few decades ago most of the people were uneducated. The system of schooling in the valley is also progressed along with

government schools and colleges. The first English medium school commonly known as Uswa public school in 1992 was first founded in Nagar proper by Syed Ali Naqvi. There are both Government and public schools in every village of Nagar. There are more than 25 private schools and colleges in whole Nagar. Apart from this, now people also start giving importance to skills like carpentry, architecture, handicraft, mini businesses and gems cutting. There are some institutions that provide free training to those youth who could not continue their education particularly females. Similarly, those students who are recently graduated, provide free services to their people.

### **3.1.7.2. Transport Facilities**

The transport was a huge problem in the early days because of the lack of proper roads and vehicles. About a few decades ago, people had to walk miles due to the lack of roads. Similarly, there was no proper transport system from the government which they could avail of. Because of extreme poverty, people cannot afford vehicles therefore, they prefer to walk. But now with the advancement in the economy, high flow of tourist and construction of roads like Karakorum highway, people can easily sway. Now some household owns a vehicle by which they use to travel but senior citizen still prefers to walk by foot public transport service is most common in Nagar valley, the only village of Nagar is Hisper valley which still have transport problem due to land sliding and narrow road. Nagar being a mountainous place, still, there is no facility of airplanes, trains, and metros.

### **3.1.7.3. Electricity**

There was issue of electricity two decades ago many of villages were without electricity but with advancement of society government inaugurated many hydro powerhouses in Nagar valley including Nagar powerhouse, Summayer powerhouse, Minapin electric powerhouse, Chalt and old bhar powerhouse. These powerhouses are highly efficient in summers with the high flow of water from mountains but there is light problem in winters due to lack of water. Light breaks in winters therefore, locals use gas cylinders, candles, generators, and some UPS during winter season.

### **3.1.7.4. Communication**

The means of communication in Nagar is not as advanced as it is in other regions of Pakistan. There is no system of Wi-Fi and network internet. Only one mobile network, Scm is allowed to

provide 3G services in Gilgit-Baltistan. While the rest of the networks are only used for communication purposes. However, there is a landline phone service (PTCL) that remains suspended throughout the year, particularly during winters. In few areas Telenor started 4g service in 2019.

### **3.1.7.5. Health Facilities in Nagar**

There are few government hospitals in the valley while private clinics are large in number. Both private hospitals and clinics are playing an immense role in providing health care facilities to local people. Major health issues in research locale due to lack of hospitals and health facilities people travel to near villages like Nagar hospital, Aliabad and Gilgit city for major health problems the only sources are,

- Government dispensary Hoper
- Family health Centre Hoper.
- Local clinic

### **3.1.8. Economic Conditions**

With the increasing population, some people in the northern area are living below the poverty line. Agriculture is the main means of subsistence for local people. While the majority of youth are in the army, which helps families in their survival. Apart from this people fulfil their household and educational expenses by selling fruits, and crops like potatoes. Tourism is another source of income for people in Nagar. In the summer season, many foreigners and tourists from different cities of Pakistan move towards Nagar which increases economic stability. The most of economy of research locale is based on domestication, most popular is domestication of yaks. The area is also popular for precious stones.

### **3.1.9. Dress Patterns**

The dress patterns of Nagari's include shalwar kameez, *marak farchin* (woollen cap) and *Shoqa* (woollen long coat). The senior citizens particularly, men use to wear shalwar kameez along with a traditional cap called *farchin* and an over coat which they use to wear in the winter season called (*shoqa*). While old women also use to wear a traditional cap full of colourful embroidery also known as (*farchin*). Both Cap and *shoqa* are handmade of pure wool by local artisans.

**Figure. 5. Dress patterns of people of Nagar**



(Source, Author 2019)

### **3.1.10. Religion**

The people of Nagar are Muslims who believe in Allah, His last prophet and Holy book Quran. They are further divided into three sects, the Shia, Sunni and Ismaili. Only Shias are found in whole valley. Shias follows mujtahids and believes in twelve imams after last prophet and live happily and peaceful with other communities living in Gilgit Baltistan.

### **3.1.11. Religious Festivals**

The religious festivals and rituals which are celebrated in Nagar full of zeal and zest are as follows.

- Eid ul Fitar
- Eid ul Azha
- Eid ul Qadeer
- Eid Melad ul Nabi (PBUH)
- Eid Mubahila
- Nowroz
- Aashura

- Chehlum
- Shahadat Hazrat imam Ali (a.s)

The religious festivals which are only celebrated among the Shia community in Nagar are as below.

- 13<sup>th</sup> Rajab (celebrate the birthday day of imam Ali)
- 3<sup>rd</sup> Shaban (celebrate birthday of imam Hussain)
- 15 Shaban (celebrate the birthday of imam Mehdi the imam of current era they believe he is hidden (*gaib*) from naked eyes).
- Other days related to their imams and spiritual leaders.

### **3.1.12. Patterns of Marriages**

Basically, marriage pattern is divided into two types, one is Exogamy, and another is Endogamy, Endogamy means marriages within family and exogamy means marriages out of family or caste. Both patterns of marriages are practices in Nagar. In Shia sect, the exogamy pattern of exogamy marriage is found with the modernization of society and they marry their children out of the family background and their perception about marrying within family cause genetic problem, while the marriage pattern of Endogamy also found in the valley where people marrying within the families too.

### **3.1.13. Agriculture**

Nagar is agricultural land where people's survival depends on certain crops and fruits which includes wheat, millet, buckwheat, turnips, carrot, beans, pumpkin, onions, cabbage, cauliflower, apricots mulberries peaches, cherries, pears, garlic, apples, walnuts, potatoes and pomegranates. Apricots are very popular among all these because in summers people of this valley dry them for winters. They make soup and juices by using these dried apricots while oil is made of using the apricot seeds. The upper hard cover of almond, apricot, and walnut are used in winters as fuel. Potatoes of research locale are most popular in the valley.

## **3.2. METHODS OF DATA COLLECTION**

The methodology is a way to collect data from the research locale which includes different tools and methods. In this study, the qualitative method was employed. The following are the methods that the researcher has used during fieldwork for the collection of the data from respondents.

### **3.2.1. Rapport Building**

Rapport building is first and the most important step of the research. Rapport building means the relationship between researcher and informants which mostly based on trust and mutual understanding.

The researcher used rapport-building technique to get data. Therefore, the researcher first met senior members of the locale, introduced himself and discussed the research objectives of research with them. The researcher spent some time with people of research locale and then tried to explore their perception regarding the research topic. After spending some days with people of research locale, the researcher visited to those people who were involve in hunting and preservation of endanger animals. After meeting, the researcher has tried to create a bond with those who had enough knowledge about research topic.

During field, the researcher introduced himself and discussed the purpose of research and ensured them not to use any personal information. So, to build a rapport the researcher met local people of the community which included teachers, community elder people, scholars, both religious and educational professional people. These are the people who shared their ideas about the research topic. They were educated and well experienced, some of them were literate while few others were illiterate.

### **3.2.2. Participant Observation**

Participant observation is a way in which the researcher observes the participants in their daily activities, interactions, events and while performing any ritual (Aktinsonand Hammersley 1998).

Participant observation is an important method in anthropological research in which anthropologists spent specific time duration in research locale in order to collect reliable data through observation. Participant observation is a type of data collection technique in qualitative research. Its objective is to gain a close and intimate familiarity with a group of people, (for

example, a religious, sub social gathering, or a specific group) and their performance through an intensive involvement with people in their culture environment over a period.

Using this method, the researcher has collected data as a participant-observer. One of the advantages of this method is that the researcher can easily collect data related to their topic by observing the participants.

As a participant-observer, researcher used this technique where he became a part of the community and he observed them as being their member. This was a direct way for researcher to get information from them. It helped him in getting close to people and making them feel comfortable enough with his presence so that researcher observed and record information about their lives.

### **3.3.3. Key Informants**

Good key informants are those people who can easily understand you, freely talk with you and who have extensive information about your topic and who provide all the information that you need. (Bernard, 1998, p. 13).

Key informants are those people who have sound knowledge about the research topic. As a researcher, it was hard to know the behaviour of the respondent so key informant played an immense role to solve problems which the researcher had faced during research. During fieldwork, the researcher selected 2 people as his key informants, Hussain Ali and Israr Khan; who had extensive knowledge about the research topic and research locale. They were researcher's main gatekeeper. They introduced me to the hunters and the families who have knowledge and history with trophy hunting. I also carried in-depth interviews by asking open-ended questions from them.

### **3.3.4. Sampling**

–Sampling is a ratio from a larger group known as population. (Fink, 2003: 1)

The definition of the sample may show self-evident but raises central issues about the relationships of our sample research to a wider population. Early, how do we define the population in relation to the context that we are studying? Sometimes the population will reflect



our common sense understanding of this term in the sense of the population of geographical area (e.g. a town, region or country).

