

ARCHAEOLOGICAL STUDY OF DECORATED GRAVES OF KIRTHAR
RANGE AT KARACHI



By

Jahanzaib Kalmaty

TAXILA INSTITUTE OF ASIAN CIVILIZATIONS

QUAID-I-AZAM UNIVERSITY

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**ARCHAEOLOGICAL STUDY OF DECORATED GRAVES OF KIRTHAR
RANGE AT KARACHI**



**Thesis submitted in partial fulfilment for the award of the degree of
MASTER OF SCIENCE In ARCHAEOLOGY**

By

Jahanzaib Kalmaty

Supervised by:

Dr. Rafiullah Khan

**TAXILA INSTITUTE OF ASIAN CIVILIZATIONS
QUAID-I-AZAM UNIVERSITY
ISLAMABAD**

2020

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Author's Declaration

Jahanzaib Kalmaty a student of M.Sc in Taxila Institute of Asian Civilizations hereby state that my M.Sc thesis titled "**Archaeological Study of Decorated Graves of Kirthar Range at Karachi**", is my own work and has not been submitted previously by me for taking any degree from any University.

Jahanzaib Kalmaty

Date 05-10-2020

Signature.....Jkalmaty

Dedication

This thesis is dedicated to those obscure artists who structured and assembled such excellent miracles in the form of these graves which are as yet safeguarding the strong past of our own.

QUAID-I-AZAM UNIVERSITY

Taxila Institute of Asian Civilizations

Date: 24 -08-2020

FINAL APPROVAL

This is to certify that we have read the thesis submitted by **Mr. Jahanzaib Kalmaty** and it is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad, for the award of degree of **Master of Science in Archaeology**.


Supervisor:


Dr. Rafiullah Khan

Examiner:


Dr. Rafia Riaz

Director:


Dr. Ghani-ur-Rahman

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Introduction

It is fact that Sindh has been the cradle of different civilizations since antiquity. Naturally, the culture of Sindh has been very diverse since the very beginning. And, its medieval and modern history is no exception in this regard. This diversity of art, architecture, archaeology, literature and even the burial systems provides a vast ground for research. The specific area i.e. the burial system has attracted groups of researchers over the centuries to conduct studies.

The old graveyards, shrines and buildings in Thatta, Hyderabad and scattered graves of Kirthar range in Karachi show how the people of previous time used decorative designs to express their beliefs and rituals at that time. That is the very reason that these sites have got the attention of many scholars to conduct researches and reconstruct the history with their good work. The origin of scattered graves of Kirthar range at Karachi dates back to 15th–16th century, situated in districts along with National Highway. These graves are decorated with motifs, jewellery, symbols, turbans and crocodiles etc. These are the similar graveyards as Chaukhandi which was first noticed by the British officer J.P. Vogel in the early 20th century.

Due to exposure and vulnerability to climatic influence, human-environment interaction and lack of attention from any authority most of graves have severely been damaged. Damages have also been caused by treasure hunters. They have removed decorated stones for different purposes such as building of new graveyards. Land grabbers also are involved in the destruction.



1. 1 Statement of Problem

These Chaukhandi tombs/graves have been highlighted by a huge number of notable scholars, who have done the valuable work on them. However, a huge number of similar tombs are scattered all over in different areas of Karachi. For instance, they can be found on the nearer sites of Karachi division such as union councils Gadap, Kathore, and Moidan. Furthermore, such kinds of graveyards are scattered in various areas of the aforementioned union councils. They have not been studied by any scholar so far. This study aims to explore and study these graveyards, in Gadap, Kathore and Moidan.

1. 2 The Significance of the Study

This study will contribute in different ways. It will bring these graves in the notice of concerned authorities and will also help to reconstruct the regional history of mentioned areas. It will also discuss the culture and traditions of the time and some regional stories regarding these graves will be documented. It also provides insight into the origin of these graves.

1. 3 Literature Review

There has been sufficient literature about grave, graveyards and burial system of Sindh and Baluchistan. It includes books, articles etc.

Lashari (2012) discusses the decorated graves of Chawkandi graveyard situated at National Highway Karachi. The author writes that these graves are an excellent representation of the artistic taste of indigenous tribal people of that time. The details engraved on graves are not just beauty but also meaningful and serves some purpose. For the graves of male deceased have different symbols then that of females. The female graves are engraved with feminine symbols such as Jewelry while male graves have Turbans (Hasan, 1992).

Ali Ahmad Brohi (1986) mentions all the sites of Chaukhandi graves, their history, location, construction, symbolic representation depicted on these graves. He also discusses the chronological dates for the construction of these graves and associates them with 16 century.

Kalmati (2014) writes that these graves are not just the resting place of dead people but they are the vault of history of this land which can help us to understand and rewrite the local history.

Baloch (1984) say that indigenous tribes living in this area from hundreds of years often had battles with each other. The warriors on each tribe hold a prestigious position in the tribe and usually martyred in a battle received a high burial ceremony. If you go to "Bhingu" Graveyard you will find a decorated old grave which is a resting place of a warrior from Kalmati tribe named "Bhingu".

Khan (2010) observes that Chaukhandi graveyards are not the only graveyard with such decorated graves in that area but actually, there are other scattered graveyards as well but sadly they have been neglected by many. One can start with understanding the decorated graves which have been studied by experts that will help one to understand the art and archaeology of such less known graves.

Thatthvi (1959) states that graves of Makli carries the history of an era when there were imperial wars in Sindh between Arghuns and Turkhans for the rule of the empire.

Abro (2009) mentions, Sindh have many hidden gems which need extensive exploration from the experts of the field that can help in the reconstruction of history.

N. A. Baloch (1991) writes that the chaukhandi graveyards are also known as Rumi style it is not derived from Roman but it is derived from Molana Jallaluddin Rumi by his followers and he focused on chaukhandi graveyards located in urban centers, such as Landi town.

Z. A. Kahoro (2009) writes two sites in Sindh, located in Tando Muhammad Khan and Thatta, respectively. He discusses various animal depicted on the graveyards, as a symbol of representing warriors. He further states, these graves are dating back to Mian Ghulam Shah Kalhoro (1758-1772 C.E.) and are related to powerful tribes of Jats.

Kalhoro (2011) visited Thana Bula Khan in Jamshoro, Sindh. In this paper author highlights the graveyards of different tribal chiefs of Burfat tribes. He further discusses the symbols depicted on these graves.

Salome Zajadacz-Hastenrath (2000) discusses the origin of tombs chattris or canopy in Islamic architecture. This style of tombs decoration was started in the 12th and 13th century in the city of Bhadresvar in Kathiawar, India. He also discusses the canopy styles of Makli graveyard, and states that, these canopies were only present on the tribal chiefs or rulers.

Sheikh Khurshid Hasan (1984) observes chaukhandi graves in Pir Patho located in Thatta district. He further mentions the measurements and depictions of horse riders on these graves, which belong to Jokhia tribes.

Kalhoro in a proceeding (2016) speaks about current condition of Chaukhandi graveyards in Makli and tries to highlight the threats. He further mentions the role of civil society for the safeguarding of this cultural heritage.

Kalhoro again in a proceeding (2018) stresses upon the conservation and preservations of the grave in Makli graveyards.

During the course of survey at Chaukhandi tombs many decorative motifs were found to be carved on the cenotaphs, in Lakhopir graveyard near Jhirk. The top carved stone, flat in shape. (Hasan, Grave stones from Chaukhandi, 1992)

1.4 Methodology

Methodology is the systematic knowledge and “logic and use” of the ways, procedures and techniques to have enough knowledge about the research you are going to conduct.

My research follows descriptive, quantitative and survey methods.

This study deals with the similar graveyards of different rural areas of Karachi which are still unexplored and needs dyer attention from the researchers to explore its historical and archaeological significance if the background and interpretation of symbols and inscription engraved on these graves are done attentively. These graveyards can be found on the nearer sides of Karachi division such as union councils of Gadap, Kathore and Moidan. This study aims to deal with the history, art and architecture.

Total eight graveyards of three union councils were studied from Kirthar range. Three graveyards from UC Moidan, three from UC Gadap and two graveyards from UC Kathore.

Names of these graveyards are as follows

1. “Imam Bux Bur’ra”, “Shair Muhammad Bandija”, “Kand Jhang wari Rumi” of UC Moidan.
2. “Kalmati wari Rumi”, “Bhingu” and “Haji Nothak” of UC Gaddap.
3. “Jumma Kachelo” and “Gorban/ Gohar Baan/ Gaorban” Graveyards of UC Kathore.

1.5 Data Collection

The data for this research project was collected through various methods. Accurate measurements of the length and width of the graves under research is directly taken. Survey method was used to find alternate oral narratives about them. Photographs enhancing the important details of the design and architecture of the graves were taken. Oral history

interviews in semi structured form were conducted by the researcher on the history and antiquity of the site.

1. 6 Key Questions for this Research

What is the historical background of these graveyards?

What are the similarities and dissimilarities among these graveyards with Chaukhandi graves?

Which symbols are engraved and what they mean?

What is inscribed on these graves?

1. 7 Objectives

- Survey and documentation of these scattered graveyards.
- Historical background of these graveyards.
- Interpretations of symbols and inscriptions

1. 8 Organization of the Study

This research consists of five chapters; chapter first is an introduction which identify the need of this research and the data collection methods and literature review. In the second chapter, the geography of research sites are discussed. The third chapter is 'site profile', which discuss the site description in detail. The next chapter is data analysis, in which the data of research sites are compare with the works of previous scholars.

Chapter 2

Geography

The focused areas of this study are situated in Malir district of Karachi. Malir is located approximately in between 24 45'N to 25 N, Latitudes and 67 13' to 67 22' E, Longitudes. District Malir is part of Karachi Division in North East Karachi. In its West and South, District West Karachi, District Karachi East and Korangi District are located. It is bordered with Thatta from South East side, Jamshoro is on North and North West Balochistan Province is located.

