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Welcome to Chapursan

Chapursan Valley is located west of Sost, running parallel to the Afghanistan border. The valley's exceptional beauty makes it a trekking paradise offering endless opportunities for exploration and relaxation. To get to Chapursan take the minibus or jeep to Sost. There are two public jeeps twice a day (leaving around 12pm and 4pm) to the valley. Please don't forget to bring your trekking food with you because there are no special shops in Chapursan.

The Chapursan Valley



A distant valley of Hunza that rises from 3000 to 4925 meters high above sea level and 72 kilometers in length along a narrow jeep road from the Karakorum Highway to Baba Ghundi (Shrine) in Pakistan Northern Areas. It starts from Sost and ends on the Irshad Pass which links Pakistan to Afghanistan via the Wakhan Corridor. It's around a 4 hour jeep ride from Sost to Baba Ghundi Ziarat (the tomb of an ancient saint who is

said to come from Ghund a place in north of Afghanistan). Though the valley is very narrow, it's still extremely interesting for tourists because of its high mountains, historical places and mysterious stories. Tourists come to visit special historical places and natural landscapes situated in the valley at different spots.

Leaving Sost (Pakistan China border trade centre), the road crosses a bridge on the KKH and turns to the left on the first non metallic link road into the high mountains. After 45 mins we reach the first village of Chapurson which is called Yazrich. The vehicles that usually make this run are small sized 4x4 ones specially used for tourism. Before reaching Yazrich we come to Chapursan's first holy place called Punja Shah and near to this there are many symbols from ancient times.

Chapursan has a wealth of high snowcapped mountains, fresh water fountains, fresh cool air and attractive glaciers. The people are educated and friendly and live in 12 villages

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spread throughout the valley. The population of Chapursan is about 4000 living in the following villages. Yarzrich is the first village of Chapursan when coming from Sost. Cundahail and Virkhun are famous meadows of this village and conifer trees are found here in abundance. Raminji is 3095 meters high above sea level on the upper side of the Chapursan link road. Lupghar is also a famous meadow here.

Kirmin (3100m) is the second village and consists of three small subordinate villages called (Aminabad, Rahimabad and Noorabad). Here are four small treks for Tourists on different meadows like Spandrin Sar which is surrounded by beautiful green pastures, rocks springs, fountains and high falls. The rocks are full of different kinds of minerals like quartz, coal, crystal and many more. There is much work for the geologist in these parts to discover more valuable minerals. This place is also especially attractive to wildlife. Though the meadow is considered to be used only for grazing one can find many different kinds of flowers of which some of the most famous are umber renown for its distinctive fragrance, Banafsha, Shadunbet, Sosan, Gul Morvoy etc...

This meadow is not only full of flowers but also of many useful herbs which can cure many diseases. Yet of all the herbs, the most famous is Chumuro which can be brewed as a tea. The beverage has an extremely pleasant aroma that appeals to both resident and visitor alike. Other herbs can also be brewed to cure many diseases known to afflict residents such as flu. They include Bozlanj, yinath (curable for jaundice), Nagurdum wosh (for eye treatment),



A shepherd & his family in Yishkok meadow

Youm wosh, Mandirich, Nilterk and many others. However their importance to science is squandered every day as to this day no significant research has been made regarding the properties of these Himalayan herbs. Other meadows with the above mentioned qualities are Vuin Sue Qeer and both are regarded as special scenic spots for tourists.

The third village is Khill, which consists of two small villages. Here there is also a beautiful water fall across the river called Sumayar surrounded by greenery and beautiful pasture areas. The stream flows from the top of a nearby mountain called Khill-a-dur which welcomes the tourist into its lap. After walking some distance there is another attractive snowcapped peak and climbing spot for tourists along with a tributary glacier

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which leads and connects to the Lupghar and Battura glacier which are encompassed by the same flowers, herbs & minerals mentioned earlier around Kirmin village.

Fourth is the vibrant village of Rashit whose heart-catching meadow is called Rashtigar. This eye-catching beauty spot is also a well-known peak for climbing. As pearl drops in a sea of beauty the villages of Chapursan extend it's entire length and from fifth to last the villages are Sherisubz, Ispenj, Shitmerg & Kampeer Diyor and finally the hamlet of Zood Khun. After the last village the meadow areas called Yishkok (3450m), begin which has a lengthy story which I would like to express to you in detail over the following pages. After Yishkok, Ruvai Lake follows and then Dankuth meadow and at last Babaghundi (4000m), the Tomb of the Saint.