Inspecting in subjective research in its broadest sense as pursues, the determination of explicit information sources from which information is gathered to address the exploration goals. We likewise recognized varieties in the idea of examining the three customs evaluated (Gentles et. al, 2015).

No.	District	GBLA-5	Village	Colony	Number of males	Number of females	Number of both	Number of houses
1	Nagar	Nagar – 1	Hoper	Hisper	1,600	1,400	3,000	180
2	Nagar	Nagar – 1	Hoper	Broshal	270	240	510	70
3	Nagar	Nagar – 1	Hoper	Ratal	160	140	300	40
4	Nagar	Nagar – 1	Hoper	Broshal	600	620	1,220	80
5	Nagar	Nagar – 1	Hoper	Hakalshal	190	210	400	50
6	Nagar	Nagar – 1	Hoper	Rath	635	715	1,350	103
7	Nagar	Nagar – 1	Hoper	Broshal	675	501	1,176	98
8	Nagar	Nagar – 1	Hoper	Hakalshal	1,060	1,080	2,140	212
			<b>Hoper Total</b>		<b>5,190</b>	<b>4,906</b>	<b>10,096</b>	<b>833</b>

(source field data, union office)

In the current study, the sample size was 43, out of 10,096 people in which 30 in-depth interviews were conducted with local people, members of committee and government officials.

Sampling technique helped me to get useful data from the targeted population. I used purposive sampling and snowball sampling in my research. I met with 3 government officials then with local committee members, local hunter and finally with local people.

#### **3.3.4.2. Socio-Economic Forms**

The socio-economic form was used to find out socio-economic condition which includes financial status of the family, facilities from government, castes, religion, marital status, social status, income family system, education, occupation, sects and these helped the researcher in providing information about people of the community.

The advantages of socioeconomic forms are that they are helpful in getting better results. The socio-economic survey enabled the researcher to collect data about respondents. The question in these survey forms was mostly close-ended type. It also made the respondents to identify the key informants in the locale.

#### **3.3.5. In-depth Interviews**

It is basically used for collecting information from the selected sample. They are some prepared questions that are designed by the researcher or interviewer. The interview may be useful to investigate information and responses. (McNamara, 1999).

Different types of interviews were conducted by the researcher during the stay in the field. Informal or in-depth interviews were conducted by the researcher during the fieldwork. The main benefit of these interviews is that the researcher got useful data from the respondent, and the interview also helps the respondents in group discussions. The interview guide was developed by keeping in mind about the objectives of the research.

##### **3.3.5.1. In Formal Interviews**

Throughout the field, the researcher did informal interviews. These include daily chit chat with the respondents. Informal interviews helped the researcher to build rapport at the initial stage of the research. It also helped the researcher to know about their true feeling regarding the research objective.

#### **3.3.6. Focus Group Discussions**

Focus group discussion is the form of group discussion that capitalizes on communication between research participants in order to generate data. Although group interviews are often used simply as a quick and suitable way to collect data from numerous people simultaneously, focus groups explicitly use group interaction as part of the method. This means that instead of the researcher asking each person to respond to a question, in turn, people are encouraged to talk to

one another: asking questions and commenting on each other's experiences and points of view. (Kitzinger, 1995).

Focus group discussion is a useful technique in social research, because every person has some knowledge we can't find or see that knowledge in interviews, some people feel easy to speak in group discussion that's why the researcher should create group discussion so that he could get more required information, And I used this technique with those people who had some idea and little bit information regarding research.

In the present study, three focus group discussions were conducted.

- Focus Group Discussion with volunteers.
- Focus Group Discussion with government officials, committee members and local people combined.
- Focus Group Discussion with local hunters.

### **3.3.7. Case Study**

The case study is a complete detailed account of the occurrence and reaction of individuals to that specific event or situation.

The case study method is such a technique in which the researcher very closely examines the data in a specific context. In the present study, the researcher has investigated seven case studies that were relevant to a research topic. It is like a model for research where we can get information from different angles.

### **3.3.8. Nonverbal Techniques**

The researcher uses nonverbal techniques in fieldwork that are helpful for writing notes like during interviews, a gathering, and participant observation. The following are the techniques used by the researcher during the fieldwork.

#### **3.3.8.1. Field Notes and Field Jotting**

Field notes were written by the researcher during fieldwork to write the experience of the day and the researcher also did field jotting in order to not miss any information. The researcher observed and noted the daily routine of respondents, their certain behaviour towards a situation

and scenarios happened in the research area. So, by using these methods, the researcher has collected valuable and reliable data from respondents during work in the field.

#### **3.3.8.2. Daily Dairy**

One of the important tools of fieldwork is the daily diary which is used by the researcher during fieldwork. It helped the researcher to record the behaviour of respondents at a specific time. It also helped the researcher in remembering the event which happened in the selected locale. During the research, the researcher also maintained his diary. In daily dairy, the researcher not only wrote observations and interviews but also wrote his experiences in the field.

#### **3.3.8.3. Audio Recording**

The method of audio recording was used by the researcher during the stay in the field and conducting the interviews with the respondents, it was difficult to write each and everything in detail in insufficient time. So, to secure time and get data, the method of audio recording was used. Audio recording helped to cover all information that was answered by the respondent during interviews.

#### **3.3.8.4. Photography**

Photography is one of the important techniques in research. During fieldwork, the researcher also used photography to record certain data.

#### **3.3.8.5. Research language**

language is most important medium between researcher and respondent, to find actual data need to researcher. In this research methodology researcher mostly used native language Burushaski, and also conducted some interviews in urdu.

#### **3.3.9. Data analysis**

I collected data and analyzed it to make my research accurate and meaningful through qualitative research method.

Information consensus factor (IFC) will collect for each category to identify the agreement of the informants on the report cure. (Alaxiedies, 1996)

Data analysis in qualitative research is defined as the process of systematically searching and arranging the interview transcripts, observation notes, or other non-textual materials that the researcher accumulates to increase the understanding of the phenomenon.

The government servants gave the data related to process of trophy hunting, illegal hunting and habitats of endanger species, rules regulation and the law for illegal hunting. The locals told the history of hunting, legal hunting, illegal hunting and their process. They also shared their personal experience of hunting and steps taken by the government for local community. The local women also gave their perspective relating to the hunting of wildlife. I have tried to make the views and responses of all respondents visible.

## 4. The process of hunting in a historical perspective

Hunting is one of basic need to local people, who are living in Hoper valley. Hunting is also important part of that culture because the process has been practicing for many decades. They were hunters and gatherers in ancient times and the hunting is transmitted through one generation to the next. In past people used to bow and arrows, their education for young generation was simple farming, domestication and hunting techniques. It is culturally defined that the new generation learns from their elders and trained hunters educate the children about hunting and hunting techniques. A hunter keeps two or three young boys with himself and taking them to the hunting site with him, they learn gradually, that how to hunt and the place of hunting which is suitable for hunting. Under the influence of modernization, local people started horticulture, bee keeping and new techniques of agriculture alongwith market jobs. With the passage of time only gentle hunters are known for hunting, which came through lineage and the person who is personally interested, learns from these trained hunters. Now people are using modern techniques of hunting, where they use modern weapons, telescopes, and other tools for survival on the mountain. Due to usage of modern techniques and advanced weapons wild life is endangered. Many endangered species are found in Hoper valley among which *tahh* (snow leopard) and *kill* (ibex) are more popular. *Boom* (Asian markhor) and *yathal* (Marco polo sheep) were there in excess amount but now they had been become extinct for two or three years. This area was known for highly populated precious animals. Now few species are found which are endangered due to over hunting and climate change.

### 4.1. History

Nagar valley was itself state for 1200 years. There is a rich history behind these villages under Nagar valley, different dynasties rule over it and whole system was run under *thamm* (raja) where *thamm* was all in all of that state. *Wazir* (ministers) and *kayo* (agents) were implementing the orders given by king. The royal palace in Nagar which remained capital of Nagar state was among top twenty most defensive forts of the world in past.

Hoper valley was hunting free area in very past when it was totally based on hunting, gathering, domestication and primitive form of agriculture. It has been carried out that people used to believe that the area belongs to them and their ancestors who used to get their livelihood with hunting. The wild animals were much near to population and were easily accessible for hunting by using primitive techniques. With the introduction of weapons people over hunted and the wild life went far on the mountains away from local people.

Under *thamm* establishment in 18<sup>th</sup> century they banned free hunting which ran till the end of those ruler's empire when Zulfiqar Ali Buthu ex-prime minister of Pakistan took over that state and brought under supervision of Pakistan government in 1973. The laws of *thamm* declared ineffectual by government of Pakistan. The law for wildlife wasn't defined till 1992 and during this short time period hunting was free in this valley. In some villages of Nagar valley Iskanderabad, Chalt and Bhar where for the first time in 1992 free hunting was declared illegal and banned unpaid hunting by local government. In Hoper village this time period was long where people hunted till 2012 due to not implementation of rule. The awareness of legal hunting had been started since 2009 and declared free hunting illegal in 2012 under supervision of wildlife department in view of data collected by the NGO (WWF). Due to these rules and laws the hunting divided into two parts legal and illegal hunting.

