

Cultural Tourism in Kalash Valley Chitral

(Present Scenario, Challenges, and Future Prospects)



By

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Dedication

I dedicate this effort of mine to my parents, they have always been a source of inspiration and guidance for me. For their love, endless support, encouragement & sacrifices I undertook my M.Phil studies and it is because of their prayers that I am completing my project to my satisfaction.

Candidate's Declaration

This M.Phil thesis, bearing the title, **Cultural Tourism in Kalash Valley Chitral (Present Scenario Challenges, and Future Prospects)** is the result of my research and I do submit it onto the Taxila Institute of Asian Civilization, Quaid-i-Azam University, Islamabad, as a pre-requisite for the degree of Master of Philosophy in Asian Studies. I do undertake that this thesis has not been submitted concurrently to any other Department, University or Institute for any other degree or certificate.

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Supervisor's Declaration

I hereby declare that the M.Phil candidate **Mr. Mehrab Wali Khan** has completed his thesis titled, **Cultural Tourism in Kalash Valley Chitral (Present Scenario Challenges and Future Prospects)** under my supervision. I recommend it for submission in candidacy for the Masters of Philosophy in Asian Studies, Taxila Institute of Asian Civilization (TIAC), Quaid-I-Azam University Islamabad.

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Date: 06-08-2019**FINAL APPROVAL**

This is to certify that we have read the thesis submitted by **Mehrab Wali Khan** and we judge that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad, for the award of the degree of **Master of Philosophy in Asian Studies**.

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Abstract

The research presents an overview of the Kalash Cultural tourism sector and identifies the major challenges that suffering after the 18th amendment. It also suggests tourism development in priority for the betterment of the local community to promote cultural tourism with the transformation of growth of economy and job-creating for the local inhabitants. Tourism is only sources of income for poverty elevation in the valley can be a positive impact on the economic development of Kalash valley. Best practices need to adopt to run the engine of economic growth. Various Challenges and core issues and threats poor governance for tourism and key challenges .in Kalash valley are highlighted in the research. With diversity and cultural unique of the valley is a gifted and main attraction for tourists.

Tourism business is multidimensionality considered to be multi-trillion globally; we have promising potential for tourism growth with cultural and natural beauty. Culture has an important role in any country's identity. Rejection of culture is like erasing one's identity. Culture is recognized as the name of a society, lifestyle, language, morals, and food. Today, the majority of nations are unfamiliar with their culture and culture. The lives of the ancestors are becoming part of history, due to the inability to keep civilization and culture alive. Living nations adapt to their culture and lifestyle and are determined to move forward in all walks of life. Do not be interested in adopting a lifestyle that is part of your past by valuing your assets. There are new plans for promoting tourism in the world, but in this case in Pakistan rare cases. In fact, with new projects, we are embracing the beauty of nature. Cultural heritage the biggest damage to tourism has been caused by terrorism, political instability, pestilence, and natural disasters. In Pakistan, too much terrorism is the main reason for the decline in tourism.

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CHAPTER 1

1. Introduction

The major contribution of the tourism industry as a vehicle for economic development in the country has been acknowledged. At the same time, tourism should seem like an activity that contributes to a better understanding of place, people and the cultural. In the process of sharing and experience the culture and heritage of a country such as Pakistan, international tourists will also have a stronger positive image of the country at the present time.

God has been awarded to Kalash Valleys with invaluable treasures. The forest is surrounded by picturesque mountains and clear and transparent water and charming scenery. While the ancient Kalash the indigenous unique cultural of the world is of vital importance for tourists. So this is the effort of the present federal and KP government to make these valleys open to tourists all over the world by providing transportation facilities. So tourist incomes here can change people's lives and poverty alleviation.

Kalash Valley is located in the Chitral District of Khyber Pakhtunkhwa. It is situated at a height of 1,128 meters above sea level, and its total population is 9,000 people. This place is loved all over the world because of its atmosphere and beautiful valleys. The tribe speaks the Kalash language, which belongs to the Dari language family. This language is very well known in the region. Their culture is very different from ours, which is why tourists from all over the world are fascinated to see their culture. On May 12, a special festival called "Chlim Jusht" is celebrated. On this occasion, a large number of tourists visit the Kalash Valley. At the festival new clothes are danced, dances are cast and new rituals are paid. Homes are decorated on the

first day of the Chlam Jusht festival, the whole valley is decorated and Kalash is celebrated on the second day. Tourists from all over the country come here to see this new type of festival.

Every day all over the world, innumerable peoples make their travel plans for pleasure or business-related trips may be short or long duration, for the coming weekend, or for a long holiday. Thousands of people are working around the clock to provide them services interact with travelers. Tourism directly affects social, cultural, economic and educational conditions. Travel is a hobby for almost everyone.

UNESCO has recently added Kalasha to the list of endangered cultures and calls for action to save that culture. Hopefully, the government will play its role to save the oldest endangered cultural.

1.2.Statement of the Problem

The purpose of this study is to understand the traditional culture of Kalash and promote cultural tourism to protect their cultural values. People living in the centuries-old tradition of the Kailash Valley, which lies between the mountain ranges of the Hindu Kush, are regarded as the culmination of the country's culture because of its unique charm. History testifies that this tribe has been inhabited for some time before Christ. Located in the northern parts of Pakistan, Chitral, not only because of its endless natural beauty but also because of its secluded style of culture continues to be the centre of people, especially foreign tourists, where the centuries-old Kailash tribe lives on thousands of years ago. However, unfavourable conditions and resources have plagued this minority community with double punishment. Speaking of religion, people of

this tribe are often influenced by the influence of ancient religions like Buddhism, Hinduism, and Zoroastrian.

Overlooking the years, the KP government's enthusiasm has been a welcome thing, but the people living here are not optimistic. According to the provincial government, the project aims to protect the minority community in the hilly region of Chitral and the northern part of Hindu Kush and also attract foreign tourists to the region.

The government says that under the new plan, new cemeteries will also be set up for the Kailash people, for which more than 5 canals of land have been selected. Kalash people's synagogue "Jastakan" will also be taken over by the Archaeological Department and community halls will also be built for their joy and celebration of dance, for which land has been selected in all three valleys. -According to the Department of Archaeology, the Kalash area is unique and attractive to foreign tourists, with the scheme making it more attractive to tourists. Of course, if the government succeeds in this project and the Kailash Valley gets its prize money, there is no doubt that the valley and the centre will be counted among the most beautiful tourist areas in the world, there is no doubt that all the people in Kailash Artisans are forcing foreign tourists to come here, along with the art of wood, including women's clothing and their appearance.

The government's plan is certainly a breath of fresh air for the residents of the Kailash Valley, where people are hopeful about the project, but it is time to tell how far the government will keep this beautiful culture and region safe and secure.

1.3. Research Methodology

The research was carried out based on examining as well as a personal observation, a survey organized meeting with local peoples and other tourism stakeholders undertake. For information collection and questionnaires was used simple techniques through a survey. During the research both qualitative and quantitative adopted technique. The study is based on primary and secondary data both, additional information secured over interviews informally through visiting the Kalash valley and traveling with Kalashi friends colleagues target local population as well as government tourism concern officials, other tourism stockholders, tour operators, PTC hotels managers and department of Archeology KP Chitral Museum management. For quantitative method contacting with Kalashi people and tourism department officials survey-based.

For secondary data was collected from the central library of the university by reviewing the journals, YouTube videos, documentaries, and other media to understand the whole scenario. Secondary sources include WTO reports and Pakistan / KP tourism department, IUCN, World Bank, UNDP, and various books and journals, newspapers and various publications referring to Kalash cultural and Pakistan tourism management and cultural conservations studies, different websites related to hospitality and culture.

1.4 Literary Review

The researcher, during his research in hand, has gone some notable treasure of knowledge on the cultural tourism and Kalash Valley

‘History of Chitral’ by Munshi Aziz Uddin.

“Tourism Operations and Management” by Sunetra Roday and Archana Biwal

“Kafiristan History Language, Cultural, and Tourism Analysis” by M.Pervez Shaheen

“Chitral an Introduction” by Professor Israr Uddin, Wazir Ali Shah, Dr.Inayatullah Faizi

“Heritage Management” by Cheatham, K Elliot

“The Kalash of Chitral yesterday And Today” by Prof.R.K.Baig

“Chiral the Story of Minor Siege” by Sir George Robertson

“Kafiristan or Chitral, Dir Swat, Ki Sayaht” by Mehmood Danish war Irani Sayah

“The Kalash People of North Western Pakistan” by Maureen Lines

“Kafirstan Rasum wa Rewaj” by Pervez Shaheen

“A Position Paper on Challenges Faced by Tourism Industry of Pakistan” by Pakistan Tourism Forum

“The Effect of Cultural Heritage Tourism on Tourist Word of Mouth: The Case of Lok Versa Festival, Pakistan” Article by M.H. Naqvi

“Latest Archaeological Explorations in the Chitral Valley (2009)” by IHSAN ALI, IBRAHIM SHAH, RUTH YOUNG, and ABDUL SAMAD

“Kalasha: What I know” by lakshan Bibi

The researcher also come across a couple of studies undertaking of some other researchers like to special refer to Managing Tourism in Pakistan (A Case Study of Chitral Valley) Qadir Bakhsh

Baloch and Traditional Culture as a Space for Identity (A case study of village Bumburet Kalash Valley) by Irum Sheikh

The researcher personally visits some time before and during the research, before this research researcher has conducted Archaeological research with Dr. Zahir Hazara University and Dr. Ruth Yang Laster University UK for upon Kalash chronology with the technique of dental costing. The researcher personally visits Chitral Museum to meet Ms. Syed Gul Kalash she is a prominent Archaeologist and research fellow in Gandhara Grave Culture research and excavation conducted by Hazra University in 2007 and 2008. The researcher also visits Bumburate and meets with Mr. Muhammad Iqbal a Kaslah researcher and social activist graduate from Peshawar University, also administration office of local government in Rum bur valley. The researcher also visits PTCD hotel Bumburet and meet with Traditional Culture as a Space for Identity (A case study of village Bumburet Kalash Valley Mr. Muhammad Ameer Manager PTDC Hotel Bumburate for collection tourist flow and data.

The researcher has also consulted the internet and other resources of information including authentic books on Kalash Cultural heritage and tourism concern. It has been a very good learning experience.

Tourism and culture have always been interlinked, cultural beauty and attractions are providing sources of motivations for visitors, for the last few decades this link between culture and tourism is much openly identified the very close association to each other.

1.5 Significance of the Study

The uniqueness and indigenous of the cultural the study focuses the Kalash valley cultural tourism, it's very hard for sustainable tourism to protect the local cultural heritage, their legacy and traditions in current time very threatening because of irresponsible tourism flow for the small populations. The Kalashi peoples have unique cultural patterns they are practicing and are still alive. The Kalash main tourist attraction valley Bumburet is much-targeted form outsider, Businessmen from other parts of the country attached to undergoing development projects such as hotel construction and guesthouses other trade which the basic right of the local population. Survival, an organization working for tribal rights around the world, has been constantly aware of the devastating effects of these changes. According to them, eliminating the traditional lifestyle of the Kalash tribes will not only enhance their standard of living, but they will also lose the unconventional and unique identity.

