

## GOR KHATRI PESHAWAR- RETROSPECT OF THE ARCHEOLOGICAL REMAINS TO REBUILD

**Ayesha Mehmood Malik**

Associate Professor, Department of Architecture, University of Management and Technology  
[ayesha.malik@umt.edu.pk](mailto:ayesha.malik@umt.edu.pk)

**Memoona Rashid**

Assisstant Professor, School of Architecture, Design & Ubanism  
Institute for Art & Culture Lahore  
[memoona.rashid@iac.edu.pk](mailto:memoona.rashid@iac.edu.pk)

**Farah Jamil**

Assisstant Professor, Department of Architecture,  
University of Management and technology  
[farah.jamil@umt.edu.pk](mailto:farah.jamil@umt.edu.pk)

### ABSTRACT

*Gor Khatri is an archeological site, located at the heart of the walled city of Peshawar. A square-shaped compound, having a rich and diverse history of subjugation during various historic eras, has gone through a series of excavations unraveling many facts on the civilizations' culture and traditions that had once occupied the land. The purpose of this report is to provide a brief on the historic relevance; excavations held on-site with a timeline and a proposal for its adaptive reuse. The methodology adopted is based on secondary data based on the historic events formulating a proposal for the site's future development for users of the areas as a historic milestone, not losing its rich history. The research indicates a possibility of adaptive reuse of some of the complex spaces that could be converted into a public library and guest houses under the government care for prospects as it is facing the New developed Trail that is one attraction of the site. The research attempts to document the Archeology Department's efforts to develop action plans for the Gor Kathree Complex.*

**Keywords:** Gor Kathree, Peshawar, Archeology. Archeological sites.

### INTRODUCTION

Gor Khatri or GorKhutree, literally meaning; "Warriors Grave" is a historical site in Peshawar. " Alexander Cunnigham identified it with the Kanishka stupa and while by Professor Dr. Ahmed Hassan Dani, it was identified as the place where once the famous tower bowl of Buddha, stood. The site is located on the highest points on a mound in the South East side of the city, and is a fortified compound consisting of 160x160 square meters, with two prominent gateways: one in the east and one in the West. A temple, namely the Gorakh Nath temple, stands in the center, with a network of cells and buildings on the southern and western side of the complex and a fire brigade building dating back to 1917. It can either be approached from one side of Chowk Yadgar via Ghantaghar or from the Hashtnagari gate.

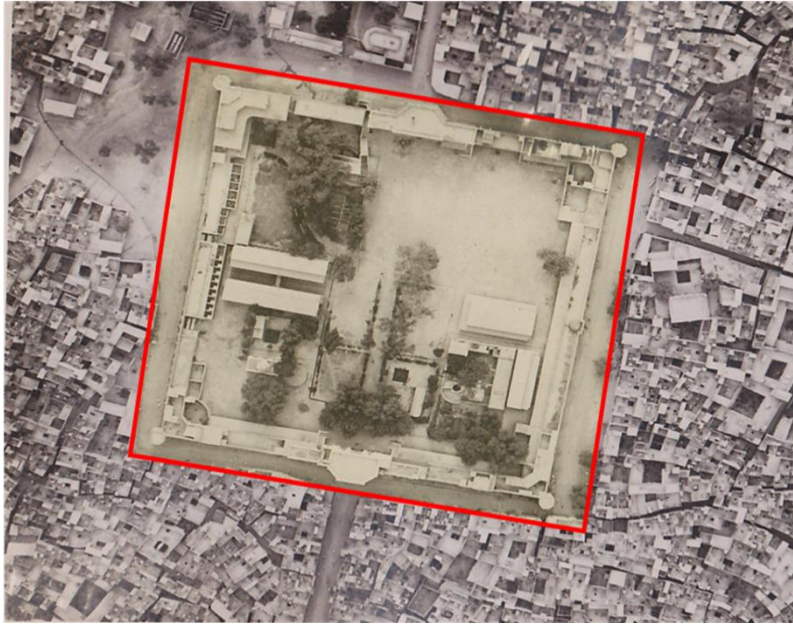


Figure 1: Google Image of Gor Khatri<sup>1</sup>

### **EXCAVATION AT THE SITE OF GOR KHATRI**

Amongst the excavations carried out in Peshawar, the excavation, in the heart of the city, at the site of Gor Khatri holds a significant value. Conducted by the author in collaboration with Professor F. A. Durrani, these 48 continuous profiles cover an era of over 2400 years, dated with numerous coins, pottery and terracotta inscriptions. This project, located on an ancient mound in Peshawar, was carried out by the National Heritage Foundation under the supervision of Professor F. A. Durrani, in 1992-3 and 19956, in collaboration with the Department of Archeology, Peshawar. Project objectives included the search for a long lost history of the city and its cultures. The site first caught Professor Durrani's attention, who continued to work after the two phases in the 1900s up till 2000. Depth of 48.5' was deposited; however, a breach to the virgin soil and the logical endpoint was impossible. After Professor Durrani's works, professor Ishan Ali, the director of these excavations with Muhammad Zahid as the field director, launched large-scale excavations, measuring a total of 70m x 60m. (35m x 30m vertical excavations which have now been extended to an additional 8.5m).

1st EXCAVATION		
Era	Headed By	Depth
1992-1993	Prof. FA Durrani	48.5 feet
1995-1996	Prof. FA Durrani	48.5 feet

2nd EXCAVATION		
Era	Headed By	Depth
2002-2003	Prof. Ishan Ali	70Mx60M
2006-2007	Prof. Ishan Ali	70Mx60M

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<sup>1</sup> Source: Archeology Department Peshawar