## **4.2. Legal hunting**

The practice of hunting in which norms, values, ethics and laws of any particular culture allow to hunt wild animals and birds for food, protection and greed. The control of overhunting and hunting through an eye of ethical values and government law is known as legal hunting. The people of research locale have vast history of deep relation with domestication and wild life. The people were hunters and gatherer in past and the hunt of wild animals was legal in old era. Only norms and values were controlled over hunting when there was no concept of illegal hunting.

### **4.1.1. Ancient hunting process**

The area was enriched for wildlife in past and availability of wild animals was in large population. People were hunters and gatherers with simple agriculture methods in which they

used to cultivate crops which include wheat, barley, maize and potatoes. People mostly accustomed to use fresh fruits, vegetables and crops in summers. The hunting of wild life was free due to huge amount of wild life and easy excess towards them. In summers people used to hunt at small scales and the meat of hunted animal was distributed among relatives and nearer because there wasn't preservation system for meat and people used to hunt in a group. The people were trained to use traditional tools for hunt instead of sharp and modern weapons due to lack of technology.

In winters people went for hunt at large scale because locals were mostly based on hunted meat of wild animal, nuts, dry fruits, milk and butter extracted from *dumanum mamo* (yogurt). *Youshayas* was most popular in the culture where people used to dry meat and stores for winter. Hunters went for group hunting to near places where wild life was in large amount and they used arrows and spears for hunting. Another technology was *thadapi* (trapper) which was popular to trap wild animals and birds alive. Large amount of meat was extracted from nature and later preserved by drying it, which was enough to use in winters. The most popular meat for Youshayas was of the *giri* (ibex/markhor) the person who had enough meat of ibex was consider as more prestigious and richer among ancient people.

The main source of material things and tools were also these wild animals as people used to make tools by using bones and ribs, leather to made *towchin* (shoes) and under lays, wool of markhor used to made clothes and caps. The *dadan* (atabal/drum) made up of ibex leather was most popular among this society.

#### **4.2.2. Legal hunting under the supervision of *thamm* (prince)**

Before 1974 the hoper this whole area was under *thamkux* (crown) known as state of Nagar, where *thamm* (prince) had full authority of state. In the late 18<sup>th</sup> century when people aware of technology they started to make weapons by using primitive technology. In view of rapid decline of wildlife *thamm* banned free hunting and gave concept of legal and illegal hunting. According to his rules only the hunter send by him could hunt. *Thamm* (leading figure) under his command, the hunters went for hunt and weapons used by them were conditioned to provide by *thamm* that weapon was known as *boqjani tumaq* (primitive gun). Those weapons were product of local state and the bullets used for them were also produced by local experts.



According to a respondent

*One of expert is still alive, his age is near to hundred and still he is producing million (gun powder) which people use in modern bullets, it is also useful for blasting charko (rocks) and dayo (big stones).*

They used to make bullets from stone known as *bulishdan* (soft stone) which is also used to make pottery. The melted *naan* (lead) puts together gun powder and after cooling method they shaped into bullets. Authorized hunters used these weapon and bullets as they hunt for prince and his family. Some meat was given to them by prince. Mostly hunting performed in winters for *Youshayas* where prince used to preserve meat for whole winter. In that state markhor meat considered as most delicious food that's why he mostly offered *halden chap* (markhor meat) to guests came from other states or outsiders. In summers hunting was low as compared to winters it conditioned on the desire of *thamm* mostly in case of any special invitee came from outside, any special occasion or ceremony. This type of legal hunting ended with the end of princely state in 1974 when ex-prime minister of Pakistan Zulfikar Ali Buthu dissolved the princely state and governed the valley under Pakistan's government.

#### **4.2.3. Trophy hunting**

Trophy hunting is legal process under government. It is limited way of hunting where hunter should have to follow rules and laws made by federal government. In which markhor hoe ibex, hoe, tahh (snow leopard) hoe or other animal that are not in abundance can be hunted legally after paying big amount to local community and government. In trophy hunting, hunters paying huge amount to hunt particular animal like tigers, markhor, snow leopards, birds like eagles, etc. People perform hunting for purpose of pleasure and to get particular parts of certain animal to display in their specific places. The concept of trophy hunting is for commercial use not for the sake of single person. The whole community gets equal incentives.

#### **4.2.3.1. Community control hunting areas (CCHAs)**

Those areas where trophy hunting was in process under control of local communities with the affiliation of provincial government are known as community control hunting areas. These areas are under control of government wild life department, forestry department and non-government (NGO) World Wide Fund (WWF) Pakistan to preserve and promote nature. The involvement of local community is very important for control hunting and deforestation

According to a divisional forest officer (DFO):

*There are 46 community control hunting areas (CCHAs) in Gilgit Baltistan 12 out of 46 are in district Hunza including Khyber, Passau, Gulmet, Gulkin, Chupurson, shimshal and Ramanji and other CCHAs including Ghizer, Bhar valley Nagar, Astor, Kargah Gilgit , Demote Gilgit, Haramosh, Iskanderabad Nagar, Bonji, M.T, Diamer, Hoper Hisper valley Nagar and Baltistan.*

Different endangered species are found in different areas of Gilgit. Ibex found in Hoper valley, Gojal Hunza and Ghizer. *Astor markhor* found in Astore, Kargah Gilgit, Demote Gilgit and Iskanderabad. Nagar's blue sheep which has been extinct from Hoper valley is only found in Shimshal, Gojal and the habitat of snow leopard is in high mountains of Hoper valley Nagar, Khunjerab national park and Skoyo village Baltistan. It also found in other areas of Gilgit Baltistan.

#### **4.2.3.2. Foundation of trophy hunting in G.B**

Trophy hunting initiated in between 1990 and 1992 started from Bhar valley where for the first-time trophy hunt was processed. Syed Yahiya Hussaini is the founder of trophy hunting in Gilgit who introduced for the first time with collaboration of WWF and gave concept of legal hunting where the whole area was without rules and laws for preservation and conservation of nature before 1992. He founded in Nagar for the first time because people of Nagar were familiar of legal hunting under prince before 1974. At that time, he was *musheer* (advisor) of Gilgit Baltistan under Pakistan government. Later in between 1995 and 1999, it was developed much more under IUCN which was funded by UNDP.

#### 4.2.3.3. Process of trophy hunting

Trophy hunting is legal method of hunting which conduct through a legal process. In which local and international hunters are bound to buy a permit for hunting of endanger species. In this process, initially a hunter selects any of charismatic endanger wild animal for himself. The selection is based on the age and sex. Mostly hunters hunt male species which are supposed to be aged and are selected according to their desire of getting specific part of animal as trophy like long horns, head, leather, teeth of leopard, skin of leopard etc.

After selection of specie, hunters contacts wildlife department which gives them permit. According to the department, both local and international hunters can get permit whereas local hunters are bound to hunt Himalayan ibex while international hunters are allowed to select specie of their own choice . The permit of ibex for locals is 500 to 800 dollars while for foreigners 3000 to 5000 dollar per permit for Himalayan ibex. The rate of markhor permit is 25,000 to 30,000 dollar which is only issued to foreigners. Local hunters are not allowed to hunt markhor, they can only hunt ibex or blue sheep. The amount for snow leopard permit is highest among these species. In case there is more than one hunter for same specie then the one who will pay more can hunt.

As RFO stated:

*Last year one foreigner hunted markhor for 1.5 billion Pakistani rupees in Gilgit while another hunter hunted for 1.1 billion Pakistani rupees. While the price started from 3 million Pakistani rupees in result of auction because the number of hunters were in huge.*

There is specific season for trophy hunting, one cannot buy permit or hunt legally in other seasons because of their preservation and reproduction which is important to maintain and increase the population of endanger species.

Conservator of forest and wildlife department explained:

*The hunting season starts from September first where legal hunters are allowed to hunt after issue of permit which comes to an end on 28<sup>th</sup> of April, this short time period is specific for trophy hunting because for protection of breeding in winters because animals do not give birth. Another reason is that the species comes near to human population which is an easy access to animals for hunt.*

After completing process hunters that are allow to hunt, go to their specific locale and with the help of local community they achieve their destination. Hunters allowed to fire two to three bullets per permit they are bound to contain maximum three bullets. If one could hunt in single attempt, he or she is supposed to not fire other one or two bullets. Mostly 2 bullets fire is allowed but in few cases three. If he or she miss all attempts then their permit will expire automatically either they will pay more for another permit or will go back to their home.