CHAPTER 2

Tourism View in Chitral

2.1 Chitral Tourism

Chitral is one of the few beautiful destinations of Pakistan, with its lush mountains, rivers, charming valleys, waterfalls, and lush green trees captivating tourists. Chitral is located in the extreme northern corner of Pakistan. The district is in the foothills of Terich Mir, with its most natural beauty, the highest peak of the Hindu Kush series that separates it from the Central Asian countries. This part of the state was later given the status of a district and annexed to the Malakand division of Khyber Pakhtunkhwa. It is the largest district in the province in terms of area.

Due to its unique geographical location, the district is disconnected from other parts of the country for about five months. The unique status of Chitral in terms of its unique culture and mysterious past has also taken on a lot of importance from a tourist point of view. The independence of the Central Asian Muslim countries in the present era has highlighted its importance. The peoples are a very friendly and hospitable current scenario in which tourism as an industry Chitral will become a vital source of economic revenue for the local population. Chitral is among the major tourist destination in the country and the largest sources of foreign exchange also a major component of the local population.

2.2 Chitral Geographical Position

Chitral is located in the extreme northern corner of Pakistan in the province of Khyber Pakhtunkhwa. The district is located at the foot of Teirch Mir, the highest peak of the Hindu Kush range. It borders the Wakhan belt of Afghanistan, which separates it from the Central Asian countries. This part of the state was later given the status of a district, and annexed to the Malakand Division of Khyber Pakhtunkhwa, due to its unique geographical location, the district

was disconnected from other parts of the country for about five months before 2017 after construction work complication of Lowari tunnel now it's open throughout the year. The unique status of Chitral in terms of its unique culture and mysterious past has also taken on a lot of importance from a tourism point of view. It is the largest district in the province in terms of area.

2.3 Travel to Chitral

There are two ways to go to Chitral, aerial and by road. National airline PIA flights operate on Friday and Sunday between Islamabad and Chitral on weekdays. Similarly, Chitral flights operate on Friday and Sunday from Peshawar. Besides, tourists and locals also go to Chitral by road. Chitral distance from Islamabad is 437 km and takes five and a half hours. If I leave Islamabad during this journey, the first ride on the motorway comes to Peshawar. Then pass through Malakand reach Chitral. Similarly, the road from Peshawar goes to Chitral. Traveling from Peshawar to Chitral is easier than in Islamabad. As we move from Peshawar, the fascinating scenes begin, moving beyond Malakand, the river Chitral begins to woo tourists with all its fascinating adventures, and they go on to create photos and videos from their mobiles.

Going late the Lowari tunnel grabs the tourists at its destination. The tunnel was completed in June 2017 at Rs. 26 billion 95 crores. Its length is more than ten kilometers. Due to this, the distance between Peshawar and Chitral has been reduced from fourteen hours to seven hours.

Another road from Gilgit through Shandoor pass, its most beautiful and challenging trip, this route cross the most famous Shandoor pass, the very beautiful valley of Northern area you have to see on the roadside. NATCO bus services are very comfortable for travelers, it takes about 15 hours from Gilgit to Chitral about 400 Km over (12000 ft) Shandoor Pass.

There are several hotels and rest houses in Hussain city of Chitral, besides a PTDC motel. Where all kinds of facilities are available - the whole Chitral is rich in natural beauty, but the peak of the

Terich Mir is remarkable. It is the highest peak in the Hindukush range and the surface is more than twenty-five thousand feet above sea level. There is no need to head up this peak during the Chitral, but from there the views of sunrise catch the viewer.

Each area has its own unique culture and history and is preserved in various forms, as well as the Chitral Museum, which has many stories of its own in the past. It was built in July 2010, and the main purpose of its establishment was to introduce tourists to the area's cultural heritage.

2.4 How to Go Chitral and Kalash Valley

The direct minibusses run from Peshawar Haji Camp bus terminal to Chitral over Lowari pass, they leave at around 8 pm (12 hrs) although you could buy the ticket from Qisa Khawni bazaar near (Razaq police station) old city.

If you want to travel in the daylight then you have to catch a bus to Timargira from the above-mentioned bus terminal, from Timargira take another minibus, jeep or car to Chitral.

The Kalash spring festival starts from the 13th of May finishes on the 16th of May, its very good and pleasant season to travel time.

if you want to travel to Kalash valley from Rawalpindi, Islamabad there is daily bus services night time form 07 pm in Karachi company Islamabad and Peervadahi Ada, if you want to travel daylight then you have to catch a bus to Tighemria, from Timargir take another minibus, jeep or car to Chitral.

Jeeps, pickups, and twin cabs are a major means of transportation between Kalash and Chitral. The journey is however quite expensive and is beyond the reach of common Kalash. Only in case of emergency Kalash take a trip to Chitral which is the subdivision Head Quarter and the seat of Government Functionaries. Otherwise, the only link available to them with Chital is

through Police Station and Post Office. Students and people who are associated with certain departments or institutions mostly hitchhike to Chitral. The condition of the road is very good till Ayun check post “Dobash” but afterward, when it splits in two directions one towards Rumbour and the other towards Bumburet valley, it converts to non-metallic Kaccha road which goes up to the last village Shakhanadah of Bumburet.

2.5 Hindu Kush Express Travelers

An air-conditioned and much comfortable bus start from Islamabad to Chitral last year, this bus will leave on time at 8 pm from Islamabad. In Chitral, it will start and terminate at the Ataliq bus terminal opposite Habib Metro bank. There are complimentary seats for women passengers. Charges will be Rs.1900 PKR in one way.

So for the first time since Chitral, the launch of "Hindu Kush Express" on the style of DAEWO Express is great news for visitors and tourists alike. Prince Siraj has launched the Hindukush Express. The Express is comprised of sophisticated facilities and very professional staff. Passengers do not have to wait until the ride is over because the bus departs at the scheduled time. Travelers can book their tickets on the phone in advance, even if both rides are on time. All the service is done in a very professional manner, such as professional dealing with travelers, refreshments in clean hotels, change of timely driver. We often get jealous on the journey to DAEWOO Express but you are getting the convenience. Hindu Kush Express fares are also very reasonable.

2.6 PTCD Motel Bumburet Kalash Valley

PTDC Bumburet has situated about 40 km from Chitral connected with jeep able road. PTDC motel Bumburet is located in a very beautiful area of the Kalash community village. The hotel has a beautiful garden with roses, apples, apricots, and many more flowers. There are special discount rates for individuals and companies. To facilitate the increasing number of tourist the hotel has been constructed. For special events and conferences here is meeting room are available.

[PTDC Motel Secure Room Booking](#)

[Call 0334-9277881 details.](#)



Plate 1. PTDC Motel Bumburet photography by Researcher.

2.7 Shahi Mosque Chitral

The area's royal mosque is a masterpiece of architecture, built-in 1924 by the ruler of the area. It was built of pure marble and engraved and milled with great skill. With the imperial palace from the royal fort of the former rulers here is also Shahli Mosque is also a tourist attraction. The former ruling state of Chitral Sir Shuja-ul-Mulk, known as Mehtar Chitral, started work on this

Shahi Mosque after visiting Umrah and Ajmer Sharif with his mother. He was impressed with the royal mosque of the Mughal era in India and laid the foundation of the mosque in the same style.

The mosque began in 1919 and was completed in 1924. The total area of this mosque is six Kanal two marla, which includes the tombs of the former ruler Shuja Ul Mulk.



Plate 2. Shahi Mosque Chitral photo by www.chitraltimes.com

2.7 Shahi Fort (summer palace) Birmoghlash

Located on the hill to the north-west of Chitral Town, the royal castle, also known as the Summer Palace, is a tourist attraction. This royal fort was the residence of Mehtar Sir Shuja Mulk, the former ruler of the Chitral state. It was built in 1910. One hundred and nine years old this summer palace also used to be the court of the Mahtar (the ruler or king is called Mahtar) in the Summer Palace, and their throne was decorated here in the summer season. So all the decisions would have been made here as well. The fort is situated at an altitude of 8200 feet above sea level, from which Governor Cottage Chitral has made its way to the foothills of the

mountain. In addition to this Summer Palace is the world-famous Chitral Gol National Park, the highest park in the world. Chitral Gol National Park is a wildlife sanctuary where thousands of Pakistan's national animals live in the wild, as well as snow leopards, wolves, herds, foxes, roosters, shaheen, golden eagles, butterflies, Quail, and many other rare animals and birds, live here. Before the Summer Palace became Pakistan, it was very popular among foreign ambassadors. There were a large number of foreign ambassadors to meet the ruler of Chitral. This fort is of great historical importance. In the past, there were a large number of domestic and foreign ambassadors, diplomats, tourists, and guests. But now, this fort is gradually giving way to ruins and government and non-governmental organizations. With the help of Chitral's current Mehtar, Fateh Ali Nasir, to repair the fort, it can once again become the focus of foreign diplomats. The Mughal style is carved and on the wall of the fort, which is rarely found today. At that time, when there was no machinery etc., Mehtar built brick kilns near Samar Palace and built the fort by blocking skilled craftsmen from India and Kashmir which is still visible by its gates. It also has the privilege that from here the American para-glider pilot has set the record for the highest altitude in the world. It is very suitable for paragliding where it can easily train pilots. It should be noted that the whole of Chitral Town can be seen from Summer Palace and this royal fort because it is located on the hill above Chitral Town.



Plate 3. An Aerial view of Shahi Fort (summer palace) Birmoghlash .Sources Google

2.9 The Beautiful Fort and Garden of Nagar

Coming down from Lori Top, Mirkhani is a masterpiece of Nagar Fort and garden architecture, built just 5 km from the Chitral river road at the check post. Its surface is 8 meters above sea level. Inside the fort where all the goods six attractive rooms for tourist accommodation. While camping can be done inside the garden. Bonfire, horseback riding, and other facilities are available for the area. The scenery of the river Chitral is also attractive on both sides of the fort. The flower scenes here are touching in March, April, and May. The tourist attractions are particularly important for residents of the Sa Pham family. You can contact Trip Trails Pakistan for reservations, camping and other activities here.



Plate 4. The majestic view of Nagar Fort Chitral photography by Researcher

2.10 Garam Chashma (Hot Spring)

The land of Chitral is surrounded by many mysteries, including hot springs. It also has hot water in the spring. The water in all the springs and waterways around is colder than ice, but it contains hot water. To get there, you have to travel 45 miles north of Chitral on a jeep. Locals say it has a cure for many incurable diseases.



Plate 5. Swimming pool of hot spring in snowfall Garam Chashma courtesy chitraltimes.com

Chitral is considered one of the coldest districts in the country where severe winter due to severe snowfall and the temperature drops to below zero -10 degrees in the winter to either protect themselves from the cold and keep themselves warm. Uses electricity, gas heaters. But in hot springs, where electricity is scarce and wood is scarce; nature has met this shortage with hot water springs from the ground. Hot water naturally flows out of the ground in hot springs. This water is passed through a pipe in a hot mosque with a heater that keeps the rooms warm.

2.11 Ayun

Valley Avenue along the Chitral River is also an example. It is the best picnic spot in Chitral, surrounded by high mountains and mountain peaks and the vegetation has made the atmosphere even more attractive



Plate 6. Ayun the beautiful village the Klash Valley road is through this village. Photography by Researcher

2.11 Shandoor

The Polo is the most famous sport in Chitral. Besides, Chitral also has many smaller polo grounds. The most famous Shandoor Polo Ground is considered to be the highest above 12000 ft polo ground in the world. Thousands of domestic and foreign tourists come to watch this thrilling game.

