HUND IN THE HISTORY

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Introduction

The fertile plain of Peshawar, comprising the administrative divisions of Peshawar and Mardan, is an extensive and well-irrigated area. Kabul River and its branches and tributaries are its main watercourses. The area was once die centre of Gandhara, one of the great civilisations of the subcontinent. The political strength of Gandhara lasted from the sixth century BC to the 11ᵗʰ century AD, but was at its height from the first to the fifth century AD under the Kushana kings. This was a time of great cultural and socio-political interaction in a large area stretching from Central Asia to the South Asian subcontinent Gandhara, being the hub of this activity, traded with China, the Mediterranean and various regions of the subcontinent. The period is given aberrant predominance for its achievements in the art, literature and language developments. The fine stone and stucco sculptures created during this period reflect a prosperous, advanced and gentle Buddhist society. The first capital of Gandhara was thought to be Pushkalavati, near Charsadda; the Kushanas moved their capital to Peshawar, and Hindu Shahi kings - ninth to the 11ᵗʰ century - to Hund, on the Indus. After Mahmud of Ghaznin conquered the area and established the Ghaznavid rule on the present NWFP and the Punjab in 1026 AD, the name Gandhara disappeared from historical chronicles and records.

Today Hund is a small, run-down village. It is however, beautifully situated on the bank of the Indus. Along the river bank there are remains of masonry walls exposed by the river and the whole area is covered by millions of pottery shards. The turning west four kilometer beyond the turning to Hund on the road from Jahangira to Swabi, there is the small village of Lahor, identified as the ancient Sâlâtura or So-lo-tu-lo of Xuan Zang (Hwen Tsang). It was the birthplace of Panini, the celebrated Sanskrit grammarian who taught at Taxila in the fourth century BC. There is evidence that Lahor was once a large city: five 20-metre high but as yet unexcavated mounds surround the village. Xuan Zang claimed that there was once a stupa in the city that commemorated the conversion of one of Panini's disciples to Buddhism-perhaps one of the five mounds now contains the remains of the stupa. It seems likely that the ancient main road did not make the large loop round by Swabi, but cut more directly from Shahbaz Garhi to Lahor, on to Hund, and across the river to Taxila.

Rise and Fall of Hindu Shahis

Hindu Shahi also called Shahiya, dynasty of some 60 rulers who governed the Kabul valley (in Afghanistan) and the old province of Gandhara from the decline of the Kushana empire in the 3rd century AD. The word *Shahi,* the title of the rulers, is related to the old Kushana form *shao,* or "king."[1] The dynasty presumably descended from the Kushanas, or Turks *(Tarushkas).* Nothing is recorded of the history of the long line until Lagaturman, the last king of Turk Shahis, who reigned at the end of the 9th century and was thrown in prison by his minister, a *Brahman* named Kallar. Kallar then seized the throne and founded a new dynasty, the Hindu Shahi, which ruled the area for nearly two centuries.

In 870 AD Ya'qûb bin Laith Ṣaffāri (from Arabic *Saffar,* a coppersmith) of Qarnin led a campaign against *Kabul Shah* (Sāmantadeva) from Sistan. He marched into Kabul valley from Balkh and the Hindu Shahi defenders were subjugated.[2] By the time of king Lalliya, 880-902 AD, Hindu Shahis were driven out of Kabul. The expelled kings first tried to establish themselves at Peshawar and soon afterwards set up their new capital at Udabhānḍa, or Waihand (as Hund was also pronounced by Arab chroniclers). At this time the Hindu Shahi Kingdom stretched from the Kabul Valley to Kashmir and from Swat to Multan. The Hindu Shahi Kingdom was completely subjugated by Mahmud of Ghaznin (modern Ghazni, Afghanistan), who had vowed to drive the Hindu Shahis out of Gandhara and the Punjab. He led at least 12 campaigns against them between 1000 to 1026 AD. He defeated the Hindu Shahi king Jaipala (Jayapāladeva) in 1000 AD, who a year later committed suicide by climbing on a funeral pyre near Hund. Jaipala's successor, Anandpala, moved his capital to Nandana in the Salt Range. This was to no avail, as the Ghaznavids roundly defeated him and other Hindu princes of northern India in 1008 in a battle near present town of Hazro (in *Chhach* plains), on the other side of the Indus from Hund. The Shahis maintained a disconsolate resistance against Mahmud's forces and finally thrown down in 1021.

