

FINAL PAPER TITLES and ABSTRACTS***Cultural Heritage Issues in Pakistan:
Archaeology, Museums and Conservation*****Margala Hotel, Islamabad Jan 6-8, 2011****Friday, Jan. 6, 2011****Morning Session**

1.3 Dr. Fazal Dad Kakar, Director General, Department of Archaeology and Museums, Ministry of Culture, Islamabad

The Importance of Archaeology to the History and Culture of Modern Pakistan

Archaeology is the study of past human societies, primarily through the recovery and analysis of the material culture and environmental data which they have left behind, which includes artifacts, architecture, biofacts and cultural landscapes. Archaeology studies human history from the development of the first stone tools million of years ago up until the present. The land where the Islamic Republic of Pakistan is situated today had been a seat of world's leading Civilizations from the time immemorial. Evidence from the pre-historic and historic periods provide concrete evidence of the many different phases on human cultural development in this region. Archaeology is of paramount importance to the history and Culture of Modern Pakistan. During the colonial era, significant progress was made, when remains of the Indus Valley Civilization were unearthed on the soil of Pakistan. The discovery of first historic and Greek Cities at Taxila and the Gandhara art and architecture in the vast areas encompassing large parts of the Khyber Pakhtunkhwa and the Taxila Valley added much to our history and culture. However, the most startling discoveries through archaeological researches came after independence. I shall present more details of these various topics during my lecture to illustrate the major periods of cultural development.

1.4 Kaleem Lashari, Secretary, Department of Antiquities, Sindh

Cultural Heritage of Sindh and Balochistan

1.5 Dr. J. Mark Kenoyer, President, AIPS, U. of Wisconsin, Madison

Challenges of Preserving and Presenting the Past in the Present

The two most important goals of archaeology and cultural heritage management is to study archaeological remains in order to better understand the history of human culture and to endeavor to preserve the record of human culture for the future generations to study. Archaeology and Cultural Heritage management involve the use of many different methodologies and interpretive perspectives. Recovering the information about the past involves excavation and documentation of ancient sites, followed by conservation,

analysis and interpretation of the artifacts recovered from the excavations. At each stage of the process of archaeological research there are numerous challenges that are the result of limited resources, preservation of the archaeological remains, priorities of various institutions and human biases. Contemporary archaeological approaches to excavation and cultural heritage management are designed to meet these challenges with rigorous methodologies and interpretive frameworks. Interpretation of the data recovered from excavations and artifact analysis are critical for developing regional, national, and international strategies for preserving the past and presenting this information to the general public. A well-integrated approach involving academic and government institutions, combined with education programs for the general public are essential for long-term cultural heritage management.

This presentation will focus on major challenges in the preservation of different types of cultural remains in Pakistan and some solutions to these problems. It will also address the need to educate the public and the decision-making authorities about the relevance of these cultural remains for Pakistan and the larger global community.

2.1 **Dr. Ihsan Ali**, Vice Chancellor, Khan Abdul Wali Khan U., Mardan and co-authors Abdul Samad and Abid ur Rehman

Heritage Education at Universities: The conceptual model for Pakistan Cultural Heritage

The cultural heritage of Pakistan influences the understanding of heritage worldwide. It goes without saying that it is as important as the heritage of other countries. Also a certain conflict between protection and development proves to be a global problem, with no exception in Pakistan. In this article we take into consideration the heritage education in universities in two ways. First, we will outline briefly the importance of cultural heritage to society and the consequent need to have heritage dealt with in educational curricula, including, with special reference to the university education. Secondly, we will discuss what is needed, if we are going to have heritage education in universities, to make that education effective. Both interpretations of the topic are important as well as inter-dependent. Indeed the former provides a justification for universities taking heritage education seriously and ensuring that adequate structures and sufficient resources are provided to make heritage education programs more effective. The main part of the paper will address the second interpretation, pointing to some pedagogical issues, as well as structural and resource frameworks that help determine program efficiency. In this regard, the proposed Gandhara Research Center at Abdul Wali Khan University, Mardan will be presented as a conceptual model for the Heritage Management in Pakistan. Furthermore, the role of the Department of Archaeology, University of Peshawar, the Provincial Directorate of Archaeology and Museums, Govt. of Khyber Pakhtunkhwa, School of Cultural Heritage and Creative Technologies, Hazara University, and now Abdul Wali Khan University Mardan will be discussed in reference to heritage education to foster the understanding of cultural and natural properties, to be able to read messages from the past to the present and to promote a future growing civic sense. It is also important to highlight the facilities in school, college and Universities in term of teaching as well as education of the general public regarding the wealth of heritage and its preservation for future generation.