STUDY AREA DISTRICT MALIR

UC Kathore - UC Gadap - UC Moaidan



Site	Name	Lat	Long	UC
1	Saimi's Graveyard	25.093547	67.863372	Gadap
2	Rangil's Graveyard	25.086925	67.833883	
3	Haji Nizam Graveyard	25.138930	67.817832	Kathore
4	Jamia Kathore Graveyard	25.097607	67.862987	
5	Ume Baan Graveyard	25.047324	67.893514	Moaidan
6	Randi's Graveyard	25.174523	67.848978	
7	Mahdi Bakhsh Bano Graveyard	25.283678	67.215124	
8	Quthb Shah Muhammad Graveyard	25.442954	67.186133	

Legend

- Study Area
- Graveyard
- UC
- Agriculture Land
- Rivers
- High ways & Primary Road
- Secondary Road
- Tertiary Road

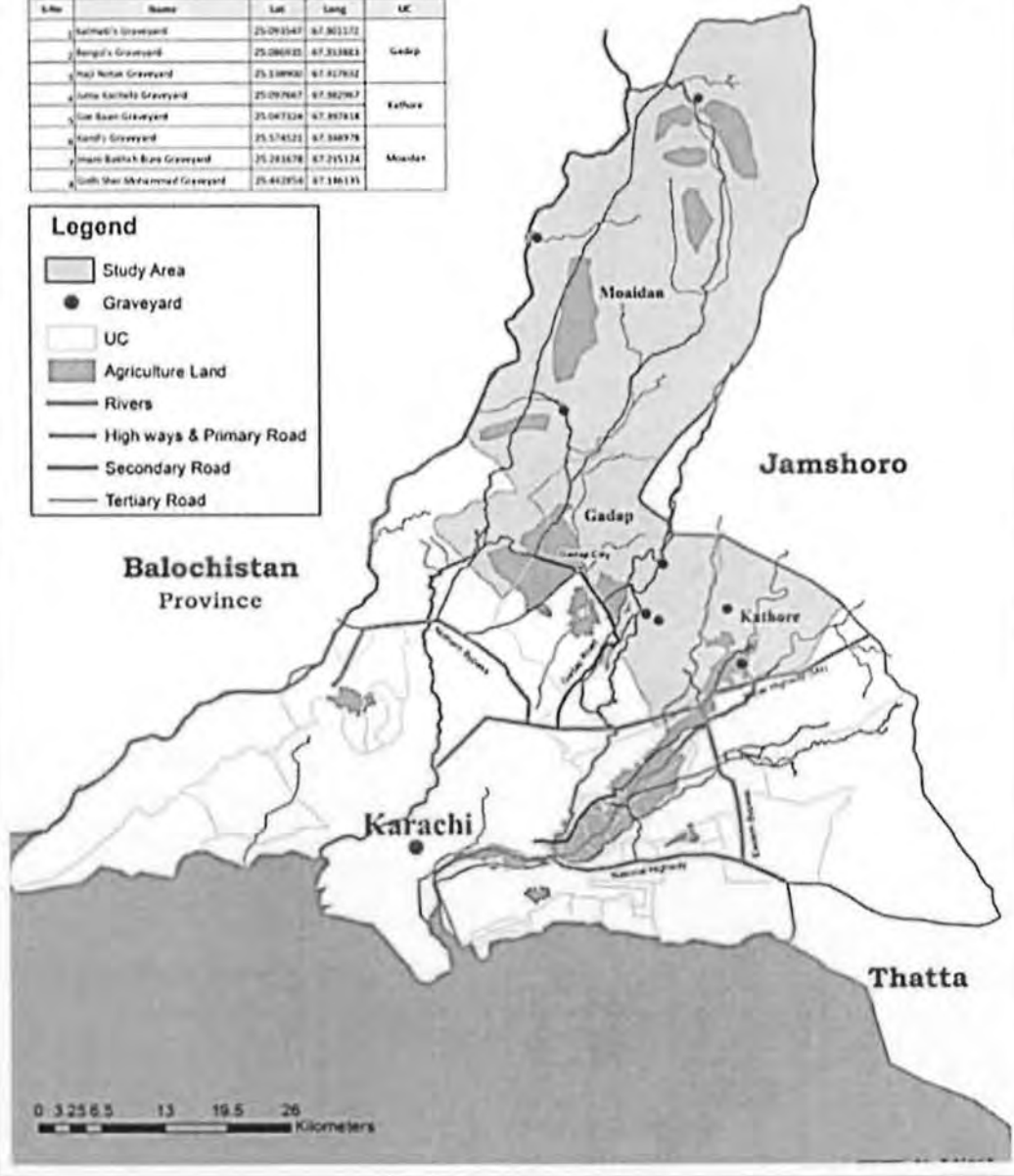


Figure 1 Map of district Malir

courtesy: Akhtar Rasool (M.A. Geography)

There are total 20 union councils in district Malir. In this study, we focused on three unions councils where aforementioned graveyards are situated. These three union councils are as follows

1. Union Council Moidan
2. Union Council Gadap
3. Union Council Kathore

2. 1 Union Council Moidan

It is situated at the distance of 30+ kilometers towards north from Karachi Toll Plaza, Super Highway. It is mostly a mountainous area with no electricity, roads or other basic facilities. Rain is the only source of water. Livestock is the main source of income in this area.

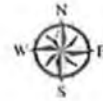
The literal meaning of Moidan is claimed by two tribes living in this area i.e. Bikik and Bareja; "Moidan" was name of a person who belonged to either Bikik or Bareja tribe. Another theory is that this name "Moidan" is just a name like any of other names like "Remdan", "Kuldan" or "Pishukan".¹

There are around 70 villages in UC Moidan, Burfat and Bikik are the oldest living communities in this area while other major tribes include Brohi, Khaskheli, Kanro, Chhutta and Ahmedani etc. Market language of this area is Sindhi.

1. Gul Hassan Kalmaty, *Karachi Sindh Ji Maari*, 1st ed. (Karachi: Kacho Publications, 2007), p537.

STUDY AREA DISTRICT MALIR

UC Kathore Historical Graveyard



S.No	Name	Lat	Long	UC
1	Juma Kachelo Graveyard	25.097667	67.382567	Kathore
2	Gor Baan Graveyard	25.047324	67.397818	

Legend

- UC Kathore Study Area
- Graveyard
- UC
- Agriculture Land
- Rivers
- High ways & Primary Road
- Secondary Road
- Tertiary Road

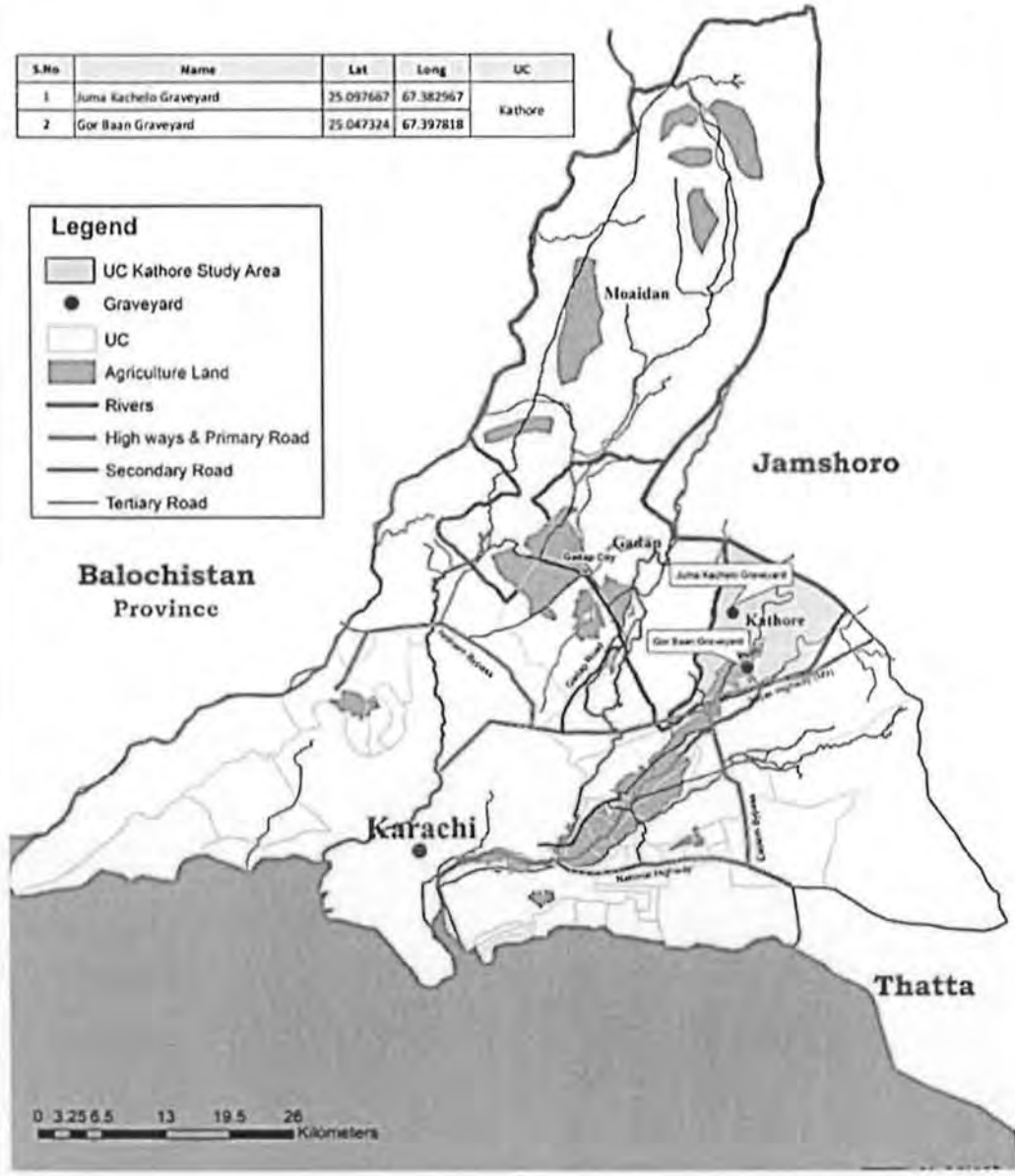


Figure 2 Map of Union Council Moidan

courtesy: Akhtar Rasool (M.A. Geography)