By 1026, the Hindu Shahis were finally trampled by Mahmud and the area has been predominantly Muslim ever since. They were so thoroughly vanquished that 30 years later the commentator Kalhana said that men wondered whether they had ever existed. Al-Beruni, the Arab scholar who attended the court of Mahmud of Ghaznin recorded; 'The Hindu Shahi dynasty is now extinct, and of the whole of the house there is no longer the slightest remnant in existence. We must say that in all their grandeur they never slackened in the ardent desire of doing that which is good and right; and that they were men of noble sentiment and bearing'. Al-Beruni also noted their disappearance and paid high tribute to their nobility of character. With the decline of their power in the areas of Kabul valley, Gandhara and the Punjab, some of the Shahi princes seem to have migrated to Kashmir and settled there.[3]

Hund in Historical Perspective

The term Gandhara refers to the ancient name of the region, which stretches from the Kabul valley in the west to the Indus valley in the east. The pivot of routes to southern, central, eastern and western Asia, its strategic position is testified by its presence as the Achaemenid empire's most easterly province in the sixth century BC and the southern edge of the expansionist Union of Soviet Socialist Republics in the 1980s.[4] The region was occupied historically by successive dynasties of Seleucids, Mauryans and Indo-Greeks. It was absorbed into the Kushana Empire by the second century AD. The Kushanas, or *Yuezhi* as they were first known, were apparently a nomadic tribe of Central Asia, which settled and established a small kingdom in Bactria in the second century BC.[5] The emperor Kanishka in second century AD had transformed this provincial holding into a massive empire that stretched from Central Asia to the Indian Ocean. During its ascendancy, from the first century BC to the third century AD, the Kushana Empire had an important impact on the region's urban planning and religious patronage. In particular, the Kushanas established a series of vast dynastic urban foundations, such as the cities of Sirsukh (Taxila) in Pakistan, Dalverzin-tepe in Uzbekistan and Begram in Afghanistan;[6] whilst still developing other established urban sites, even minor ones such as Tilaurakot and Bhita. Although remnants of the Kushana dynasty still ruled parts of Kashmir and the Punjab as late as the fifth century AD, the provinces of Bactria and

the upper Indus were annexed by the expansion of the Sasanian empire under its founder Ardashir I (r. 224-240 AD). The region continued to flourish under successive rulers until its established socio-economic frameworks were destroyed by the incursions of the Hephthalites or White Huns in the fifth century AD.

Hund was the place where the ancient trade route crossed the River Indus. It was also made a capital of Gandhara under the Hindu Shahi kings during the tenth century. It is situated isolated from the present main road between Peshawar and Rawalpindi. It is approached now by the road to Swabi which bifurcates from the Grand Trunk Road near Jahangira (a place so called because Emperor Jahangir - 1605-27, built a bridge of boats across the Kabul River) and turning right on a narrow road after reaching the village of Ambar. Hund is four kilometre away from the turn. The River Indus spreads indolently out across the plain between the mountains and the Attock gorge. In winter, when the water is low, it is shallow enough to ford here; in summer, when it is swollen by melting snow and monsoon rains, the river can still be crossed cautiously on inflated cow-skin rafts, or on upturned ceramic pot floats. Udabhāṇḍapura, one of former names of Hund, means 'City of Water Pots'.[7]

There are Kushana, Hindu Shahi and Mughal ruins at Hund, the most visible being the 16th century walls of Akbar's Fort, which surround the present village built on ancient mound of earlier settlements. The fort is a square, with a gate in the centre of each wall. The road enters the village through the northern gate and exits by the southern gate to the river. A cobbled road descends to the Indus, marking the crossing place. The ruined wall has 36 bastions.[8] At the northern gate the post holes for the wooden gateposts can still be observed. However, the brick arches that once stood over the gates, have fallen down. The ruins of the capital of Hindu Shahi kingdom are buried under the present village and its surrounding cultivated area. The remains of ancient period have been badly damaged by floods, but the part of the city wall with two square bastions of diaper masonry on the cliff on the river bank. There are traces of a Hindu Shahi period gate a little south of the Mughal period gate on the riverside. To die west of the hamlet is the mound of Samalgarh or Salimgarh, which is popularly believed to be the seat of legendary Raja Hodi. There is not much visible on the ground except a bit of diaper wall and some great *pipal* trees, which suggest that it was perhaps a foundation of a Hindu temple or some other sacred area[9].

Hund flourished from around 870 to 1001 AD, when it was the capital of Gandhara under the Hindu Shahi king, Jayapala. The Greek chronicler Arrian records in 'Anabasis' that Alexander and its conquering army of 50,000 men and all their animals crossed the Indus at Hund on a bridge of boats specially built for them in 326 BC under one of Alexander's commander, Hephaestian. On the arrival at the river, Alexander made animal sacrifices and held athletic games and a horse show. The omens proved favourable, so the army crossed safely and more sacrifices of thanksgiving were made on the other side. After crossing the Indus, Alexander sent half of the army under Hephaestian to capture Taxila. He stayed in Taxila with Raja Ambhi and planned a war against Raja Poras for the further conquest of India.[10]

When Buddhism arrived in Gandhara in the second century BC, Hund became a Buddhist centre of pilgrimage because it was associated with the place where, in a previous incarnation, Buddha turned himself into a huge fish and fed the people on his own flesh during 12 years of famine.