2.2 **Dr Nilofer Sheikh**, Vice Chancellor, Shah Abdul Latif University, Khairpur

Archaeology and Cultural Heritage training in Universities of Sindh: Regional and National Relevance

2.3 **Dr. Muhammad Farooq Swati**, Vice Chancellor, Swat University

Cultural Heritage of Swat and its importance for Pakistan

Swat has been the place of rich culture throughout changing perspective of its history, which is preserved in the Buddhist narratives reliefs, rock-carvings and statues modeled or molded in clay or stucco or painted on wall surfaces. They exhibit ethnic profile of the valley. Besides this, a large number of ruined sites and monument display the art of civil engineering. Environmental exploitation without distorting the ecosystem is commendable. Remains of dams nearby Buddhist establishments show storage of water for civic use and irrigation. The reliefs also preserve contemporary architectural features and decorative elements. Traditions introduced in the Vedic period were enriched by the Persians and taken to climax by the Kushanas that continued to the present day.

The art of spinning, weaving, embroidery, lapidary, masonry, carpentry, sculpting, carving, molding, painting, etc., reached to its zenith and each supported sustainable economy of Swat. It was augmented by entourage of pilgrims, tourists and traders, who came here in the pursuit of knowledge, recreation and business.

The preservation of cultural sites, artifacts and traditional handicrafts shall encourage scholars and tourists from all over the globe to visit Swat and discover its marvels. This shall boost up tourism in Pakistan and earning foreign exchange.

2.5 **Dr. Muhammad Ashraf Khan**, Chair, Taxila Institute of Asian Civilizations, Quaid-i-Azam University, Islamabad

Recent Surveys of archaeological and historic monuments near Rawalpindi and Islamabad and their importance for the Cultural Heritage of Pakistan

The Taxila Institute of Asian Civilizations, Quaid-i-Azam University, Islamabad has carried out a program of survey and documentation of archaeological sites and historic monuments in the district of Rawalpindi and the capital area of Islamabad. Rawalpindi and Islamabad are located in a transitional region between the highlands of Swat, Kashmir and Hazara, and the alluvial plains of the Punjab. This region has played an active role in human history since remote antiquity. The earliest stone tools used by man in this region some 2 million years ago have been recovered along the course of the Soan River near Riwat. A number of Bronze Age sites have been found at Jhang Bahtar and Sarai Khola, the Gandhara grave period settlement of Hathial and the great center of Buddhist art of Gandhara in Taxila Valley. Historical period monuments are known from sarais and step-wells (baolis) that are located along ancient trade routes. Numerous forts, religious and secular buildings belonging to Hindu, Muslim, Sikh periods have been documented as well. In addition many rock shelters, mounds, graveyards and water tanks or ponds have been found in the small pocket of semi-arid plateau. Over 150 archaeological sites and historical monuments have been identified to date. This paper

will present an overview of these discoveries and discuss their importance for conservation and future study.

2.6 **Mr. Muhammad Habibullah Khan Khattak**, National Institute of Management, National School of Public Policy, Peshawar

Cultural Heritage and Public Policy

The development of Public Policy regarding the Cultural Heritage of Pakistan has a complex history that will be presented in this paper. Cultural heritage may be tangible and include archaeological sites, artifacts, buildings, historic sites, monuments, graves, and culturally significant landscapes such as sacred places. It may also be intangible, as in language, oral histories, beliefs, practices, rituals, ceremonies, customs, traditions, music, dance, crafts, and other arts. Cultural policy should be prepared with the actual practitioners and experts of different areas of the entire cultural heritage (both tangible and intangible cultural heritage included). Further, cultural policy cannot be entirely made in isolation without taking into consideration other areas like education, economy, sustainable development, foreign affairs, security situation, Cultural tourism, finances, revenue generation, poverty reduction, etc.

Public policy is critical for preservation and promotion of cultural heritage. In the given circumstances, Public policy concerning Cultural Heritage must be market-driven and market-oriented. Public policy must be a major force in Cultural Heritage adaptation to new public needs in a changing environment. I shall try to relate cultural heritage to policy formulation keeping in view the international best practices and the policy guidelines provided by UNESCO.

2.7 **Mr. Khalid Javaid**, Executive Director, Lok Virsa

Folk Heritage of Pakistan: the legacy of Ancient Civilizations

Pakistan's folk culture is a living tradition practiced by a dominant majority of its people. Pakistanis, therefore, do not have to go looking for folklore; it is all over. In fact it is so commonplace that an average rural Pakistani may have no awareness whatsoever of his folkloric culture and the richness of his folk heritage, just like the fish in water.

Pakistan with its rich and varied heritage has a craft tradition of more than 10,000 years, dating back to the Mehrgarh civilization in Balochistan and Indus Valley civilizations of Mohenjo-daro and Harappa in 5,000 B.C. The dominant historical influence still to be seen in the form, design and color of Pakistan handicrafts is essentially Islamic, a fusion of Turkish, Arab, Persian and the indigenous Mughal tradition.

The crafts represent a valuable material heritage, which forms a tangible part of our historical and contemporary culture. The folklore of Pakistan is the product of centuries of communal living and wisdom. One other characteristic of Pakistan's folkloric heritage is its remarkable continuity. The ancient civilizations of Mohenjo-daro, Harappa, Gandhara and the upper Indus valley legacy have not altogether perished. These survive not merely as archaeological ruins but also in the lives of Pakistani people today.