2. 2 Union Council Gadap

It is situated at the distance of 24 kilometers towards north from Karachi Toll Plaza, Super Highway. There are two theories regarding the meaning of its name “Gadap”, one narration goes like during the British colonial era, when the Raj administration was searching for water sources in NaraThar mountain ranges. After a long search, they finally found a streamlet in this area and called it a “Good Hope” for the settlement. With the passage of time, this word “Good Hope” turned into “Gadap”. The second tradition is that this place was a helping place for caravans in old times to rest and water the caravans. In Baluchi language “Gadd” means “wild goat” while “Aap” means “water”.²

2. Gul Hassan Kalmaty, *Karachi Sindh Ji Maari*, 1st ed. (Karachi: Kacho Publications, 2007), p541.

STUDY AREA DISTRICT MALIR

UC Gadap Historical Graveyard



S.No	Name	Lat	Long	UC
1	Kalmati's Graveyard (Kalmati's Rooms)	25.093547	67.301172	Gadap
2	Bengo's Graveyard (Bengo's Rooms)	25.086935	67.313881	
3	Haji Natak Graveyard	25.138900	67.317632	

Legend

- UC Gadap Study Area
- Graveyard
- UC
- Agriculture Land
- Rivers
- High ways & Primary Road
- Secondary Road
- Tertiary Road

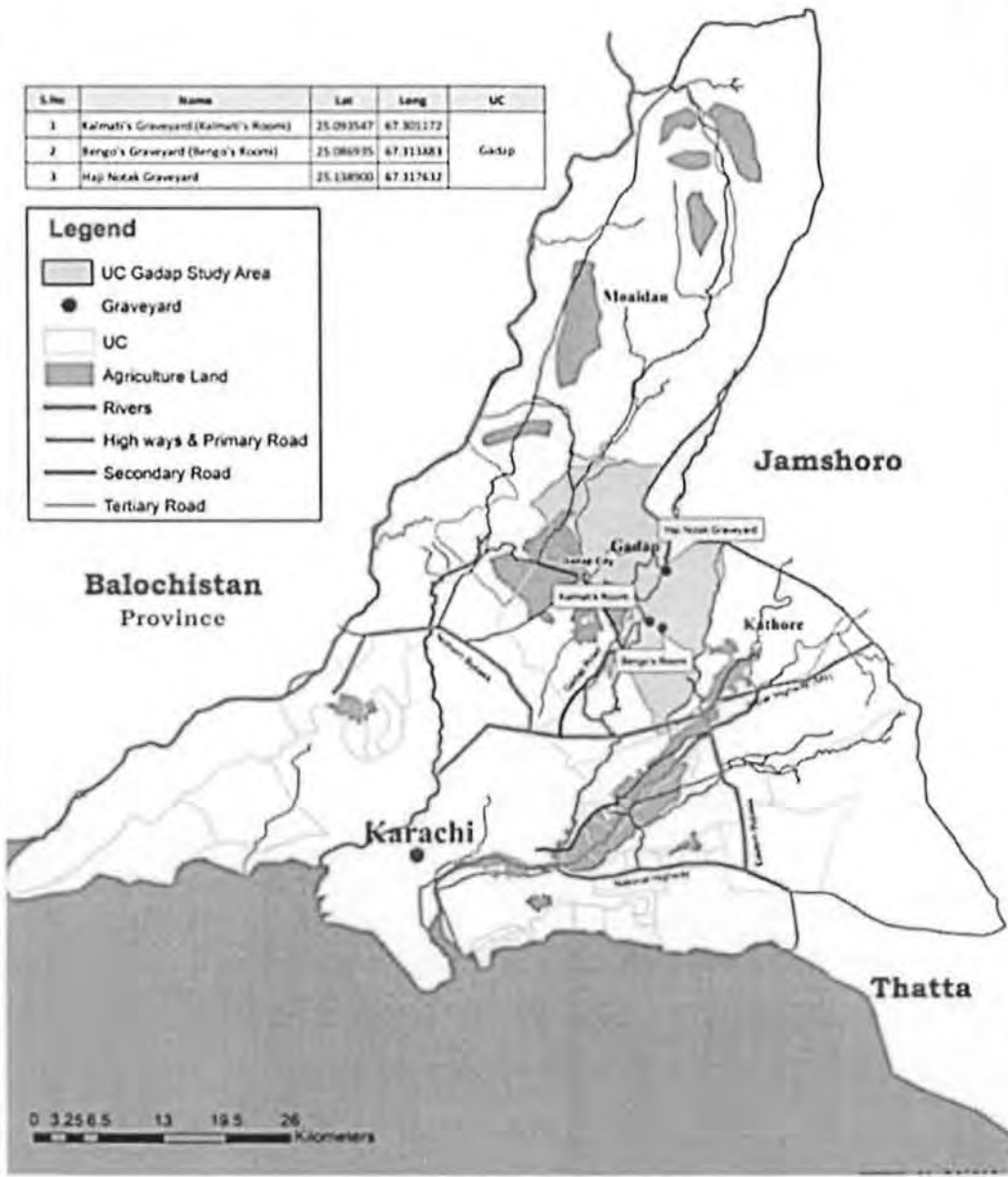


Figure 3 Map of Union Council Gadap

courtesy: Akhthar Rasool (M.A. Geography)

There are 45 villages in UC Gadap where Jokhio, Gabol and Wadhelo Baloch being the oldest residents; Other major groups include Kalmati, Khaskheli and Khossa etc. Market language is Sindhi. Gadap is not very much diversified yet they have shared “Eid Gah” to offer Eid and Jumma prayers but Graveyards are separated on tribal or community basis.

UC Gadap is mostly plain land sharing borders with UC Kathore. Agriculture is main source of income for its inhabitants. “Thadho” (cold) river is the main source of water; however, underground water is mostly used for irrigation purposes.

2. 3 Union Council Kathore

Kathore is situated on left side of the highway on 45 kilometers. The name “Kathore” is derived from Sindhi language which literally means “Timber market” or a region which has arid land.³ Kathore comprises 58 villages while Kalmati and Jokhio being the oldest residents, other major castes may include Khossa, Gabol, Burfat, Wadhela, Marri, Bugti, Talani, Kachelo, Chhutta and Dashti etc.

Kathore is mostly plain land while having mountains on its borders separating it from district Jamshoro. Kathore has 2 main sources of water i.e. river and Jalandharu river; area still is mostly relying on underground water sources for irrigation purposes.

Kathore has a much diversified environment yet people are very well connected with each other. It has one unified “Eid Gah”, Eid and Jumma prayers are offered at shared space together. Even though area is somewhat tribal yet it has a shared graveyard for the communities of area. It also has some ancient graveyards having some visible similarities to *Chaukhandi* graveyard.

3. Gul Hassan Kalmaty, *Karachi Sindh Ji Maari*, 1st ed. (Karachi: Kacho Publications, 2007), p52.

STUDY AREA DISTRICT MALIR

UC Kathore Historical Graveyard



S.No	Name	Lat	Long	UC
1	Juma Kachelo Graveyard	25.097667	67.382967	Kathore
2	Gor Baan Graveyard	25.047324	67.397818	

Legend

- UC Kathore Study Area
- Graveyard
- UC
- Agriculture Land
- Rivers
- High ways & Primary Road
- Secondary Road
- Tertiary Road

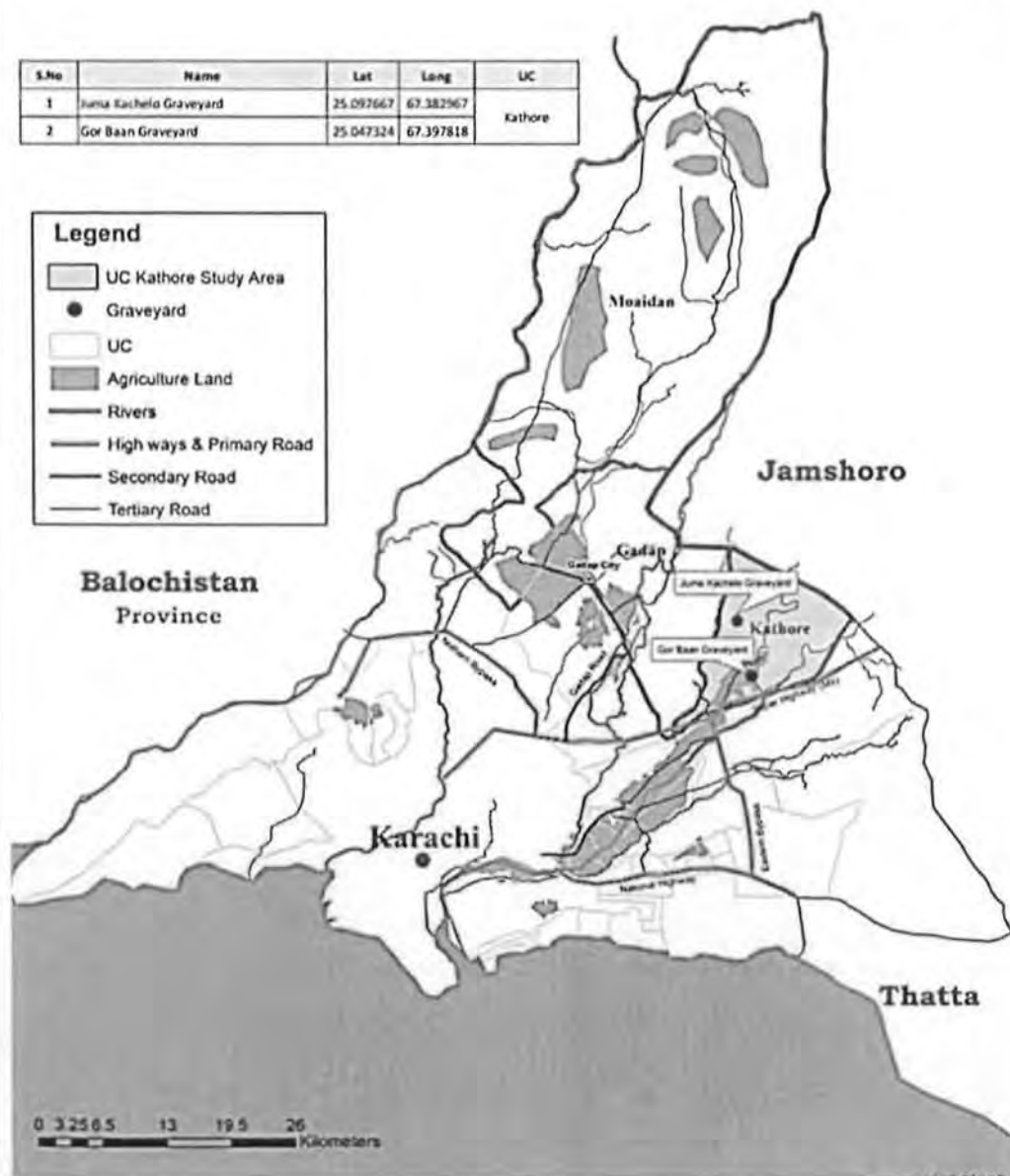


Figure 4 Map of Union council Kathore

courtesy: Akhtar Rasool (M.A. Geography)