People of Chapursan

The People of this valley are noble, mostly educated and employed in different Govt. Departments as well as in NGO's too. They are extremely hospitable to guests and are very hardworking.

Language

They speak only Wahki language, which is spoken in Wakhan (Afghanistan) Tajikistan and Kashgar (China). The language has a history of over 2500 years.



Waterfall over the River at Rashit Village

The Real Story of Yishkok Village



Parched Expanse of Ruva Lake beyond Ruva Hill

In ancient times there existed a village called Yishkok, the capital of Gojal. Of the two hundred households, a hundred householders lived in Khirga (tents used by Afghan people in place of a house and made from sheep's wool) and a hundred lived in houses. Professionally they were all farmers and earned a living off their cattle, yaks and other livestock including camels. They clothed themselves from their sheep's wool, made their own shoes from the hide of their yaks/cattle and ate a simple diet of meat and wheat chapatti (unleavened bread). Not only was the colony self reliant it was also protected by seven large Iron gates. This is especially astonishing considering they were a poor colony without a well developed economy. How did they prepare the gates? Where did the Iron come from? Who prepared the gates and how? As I think about this matter, it raises an interesting question in my mind. At that time there was no road to Yishok so from where could they carry such materials? Russia, Afghanistan, perhaps even China?

The people of Yish kok village were immoral and uncivilized just like the ancient people of Kampeer Diyor. They had little respect for others and through their bad culture committed many wrong doings.

Ruvai hill is a place on the west side and upward of Yishkok village. Once upon a time there was a big lake there that was very deep, (now there is not one drop to be seen). At that time a very big Dragon appeared in that large lake at the command of God. It had eight small heads and one large head and could speak like a human being. The dragon demanded food from the villagers but the people wouldn't to support it and so the dragon made a threat. If the villages do not feed it daily, the dragon will eat all of the people in

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one go so that no one is left. The villagers were being punished by God for their bad character and with no other choice they unwillingly agreed.

The Dragon's daily food was an immense burden on the village. Every day it demanded either one human being, a large sheep or goat, plus 40 kilograms of traditional ghee and over 200 chapattis. The Dragon had a fixed time for lunch daily and the villages always made sure that all the food was in one place well beforehand fearing that if they didn't the village would be eaten instead. The Yishkok villagers were very disappointed and extremely helpless during this crucial time. Each day a different household prepared the dragon's food and each day that household carted the food to the dragon's eating place for its lunch.

One day the turn to feed the dragon fell on a house in which there were only three members, a husband, wife and their only daughter. The family was poor and unable to meet the full demands of the dragon. Both the husband and wife tried to decide which one of them should sacrifice themselves to the dragon, as they couldn't bear to kill their only child. They talked silently so that their daughter could not hear. The Husband said to his wife that he will present himself as



View over Yishkok Meadow

food for the Dragon, but his wife insisted that she will offer herself in front of the Dragon as food. Their daughter overheard their talking and said that only the offering of herself to the dragon would suffice. For the sake of her parents, the daughter could not bear to see either mother or father die and face a life in the orphanage. Moreover, her parents could always have more children in her place.

As her parents listened on, they strictly forbade their daughter from committing such a deed. How could they ever bear the loss of their only child? How could they ever bear her absence? Yet still the daughter insisted and faced with little choice, the little family made its way to the banks of the lake in readiness for the dragon's midday meal. There they fastened a sheep and left the little girl at the eating spot and returned home in deep grief and sorrow.

As the girl wallowed deep in thought, a young man suddenly appeared and asked the girl her purpose on this lonely spot. The girl told him that she was the only daughter of her parents and she was here to sacrifice herself to the dragon that lived in the lake, for if she did not, the whole village would be destroyed. The child then became anxious about the

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safety of the young man and insisted he return from whence he came. The man listened intently and calming the child, lay his head in her lap for her to check for lice, as was the tradition at the time. As the Dragon's lunchtime approached, the waters of the lake began to writhe and fearful for the young man's safety, the young girl began to cry softly. Her tears woke the man who was deeply moved at the child's anguish. The child repeated that the dragon's dinner time had arrived and he must go quickly for his own safety.