One can describe the salient features of Pakistan's folklore as DIVERSITY,

ANTIQUITY and CONTINUITY. One other important feature is its ORAL-CHARACTER. Pakistan's folk culture is essentially an unwritten culture. It is transmitted from one generation to another orally and is therefore often referred to as VERBAL ART. Folk songs express the people's inner and most powerful feelings and ideas. The ear hears the inner meaning and carries this to the mind thus having an elevating influence on human minds. The folk dances of Pakistan are generally associated with festive occasions or the seasons of harvesting and the coming of spring but there are some that are danced any time of the year.

Pakistan is extremely rich in folk music and folk dances because of its ethnic diversity. The folk music consists of regional folk dances, folk songs, folk tales, epics, folk romances, children's songs, lullabies and children's game songs. Pakistan is a land of mystics. The essential unity of Pakistan's diverse folklore is the contribution of the great mystics and Sufis of Pakistan, of which there are many, having tremendous impact on the rural life of Pakistanis.

Friday, Jan 7, 2011

Session 3: Archaeological Excavation, Survey, Training, and Conservation

3.1 Dr. Richard Meadow, Harvard University

The Harappa Archaeological Research Project: Excavation, Conservation and Education

Beginning in 1986 and continuing to the present, the Harappa Archaeological Research Project in collaboration with the Department of Archaeology and Museums, Government of Pakistan, has been carrying out research at Harappa (District Sahiwal, Punjab). Between 1986 and 1990 and then again between 1992 and 2001, 15 major seasons of excavation were undertaken across the ancient site. This work resulted in the discovery of the original Ravi (Aspect of the Hakra) Phase settlement followed by ca. 900 years of cultural development through the Ravi and Kot Diji Phases into the Harappa Phase, which itself is documented to have continued for nearly 700 years before morphing into the Cemetery H manifestation of the Late Harappan Period. Accompanying excavation and documentation of the finds have been major efforts to preserve what was uncovered – both artifactual and structural. All small finds and representative samples of ceramics have been desalinated to help guarantee their integrity. Excavated structural remains have been either reburied and represented by replicas or subjected to continual conservation by encasing them in sacrificial layers of mud-brick and/or mud plaster. Integral to all activities of the HARP has been the training of students and professionals, both Pakistani and foreign, in excavation, documentation, and conservation. Since 2001, large-scale research efforts at Harappa have been curtailed, but rescue work, documentation, and conservation continue.

3.2 **Dr. Farzand Masih**, Chair, Dept. of Archaeology, Punjab University

Ganweriwala Ther: A neglected Metropolis of the Indus Civilization:

The Harappan site of Ganweriwala is located in the Cholistan Desert, along the now dry banks of the Hakra River. This paper will summarize the history of previous research and the recent surface survey and preliminary documentation of the site undertaken by the University of the Punjab and affiliated scholars between April 16 to 21, 2007. Following the surface survey, artifacts were conserved and documented at Harappa between and continuing studies of the artifacts have been carried out in the following years. These recent discoveries as well as earlier study demonstrate that the site is a very important urban center of the Indus civilization and should be properly excavated and conserved. Although the site has been fairly undisturbed for thousands of years, more recently it has been damaged by road building and other activities. It is extremely important that that site is protected by the concerned authorities and further damage is halted.

3.3 **Dr. Qasid Mallah**, Chair, Dept. of Archaeology, Shah Abdul Latif University, Khairpur

Recent Research at Harappan Settlements along the Ancient Hakra River

The uniqueness of Indus civilization is in its first urbanization occurred during 2600 to 1900 BCE. The people were living in spacious compound, double storied buildings, and bathrooms with covered drains to maintain the hygienic conditions. The cities were functioning with highly complex socioeconomic system. They had distant trade and a system to control over the technology and to assign value for exotic commodities pouring into core areas as well as the periphery.

This presentation focuses on the settlements located in peripheral zone along a River named Hakra flowing parallel to the Mighty Indus. The Hakra after crossing Cholistan entered into the Thar Desert and flowed along the western skirts desert. It is true that this river Hakra was not as mightier as was the Indus River but still carried sufficient water for the navigation of small boats. Within the catchment of this River at least 80 sites were recorded. Among which, a total of 24 sites were associated with the Mature Indus period. In this presentation, the settlements named as the Moor Gachi, Ghob, Poonger Bhanbhro, and Saran Waro; all located in the north and the Nahuto in the South; will be described and also there will be fresh glimpses from cities like Lakhan-Jo-Daro, and Chanhudaro. All sites had interaction with settlements of Indus Plains; Cholistan and Harappa to the north and west, as well as with settlements of Gujarat to the southeast.