Chapter 3

Site Profile

This chapter focuses on complete measurement of graves and also deals with history and ownership of these graves. Previously no survey was conducted in this particular region, mostly the Chaukhandi tombs of Landhi is popularly known but other related graves are mostly ignored or were not given much attention. This survey and documentation is concerned with Kirthar Range Karachi, which was not surveyed before. Eight sites were visited during this study which are discussed briefly below:

3.1 Imam Bux Bur'ra Graveyard (UC Moidan)

Graveyard Imam Bux Bur'ra was visited by researcher on 16th April 2019, having spent 3 hours on measuring the graves and noting the prominent symbols engraved on graves. According to the locals, these graves are at least three centuries old. The recent graves in this graveyard belong to the Bur'ra tribe while the ownership of old decorated graves is still unknown.

The total numbers of decorated graves are twenty four out of which 10 graves belong to minors i.e. children. The inscriptions on the graves are severely affected by the erosion thus very difficult to read. Every adult grave is consisted of 5 stone slabs and covered with one large vertical slab. The measurements of adult graves are as follows



Figure 5 Photo of adult grave at Imam Bux Bur'ra

Width = 2.82 ft

Length = 5.18 ft

Height = 4.1 ft



Figure 6 Damaged adult grave at Imam Bux Bur'ra

The small graves are consisted of three slabs and covered with one large vertical slab. The measurements of small graves are as follows



Figure 7 Photo of child grave at Imam Bux Bur'ra

Width = 1.25 ft

Length = 2.2 ft

Height = 1.35 ft

These graves are made of yellowish coloured, native stones that are carved into slabs. The grave is on average 5 tiers. These tiers were the representation of the social status of the deceased, the more tiers, the higher and the grave which represents the higher social status among the society. Though the deceased lying in these graves is not known today it can be identified that they hold higher social statuses, as also told by the old man from the nearby village. The old man, during the interview, added that these graves are so old that we almost lost the traces that are lying inside these graves but one thing we know for sure is that they must be people of some great influences in the society, whether be socially or spiritually. That is exactly why these graves usually experience some visitors who come for the fulfillment of their desires expecting these graves to have belonged to Pirs or Murshids of their times.

There is surely some inscription on the slabs of the graves but due to severe negligence and erosion, these inscriptions are unable to be read and required a professional visit and analysis to be decoded. There are some decorated geometrical shapes carved on these stones. Usually, the foundation tier is plain which has no decorative symbols or inscriptions on them. The second tier has the representation of four-petaled flowers in square blocks which are similar to the rosette (symmetrical circular motif) which can be found in the graves Chaukhandi grave of Malir (Hasan, 1996).

The third tier has circular lotus flower plates with big circular and square cut outs from the slabs. Lotus is another motif which appears on the most of the Chaukhandi tombs, an old motif that was used by the ancient Egyptians in the ornamentation of all kind of work. It was used from the most colossal columns down to the smallest objects. Lotus was conceived as being specially endowed with life force. The circular and tilted square cutouts on the graves may seem serving a purely decorative purpose but they might have their interpretation. The







circle may represent the Sun or moon which may symbolize the time here. It is clear, the circle is predominantly decorative so it seems the case with square cut-outs (Lashari, 2012).

Tier 4 is a thin borderline slab carved with zig-zag lines or may also be called dividing bands. The appearance of the additional tier was not a mere addition but it went a long way in developing the look of these graves. Tier 5 is a representation of "Takht" i.e. royal crown which again signifies the deceased higher status. Tier 6 is a vertical slab carved with lotus plates of both sides (See fig. 5).

The minor graves are usually of 3 tiers made of the same stones as used for the adult graves. The minor graves are severely eroded. These graves have bordered with straight lines and tilted square cut-outs for decoration. It can be seen that no details have been given to the graves on its symbolic representations (See fig. 7).

The present condition of these graves is alarming. All the graves are damaged by the climatic erosion which has affected the carvings on the graves. Due to erosion, it is almost impossible to read or decode the inscriptions on the graves. Another threat to these graves is the treasure hunters and the black magic that usually dig out these graves for their purposes causing great damage to the graves (See fig. 6).

IMAM BUX BUR'RA

	IDENTIFICATION:			
	Site Name	Imam Bux village graveyard		
	Other Names	Roomi		
	LOCATION:			
	Adress	Two KM towards East of Imam Bux Vilage, Near Khar Wildlife Centre Building.		
	Coordinates	Lat= 25.487517	Long= 67.363417	
	District/City/Town/Village: District Malir, Karachi			
OWNERSHIP:		Private	Government	
Name of Owner (s)		Community Graveyard (Old)		
OCCUPANCY:	Villagers Graveyard			
REASON FOR PROTECTION:	Stone Art of carving, Heritage Site			
CUNSTRUCTION MATERIAL:	Simple Stone work			
STATUS/PRESENT CONDITION:	Dilapdated	Stable	<input checked="" type="checkbox"/> Good Condition	Needs Repair
THREAT(S):	No any threat			
LACATION MAP:		PHOTOGRAPHS:		
				
				

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3. 2 Shair Muhammad Bandija (UC Moidan)

This graveyard was visited by researcher on 17th April 2019, having spent 4 hours on measuring the graves and noting the prominent symbols engraved of graves. According to the locals, these graves are more than three centuries old. Recent graves of this graveyard belong to Khaskheli, Bandija and Jokhio tribe while the ownership of old decorated graves is still unknown.

There are two types of old graves, one type is decorated graves and the second is undecorated graves. The decorated graves are further divided into two types as per their decorative style. It is assumed by locals that decorated graves belong to the people who belonged to the wealthy and influential families. This assumption seemed very justifiable as the base of both types of graves is made of same type of local stones while the decorations made of imported (of that time) stones, which are addition on the decorated graves. Colour has also been used as decoration on some graves. There are nearly three hundred graves of both types out of which two graves belongs to the “Peer” or “Saints” namingly “Sheikh Karmi” and “Mahoond Peer” (see fig. no.11).

Symbols and pictures engraved on decorated graves are books (Quran), Teerbund, weapons, and mosques etc. (see fig. no. 12, 13). On undecorated graves, there is one long standing stone is placed on the head side of the grave that can be upto 4 ft while standing stone on foot side is 1.5 ft.



Figure 8 Photo of decorated graves at Shair Muhammad Bandija

The measurements of decorated graves are as follows

Width = 4.25 ft

Length = 7.15 ft

Height = 4 ft

As mentioned above, there are mainly two types of old graves at Shair Muhammad Bandija graveyard, one type is decorated graves and the second is undecorated graves. The decorated graves are further divided into two types as per their decorative style. Locals believe that decorated graves belong to the people who belonged to the wealthy and influential families. The stone used in these graves belongs to the local area. Decorated graves are very similar to those of graves that are in Imam Bux Bur'ra.



Figure 9 Photo of decorated graves at Shair Muhammad Bandija (another view)

Undecorated graves are simpler where graves are bordered with small stone slabs while a vertical undecorated stone pole is standing on the head side of the graves. This vertical pole can also be seen in Turkhan style of graves which is decorated with different designs and symbols.

The first decorated type is the one that is very similar to the one at Imam Bux Bur'ra graveyard. These graves have usually six tiers and a vertical slab on the top. The base tier is plain while different tiers and different symbols and designs.

The second tier has a sun disc, sunflower plate in circular shape bordered with dots representing the vase while the tilted square design is also present. Sun is associated with the light of hope usually, yet sun most commonly represents the "true light" the life force of all living things, which transcends death (Rogers). The third tier also has floral plates and four-petaled flower plates in square blocks which are similar to the rosette (symmetrical circular motif) which can be found in the graves Chaukhandi grave of Malir.

The fourth and fifth tiers are plain slabs and have a vertical slab decorated with floral and geometrical shapes on the top which represents the social status of the deceased. (see fig. 8) There are some motifs which vary in different graves giving uniqueness to the graves and the identity of the deceased. These motifs may include gun, *Teerbund* (some sort of taweez that is supposed to work as a shield against bullets), Book (most probably Quran), mosque and etc. (see fig. 12 and fig. 13).

The grave with an engraved gun on it, not just represent the gender and warrior type persona of the deceased i.e. male warrior but it also reflects the social change that happened between 17th and 18th century in terms of war tools. It tells that these tribesmen have acquired guns as their arms to fight against enemies in the battles and the era of the sword has been left behind. *Teerbund* represents that the warrior has been untouched in the battle and has received the title as he has never been wounded in the battlefield yet managed to fight bravely. Mosque and Book represent the high spiritual and religious status and sign that the deceased was on "Emaan" when he died.