Hearing these words the young man stood up and pulling his sword from its sheath, readied himself to battle the dragon. As the dragon's first head rose from the lake, the man lashed out and cut it off with a single stroke. The Dragon said "You've cut off only one head whereas I have eight more to come." "But," the man replied, "I have only used one sword and I still have eight more swords to come". One by one the Dragon brought its heads out of the lake and each time, the man cut them off with one stroke until finally the dragon was no more. The lake was red with the blood of the dead Dragon, and the dead body began to float on the surface.

Despite the weight, the young man took the dragon's big head on his little finger and placed on a big stone three times before resting it on the ground. It would normally take two men to pick up such a head. The man told the girl that when she returns to the village, many men would claim to be the dragon's killer, yet if he could repeat the actions of the young man at that moment, then he would be the true slayer. Then he gave his sword sheath to the girl and said, "Go back, and announce to the villagers that from today on you all are free from your difficulties and there will be no more problems to bother you in the future.". The girl returned to Yishkok village and as the young man had foretold, nobody believed her story. They claimed she was disobedient and they began to fear for their lives.



On the road by Shida washk

She told them about the incident but the people did not believe her. She took them with herself and went to the lake and showed them the dead body of the Dragon floating on the surface of water. Then as the man had predicted many men from the village claimed to be the dragon's slayer. So the girl told them that if any man could fit the sword into its sheath, then they were the true killer of the beast. Many men thus tried and all failed. Second, she told them to put the big head of the Dragon on the same stone thrice using only their little finger, which the man had done easily. Every one of them tried their best, but all of them failed. Even three men together could not lift the large head completely!

As the claimers were trying to prove to be the

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killer besides the lake, the young man appeared and the girl identified him. Not only could the man fit his sword in the cover, but he was also able to easily raise the dragon's big head on his little finger and place on the same stone three times before placing on the ground. Thus the second test was passed and the villagers were astonished. The man said to them, "this was your test and from today you are free. There will be no problems for you now. Go back, be gentle, remember God and give up your bad ways. If you experience any problems in the future, come to Ruvai (the hilly area west of Yishkok village) and say "Ya Ali." From then on the villages changed their ways and life prospered for a while.



Kirmin Village about half way to Zood Khon

Many years later the villagers forgot their past difficulties and once again continued their bad ways. One day there was a marriage in a house and the villagers arranged for much music, dance and other immoral dues. That night the party reached a frenzy and with the lights turned off many of the men entertained immoral activities with the womenfolk at the party. As the lights switched back on, the men realised with horror that many of those womenfolk were in fact their close relations. One at the party remembered the saying of the young man on Ruvai Hill who had told the villagers to come to him in time of need. Yet was it true that a young man had killed the Dragon? Would he really come in times of trouble to Ruvai Hill if we shout "Ya Ali" from the hill-top? So off they set up to Ruvai hill to cry the man's name and test his words.

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As the people cried "Ya, Ali" a young man suddenly appeared amongst them riding on a white horse. He asked the reason of their problem. Not wishing to face embarrassment, the people insolently claimed that they were being attacked from down the valley. Thus, the young man set off to greet the attackers and prevent the danger only stopping for prayer at Sherisubz (present day Jamal Khan). To this day one can still see the impressions left by his feet, knees and elbows on the same stone and it is a well known holy place (or 'osthoon') in the valley. Further more, on the occasion of the death of any person in Chapursan, a beautiful light emits from the place and silently begins to travel towards the west side of the valley (e.g. towards Ispenj). For three days there afterwards children's weeping can be heard at this spot. Even more astonishing is that two years ago the owner of Rashit's village guest house saw a man with a white beard sitting at the same place.



Chilinji Pass Nr. Present day Afghanistan

The man continued on to Kirmin village where he rested his horse and the site where he placed his horse's saddle is today a walled shrine. Eastwards the man headed towards Yarzrich and at Riship Jerav stream he left the blanket of his horse as a symbol for the future. Finally the man came to the head of the Chapursan valley (today's Sost), but he could see no sign of the people's enemy. Where he stopped the same man grasped a stone with three fingers and the symbol of that action is present there

today as a walled shrine called Punjab Shah (and from which oil exudes today). The man then travelled further on still to Irshad top through Yishkok to see whether attackers could reach the villagers from present day Afghanistan or Russia, but still no one was coming from that side.