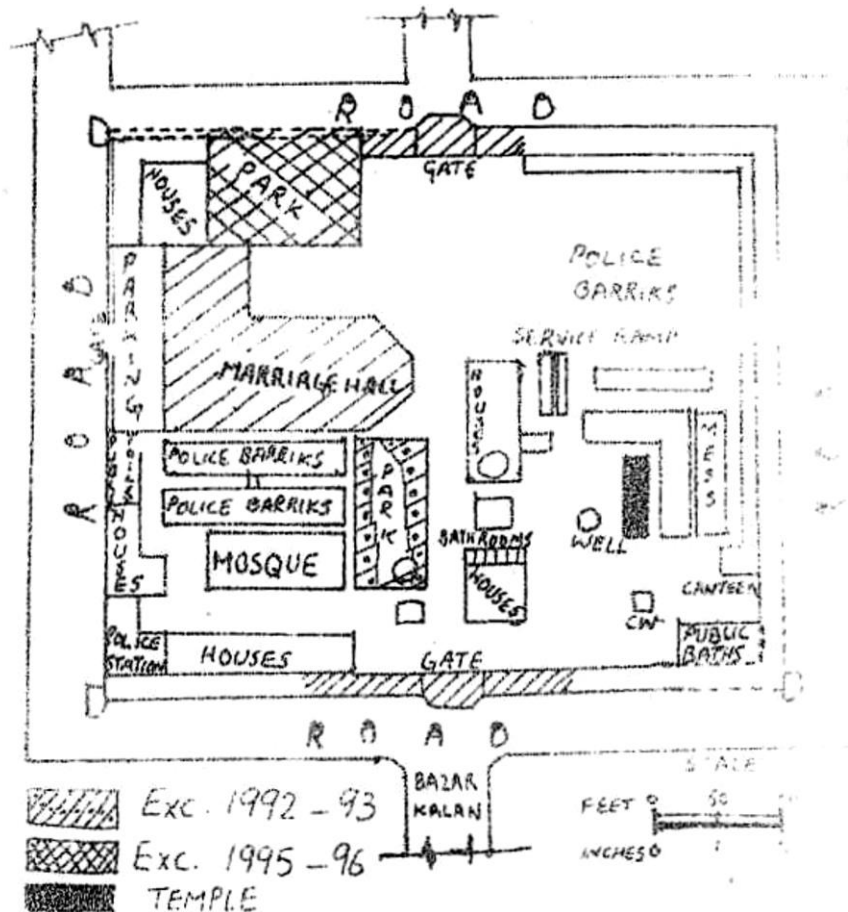


Figure 2: Drawing showing excavation plan at Gor Khatri (After Durrani 1997)<sup>2</sup>

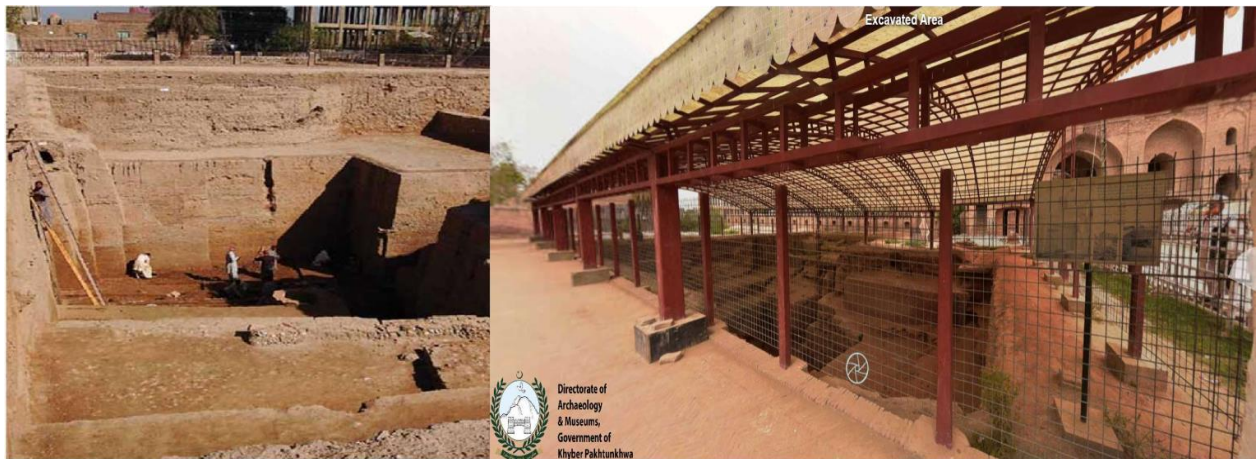


Figure 3: Water Reservoir Excavation<sup>3</sup>

## HISTORICAL OVERVIEW

The ancient Gandhara (Peshawar vale) was a center of Buddhism, and yet all the shrines that have survived are not necessarily Buddhist in their character. The city has witnessed the fluctuations of the fortunes of the royal 6 dynasties and merchants from South Asia and Central Asia since ancient times and presently, as stated by a scholar, only two of such locations, occupying the highest point in the city, can yield such a profile. These are the Dhaki Nal bandi, to the South of Lady Reading Hospital near the old Elephant gate and Gor Khatri at its eastern end of the Bazar-e-Kalan also known as Tehsil. Gor

<sup>2</sup> Imagery source: Ancient Peshawar (An analysis of the history and archaeology. A doctorate thesis by shah Nazar Khan)

<sup>3</sup> Imagery source: [https://www.kparchaeology.com/virtual\\_tours/gorkhatri/GorKhatri.html](https://www.kparchaeology.com/virtual_tours/gorkhatri/GorKhatri.html): excavated area



Khatri served as a reserved police station and fire brigade headquarters up till 2002 and a revenue record office. The local govt. and the NWFP govt. The body now has ownership of the site, the fire brigade and the revenue office, relocating the officials in the process. Dhaki Nal bandi, however, is completely occupied by a modern urban fabric. Gor Khatri still provides a further scope of having a courtyard permitting archaeological research that might help attain information on the city's origins. On the resumed excavations during 2002-03, Alexander Cunningham states, "I believe that this great monastery was still existing in the times of Babar and Akbar, under the name of Gor Khatri or the Banyas house." The identification of Gor Khatri regarding its position, being either Hindu or Buddhist site, is unclear. (Tuzki-i-Babri by Babar: "I had heard of the fame of Gor Khatri, which is one of the holy places of the Hindu, who came from great distances to cut off their hand and shave their beards at this Gor Khatri.", 1518 AC). There has been evidence of Hermit cells, such found nowhere else in the world, dark and narrow cells, for which to enter one must crawl inside after descending one or two stairs. Large quantities of hair, both head and the beard, are found scattered in the vicinity. There exist many such cells on-site.

### **MUGHAL-ERA**

Mughal era, being the main period, falls into two main phases, i.e., before and after the construction of caravanserai in 1641. Babar, the great conqueror, in 1526, who came from Uzbekistan via Kabul, passed through this site and its significance is mentioned in his memoirs; The Tozuk. There were two construction levels in this earlier period, with many coins, figurines, and a rapid build-up indication of considerable activity. However, after the construction of caravanserai in 1641, the activity was accumulated in the cells around the outside, and the excavation site became part of open space at the center of an enclosure, where many animals could be accommodated.



Figure 4: Excavation site Imagery<sup>4</sup>

### **PRE MUGHAL-ERA**

This further marks when the Khyber Pass had become a crucial link between India and Afghanistan and when was Kabul Founded. The capital of Afghanistan lies 150 miles in the West and forms the other end of Khyber Pass and the implication states that all three i.e. Kabul, Khyber Pass and Peshawar became of much importance with the advent of Mughals and so what existed before remained a question. After the Mughal conquest comes, 998 ADS, when from Afghanistan, Muslims conquered North India, led by Mahmood Ghaznavi, and established a kingdom within and with Lahore and subsequently Delhi 1206. 1206-1526 is known to be the Sultanate period in Indian history. Even though Peshawar was one of the main political centers for the sultans, it was not glamorously architectural. Yet in its archeological significance, it became productive with excavations revealing mud-brick structures, pottery and coins. During the Ghaznavid era, there has been evidence proving large scale trading activities with the Middle East and Central Asia.