Xuan Zang (Hsuan Tsang)[11], who visited the place in 630 AD, described it to have been governed by the deputies from Kapisa (Kabul region). The Turks were in control of the trade route from Kabul to the Indus. He has given the following account; 'Going southeast from the temple of Bhima 150 li (54 miles). We reach at *Ou-to-kia-han-t'cha* (Udak-bhânḍa-pura or Hund). This town is 20 li (7.2 miles) in circuit, on the south it borders on the river *Sin-to* (Sindh or Indus). The inhabitants are rich and prosperous and in it were collected valuable rarities from various regions.'

In the seventh century Buddhism slowly undermined by the revived hold of Hinduism in these areas. In 870 AD, the Shahi kings were driven out of Kabul by the Muslim ruler of Sistan. The expelled kings first tried to establish themselves at Peshawar and soon afterwards set up their new capital at Waihand (as Hund was also pronounced); at this time the Hindu Shahi Kingdom stretched from the Kabul Valley to Kashmir and from Swat to Multan. Mahmud of Ghaznin, defeated the Hindu Shahi king Jaipala in 1001 AD. Jayapala committed suicide by climbing on a funeral pyre near Hund. His successor, Anandpala, moved his capital to Nandana in the Salt Range. By 1026, the Hindus were finally overcome by Mahmud and the area has been predominantly Muslim ever since.[12]

The name Udabhāṇḍapura is documented from an inscription found at Hund and also identified by *Rajatarangini* as the winter capital of the 'kings of Kabul' or Hindu Shahis. Other names or pronunciations as mentioned by writers in different periods include Und, Unhind, Utkhand, Udakhhanda, Udak-bhāṇḍa-pura, Udak-handa, Udabhāṇḍapura Hind, Ohind, Waihand, and Wahand.[13] The correct pronunciation of 'Urdhavabhandapura' meaning the upper town was also proposed.[14] Alexander Cunningham thought that it was the same place, which was described as 'Embolamia' by the Greek chroniclers with Alexander the Great. It has been named as 'Bithanda' by Ferishta and 'Karajang' by early Muslim historians.[15]

The modern village of Hund is perched atop the north end of the large archaeological mound. Due to its location on the fordable part of the Indus, Hund became a major town at an important crossing point on Indus River. It has been an important and strategic commercial, political and cultural centre between Central Asia and South Asia. It lies along the ancient trade route from Afghanistan via Pushkalavati to Taxila and many traders, visitors and invaders passed through this place to cross the Indus. There are archaeological evidences, inscriptions, numismatics and descriptions, that the Indus was crossed at this place by the Greeks under Alexander and afterwards, Scythians, Kushanas, Huns, Chinese pilgrims, Mahmud of Ghaznin, Shahab-ud-Din Ghori, Mongols, Timur and Babur.[16]

It remained a ferry town with some importance during the Sultanate rule at Delhi. It should have faced the decline when a bridge of boats at some place downstream on the Indus (close to Attock or Nilab) was prepared for the Grand Trunk Road during the time of Sher Shah Suri. In order to control Yousafzai tribe's incursions, Akbar commissioned his builders - perhaps supervised by Shams ud Din Khawafi, who was commanding royal building projects at Attock - to construct a fort at Hund over the mound of Hindu Shahi settlement in 1586 AD. During the reign of Akbar, the area lost its importance due to the construction of Attock fort with a bridge of boats (1581-3) and establishment of garrisons at Hasan Abdal and other places on the route alignment close to the present road between Rawalpindi and Peshawar. Local historians have mentioned that Syed Ahmad Shaheed fought here against the forces of Ranjit Singh and invaded Hund in 1826. During

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the later period, the trade and military traffic opted for the short route via Attock and Hund remained a constituent *Deh* of *tehsil* Swabi, which has now been upgraded to a district.

Hund's recent past is not well recorded but it has been mentioned as a successful agricultural settlement in revenue records prepared by the British during 1861-1947 and in reports on the Indus Valley Water Treaty and other studies carried out after the creation of Pakistan. It gradually dwindled into a sleepy village of farmers, fishermen and boatsmen on the right bank of Indus. Today, Hund is still a delightful place to visit with marvelous view of the Indus, luxuriant green landscape, and the present occupants making use of the fertile lands over the extensive ruins for cultivation, oblivious of their town's past grandeur and glory.

