

THE ARCHAEOLOGICAL SITE  
OF

**AROR**

A RESEARCH REPORT

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Institute of Sindhology  
University of Sindh  
Jamshoro.

1991

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Title Cover: The architectural pattern of the wall of the Mosque of Muhammed Bin Qasim, at Aror.

*To*

*MY RESPECTED FATHER  
Late Syed Mehboob Ali Shah*

*and*

*MY BELOVED MOTHER*

*Mastoor*

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## PUBLISHER'S NOTE

This book which is actually a research report written by Ms. Mastoor Fatima Bukhari for the fulfilment of M.Sc. degree examination in Archaeology in the year 1986 of Shah Abdul Latif Campus Khairpur, University of Sindh is devoted to Aror, the archaeological site of the civilization of Sindh. The book seeks to draw attention to the appalling conditions of the ancient ruins which could be irreversibly damaged.

The attempt of the author in this book has been to present an archaeological exposition of the historical site of Aror hidden in the mounds of ruins. Her effort of this research at least breaks a new ground in an area that has been largely neglected. She has tried to place together the important ideas in different works and have presented these in a concise and lucid manner. It is with this end in view that suitable illustrations, sketches, diagrams, tables etc. have been provided. The book is, therefore, likely to be useful to the students of Archaeology.

The Institute of Sindhology has the honour to publish it under its scheme of publishing the books on literature, history, culture and civilization of Sindh.

Jamshoro, Sindh  
12th, January. 1991

DIRECTOR  
INSTITUTE OF SINDHOLOGY

## PREFACE

I had heard a lot about the Aror, but had not seen any archaeological documentation regarding this site. The Department of Archaeology, Government of Pakistan, informed me that Majumdar's excavated material of the site is lying in India at present. When I visited the site, I found it fascinating enough to do some archaeological research work.

I have done this research work in order to learn how to document and record the forgotten sites and to draw the attention of public and private sectors to preserve the Aror site which remained the capital of Sindh for many centuries. By recording this site, I hope other noted archaeologists will further the research on the cultural heritage, the past societies and splendour of Sindh.

As we know, Shah Abdul Latif Campus (now the University) at Khairpur is still a developing institution, which does not command vast facilities, and the Department of Archaeology lacks funds for exploration, excavation and transport. No laboratories etc. are available. Being a student of archaeology, I had to fulfill the prescribed course according to the syllabus. This assignment is the part of the subject of M.Sc. final year.

I have divided my report into three parts. Part-I is the general study of the subject. Part II contains the description of all the surface collections with important photographs and drawings of artifacts. I have tried to make this report colourful and attractive enough to catch the eyes of public. Part III consists of references, appendix and bibliography.

Khairpur, Sindh  
10th. February, 1986.

MASTOOR FATIMA BUKHARI

## ACKNOWLEDGMENTS

My humblest thanks and respects are due to all those who have helped me in completing this assignment. I am very grateful and thankful to my honourable teacher Mr. Mukhtiar Kazi, Incharge of the Department and Supervisor of this research project, who guided me to study the site of Aror.

I have many regards for my honourable teacher Mrs. Nelofer Shaikh. She guided me to do my work in a proper manner. It was very difficult for me to work without her guidance. I am also very grateful to Mr. Ghulam Mustafa Bhutto, LOA of Sukkur and father of my friend Miss. Shaista Bhutto, who supported me with his personal car/ jeep for surveying the site along with his Tapedar and Draftsman who accompanied me to draw the map of Aror.

I am very thankful and grateful to my friend (Ayaz Gul, the well known Sindhi poet and husband of the researcher) who truly helped me in completing this project. I am extremely thankful to Mr. Rashid Bhatti (died in 1988), who is considered to be an authority on Aror, for his expert advices. Thanks are also due to Mr. Hakim Ali Shah Bukhari, who provided me written material from the Library of Department of Archaeology and Museums, Karachi.

I am particularly thankful to my brother Syed Marghoob Bukhari, who helped me at each and every time of difficulty, guided me and encouraged me during my work and undertook to get this report typed.