### **GANDHARAN PERIOD**

Roughly 5<sup>th</sup> century BC to 5<sup>th</sup> century AD, this was the era of Buddhism. This was not in India, the original settlement of Buddha, but a thousand miles to the West, in what is now Pakistan. Amongst the three capitals of Gandhara, Peshawar had been the most prosperous. It was known as Purshapur or Purshapura (Sanskrit) or Kanish kapura and was the Kushan Empire (c.AD 60-225), extending its roots from Central Asia to the Bay of Bengal. Gandhara is the second holiest place for the Buddhist community. It was responsible for spreading this religion to China, Korea and Japan. Pilgrims and

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<sup>4</sup> Source: Archeology Department, Peshawar

travelers had visited these lands and left their marks as records. However, numerous mounds may be stupas, i.e., their remains. Peshawar is described by Hiuen Tsang, as Po-lusha-to-lu. He admired Kanishka's great stupa and had said that it was the largest wooden structure in the world with the body relics of Lord Buddha. The stupa site was excavated by the British archeologists in the first decade of the 20<sup>th</sup> century, recovering the relic casket, now exhibited in the Peshawar Museum. Except for one or two broken statues, possibly parts of friezes that depict Buddhist iconography, evidence of possibility of a monastery, there is nothing spectacular in the excavated area at Gor Khatri.

### THE INDO-GREEK PERIOD

At present, the excavation process is penetrating down into the indo-greek period (195 BC – 10 AD), where the Bactrian Greek rulers' coins have been found. These coins have been minted in a Greek-style. During this period, the great town center at Sirkap was laid out on a rectangular grid in a Greek-style at Taxila, including the first masonry buildings. Nothing of this sort has been found at the site in Peshawar; however, evidence of drains and bathroom structures and metalworking has been found.

### MAURYAN PERIOD

In the earliest levels found in previous excavations under the administration of Professor Farzand Durrani, materials from the Mauryan period (4<sup>th</sup> century BC, just after Alexander had left) were found. Alongside this discovery, from the 5<sup>th</sup> century BC, materials of the Persian Achaemenid style were found. Borings completed up till now indicate a considerable number of archaeological strata, is yet to be excavated.

Peshawar, being the earliest living city of the Indian subcontinent with a history of excavations from the 4<sup>th</sup> century BC has never been abandoned. Excavations up till now show a history of 2300 years in excavating 8.5m of cultural deposits; however, the excavators have suggested an 8m extension to this excavation before virgin soil is breached.

### SUMMARY OF FINDINGS

The shavings were found to suggest an activity of offerings by the pilgrims and sacrifices of religious merchants. As Jaffer illustrated, all the records by the Chinese travelers, emperors Akbar and Babar, and Cunnigham's hypothesis suggest a contradictory idea that this was a Brahmanical temple the Muslim period and that it could not have been a Kanishka vihara as explained by the Chinese. Also, two more temples, namely Shiva and Bheroji, now only the former remaining, according to a local Hindu tradition, was built by a Hindu guru called Gorakh Nath from Hindustan. Guru Gorakh Nath is responsible for a Shiva temple at Gor Khatri, the foundation of which leads to the Sikh period while the Jami Masjid, the hammam and he feels, all belong to the Mughals and the Guru preaching his faith in Punjab flourished in the 15th century and so Gor Khatri or the shop of Gorakh is named after Guru Gorakh Nath.



Figure 5: Gorakh Nath Temple Imagery<sup>5</sup>

<sup>5</sup> source: Authors

There are contradictory explanations by Babar and Akbar; whether the Guru had a shop on-site or a house was attributed to him, the site of which formerly constituted a mosque and a hammam built by Begum Jahan Ara (1640 AD) and the site was converted into caravanserai Jahanabad. The mosque flourished during the Muslim rule 1838-42 AD and afterward, a temple was built on the mosque site. As described by Revery, a significant public building was the residence of a Sikh governor. The residence is in the form of a square, with a length of 700' and the same in breadth with one side occupied by building with spacious rooms, and numerous offices. Different departments of the govt used it. general Avitabile built it in the Hindu style. (this was before being a residence, a caravanserai). This structure has grotesque figures, painted, ornamentation, inside and out, similar to the Hindu style embellishments. It was previously known as "Sarai-e-du-dar" or "the Jun of the two gates." After the death of its founder, it was no longer maintained and started to decay until the time when a hermit, Jogi took it up as his residence and became famous amongst the Hindus and Sikhs and even today it is visited by both the religious bodies and people bring water from a close-by well for their children to drink. Sayyed Ahmed Shaheed has also taken it up as his residence in the serai. The Mughal serai's main design was kept intact with a magnificent gateway in the east and West, opening under the high archway, with guardrooms on the sides. Leading to an open quadrangle surrounded by all four sides of cells, it is now converted for reuse. With its tall spiral structure, the temple encloses a covered passageway leading to the southeast part's subsidiary Nandi Shrine. The top of the main gateway presents a view of the city.

#### **ARCHITECTURAL CHARACTERISTICS OF GOR KHATREE**

Being the most important Mughal monument in the city, a caravanserai in the form of 212m in length and 212 m in breadth originally, however presently comprising of 154.2m, 158.4m, 188.45m and 190.2m in the East, West, North and Southside, it has spacious rooms with only a few intact today. The material used in the structure is burnt bricks and lime mortar.

**Table 1: Findings at excavation site through ages source:(Dr. Farzand Ali Durrani, 1988)**

<b>HISTORICAL RECOUNTS</b>	
<b>HINDU ERA</b>	Yogi's meditation spot, Tuzk-e-Babri; the ritual of head and beard shaving.
<b>MUGHAL ERA</b>	Conversion into a formal caravan serai
<b>SIKH ERA</b>	Destruction of hammams and baths with the construction of Gorak Nath temple
<b>BRITISH ERA</b>	Police headquarters and fire brigade station

<b>PERIOD/AGE:</b>	<b>LAYERS</b>	<b>FINDINGS:</b>	<b>SOIL TYPE:</b>
Period 1: Last phase of Achmenian 4th-5th B.C	So far beginning Appertains to layer 18 and 17	No structure	
Period 2: Mauryan 4th-3rd B.C	Appertains to layer to 16	No structure	
Period 3: Indo-Greek 3rd-2nd B.C	Appertains to layer 15 and 14	Exposed, one coin of Demetrious C 2008C found	