A world-renowned polo festival has been visited by tourists from all over the world to see Shandur, a testimony to its importance and success, and the credit for keeping it alive goes to the players of Polo who, despite their limited resources, are keeping this expensive game alive in a backward area like Shandur, so we pay tribute to the Chitral and Gilgit Polo players.



Plate 7. Shandoor polo festival 2019 courtesy chitraltoday.net

2.13 Cultural Tourism

Peoples have always to know more about foreign their peoples, and their cultural. Cultural is one other most significant factor, which attracts tourists to a destination. Cultural in terms of given tourist inside insight into the

- Way of lie or lifestyle of people which one can experience.
- Dress jewelry, dance music, architecture, and painting,
- Customs and beliefs, fairs and festivals and religious practices in the region.

Cultural tourism covers all those aspects of life whereby people travel to learn each other ways to lie about their beliefs and thoughts. The food, beverage, hospitality, crafts, etc., appeal to travelers. Tourism is an important tool for promoting cultural relations and international cooperation. How a country represents itself to tourists can be considered as its cultural factor.

Thus cultural tourism includes widening one knowledge about other peoples and places, their ways of life, their cultural include journey to a place of art and heredity treasure, religious shrines, and other civilizations, interest in religion philosophy, history, etc.

Fairs and festivals are one of the main reasons for travel as these are based on the culture of the country. Cultural tourism is the most common and significant reason for travel in Kalash valley Chitral, because of their unique cultural and famous festivals.

2.14 Definition of Cultural Tourism

Cultural Tourism has a broader framework of tourism concepts and tourism management dynamics. For instance “Cultural tourism is a form of special interest tourism, where culture forms the basis of either attracting tourists or motivating people to travel (Mc Intosh and Goeldner, 1990; Zeppel, 1992). Others place it in a tourism systems context, recognizing that it involves interrelationships between people, places and cultural heritage (Zeppel and Hall, 1991). Cultural tourism has also been conceptualized from a business perspective as involving the development and marketing of various sites or attractions for foreign as well as domestic Tourists (Goodrich, 1997).

Culture is the prime part of the tourism industry for attraction, there is not much different everything looks to be the same. World Heritage Sites are nothing but cultural sites, every culture has its unique taste & attraction. Cultural tourism includes tourism in urban areas, most famous or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of native cultural & historical tools (i.e., festivals, rituals), and their principles and existence. It is generally agreed that cultural tourists spend substantially more than standard tourists do. Thus cultural tourism is much popular &

growing firstly in every county. Tourists are keen always to know something new from the foreign land about their people & culture, many factors due to tourists attract towards destination their lifestyle, music, artistic & painting, religious practices where tourists are much interested to learn.

Heritage Management, by Cheathum K Eliot.

Tourism Operation and Managemnt by Suetra Roday

CHAPTER 3

The Kalash Area Profile

3.1 Location

Kalash valley is situated in the Chitral District of Khyber Pakhtunkhwa province. Kalash valley has three famous sub valleys Birir, Rumbur, and Bumburet. About 20 miles south of Chitral city. The total population in the region about 13000 inhabitants, of whom less than third is Kalasha. The valleys are the last enclave to withstand conversion to Islam in the Afghanistan-Pakistan area. The reason for the popularity of these valleys is the indigenous world's oldest unique cultural, religion, festival and way of life. This valley is very famous for tourism

3.2 Bumburet

Bumburet is the largest of the three. With sparkling streams, shady meadows, groves of mulberry, apricot and walnuts trees, wide mountain vistas and yellow and green fields, it's thought by many to be the most beautiful. Most of the hotels are run by outsiders Muslims so that there is a little economic benefit for the Kalasha peoples. At the top of the nine-mile valley, near the government guest house, there is Nurastani village. Here begins the route through a side valley which leads on to the Shawal Pass, the highest into the Nuristan and once a trail belonging to the ancient silk route. Here cedar trees still cling to the mountainside.



Plate 8 Britain's Prince William and Catherine, visit Bumburet Kalash people in Chitral, Pakistan, October 16, 2019. (Reuters)

3.3 Rumbur

Rumbur which lies to the north of Bumburet has few Muslims homestead and sees fewer tourists. It's here that the Kalasha cultural is at its strongest. Considerably it's narrower than Bumburet and without that valley numerous shady meadows, Rumbur is rugged and majestic; the mountain ridge higher, the river much wilder. As there are few tourists, the Kalasha less shy and fewer nerves as compare to Bumburet. No one if asked object to have their photograph taken or ask for money for posing. Only seldom does the sound of jeeps destroy the peaceful silence of the valley. Again at the very top end of the valley, there is Nuristan village.



Plate 9. The beautiful valley of Rumbur courtesy M. Iqbal Kalash @Facebook

3.4 Birir

At first glance, Birir terribly narrow and uninteresting in compare to other valleys, although actually wider than Rumbur. There is few shady meadows here in Bumburate than Bumburate and the valley is not so open. Moreover at this level it has the lowest attitude of the all three valleys, is the hottest and grown the best grapes its dose not have the majestic awe-inspiring ruggedness of Rumbur. But the narrow rocky valley with the shallow river running down its center, it's full of secret nooks where the emerald turf is splashed with sparkling rivulets of water. Higher up the mountain slope through branches of threes the rugged slope mountains tops of Hindukush appear stretched out on the horizon, while other loom in close, dark and mysterious or bathed in glorious sunlight.



Plate 10. Kalashi girls at Birir valley of Kalash sources Google

3.5 Environment

The landscape of the Kalasha valleys is one of natural beauty, with hidden finger valleys surrounded by cedar and pine-clad hillsides, sprinkled with juniper, holly-oak on the lower slopes, and willows down by the river. Unfortunately, there has been much destruction of the forests in recent years, and the valleys are now suffering from soil erosion and flooding. At present, there are people campaigning to stop the cutting of timber. High in the mountains, there are reputed to be ibex, and even rare markhor and the snow leopard (now a protected species). Lower down in the forests, there are bears, monkeys, and porcupine. The Kalasha believe in

fairies (supernatural beings) and since they believe, also, that the mountain fairies regard the markhor as sacred, and the Markhor feeds on juniper leaves, so the Kalasha holds that the juniper tree is sacred. Both juniper and holly-oak are used in purification ceremonies.

3.6 The Shepherds and the High Pastures

In the spring, like their Nuristani brothers, the Kalasha take their herds up to the high pastures. Often they are many miles from the villages and entail a stiff climb. Early in the season, the grazing is lower down. As these pastures become depleted, the shepherds move up higher. From what I have seen, most Kalasha encampments are usually on or just above the tree line. Whereas many Nuristani encampments are built high up, in the alpine pastures.

Both in Nuristan and Kalasha valleys, the shepherds work in small groups (known in Nuristan as a Palie). This small co-operative body of able-bodied men, engaged in herding and dairy production, requires usually one family male member (more if it is an extended family, especially in the case of the Kalasha), enabling the others to conduct affairs, look after their fields, and their homesteads. In the Kalasha valleys, twenty days is the usual stint for the part-time shepherd. On his way back down he will bring cheese and curd. Nuristanis sometimes hire Pakistanis and Gujar nomadic families, including women, as professional shepherds. In the Kalasha valleys only men are allowed to become shepherds. Women above the age of puberty are forbidden to visit the pastures and encampments.

3.7 Seasons of the Year

The Kalasha have no set calendar as we know it. Their year begins around March with the month of the spring sacrifice, and all succeeding months are decided by the phases of the moon and become synonymous with natural events. Hence there is the 'Month of the Teats' denoting the

birth of animals, the months associated with the festivals of the four seasons, and those which bring forth the various crops. When all the harvesting is over, there comes the 'Month of the Falling Leaves' followed by two months of winter, divided into the first forty days called the 'Big Cold' and the next twenty called the 'Little Gold'. Then comes the 'Month of Melting Snow', followed by the 'Moon Month' heralding the beginning of the news cycle.

3.8 Farming

The Kalasha live by the subsistence farming and generally apply the old methods, although, in recent years, a few motorized harvesters have been introduced into the valleys. They still till the soil with wooden ploughs, drawn by bullocks; spades and hoes are the only tools: seeds are scattered by hand. Wheat, maize, runner-beans are the main field crops. Millet, barley and a little small-grained rice are also grown in Bumburet. Up higher in the finger valleys, tobacco is grown. Wild onions and mint grow in profusion, but the Kalasha have not yet learned to harvest the mint, although it is often used in the preparation of food. Two of the major crops in all three valleys are grapes and walnuts, harvested in the autumn. The Kalasha make wine and it is particularly good in Birir, where the best grapes are grown. Of the two, white and rose, the latter is the far superior. Some red wine is produced. The kitchen gardens are on the increase. Tomatoes, a little spinach, and a few pumpkins are the usual vegetables. Mulberries, apricots, pears, apples, pomegranates, and small figs flourish in the valleys. The mulberries and apricots, along with the tomatoes, are dried in the sun for the cold winter months.

Until recently, the Kalasha did all their transactions by bartering, but, since the arrival of the Moslems from outside the valleys, and the introduction of small general stores, they are now gradually becoming used to the monetary systems. Rupees are used for the purchasing of certain items, such as teas, sugar, rock-salt, and, occasionally, rice. Sugar was only introduced into their

diet at the end of the seventies. Although the men concentrate on animal husbandry, while the women are mostly involved in agriculture, they often share the work in the fields and do the reaping and the heavier tasks, such as digging irrigation channels and collecting heavy logs. They also help in the home with the preparation of food.

Although there are those who have more goats and agricultural wealth than others, no-one goes hungry, for feasting is still a mode of exchange, and hospitality and generosity, as always, are considered meritorious in Kalasha society. The old is always provided for and so, too, are the handicapped.

3.9 Diet

Apart from the crops already mentioned, the Kalasha largely depend upon dairy products, as well as bread, during the late spring, summer and autumn months --- butter, yogurt, goat's cheese (three varieties – sweet, bitter and very bitter), and a substance called purcherna –animal fat. Unlike their Nuristani brothers, the Kalasha seldom make a hard cheese. In Rumbur, the Kalasha will sometimes eat the soft goats' cheese soaked in hot ghi (clarified butter-oil), which is also common in Nuristan.

Little meat is consumed, as the wealth of the Kalasha is in their goat herds.

3.10 Irrigation

Irrigation methods among the Kalasha are identical to those used in Nuristan and are similar to other parts of Northern Pakistan. Irrigation channels are often built high up on the sides of mountains and hollowed out tree trunks are used for aqueducts. The flour mills are powered by water and springs are the usual source of drinking water.

3.11 Animals

Livestock consists mostly of goats, some sheep, and cattle. Although horses are very symbolic of the Kalasha (leading some anthropologists to believe that originally the Kalasha were horsemen from the grasslands of the Central Asian Steppes, who used to carve effigies of their dead riding on horseback), there are no horses in the valleys. The terrain is unsuitable, as in some parts of Nuristan. Donkeys are kept by valley Moslems for hauling supplies, stones, and firewood and now a few Kalasha are doing likewise. When Islam started encroaching on Chitral many centuries ago, a wise man or Shaman went into trance and predicted that within a few years chickens would come to Chitral, brought by the Moslems, and this would mean the end of the Kalasha Eggs, too, as they come from the chickens, are also forbidden.