After hunt of ibex, markhor or other priced specie, the hunters get trophies from them and keeps them with their self. They are allowed to take them to their home. Mostly hunters extracting meat from inside and preserving the fell along with their head. Extracted meat from wild goat or sheep is later divided among wildlife employees whereas some meat is cooked for hunters on the spot. In some cases, hunters use to fill the skin of an animal by putting fiber or cotton which shapes fell like actual or alive animal.

#### **4.2.3.4. Trophy hunting in hoper**

After a long period of free hunting from 1974 to 2009, the trophy hunting awareness program started in 2009 under WWF. This awareness program had been ran for three years and finally free hunting considered illegal in 2012 under government of Pakistan and banned hunting endangered species.

These facts could be better explained through this case study.

#### **Case study 1**

Muhammad Deen general secretary of local conservation committee stated that ~~once~~ we met an officer of WWF in 2012. He suggested to bring the concept of trophy hunting in this area (Hoper). He said that you have a potential of trophy hunting because this area is enrich for precious species, make organize yourselves like other communities Khyber Gojal you will be benefited like them. We agreed but argued that it is not easy for us because they are much advance than us people here are not much conscious like them, people here are used to of free hunting. It would be hard to introduce new concept because changing human behavior is not an easy task. We started in 2012 with the sponsorship of WWF organization which gave funds to introduce trophy hunting. WWF hired 2 staff as watch men who were in charge to find the illegal hunters. Their salaries were insufficient approximately five thousand per head. In two years we

did not accomplish in introducing trophy hunting because NGOs failed to launch any new project since government was not involved. NGOs are just for formalities they do not play their real purpose on behalf of which the donors give funds, lack of seriousness made this project unsuccessful. We succeed to bann illegal hunting somehow after (2012) and illegal hunting became much low as compared to before (2012) and we are still getting incentives from government organization and NGOs for preservation of nature”.

One of respondent shared history of initiative of trophy hunting in the valley:

*As far as I know about the hunting, legal restriction has been started from (2009). In which first time in the history people got educated about the legal hunting, its benefits for the society. After decision people were agreed upon this in (2011, 2012). People made committee regarding employing workers and setting their duties an arrested people for illegal hunting.*

Till 2012 to 2019 only four permits were issued by wildlife department and none of them succeed to achieve trophy of priced specie. In one case the hunter missed his all chances to shoot and in other case the hunter was unable to fire due to some reasons and we can identify those reasons through this case study;

## **Case study 2**

Mr. X who was of 60 years working as hunter, driver and domestication told that last year one of government permitted hunter came to Hoper village. An employee of wildlife called me who is now dismissed from job because he was contract employer. Employer told that *chacha* (uncle) you are aware of everything related to hunting you know about mountains here and different ways leading towards mountain. He requested me to preserve some suitable trophy hunting and informed me about benefits of trophy hunting that if we succeed then we will get a lot of benefits from government and the hunter came from outside. I agreed with him and took one person along with me who had also knowledge of mountains because he was a pastoralist. We inquired the area and set the field for them. They came out as one was a son of Pakistan army major another was his brother in-law; the son of local judge Mustafa was also along with them. They were coming in the evening and forced us to go for a hunt. I did not take responsibility of them as in result of any consequence we will not be responsible because the track is not enough fine to

travel during night. They agreed and I took some basic things, food and weapons and got ready to go. They asked me about the time duration of destination from start point to which I replied it will take one hour to reach there but you are not used to of this way which we are using daily and for you it may take one and half hour or two hours. We were on the way and within ten minutes one of them asked where is our destination? whereas the expected time was two hours. They started to get laid on the way, took a lot of rest and finally we reached to our destination after three hours of travel. They were tired and calling themselves as hunters annoyed me because we were sharp enough to go everyday just in an hour. They changed their decision and decide to arrive back without hunt. I told them to pay labors who were hired for their stuff, they answered we will see after arrival to rest house. Finally, they agreed for stay, early in the morning we were ready and *giri* (ibex) was in good position but we faced bad luck because the *tahh* (snow leopard) appeared at the top of mountain with in no time it attacked on ibexes as a result they ran away and we came back empty handed. The increasing population of snow leopards is alarming to us, as we are mostly based on domestication.

### 4.3. Illegal hunting

All those hunt is considered illegal which is against local norms, values and rules or which is against of state laws defined for hunting of endangered animals. If someone hunts without legal process by his own will it is considered as illegal hunting.

In researcher's locale the concept of illegal hunting for the first time originated in the dominion of *thamm* (prince) and later trophy hunting introduced for conservation of endangered species which made difference between legal and illegal hunting.

A respondent added about illegal hunting:

*Three to four decades ago when I was young, people used to hunt by Old Russian gun and in between this era I joined Pakistan army. At that time people was habitual of hunting ibex and blue sheep at large scale. Later government banned free hunting and made local community-based committee to identify illegal hunting. The one who goes for hunting without permit was declared as illegal hunter.*

According to another respondent;

*Hunting is one of the needs of human beings living here but for that need we are destroying nature. Hunting is basically killing animals to fulfill our needs like food, money, adventure, lust and habit. Hunting is found in many societies all over the world and according to me it is not a bad thing but it should be in limits. Here in our area six to seven hunters use to go for hunt and kills five to six ibexes due to which our natural resource is in danger. The step taken by government is applaud able and all those huntings which are illegal and are against of law should be demolished. We are living in a state which made laws and orders for public.*

#### **4.3.1. Illegal hunting in princely state**

Illegal hunting was highly prohibited in the state of Nagar, but illegal acts are found in every society regardless of time and space. People in princely state were used to hunt illegally. They were sharp enough to hunt by using hidden ways. In that era if someone went for hunt without permission of *thamm* (prince) and in case he came to know about illegal hunter then the half part of hunted animal, especially back part was captured by prince and also he used to give punishment in different ways. So the illegal hunters chose the hard way to hunt individually and by doing it in hidden manner. Those who were near to *wazir* (ministers) of that time had easy ways to escape from punishment.

The case happened with one of respondent father's uncle and how he escaped from punishment. We can understand better through this case study:

#### **Case study 3**

According to a respondent his age was 54 and he was employed as organizer at (Scom) He is also known as local historian because his father was leader of their tribe and also once closed to prince. Once his father told him that his uncle hunted a large ibex but one of his relatives informed *thamm* (prince) about hunted *giri* (ibex). Prince took an action and sent his agents to his house and they inquired but got nothing. They came again and again. The meat was already hidden by his uncle in a stockyard under grass. So one of the *thamm's wazir* was relative to respondent's uncle who later told *wazir* about *daruch* (hunt). *Daruch* (hunter) openly told him about hunted ibex and also offered some cooked meat. Later when *wazir* arrived to *thamm* (palace) he denied the news as false allegation by saying that I met him personally there was not such thing I found meat there but it was not of ibex. The flesh at his home was of domestic animal and the fake news was made up by his relative who was envious of him. After this all

inquiry prince ordered to close the case and the case became closed, they never asked again about the hunt after this.

#### **4.3.2. Illegal hunting in modern era**

After declaring free hunting illegal in (2012) government banned and prohibited hunting but people of area were in the habit of hunting. All those people who got awareness about trophy hunting benefits stopped trophy hunting and all those who were used to hunt continued free hunting and still some hunters ensured that hunting priced animal at high scale was low as compared to before (2012) because now most of the people were aware of legal hunting and the punishment defined for illegal hunting.

When researcher met with divisional forest officer, he explained illegal hunting in the locale:

*The area is popular for illegal hunting as much as the area is rich for priced animals. But due to daily and weekly based illegal hunting the species live far away on high mountains. Hunting compels them to come to nearby places. The hunters of area are terrorists for this endangered wildlife who are killing these animals brutally due to which the population of these species is moving towards decline quickly. There are not any proper law enforcement agencies to make sure about the protection of these priced animals. There is only one unit and lack of employees for protection which is not enough.*

#### **4.3.3. Process of local hunting**

There is a huge history of hunting in research area. Hunting runs in the blood of hunters through lineage where they get knowledge from their ancestors. Local people have too much awareness about the habitats of wildlife because they are much near to the nature and they have primitive techniques and knowledge about hunting. They are hunting through specific process which explained by a respondent who was hunter himself;

#### **Case study 4**

We come out of our houses and takes enough food for survival. There are some special places on the highland where we spend nights which known as *basaming* (place where to stay night). We use binoculars to examine the ibex for hunt. In the afternoon about three to four o clock when the



position of wind changes downward towards the mountain we get benefit of it because the smell of our bodies and sweat or moves are not sensed by markhor. Markhor cannot feel our bodily smell, they are sharp and sensitive enough to smell human being from long distance. In case if we may go in the morning due to upwind wild goats runs away by smelling human beings *harogo* (sweat) because here upon wind blows upward with rise of sun and moves downward during afternoon after three o clock. During this time, we have to move for hunt in case if we didn't reach at the time then it is important to reach early in the morning before arising of the sun. After reaching targeted area we use to hunt and slaughter the animal. Then we move back to home. On way coming back to home, we have to stay one night on the way known as *basa* (night place) where we clean the hunted animal cook some meat and ramming packs of meat into bag and comes back home the next day. The highland is divided into seven parts each is specific for the seven colonies of this village. One can hunt in their own specific place and they are bound to hunt in their own area.