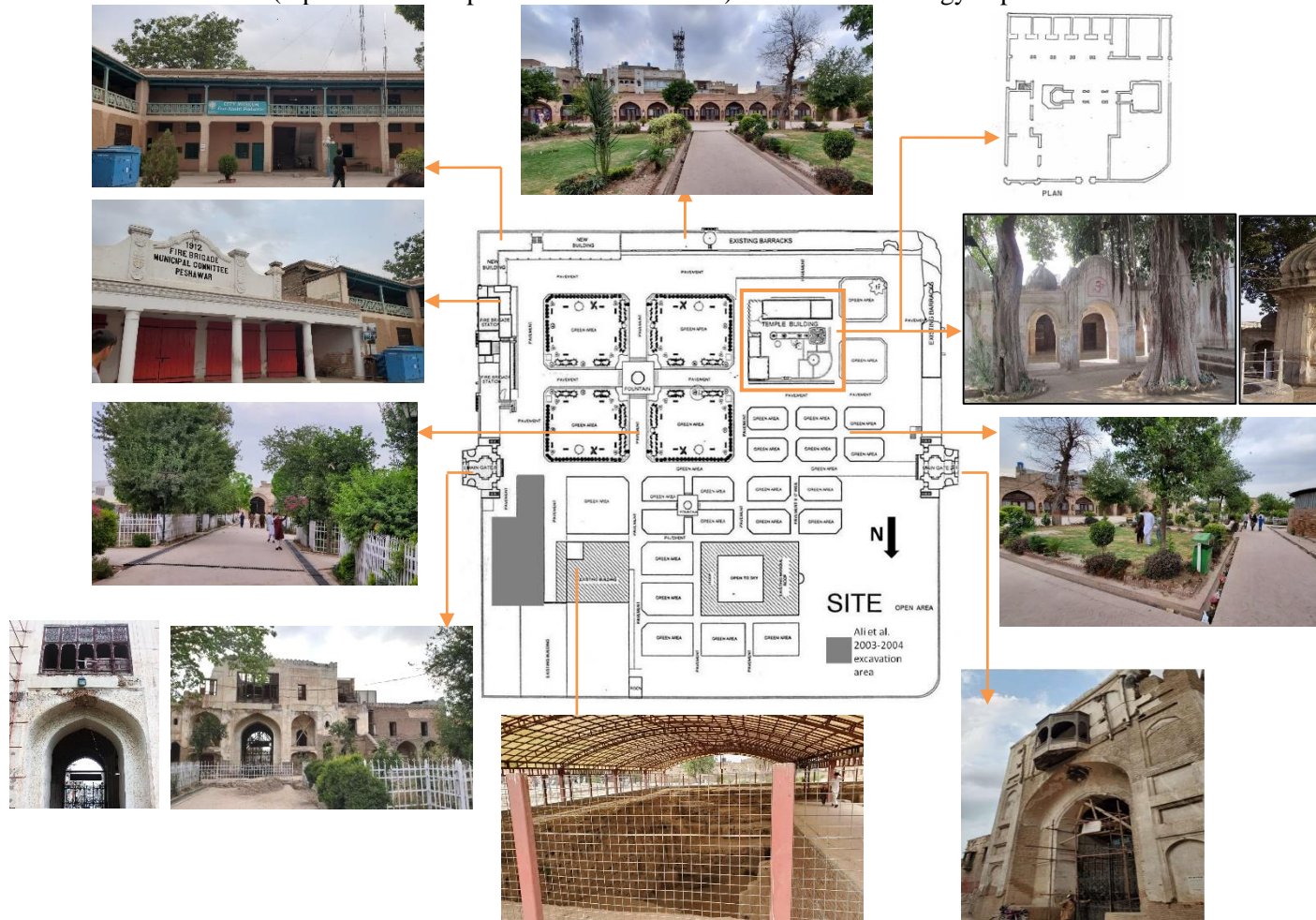
Period 4 Sytho-Parthian 1st B.C to 1st cent A.D	Appertains to layer 13 and 12	<p><b>Layer 13:</b> Rusty copper coins, plain and glazed pottery, glass beads and bangles, terracotta beads, broken glass and shell pieces.</p> <p><b>Layer 12:</b> Structures with pottery found. pebbles baked bricks bowl beakers, jars, shell and glass pieces terracotta lamps, figurines only one of these coins was well preserved and belonged to Masud-I (1030-1041 AD), Ghaznavid King</p>	<p><b>Layer 12:</b> marked with different colors, but yellowish is dominant because of mud-brick debris.</p> <p><b>Layer 13:</b> Compact, medium to dark brown with ash and charcoal concentrations towards the southern portion.</p>
Period 5 Kushan 2nd-4th cent A.D	Appertains to layer 11 to 9	<p><b>Layer 11:</b> Bangles mostly of glass, lamps of various shapes and sizes made of terracotta, the human and animal figurines In addition to several copper coins were recovered, one of the coins belongs to Masood III (1099-1114 AD), a late Ghaznavid King. An elegant Jug in plain red-ware. Small surahi type having a globular body with register around the neck and shoulder color is buff yellowish.</p> <p><b>Layer 10:</b> Six copper coins were recovered, including that of Khusraw Shah (1160,1187 AD). Other finds included bangles of clay and glass, beads of terracotta's and semi-precious stones, terracotta figurines and fragments of schist stoner suggesting the Kushana level.</p> <p><b>Layer 9:</b> A fine redware bowl, glass and clay bangles, terracotta human and animal figurines. In addition to 21 copper coins, the only well-preserved coin was that of Ghorid King, Mohammad Bin Sam (U9t1205 A.D.), Glazed ceramic pieces and terracotta lamps were also recorded,</p>	<p><b>Layer 11-10:</b> marked with different colors, but yellowish is dominant because of mud-brick debris.</p> <p><b>Layer 9:</b> compact, yellowish.</p>
Period 6 Hindu Shahi 9th cent A. D	Appertains to layer 8 to 6	<p><b>Layer 8:</b> Finds include fourteen copper coins, glazed shards, pottery, few glass bangles and beads; coins recovered from this layer, 8 are rusted and they are not able to</p>	<p><b>Layer 8-6:</b> The soil is blackish, ashy and full of charcoal.</p>