3.5 **Mr. Zulfikar Ali Kalhoro**, Taxila Institute of Asian Civilizations, Islamabad

Rock Art of Sindh

Rock carvings and inscriptions have been reported from different parts of Pakistan. Nobody records a large number of rock art sites located in different Nains (hill torrents) of Khirthar mountain range. The petroglyphs are situated in different valleys and on the ancient routes connecting Sindh with Baluchistan, in caves and rock shelters lying on the routes that connect the lower valleys with upper valleys in Khirthar mountain. The

discovery of rock art in Khirthar mountain range is the turning point in the Archaeology of Sindh. First, I will briefly describe cultural heritage of Khirthar mountain range and then main features of the rock art of Sindh. The cultural heritage of Khirthar range including the rock art, is being vandalized by the treasure-hunters and workers of different oil exploration companies active in the mountains have defaced many petroglyphs in the area. Finally, I will give recommendations how to preserve the Rock art and what the concerned authorities should do to document more rock art site situated different valleys of Khirthar mountain range.

3.6 **Dr. Rita Wright**, New York University, New York

Regional Networks and Cultural Heritage – Perspectives from the Ravi and Beas Doab

Our understanding of Harappa as a regional center, perhaps on the same order as a city-state, has changed our conceptions about its origins and reasons for selecting the Punjab as the place to settle and the significance of Harappa and its rural networks to the cultural heritage of Pakistan. When Harappa was first discovered and until the HARP, Beas projects and Punjab Survey of the Department of Archaeology, scholars described it as a frontier town, a single city posted at a frontier, drawing natural resources that were shipped elsewhere. This assumption that it was a lone state cannot be supported based on the present evidence. In fact, the city and its countryside stood as a major focal point for the urbanism at Harappa that could not have been sustained by the resources of the city alone. The establishment of the Beas ecological niche was a major factor in the success of its development. Issues addressed: significance of economic exchanges between rural and city centers; environmental impacts due to climate changes and intensification of production; expansion and abandonment of rural settlements, *current* destruction of rural Indus sites due to agricultural expansion and new settlement patterns; world-wide recognition of the importance of preservation of small-scale settlements; agencies that support research targeted for local and foreign researchers for preservation of rural heritage.

3.7 **Dr. Shabaz Khan**, Director, Punjab Department of Archaeology

Archaeology of Punjab – Contributions by Punjab Directorate General of Archaeology

In a country like Pakistan with exceptionally rich archaeological heritage, the activities for its preservation and protection have become more important. But like other developing countries of the world we too very limited resources for the purpose because of our other priorities for feeding the masses, looking after their health, providing them means of subsistence and arranging for their shelters. Naturally very little remains for the heritage preservation, protection and promotion activities. Government of the Punjab took an initiative in the year 1987 and a Directorate of Archaeology was established here, the status of which was upgraded to the Directorate General of Archaeology in 1992. Since then this small organization has contributed a lot, not only in the field of preservation of our cultural and archaeological heritage but by discovering new archaeological sites. My talk will focus on the contribution of Directorate General of Archaeology in the field of conservation and preservation of built heritage, survey and

excavations of archaeological sites of Sardhi in District Chakwal and Pattan Minara and establishing new museums at Kasur, Gujrat, Kallar Kahar, Katas and Multan.

4.1 **Dr. Brad Chase**, Albion College, Michigan

Integrating the Indus Civilization: Interregional Networks and Material Culture in Sindh and Gujarat

A defining feature of the Indus Civilization is the emergence of interregional interaction networks that integrated Sindh and Gujarat. Recent research in Gujarat is leading to an increasingly detailed understanding of the trajectory by which this region came to be incorporated into South Asia's first literate, urban civilization. It has also revealed a level of material and social complexity that can only be fully understood through concerted collaboration between archaeologists working on both sides of the Rann. Here I discuss several such issues and suggest directions for future research.

4.2 **Dr. Randall Law**, University of Wisconsin, Madison

Inter-disciplinary provenience studies of Indus stone and metal artifacts

Ancient cities like Harappa and Mohenjo-Daro are situated on the alluvial plains where there are no rock or mineral resources of any kind. Every single stone or metal artifact recovered during excavations at those sites, from the tiniest steatite bead to the largest limestone ring stone, is made of raw material that was transported from sources hundreds of kilometers away. In the year 2000, a program aimed at identifying those ancient sources was initiated in collaboration with geologists at several major institutions in Pakistan. Over the next decade, thousands of geologic samples were collected from hundreds locations across the country. Using techniques such as neutron activation analysis, lead isotope analysis and X-ray diffraction, these samples have been directly compared to a wide range of archaeological stone from Harappa including alabaster, chert, carnelian, limestone, steatite, and vesuvianite as well as several kinds of metal. The results have allowed us to reconstruct rock and mineral trade routes during the Indus Period in an unprecedented level of detail. Moreover, the database of geologic sources that has been compiled can be used in provenience studies of stone and metal artifacts from other sites and periods.