The Kalasha have almost a Buddhist attitude in their reverence for all living things. Insects, other than hornets and scorpions, are rescued from spiders' webs, bees from the honey that has entrapped them, and mynah birds travel upon the shoulders of small children. The people are very afraid of the few poisonous snakes that inhabit the valleys, but are rarely seen, and will immediately kill them. Dogs are kept to guard the flocks and houses. Some are part wolf while others look like golden teddy- bears. Most are large, clear of eye and limb, with beautiful markings. Often the Kalasha will give them names and allow them to share the hearthside when the weather is cold. Cats, too, belong to many households, which helps to keep the rodents from multiplying. There are few birds, as the boys shoot them with their catapults, in the mistaken belief that all birds damage the crops. Bees are kept by a few households. In the winter, the wolves come right down into the villages in their search for food. In the upper reaches of Rumbur and Bumburet, there are bear, wild-cat, and porcupines and, in Rumbur, there are monkeys, although seldom seen.

3.12 Villages

Most Kalasha villages, like the Nuristani villages, are built high, often sprawling up the mountainside, the houses rising in tiers, with the roof of one serving as a verandah for the one above. In the old days, this was done for defensive purposes and to be well above the river in case of flood, also to conserve well arable land. On the other side of the border, many of the villages are veritable citadels.

The houses, resistant to earthquakes, are often built on stilts into the mountainsides and are made with the cedar beams and stones, plastered over with mud.

Generally, houses are ventilated by a small hole over a central hearth. They are simply furnished with just charpoys, the traditional bed of the subcontinent, a few stools and chairs made from walnut and strips of animal hide for the seats. The Kalasha, along with the Nuristanis, is one of the few peoples of the subcontinent who traditionally sits on chairs instead of the ground. A few cooking utensils, cups, and metal beakers and wooden pestle and mortar complete the home. Only in the temples and a few houses is there any carving, unlike many houses in Nuristan.

“The Kalash People of NWFP Pakistan” by Maureen Lines

“The Kalash Today and Yesterday” by Rehmat Karim Baig

CHAPTER 4

History, Religion and Festivals as a Space for Identity

4.1 Kalash Old Traditions and Customs

When Islam came to Chitral, it lost its relevance and fell through the Kalash culture. People from both cultures were following their ancient pagan practices. In Chitrali traditions, these two cultures are called the Kalash era. In the Upper Chitral, we find the names of the castles and villages attributed to the Kafir era. There are ruins on the hill above the village in Reri Auer, with local traditions that they belong to the Kalash of Sardar Zhong, and that there was a tunnel from the fort down to the river. Lulemi is the name of a village in Trichy and a village in Sehrat Morakhu is called Kalashondor means the house of Kalash. There are also traditions in Snoghar and Parwak about the Kalash population. The proverb is said to have been a prominent green region during the Kafir era. The tradition is that Pawrak was owned by three brothers. One of them, named Durbutshali, lived in the Prakash Lasht, and his fortresses are found here. The other, called Sig, lived in Nasr Gol and for this reason, the place is called Sigoshisht. Whereas the third brother, Shapiro's residence, was lower occupied, and the area is now called Shapiro Lasht.

In Chitral, one of the characteristics of the Kafir era society has been that the woman was kept in a house away from the population during the day. This house is called Bashalini in Khowar. Many places in the Upper Chitral are still called Bashalini, such as the banks of the river at Bang, the riverside at Kosht, the hill above the mound and the river at Trichy. At some point, there would be bashfulness in these places, but now only their balm is left.

In the traditions of Upper Chitral, a ruler Somalik is mentioned. He is reported to have given his charity of death in his life, which lasted for seven days. Remember that the charity of death is very important in the lost societies of Kalash and before Islam.

The valley has a historic background but its history is controversial. Kailash is a very old Greek civilization. The people belonging to this civilization are called 'Kailash' these people belong to the old tribes, they have their religion and culture. The culture of the Kailash tribes is one of the most unique characteristics of the tribes settled here. The valley is alive with a unique and wonderful culture. These tribes religiously believe in many gods. And the influence of spirituality and spiritual teachings on their lives. According to the religious traditions of the tribes here, the practice of sacrifice is common. Which is considered a guarantee of prosperity and peace in their valleys people live here in the villages that will build on the hillsides.

The sunrise and sunset scenes in Kalash are also very unique and different from other areas. As the sun rises, the icy mountains shine so that these milky mountains look like whereas, at sunset, when the sun hides behind the mountains, it can enjoy a dimly lit evening in the valley.

Gul Murad Khan Hasrat. WWW.Mahraka.Com

Mumtaz Hussain ."The History of Chitral and Challenges" www.mahraka.COM

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4.2 The Story of the Dardi People

Three great mountain ranges in the north of Pakistan are found in the Himalayas, the Karakoram, and the Hindukush. Since their meeting, a vast mountainous region has come into existence, with people of many races in the narrow valleys. Most of these generations are involved in family relationships. The largest of these families are called "Dardic", groups belonging to this family extend from Kashmir in the east to Panjshir in the west and Chitral in the north to Swat and the Indus Kohistan. These groups speak dozens of languages and belong to different cultures. However, their ethnic characteristics, languages, and cultures have many components that are the reason for identifying them as a family. One of the major identities of this group is their languages in which the basic similarities are found.

The Dardi family belongs to a branch of the Indo-European called Indo-Aryan. Experts believe that when the Aryans migrated to Iran via India, a wave of them went north and settled in the foothills of the mountains, which eventually spread into the mountain valleys. However, a big wave spread across the Indus and Ganga valleys, whose descendants are the present inhabitants of Pakistan and Bangladesh.

Aside from the Dardi tribes, there are some other ethnic groups in the mountainous region, which are more in number than Nuristani. The Nuristani family, which consists of several sub-groups, is essentially a branch of the Indo-Iranian family same as the Indo-Aryan people that separated from this major wave before the Partisans. Besides, some Iranian-born groups such as the Wakhi have come from the north and settled in these valleys, but they are few. There is still a group of races living in the region before the arrival of the stripes. They live in the Hunzra Nagar and Yassin valleys of Gilgit-Baltistan. The language of their language Brohasky has not yet been explored in any other language in the world.

The Kalash race, which was once the majority in southern Chitral, now exists in a small number of three valleys. These people are very prominent because of their ancient religion and culture. In Chitral, the majority of them have lost their linguistic and cultural identity over the past two or three centuries and have become part of the lost group.

4.3 Different Opinions of Researchers, Experts about Dardastan and Kafirstan.

Dr. Shahid Ullah,

According to Shahid Ullah “Pakistan northwest region called Dardsitan. its boundaries stretching from north of Gilgit to west Swat Kohistan, it’s also mentioned in Sanskrit in the name of Dardda or Darad in Greek Daradri its also native land of Aryans which they migrate to here”.

Professor. Tuchi

“These peoples belong to Parsipolis family recorded as Hidas, they came here in 17th century BCE according to the pieces of evidence of Swat & Battle Archeological evidence, these tribe also extend to swat to Chitral till Ladakh the Central Asian also merge with them, according to Greeks this tribe called Daedala”

Professor. Israr Uddin

“Before Aryans invasions from Karakum to Hindukush and Himalayas, there is a tribe known as Pisacha t. After Aryans invasions these are merged, according to Sanskrit books the local Aryans known as Darada, are is known as Dardstan”.

Professor. Hasan Al Haidari

“The Kalash have close link peoples with the southern Panjab and Sindhi fisheries, these are known to be Passages, which they came here from Dardistan, their favorite food is raw meat, these known to be non-Aryans due to extensive usage of raw food”

Sir. Arul Austin

“On the riverbank of Swat, Dir Kohistan and river Pankodla were occupied these tribes were called Dard”.

Professor. Fredric Barthe

A scholar from Norway describes “The area of Sawt Kalam, Kohistan, was all belong to Dard. Spoken the Indo Iranian languages”

Dr. Abulise Siddique

“During the invasions of Aryans they are a divide in three groups among these clans first settled here, according to historian Aryans came here they were divided is two clans due to environmental causes”.

4.4 Does Kalash Belong to the Greek Race?

Modern researchers have studied in detail the similarities between Kailash language, culture, ritual and Greek language, culture and rituals. They form the opinion that Kailash is actually of Greek origin. Dr. Inayatullah Faizi is a professor and author from Chitral who researched Kailash culturally and wrote a comprehensive book called 'Ishpata' (Ishpata is Kailashi Salam). In his book, the extraordinary author Kailash and the Greeks relate some of the words "After the death of Alexander the Great, the great state of Greece could not be established, and the division of the division into several parts became by Alexander the General Selef Kos." In the traditional songs of Kailash, names like Salaksha and Kalasa are found in the tales of the Kailash. Kailash tells Kalasa his modern ambassador; it is possible that Kalasa was the commander of the army with Alexander. They are the descendants of the soldiers under command of Kalasa.

The lost cap is a hat of women, worn in sadness and happiness, in the same cap that the Kailash women wear on a bird's-colored forehead. This was the tradition of the soldiers of Alexander the Great. The soldiers of Alexander the Great, wearing their majesty, wore military caps of the

same kind. Kailash people think of their superiority as building houses on slopes rather than downsizing. The same feeling is the case with the residents of northern Greece who consider themselves superior to building homes in emerging places. In Kailash dialect, "come" means "to bring" while in Greek the word is "ala" in the same sense.

A deity of Kailash is called "Ramayana"; in Greece, it is also called "Ramayana". The attributes and beliefs attributed to Ramayana in Kailash are the same beliefs associated with the same deity in Greece.

Kailash's Doshik, Cha, and Daryzlk dances are still present in the northern frontiers of Greece with the same names. During the dance, it is considered unfortunate for women to open their arms deliberately or openly with each other's waist. The process of opening their arms during a dance is also described as bad luck in Greece. As far as being concerned with rain is concerned, it is Syria, not Syria. During the reign of Alexander the Great, Syria was an advanced trading center. It may be that the calf soldiers belonging to Alexander were from Syria and changed to Syria that same evening.

The Kailash women who wear the shirt wear the same shirt in the north of Greece with the same embellishment. In the Kalash language, the shirt is called 'Sangachi' while in the northern Greek language it is called Sagasti and Sakasi. The Kailash skull cap is called Kopus in Greek. When Alexander's father Philip died, his remains were locked in a memorial box. The sun god, flower and star were the religious symbols of Alexander's day, and these symbols are made around this memorial box. These signs are taken to mean superiority, height, bravery and good fortune. These symbols have been associated with these ideas for centuries in Kailash religion. Signs of the sun god, flowers and stars have been engraved on the inside pillars, including the doors of the Kailash houses, the inside of the house and the doors of the religious house 'Jastakhan'.

The horns of the sheep are prominent in Alexander's hat, this image is still on Greek coins today. This symbol is also found here in Kailash. Such images can be seen on the doors of their homes and the walls inside the hall. Kailash's greeting is 'Aspata', which is the Greek word for Sapatha.