		<p>read it for the chronological sequence.</p> <p><b>Layer 7:</b> Finds include copper coins of Sher Shah Suri and Islam Shah Suri, glazed pottery, glass and came to a bead, glass bangles, metallic pieces and oil lamps. This layer produced 19 cons, most of them are rusted, 3 cons are of the Sud period (two of the Sher Shah and one of the Islam shah) have been identified.</p> <p><b>Layer 6:</b> A few complete bowls in plain red ware along with several glazed pieces of Jars in addition to animal and human figurines of terracotta. Bangles of glass and copper coins, including that of Akbar, were recovered, there are 6 coins from this layer, only 3 were treated and cleaned of which one belong to king Akbar The Great.</p>	
<p>Period 7 Mughal 16th cent A.D Sikh 17th cent A.D British 18th to 19th cent A. D</p>	<p>Appertains to layer 5 to 1</p>	<p><b>Layer 5:</b> This layer has a good number of coins (24 in all). But unfortunately, not readable.</p> <p><b>Layer 4:</b> The finds from this layer are plain, redware jars, bowls of all kinds with saucers glazed ceramics and terracotta figurines, bangles and glass terracotta beads. Some copper coins of King shah Jahan were found in good state of preservation, among the 16 coins, only 4 were clear for identification; one belonged to the Sikh period.</p> <p><b>Layer 3:</b> Lays 3 and 3l has the paleographic evidences, were 16 coins were found of which only 3 were identified only. One was an Afghani (Afghani 1357); the second belonged to the Sikh period and the 3rd one (in 3A) In silver was that of Aurangzeb Alamgir (1659) struck at Multan.</p> <p><b>Layer 2:</b> The sub-phase of layer 1, which is marked layer 2, 7 coins have been recorded, one</p>	<p><b>Layer 5:</b> Poses greenish soil with loose silty patches or ash and charcoal, here excavator exposed water channel made of terracotta pipes has reddish color</p> <p><b>layer 4:</b> The soil appears to be greenish silt with loose patches. In places excavator exposed water channel made of terracotta pipes has reddish color`</p>



		<p>of these in silver ls of the Sikh period and other is a coin of. Ahmed shah (Abid all / Dunand A.H 1142. Only 2 coins have identified, the rest are corroded</p> <p><b>Layer 1:</b> it has three layers 1, 1A and 1B.</p> <p><b>Laver 1 &amp; 1A</b> has 4 coins in which 2 from 1A are readable. One ls of George V (1919) of the British period and the other ls Afghani (2 Afghanis)</p> <p><b>Layer 1B,</b> three British coins, belonging to 1838, 1844 were recovered.</p>	
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**GENERAL PLAN OF GOR KHATRI:** Figure 6: The Gor Khatri complex Plan adapted from the 2004 tender documents (reproduced with permission of Ihsan Ali). Source: Archeology dept Peshawar



(top left) view towards GorKhutree from the heritage trail, (top center) City museum, GorKhutree, (top left) Fire Brigade Municipal Committee, (left center) excavated area, (bottom center) cell area, (bottom right) Western gate Entrance<sup>6</sup>.

## WESTERN GATE

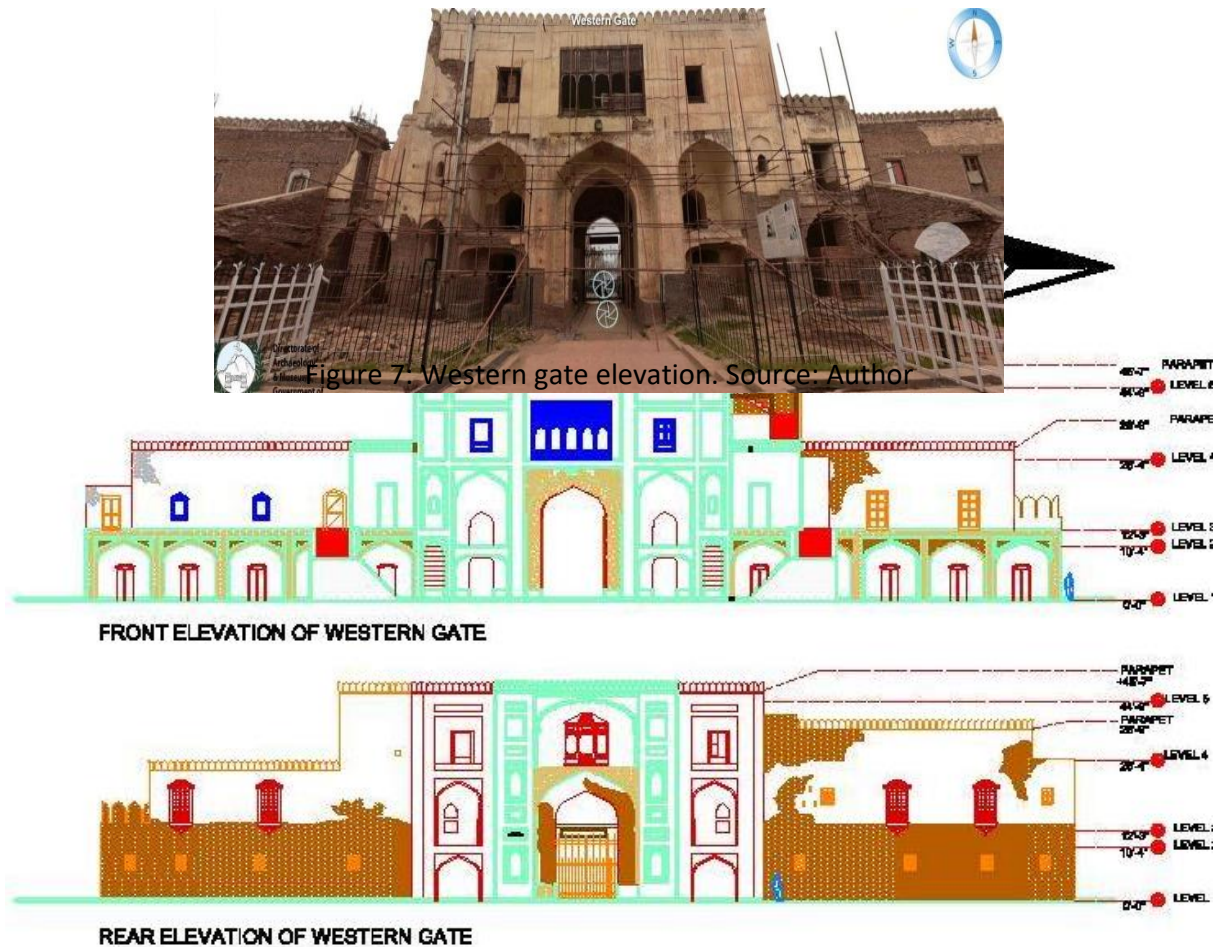


Figure 8: Elevation and plan of Western Gate<sup>7</sup>

The gateway with a height measuring 14m from ground level and 15m width is a two-story lofty edifice. Archway is 6.5m high and 4m wide. Both the South West and North West sides measure 3.85m, slightly tilted. The front has a wooden Jharoka measuring 2.45x1.9m, which was added sometime during the post-Mughal era. Internally, the arcade vestibule had 3 pointed arches in a row. The entrance passage is 4m x 13m with a domical ceiling, which in the center and on the sides is vaulted. Centrally the side walls have three steps leading to guardrooms, three on the southern side and one large room on the northern side leading further to a passage that opens into a courtyard. The façade of the inner gate shows the same arch as on the outer side, topped with a wooden screen. The first storey has a staircase on both sides of the inner gate. Some rooms in this storey have been replaced with new ones. The stairs lead to the second or the top storey. It accommodates three rooms on the northern side and the same pattern is on the southern side, measuring 4.3m x 7m, 4.2m x 4m and 1.6 m x 3.1m. A big hall is located between the northern and southern rooms, measuring 5m x 12.1m. Its western side has a wooden Jharoka, visible from the outside, whereas, on the eastern side, there is a wooden screen visible from the gateway's inner site. The woodworks mark the British period(F. A. Durrani, Ihsan Ali, 1991).