## **5. Role of trophy hunting for preservation of endanger species and development of culture.**

There are number of wild species found in hoper valley. It is believed that in this area many species were found 50 to 60 years ago but now some became extinct and few are in danger of becoming extinct due to over hunting and climate change. The main focus of this objective is to explain the relationship of legal hunting with preservation of endanger species and through conservation how can they be maintained and develop in their culture.

The area is rich for wildlife, so the people and their ancestors used to hunt. Since last five to 6 decades the population of these species has been decreased due to over hunting. The local people are not much relying on hunting meat as the education system changed their lives, and the whole area is now evolving towards modernization. People of the area are now preferring education and skills, which are demands of modern era. Few people are still exploiting wild nature either in shape of over hunting of wild animals or cutting down forest. As a result, the natural resources are going away from us and we are facing consequences in the form of global warming and distinction of these natural beauty animals.

To avoid such consequences state defined some rules and regulations to maintain these natural resources. The researcher domain is to focus mostly on endanger animals, so here we will discuss (how this natural life can benefit one's culture if they preserve it) on research-based data.

### **5.1. Preservation of endanger species**

Wildlife is beauty of nature and human beings are in direct contact with these animals due to which people are exploiting these natural resources which is resulting in extinction of priced species. Being human it is our obligation to assure safety of wildlife. In the area, population is decreased rapidly in last decades which could lead to extinction of these priced animal. There are many ways through which local people can preserve nature. There are also some reasons due to which these species moving towards decline and which can lead to vanish them from Hoper valley. One specie has been extinct from the area in past year.

According to a respondent:

*In this area there was existence of a specie named as yathal (blue sheep). This specie became extinct in past years from this area. The nature of this animal was related to domestic animal. They avoided to run if they came in contact of human being, and after firing a bullet they forget quickly that what happened with them few hours ago. This was a bad luck of animal or misfortune of native people, due to which the animal is now extinct from our area. The animal was in approach of every person and people used to hunt this animal due to which it is no longer among us. We need to protect these remaining in danger species otherwise we will lose wildlife from our area.*

One of respondent expressed her feelings about endanger species in this way;

*Hunting is not a good habit due to which beautiful natural animals are getting wiped out. I am not in favor to hunt even one single bird. We need to find alternate ways for development. Being human it is our obligation to save wildlife. I am personally feeling pity for these animals. I am failed to understand that how one can take a life. We used to nourish domestic animals due to which the population increased but there is nothing more to nurture these wild animals so we need to avoid hunting.*

According to another respondent;

*These natural resources are God gifted and are only for human beings. But it doesn't mean that without any reason we destroy nature. According to my rationality, there should be rules for protection of these animals because there is proper system for domestication. People are caring, protecting and giving treatment to the animals which they own but there is not any proper system at mountains other than nature. If we continue to hunt, we will lose these natural charismatic species which will never stay among us and will become extinct. So legal ways are better because there is always harm in illegal acts.*

### **5.1.1. Steps of government**

Government introduced wildlife department to protect natural animals which are in danger of becoming extinct. There is proper system of government department which identifies the areas where the endanger species are existing. In Gilgit Baltistan there are 46 units for conservation of wildlife with limited resources. The employers and employees are working for protection of

these priced animals. There is one unit of government in vast mountainous range of Hoper valley where only two guards are responsible to identify and look after illegal hunting.

According to wildlife officer;

*The protection of wildlife started in 1999 with very limited resources and funds with the collaboration of non-governmental organizations. There were few units initially but now 50 percent of the area is under control of government, but still 50 percent area is not protected because of limited funds and lack of employees. Government introduced national park system in Gilgit where we protect and provide suitable condition for breeding and to increase their population. Among these parks, national park Khunjerab, Deosai national park and Nalter national park are popular. We empowered communities to make sure the protection of these endanger species which are property of state and people living in this particular society. But these all are still not enough because we have to make sure 100 percent protection of whole area. There is law to punish and to have big fines on those who are killing nature brutally. The punishment starts from 6 months to 5 years and fine starts from 50 thousand to three lacs.*

### **5.1.2. Role of trophy hunting**

Trophy hunting is playing its essential role in protecting these endanger species. It is a legal way process in which hunters are bound to follow rules. They are not allowed to hunt freely. In trophy hunting preservation is first priority whereas hunter has to hunt aged males or those females who cannot give birth anymore. People hunt for trophy and they can get better trophy from aged animals, so old species are declared as trophy size animals. The concept of trophy hunting changed the minds of almost 70 percent people in hoper valley. Which results the rapid decline in illegal hunting within few years.

According to a respondent:

*I preferred trophy hunting which is under legal process of government. It suggested limited ways of hunting where hunters have to follow rules under law. In legal process preservation of nature is possible whereas in free hunting, hunters cross the limits due to which the natural resources are depleting.*

Another respondent of the view that;

*Controlled hunting is a better way to save the natural animals which are precious. And the process of controlled hunting is known as trophy hunting. It is essential for environment to give protection to wildlife.*

### **5.1.3. Steps of community**

After awareness of preservation, the local community is in favor of conservation, for which local community is playing its role to save nature. According to native people the natural resource is property of nature, so for that we need to appreciate the steps taken by government. Many of community people left illegal hunting and started giving their services to preserve nature. They help government to identify violators and handed them into the law institution. But the steps taken by local people are still not enough due to which still illegal hunters are hunting at some level, and the community is not fully aware of conservation of wildlife till date. The good step taken by local community is the construction of local committee for conservation of in danger animals.

### **5.1.4. Measures taken by local committee**

The local committee is made by native people with involvement of government to preserve wildlife. The members of local committee serve their lives for benefit their community. Moreover ,they are even spending their money to meet government official standards by voluntarily giving awareness to community and for that they are arranging awareness programs. Committee is fully cooperative with government; they are identifying illegal hunters and take them into jails if found guilty. They are also playing their essential role to benefit the society, one of respondent who was member of local committee explained the community role for conservation;

*Local community is doing well to control illegal hunting as here we introduced a committee for conservation of in danger animals and trying our best to develop our area. If we protect species, donors will come to our area for trophy hunts. The revenue comes from legal hunting is enough to develop our village because we are living here high at the mountains. We do not have enough*

*means to spend our lives well. Mostly people are experiencing hard time doing farming and domestication. We have poor health system, weak education system and social issues. To fix these problems and to develop community, committee members are working hard in this area. Our prayers are with them, may Allah help them and give us success.*

#### **5.1.5. Results of illegal hunting**

It is believed that the priced species were in huge number in previous decades. People were of the view that, due to invention of modern weapons which helped hunters to hunt easily resulted in the decline of these precious animals and some are extinct now from the area. Through people it came to my knowledge that, the area was rich for these precious animals but due to climate change and over hunting these precious species are at alarming point of extinction. Blue sheep, foxes, wolves and tigers were highly populated in the area which are now extinct from area because of over hunting. The snow leopards and wild goats are at end point in the area due to cutting of flora and killing of fauna. Unfavorable conditions made them to change their habitat and overhunting reduced their population rapidly.

According to the respondent;

*In past the population of these animals were in large. When I visited the grass land for the first time the normal troop of wild goat was 30 to 40 in numbers and huge groups combined made 100 to 300 wild goats. This was about 2 decades ago when I was of only 16 years. Last week I visited mountain the biggest troop was of 30 to 35, which is huge difference as compared to past. These are the results of overhunting as well as change in nature because the needs of human beings are changed.*

#### **5.1.6. Reasons of illegal hunting**

The local people are inherited to hunt, due to which they cannot stop hunting immediately. There are many reasons behind illegal hunting. One of them is lack of unity in the valley due to which they cannot explain how to stop illegal hunting permanently. The village is divided into three parts and each part has its own grassland which breaks the unity among villagers. According to committee members they are succeeded to unite the villagers, but the problem makers are illegal

hunters who are violating rules and destroying nature. We can understand the point view of committee through president of local organization. There are few people who are violating the rules. Whole community is agreed to save these in danger animals, he gave an example of a hunter that how they are killing the wildlife and which we can better understand through this case study:

### Case study 5

Amir Hamza president of local community organization who was of 62 years, told about the hunter. Mr. Y is killer of these prized animals had secret methods of hunting and also his weapons are hidden on top of mountain and nobody knows about it. He creates feign of his livestock up there on highland and by shooting ibexes. Once he came in front of committee where we disgraced him and made him to leave meeting hall. He was of the view that 22 yaks of him were preyed by leopards. He brought photos from some other place which were totally different from our area. If cattle are dying for any other reason for that we are not responsible. Even we issued insurance cards, but he didn't bother to make any single card. If one does not mark a card and hunt illegally then he hasn't right to ask. We went along with him but got nothing that if any leopard ate any sheep, goat or yak. Mountain is habitat of wildlife it is our responsibility to maintain nature. Some rabbles found in every society we have to control them. For this purpose by the recommendation of whole community including local authority, religious heads and public we made an organization for public welfare. They are also cutting forest which is against the law and order and due to which we are facing global warming. Limitation of natural resources is not bad thing as we will get long lasting benefits through limitation. It is also essential to ban destruction of nature to maintain nature and beauty of the flora and fauna.