Another type of decorated graves is those which are made up of plain (un-engraved) stones slabs making up to 4 tiers while a vertical slab is on the top. On these types of graves, the slabs are decorated with hand-painted geometrical shapes from different colours (See fig. 9).

In the present time, apart from the threat of treasure hunters and black magic practitioners, there is another threat faced by this graveyard is that the people are stealing the decorated stones from these graves as these graves have no watch guard or caretaker. Those stolen stones are being installed in new graves by these people.



Figure 10 Photo of undecorated grave at Shair Muhammad Bandija

The measurements of undecorated graves are as follows

Width = 4.25 ft

Length = 7.15 ft

Height = 1.5 ft + (4 ft of standing stone)



Figure 11 Grave of Pir Mahoond Shah

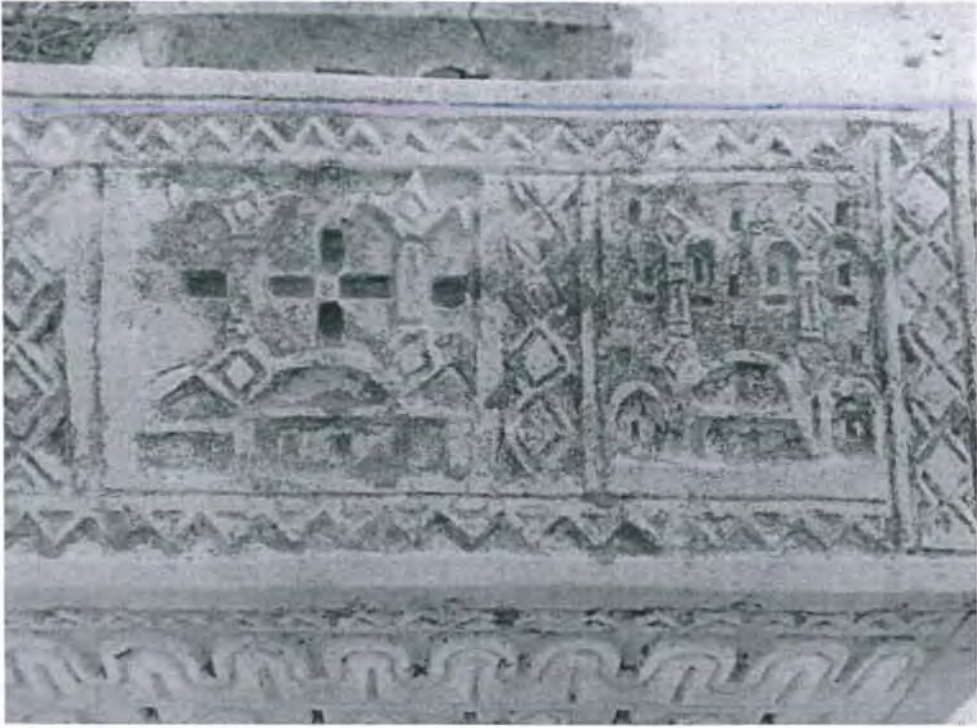








Figure 12 Mosque engraved



Figure 13 Book, weapon and bullet belt depicted on the grave

SHAIR MUHAMMAD BANDIJA

	IDENTIFICATION:		
	Site Name		
	Other Names	Roomi	
	LOCATION:		
	Adress	Shair Muhammad Bandija Village, Near Moidan River, Deh Moidan	
	Coordinates	Lat= 25.443616	Long= 67.184751
District/City/Town/Village: District Malir, Karachi			
OWNERSHIP:		Private Government	
Name of Owner (s)		Heritage Site and Villegers Graveyard	
REASON FOR PROTECTION:		Stone Art of Carving graves	
THREAT(S):		Climatic eroslon	
LACATION MAP:		PHOTOGRAPHS:	
		   	

3.3 Kand Jhang Wari Rumi (UC Moidan)

This graveyard was visited by researcher on 17th April 2019, having spent 2 hours on measuring the graves and noting the prominent symbols engraved of graves. According to the locals, these graves are from 15th - 16th century. The old graves in this graveyard are very similar to Chaukhandi graveyard. The named “Rumi” given to this graveyard is because of its style which is similar to the old grave of Turkish Mystic sufi Jalal ud din Muhammad Rumi, as quoted by locals. All thirteen old graves belong to the deceased of Kalmati tribe.



Figure 14 Photo of grave at Kand Jhang wari Rumi



Figure 15 Grave at Kand Jhang wari Rumi

The measurements of these graves are as follows

Width = 4.75 ft

Length = 10.75 ft

Height = 8.2 ft


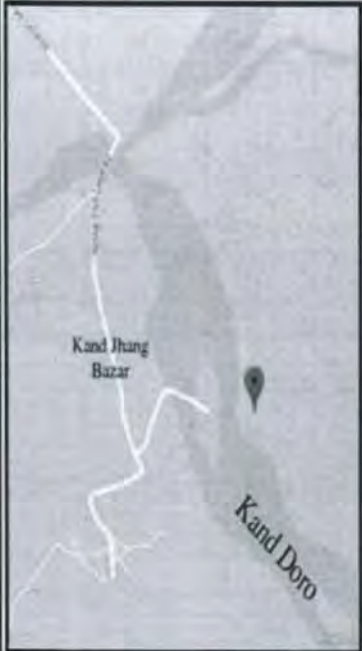




This mystic style graveyard of Kalmati tribe consists of very highly decorated graves which give a sense right away that the deceased belonged to the elites of the tribe. The graves in here, for the most part, are up to 11 levels that comprise of empty chambers oblong rectangular chambers, up to three chambers for every grave, worked off and encased by huge pieces of designed sections of slabs elaborately cut on each side. A progressively ambitious

structure comprises of two such chambers superimposed, one upon the other and the best examples which the height up to 8 feet over the level of the ground from which they spring have frequently three stories in this way superimposed yet separated from each chamber or vault-like structure, trademark highlight of each grave right now makes it one of a kind from different graves present right now in that area.

Engraved structures incorporate lotus and sunflower plates, borderlines, Sun and other geometrical shapes, and so on. Aside from that Loh-e-Mahfuz image can likewise be seen on these graves that speak of the religious table which is the basic presence of all things is written by the divine hand and there will never be a way out from it (Lashari, The study of stone carved graves, 2012).

Apart from the serious climatic erosion and stone stealing by the people, another serious issue is that the heavy vehicle traffic passes between the graveyard that severely damages the graves. Lots of chambers are missing their plates, which is a common site in here.

KHAND JHANG WARI RUMI

	IDENTIFICATION:			
	Site Name		Kand wari Roomi	
	Other Names		Stone Row and Monolith	
	LOCATION:			
	Address		Deh Kand, U.C Moaidan 135 KM from North of Karachi	
	Coordinates		Lat= 25.537517 Long= 67.363417	
	District/City/Town/Village: District Malir, Karachi			
	OWNERSHIP:		Private <input checked="" type="checkbox"/> Government	
	Name of Owner (s)		Heritage Site with Local people graveyard of Chutto tribe	
	OCCUPANCY:		Local people	
REASON FOR PROTECTION:		Stone Art of carving heritage site		
CONSTRUCTION MATERIAL:		Stone , Stone carving graves		
STATUS/PRESENT CONDITION:		<input type="checkbox"/> Dilapidated	<input type="checkbox"/> Stable <input type="checkbox"/> Good Condition <input checked="" type="checkbox"/> Needs Repair	
THREAT(S):		No any threats.		
LACATION MAP: 	PHOTOGRAPHS:			
				
				

3. 4 Kalmati wari Rumi (UC Gadap)

This graveyard was visited by researcher on 18th April 2019, having spent 4 hours on measuring the graves and noting the prominent symbols engraved of graves. According to the locals, these graves are from 15th - 16th century. The old graves in this graveyard are different from that of Chaukhandi graveyard. The inscriptions on the graves are in Persian language, but due to climatic erosion difficult to read. These graves are made of simple carving stones. Male graves can be identified with having a turban design engraved on head side while female graves are decorated with the symbols of Baloch traditional female embroidery. Few graves are surrounded by a boundary wall. All these twenty five graves belong to the Kalmati tribe.

These graves are the least difficult types of finished graves for example secured with a level rectangular slab or a progression of decreasing sections cut out from stones. Trademark devices, for example, the "Qalamdan" and "Takhti" are regularly utilized as symbols to distinguish between the graves of male and female. Over the last piece, there is commonly a case molded structure with a pilarette cut at each corner. Because of disintegration, the incomprehensive engraving can be found on the graves. The upper piece is for the most part as a coffin of "Taboot" representing to the grave itself. There are some graves with the same structure and shape but enclosed in a boundary wall called "Raank" in local language.

This graveyard falls in the region which has been caught by this top of the line housing plan called Bahria town Karachi. The progression in the development of this housing plan is devastating such antiquated graves forcefully which makes this cemetery entirely helpless and vulnerable.