## WESTERN GATE (OUTER ORNAMENTATION)

<sup>6</sup> Source: Archaeology Department, Peshawar,  
[https://www.kparchaeology.com/virtual\\_tours/gorkhatri/GorKhatri.html](https://www.kparchaeology.com/virtual_tours/gorkhatri/GorKhatri.html)

<sup>7</sup> Source: Archeology Department, Peshawar



The opening arch of the gateway is enclosed in a rectangular framework. The arch is decorated with stucco tracery, with its spandrels beautifully embellished with slight stucco tracery. The arch is topped with a Jharoka, encapsulated in a cusped recessed frame. The right and left sides of the gateway have penciling decoration, which might have been reserved for painting but unfortunately were diminished with time. There are no traces of paintings in the Mughal monuments; however, in one of these panels, the inscription of general Avitabile lies, governor of Peshawar from 1838-42. Both the South West and the North West sides of the gate show ornamentation. At the bottom, an alcove of 2m depth is present under a framework. It is topped with a rectangular frame showing another alcove, pointed and arched, with a ceiling decorated with stucco stalactite work.

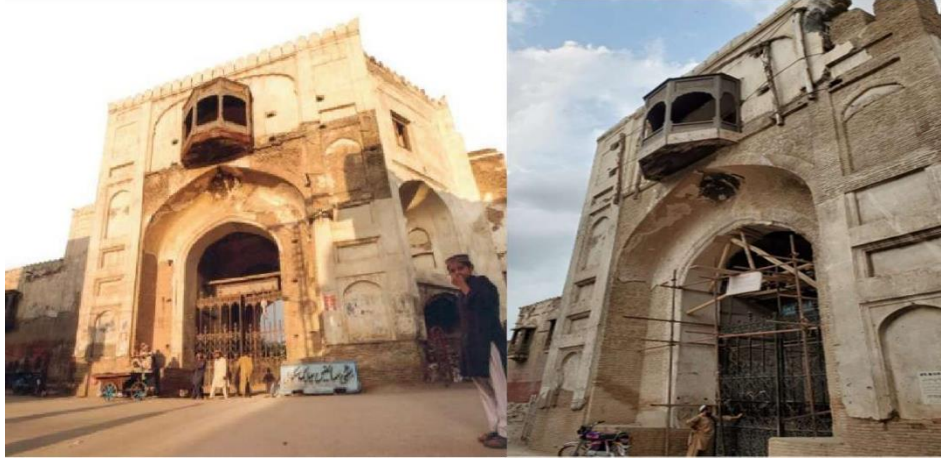


Figure 8: Western gate Ornamentation<sup>8</sup>

#### **INNER SIDE:**

The alcove pointed arched opening is enclosed in a rectangular panel and is profusely embellished with a stucco tracery work providing a continuous floral design series.

Spandrels of this archway are decorated with stucco tracery as well. Important features of these spandrels are two animal figures, one on each lower corner. Above this opening arch is a rectangular screen made of wood. The face is decorated with arches. It is divided into two vertical zones with the first right zone at the bottom showing an arcaded shoulder alcove in a similar rectangular framework and topped by a recessed pointed arch, which also happens to be enclosed in a frame. It is further topped with a horseshoe arch, which has a window. The second zone shows a similar structure, i.e., these arrangements are the same on the left side.

#### **EASTERN GATE:**

This gate's architectural character is like the western gate apart from the second storey, which is now demolished and the faced (inner) is like the western gate. It is topped by one arcade, pointed alcove and has a wooden balcony. Recently separate staircases have been provided to lead up to these balconies.



Figure 9: Eastern Gate

#### **EASTERN GATE (ORNAMENTATION):**

Ornamentation is the same as on the western gate. The vestibule is enhanced with temple paintings on the ceiling, on the middle arch and soffits with colors: red, blue and yellow, in floral designs. The floral ornamentation is applied to the gateways' central arches as well mainly in lime pilasters that probably belong to the Sikh period.

<sup>8</sup> Source: Author



### **SPACIOUS ROOMS:**

Figure 10, 11: Eastern gate Ornamentation



Figure 12: Rooms along the Periphery

The entire building of Gor Khatri has a walled enclosure. On the inner's side, there are spacious rooms. The left sides of the western gates have 10 rooms adjacent to one another, with equal dimensions. Each room is divided by an arch into two parts, i.e., a vestibule and a chamber. The vestibule is measuring 3.2m x 2.1m and the chamber or the main room measuring 3.2m x 3.2m. These rooms have a vaulted ceiling and a small window on the western side. The rooms on the south are the same as on the right side of the western gate. This site has 39 rooms, of which only 27 rooms remain. The central room is comparatively large and is similarly divided by an arch into a vestibule and a chamber measuring 6.8m x 2.1m and 6.8m x 3m. Only this room has a domical roof. The police department used these rooms up till 2002 and now they are empty and are under the NWFP govt. Body. They have now been converted into a public park. The floral pattern depicts the possibility of works in the Sikh period.

### **SECOND STOREY:**

The steps, eight in number with an average measuring 0.45m x 20m, lead to the second story at the end of the gateway. The second story consists of three rooms on the northern side and two on the south with the entrance on both sides in the shape of an archway. These rooms vary in size and have vaulted ceilings. The central room is larger than others and measuring 4.80m x 3.20m. In the western room, a window is measuring 1.15m x 1.65m and the inner side has two niches, the lower being larger than the upper.



### **GORAKNATH TEMPLE:**

This temple, located on a low Jagatai, is in the southwestern portion of the courtyard, measuring 27.50m x 27.50m on the east – West and 28.80 m x 25.27 m north-south. The enclosure (wall) has an average height of 1.38m. However, it is not in a good state. Small rooms of varying dimensions are built against the wall enclosure on the temple's northeast and south side. A pratoli reflecting the Mughal style is in a better state of preservation and is provided in the north of the wall enclosure/ Small Waziri bricks are used for construction.