4.5 Frontier Archeology Report 2009

On the opposing, some contemporary archaeologists have researched Chitral, especially in the modern scientific way, on the Kailash cultural. Professor Israruddin is a scholar from Chitral, a former head of the Department of Geography at the University of Peshawar, the author of numerous books and research papers. Recently his new book has been published under the name 'Chitral Tarikh ke Bikhre Awaq'. In this book, he writes about Kailash. During the survey (in Chitral), the team of Archeology also discovered some evidence of the tombs of Gandhara Grave Cultural. According to Dr. Ehsan Ali (Ex Vice-Chancellor Abdul Wali Khan University Mardan) and Dr. Muhammad Zahir of Hazra University Archeology Department the renown archaeologists of their projects, these are nearly three thousand years old tombs that resemble new reports of South Asian archeology.

During the last two years of the project under the supervision of Dr. Mohd Zahir, all the research work was completed positively. In the light of this research, the people of Chitral, especially the Greek race about Kailash, have proved to be inaccurate, but they have found strong evidence of their Aryan origin. (Israruddin, History of Chitral, pg. 61).

Regardless of whether the Kailash are Aryans or belong to the Greeks or any other race, it is a fact that in ancient times the nation was ruled by Chitral before the arrival of the Muslim invaders, known in local tradition as the 'Kailash era'. While some modern-day researchers have discovered a breed in the remote mountain ranges of Ladakh, most of the routines, rituals, cultures, and lifestyles are similar to the Chitral Keys. This opinion is based on this discovery. Researcher observation.

“History of Chitral” by Israruddin. Ishpata by Dr. Inayat Ullah Faizi

“Kafirstan” by Muhammad Pervaz Shaheen

4.6 Kalash Cultural

Religious beliefs and rituals

The lush terrain of the Hindu Kush range is rich in water and mineral resources, keeping the ancient traditions of the world alive in their chests. Although the region does not have anecdotal historical data on the origins of human populations, a study of archaeological deposits can conclude that the region has been inhabited since BCE times. The region also has implications for ancient religions such as Buddhism, Hinduism, and Zoroastrianism. There are traditions still practiced in this area, which, according to the researchers of the present period, are more than three thousand years old. Kailash cultural not only recognizes Chitral but is an important part of Pakistan's tourist identity.

Most of the people of the Kailash Valley are still living according to their old culture, and traditions. In addition to the beauty of the Kailash Valley, the centuries-old culture, and traditions of the Kailash tribe draws tourists from all over the world to Kailash. Apart from its beauty, the valley has a historical background and status that people of the valley have been practicing different religions in different periods in which Buddhism and Hinduism are most notable. Although now a large number of the Kailash tribe has become Muslim

Kailash is the oldest culture in the world, which is simultaneously a religion and a culture. The language of this culture is called Kalash. In the peaceful environment of Chitral, this culture is still present in all its colors. One idea is that they belong to the ancient Aryan race; the number of people belonging to that race has now reduced to four to five thousand people. The population of the Aryan tribes has been confined to three villages of Chitral, confined to Bumburat, Barrier, and Rumbur. Another tradition is that Kailash is a Greek tribe. As Alexander's troops were passing through present-day Afghanistan, many members of the soldiers were left in the region

and settled here. Iranian tourist Mahmud Danish Kailash is so adept at a civilization that "it is not difficult to guess that this ritual was borrowed from Zoroastrians. Fifty percent of unbelieving rituals come from Zoroastrians. History tells that Zoroastrians came from Iran to foreign religions." I continued to spread. Some historians believe that the unbelievers belong to the ancient Greeks. Otherwise, these disbelievers are actually of the generation of ancient Aryans. (Ishpata, Inayatullah, page. 9).

Mirza Mohammad Ghufuran, the author of the New History of Chitral, writes, "Nothing is more known of the origin of this nation than that they were the original inhabitants of Bashagal during the tenth century CE and came to this country. They believe that they came from Siam. They cannot say with certainty where Siam is. Some historians have stated that they are descendants of soldiers backed by Alexander the Great or other generals who lived in the valleys of Bashgal (Kandawar Nuristan). I was left. But there is no authentic evidence of this "(New Chitral by Mirza Muhammad Ghufuran page. 3)

4.7 Kailash belief and Religion

Kailash commonly referred to as infidel, has the notion that he has neither religion nor belief, and that his life simply goes beyond all limits to worldly luxury. This concept is a false concept that has nothing to do with reality. The Kailash community does not have a specific prophet or religious book, but they are convinced of monotheism in terms of beliefs. The author of the book, Ishpata, writes that I reached an old Kailash to learn about Kailash's religious beliefs. "My dear uncle tell me something about Allah? Is there anyone who created this universe and a human being or is it automatically activated as well?" I asked uncle directly by the name of Allah. Uncle cleansed his mouth with great literature and threw up the following:

Kalashi Uncle "God is the One who created us. He gives us sustenance. He nourishes us. He gives death. God is the only one of this universe."

"Is there any other partner or equivalent?"

Kalashi Uncle "No Brother none of these gods is a god or a shareholder or owner of God. Just God is a synagogue of every religion and a Muslim synagogue is a mosque where they worship their God, this god of ours." There are also our synagogues where we worship our God. All that is said to the gods is to present our words to God with all their recommendations and to bring the immediate view of the fulfillment of the problems or desires you do not see in front of us. They would not bow their heads if they worshiped a deity, they would also bow to our head. This is a means of reaching God. O ". (Aspata Inayatullah 57-58).

Followers of Kailash belief believe in heaven "Belief in the life of heaven is the second life after this world, where there are three lives like Paradise, Durzakh, and Barrier. In the Kailash religion, they are promised that after death their current life will be found in them, and their attainment will be easy when they are dancing with great enthusiasm and singing, and their songs will be happy. Kailash believers believe that Muhammad is the prophet of the Muslims, the god of Kailash who goes to God By their means we go to God and make them happy. They do not know the Messenger beyond this (Of the three valleys in the Kailash Valley, Barrier is backward but rich in fruits, especially grapes. It would be more accurate to call Barrier a paradise). (Ashpata Inayatullah).

The Kailash community does not have a specific prophet or religious book, but they are convinced of monotheism in terms of beliefs.

The general impression is that the Kailashgum, the Kafirstan or the Valley of the Kailash, has the freedom of motherhood to the followers of the Kailash faith. They have no concept of a

relationship at all. "It was a natural thing to interact with the tourists who came here regularly related to Kailash. "It was amazing to hear about the tourist's oral Kailash tribe. One day we had teachers come on the big road. There were a couple of Kailash girls standing on the grass nearby, who had come to visit the local tourists. When I got there, I found that some touristy Obash-type country tourists are seeking to take photos with Kailash girls in the throat. The girls are scared and the tourists are insistent on our pause and explanation. However, we have convinced them of their teaching and heard of Kailash. However, we convinced them and they would go on to apologize and how many more things would have happened to those who came here to talk about some evil Come and write in your travel itineraries or verbalize what visitors come to. Mother of life indecency stronghold understood, the Kalash society come here to get acquainted with the writings that he is smashing regrettable ". (Ashpata, page 2)

4.8 Death Rituals in Kailash:

The general practice of our society is that when a person dies, the entire community with the family of the deceased becomes mournful, but the rituals of the Kailash society are different. When a Kailash person dies, people from all over the area, including the family, gather to celebrate the ceremony, praise the deceased, they say that we do not celebrate it because the world is a place of sin and evil, why should we grieve if we escape the sins and the sins of our Lord? "If the death of Kailash man is near in a house, the old and old people in the locality sit around the sickbed, waiting for his death. All eyes are fixed on the viewer the goer alone suffers his pain. After the respite, the handkerchief is tied with a handkerchief, and so is praised until leaving the bed in the night, the women open their heads. The information is fired in the morning

sends a message to the valleys. If the rich are death happened then the valley is a luxury. If poor, a one-day celebration is still necessary.

The grief of Kailash is the mourning of strange pleasures and pleasures and the deceased is placed in the collective dance hall. Keeping the deceased died in the room for four days after the death of the rich, dancing around, singing, playing drums and smoking cigarettes, etc. with open freedom is the grief of the Kailash tribe. The air firing presents a scene of a minor fight, with alcohol being the favorite beverage. The mourning for poor Kailash's death comes with the help of his community. On the death of a woman, religion is ordered to be burned within twenty-four hours. Ritual mourning is also ordered to be confined in the valley or your own home. This is not reported in other valleys. The dying person dances to the death of another Kailash in his life, so when he dies he waits for him to dance around his body. He is happy to hear the dance and the song in his praise. He is pleased with all the dances, songs, drums of drums and the sound of the firing but cannot express it (Ishpata, Inayatullah p. 61)

The Kailash Valley also boasts a unique location around the world because it is the only region in the world where locals celebrate the death of their loved ones. This celebration is celebrated for 3 days on the death of men and women, whereas in the case of women death it is celebrated for 1 day. According to local tradition, this celebration is celebrated to give the deceased a happy leave of the world.

4.9 Suri Jack Traditional Ritual

UNESCO has added Suri Jack, the ancient traditional ritual of the Kailash people, to the list of extraordinary cultural heritage (ICH) 2018. In the 13th session of the UNESCO Intergovernmental Committee in Mauritius, the ancient traditional ritual of the Kailash people, 'Suri Jack', was declared an extraordinary cultural heritage.

Commenting on the recent progress made by Pakistan's permanent delegation and Pakistan's ambassador to France, Moin-ul-Haq as it a historic achievement and said that this important and unique ritual will be preserved as a World Heritage Site.

Suri Jack is a traditional meteorological and astronomical ritual in which the sun, moon, and stars are observed in the context of local belief. This ritual is common in the local Kailash community of the Chitral district in Khyber Pakhtunkhwa. 'Suri Jack plays a key role in the payment of prominent social events such as festivals, animal gatherings and farming rituals in the Kalash community.

4.10 Bashaleni System

In the Kalash society Bashaleni in an important place for female social segregation. It's a single room built at some distance for each social unit when women are sent during their monthly period. This is perhaps a unique system of treating womenfolk based on the belief that women are Chetu by nature and much more so during menses and maternity days hence touchable for men. The women are ordered to go out of the premises of a common living room and forced to stay in a small room in a separate place. It is a community room called Bashaleni. Here the number of such families varies according to the population of the village concerned. Food is provided to them from their home but the plates or any other pot is not handed to them but placed at the floor for fear of contamination from touching their bodies or even their dress. In the Bashelani room, living conditions were extremely hard in the past but now batter and larger rooms have been built in many social units for this purpose with batter conditions and facilities. This separation of women for their monthly period and maternity days is a peculiar feature of Kalasha society. During the stay in Bashaleni they cannot touch anything or it becomes impure. Food is carried to them cooked from their houses and left at the distance and the pot carried back

from the same pot without any touch of hand or cloth with the women in case of touching of hand or cloth with the women the affectee has to wash his clothes and take a complete bath. This is also a very good rest time for women because during these days they do nothing as they don't leave the premises of Bashaleni.

4.11 The Kalash Faith

The Kalash are idolators. It's believed to be one of the oldest religions. These peoples believe in fairies, Jinns, ghosts and evils spirits. Fashioning idols from wood has been an integral part of their faith they show reverence God hence offer devotions on festivals and hours of need. The following are well known in their faith.

4.12 Mahadew

A square wall without door roof stands where they go with goats for sacrifices and commands their highest reverence. They pray long for their needs. No women old or young is allowed to reach this place. If a small girl goes with her father has to pay a penalty of a young goat.

4.13 Kashumai

This is second in great to Mahadew in the Kalash faith Junepar is regarded holy and Junepar branches are burnt here on festival followed by prayer for personal and collective weal of society. No women are allowed to approach to this holy place.