4.3 **Dr. Brain Hemphill**, Dept. of Physics, Geology & Anthropology, California State University, Bakersfield, CA

Dental Anthropology as a Bridge between the Past, the Present and the Future in Pakistan

Teeth play crucial roles in the lives of living beings and humans are no exception. Because of their vital role in survival teeth are highly conservative genetically. This conservatism permits analyses of tooth size and morphology to trace patterns of biological relatedness among individuals. As such, teeth can play a vital role in identifying unknown individuals in contemporary forensic cases. Since tooth crowns are composed of enamel, the hardest substance in the human body, they tend to be over-represented in archaeologically derived collections of human remains. Analysis of teeth

from archaeological sites can yield valuable clues about past dietary behavior and can play a vital role in linking the populations of today to those of the past. Dental remains of past individuals are inert and can be curated by museums at relatively little expense. Casts of the teeth of living individuals can be made at low cost and can be stored for future research. Thus, teeth of past individuals and dental casts of living people can and should be curated by museums throughout Pakistan to provide valuable insights into the past populations of Pakistan, of the current populations of Pakistan, for the Pakistan populations of the future.

4.5 **Ms. Katie Lindstrom**, University of Wisconsin, Madison

Database Applications and Research Strategies for the Comparative Study of Harappan Ceramic Traditions

This paper presents research strategies for collecting ceramic data in a new comparative study that seeks to define regional variation in Harappan ceramic traditions. Identification of intrasite patterns and patterns between sites is facilitated by database applications designed for the specific needs of this research project. This approach was applied at Bagasra (Gola Dhoro mound), a shell bangle manufacturing center located on the southern edge of the Rann of Kachchh. Including both Harappan and non-Harappan pottery styles and vessel forms, Bagasra's diverse ceramic repertoire reflects complex social and economic landscapes of the time period. Expanding on established ceramic classification systems, this project distinguishes a set of ceramic forms shared between Bagasra and Mohenjo-daro from those that differ. This project is now being expanded to include a new comparative project between Bagasra and select Harappan sites in the Punjab. Using this research project as a case study, this paper illustrates the flexibility of new database software in archaeological research. These methods provide important new data that can be used to better understand the social and economic variables contributing to ceramic diversity during the Indus Civilization.

4.6 **Mr. Gregg Jamison**, University of Wisconsin, Madison

Regional Studies of Harappan Seal Production

During the Harappa Phase of the Integration Era (2600-1900 BC) inscribed steatite seals served a variety of purposes, including symbols of wealth and power used by ruling elites to legitimize and reinforce the social order within Indus cities and other settlements (Kenoyer 2000). Yet despite their significance, questions remain regarding how production was organized and how it would have varied between and within different sites. This study attempts to address these questions as part of a larger ongoing research program focusing on the organization of Indus seal production. Stylistic and metric analyses of published seals from sites in Pakistan have uncovered clear evidence of variation in carving techniques and styles. Using these methods it will be possible to "fingerprint" seals and link stylistically distinct groups with the workshops where they would have been produced. Preliminary results demonstrate that while there are clear links among seals recovered at different sites, there are also site-based patterns of variation in production techniques that may reflect local carving traditions. Ultimately

the data can provide a greater understanding of the nature of Indus seal production and its relationship to larger issues of social and political organization and control.

4.7 **Dr. William R. Belcher**, University of Hawai'i-West O'ahu

The use of ethnoarchaeology in understanding the past and the present: Modern traditional fisheries in Pakistan

Ethnoarchaeology is the study of modern human behavior and observing the material correlates of that behavior. Additionally, the observation and collection of traditional knowledge allows scientists to create a greater longitudinal study of ecological/economic practices that may be used by modern economic developers. During the mid- to late-1990s, field research was conducted in two diverse aquatic environments: freshwater riverine (Punjab) and marine coastal (west of Karachi). These long-term studies allowed the collection of traditional knowledge concerning fishing, butchery, fish behavior, and habitats. This knowledge allowed the reconstruction of fishing strategies and technologies used to exploit fish during the third millennium BCE. Additionally, traditional knowledge is important to understand sustainable fisheries. Traditional knowledge of fish behavior and habitat selection can be much finer-grained and specific than modern information. Such as, biological information concerning the sua fish (*Protonibea diachanthus*) suggests the fish is available year-round within the Arabian Sea and is harvested by offshore vessels; however, for traditional fisheries, this fish is only available during the summer monsoonal season. Comparison of archaeological material to modern fish suggests that the modern catches are composed of smaller fish specimens, possibly related to overexploitation of modern resources.

Saturday, Jan 8, 2011

Session 5: Historical Archaeology and Museums

5.1 **Mr. Bahadar Khan and Mr. Abdul Ghafoor Lone**, Taxila Museum, Department of Archaeology and Museums

Excavations and Conservation at Jinnan Wali Dheri, Taxila

This presentation will provide an overview of the recent excavations and conservation of the Gandharan site of Jinnan Wali Dheri, Taxila. Preservation of cultural heritage is an important part of the work carried out by the Department of Archaeology and this site was selected due to the recent illegal digging by various local and regional groups trafficking in antiquities. One group is based in Khyber Pakhtoonkwa, another in the Punjab and a third is locally financed. This presentation will outline the discoveries at the site, outlining the damages caused by the original looting of the site by the Huna invaders, and the more recent damages resulting from local looters. The conservation of the site was undertaken with support from the US Ambassador's Fund for Cultural Preservation provided by the US Embassy in Islamabad. A brief overview of the site conservation will be presented along with guidelines and proposals for the future security of this and other sites in the region of Taxila.