Figure 13: Goraknath Temple

### **PRATOLI (MAIN GATE):**

A wooden door, facing north is in the center and measures 2.10m x 1.10m. The structure comprises small burnt bricks (known to locals as Waziri bricks), set in mortar and fitted together in horizontal courses. A thick coating of lime plaster is applied where tile designs are executed. The entrance is topped by a sunken cusped arch supported by pilasters, which are too comprised of bricks. The bricks were customized and fitted together to accommodate the pilaster. The pilaster capitals are shaped in two pots, with the lower one bulky and the top one in globular shape. Both the pots have ornamentation with acanthus leaves. There exists embossed Padma showing petals, above the entrance on either side of the cusped. Flanking the entrance walls are decorated with rectangular panel designs. The panels have cusped arches with the lower one having an additional niche reserved for an oil lamp. The front faces also have pilasters on their outer edges and are like those discussed before.

Between the capitals of these pilasters, the surface is also decorated with panels above which there is a single row of horizontal loops.



Figure 14: Main Gate Source: Author

### **EASTERN SHRINE:**

This shrine, octagonal, is facing West and is located on an octagonal jagati, damaged at various points. In between the two faces, a similar pilaster of pratoli and the main shrine is incorporated in the wall. The Varabdika over this has two Kapotopalis and Kantha in between. The superstructure rises from the

Varandika and is a ribbed dome. The lower portion of the dome is ornamented with the scroll of acanthus leaves, which is the Sikh period's characteristic.

**EASTERN ANTRALA:**

The eastern antrala measures 2.80m x 1.50m. The roof is flat. Two panels are on the northern side, each provided in a cusped arched pattern. The parapet has acanthus leaves on it. On the south of Antrala, there exist a recessed cusped panel supported by pilasters on either side.

**INTERIOR:**

The interior Measuring 1.50m x 1.30m x 2.35m has an octagonal chamber, which was probably revised for worship. The roof is semi-vaulted, whereas the sill has black and white marble slabs measuring 28 x 28 cm. There exist five niches which are all different in shape with the northern and southern measuring 95 cm x 47 cm and are identical, both sides of the central niche two other niches are measuring 1.10 x 42 cm and the central measuring 90 cm in height and width being 48 cm and the depth, 46 cm. Also, a small vent is provided for sunlight. The central niches once had the idols of gods. Like the Muslim mosques, the cornices are crowned by a decorated drum.

**NANDI MANDAPA:**

It's the central partition that separates the eastern antarala and western antarala. There are arches of horseshoe shape. The central arch is larger. Ornamentation is done with acanthus leaves. Pilasters have conical capital decorated with acanthus leaves with molded bases. On both sides of the crowned portion, two other hemispherical ribbed domes have been provided. The total height of trefoil arch is 4.50 m and out of the both sided of the two hemispherical domes arc 4.20 m high

**WESTERN ANTARALA:**

Raised on a Jagati of about 60 cm high connects the Nandi Mandapa and the main shrine. It is topped by a ribbed dome and attains the height of 5.10 meters—traditionally cusped arch with acanthus decoration.

**MULA PRASADA (MAIN SHRINE):**

It is the main shrine of the complex. It is raised on a massive Jagati of about 5.10 m square and one meter high. The temple attains a height of about 10.70m, from floor level. In the middle of the northern and southern faces, there is a niche flanked by pilasters. These niches arc topped by a ribbed dome.

**WESTERN NICHE:**

On the western side in the Centre of the dome above the projecting Chajja and niche measuring 1.30x 1m, supported by two pilasters. The figures of Veraha is shown in sitting position with cross legs on the low pedestal. His left hand is resting on the chest while the right hand extends towards the right. Veraha is wearing a necklace and sleeveless shirt trouser shown naked at the abdomen. A similar niche carries the same shape; decorations are provided to the eastern southern and northern sides.

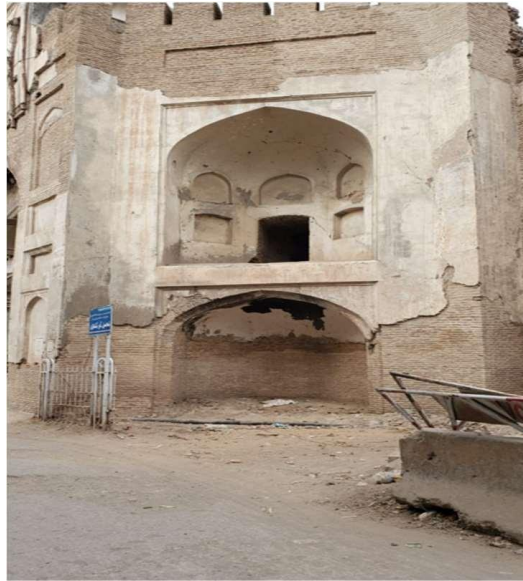


Figure 15: Boundary wall Niche

### MATERIAL OF THE BUILDING:

•	L
ime Mortar	
•	F
ungal stained Harmful growth	
•	B
rick Masonry	
•	A
ge of Building	
•	B
rick Tile	

Table 2: General patterns observed by period for architectural elements at Gor khatri.

Architectural element	Mughal	Sikh/Durrani	British/Pakistani
Bricks	Waziri brick	Mostly reused Waziri brick with some use of post-Mughal brick	Preference for post-Mughal brick with intermittent reuse if Waziri brick
Mortar	Lime	Mud and lime	Cement and concrete
Walls	Brick construction	Brick construction with limited use of wood	Wooden studs filled with brick-limited all Brick construction with limited
Ceiling	Edge laid brick used in domes or patterned coves	Some are coved, others of wooden beams and interwoven matting	Metal girders covered with cement mortared brick as well as wooden beams with interwoven matting
Stairway	Straight and narrow Waziri brick stairs with a steep rise	Wider stairs with gentler rise, mixed brick construction, some use of wood. Doglegs common to break a steep rise.	Narrower than Sikh period stairs, mixed brick construction, concrete capping, and often straight with steep rise.
Niches	Arched and shallow	Arched and shallow	Deeper, rectangular cupboards with doors and shelves

**CAUSES AND SYMPTOMS OF DECAY:**

- Erosion of Mortar
- Wood(Purlin, Batten)
- Negligence of Structure
- Concrete Plate
- Paint Defected
- Marble Chips Floors