4.14 Sajigor

This God has his station of Rumbur valley on Chitrimus. Females are not allowed to approach it.

4.15 Jashtan

It also has an idol made from wood and can be approached by both sexes. They pray for their needs in these places with full submission to the god. A Kalash of one valley can go to the god in the other valley with a goat for sacrifice otherwise he is not allowed to approach.

These goats regarded as custodians of crops, grain, fruits, and other natural resources. They are also believed to defend against diseases natural calamities etc. its basic clause of Kalash faith to spray blood of young goat over the place of sacrificed purposes .the usual place of worship as Mahadew which is visited only in the hour of urgent need otherwise they don't have to go it. as the practices of daily worship is unknown in their faith. The belief is in Almighty Allah, but the same time invokes their gods for specific needs.

“The Kalash Today and Yesterday” by Rehmat Karim Baig

4.16 Graveyard of Kalash

In Bumburet valley of Kalash have a very famous graveyard, due to abundant of timber in the valley the dead body was buried in a wooden box, same like coffin, it has very close relation with Aryans buried practices, food, beverage, and other utensils and money were placed in the wooden box with dead body. The people of the valleys believe these are essential items to start the journey into the afterlife. Nowadays this practice is history due to looting of the valuable utensils by other communities. The famous graveyard needs to serious attention for the department of Archeology of KP, to conservation. Another threating is element is flooding because the graveyard is very closed to the river, In this regard, KP government calming that has allocated fund for the conservation of the graveyard.



Plate 11. Kalash Graveyard in Bumburet. Photography by Researcher

4.17 Kalashi Architecture

Kalash architecture is very famous and unique based on woodcraft with medieval traditions of figure art. Building mostly builds on mountains rather than plan area, the wooden work is magnificent on pillars and beams fine decoration with human and animal figures, every depicts showing the certain myth and superstition. The wooden part dominates in house construction just because of much wood in the region. Deforestation is the greatest threat to the valley, it became the major causes of food.

4.18 Kalasha Dur

Whether it is the religious and cultural norms of the Kalash tribe, or their music, dance, and clothing, many of the things in the three valleys known as Kafiristan in the Chitral district of Pakistan KP are similar to those of the Greeks. -That is why the Greek government and some

volunteer organizations are working to save the world's oldest Kalash heritage. A complex built by the Greek government-funded complex in Bombay.

He has been working for the welfare of the Kalash people for the past fifteen years. The Greek government has built the complex at a cost of three million euros to protect the heritage of the Kalash tribe, he said.

Built under the name of 'Kalash Dur (Kalash House) the Kalash has built a museum of objects reflecting the life of the people. Primary education is provided in Kalash language, health centers for women and children have also been established. The admission ticket for the Kalasha house is Rs 20, but there is a fee of Rs 200 for taking pictures.

The building has two floors, the ground floor has the Ethnological collection of the Kalasha culture and the extensive Hindu Kush area and the other floor houses a school of Kalasha culture with a library of books written on the valley, and also a hall for professional training of local crafts. Athanasius performing in the Kalasha valleys since 1995, doing developmental work which mostly applied to the improvement of the conditions of Health and Education of the inhabitants of the Kalasha Valleys

The Kalash tribe uses utensils, clothing, four pies and other objects in the museum. Clash has also been erected as a living room for people to climb up and down the tree trunk to make it up the stairs. The museum also had two different sized drums and musical instruments from the Kalash tribe, the Kalash tribe has many religious, cultural rituals, music, traditions, clothing and many other things that are similar to the Greek people. The Kalash tribe is a cultural treasure of the world and especially of Pakistan. Nowadays, this ancient culture of the world is at stake. We are trying to save them.

The Greek government also sends many Kalash boys to Greece with scholarships for higher education. One of such youths is Teaching Khan. “I study in Greece,” said big-haired educationist Khan. We have seven Kalash boys there for higher education on scholarship. I want to do something to develop my Kalash language by doing a Masters in Linguistics. Because our language and culture are at risk. It will be over.

Now the museum is owned and managed by the Director Archeology and Museum of KPK



Plate 12. Kalasha Dur The Kalash Museum in Bumburet. Sources Google

4.19 Kalash Festivals

The Kailash history and traditions date back to pre-Islamic. The language of the Kailash tribe is called Kailash or Kala Shawar. Kailash is the only nation in Pakistan that celebrates the most festivals of a year, the people of Kailash celebrate two major and two smaller festivals,

4.20 Chumos Festival

Chumos, also known as Chatarmus, is an annual religious festival celebrated in December. The festival is one of the most important festivals in Kailash cultural, which is also worship and culture. Therefore, the festival is a spiritual refreshment for them as well as physical rejoicing. This is the last festival of their year, beginning December 8 and continuing until December 22. According to tradition, the festival was celebrated in a very peaceful environment in all three valleys. Last year Khyber Pakhtunkhwa provincial government arranged for the journalists from Peshawar to attend the Chumos festival to help the world explore the ancient traditions of the Kailash tribe. In this festival, they pray for the protection of the winter and escape from the harsh conditions. In this festival, the people of Kailash worship for their Lord, their dead people, their relatives, and their livestock and their security.

In the Shisha ritual, all the women in the valley clean their clothes and utensils, and men and women live in purity. The people of Kailash are hiding for three days, the men spend three days in the cattle store, and during this time the men make at least five (flour and walnut) pieces of bread which are distributed in the valley after the ritual ends. At the same time, no Muslim is allowed to enter their homes or shake hands with them. According to them, God passes through the valley these days and takes them to their place of worship. These days they also make



Plate 13 Kalashi women and Children celebrating Chomas festival Courtesy Chitral times

sacrifices whose blood sprinkles on the Gnostic Temple and their faces so that these people be clear they say this is the time when their God comes into the valley.

Jessenok rituals are also performed at the festival. In this ritual, children from five to seven years of age are dressed in new clothes for Kailashi. In the last three of the festival, in which they sacrifice and worship and dance all night, they stay away from the Muslims. These days they do not allow Muslims to enter their homes or touch them. Shake hands with them.

At this festival, women drink and after three days of hiding, they come out of their places and after which they dance together and dance all night in one place. It is the last day of the festival.

The last day of the festival is the Lookback Festival, in which men, women, elders and children of the Kailashi tribe are wearing their clothes and dance together and celebrate the New Year.

At these festivals, women wear long shirts called woolen cotton clothing called Sangach. An interesting ensemble in their attire is their cap, which hangs from the waistband, on which beautiful work of mongoose oysters is called trap. At the end of the program, the eight boys and girls fled ritually to another valley, which later announced the marriage. This ritual is called the vernacular. People go to their homes and greet.

4.21 Chlam Jushit or Joshi Festival

Spring arrivals in Chitral begin in March, with a section of the population celebrating March 21 as a formal welcome. However, the celebration in Kailash Valley is held in the first or second week of May, in which the dance is arranged for three days by dancing, drinking and entertaining. In his book Ashpata, Inayat Ullah writes about the festival of Chlam Jashit. "Kailash, who lives in the three valleys of Kailash, begins his year with the Chlam Jashit festival. It is a ritual of thanksgiving, worship, and the simplest of divine revelations. And laughter is also the source. Celebrating and participating in it is essential for every small, large, male-weighted Kailash. It is a natural thing to celebrate the festivities with joyous participation in the festival. The beginning of the show ". (Ephesians page 256). "The winter period is no less than the soul of the soul for the Kailash tribe. As the Lord passes through the winter, this tribe celebrates a festival known as 'Chlam Jashit' in the Kailash language. Gone, the fire was hot and the inside of the house was very boring, life on the outside was heavy, snow was falling, the body was tired and exhausted. Disasters could have been revealed, but Allah saved them from every calamity and suffered from the spring.

The second major festival of the Kailash tribe is Chlam Jushit which is celebrated at the end of winter and the arrival of spring. With the announcement of the festival, painful winter conditions are relieved and spring is welcomed. It is a ritual of thanksgiving and worship which is



Plate 14. Kalashi are dancing in Joshi Festival. Photo by researcher

celebrated as winter passes. According to these people, when there are severe cold and snow and there are difficult conditions in which death can occur when Allah allows you to see the spring season, why not celebrate thanksgiving.

Three days of dance, music, and drinks are arranged in the valley. Jessenok's ritual is also performed at the festival, while the ritual of Gulparik is also performed, in which a young woman is weaned on all the maternity and children of the village and women wear the necklace to the young man. At this festival, young boys and girls choose their mates and their marriages are announced.

The festival is celebrated in the Kailash tribe's three valleys - Rambour, Bomburet, and Birir, for which tourists from abroad, including the country, participate.

4.22 Uchal

Uchal held in mid-July, it is celebrated to mark the ripening of wheat and barley crops in the valley. It is an occasion of festivity for the community which special sessions of dance and

musical concerns by Kalash girls in the evening in different tones captivating cadence. These songs have special reference to their glorious past

4.25 Pool

Pool held in September from 20 to 25 this is observed to celebrate the mellowing and picking of grapes and walnuts in the valley which are the main items of the horticultural of the Kalash cultivators. the grapes are not touched before the festival. Grapes are used to making the wine that the Kalash community is found of. their folks of goats also brought down from summer grazing ground in the higher altitude. The freedom of Budalak used to be another feature of this festival which has now been given up.

4.24 Changia

In Chitral, the people of the Kailash tribe celebrate the Changja festival, which is celebrated at night, with women and men separating the flames. Dance is performed in front of a fire in a large field.

The people of the Kailash tribe of Chitral celebrate the religious festival called Changha in winter. During this festival, the women of the Kailash tribe burn the wood of the lamps and the cedar trees in their hands, and the men, holding such a burning torch, pass through the rich paths and dance along the way.

The festival of Changha is very interesting in which Kailash boys and girls dance and marry each other in fondness. The festival of the Kailash tribe continues till dawn, and then the boys and girls marry each other in love.

4.25 Dresses of Kalash Peoples (Men)

Today, Kalasha men are indistinguishable from the Moslems to the visitors. On further acquaintance, the more somber dress of the Kalasha is easily noticeable. Often the men will wear a feather or berries or flowers in their Chitrali caps to distinguish them from their Moslem brothers. (In Rumbur there are few Moslems but in Bumburet there are many outsiders, as well as a few who have converted to Islam. In Birir, most of the Moslems have been recently converted and some households are part of Kalasha and part Moslem). In the old days, Kalashas men wore homespun clothes –a fringed tunic over rough pantaloons which look more like couloirs, still worn Nuristan to this day, but not made so full. The still wear puttee on their legs when going up into the mountains, to protect their shins from the rocks: also goatskins upon their feet, and, in the winter, they will often wear animal furs to keep warm. Sometimes the women make their men’s shalwar-khameez. The more affluent buy ready-made ones in Chitral.