5.2 **Mr. Abdul Samad**, Hazara University, with Ihsan Ali, Ibrahim Shah, and Ruth Young.

Chitral INSPIRE Project- An integrated approach to Heritage Management

The project of INSPIRE (International Strategic Partnership in Research and Education) has been carried out in Chitral as part of a three years project titled “Archaeological Investigations and their Link to Heritage Management in District Chitral, Pakistan”, being funded by the British Council.

The chief aims of this project are to systematically explore the archaeology of the Chitral Valley, Pakistan and to develop ways of presenting and managing this unique heritage. Chitral is one of the most remote areas in all Pakistan, and primarily known to foreign and domestic visitors for natural beauty, Kalasha culture, mountaineering, hiking and wild life. Preliminary investigations show that Chitral has a wealth of cultural history, which is poorly understood. If this cultural history can be identified, excavated and recorded, it would not only help scholars and residents of the valleys to understand the past in this area, but it could also be used to develop sustainable cultural tourism here. In the first field seasons (2009 and 2010), archaeological survey was the primary means of obtaining archaeological data, and in order to remove bias and to begin to obtain a more complete picture of past settlement activity in this region, a systematic approach to survey was taken. This systematic approach consisted of surveying in 60 parallel transects, each one five km long. This method is in direct contrast to the more usual ‘village to village’ survey approach, which has been employed in this region to date. Alongside this new survey methodology, a newly discovered “Gandharan Grave Culture” site, named “Chakasht” in lower Chitral was excavated.

The integral part of INSPIRE project was to conduct “Heritage Survey” in 2010, where our team carried out interviews in Chitral, the purpose of these oral interviews were to comprehend the existing knowledge of Chitralis about their cultural heritage. Another main aspect of INSPIRE is training dedicating to raise the quality in higher education in the field of heritage, specially by training 25 students from Department of Archaeology, Hazara University Mansehra, Pakistan.

5.3 **Dr. Muhammad Nasim Khan**, Director, Institute of Archaeology and Anthropology, University of Peshawar

Excavation at Kashmir Smast – Recent Discoveries

The site of Kashmir Smast is regarded as one of the most important sites in the region of Gandhara and is identified as the earliest Shaiva shrine in the area. The site was for the first time discovered during the British period but the first systematic survey of some of its monuments was carried out in 1958. Since 1999, the author has been conducting survey, documentation and excavation of the monuments at the site. The present paper will focus on the results of these activities, in particular on the results of the excavation conducted in the great water tank at Kashmir Smast.

5.4 **Dr. Ibrahim Shah**, Director, School of Cultural Heritage and Creative Technologies, Hazara University, Mansehra (Khyber Pakhtunkhwa)

A Short Survey of the Endangered Hindu Imagery in the Gor Khatri Temple (Peshawar)

The famous Hindu pilgrimage site of Gor Khatri in Peshawar has been variously referred to in many historical accounts. It was visited by Babar, Akbar, Jahangir and others in the succeeding ages. All speak of its association with the Hindus where *jogis* from far-flung parts of the subcontinent used to perform some of their rituals. A sizeable caravansarai was built here in the time of Shah Jahan. Late Nineteenth and early twentieth century sources present a very clear picture of the site and other constructions added later to the complex. They include, among others, two shrines or temples believed to have been founded by Guru Gorakhnath, one of the leaders of the *jogis*, living in the north-western part of the South Asian subcontinent. These Hindu temples are dated to the Sikh rule in Peshawar. The religious character of the site as reflected in the textual record can be understood well in the light of surviving archaeological remains. The site has been variously subjected to archaeological investigations in the past. But the sacred decoration of the two temples in terms of the images/likenesses of different Hindu gods and goddesses remain behind to be explored. This sort of decoration could be found both on inner and outer mural surfaces of both shrines at Gor Khatri. This paper presents a quick survey of Hindu Imagery at the two temples irrespective of their iconographic and mythological peculiarities.

5.5 **Mr. Salim ul Haq Director** and **Mr. Maqsood Malik**, Senior Architect, Department of Archaeology and Museums, Northern Circle, Lahore

Documentation and Conservation of Living Monuments in Multan, Pakistan

Historical monuments in Multan have been suffering from ravages of time and neglect. The department of Archaeology and museums prepared a project to document the diversified architectural heritage of Multan with an aim to prepare a master plan to conserve and preserve this heritage. In all 53 protected and unprotected monuments were selected for complete documentation including topographical and condition survey. All these monuments have now been documented fully with estimated cost required for their conservation. Apart from conservation plan strategies have also been chalked out for their sustainability. However, all now depends on the availability of funds for the execution of proposed master plan.