On the other hand, local hunters presenting their reservations and excuses are the reason they are still hunting these animals. According to them the government is not cooperative with local people and officers are used to have meat of wild goats. If any hunter provide meat to wildlife officers, they do not take action against of him. Rule is only for those who are against of this local organization and government acts. People are of the view that government and local committee are exploiting them in development programs. Hunters think that the revenue of legal

hunting and preservation goes to only elite class. Both government and local organization members are doing corruption.

According to hunters, their lives are based on domestication whereas *tahh* (snow leopard) is killer of these domestic animals. They faced many disasters in shape of losing their priced home animals due to attack of leopard at grasslands. For protection they had to kill leopards. They are of the view that if we are going in search of markhor for hunt as a result the leopard will get away from human beings. Local committee is doing nothing for them as they said, local committee is eating fund that comes for conservation and we are eating meat. One of the respondents who was hunter explained the failure of government and committee and through case study we can better understand:

### Case study 6

Anwar age 66 told we are four brothers. When we detached ourselves from joint family system the land owned by us distributed into four parts and we got the land equal to that paper in your hand. I was driver and driving was my job for livelihood and the people of area were traveling along with me as passenger from here to city. I was only driver of that time as no one had vehicle before me. It was daily based service. Later another person bought a van then people of this area asked to give discount. I agreed and lessened 10 rupees from actual rent but another person disagreed to discount because his van was new. One day I was going behind cattle on the mountain when I came back to home my son told me that public banned on our van due to rent issues. When I inquired it came to my knowledge that the community managed NATCO vans for daily service by requesting government. There was no reason left to talk with them because public is like a flood it may sail big stone thrown into it. So I remained silent. I tried alternate ways. I gave my services in Hunza and Atta Abad Lake but didn't get any positive results and finally I traded my van with 25 *baipai* (yaks) in return from a person belonged to Chupurson. In the same year fourteen yaks were killed by this *tahh* (snow leopard). I reported this in wildlife office and at that time they active. I explained them and as per their rule if any of domestic animals are killed by snow leopard there would be compensation. I asked them that if they are compensating or not because I have no land for cultivation. I had one and only source of income and that was yaks which were already hunted by snow leopard .I sold my van for these yaks to



run livelihood. Local committee assured me of recoupment if I give them evidences of disaster in the form of pictures taken from remains of dead yaks. They would talk to government officials. Finally, I agreed with them and hired one photographer who made pictures from remains on the mountain. We searched each dead yak and when I brought them back they asked to made copies of each and every photo. I took them to Aliabad Hunza and made fourteen copies and shaped them into file. When I provided them copies, they delayed payment by using delaying tactics of today and tomorrow. They only gave me false hope that your file is approved from almost every office but that tomorrow never came in my life. They made fun of my helplessness. Mr. Z a government official who was responsible for these all one day I stopped him at rest house and asked him what was the reason behind not approving of my file. And told him about my misfortune that how I am landless person and my life was based on van but public banned it, when I bought some yaks they were eaten by *janab tahh* (Mr. Leopard) and what you have chosen for me. He replied be patient *ustaad* (driver) you have no option take some flour in place of dead yaks and go back to home it is better for you. I couldn't control my emotions and started abusing him. I said I am not a beggar here control your mouth and stop talking. When I ask local committee they say we have no money in our account if I ask you like government officials you give same answers like you people are making fun of me. After this incident we decided to remove the existence of snow leopards from this area because we have no alternate way.

#### **5.1.7. Participation of police**

Police have no direct authority to act against of illegal hunters. The authority is only associated with forest and wildlife department.

According to SHO of local police;

*Before 2015 the police were fully authorized to take action against illegal hunters. But in year 2015 wildlife department kept this authority for themselves. They have their own custody process and employees who are responsible to arrest them and take them to jails. In case if they ask for help then we are bound to help them. Here in this police station four cases have been registered since 2012 and we have long list of illegal hunters. Last time a case was registered by forest department because they captured some meat and leather of Himalayan ibex. When we ask for*

*meat and leather as evidence of case, they disagreed to cooperate with us and withdrawn their fir. We are bound to help wildlife department but without evidence we can do nothing.*

#### **5.1.8. Future of endangered species**

The population of ibexes and snow leopards is decreasing rapidly in hoper valley. Some endanger animals no more exist in the valley. If the speed of decline remains same, they will become extinct in few years.

According to a respondent;

*If local people and government work together for preservation then there is possibility of bright future for these animals. Through preservation we can make future of these species and make our environment suitable. If the illegal hunting continues in the same pace, then we would lose all priced animals in very short time.*

#### **5.1.9. Solution of the problem**

Every problem has solution but if someone leave problem as it is then the results would be same or worse. The solution of problem in the area is to spread awareness in every single person about the importance of wildlife. That how could they preserve them and be able to utilize these natural resources in a better way. Unity is also very important to control illegal hunting; without unity it is very difficult to protect these priced wild animals. The steps taken by government are not sufficient in the area. Only two employees cannot protect the wide mountainous range of hoper valley and to solve this government need to create jobs and need to assure punishment for violators.

According to a respondent;

*If we had banned illegal hunting properly then the amount of in danger species increase and also they would come closer or nearer places of this village. Which can increase the beauty of our valley and tourists will prefer to come here.*

Another respondent stated that;

*There should be proper arrangement and rules. There should be employees who work with honesty without breaking any rules. Not only government but everyone should e.g the feudal lords, local residents and the organization work for such areas to promote their culture and to create prosperity.*

One other respondent said:

*In my opinion there is only one solution. There are few hunters who are still indulged in hunting and they do it on daily basis. Community needs to talk with them and should give them awareness about legal ways and their benefits. If they used to get benefit of 10 kilo meat then organization should provide them better benefits than that. I am sure they will never try to follow illegal ways. The employees of wildlife are unable to use their authority in right way as they should give jobs to these hunters as an alternate. As a result they will give protection to these species and natural environment instead of illegal hunting.*

Member of local organization stated;

*The reason behind non-implementation of law to stop illegal hunting, is the lack of resources provided by the government. Illegal hunters are fanatics who hunt these precious animals. We informed DC for many times and also gave him applications to not have ransom from violators as they are roaming freely. Officers sell themselves for meat. We have lack of wildlife protection staff and only forestry is responsible for protection of both wildlife and forest. Our bad luck is that the employees are involved in politics of area instead of doing their job. They are themselves in contact with illegal hunters. So, we need honest employees to make sure of protection of wildlife.*

## **5.2. Cultural development through T.H**

Culture is basic pillar of one's society which constructs behavior of its natives. Hunting is important part of Hoper valley but due to rapid decline and extinction of wild animals, this trait of culture is now in danger. To preserve and develop their culture and society, people think that the alternate way is trophy hunting through which they can maintain their culture and develop

their society. For this purpose, native people need to change their behavior of illegal hunting which can lead to distinction of this cultural trait (hunting). Most of people lives changed due to modernization because now they have alternative ways of income and hunting no longer needed to fulfill their basic needs. So through trophy hunting they can preserve their culture of hunting. The incentives and rewards come from trophy hunting can develop their society.

One of respondent explained;

*Culture is in need of young generation not for the ones who are near to death. They did their part. They used to do free hunting but now in this era, people suddenly evolved towards modernization. Our needs are different from the modern people. We need to transform our cultural traits in their own context. To promote and extent our culture we need to utilize the facilities given by government or any other organization in proper way. We need to promote our cultural dress, music, food and hunting in modern form.*

*There are huge incentives that one could get from trophy hunting and by utilizing the rewards coming from this trait of culture we can develop whole culture. So we need to avoid exploitive ways and should use right way to develop our culture instead of following destructive ways.*

### **5.2.1. Identity through trophy hunting**

There are some specific traits in many societies and cultures through which one makes its identity. The identity of this culture is precious species and hunting. Natural beauty of this area is one part of identity and to promote identity, protection of natural resources is important. The wild goats which are living at greenish highlands and leopards of white snow which attracts world towards themselves is the reason for which legal hunting is introduced in the form of trophy hunting.