E  
W  
N  
C  
P  
M



Figure 16





Figure 17,18,19, 20:Green area developed around the complex Charbagh<sup>9</sup>

Green Spaces opposite to the main entrance to the temple

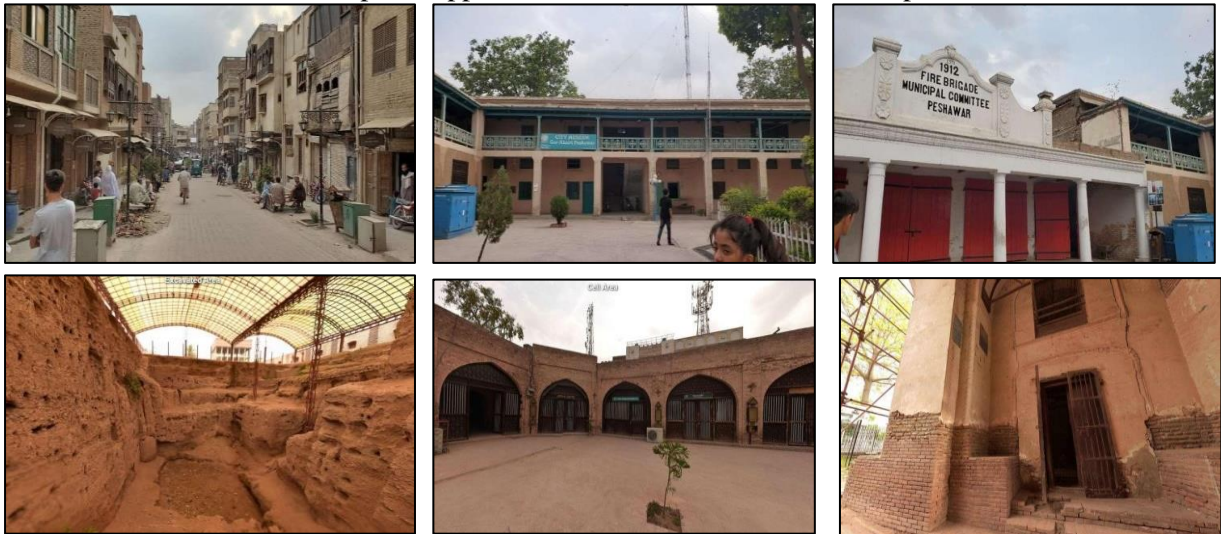


Figure 21,22,23, 24: Important structures in and around the site that can grip adaptive reuse for future prospects for various functions.<sup>10</sup> (top left) view towards GorKhutree from the heritage trail, (top center) City museum,GorKhutree, (top right) Fire Brigade Municipal Committee, (bottom left) excavated area, (bottom center) cell area, (bottom right) Western gate Entrance.

<sup>9</sup> Source: [https://www.kparchaeology.com/virtual\\_tours/gorkhatri/GorKhatri.html](https://www.kparchaeology.com/virtual_tours/gorkhatri/GorKhatri.html)

<sup>10</sup> source:[https://www.kparchaeology.com/virtual\\_tours/gorkhatri/GorKhatri.html](https://www.kparchaeology.com/virtual_tours/gorkhatri/GorKhatri.html)

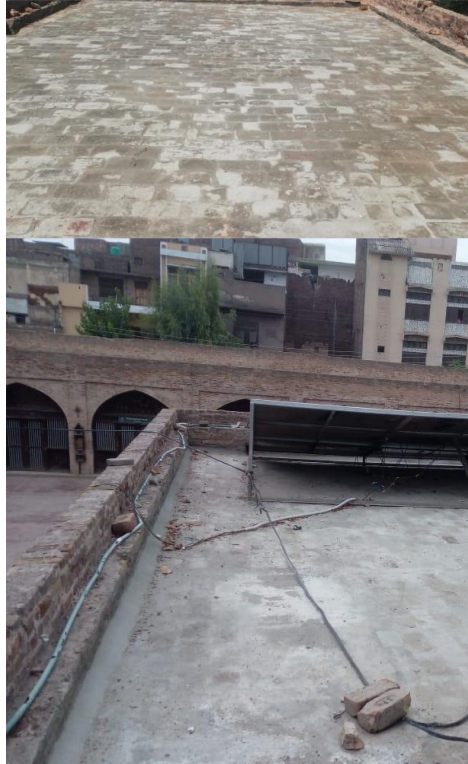
**Conservation works at Gor Khatri:**

**Before**



**ROOF**

**After**







*The first action plan on the site is to remove all the debris from the roof and repair to avoid any kind of leakages so the structure is further not damaged and next phase of long term action plan could be worked upon as seen from the pictures above.*

#### **CEILINGS**

**Before**



**After**





*Ceiling Repair work by successful replacement of old and fallen bricks filled with bricks and steel beams filling the missing ones using the same method for construction by the locally trained artisans appointed by the Archeology department KPK. This is one step for the structural stability of the buildings in the gor kathree complex.*

#### **OTHER ACTIVITIES DURING EXECUTION OF WORK**



*The Gor Kathree complex is going through Phase-I of its immediate Action Plan as induced by the Archeology department working in collaboration with the Italian Government and US on the conservation plan of the site as it is a Public Religious Theology complex centered in the heart of Walled city KPK. some of the Early Action Plan for the complex is followed as the immediate repair of the site buildings to avoid further damage to the site is under process.*

#### **CONCLUSION**

Two more roads connect to Gor Khatri named "Bazar Kalan" and "Kotla Sultan." Entering by these roads takes you to the green patches and grounds situated around the Gor Khatri used by the people living in this vicinity. There are no other parks in the walled city, so the people use it for sitting in their free time. Mostly the area is used by the women and the children living in the surroundings. The pictures



below are showing the parks and green patches of the area. As suggested under the stipulations of historic conservation events, the Site of Gor Khutree requires adaptive reuse as it is a rich and public Theology site located in the heart of walled city Peshawar. There are some of the examples of such Theology Centers in Pakistan in which Katsa Raj Temples under ETPB that can't be neglected. UNESCO is already working on that site along with the Sufi shrines in Uch Sharif. The recommendation is to take up the project as a community-centered approach with the support of this project, through capacity-building of communities surrounding the sites, promoting respect for the cultural and religious diversity through education and training the current custodians of the sites so they can maintain the holiness and religious value of the Gor Kathree Complex through mutual understanding between the key stakeholders.

The Archeology Department's efforts are appreciated as they are working in collaboration with the Italian Government and US consulate is also part of the Conservation Planning, a proposal would be to officially make it a part of UNESCO world Heritage sites and carefully conserve the site and some parts of the site should be converted into Public Heritage Entity considering it already has green areas as well as paved pathways and with the addition of street furniture, it could also serve as a partial public recreational area for the locals with possible revenue generation management system. There are very few green spaces that exist in the nearby neighborhoods; however, ground rules should be established, e.g., any eatables should not be allowed inside for any kind of vandalism. This reuse could prove to serve the ultimate goal of area conservation. Other structures in the complex have the potential to preserve as original function like the empty water reservoir could be filled so a proper water system is functional and serves the site purposes. The religious complex of the site should be declared as Official Research Theology center so the philosophers and scholars can be invited here for research and education which can be beneficial for university students. There is a dire need to conserve the structures at the boundary wall if done can be used for other purposes including rest house spaces for guests and scholars. A public Library and Museum should also be made part of the scheme as it would equally benefit the users.

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