In the last, I acknowledge gratefully my obligation to Mr. Abdul Kadir Junejo, Director, Institute of Sindhology and Mr. Vali Ram Vallabh, Editor, Institute of Sindhology, who took keen interest in my work and with their co-operation this research report could be published.

Mastoor Fatima Bukari

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## INTRODUCTION

An unexplored archaeological site which is the subject matter of this report is named "The Archaeological Site of Aror". The site lies in the vicinity of Rohri town. As a matter of fact the selection of this topic is due to paucity of publications about Aror. This site has been only cited and referred by historians, travellers and some writers. No archaeological work has been done by any body

The Alor/Aror site bears a large number of cultural remains and is open to study for an archaeologist.

Here in a brief study and a report of the site is laid down with a hope that the Department of Archaeology and Museums of Pakistan will pay their due attention to this site, which is cited in different history books as the capital of Sindh in the past. The salient features are an invitation to reconstruct the past. Many a mysteries await on the hilly site of Aror to be discovered.

It is also hoped that further exploration and excavation of Aror will produce more material for the construction of cultural history of Sindh. Only one archaeologist, Mr. N. G. Majumdar explored and excavated the site at Aror. A test pit discovered some artifacts which are lying in India now. After him, nobody has ventured into exploration or excavation of this site.

Mastoor Fatima Bukhari

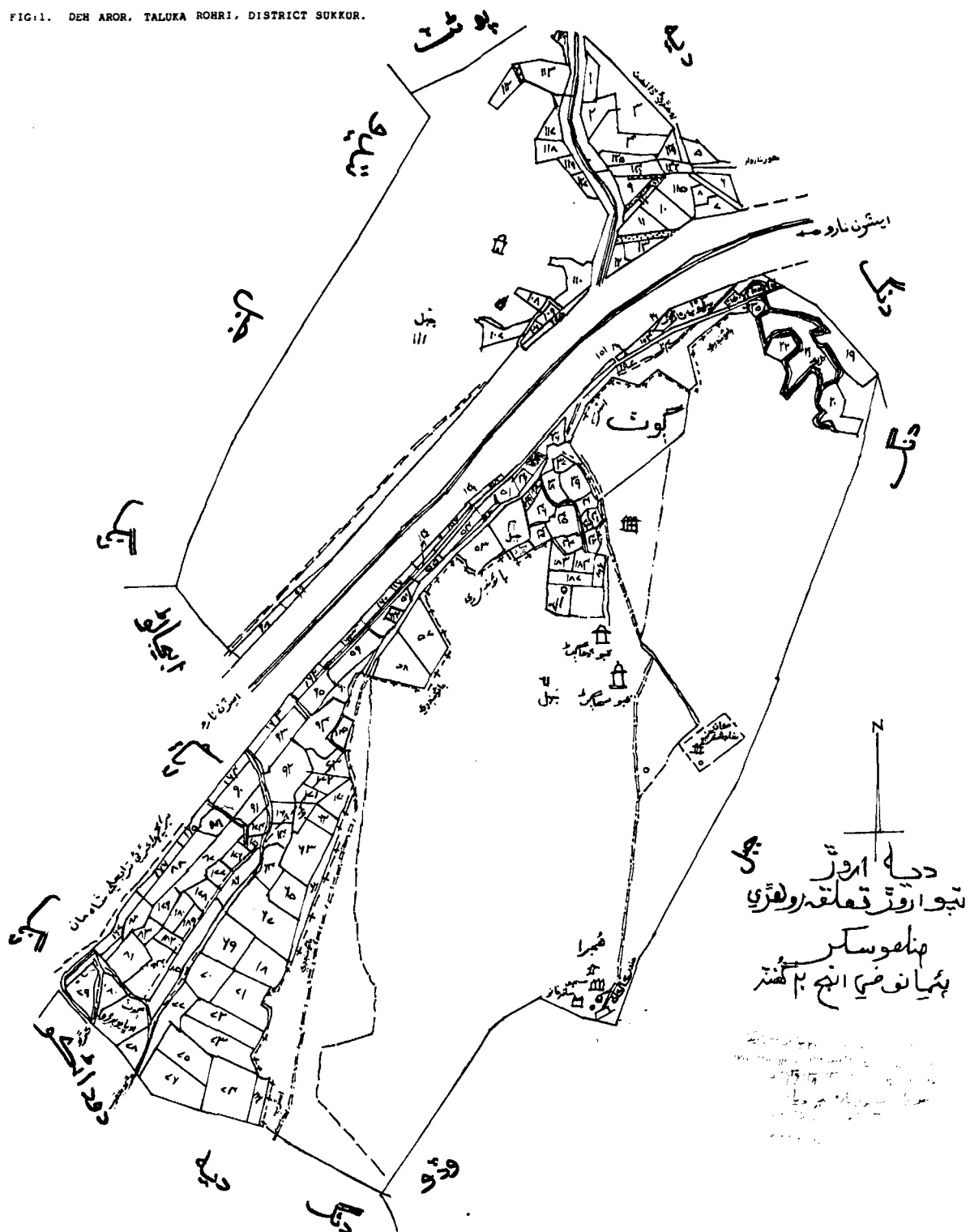
# PART I

## GENERAL ASPECTS





FIG:1. DEH AROR, TALUKA ROHRI, DISTRICT SUKKUR.



# I

## LOCATION OF THE SITE

The ruined city of Aror, once the capital of Sindh and a metropolitan, is situated at the longitude 68. 56° east and latitude 27. 40° north in taluka Rohri, district Sukkur.

The ruins of Aror lie on the eastern edge of the low limestone range some five miles south-east of the present town of Rohri, and appear also to have been extended into the plain below. They overlook a gap in the hills through which a branch of the Indus has obviously run, and may be presumed to have been following at the time, protecting the city from the north.<sup>(1)</sup>