Archaeological Sites at Hund

The first mention of the antiquity of Hund in the archaeological reports dates back to the early surveys and explorations done by Alexander Cunningham soon after the British Annexation of the Punjab in 1849. He has referred earlier descriptions by M. Julien, M. Vivien de St Martin, General Court, (Charles) Burnes, Isidor Loewenthal and Mirza Mogal Beg (1790). Cunnigham has supplied the following observation in his work *'The Ancient Geography of India': '...* the permanent diversion of the high road, most seriously have affected its prosperity, and its gradual decay since then has been hastened by the constant encroachments of the Indus, which has now carried away at least one-half of the old town. In the sands at the foot of the cliff; which are mixed with the *débris* of the ruined houses, the gold-washers find numerous coins and trinkets, which offer the best evidence of the former prosperity of the city... The continual discovery of Indo-Scythian coins is a sufficient proof that the city was already in existence at the beginning of the Christian era... perhaps the *Wehand* or *Ohind* was one of the cities founded by Alexander the Great.'[17]

The Mughal period settlement and the fort built by the orders of Akbar have been the obvious source of attraction for many visitors to the area. The ruins of fortification wall surrounding the village measures 4200 feet along the perimeter.[18] There are gates at the centre of each side of the square. The fortification wall forms a square in plan and there are bastions at the comers, on the both sides of gates and three in the wall on each side of the gate. The walls and bastions are built of rubble masonry and the gateways are built of small size bricks. The fragments of older fortification wall and other structures are also visible at some points around the present settlement and on the riverside, which is constantly being washed out by the progression of the Indus. On the western edge of a high mound in the south of the village, a well-preserved wall has been noticed to be traceable for a length of about 60 feet It is of semi-diaper and semi-ashlar masonry and most likely dates from Hindu Shahi period.[19] The area around the present village is strewn with other ruins buried under the fields. There is a semi-circular platform, some twelve feet in diameter, which may be identified as the base of a temple.[20]

The Swabi District survey has provided a similar picture and the surveyor stated that 'As elsewhere in the province, the rich cultural heritage represented by Buddhist stupas and monasteries has been severely disturbed by antiquity robbers'.[21] Of the 102 sites identified by the survey, 32 were classified as sacred or Buddhist sites. Fifteen had been badly damaged by illegal excavators seeking sculpture although one, Aziz Dheri, has since been the focus of salvage excavations by the

Provincial Department of Archaeology and another, Dalurai, is now protected by the Federal Department of Archaeology and Museums.[22] The site of Hund on the banks of the Indus has also been the subject of rescue excavations conducted by the University of Peshawar.

Department of Archaeology, University of Peshawar has initiated an extensive exploration and excavation programme at Hund in 1996. The first trenches to a depth of 32 feet exposed remains of buildings and antiquities of Kushana, Hindu Shahi, and Islamic period. It has brought to light a profile of 2,000 years with supporting evidences such as coins, inscriptions, pottery traditions, building styles and stratigraphy.[23] For two weeks in 1997, Dorian Q. Fuller from USA joined the excavation to supervise me collection of archaeobotanical samples form the site. Analysis of these samples are still underway, but they will soon provide the first long-term sequence of evidence for ancient agriculture in the Peshawar valley, from ca. 200 BC to 1600 AD. Although the earliest archaeological evidence uncovered so far relates to the Kushana period, this site is (he point at which Alexander the Great is recorded as having crossed the Indus river on his way to Taxila back in the fourth century BC. It is hoped that future excavations may extend and elaborate the long-term history of subsistence practices in this region.

Proposal for Hund-ARC

The Hund Archaeological Research Centre will be established within the Department of Archaeology to extend cultural resource research and management services for public and private agencies and organizations. These services include cultural resource management studies, archaeological testing and excavation, architectural structure survey, evaluation and conservation, material culture analysis, historical research and interpretation, and a wide variety of related technical services. The Centre will be staffed with professional archaeologists whose combined expertise encompasses both prehistoric and historic-period sites and artifacts from Central Asia to Pakistan and beyond. The Centre's facilities include offices, laboratories, and collection storage with access to specialized computer and materials testing equipment.

Research Centres Mission

The Hund Archaeological Research Centre is a project of the University of Peshawar under the direction of the Department of Archaeology. It may be established in 2000 and initially be located in Sir Sahibzada Abdul Qayyum Khan Museum of Archaeology at Peshawar University. In 2002 it will be moved to the permanent facilities at Hund. The Centre would provide opportunities for undergraduate and graduate students to participate in archaeological fieldwork and laboratory analysis through field schools and sponsored research programmes. Research activities of the Centre will be sponsored by a number of provincial and federal agencies.