We can better understand this through the views of respondent;

#### **Case study 7**

Mr. Arif Hussain who was of 26 years and well-educated person told that in trophy hunting foreigners come for legal hunting in which they are bound to pay dollars at community, provincial and national level. They also facilitate the local people who works for them as laboror, guide or any other purpose. Many societies in the global world are used to of trophy hunting and

they are benefiting themselves and introducing themselves to the rest of the world. The nation which lose one of its important part of culture could move towards decline and slowly it will become paralyze. For example, our native language is *Burushaski*, when we start to mix-up our native language with Urdu, English or any other language we will lose our basic part of culture which can lead us to lose our identity. Our language is the trait which makes us different from other communities or societies and which creates the sense of self in us. The reason behind developed countries is their culture, which they promote everywhere. Even developed countries like in west and Chinese never use any other languages. Their ministers give speeches in their native language in any part of the world which shows their identity and make them different from other societies. There are some traits of nationalism and if he or she lose them then they will automatically lose their identity. We should learn from these nations and societies who are promoting their culture and make their own identity. Today if we lose the trait of hunting in our culture by doing over hunting we would be no more to be known as land of precious animals and land of mountain kings. To avoid extinction, we need to promote legal hunting. Only this is the way to preserve our nature to either ban on hunting or do hunting through legal process.

### **5.2.2. Development of society**

There are various ways to develop community through conservation of priced animals. State and animal rights organizations works for protecting wildlife and for which they issue a lot of funds for their native people to make their lives better as well as to make sure the protection of wildlife. In Hoper valley since 2012 both government and NGOs are working to develop the village and to preserve wild animals.

According to the respondent;

*In this area people are not financially, mentally and legally capable. Also they are way behind in the field of education and research. Let's consider the fact, that previously kinship ruled the state and now government is an institute where people put their trust and asks for help in the hour of need. That's where the institutions blossomed.*

#### **5.2.2.1. Resources provided by NGOs**

WWF ran a project for five years in which they did a lot for conservation and also benefited native people. They helped natives to improve their agriculture, domestication and other fields

like women empowerment, skills, planting of both fruitful and wild trees. They issued funds to make education better and also tried their level best to solve health problems. Other non-governmental organizations also provided measurable facilities to the natives.

According to another respondent;

*Major projects came to this area under government and NGO (WWF) for conservation of wildlife. WWF served this community a lot they made shades for cattle at grassland high on the mountains. They helped us to build roads and pathways. Under WWF we got more than twenty thousand plants including both flowered and wild. They also gave huge amounts for the betterment of area yearly.*

#### **5.2.2.2. Distribution of resources**

The revenue and properties came from government and non-government organization is distributed among villagers through local committee. Moreover, some projects like health, education and other development programs are also handled by themselves.

According to a respondent;

*The first priority is community. We distribute resources in a systematic way like initially we prefer to fulfill basic need and after that we distribute resources through an old system of thamm (prince) which is known as 'mokhsa'. In this area there are three mokhsa who are made by dividing this area into three parts (Hakal, Barosx, Rath). The remaining income is divided among these three parts and these three parts further divides the income among every single person.*

## 6. Various narratives constructed around hunting.

The research area is a historical place and it carries a lot of stories and myths regarding everything in this culture. The historical religion of Nagar state was Buddhism and Hinduism, under which people were primitive and lived their lives through primitive methods and those were hard. There was no concept of rationality because people were uneducated and they used to believe in multiple gods. The names of colonies and villages of Nagar are associated with old Buddhism. The whole society was based upon myths and stories and local shamans created these all myths and stories to stabilize the society and culture. There was concept of sacred mountains and some people believed that the early people used to bow before mountains because they accustomed to believe in mountains as a god. Later in 16<sup>th</sup> and 17<sup>th</sup> century Islamization started in these areas. Later in 1980s people started to educate their children and after 2005 traditional society suddenly changed towards modernization. However, the stories about old societies and activities still exist. They have knowledge of myths which they got inherited by their ancestors through lineage system. People also believed that some prediction of *bitan* (shaman) came true afterwards.

### 6.1. *Bitan* (Shamans)

Shamans were head of society in early form of religion and they were the creators of religion at that time. The shamans still exist in the areas of Gilgit Baltistan. Furthermore, these shamans used to think that they are in contact with fairies and spirits through them they solved the problems of public. One needs to go through a special process to become a complete shaman in Nagar valley. However, only those are able to become shamans who travel to highlands that are on sacred places. People believed that, the fairies are found near to the nature including forest flowers, lakes, *sujo toum* (sacred trees), greenery and near to ice and snow.

To the person whom a fairy connects herself in sacred place, need to complete process otherwise it is was believed that the person could be harmed by fairies. The researcher himself participated in one ceremony at the locale during which is as below;

*It was Thursday when some boys informed public to show their presence at Mr. X house where all should gather. They arranged a big hall for public where Mr. X was already present. He was not in senses; one previous shaman was there to guide him. Initially they set a fire and then put*

*the wet leaves of gall (chinar). He inhaled all the smoke came out of it and later they slaughtered a young goat. However, people said that he drunk the blood of that slaughtered goat which mostly people did not see because the process was proceeded under a big cloak. Furthermore, they set music in the hall where all gathered and newly want to be shaman (Mr.X) started to dance in specific way that was unusual in the society. All people were clapping and while dancing he talked with fairies and the elder shaman whereas elder shaman decoded the words of fairies. According to elder shaman initially we have only two fairies associating themselves with us and we have to complete the process by connecting to 200 fairies to become complete shamans. This process has to continue for 3 days and then the person becomes a complete shaman. That person was well-respected teacher and sort of religious type.*

In modern era, there is not much importance of these shamans as compared to the past. Because in past they were the only source of spiritual healing and to treat diseases through sorcery and use of spirits. These shamans introduced the concept of sacred mountain for the first time which was basic source of livelihood for the local people.

According to a respondent;

*Shamans predicted very earlier that the iron would run in the sky that came true in the shape of airplane. However, another prediction was that the people would become develop and their size will become small as compared to the size of ancient people. The other myth is that the only one center will rule over whole world and all people will obey that country.*

## **6.2. Sacred mountains**

The concept of sacred mountain is historical because local people used to think that their ancestors were *elekhinasho* (worshipers) of mountains because they were mostly based on water comes from mountains by which they grew crops. These mountains provided them food and fodder in shape of grass, wood, and wildlife in form of roots, wild goats and sheep. In ancient era people were not aware of precious stones, later when they knew about worth of these priced stones the respect of mountain increased. However, people are still respecting mountains and following the myths created by ancestors and shamans. Furthermore, people used to think that if



someone violates these narratives he might face bad results. Therefore, people of the area avoided doing bad deeds at high mountains.

### **6.3. Old form of religion**

The old form of religion of Nagar valley was considered as Buddhism and Hinduism because people mostly used to worship idols. The remains of which are still found in the area and the primitive society was regulated through myths. They used to believe in sprits, fairies, good and bad luck. The narratives known about wildlife was construction of that era.

### **6.4. Narratives about hunting**

There are number of narratives and myths that exist about hunting in Hoper valley where local hunters were conditioned to follow those stories. These myths regulate the process of hunting. They defined that when to hunt and time specified for hunting.

One of respondent told that;

*So many markhors were found in these areas, that people used to go on group hunts. People were assigned in specific places to control ancestors in feudal system. This is also famous that hunters used to have a dream and when they dreamt, they go out on hunts and results got better by doing this. An area is very famous here named as Hululo. There people used to watch from that area and go for hunt.*

### **6.5. Narratives about wild goat**

Wild goats are considered as natural resource and people used to believe that nature is responsible for protection of natural resources. Therefore, if people use to exploit these natural resources then nature gives them punishment. There are defined natural ways which came through shamans and ancestors to use natural resource. The wild goat ibex or markhor is one of natural resource which is clear as food of native people. There are many myths and stories about markhor that could be better understood through this case study;

### Case study 8

A native hunter who was of 34 years explained, it is believed that there are natural beings who are fixed by nature for these wild goats to take care of them. Whereas these myths were explained by old hunters in the form of stories. Hunters were conditioned to cook some meat before evening or burn bodily hair before *magrib* (evening) Adan. As it is believed that the fixed natural beings come in search of missing goats. Therefore, if hunter cook some meat or inflame few bodily hairs they return back. Natural beings came to know that the missing animal is no more with us. If someone forget to do this, it was believed that the natural being could harm them.

Another story is that the markhor eats snake. They mostly eat in the month of May because it is known that in May snakes come out of their nests after winter hibernation. Mostly during this time, markhor hunts snakes and eat it. I did not see such case during hunting however, it came to my knowledge that the markhor eats snake and after eating snake markhor use to *assu* (digest) the snake by laying in one place. Furthermore, during digestion the scum is removed through mouth that are known as *drakh* and the other material produce in between skin and stomach is used for treatment, which is popular here. Once I got the foam that is found in between skin and stomach, which is still at my home and is in shape of jalebi and material like a flab. On the other hand, the one which comes out through mouth only found at the place where it digests the snake which is most beneficial for health specially for removing poison from human's body. Some people confessed that they saw the markhor while eating snake. There are two places in our area at high mountains where markhor use to eat the snake, one is Barpu and another one is Mear. Barpu Saqal is the place where wild goats mostly use to eat snakes.