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<sup>(1)</sup> Bridget & Allichin, "The Discovery of Palaeolithic Sites in the Plains of Sindh and their Implications", *The Geographical Journal*, Vol. 142, Part 3, November, 1976, p. 476.



## II

### A GENERAL OBSERVATION

The site of Aror is a huge and impressive one. When we look at it, a picture comes in mind, that it was really a big and well established city flourishing in ancient times.

The most prominent and eye catching general and peculiar remaining features of Aror are house structures, public buildings, mosques, tombs, wells and a fortress. Aror like Rohri is situated on hilly terrain and the old city is built upon a high rocky ground. The old fort or citadel of Aror was built at the highest part of the site. A portion of the fort- wall in the west of the site is still there.

The fort bricks were removed from Aror by Mirza Shah Baig in 16th. century and with them he built the fort of Bakhar.

“..... bricks of the very large and ancient kind, are to be seen in the foundations, and are being dug out of extensive pits in the very bed of what is said to have been the old river channel, a few feet only above the very lowest present level (not of the canal bed) at the old bridge.” <sup>(1)</sup>

There are two tombs of Shah Shakar-ganj and Qutub-ud-din Shah or Qutub Shah who were the friends of Qalander Lal Shahbaz of Sehwan.

From a hillock, a fertile valley could be seen, which is famous for the battle- field between the Arabs and locals.

In Aror area, there are two tombs of *suhagan* and *duhagan*. In the south-west of Aror, there is the *Madrasa* of Moulvi Arif Bhatti and the temple of *Kalka Devi*. On the top of the hills, there are evidences of site of lithic factory of Harrapan and palaeolithic period of Sindh. There is also an evidence of Buddhist stupa.

In this beautiful and splendid city, there lived a king, whose name was *Sahiras* son of *Sahasi* (The founder of Rai dynasty: 499 to 632 A.D.). <sup>(2)</sup>

The city of Aror was built with the help of stone foundation and bricks. All the remaining

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<sup>(1)</sup> Cousens, Henri, “The Antiquities of Sindh”, Oxford University Press, Karachi, 1975, p.76

<sup>(2)</sup> Panhwar, M.H., “Chronological Dictionary of Sindh”, Institute of Sindhology, S.U., Jamshoro, 1983, p.114.