When the man returned to Yishkok, he told the people that they were cunning, disobedient and dishonest and that the village must repent with it's destruction by a heavy storm. However not all the villagers were bad and there was one who did not share the habits of the rest of the village. Mr. Gulbast lived in Yishkok with his family and knew of the villager's bad ways. He did not attend the marriage at the house the previous night nor had any of his family members. One night later, the noble man had a dream in which a saintly man told him to shift his family to Dankoth, a small village higher up the valley. The saint warned Mr. Gulbast that Yishkok was about to be ruined by a mighty storm from beyond the Khunjerab. The following morning Gulbast awoke early to find his Yak, which usually grazed far in the mountains above, standing obediently outside his front door. His worst fears were confirmed and gathering his family members and belongings they moved to Dankoth village as the first black clouds swirled overhead. As the family reached Ruvai hill the first rains quickly turned into a violent storm and many of the nobleman's cattle perished along the way. After reaching Dankoth, the nobleman

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returned to Yishkok village but as he reached Ruvai, nothing of the village remained and only a huge lake stood in its place.

To this day, Punjab Shah is still a pilgrimage site and a lesson for all those people who wish to test the fate of the people of Yishkok village.

The Real Story of Baba Ghundi Ziarat

This history is originally written in the Persian language and is today in possession of the son's of the late Caliph Adil Baig one of the most famous ed

Baba Ghundi was a venerable and religious preceptor from Ghund in Northern Afghanistan. Despite his youth, the Baba had many pupils and one day he set out on a journey across today's North Pakistan into the Chapursan valley, with an elderly student and the man's two sons. Their luggage was loaded on a simple camel.

They began their journey from their home town in Ghund and reached at Punja (in Afghanistan) where they stayed at the home of the Mir & Pir of Punja whose name was Shah Qanbar-i- Aftab. They remained in the Mir's home for 15 days and Baba became engaged to the Mir's daughter. The Pir-i-Punja arranged their marriage and gave them a white camel, two yambus (the most precious ornament or stone) and many other things in stipend to her daughter before seeing them off on their journey.



Baba Ghundi Ziarat (tomb)

After many days travel through Puthukh and Sarhad (Northern Afghanistan) the tiny caravan eventually reached Istiman at the beginning of Chapursan. Without warning, Baba Ghundi fell into a deep fever and told his distraught followers he was departing this earth for an eternity of peace. Within half an hour Baba's wife, also lost her life due to the unbearable grief of her beloved husband's departure. Before his death, Baba instructed his followers to bury both he and his wife in the same grave, together with one Yambu. He also entrusted them to carry the rest of his belongings back to the Mir of Punja to relate what had happened. Thus all the Baba's requirements were fulfilled by the elderly devotee and his two sons.

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After the burial of both Baba Ghundi and his wife the man and his sons set off back to Afghanistan. Along the way the old man fell sick through old age and told his sons he was dying. He then entrusted them to complete the journey and to bury his body in the manner he described. In the final days of the old man's life, the sons cared for their father and on the fateful night that the old man died, the elder son disappeared. Within time he returned in great sorrow and told his younger brother how he had stolen the luggage and the white camel that night and in his folly had lost both in the nearby river whilst crossing.

Before their father had died, he had instructed both sons to load his body on their remaining camel and to bury it wherever the beast lay down along the way. Thus the next morning the two brothers set off. At the place of present day Puthukh, the camel suddenly lay down and the old man's body was buried in a spot that some say is still visible to this day.



Chillinji Pass Nr. Baba Gundi's tomb

After the burial the sons continued their grief stricken way back to the Mir of Punja and related all that happened. They expressed their sorrow at the loss of the Baba's items for which the Pir and Mir forgave them and the sons returned home to Ghundi. Thus was told the true tale of Baba Ghundi.

The Lesson of Kampeer Diyor

Kampeer Diyor is a small village (Kampeer means 'old woman' Diyor means 'village') situated in Shitmerg the second to last village while traveling from Sost to Chapursan. This is a real story dating from a previous time when the people who lived here were carefree, irresponsible and life was easy. The people had wealth and every thing was available to them. But there also lived one old woman in the village who was very poor and lived in a cave (which still exists to this day). She had only one black Sheep whose milk was the only source of her living. The other inhabitants of this small village were very cruel and had no any idea of humanity or education. Their occupation was farming. They didn't know how to respect people and how to care for a guest nor did even the honour of their women. They neglected others and their ways were selfish concerned only with their enjoyment particularly during weddings.