There are also myths regarding to hunting of wild goats. People are of the view that those hunters who are hunting in excess may face harsh results from nature. It was believed that in over hunting hunter could lose himself or any near member of his family. They can face economic and social issues. The hunting of female ibex and markhor is highly prohibited because the results due to this hunt are not good for hunters. We can learn this myth better through the following case study:

### Case study 9

According to a local hunter who was of 46 years expressed his feeling about the interconnections of overhunting with hunters and the myths that turned true due to which he left illegal hunting and started working for conservation. In our society, we saw well-known hunters who faced harsh effects of over hunting. Some of them were affected physically whereas other lost any family member like son, wife or brother, some also became jobless. Ibrahim was well-known hunter of this colony. Once he went to hunt along with his brother where he lost his brother during hunting and no one was there to help him. He brought his brother's dead body by himself. There is another popular hunter Diyar who never came empty handed from chase during *urisi* (winters). His son died by falling down from top of mountain after killing two *giri* (ibexes). These hunters killed mostly female *halden* (Markhor) and made their babies orphan. Once I was beside a well known hunter and during hunt I warned him to stay away from killing mothers but he showed a sacred book and showed me few lines to make his act legal. In spite that I argued with him that you people are misusing holy books. Yet within two years he lost his wife, his children became motherless and he is still widower. During the month of May, my father invited *thamm* (prince) who was close to our family for *booth* (inauguration) of a newly constructed mosque. He refused to eat meat other than essence of *daruu* (hunt) and then he requested my father to search *halden* (markhor). During that season, all wild goats were present at the top other than those who were pregnant. In short, he saw one goat closely and he believed that it is childless. After shooting when it fell down and his companions went down for slaughter they saw her kids were feeding from dead body. He saw the situation and could not control his emotions and tears came out of his eyes. According to him, her kids slowly disappeared and we all were sad. Furthermore, when we came back with meat we found my mother dead at home and we did not find any reason of death because she was healthy. After that, he suggested me to avoid hunting and in case if you want to hunt then take care about females and kids and never hunt in the breeding season. I continued to hunt for two years when I killed mistakenly female ibex. After that, I left hunting and started conservation. I never used weapon again, sacrificed myself as hunter, and committed to serve nature. After that, local people registered me as a secretary of conservation committee.

## 6.6. Narratives about snow leopard

Snow leopards are found at the high peaks of Hoper valley which were highly populated in past but now a days they are limited. There was huge importance of this animal in past and people used to believe that the snow leopard is king of highly snowed mountains. People now a days are not giving importance to old myths.

In past the importance of leopard was more than the princess of that state and people use to think that if someone harm the leopard, it will get revenge. However , people also believe that leopards excrete which is explained by one of respondent;

### Case study 10

A government employer who was of 37 years, nephew of most popular hunter of hoper valley explained that the snow leopard (*tahh*) is also found abundantly in this area. Once my uncle went for hunting in the evening and reached on the mountain late night. He stayed at his *core* (cave) for night and waited for morning. At the top ,caves are made by these *daruch* (hunters) and *huyeltarch* (goatherds) and everyone owns the cave made by them. They keep some basic things there, like pots, knife, oil, salt, pepper etc. He woke up early in the morning and positioned himself for hunt. He was waiting for prey when suddenly he saw a snow leopard on a rock that was covered by it. He was shocked for instant then he decided to kill it. First, he started crawling slowly then got closer to *tahh* (snow leopard), and fired four to five bullets. As a result it fell down from stone, then my uncle waited for a while and when he was sure that it was dead he went closer to the leopard. According to him when he went close, he saw five baby leopards around their mother as the *tahh* (snow leopard) killed by him was female. He cursed himself a lot but the causality happened and there was no other option to compensate. When they found that their mother was dead the baby leopards went far away. Then he extracted meat from inside and brought skin and heart back to home. Afterwards when he arrived back home, he filled the coverlet with dry grass that gave the complete shape of snow leopard as if it is real. In our society, snow leopards are of too much importance that people think by killing leopard one could bring causalities; we saw the proof of this myth by naked eyes. Furthermore, same year my uncle lost his five family members including his young son, daughter, his mother, sister and stillborn baby. His mother was upset of this hunt because she was aware of the *savain bhar* (myth). Her

husband was also hunter who told her about hunting related things. According to our culture, the importance of one snow leopard was equal to twelve *thammo* (princess) of that state. His mother considered it as a wrong act and warned him for bad results that came true later.

## SUMMARY

The current ethnographic research is about the promotion of culture through trophy hunting in Hoper Nagar valley Gilgit. This is first brief research on this topic in this area, there has been no work done on human and wild animal relationship in the department of Anthropology, Quaid-i-Azam University Islamabad.

The research was conducted in Hoper a primitive village of district Nagar. To identify cultural and ethnographic evidences regarding human wild animal relationship in a historical prospective from Hoper Nagar GB.

This research was grounded in a qualitative research design. The number of conducted interviews were 43 for purpose of data collection. A sample size was determined through purposive sampling and snowball sampling. Participant observation was used to facilitate the study for collecting information through their routine activities. 8 cases studies on specific topics were written to get clear insight view of indigenous knowledge. Other than key informants, rapport building, and ethical considerations were also used in the process of research.

The objectives entitled different in a historical way of hunting and different social lives in different eras and how in modern era where precious animals are in danger of vanishing could be preserve and promote human animal relation. In addition, the study investigated the reasons behind decline of species and how were they regulated in past through myths and narratives.

This research was an examination of hunting in a historical perspective and how we can transform ancient culture into modern values. Wildlife has huge importance in modern world where people are working for animal rights, at this stage the population of priced animals moving rapidly towards decline. It has been identified and investigated through wide range of setting. Also tried to find the solutions of these problems. There is fundamental relation of anthropology with forest and wildlife because anthropology mainly discuss the old form of societies whose habitat was forest and they were hunters and gatherers. Needs became change and the people started to move from forest to lower parts of the world.

Historically the native people of Hoper valley were hunters, pastoralists and lower form of agrarians.

The area was rich for wildlife including markhor, ibexes, blue sheep, snow leopards, wolves and other wild animals. The native people used to hunt these animals for their social life in past they only hunted for the daily need. Social norms and myths regulated these societies for long period of time. Later with the introduction of modern weapons and preservation methods local hunters over hunted the wildlife due to which the population move towards decline rapidly.

For the first time in the history prince introduced legal and illegal hunting concept where only the hunters send by prince were allowed to hunt. This step was taken by prince in view of rapid decline of wildlife population. This era end with the dissolution of princely state in 1974.

Till 2012 people got freedom of free hunting as a result they lost many precious species like wolves, foxes and blue sheep.

For the first time government and NGO (WWF) bring the concept of conservation in the area where hunters were busy in free hunting. They made a unit and involved community for preservation of wildlife. The project of WWF has been run for 5 years in which they aware people about conservation and its fruits. They provided resources to local people to show importance of wildlife and animal rights.

On the other hand, government highly prohibited illegal hunting and declared laws and punishment for illegal hunters. They also implemented huge fines for violators, after that there is huge difference come to see. Local people made organization to cooperate with government, they identified illegal hunters and took them to the hands of law, also distribute resources given by NGOs and government.

Trophy hunting is introduced to develop interest in legal hunting, which is the systematic way of hunting and in which one is bound to follow rules and regulations. To make sure the maintenance of hunting culture in their society.

There are a lot of reasons due to which it is difficult to assure 100 percent prohibition of illegal hunting, because native people had reservations about conservation of snow leopard that hunts

their domestic yaks which results big lose for them. Legal authorities are identifying the problems related to conservation hope they will find the solution for them.

There were narrative and myths found regarding hunting and those animals of which people hunts for their social life. It came to see that these narratives were highly powerful to control the society. The early form of this region was much related to Buddhism during which these myths used to regulate the native society. now in modern era these are exist in the form of narratives and native people still believe in them. These myths were much strong to preserve nature at that time than the modern laws and enforcement in modern era.



## CONCLUSION

This research indicated the following objectives. It discussed the following topics. Firstly, it was focused on the the process of hunting in a historical perspective and also find the differences, and the benefits taken by native people in historically. It also explained the future of endanger species and role play for preservation of these priced animals. There is direct relation of human being and these wild animals from past, but the nature of human being that when he found something, he is exploiting brutally which results the end of these natural resources. Past societies had simple life and simple techniques to use their resources but in modern era it is essential to use natural resources in limited ways otherwise it will become finish. The role of law is important everywhere and transformation of culture towards modernization is essential now a days where world became a global village and everyone is in economic war.

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