The mission of Hund Archaeological Research Centre is to explore, preserve, and exhibit the archaeological record of Gandhara's human story for present and future generations. The Centre will pursue a mission to discover and disseminate the unwritten story of ancient lifestyle, accomplishments, and changing natural environment. The Centre fulfills this mission by supporting integrated programmes of archeological investigation, educational outreach, and cultural stewardship.

The Centre will run and sponsor several programmes:

1. **Conduct in archaeological survey.** The provincial department of Archaeology is charged with conducting the survey of archaeological sites in the NWFP. To this end, archaeological survey and excavation projects are to be carried out by Centre personnel on various contracts with provincial and federal agencies to assist them in their cultural resource management obligations. Additionally, the Centre will conduct surveys and excavations funded through various grant sources.

2. **Protect Gandhara region's archaeological resources.** Hund ARC will work closely with the provincial Department of Archaeology and federal agencies to carry out their cultural resource management obligations, to protect the unmarked human burials and remains and to preserve important archaeological sites in the NWFP. The provincial Department of Archaeology will also be given expert advice for the review of permit applications for mining and mineral exploration, gravel pits, and oil and gas explorations. Recommendations are to be made as to what steps are necessary to protect archaeological resources.

3. **Maintain records of the archaeological sites in Gandhara region**. The Centre would keep a database of information on all known archaeological sites in the region. Information on sites is provided by archaeologists working on federal, provincial, and private projects and by individual scholars. The Centre will maintain files for archaeology to provide the only centralized source of up-to-date information for conducting research in this region. The information to be stored includes a computerized database of sites, projects, and bibliographical references; files of original survey records; Survey of Pakistan 1:5000 scale maps of site and survey locations; and a research library.

4. **Act as a repository for archaeological collections.** In addition to storing its archaeological collections, the Centre will maintain a large repository of artifact collections belonging to various agencies. Accessioned collections are to be housed at the Centre. Many would be small surface pickups, but many others represent the results of large-scale excavation projects with thousands or even hundreds of thousands of items collected. Along with the artifacts, the Centre will maintain the entire catalog records, field maps, drawings, notes, and photographs from the projects.

5. **Promote awareness of Gandhara's prehistoric and historic heritage.** The Centre actively seeks to inform the public about region's long and colorful history. This is to be carried out through talks and demonstrations for schools, tourists and various civic organisations, assisting museums in preparing archaeological displays, artifact loans to museums and other qualified institutions, and an exhibit at the Sir Sahibzada Abdul Qayyum Khan Museum of Archaeology, Peshawar of University.[24]

Extension Services, Affiliations

The Hund Archaeological Research Centre (HundARC) is one component of the broader **Institute of Archaeology and Cultural Studies** at Peshawar University. Under guidance from its director, the principal focus of the HundARC is to facilitate faculty and student research via funding obtained from contracts and grants. The centre brings together considerable individual and team expertise in the management of cultural resources. Professional expertise will be offered in

prehistoric archaeology generally, with specialization in Field Archaeology, Applied Muscology, Architectural History, Medieval Archaeology, Archaeobotany, Human Osteology, and flaked and ground stone analysis.

With its focus on the prehistoric and historic archaeology of the Gandhara region, the centre will provide opportunities for undergraduate and graduate students to participate in archaeological fieldwork and laboratory analysis through field schools and sponsored research programmes. Research activities of the centre have been sponsored by a number of provincial and federal agencies. Opportunities for **multi-disciplinary research** will be available and include Applications of Remote Sensing in Archaeology and Paleo-environmental Studies (with Department of Electronics and Department of Geology).

The Hund Archaeological Research Centre (HundARC) may be established in 2000-01 within the Department of Archaeology to provide archaeological consulting and research services and applied educational opportunities in cultural resource management After its organization, the Centre may receive over 25 research contracts and grants per year. Sponsors of projects include a variety of governmental and private agencies. The Centre staff would grow to include a core of 10 professionals and apart-time work force of 8 to 12 employees.[25]

Museum/Gallaries/Exhibitions

The permanent display of the cultural material from the region and the period of Hindu Shahis in particular will be maintained at the HundARC. Hund Museum or galleries will contain collections from previous explorations as well as the findings from on-going research projects and excavations. Some of this material may be loaned to other museums for traveling exhibitions and displays.

Projects; Exploration, Excavation, Conservation

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Significant research contributions should also result from Centre projects. Among these would be the study and reconstruction of the historical settlement at Hund from the seventh through the twentieth centuries. Numerous projects at Gandhara region would yield important information about activity during the Hindu Shahis and Ghaznavids. A newsworthy project will be the conservation / reconstruction of the fortification wall and gates of Hund, built during the time of Akbar.