One night an old man appeared and with a curved stick in his hand went from door to door in the village asking for a little food to eat. The villagers treated the old man cruelly. Some laughed at his poorness, others scolded him whilst still others spat on him and pushed him away from their doors. The Saint continued to visit until at last he reached the cave of Bedah who was present in her home. Bedah was shocked to find the fellow in

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such condition and she exclaimed "Oh! My dear father, who are you? How did you come to my poor house? I have nothing especial in my house to serve you, I have only a black Sheep giving me a little milk and this broken pot in which I boil the little milk I have to live." Despite this, Bedah offered the little milk she had in the broken pot to the saint who was deeply touched by her generosity. Lowering his curved stick, the saint touched it to the broken pot and magically the pot changed into a new one filled to the brim with milk.

While thanking the old woman he said, "I know that you have many household things in your home and in those of your neighbours. By noon tomorrow, bring all your belongings back to your home and climb with them to the high area above the village to behold the fate of all in this village except you. Bedah started collecting all her pots and other household things from the other houses. While bringing back all the materials she forgot her sieve in a house of her neighbour.

The next day at noon, Bedah climbed to the high area above her village (where our religious prayer hall is built today) and she sat waiting of the foretold event. At exactly noontime the old man suddenly appeared from a nearby ravine and touching his stick to the brook a heavy storm followed behind him. Bedah looked on in astonishment as the storm followed the old man wherever he went stopping where he stopped and continuing wherever he walked. The flood waters began to rise and Bedah's sieve appeared on the surface near the old man. With a flick of his crook, he whisked the utensil towards Bedah who gratefully picked it up. Gradually, the entire village sank under the heavy storm waters. Local people tell that for seven years after the storm the cries of the dying villagers could still be heard in that spot.

My (the writer's) uncle Sheikh Hassan says that when he was kid looking for cattle he was playing with friends when suddenly he saw a hole like a house chimney, similar to how we build our traditional house roofs these days. Although he couldn't see inside it because it was too dark he clearly identified that it could only be a house of that time. He threw stones down the hole and heard the sounds of clanking iron pots as the stones met their marks. He was only a child and afraid of that unseen event, he hurried back to his uncle's house to tell about his discovery. He later returned with his Uncle Azamat Shah to rediscover the home there but they searched and searched in vain and try as they might, they couldn't find the hole again. Disappointingly they returned home and though my uncle has searched there many times since, he hasn't able to find the ancient dwelling.

According to our belief it is in possession of Giants and Ferries. There are many places in our area where people from antiquity have hidden riches in unapproachable places that attackers couldn't reach or find. In previous times many attackers used to attack this valley's population from the different parts of nearby countries like Russia, China and Afghanistan . You know that there was never any harmony, unity and peace within those peoples.

Discovery of the Tomb Baba Ghundi

In previous times warfare was common to this area and attackers from neighbouring countries like Afghanistan, Russia and China were often invading each other. Thus every state vouched for their own safety and stationed soldiers on all their borders. So it was that the state of Hunza stationed two soldiers at Ziarat Post on its Afghan border. One of the soldiers was called Khurram Shah.



Ice formation on Yishkok Glacier

Both soldiers were on duty one day near the Ziarat (tomb) when suddenly they saw a lame wolf walking from the Western side of Baba Ghundi whilst all the way barking. It was a Wednesday, and when it reached near the graveyard it started walking around a special grave seven times continuing to bark. As it cleared its last round it continued its walk towards the east. When it reached the pasture area, from the same

grave the soldiers heard a voice say to the wolf "go I have given

you the eleven Sheep of Shursing there at Hindi (Hunza). You will get your food there on Thursday." The two soldiers were very surprised and identified the same grave. They decided to confirm what they had seen that day and one of them travelled back to Hunza (Hindi). After four days the soldier reached Ganish in Hunza and took rest for some while. Whilst resting, he overheard locals tell that on Thursday eleven sheep of Sharsing were eaten by a lame wolf. When the Mir of Hunza heard this tale from the soldier, he came to the Ziarat and ordered his workers to build the tomb in a specific way over the sight of the grave. The workers built the tomb and successful Mirs continued to visit the sight and maintain it. After the breakup of Hunza state, the people of Chapursan continued to maintain the tomb and even today many people still make a pilgrimage to the tomb to pay their respects.