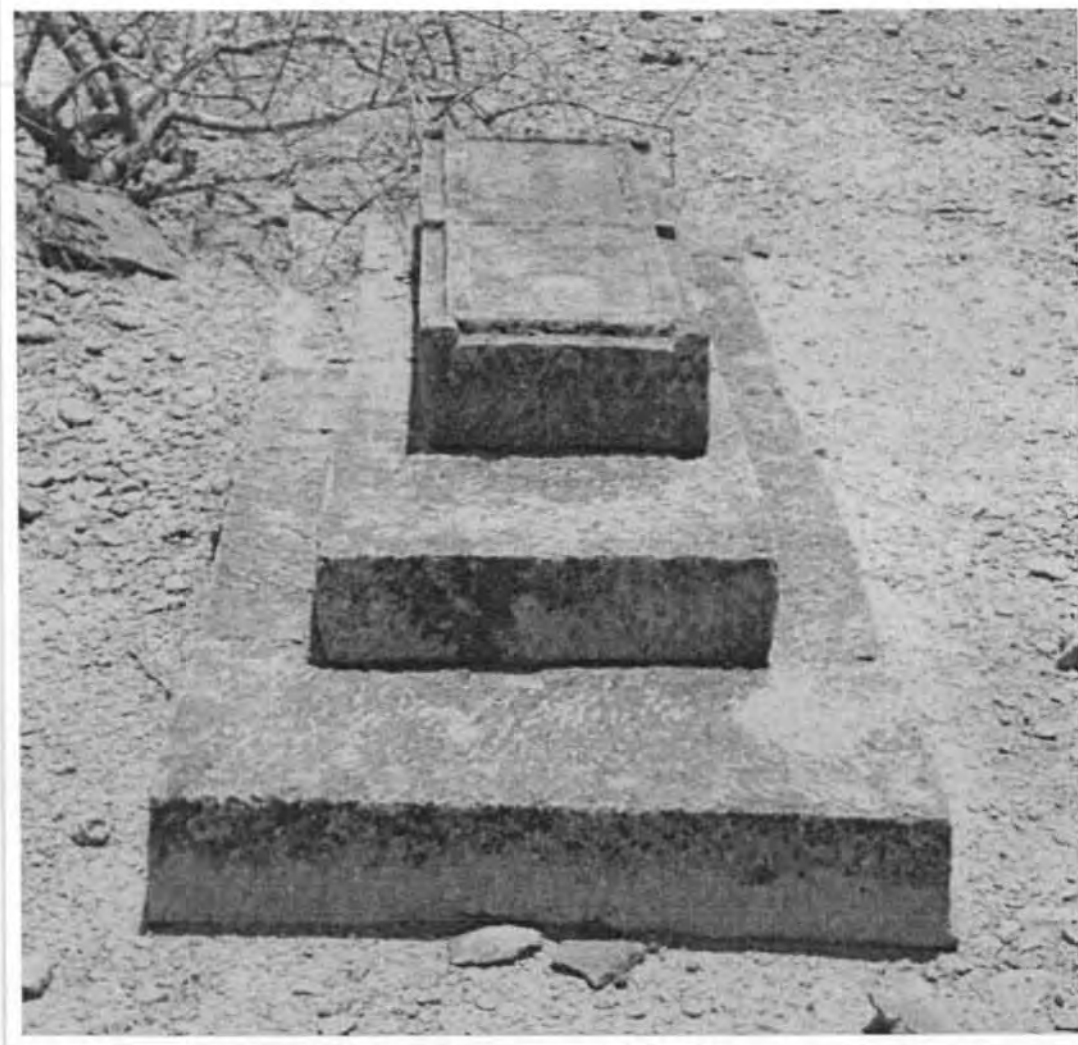


Figure 16 Photo of grave at Kalmati wari Rumi

The measurements of these graves are as follows

Width = 4 ft


Length = 8.5 ft

Height = 4.5 ft








Figure 17 Boundary wall(Raank) of Kalmati Wari Rumi

KALMATTI WARI RUMI

	IDENTIFICATION:		
	Site Name		
	Other Names		Roomi
	LOCATION:		
	Adress		Left Bank of Thado River, Deh Langejee UC gadap, Malir.
	Coordinates		Lat= 25.087771 Long= 67.303239
	District/City/Town/Village: Malir, Karachi		
OWNERSHIP:		Private	Government
Name of Owner (s)		Heritage site	

REASON FOR PROTECTION:	Archaeological and Heritage site.
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THREAT(S):	Threat from Bahria Town Karachi Encroachment and digging treasure hunters.
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<p>LACATION MAP:</p> 	<p>PHOTOGRAPHS:</p> <div style="display: grid; grid-template-columns: 1fr 1fr; gap: 5px;">     </div>
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3. 5 Bhingu (UC Gadap)

This graveyard was visited by researcher on 18th April 2019, having spent 2 hours on measuring the graves and noting the prominent symbols engraved on graves. According to the locals, these graves are from 15th - 16th century. The old graves in this graveyard are very similar to “Kalmati wari Rumi” graveyard. “Bhingu” was a warrior of Kalmati tribe whose grave is situated in this graveyard thus the graveyard was named after the warrior. Total numbers of old graves are three, all belonging to Kalmati tribe. Name of Bhingu is engraved on the boundary wall of graveyard (see fig no. 19).

Now this graveyard falls in the boundary of a controversial housing scheme named Bahria Town Karachi. This grave is considered endangered as the Bahria town management wants to demolish this old graveyard and build a road passing through this graveyard. The local people are struggling and fighting to save this historical graveyard from the evil eye of Bahria town.

The measurements of these graves are as follows

Width = 4 ft

Length = 8.5 ft

Height = 4.5 ft

BHINGU













	IDENTIFICATION:				
	Site Name				
	Other Names		Roomi		
	LOCATION:				
	Adress		Near Dur Mohammad Juma Morio village in side of bahria town karachi UC Gadap.		
	Coordinates		Lat= 25.083405' Long= 67.307972'		
	District/City/Town/Village: Malir, Karachi				
OWNERSHIP:					
		Private	Government		
Name of Owner (s)		Heritage site			
REASON FOR PROTECTION:		Now this area accupay by Bahria Town Housing scheme Authority (Pvt)			
THREAT(S):		Encroachment and some graves demolished by Bahria Town Karachi seen on Pictures.			
LACATION MAP:		PHOTOGRAPHS:			
					
					



Figure 22 Photo of grave at Jumma Kachelo graveyard

JUMMA KACHELO

	IDENTIFICATION:	
	Site Name	
	Other Names	
	Ghariyoo	
	LOCATION:	
	Adress	
	Near Juma Kachelo village, Right of Jarando River, Deh Kathore.	
Coordinates		
Lat= 25.097667		
Long= 67.382967		
District/City/Town/Village: District Malir, Karachi		
OWNERSHIP:		
Private		
Government		
Name of Owner (s)		
Heritage Site and Villegers Graveyard		
REASON FOR PROTECTION:	Stone Art of Carving graves	
THREAT(S):	Threat by Bahria Town Karachi Authority, Infra structure work in progress of Bahria Town Karachi.	
LOCATION MAP:	PHOTOGRAPHS:	
		
		

3. 8 Gorban/ Gohar Baan/ Gaorban (UC Kathore)

This graveyard was visited by researcher on 21st April 2019, having spent 1 hour on measuring the graves and noting the prominent symbols engraved of graves. According to the locals, these graves are from early 15th century. There are total three old graves. These graves are made of 1x2 feet rectangular stones.

There are different theories regarding the name of this graveyard. According to first theory the name Gorban is consisted of two words from Balochi language i.e. "Gor" meaning grave and "Baan" meaning peak. As this graveyard is situated on a mountain, that's why it was named Gaorban.

Second theory connects the name of this graveyard with "Gohar Jatni" a well-known character from the Balochi civil war history i.e. the war that was fought between Rind and Lashari tribes during the rule of Chakar the Great.

According to the third theory, the word "Gaor" is derived from Balochi language which means "Baniya" or Hindu Merchant. Few locals support the theory that these graves belong to the wealthy Hindu merchants.

This graveyard is most threatened by the Bahria town housing scheme as it lies very close to the main lodging plan. It will be the first graveyard to be wiped out by the Bahria town's authority as expected by many. Apart from that climatic erosion and treasure seekers are also destroying the graves severely.



Figure 23 Photo of grave at Gorban graveyard




The measurements of these graves are as follows

Width = 6.3 ft

Length = 8.5 ft

Height = 2.9 ft

GORBAN/ GOHAR BAAN/ GAORBAN

	1	IDENTIFICATION:			
		Site Name			
		Other Names	Gohar Ban		
	2	LOCATION:			
		Address	Deh Kathore, Right Bank of Malir River, 1 KM from Northern side of Super Highway, UC Kathore		
		Coordinates	Lat= 25.042194	Long= 67.208797	
	District/City/Town/Village: District Malir, Karachi				
3	OWNERSHIP:	Private	Government		
	Name of Owner (s)	Archaeological site			
OCCUPANCY:					
REASON FOR PROTECTION:		Historical and Archaeological site.			
CONSTRUCTION MATERIAL:		Stone, choroli, Kotro, Unusual grave, simple stone graves.			
STATUS/PRESENT CONDITION:		Dilapidated	Stable	Good Condition	<input checked="" type="checkbox"/> Needs Repair
THREAT(S):		Encroachment by local, Digging by Treasure Hunters and threats from Housing Schemes.			
10	LACATION MAP:		PHOTOGRAPHS:		
					

Data Analysis

4.1 Origin of the word Chaukhandi

The word Chaukhandi was first introduced to the modern world in literary form when in 1902, J. P. Vogel noticed the decorated graveyard of present-day Landhi Town, Karachi. He mentioned the name Chaukhandi graveyard in the Archaeological Survey of India.

In an on-going examination it came to information this isn't the earliest reference however in 1851, the first reference to Chaukhandi would be when J. Macleod wrote a letter to Mr H.B.E. Frere utilizing the location of Chaukhandi graveyard (Macleod, 1854).

After Mr Vogel, however serious attention was given to this graveyard by H. D. Baskerville who was an Assistant Collector of Thatta in Karachi district in 1917. He was the first one in the modern literary world to give a standard definition for Chaukhandi i.e. tombs consist of the hollow rectangular chamber built of entirely enclosed by a large slab of dressed stones which are carved on every visible face (Baskerville, 1920).

Dr. Kaleemullah Lashari writes that many scholars has misused the word Chaukhandi, he further states that the word Chaukhandi has been used in *Tabkat-e-Akbari*, *Tareekh-e-Farishta*, *Tareekh-e-Feroz*, *Tuhfetul Kiram* and *Badshah Nama*. Chaukhandi is a sort of canopy supported by pillars (Lashari, 2012, pp. 11-16).

Dr. N. A. Baloch, in his study of Kalmati tombs, explained the meaning of the word Chaukhandi. Literally, it means a four-walled enclosure open from above without any ceiling on it. In the cultural tradition of Sindh, only that four-walled enclosure is called a Chaukhandi which is constructed out of respect around the grave of a revered person i.e. Saint, religious

scholar, martyr, brave warrior or dear elder. Chaukhandi as such is not a grave or tomb itself (Baloch, 1991, pp. 244-245).