An Illicit Antiquities Control Unit will function on the lines of The Illicit Antiquities Research Centre in the UK with following objectives;

The Illicit Antiquities Control Unit will be established in response to concerns expressed about the loss to our knowledge of the past caused by the illicit excavation of archaeological sites. It intends to:

1. Raise public awareness in Pakistan and internationally about this issue and seek appropriate national and international legislation, codes of conduct and other conventions to place restraint upon it;

2. Monitor the sale and transfer of illicit antiquities within the country and raise public awareness of the scale of such sale and transfer overseas;

3. Develop an overview of the national and international legislation bearing on these issues;

4. Argue, as a provisional measure, for the widespread adoption of the central tenet of the 1970 UNESCO convention on the illicit transfer of cultural property, that unprovenanced artifacts which cannot be shown to have been known and published prior to 1970 should be regarded as illicit and should not be acquired by public collections whether by purchase, gift or bequest nor exhibited by them on long- or short-term loan and should not be purchased by responsible private collectors. It should be recognised, however, that local or national museums may on occasion be the appropriate repository for such unprovenanced objects as can be shown with reasonable confidence to have originated within the territory of their responsibility.

5. Seek agreement among national organisations and museums in the country on the appropriate policy for such bodies to adopt on the acquisition, display and publication of unprovenanced artifacts.

6. Seek to co-operate with dealers and auction houses in furthering to evolution towards the understanding of such Issues and the adherence to appropriate practices;

7. Work with the Federal and provincial Departments of Archaeology and other authorities to encourage the application of appropriate principles to portable antiquities originating within Pakistan;

8. Investigate and make known illicit activities relating to antiquities in Central Asia, Iran, and Afghanistan, and to publish such information in the Research Journal;

9. Establish working relationships with data-search organisations relating to stolen antiquities (i.e. antiquities which formed part of a recognised collection from which they were stolen) as well as illicitly excavated antiquities which have not, so far as is known, been recognised as forming part of a public collection or a major and well documented private collection;

10. Promote educational measures, which will stimulate and develop respect for the archaeological heritage of all nations.[27]

'Panini Institute of Sanskrit', Language Research Resources

The small village of Lahor near Hund, identified as the ancient Salatura. According to the local traditions, Panini the great Sanskrit grammarian who taught at Taxila and another great teacher,

by the name of Jalo were known to have lived at Labor about the same time. Hsuen Tsang reports that a Buddhist saint, Madhyanitika, came to this place in 256 BC on the advice of king Ashoka, to spread the Buddhism and to convert the people of the area. A memorial is said to have been erected at Labor to commemorate the event Hund and Salatura must have been twin cities for sometime and have co-existed at least from the time of Alexander. Salatura was mentioned as the birthplace of Panini who is said to have lived here in 380-350 BC., and reported as remembered by the name of Pani Wand in Lahor by locals.[28]

It would be appropriate here to quote an extract from Encyclopaedia Britannica to determine the place of Panini as a great contributor in the development of Sanskrit. It is:

"Linguistic developments in Sanskrit can be traced from the early Vedic of the Rigveda through the later Samhitas on to the late Vedic of *Brahmana* prose and *sutras,* which is tantamount to Classical Sanskrit. The Vedic system survived at least to the time of Panini, who described it fully and did not restrict it to sacred language. This language is called Sanskrit (Tongue Perfected). While there must have been a long tradition of grammarians, the final codification of the Sanskrit language is ascribed to Panini, whose grammar has remained normative for the correct language ever since. There is in the rules or definitions (sutras) of Panini a remarkably subtle and penetrating account of Sanskrit grammar. In the works of Panini, the *sutra* style reached a perfection never attained before and only imperfectly approximated by the later practitioners. Classical Sanskrit theatre also nourished during the first nine centuries of the Christian era and Aphorisms on acting appear in his writings."[29]

A research mid teaching institute in commemoration of this great scholar may be established at HundARC to attract local and foreign students/researchers interested in Sanskrit language, grammar, literature and allied studies. The institute will benefit from available facilities and services such as research library, museum, computer section and laboratories.

Monument to the Great People of Hund, Past and Present

A site for the monument to the famous and historic personalities born or passed through the area around Hund may be selected close to the facilities of HundARC and visible from the main road, the present village/ river bank. The architectural features of the phases of development at Hund should be incorporated in the design of the monument The celebrities such as Alexander, Panini, Madhyanitika, Xuan Zang (Hsuan Tsang), Jayapaladeva, Mahmud of Ghaznin, Shahab-ud-Din Ghori, Timur, Babur, Syed Ahmad Shaheed and many other less acknowledged local heroes may be given due respect by commemorating their deeds as inscriptions and visuals on the monument.