Today it is clear that the same tomb is sacred. After many years it has been confirmed that Baba Ghundi (saint) whose name was Muhammad Baqir, had indeed come from Ghund and died here, buried by his believer. The Journey of Baba Ghundi is also written in the Persian language and the book is presently in Afghanistan in possession of the children of the late Caliph Adil Baig. Thus the shrine of Baba Ghundi was discovered by the lame wolf.

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Trekking in the Valley



Here are some suggestions for treks in the Chapursan area. Please contact the local guides as they will give you their best services. Here are some easy day hikes, others involve glacier crossings, horses or yaks. For any questions please ask the local guides and feel free to let them know if you are interested in anything specific.

Suspension Bridge at Dokin Yishkok

Kirmin Pass

(2-3 days) Junction of Pamir & Karakoram, see "Silkroad." Possible in 3 days and 2 nights. Visit Vuin Sar see Klik and Mintika and Sue Qeer, a beautiful fresh water lake and wildlife, connected with Misgar and Qalandarchi fort.

Spandrin Sar, Khrid Sar, Sekr Peak behind Goz and Kirmin Dur

(3 days and 2 nights) Behind Shikore Goz you will find many herbs and flowers and see a beautiful Peak called Sekr Peak which is unexplored to this day and unique in the area. Kirmin Dur is connected with Khill Dur and is a very interesting trek with tremendous wildlife.

Khill Dur, Sumayar, Mashthin

(2 days and 2 nights) High peak (unexplored). Khill Dur is connected with Lupgar and it's interest lies in its abundant wildlife and good pasture area. Sumayar and Mashthin are both easy to reach with nice camping and waterfalls.

Rashthigar (meadow) and Rashthigar Peak

(2 days 1 night) An unexplored Peak covered with snow for twelve months and a holy point (osthoon) for local people. Here an oil exuding stone exists, which when lit remains bright all night. Rashthigar meadow is connected with Lupgar Meadow and is an incredibly beautiful place.

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Jui Sam & Yishkok

(Easy, nice camping) Start from Zood Khon to explore the nearby lake and swimming or fishing. Be sure to visit Yishkok glacier to see Chapurson's highest mountain.

Access to Baba Ghundi

(3.5hrs from Yishkok) Easy walk along a jeep road to see the shrine of Baba Ghundi and Dragon lake. Along the way meet shepherds and Kyrgyz coming down from Afghanistan to trade. Baba Ghundi makes a great base for other small explorations in the area. You can alternatively reach Baba Ghundi by Jeep (45 min) or trek along the opposite side of the road (beautiful camping).

Baba Ghundi to Kuz Sar

(Moderate, unexplored) Camping out on a glacier with views of the Pamir mountains, Kuz Sar Peak and more.

Pamiri

(Easy, reach by Yak) Visit Chapurson's favorite high point which is especially nice in June through September with many flowers, wildlife and multi-colored mountains. Experience Wakhi hospitality and a shepherd's life!

Irshad Vuin

(Moderate/strenuous, reach by horse) This 4925m Pass marks the border with Afghanistan in the Wakhan Corridor, with an incredible variety of scenery, multi-hued mountains and Kyrgyz traders.

Ghulam Ali's Pass

(Moderate/strenuous, unexplored) Experience the Red canyon, glacier crossing, natural stone bridge and view the Afghan Pamirs at the end of it all.

Lupgar Pir Pass

(Moderate) Cross a glacier, summit the Lupgar Pir Pass (5190) and trek from Yishkok to Raminji to see two famous snowy Peaks: Saker Sar and another at Lupgar Sar.

Zood Khon Pass to Misgar Valley

(Moderate) Enjoy the view on Yishkok Glacier and Dilisang Sar Peak during your crossing from one valley into the next. It's possible to extend the trek to see Mintaka Pass (Chinese border).

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Chilinj An

(Strenuous, reach by yak) Dare a glacial crossing with ropes, experience stunning views and see Karambar Lake & Valley during your crossing from Gojal to Chitral.

Yuksh Goz

(Strenuous, technical) Trek opened in 2001 takes 12-15 days. Cross a glacier with ropes and trek from Chapurson to Passu via the Batua Glacier which is rarely visited and an excellent chance to see wildlife.