Dr. R. Nath has traced the origin of Chaukhandi. According to him, Chaukhandi is a vernacular term derived from the Sanskrit word "Chaukhandha" which means four-storeyed, khandha technically denoting storey in the vertical section. It also means section and by usage, it connotes side thus Chaukhandi may denote a four-sided square or rectangular building. He has quoted various instances that show that Chaukhandi pavilions were common during the medieval period throughout India (Nath, 1993).

Shaikh Khurshid Hasan states that the walled enclosures without a roof in Sindh are called as Raank. For instance, the walled enclosure containing the grave of the respected tribesmen, are also known as Chaukhandi graves (Hasan, 1996, p. 21-22).

According to the above-mentioned definitions, in the light of given characteristics, there are three sites of our research study that falls in the category of Chaukhandi. It is so because, in three sites of Kalmati wari Rumi, Bhingu and Haji Nothak, their graves are surrounded by the boundary wall called Raank. Even though there is no canopy above these graves but as mentioned by Shaikh Khurshid Hasan, N. A. Baloch and R.Nath, having a canopy is not a must criterion for a grave to be called Chaukhandi but having four-sided boundary wall.

Interestingly, the local people call these graves "Rumi" because they believe that this style of the grave is very similar to the grave of a great mystic Maulana Jalaluddin Rumi. It is to be noted here that no previous researcher has mentioned this word in their research work except N. A. Baloch. On the contrary, when interviewing Gul Hassan Kalmati, he says the word "Rumi" can be traced down to the British Colonisers' attempt to link these graves to the work of the Roman Empire. It was a norm of the coloniser to somehow link every great architectural building with the theory of Arya migration to prove that all these marvellous

work has been brought from outside by the Romans. So the word "Rumi" is a local accent for "Roman" because that is what colonisers called it first but later when it was found that graves belonged to the Muslims and work of local people the idea of calling it Roman work dropped but the local name "Rumi" remained. It was a miraculous coincidence that these graves had so much similarity with the grave of Maulana Rumi (which was only discovered by local people in modern times with the free flow of pictorial references of Maulana Rumi's grave).

4.2 Imam Bux Bur'ra Graveyard

This graveyard is located in UC Moidan district Malir. This name was given to this site due to the nearest village of Imam Bux Bur'ra. Bur'ra is the sub-cast of Burfat tribe. And this site is being used for the recent grave by inhabitants of Imam Bux Bur'ra village. Ownership of old graves is still unknown the aged men of village say about the ownership of old graves that they do not know about the origin of these graves and these were present before their settlement in this area. And they believe these are the graves of wealthy families or may belong to tribal chiefs.

The total number of graves is twenty-four out of which, ten graves belong to minors i.e. children. The construction of these graves is different from the Chaukhandi, an adult grave has consisted of five tiers of stone slabs, used and stones seem native stone to that place. These stone slabs are engraved with flowers, leaves and zigzag lines, while the borders are decorated with small triangles, and the third tier is decorated hollow tilted square surrounded by grooved incised lines and having hollow circles at adjacent sides, having small circle and floral designs in between them. The fourth tier is designed with different horizontal carved grooved lines. The fifth slab is vertical standing on four pillars, the vertical slab is decorated with flowers and leaves. The inscriptions on the

graves are severely affected by erosion thus it is very difficult to read them (See figure no. 5).

Total number of minor graves is 10 on the site. The minor or small graves consist of three tiers and they are simply decorated with geometrical shapes mostly tilted squares and straight lines engraved on borders, and covered with large vertical slab having a different geometrical design. No inscription is observed (see fig no. 7).

Till today, the ownership of these graves is still a mystery to the world. Throughout the years there has been no attempt to search for the ownership of these graves. Though the local speculations might add some clues if analysed carefully.

This region has been under the influence of different tribes throughout history. In recent centuries, local tribes such as Burfat, Nomaria, and Jokhio, etc have been the main influences on this region. There have been instances when the Kalmati tribe has managed to gain influence for a time being in an attempt to conquer the rivals as this region has been in a tug of war between these tribes to manage and extend their power (Kalmati, 2014, pp. 173-179).

So one would interpret that these graves might belong to one of these tribes and their warriors who would have died fighting for their tribes and in return, their bravery and services have been acknowledged by building decorated graves on their burial pits. This theory or speculation cannot be guaranteed for being closer to reality as there are the minor graves of children this graveyard. Looking to the historical fact that whenever these tribes used to get in battle it was always announced beforehand and as a tribal norm, women and children were never harmed in the wartime. So it is to be said that the presence of children's graves is a sign that these graves are not from the battleground. Secondly, the designs and techniques used on the graves in this graveyard are nowhere near to the work of other decorated graves of these tribes in sense of its quality and perfection. The tribe that has been dominant in this region

most of the time is the Burfat tribe. In the region of Kohistan, the area of Taung has been the headquarter of this tribe where some decorated graves of their elite tribesmen still exist (Kalhor, Sindh, 2012, pp. 81-82). Second famous decorated tombs of Burfat tribe that is known as Burfati Tombs, can be found in Manghopir area of Karachi (Hasan, 1996, pp. 80-81). The design in the above-mentioned tombs of the Burfat tribe is very similar to each other which can give away the hint that these both tombs belong to the Burfat tribe while the designs of tombs at Imam Bux Bur'ra are nowhere near to the above-mentioned tombs of Burfat tribe. This can tell that the tombs of Imam Bux Bur'ra don't belong to the Burfat tribe. Similarly, the design of these graves doesn't match the designs of other tribes' tombs so the ownership is still not clear.

Gul Hassan Kalmati while talking on this issue said that this area once has been an ideal meadow which had attracted the nomadic tribes to settle here for a time being. Looking at the work it is said that the art on this grave is done by some amateur artist so it can be said that when those nomadic tribes settled here they got influenced by already existing decorated graves of the region. It was their amateur attempt to create something similar to their graves but the mystery of ownership is still there because those nomadic tribes might have migrated towards better meadows leaving no trace behind about their existence except these graves.

4. 3 Shair Muhammad Bandija

The name was given this site because of the recent graves of the Bandija tribe and the nearest village of Shair Muhammad Bandija, besides this, some recent graves belong to Khaskheli and Jhokia tribe, respectively. While the ownership of old decorated graves is still unknown. There are two types of old graves, one type is decorated graves and the second is undecorated graves. It is assumed by locals that decorated graves belong to the people who belonged to the wealthy and influential families. This assumption seemed very justifiable as the base of

both types of graves is made of the same type of local stones while the decorations made of imported (of that time) stones, which are added on the decorated graves. Colour has also been used as decoration on some graves.

The construction of these graves is different from Chaukhandi graves but very similar to that of Imam Bux Bur'ra graveyard. Decorated graves are consisting of five tiers. The first tier is designed with different geometrical shapes borders are designed with zigzag lines. The second tier is designed with intersecting circular design. The third tier is designed with lines only. The fourth tier is decorated with spearhead design. The fifth, vertical slab is designed with hollow triangles from adjacent sides and designed with circular flowers on top. There is also an engraved image of a Gun on upper vertical slab.

Symbols and pictures engraved on decorated graves are books that represent *Loohi-i-Qalam*, in this graveyard sword is replaced by weapon, it represents bravery and also indicates the deceased is a male and on some graves Mosque is engraved which shows the religious affiliation. In addition to some graves, colour has been used for decoration purposes. The inscription is not observed on these graves (see fig. no.12, 13).

Undecorated graves are simply constructed with native stones of that area and rectangular in shape. There is one long-standing stone is placed on the head side of the grave that is up to 4 feet while standing stone on the foot side is 1.5 feet (See fig. no.10).

The war symbols or images found on tombs of the Burfat tribe in Taunk are swords but these graves have the symbol of the gun. The swords on those tombs depict the time where the main battle tool used to be swords but these graves in Badija points out that the period when this graveyard was formed is a colonial period as they already acquired guns as their war weapon. During this period the Burfat was not present in this area as they had already moved to other areas and the Burfat lost their dominance over this area. So this can be said that these graves don't belong to the Burfat tribe and what tribes were present in this area has no written

evidence. Apart from any documented evidence, even the oral history has failed to answer this question as the researcher couldn't get any satisfactory answer from the locals about either ownership of these graves or inhabitants of this area during the colonial era.

4. 4 Kand Jhang Wari Rumi

This site is located in Khand Jhang a small area of Moidan. Therefore this site is known as Kand Jhang Wari Rumi. There are twenty-four graves and these graves are similar to Chaukhandi graveyard of Landhi town Karachi. According to local people these graves belong to Kalmati tribe who martyred in battles with Burfats. It's not just the design of these graves which is similar to Chaukhandi but also the stone used is similar to Chaukhandi. These stones were imported, as the stone is different from the native stone of that place. All the decorated graves in this graveyard belong to male deceased as they have a turban on the head side on top (See fig. no 14, 15).

As it is mentioned that there is no grave of women or children in this graveyard but only the deceased found in this area supports the theory that these graves were built on the burial pits of warriors who died during the battle in a battlefield. The decorative style and technique used in the graveyard are very similar to that of Kalmati tombs of Lasbella and Malir, so it can be said that these tombs belong to the deceased of Kalmati tribes.

4. 5 Kalmati Wari Rumi

The deceased of this graveyard belongs to the Kalmati tribe. Therefore it is known as Kalmati Wari Rumi. Rumi derived from Turkish mystic Sufi Maulana Jalal-ud-din Rumi. There are twenty-four graves in this site, some graves are surrounded by a boundary wall. In a discussion with Gul Hassan Kalmati, he said that the graves inside the boundary show the legacy and respect for the tribal head, and it was in duty of the community to tribute the deceased tribal chief. The construction of these graves is different from that of Chaukhandi

Landhi town. Kalmati further states the accurate dates of these graves are unknown but through Kalmati family trees. The name of deceased inscribed on these graves are also present there, according to that family tree, their graves are dating back to mid of 15th century. Simple carving stone has been used in these graves, the first slab is plain and the second one is also plain the third is designed with the turban on male graves while the female grave is decorated with Baloch traditional embroidery. This very Balochi traditional embroidery can easily be observed on Baloch women's dresses today.