### The Archaeological Site of AROR

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ruins found are mostly made up of burnt bricks with stone pavement structure.

The fort-wall is semi-circular and made up of large bricks. There are also ruins of two or three old mosques. The people of the present village Aror attribute these mosques to Muhammad Bin Qasim and Mughal emperor Aurangzeb.

There is also one burnt brick-well at the top of the hill of Aror, now used as garbage-pit by the villagers.

### III

## ENVIRONMENTAL AND ECOLOGICAL CONDITIONS

The range of Rohri hills starting from Old Sukkur, includes Rohri, Kalka hills of Aror, Shadi Shaheed and Kot-Diji hills. In Rohri hills there are various archaeological sites, one of which is Aror.<sup>(1)</sup> "An old ruined town situated five miles to the south-east of Rohri. In the bed of the river, which once flowed near this place, two stones are set up marking the ancient course of the Indus, then known as the *Mihran*. The *Wahinda*, *Raini* and other flood channels, the beds of which intersect the country here to north-eastward direction of Alor, flowed regularly at that period and inundated a wide area".<sup>(2)</sup> Therefore it provided fertile plain and large production of agricultural commodities.

"Aror was sited on the banks of the lost river of Sindh, about which there have been so many theories. In the map illustrating Thomas Pennant's quaint and learned view of Hindustan 1798, this river is shown as rising in Himalayas, east of the Sutlej and flowing down pass the town of Umarnkot, into the Gulf of Cutch. It is therefore called the *Ghaggar* river, which may be a corruption of the *Hakara*, the name still applied to the parts of the ancient bed. Long after it ceased to be an independent river, its bed under the name of the *Nara* (Nala) served as a channel by which the flood water of the Indus were guided down to the *Dhoro Puran*, the ancient channel of the Indus, and so into the Kori Creek"<sup>(3)</sup>. The Aror city had been built of pucca bricks and stones, on a rocky hill having its wall then washed by the Indus.

The ancient climate and environment of this area were more humid than today. The evidences of crops are more or less similar as present day. The crops grown were:

- (i). Cereals: rice, *guwar*, *bajhri* and wheat.
- (ii). Oil Seeds: mustard.
- (iii). Fruits: dates, *ber* (*Zizyphugujuba*)
- (iv). Other crops: cotton.

The area was much fertile and alluvial. The Indus in its lower course flows through an area of extreme aridity with a rainfall of 90 mm., at Rohri, Upper Sindh.<sup>(4)</sup>

The monsoon in Sindh is unreliable and for years together the rainfall may be well below the average. The fertility of the plain was entirely due to the various water-courses of that time. The environment of Aror was excellently attractive and pleasant.

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<sup>(1)</sup> Bhatti, Rashid, "Rise and Fall of Aror—the old capital of Sindh", *Sindhological Studies*, (Jr), Institute of Sindhology, Jamshoro, Summer, 1978, p.46.

<sup>(2)</sup> Sorley, Dr. H.T., "Gazetteer of West Pakistan, the Former Province of Sindh", Government of West Pakistan, Karachi, 1968, p.326.

<sup>(3)</sup> Ibid. p.326.

<sup>(4)</sup> Bridget & Allchin "The Discovery of Palaeolithic Sites in the Plains of Sindh and their Geographical Implications", *The Geographical Journal*, Vol. 142, Part 3, November 1976, p. 476.

## IV

### ECONOMY

The "*Chach Namah*", also known as "*Tarikh-i-Hind*" describes, "The capital Alor is a town adorned with various kinds of royal buildings, pillars, gardens, fountains, streams, meadows and trees and is situated on the bank of the river called *Mihran*."<sup>(1)</sup>

The site of the once most celebrated cities of Sindh is disputed. Though eight centuries have elapsed, since the prosperity of Alor was at its height, no records of its inhabitants is left. The mouldering heaps one now behold, were once the abode of thousands and the seat of an empire.<sup>(2)</sup>

The economic life of Aror has all along remained a function of the river Indus. The archaeological sites throughout the Indus Valley bear out that this river has brought into existence the flourishing towns and cities on its banks and "the remarkable prosperity of the kingdom of Musicanus (Aror) indicates that it was exceptionally well watered. It is fairly assumed that the *Wahinda*, *Raini* and other flood channels, the dry beds of which intersect the country north, eastward of Alor, were flowing regularly at this period and distributing the inundation over a wide area".<sup>(3)</sup> The water have provided means of livelihood to its people.