Special Treks

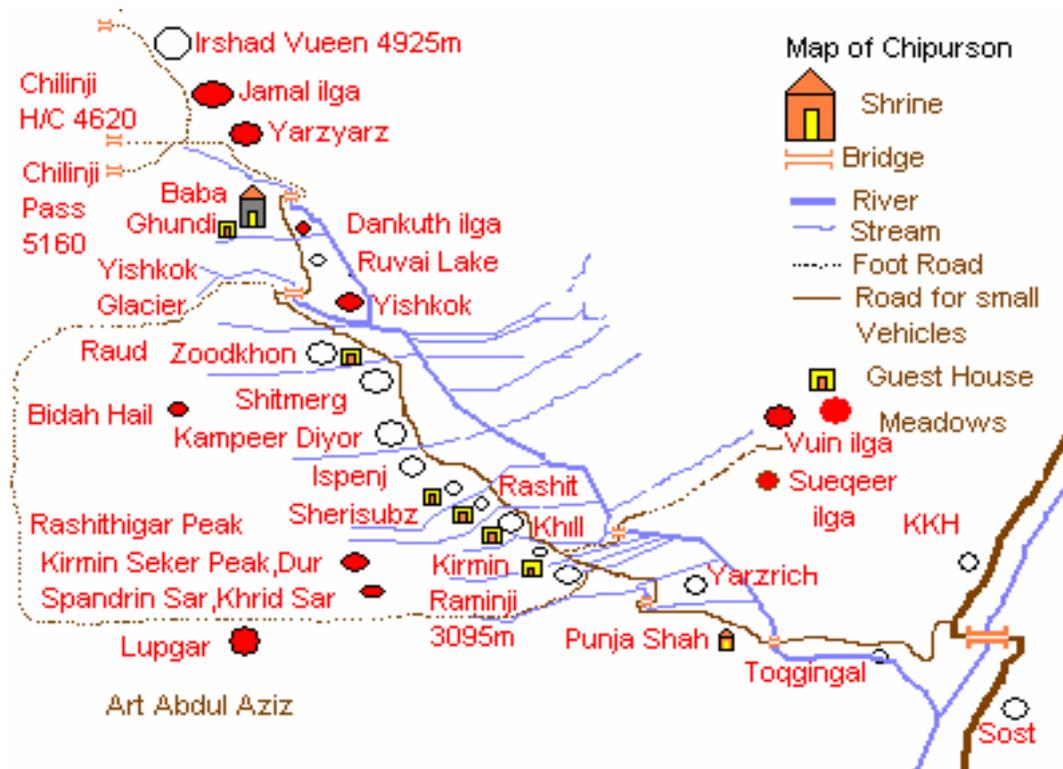
Rent a Yak (Yaks will be used to transport your luggage).

Go by Horse (Either ride yourself or use horses to transport luggage).

Women with women (Trek to the high pastures with Wahki women).

Explore new passes (many unclimbed and unnamed peaks).

Map of Chapursan Valley



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Useful Information

Guest Houses

1. Family Guest House Kirmin (only for foreigners) owned by Mr. Muhammad Wafi.
2. Sumayar Guest House Khill (only for foreigners) owned by Mr. Sher Ahmed Khan (Tourist Guide).
3. Village Family Guest House Rashit owned by Mr. Iqbal Khan and sons.
4. Village Guest House Sherisubz owned by Mr. Rasool Khan.
5. Family Style Guest House owned by Ahmed Khan at Ispenji.
6. Mr. Alam Jan's Family style Guest House "Pamir Sarai" at Zood Khon and Baba Ghundi Ziarat.

Respected visitors, in all of the above Guest Houses you will feel easy. You will experience the environment, eat traditional food and local guides are frequently available.

Jeep Times

Time taken from Sost to the different villages of Chapursan by vehicle:

- | | |
|------------------|-----------|
| 1. Yarzrich | 00:45 min |
| 2. Raminji | 00:55 min |
| 3. Kirmin | 1:40 hrs |
| 4. Khill | 2:00 hrs |
| 5. Rashit | 2:15 hrs |
| 6. Sherisubz | 2:20 hrs |
| 7. Ispenji | 2:35 hrs |
| 8. Kampeer Diyor | 2:45 hrs |
| 9. Shitmerg | 2:50 hrs |
| 10. Zood Khun | 3:00 hrs |