According to Aurel Stein, the places of origin for Chaukhandi tombs (that is the same design used in this graveyard) are Gwader, Jhalawan, and Sarawan. These places have been the cradle of the evolution of Chaukhandi tombs (Stein, 1931). While Gwader is also the origin place of the Kalmati tribe, so it can be said that the name given to this graveyard over its ownership indicates very firmly that these graves belong to people of Kalmati tribe, not the warriors. These graves are not the outcome of the battlefield because in this graveyard one can find several graves of women and children.

Few graves are surrounded in a Raank boundary. Such graves that are inside the Raank belongs to their tribal chiefs or influential people of Kalmati tribe, of their times. According to Gul Hassan Kalmati, he recalls his childhood memory when he used to visit this graveyard. He says that there used to be a visible inscription that I vaguely remember, those inscriptions were intact by then but he wasn't able to read because of his young age. By the time he grew up and became able to read, went back to this graveyard but sadly due to climatic erosion and harm caused by treasure hunters or black magic practitioners, those inscriptions were either eroded off or removed. Thus, he can recall that his elders used to read the inscriptions mentioning the word Kalmati on these graves. This is another indication of the ownership of these graves.

4. 6 Bhingu Graveyard

Bhingu is a pure Balochi name and was a warrior of the Kalmati tribe. He participated in different tribal battles between Kalmati and Burfat, and Kalmati and Jokhia. The site is located in a mountains remote area but now this graveyard falls in the boundary of a controversial housing scheme named 'Bahria Town' Karachi. These graves are surrounded by boundary wall local carving stone that has been used. According to Gul Hassan Kalmati, Bhingu's name was engraved on the grave but due to climatic erosion and treasure hunter severely damaged this heritage. The construction of these graves is very similar to Kalmati Wari Rumi. Graves consist of three tiers. No decoration has been observed on these graves. The second tier is as simple as the first one but the third tier is carved with straight lines having four corner dots. According to Balochi folklores, these graves were constructed to pay tribute to these warriors (see fig no.19).

There are no graves of women and children in Bhingu graveyard indicating that this graveyard belongs to the martyrs of the tribal wars. Bhingu, the name itself is taken from the martyr Bhingu Kalmati who was a brave warrior of the Kalmati tribe. In the folklore of "Lallah and Giran Naz" ballads of these battles are still prevailing in the society. These folklores indicates towards the ownership of this graveyard that they martyrs in these graves are the warriors of the Kalmati tribe (Kalmati, 2014, pp. 190-198).

4. 7 Haji Nothak

This site is located in the mountains area of Union Council Gadap. A total number of graves are two and both graves belong to the Kalmati tribe. This name was given to this site because the engraved name of 'Haji Nothak' which can easily be observed on the grave is very similar to that of 'Kalmati Wari Rumi' and 'Bhingu'. The graves consist of three slabs the first tiers has no decoration, the second tier is laid upon the first tier having no decoration, and the third

tier is large vertical slab having three holes from adjacent sides and the name of Haji Nothak is engraved which can easily be read (see fig no.16).

Haji Nothak was a very renowned person and his name is still remembered and known to everyone in the Kalmati tribe. Grave of Haji Nothak and style of these graves indicate that the ownership of these graves belongs to the Kalmati tribe.

4. 8 Jumma Kachelo

The name given to this graveyard is because the recent graves in this graveyard belong to the deceased of old Jumma Kachelo village. A total number of graves are 14, according to the local community these graves are older than their settlement in this particular area, native stone was used. The construction style is similar to the minor grave of Imam Bux Bur'ra (see fig no.22), graves consist of three tiers, and the first tier is very simple and plain having no motifs and design on it standing in the vertical position. The second tier is laid upon the first tier in a horizontal position, and the third is a vertical slab having simple geometrical symbols engraved. Based on construction style, the period can be traced as same as Imam Bux Bur'ra minor graves.

The major tribe living in the surroundings of this graveyard is the Kachelo tribe but the ownership of these graves is still unknown, as there is no written inscription on these graves nor has any research work been done. According to Mr Muhammad Hanif Kachelo, a primary school teacher, He has heard from his elders that these graves were already there before they (Kachelo tribe) migrated to this area. The oral history on the ownership of these graves is also missing that could have led to the clues about the ownership.

4. 9 Gorban/Gohar baan/ Goar ban

This site is located on top of the mountain in UC Kathore while tracing the roots of this name three different theories are related to this name. The first theory name Gorban consists of two

words from Balochi language i.e. "Gor" mean grave and "Baan" meaning peak. As this graveyard is situated on a mountain, that's why it was named Gorban. In an informal discussion with Dr. Kaleemullah Lashari, he supports this theory, and Gul Hassan Kalmati also supports this theory. The second theory connects the name of this graveyard with 'Gohar Jatni' a well-known character from the Balochi civil history i.e. the war that was fought between Rind and Lashari tribes during the rule of Chakar the Great. This theory was produced by Baloch nationalist writers of Karachi which lacks much evidence and contradicts with the fact that the grave of Gohar Jatni is located in Balochistan. The third theory, the word "Goar" is derived from the Balochi language which means "Baniya" (Sindhi Hindhu merchant), this theory lacks strong base because in Hindusim the burial pattern is too different and the grave direction follows the Islamic pattern. The construction of these graves is simply made of 1x2 feet rectangular local stones. No symbols and no inscription have been observed (see fig. no. 23).

Badar Abro has claimed that these graves of Gorban graveyard date back to the Buddhist era and the deceased are of Buddhist background (Abro, 2009, p. 43). This theory is also very weak as these graves neither are that old nor the style of these graves matches to any of the known Buddhist grave styles. Looking at the evidence and stronger viewpoint, it can't be said that these graves may have belonged to which tribe, that's still a mystery.

4. 10 Related Myths

There is a grave of a Pir called "Mahoond Shah" in Shair Muhammad Bandija graveyard that has been considered holding otherworldly powers to fulfill individuals' desires. At some point, in 2006, a man who used to practice with "taweez" and give it to residents, claimed that he saw an elderly person in his fantasy, who appeared to be exceptionally devout, conversed with him and revealed to him that his grave is situated in this cemetery which was not visible and was used as a street by people to traverse it. The old person requested that the man tell

the majority this is my grave not to affront it, he at that point inquired as to whether he sort out a "Niyaz" and do "Fateha" at that point in return the elderly person will ensure that whoever goes to his grave and request a desire will be satisfied. From that point forward, ladies visit this spot each Thursday evening between "As'r" and "Maghrib" for the satisfaction of their desires. There is a street close to this burial ground which individuals don't use after maghrib. Individuals have professed to hear scary voices and experienced stone-pelting if travel after maghrib from this street however this street had consistently been utilized before that.

So also, In Jumma Kachelo graveyard, all the 14 graves are considered "Buzrug" i.e. holy people by the locals. In local people's perception, there is a prevalent belief that every one of the graves had a place with the divine individuals of their times that is the reason they were covered with such high convention and their graves were enriched with striking imprints and images. Native individuals visit these graves to offer their feelings of devotion and for the satisfaction of their desires.

Conclusion

This research tries to unravel various historical sites of much archaeological importance. From texts and complex architectural designs on the tombstones, the settings and placements of these graveyards and site are also important that it may lead us to in-depth historical archaeological analysis. An in-depth study from indigenous histories of these areas reveals much-needed insight, thus adding to the contemporary knowledge about these sites.

This study included the total number of eight decorated graveyards out of which three sites of our research study are those which fall in the category of Chaukhandi. It is to be said because, in the sites of Kalmati wari Rumi, Bhingu and Haji Nothak, their graves are surrounded by the boundary wall called Raank which is the definitive characteristic of any Chaukhandi. These all three Chaukhandi sites belong to the Kalmati tribe and were constructed between from 15th - 16th century. Even though decorated graves of the rest of the five sites don't fall in the category of Chaukhandi but still it doesn't make them of any lesser importance. All the decorated graveyards are not just the masterpiece of medieval art but they are the heritage and hold the history of this region in them.

All the sites despite them being Chaukhandi or not, have decorated graves. These graves hold the decoration that includes engraved stone designs, carving of symbols depicting the background of the deceased and inscription, etc. Two out of eight sights i.e. Khand Jhang wari Rumi, Bhingu and Haji Nothak are the graveyards of martyrs and warriors that is why one can find images and symbols of war tools and arms. Inscription of their names such as Haji Nothak and Bhingu can be observed on their grave and Raank respectively. The graves of non-warriors and martyrs are decorated with other ornamental, religious, floral and geometrical symbols which not just make these graves appear attractive but also used to prominent the social status of the deceased among the rest. Male and Female deceased have

their kind of distinctive decoration which helps the observer to distinguish between the graves based on the deceased gender. For example, in some graveyards, the graves of the male deceased have a turban on the top while the graves of the female deceased have engraved ornament's images of that time.

The question of the ownership of Imam Bux Bur'ra, Shair Muhammad Bandija, Jumma Kachelo, and Gorban graveyards is still unsolved as no strong historical or literary evidence is there that can identify the real owner. There are theories but they are not strong enough or hold any concrete evidence that can be said to be true. There is a dire need to further study these sites to follow back different recorded ancestries and alternate historiographies, in this way adding to the pool of information that can lead to a concrete answer in this regard.

During the course of this research, the contemporary condition of these sites is worth-mentioning and requires a serious solution. It was noticed that all of these sites, despite having such historical importance, are turning to dust. It was also found that expansionist policies of lodging plans from Bahria Town authorities have endangered these historical sites. There are no serious efforts to restore these sites and graveyards for further studies.

There is a dire need to further study and restore these sites to trace back various historical lineages and alternate historiographies, thus adding to the pool of knowledge.

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