The city of Aror was the capital of Hind-Sindh. A king named *Rai Sahiras* ruled over this city, who had treasure and wealth in abundance. The fame of his generosity was spread all over the area.

According to Mir Masoom Bakhari, "Aror was a very big and fortified city of Sindh, located on the bank of a tributary of river Indus. It was full of palaces, pools, multi-story buildings, pastures and fruit bearing gardens. Every facility and a thing that a resident or traveller needs and desires was available in this city".<sup>(4)</sup>

All the above accounts of the Aror buildings and other ruins show that the trade, business and well balanced economy and facilities were available. So the travellers used to come here and did their business with others. The citizens of Aror were craftsman, tillers, masons, shopkeepers, boatmen, stone-cutters, chisellers, brick-makers, artisans and potters.

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<sup>(1)</sup> Cousens, Henri, "The Antiquities of Sindh", Oxford University Press, Karachi, 1975, p.76.

<sup>(2)</sup> Eastwick, Lieut., E.B., "A Note on Rohri and Alor", Journal of the Bombay Branch, Royal Asiatic Society, April 1843, p.208.

<sup>(3)</sup> Lambrick, H.T., "Sindh: A General Introduction Vol:1", Sindhi Adabi Board, Hyderabad, 1964, p.108.

<sup>(4)</sup> Bhatti, Rashid, "Rise and Fall of Aror-the Old Capital of Sindh", Sindhological Studies(Jr.), Institute of Sindhology, Jamshoro, Summer, 1978, p.57.

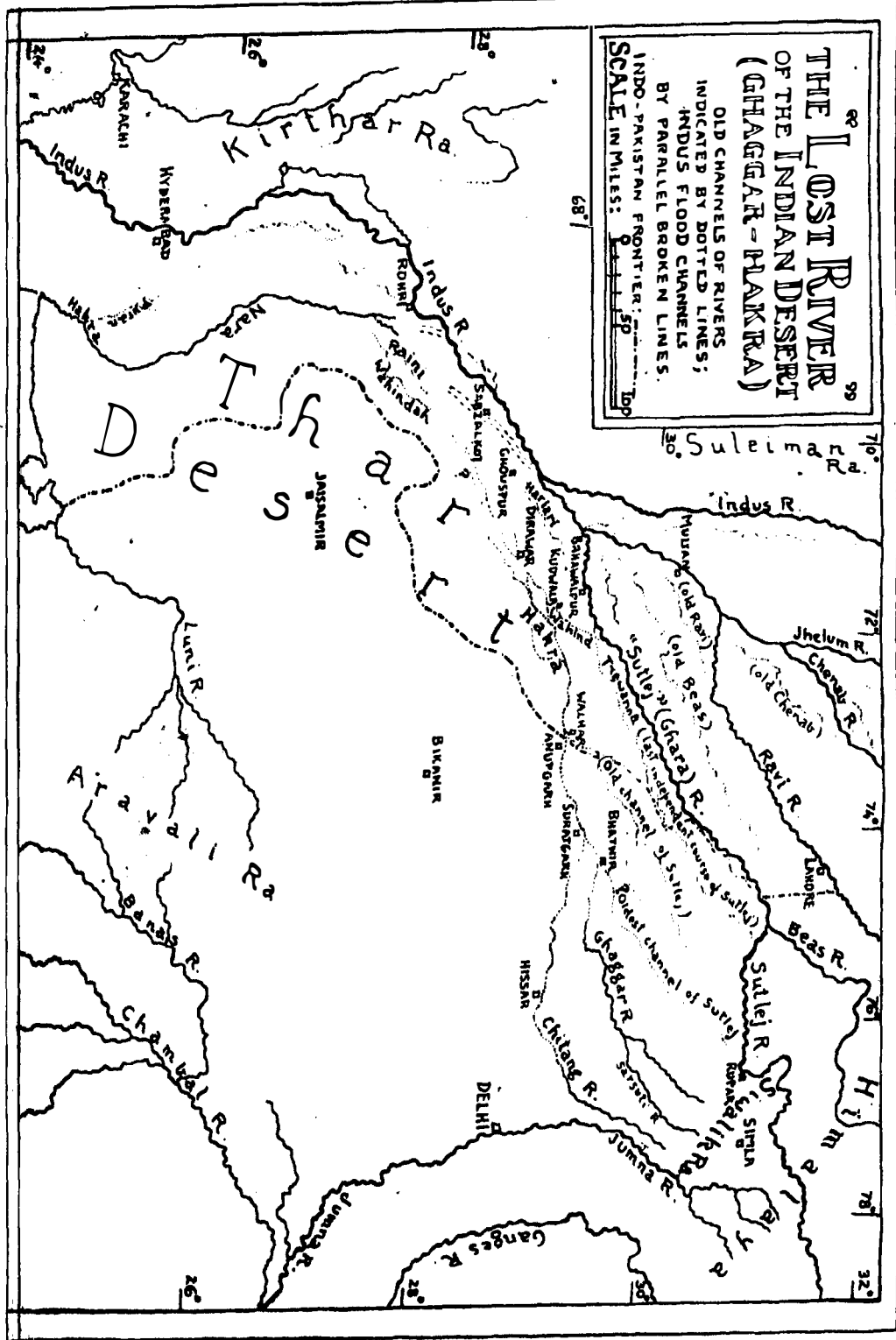
They all had facilities of food. They worked there with freeness of mind, otherwise while struggling for food, they could not have made huge buildings like that. They all helped the economy of their country.