Library, Collections, Database and Publications

The resource centre for the research will comprise of a selection of reference documents, research reports, journals and archives. **The library** will work in collaboration with larger libraries at Peshawar and Islamabad to furnish copies of the desired material for on-going research projects and educational services. The material collected during the research work, exploration and excavations will be catalogued and stored with the joint efforts of the museum and the library. **The**

archive section will be based on computerised database and storage facilities. The publication of newsletters, journals, reports, and other documents will be canned out at the library and its affiliated agencies at the University of Peshawar.

Research Facilitation

The HundARC will have facilities and equipment to support a full range of field and **laboratory** investigations. Office space equivalent to about 2,000 sq. ft with additional Laboratory facilities at the Centre will be equipped to conduct a host of analytical jobs, including lithic, faunal, soil flotation and macrobotanical analyses.

The **Computer support** will range from the data processing network to Plotting, Mapping, GIS, Cataloging, and remote connectivity. There will be appropriate facilities for photographic processing, recording, copying, manuscript printing, binding and other services useful for the Library, research projects and educational and publication programmes. The necessary arrangements of communication and transport will be made available for the logistics and services at the centre and at the project sites.

Tourist Reception Facilities

The facilities of one or two restaurants and adequate provision of restrooms for men and women will be included in the design parameters for the HundARC. These facilities will be shared by the residents of the Centre and an increasing number of visitors coming to the area for sightseeing and cultural tourism. Some space may also be allocated for the Tourist Information Counters, Waiting lounge, and slide projection/ audio-visual shows.

'Open-air Museum' Waihand-salatura on Indus

Museum normally denoted a building housing cultural material to which the public had access. During the Last fifty years, however, as museums continued to respond to the societies that created them, the emphasis on the building itself became less dominant. Open-Air Museums, comprising a series of buildings preserved as objects, and *ecomuseums,* involving the interpretation of all aspects of an outdoor environment, are becoming more common to highlight the areas of particular interest. Outdoor museums preserving traditional architecture, sometimes in situ, and often demonstrating the activities associated with them, are to be found in many parts of the world.

Open-Air Museum of Waihand-Salatura on Indus may comprise the significant sites at Hund, Lahor (ancient Salatura) and neighboring areas with strong historical associations, archeological findings and tourism potential. The major attractions may include the cultural continuity, archaeological remains, and natural/ scenic aspects of the area. The relevant notification and allocation of development funds by the local, provincial and federal agencies will then be utilized to establish necessary infrastructure and management setup for an Open-Air Museum. The pattern and guidelines for the similar facilities may be formulated from examples of Open Air Museums at Gorame in Turkey[30], Jai Singh's Observatory at Jaipur[31], India and Den Gamle By-Aarhus[32] in Denmark.

'Udabhandapura Bazaar'

One of the most interesting and lively places at the HundARC complex would be the reconstruction of atypical bazaar according to the medieval architectural/ archaeological evidences and historical accounts. The bazaar, may be called **Udabhāṇḍapura Bazaar** after the name of Hindu Shahi capital during the ninth and tenth century AD. The shops will supply the desired daily commodities besides selling souvenirs to visitors. There may be established special stores and shops for photographic supplies, view cards, replicas and models, local handicrafts, food items and the produce.

Educational Programmemes for Students and Scholars

The Hund Archaeological Research Centre (HundARC) would offer both undergraduate and graduate students in Archaeology, Anthropology, Architecture, History, and Pakistan Studies an opportunity for practical (raining in the growing field of Cultural Resource Management.

In conjunction with the offerings of the Department of Archaeology, students will gain an understanding of the applied aspects of **Cultural Resource Management Archaeology.** These include participation in actual survey and excavation, specialized laboratory methods and research, curatorial and database management projects, preparation of archaeological reports for inclusion in Environmental Impact Statements, introduction to computer mapping and GIS, and directed artifact and historical research. The interdisciplinary nature of archaeological projects can be observed first-hand through frequent contact with specialists from the fields of geology, marine science, computer science, chemistry, physics, and history. The Centre would annually award two summer internships for studies in Regional Archaeology.

Consistent with the goal of providing opportunities for academic and practical training in the field of Regional Archaeology, the Centre will continue to enhance and develop educational outlets. These include: **Internships in Regional Archaeology** (Gandhara and Hindu Shahi) that support graduate and undergraduate students during summer sessions through daily participation in supervised activities directly related to careers in Regional Archaeology. Completion of the internship will provide the student with a background in the process of Regional Archaeology and prepare participants for their continuing graduate studies and research and the job market In the forthcoming years, the focus of internship research would remain on the site in Peshawar and Mardan divisions and other areas in NWFP and the Punjab. Internships will also be available for undergraduate students during the university year. These internships are increasingly becoming popular elsewhere and will continue to be integrated into the Centre's overall educational programme.