Plate 15. Kalashi Men in Traditional dresses. Photography by Researcher

4.26 Women

Again, until recent times, the women used to weave all their cloth from which they made their clothes and accessories, but now the more affluent among them buy the material for their black robes (giving rise to their name Siah Posh –Wearers of the Black Robes) from the small valley stores. Women, however, can still be seen spinning yarn on small hand-spindles made from wood and pumpkin, with the weaving done on large wooden looms. Mostly these are used for the very long cummerbunds that Kalasha women wear around their waists, to keep their robes ‘belted’ in. These are usually grey or purple, occasionally red, and all colorfully embroidered. In the past, Kalasha women used to wear red-skinned moccasins that came up over the ankle. Nowadays, they either go barefoot or wear plastic shoes which ruin their feet and cause many accidents. Their black robes, brightly embroidered, at the neck, cuffs, and hems, are very attractive to the tourist. Only the old women still wear the homespun variety, which is often not dyed and remains a dull brown. Over the years, the embroidery has become more pronounced and brighter cotton has been used. Kalasha women, like many peoples on the subcontinent, enjoy wearing several bangles on their wrists. Some of the older women have numerous rings upon their fingers. Kalasha women are particularly proud of their many necklaces of beads, predominantly red and white. Mostly these beads, nowadays, are made from plastic. In the past, they were often made of glass and came from as far away as Venice. Some of the older women still wear heavy metal chockers, still worn in various parts of Afghanistan, while younger women tend to wear chokers made from bone and beads. But it is the head-dresses that are the greatest attraction to visitors. There is the Shushutre, the everyday one which consists of a small cowrie shell decorated headband, with a long tail down the back. In Birir. This tail is traditional with shells. In Bumburet and Rumbur, the women generally decorate the tails with buttons and beads.

The Kopas, the winter and ceremonial head-dress, takes pride of place in the Kalasha woman's costume. This consists of a very large and heavy



Plate 16. Kalashi Women in traditional dresses photography by Researcher

Woven cap, covered in cowrie shells, with a wide tail decorated with buttons, brooches, coins, and emblems. Both head-dresses have bells, supposedly to ward off the snakes. In Birir, the women still wear a number of chains suspended from their cummerbunds in loops.

Kalasha women, in order to protect their face from the elements, will make a black paste from goats' horns. A flat stone is used as a table to crush the horn into a powder which is then mixed with water. It is also reputed to soften the skin and is used mainly in the winter.

Another paste, made from pomegranate seeds, is also used as a protection against the element. A paste made from fried millet grain, cooked until it becomes blackened, and then crushed into powder and mixed with water, is applied to the skin to prevent skin disease such as ringworm.

CHAPTER 5

Present Issues and Challenges for Kalash Cultural Tourism Growth

5.1 Kalasha language, Culture and Beliefs Issues

Kailashi is one of the linguistic and religious units inhabiting the northern mountainous regions of Pakistan, which recognizes itself because of its distinctive clothing, language, and dance. The Kailashi, which once used to be the majority population of Chitral, including Afghanistan's province of Nuristan, has shrunk to just three mountain slopes, where it has only four thousand inhabitants, with their language, and religious beliefs among their peoples. There is a minority, the recent transformation of the entire population of Afghanistan's province of Nuristan into the Amanullah era is one of the rapidly declining beliefs and cultures of the world in recent years after religion was abolished by Afghanistan. The people living in Chitral did not get any sickness nor were they sterilized so that their breed could not move forward but their population was decreasing rather than increasing. The reason for this decline is the changing religion of the people, after which their language along with their dress and lifestyle also poses a serious threat to the cultural existence of the Kalash. Due to the changing religions, the beauty of this beautiful culture and the dangers posed by the people here is multi-faceted, some of which we try to look at.

5.2 Neutral Attitude and Emotion Insecurity of the State

By the way, the attitude of the state in Pakistan with the linguistic and religious minorities, in general, has been extremely disrespectful, but by calling the Kailash Valley a Kafir, the people here have to preach their religion to those belonging to the majority faith and to be harmless, religious and. An open field for cultural minority operations. On the one hand, the state

patriotism of the members of a particular religious group and its preaching community was most affected here, while on the other hand, the armed groups of the majority group occupy this minority community. This minority of the state, but also because of the impartiality, is the result of constant aggression not only by the local preachers but also for the conversion of these people from all over the country. While removing the difficulties faced by these states by the state, it has never been identified that the number of them has increased or decreased by collecting accurate data about them.

5.3 Religious Extremism and Hatred

The Kailash Valley is a part of Chitral where religious oppression badly hit the area neighborhood when refugees came in the area in the Zia era in Chitral. but the US imperialism against the Afghan-led revolution and the way it used religious extremism as a weapon against socialism. As a result, hatred has spread like an epidemic across the region. If we look at the figures, it seems that after the US-sponsored war against Russia the number of people here has dropped sharply. After the events of September 11, 2001, religious extremism and hatred have increased dramatically throughout the region, affecting the region and its inhabitants more and decreasing rapidly.

5.4 Insecurity and Feeling loneliness

Non-governmental organizations NGOs working here made the local population culturally and religiously more insecure in the name of economic development, rather than doing whatever they could to prevent cultural aggression from the majority religion and the neighborhood. Sometimes the so-called social workers working in these non-governmental organizations were also found guilty of the act of conversion. After the catastrophic earthquake here, the people of Kailash have started to feel helpless because of the unprecedented support of people who have converted to

religion by some non-governmental organizations has been, the inability of government machinery and the inadequate or deliberate behavior of non-governmental organizations working in the social sector has also added to the frustration already in Kailash.

5.5 Cultural and Religious Narrative

The residents here are living up to their particular culture, in which their clothing, body language and lifestyle are prominent. These people's religions and their cultures are facing very narrow ideologies by other major religions and cultures. There is also a demonstration of religious and cultural antisemitism against the people living here, which is never taken notice of by the government and state institutions. This narrow ideology has also jeopardized the culture and religious beliefs here. Because their clothing, language, and mortgage are also attributed to their religion, which ends with the conversion of religion. Because of this narrow ideology for the culture of these people, not only are these religious beliefs abolished, but their clothing, language, and mortality are also becoming extinct.

5.6 Economic and Social Pressure

The biggest problem for the Kailash people is that they have to be socially underappreciated as a minority religious group. When a person changes a religion in a family under the pressure of changing his social status or being under pressure, the entire family is affected because the one who changes the religion is to associate with other members of his family and even eat together. Not only disabled but also understands sin. This behavior of an individual leads to anarchy in the family which causes the whole family to have to make a change of religion or break out of this one person. A change in one's family beliefs affects the whole family and community, and many people are forced to abandon their millennialist customs, beliefs, language, and clothing and adopt a new lifestyle. Become Keeping in mind the family affiliation of the people of Kailash

and the economic and social dependence of one family over another, the campaign for change religion, which usually targets an influential family member, forces a change of religion. After that, the whole family is forced to break away from their beliefs, language, culture, and lifestyle. When Kailash's youth move to other cities for education or employment, they are often prejudiced by those belonging to the religion, who are sometimes subjected to social pressure and are affected by the majority of the people in the group. Prefer to get rid of this behavior by joining. When an educated person decides to change religion in the family, other family members are left unaffected.

5.7 Problem in Education System

Children of Kailash often teach teachers belonging to the same religion with children of other religions. From the very beginning in school, Kailashi children face the humiliation of their beliefs and lifestyles by their classmates and teachers. Kailashi children are forced to study other religions with the humiliation of their faith which affects their raw minds at an early age. As these children grow up, they embrace the aspirations of change religion and also adapt to their religion, culture, language, and lifestyle.

5.8 External Effects

As long as the people of Chitral were away from external influences, the people of Kailash were safe, but as soon as the external influences entered Chitral, the people of Kailash were affected by it. The construction of roads connecting Chitral to other parts of the country has increased tourism and commerce, which has also influenced the externalities, making Kailash more vulnerable. In recent years, the number of tourists and spectators at the religious festivals of the Kailash people has increased so much that the locals are having difficulty paying for their religious and cultural rituals. If the flow of tourists and spectators is not stopped then the people

of Kailash will find it difficult to pay their rituals and these rituals will end up being a part of the lifestyle and culture of the Kailash people without whom Cultural uniqueness will dissipate by itself.

5.9 Deprivation of Ownership and Possession of land

The Chitral tribes reside in a special area where they have, tombs and pastures that are part of a culture without which a classic lifestyle cannot be imagined. In recent years, influential people have been occupying their property, like Pashtun-owned lands, temples, and tombs. They also occupy the conversion religion, which is more influential than their old relatives after the adoption of the new religion, and some government agencies do such measures only for the personal benefit of the few. There is nobody that listens to the Kalashi people's grievances, nor does they have any protection from the actions of such influential people.

5.10 Political and Media Pressures

In recent years, the dangers posed by Kailash's language, culture, and beliefs have increased significantly. . Due to the unrestricted restrictions on international NGOs by the federal government, their work here has become difficult, which has given religious organizations an open field where they can now carry on their work more effectively. Have been the promotion and promotion of religious programs of certain faiths by the media has also increased the sense of minority of the country which has also affected the people of Kailash. When social and political figures misrepresent all but one particular belief on the television screen, people from other faiths do not live without it.

If steps are not taken to eliminate the dangers posed by Kailash's culture, language, and beliefs, this page will soon become a part of history.

5.11 Misuses Cameras for Photography and Movies

The culture and lifestyle of Pakistan's minority Kailash community are unique, which has also become a center of interest for local and foreign tourists. But their privacy is ignored by tourists, which makes it difficult for them to continue living with their culture. See more in this video

The thing that upset me most in the Kailash Valley was the Muslim young tourists coming to the area who were openly engaged in indecent activities with them, who drink alcohol made by openly Kalash women. You will also have to pay to talk to them. Their children will bother you with money on the way. The Department of Culture and Tourism has a strong appeal to think seriously and find a way to resolve the issue.

“Klash KI Tahfuz” Dr. Inyatullah Faizai Chitral Today 8May 2019

“Kalash Qabele Ki Saqfat” by Sajad Ali 2018

“Kalash Saqfat Mai Tabdeleyan” www.bbcurdu.com May 2004

5.12 Kalash Valley Tourism Positive and Negative Impacts

The people of Chitral are more civilized and famous for their great hospitality with very good behavior. The beautiful valleys, lofty peaks, ethnic cultural and diversity, offer the best tourist destination in the country. Pleasant environment natural beauty, peaceful peoples, here in Chitral you have to see all time, even the crucial insurgencies and terroir regime. Tourism promotion is a vital importance for the economic growth of the area, proper managing of tourism can bring economic prosperity in the region.

5.13 Positive Impacts of Tourism

Tourism is the best source of income and foreign exchange; it stimulates investment and earnings for the whole region's local population. Employments can be generated through by tourism industry by hotels, transportation restaurants, and other tourism-related services. Badly managed tourism has a various impact. Some are highlighted as,

5.14 Social, Cultural, and Economic Impact

These include the unwilling changes bring regarding the lifestyle of the local community, by the interaction of visitors. Thus the local community will lose their traditions, customs, and living style, the newcomer for different cultural will amalgamate from various background thus crime rate will definitely increase. The over crowd resulting in poor sanitation and disease problems create. The ecosystem directly degraded due to overcrowded tourists. The disposal of waste arises which should be fetal for the human, animal health and crops. A huge crowd means more problems with sound and air pollution.

5.17 Badly Managed Tourism

Another major issue for the local community not only the cultural and tradition lose but they sell their fields, to outsider investors in handsome offers. This practice has already happened in Bumburet valley of Kalash. Thus the locals will lose their lands and became beggars or watchman which the hotel the land he sold. Another bad manage of tourism an example of Murree where the huge number of poultry farms constructed, in tourist spots. The annual Qaqlasht and Sahndoor festival is the local example of badly managed tourism. It's very painful to see the waste is thrown open in the lush green fields and freshwater river. The plastic bottles cause of high trampled dusty ground by the end of these festivals. Shandor and Qaqlasht are the grazing fields of local populations that cause of soil detergent.