5.6 **Dr. Asma Ibrahim**, Director, State Bank Museum and Art Gallery Department, Karachi

State Bank Museum Karachi: Adaption of a historical Building as a Museum

This paper will be dealing with the process of conversion of a historical building as a Museum, the problems of an old building, architectural and with the point of view of display. Keeping in view the available spaces, the development of theme, and display techniques had to be designed. I will also discuss how the preventive conservation of the original building design and construction materials was taken up and the details of the

measures to control the indoor climate of the building, including the introduction of the Museum Galleries.

5.7 **Ms. Humera Alam**, Director, Lahore Museum

Preservation and Conservation of Artifacts at the Lahore Museum: Problems and Solutions

The history of the Lahore Museum encompasses more than 150 years and three remarkable buildings—the Baradari of Wazir Khan (from 1855-1864), Tolington Market (1864-1893) and the current Museum building since 1893. The present Lahore Museum building was completed in 1893. The Lahore Museum environment includes many areas of risk ranging from dust pollution, rainwater, leakage and seepage in the building, termite and other pests, un-controlled relative humidity (RH), fire protection, security and below standard display and storage. This presentation will discuss current efforts to address the various problems being faced by the Museum using available resources and future plans for funding and support.

6.1 **Dr. Badshah Sardar**, Allama Iqbal Open University, Islamabad

Rock Art in Swat Valley: Documentation and Conservation

Swat valley is an administrative district in the Khyber Pakhtunkhwa (KPK) of Pakistan. The Valley drained by the Swat River together with the adjacent territories of Buner, Dir and Bajaur correspond to the ancient Udiyana. Swat River which rises in the Hindu Kush range is mentioned in the Rig Veda as *Suvastu*. Swat has been inhabited since 3300 BC. Historically, the region has played host to Alexander of Macedonia, the Mauryans, the Indo-Greeks, the Indo-Scythians, the Kushanas, the Turk-Shahis and the Hindu-Shahis in different periods. The independent monarchs of this region came under Achaemenid influence. In 327 BC., Alexander the great fought his way to the local towns; Ora and Bazira. In 305 BC., the region became a part of the Mauryan Empire and Ashoka patronized Buddhism and its inhabitants were converted. Buddhism left its mark in the form of Stupas, monasteries, rock art, paintings, coins and pottery. Numerous monuments of the ancient Udiyana testified wide spread influence of Buddhism. The innumerable ancient remains—stupas, monasteries, *viharas*, forts, castles, rock inscriptions, painted shelters and stelae are scattered in the plains and the hilly slopes all over the Valley. Archaeological relics from these sites bear testimony of its cultural relations with the East and West. Hundred of sites spanning 5000 years of history speak about this. 400 sites from palaeolithic to medieval time have been explored. 50 Buddhist sites have been excavated and 100 rock reliefs have been documented. 40 painted rock shelters of Bronze Age to historic period have documented by IsIAO Mission.

Buddhist period legacy of the Swat valley are under threat from the Taliban, who considered it as the remnants of past. This presentation focuses on the phenomenon of destruction emerged in the Swat Valley since 2006. The author will try to underscore Taliban insurgency and its impacts on the Buddhist legacy of valley. The author will highlight the Buddhist period treasury and the cultural wealth of area and would like to expose the damage caused by the militants.

6.2 Dr. Michel Meister, University of Pennsylvania

Continuities of Architectural Heritage in the Northwestern Regions of Pakistan

Buddhist, Hindu, and early Islamic architecture in the northwest drew on an architectural heritage that provided common ground for all communities' needs. From domed cells for Buddhist monks at Takht-i-Bahi to cells for deities in Salt-Range temples; from triple-arched niches on Kapisa stupas to the triple-arch of the *mihrab* in the *ribat* of Kalid Walid; architects in the region drew on building technologies and decorative conventions available to all. The Shrine of the Double-headed Eagle at Taxila also affirmed the many trans-regional architectural cultures intersecting in the northwest by placing niches with Hellenic pediments, vernacular thatched vaulting, and *torana*-gateways on its façade. Out of such broad and fertile interactions many creative regional architectural traditions sprang. I briefly introduce one, the importance of greater Gandhara to the formation of Nagara temple architecture.

6.3 Mr. Muhammad Hassan, Curator, Harappa Museum, Dept. of Archaeology and Museums

Tibba Sangarwala, Kamalia: Recent Excavations and Site Protection

The site of Tibba Sangarwala (also known as Tibba Sangala wala) is located at the modern city of Kamalia, Punjab. Recent encroachments on the ancient mound by local inhabitants has badly damaged the site and required excavations to demonstrate its importance to local authorities. This paper will outline the archaeological significance of the site and its relation to other early historic cities in the region, such as the site of Tulamba. This city has been identified by some scholars as one of the cities captured by Alexander the Great in his campaign against the Malli Tribes. The major discoveries from the recent excavations in 2010 and 2011 will be presented, including: Characteristics of mud bricks fortification wall, a discussion of Arrian's account of the city, evidence of pre Mughal occupation of the city, discovery of coins and other artifacts, ceramic assemblage from the stratified layers, mud brick structural remains, hearth, furnace and beaten earth floor. These discoveries clearly indicate the importance of the site for better understanding the cultural heritage of Pakistan and confirm that the site should be further studied and conserved.