'Practicing Cultural Resources Management', a course designed to expose students to the day-to-day procedures of the cultural resource management endeavor, will be offered each semester. The course takes a hands-on approach through which students are exposed to the planning, proposal preparation, field and laboratory strategy, report preparation, and final review aspects of this work. The course will be a semester-long offering.

The Centre may also initiate the **'Lifelong Learning Programme',** a continuing education programme sponsored by the Pakistan Archaeologist Association and Institute of Architects

Pakistan. Classes will be focused on the Historical Archaeology of the Gandhara region and will include fieldwork projects at sites along the Indus River. These programmes should kindle a real interest among the members in local archaeological activities.[33]

Workshop, Service Facilities, Maintenance Unit

The Maintenance unit at HundARC will provide basic and preventive maintenance and repair services. The workshop will support everyday maintenance jobs including electrical, mechanical, carpentry, building repairs, auto and telephone servicing etc. Additional services and personnel may be asked to join during the exploration/ excavation projects and on special occasions/ tourist season.

Conclusion

The idea of establishing a research resource centre at Hund was first discussed with Prof. Ihsan Ali, while visiting the sites of excavations and remains of the ancient city during September 1999. Consequently on the basis of initial study, it was proposed mat the feasibility and an institutional framework for HundARC should be prepared to approach the national or international agencies for the realization of this important project The location of Hund close to the now under construction Pakistan Motorway (M-2) between Islamabad and Peshawar would make HundARC a suitable tourist point and research facility almost equidistant from universities and museums situated at Peshawar, Mardan, Taxila, and Islamabad.

The well-known Hund slab inscription carries the following verses[34];

THEREIN (UDABHANDA) DWELT THE CHIEF OF KINGS, BHIMA, OF TERRIBLE VALOUR, BY WHOM, HAVING CONQUERED THE "ENEMIES" TROOPS, THE EARTH WAS PROTECTED,

OF WHOSE ENEMIES, THE SORROWFUL WOMEN EVEN TODAY LONG WEAR THEIR HAIR DEVOID OF BRAIDING.

It is known that all the chiefs and kings have met their fate and such tall claims of power and might are buried under the exposed or hidden remains of great Udabhāṇḍapura. We may consider the proposed HundARC a project of symbolic value for the promotion of professional work and academic research required for the documentation and preservation of the heritage remains in Gandhara region. Hund, the last capital city of Gandhara and a centre of political and cultural activities from the Hindu Shahi period has been neglected in the past for its rightful place as an open laboratory for research and tourism. The proposed facilities for archaeological research and promotion of tourism at Hund should be remembered as a step towards filling a gap in the historical continuity and understanding of the art and architecture in this area by a cultured and civil society.

Notes

[1]   Shaw, 1989

[2]   Rehman 1979, (quoting *Tarikh-i-Sistan).*

[3]   Rehman 1979.

[4]   Allchin 1992; Dupree 1980.

[5]   Allchin & Cribb 1992.

[6]   Litvinsky 1994.

[7]   Shaw, 1989.

[8]   Sehrai, 1979.

[9]   Dani, 1969

[10]   Cunningham, 1871.

[11]   Shaw, 1989.

[12]   Sehrai, 1979.

[13]   Rehman 1979, Ihsan Ali 1999.

[14]   Rehman 1995.

[15]   Cunningham 1871, Ihsan Ali 1999.

[16]   Dani 1974, Ihsan Ali 1999.

[17]   Cunningham, 1871.

[18]   Sehrai, 1979.

[19]   Sehari, 1979.

[20]   Rehman, 1979.

[21]   Khan 1990, 95.

[22]   Ihsan Ali 1994, 95.

[23]   Ihsan Ali 1999.

[24]   Some of these issues have also been included in the objectives outlined in the Information Literature; South Dakota State Archaeological Research Center, a program of the State Office of History and the State Historical Society, USA

[25]   Information Literature; The Archaeological Research Center (ARC), Institute of Archaeology and Cultural Studies at California State University, Sacramento (CSUS).

[26]   Information Literature: The Center for American Archeology, Illinois.

[27]   Information Literature; The Illicit Antiquities Research Centre, UK

[28]   Ihsan Ali 1999.

[29]   Encyclopaedia Britannica, 1999 edition.

[30]   Information Literature: Goreme National Park and the Rock Sites of Cappadocia, Turkey.

[31]   Information Literature: Jai Singh's Observatory at Jaipur, India.

[32]   Information Literature; Den gamle by - National Open Air Museum of Urban History and Culture, Arhus, Denmark.

[33]   Information Literature: The William and Mary Center for Archaeological Research (WMCAR), Virginia, USA.

[34]   Rehman,1979.

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