5.18 Sustainable Tourism

Wherever tourism is increasing in the world, there is also increasing environmental pollution. That is why it is emphasized nowadays that tourism should be environmentally friendly.

The tourism protection environment is a complex matter. Both can be beneficial to each other, but occasionally one of them is taken care of, ie either tourism or conservation environment, and in other words, the tourism environment is not taken care of. Would go according to Domini a specialist environmentalist and director of a tourism company, tourism, and the conservation environment are closely linked. He says: "Tourism and the conservation environment are deeply interconnected because tourists want to go where the natural environment is nice and beautiful. No one likes to go to an area that is devastating. Everybody wants to tour an ideal world. They want to bring back beautiful memories with them wherever they go for a walk. Which they call the best period of the year.

5.19 What Needs to Be Done for Tourism Growth in Kalash Valley

The KP government taking serious action on the visa formulation to provide prompts facility and opening door to the tourists in province, strategic development in the for the interest of region the following steps are suggested.

- Tourist guide has the key role to promote tourism and environment protection, he has to be fully understanding of the area tourism knowledge of local cultural heritage land skills. He has to be neutral during visit operation and must to be trained. He has to get training basic communication skills as well.
- To maintain a friendly attitude and good behavior local police and administration must be trained with dealing tourists, all have to a prompt and welcoming gesture with positive body language and smile face.
- The local Kalash Community needs special attention lets it should be extinct. The factor threating the Kalash cultural should be notified and need to investigate, to maintaining the cultural integrity of the area is much important.
- Land purchasing business for the outsiders should not be allowed, this practice must be banned through law.
- The guest houses and hotels must use the LPG for heating purposes; the usage of firewood should be banned.

Chitraltoday.com by Shah Karez [March 7, 2019](#)

Shujhat Ali Chitral Today June 218

5.20 Key Factors and Steps for Tourism Development in Kalash Valley.

- Both sides of the Lowari Tunnel approach roads should be completed as soon as possible without delay.
- Chitral airport roads must be completed without delay.
- Kalash valley roads required to the proper pavement for safe travel.
- For sustainable tourism, the garbage in town needs to be disposed of daily and makes sure the proper cleaning of the city.
- Accurate maps and complete information about the treks, routes, and peaks.
- Other valleys travel information transportation, must be available on a given time, misguiding to guest means loss of trust.
- The boarding and lodging facilities must be available in town and Kalash valley.
- Hotel and restaurants need to maintain a minimum level of hygiene. Neat and clean food services should be the priority, as well as the food and beverage pricing should be checked and controlled.

The upper Chitral and Garum Chashma and other valleys should encourage and support tourism

5.21 General Issues in Tourism Sector in National and Provincial level

A number of major problems related to education and human resource development in the tourism sector have been identified.

- Shortage of qualified personals particular in managerial level.
- Shortage of qualified and experienced staff in teaching.
- Shortage of training material and facilities.
- Lack of strategies for training materials and facilitation
- Difficulties in keeping pace with rapid innovations and dynamic changes, in the global tourism market place.
- Complexity arising from the multi-disciplinary nature of tourism.
- Gaps between the training capacity of training/ educational institute and actual needs of the industry.
- Shortage of high-level programs of management development national tourism human resource development.
- has designed planning and technique and methodologies, which have been used in many countries. New monitoring techniques are being developed. and there is already abundant know about appropriate tourism management. Professionals can help provide training to local authorities, tourism official and local business people to enable sustainable and autonomous local management.
- include;
- Participatory Plaining Techniques

- Environmental and social impact assessment
 - Economic cost-benefit analysis techniques
 - Visitor management system and interpretation technique
 - Marketing and promotion techniques
 - Environmental management system and application of environmentally sound technology
 - Carrying capacity analysis
 - Monitoring techniques
-
- steps and practices should take in the local community and government to preserve cultural heritage and sustainable tourism.
 - Priorities and planning
 - Ecotourism
 - Heritage and cultural preservation
 - Community involvement
 - Sustainable tourism and carrying capacity
 - Preservation of environment
 - Awareness Creation

Domestic Tourism Survey – 2000 by Ministry of Tourism

Jamil Shahid www.dawn.com 22 April 2019

Maha Qasim www.dawn.com 28 June 2019

5.22 Benefits of Tourism (Tourism Can Save Your life)

Not only is it fun to travel for leisure, but doing so also benefits the physical and mental health whether you are walking around a city, enjoying the beautiful scenery or breathing in the clear atmosphere of a village. Have been you are lucky enough to travel. Below are six benefits of tourism that can motivate you.

5.23 Tourism Keeps Your Heart Healthy

If you are accustomed to seeing the city or natural landscapes, you will walk five to six kilometres or ten thousand steps a day, which is a good guide to moderate exercise. Using this habit for purposes like cirrhosis and other activities can greatly benefit your health.

In 1948, Framingham Research conducted a survey on the subject and contacted these women again 20 years later. Cardiovascular diseases and heart attacks were eight times more likely to have seroprevalence women twice a year than seropositive women twice a year.

However, risk factors such as obesity and smoking were not included in the survey to influence outcomes. In another study, researchers at New York State University for 12 years studied 12,000 men whose cardiovascular disease was at high risk of developing coronary artery disease. Men with non-tourism annually have a 32 percent higher risk of death from a heart attack.

5.24 This Exercise Makes You Refreshed

According to a report by the Global Coalition on Aging, stress and stress accelerate the process of aging. According to this organization, mental stress is equivalent to daily cortisol hormone injection into the body, which weakens the immune system and increases the chances of diseases such as kidney failure, headaches, and intestinal inflammation. Fortunately, the positive effects of leisure travel are rarely seen. An Expedia survey of 500 people in 2012 found that people need only a couple of days to feel relaxed when they arrive at a leisure destination. In 2002,

researchers from the University of Surrey in the UK suggested that even when preparing for a leisure trip and thinking about it, the traveller wakes up feeling positive and satisfied with his life.

5.25 It Sharpens Your Mind

Traveling gives us the opportunity to brainstorm activities such as eating new foods, seeing new environments and listening to different languages and speaking. According to the Global Coalition on the aging report, engaging in local cultural activities and learning about other places not only makes us wiser but also keeps us out of the reach of neurological disorders like Alzheimer's. "Traveling is like good medicine," according to Dr. Paul D. Nassam of the School of medicine at the University of Pittsburgh. He says' Traveling gives the brain the ability to compete with different and new experiences and environments. This behavior enhances nerve health and flexibility for a lifetime.

5.26 It Can Enhance Your Creativity

In his book 'A Technique for Producing Ideas', American advertising executive James Webbing admonishes students and marketing professionals:' If you want to create a good idea, you should not think about it. 'They didn't mean that ideas for their advertising campaigns came down from the sky, but vice versa. He thought a lot at first to review his subject, but his mind was lit when he deliberately distracted himself from activities like watching a movie. Neuroscientists say that new environments and experiences re-connect the wires of our brain and strengthen our minds. 'Cognitive flexibility', that is, thinking between different ideas of the mind, is closely linked to creativity.

5.27 It Improves Your Performance

The exhaustion resulting from work has spread like an epidemic in offices. Employees are burdened with fatigue, healthcare systems have to cure a wide range of mental illnesses, while companies around the world have to suffer losses such as performance decline, sick employees, accidents and compensation. According to estimates by the US Institute of Stress, the US industry is losing \$ 300 billion annually due to stressed Shami Kang, a leading author of the book 'Neuroscience of Hypnosis and Optimal Health', says relaxing the mind allows it to freshen up and help solve problems and connect thoughts.

Urdu.arynews.tv November 2016

BBC NEWS January 2019 www.bbc./urdu

5.28 Recommendations For the of Kalash Valley Tourist Facilitation

1. Tourist information center and KP tourism department office should be open in the Lowari tunnel for visitors because there is a stay for some time of traveler while staying for few minutes they can get complete tourist information about Chitral and Kalash valley. Regarding accommodation, foods, roads, festivals security.
2. During the main festivals of Chitral and Kalash, the local services vendors should keep their shops open throughout the day for tourists, during these time tourist flow being on top.
3. To maintain the flow of tourists the traffic polices personals and Chitral Scouts should be deputed in Ayun, Bumburet, and Main Chitral city to control the flow of tourists and maintain the smooth movement of traffic.
4. The control room and tourist police and medical staff for a quick response should be established for any emergency situation during travel with visitors.
5. The authorities should be able to make and control the proper alternate plan during rush and mating the flow properly to dividing the tourists in different valleys rather than one valley, for this purpose make sure that all valleys infrastructure should be developed.
6. The local council and village council must allocate found for the tourist spots development, for visitors and should collect a small amount of tax for providing batter facilities.
7. Every village should have their amusement facility of local classical music facility, to show commercially for the visitor. This should be a good chance for a local artist for economic benefit.
8. For accommodation and food, the government should develop the facilities with the sharing of local communities and investors.

9. The government should monitor the rate list of hotels, and other guesthouses, the restaurant on a facility basis to provide the best facility and services for visitors.

10. Local transportation and vehicles and taxies monitoring through government in a proper way, the transport charges should be fixed for all kinds of tourists in the valley.

There may be more suggestions and chances of improvement to employ and engage a maximum number of local people in the tourism industry. There are chances to boom in the services industry that may lead to generate income and support the local economy in the coming years.

Conclusion

Chitral blessed with cultural and natural beauty, rich Kalasha cultural heritage is the main source attraction as well as natural beauty. The need for the current scenario is to shift this high potential for local and international visitors by the best practices adoption. The tourism sector is an engine of the economic growth and sources of employment generation. Some of the main issues are highlighted by poor governance and other challenges of Kalash cultural tourism facing currently.

The brief review that Klalash valley has great potential for Cultural tourism, it covering a multi-disciplinary perspective. For sustainable tourism growth it's required to expend by government initiatives encouragement private sector investors typically local investors, this is an extremely fruitful sector for foreign exchange and economic growth of the local community. the people of Kalash symbolize as the model of harmony within their own tribe and with other cultural groups occupying the region.

The annual festivals seem to be necessitated by the social needs of the people to provide them a chance for intermixing and to salvage the space created to reaffirm their cultural identity. An attempt to recollect all the religious accounts are made by the Qazi's and the youth to make religion more comprehensible and clear. The research revealed that most of the accounts related to religious ideology are fictitious and nonfactual. The only justification for such responses was the sincerity and obligation of the elders to their faith. The major occasions when identity is affirmed on the Kalash people are the religious festivals and funerals which bring together a large number of people of the three valleys, and often from the distant places

For future tourism development, the local community and authorities must ensure and initiate friendly Eco tourism and awareness for the benefits of ecological (Eco-Tourism).

This document highlights the core issue of poor governance of the tourism sector and other key challenges the tourism industry in Pakistan is facing. Unless the core issue of management of the tourism sector is resolved the other issues will not be solved and it will not be possible to achieve sustainability of the sector.

The Kalash through their passive resistance to atrocities has achieved universal recognition of not only great but enigmatic ethnic status. The research findings reveal the identity crisis and conflict of interest of the residing communities. The inter-ethnic disputes and the role of government in the administration of the region.

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