6.4 Muhammad Safdar Khan, Department of Conservation Studies, Hazara University, Mansehra.

Conservation Issues in Pakistan

Conservation of Cultural Heritage has become a serious problem for the conservation authorities in almost all geographical regions of the world. The archaeological treasures of Pakistan are under the threat of Physical, Chemical and Biological deterioration. The signs of decay can be observed in the form of staining, cracking, disfigurement, leaning, bulging and total destruction of cultural material. Different modern techniques need to be applied to preserve cultural wealth of Pakistan. Department of Conservation Studies is engaged to develop skilled personnel to introduce latest techniques for conservation of cultural assets of Pakistan at par with the international standard. It is the need of the hour

to make proper conservation strategies to preserve the great treasures of Pakistan for posterity as these monuments are the only source to understand the process of human civilization.

6.5 **Mr. Afzal Khan**, Deputy Director, Department of Archaeology, Punjab

Pattan Minara Excavations and Conservation: The Importance of Gupta Period Monuments in Pakistan

The site of Pattan Minara is about 9 kilometers south-east of Rahim Yar Khan, and on the south western fringes of a large mound of early historical period. The mound is located on the eastern bank of ancient bed or a branch of river Indus. It is common saying that the minara once stood in the center of four smaller towers until the beginning of 18th Century A.D. "The four towers which were joined to central tower at its upper storey existed in a dilapidated condition as late as the beginning of 18th century, when they were pulled down by Fazal Elahi Khan Hilani and their bricks and stones utilized in making the new fortifications a Dingath, Shahibagha and Bahgla" (local towns and villages).

Bahadur Khan Hilani in 1740 A.D., a brick inscribed in Sanskrit was discovered revealing that the temple was built during the period of "Alexander the Great". But the architectural style of the monument attests that the Minara was built in late Gupta period. Leut, Col. Branfill visited the temple in 1882 A.D and wrote that the temple stood to the height of 62 feet and existed in decayed condition. Madho Sarup Vats visited the monument in March 1929 and commented on its resemblance to later Gupta period brick temples in India. He reported the height was reduced only to the height of 29 feet though its several original features were found intact. The Temple which belongs to later Gupta Period its architectural details and decorations are similar with the Lakshman brick temple at Sirpur in Raipur District of Utter Pradesh and brick temple of Bhitagaon in the Kanpur District of India.

The temple is located on western side of huge mound to early historic period. It covers an area of about 2600 x 1600 meter and remaining height noticed was about 5 meters. Large numbers of Hindu graves were found on the different parts of the mound. In this part of country the Hindus of lower cast buried their dead.

Previously this mound was excavated in 1924 and one trench was laid down. The results were very in encouraging and during current excavations mud bricks structures, huge Fortification wall, rooms, floor levels, brick floor levels, beads, bangles, t/c animal figurines, oil lamps, bowls, pots, coins and large number of Pottery has been collected. In the southern Punjab and on the edge of Cholistan desert the huge early historic period mound had a great importance in history of Pakistan Archaeology, because only Tulamba (Early historic site) was excavated by Dr. Rafique Mughal in Punjab. The purpose to excavation was to determine and conform the chronology of the site and develop a link between the Temple.

6.6 **Dr. Shahid Ahmad Rajput**, Department of History and Pakistan Studies,
University of Sargodah

Islamic Archaeology in Pakistan: Future Directions and Potential

The History of Islamic Archaeology came to light with the experimental excavations of 1960s at the site of Bhanbore (old Daybul), followed by systematic excavation of the site by the Department of Archaeology and Museums in Pakistan. Likewise the Department of Archaeology had been busy from 1966 to the end of last century. During this time many archaeological sites of Islamic period have been discovered, dealt with and documented at sites such as, Bhanbore, al-Mansurah, Multan and Uch, Lahore, Rohtas, Wah Gardens, Attock and Peshawar. My paper shall deal with the finds from some of these Islamic sites and the conservation work carried out for their preservation. My presentation for the conference will include slides for better understanding and appreciation of the tremendous work of conservation done by the Department of Archaeology and Museums.

6.7 **Dr. Kaleem Lashari**, Secretary, Department of Antiquities, Sindh

Epigraphy of Makli, some peculiarities

The Makli necropolis stands out in historical texts as the biggest graveyard, having one hundred twenty four thousands holy persons buried there. The Modern accounts too have been citing some 'more than a million' graves there. Most of the graves in Makli are decorated with cenotaphs containing inscriptions. These have religious texts, funeral information, praise for the buried and chronograms, that is the branch of Qasidah, having inherent with in the body of the content of the poetry the 'Tarikh' (date) of the death of the person. The majority of the cenotaphs follow a uniform practice, promoting the general belief that these are all following the same way of decoration and the content, but few have some peculiarities observed, these are related variously to the decoration, poetic meter, epitaph content, chronogram etc. These inscriptions provide a unique perspective on an important historical period and community of Sindh.