The remarkable prosperity of the Aror shows that it was exceptionally well watered. The river-course of any country directly influences its economy and is necessary and important in the development of any country or city or any civilization. The prosperity of Aror depended upon agricultural surplus due to effective cultivation through river water channels. Its inhabitants were mostly traders, agriculturists, craftsmen and there might have existed a good tax system. It shows that they worked under the law and order. There was administration of Hindu rulers. They used to collect tax from the ships which anchored at their ports. Aror city was very prosperous and had gold mines at that time. It was a big river-port of Sindh.<sup>(1)</sup>

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<sup>(1)</sup> Maulai Shaidai, Rahimdad Khan, "Sindh Ja Purana Shahar", Sachal National Seminar Committee, Khairpur, 1983, pp.13-16





## V

### SPECIAL FEATURES

Most prominent feature of Aror is the fort. "The Aror city was built for most part, upon high rocky ground, the old fort or citadel occupying the highest part. Hindu bricks of the very large and ancient kind are to be seen in the foundations and are being dug out of extensive pits in the very bed of what is said to have been the old river channel."<sup>(1)</sup>

THE ENCEINTE: "(The rampart which surrounded a fortress) is an irregular oval with a long diameter of the perhaps 150 yards. On the eastern crest, two piles of good brick-work, one tall and the other much eaten away by time, appear to denote the main gate".<sup>(2)</sup>

MOSQUE: This is attributed to Muhammad Bin Qasim and is situated on the river of Aror. It is said that the mosque was built in 712 A.D. (94 A.H.). Regarding the authenticity of the date, there is a need of concrete evidences. At present only two walls of north and south and small portion of courtyard have survived. The courtyard is 40 feet long and 34.5 feet wide. Northern wall is 18.8 feet high. The whole structure is made up of burnt bricks. The bricks are of two types, large 9"x9" and small 9"x4". There is much plaster on its stone foundation. There are two arches in the walls on the northern side and one arch is in the southern wall.

AURANGZEB-MOSQUE: This mosque is said to have been built by the emperor Aurangzeb of Mughal dynasty. At present only its *mihrah* survives. The measurement of the bricks is the same as that of Muhammad Bin Qasim Mosque's brick: i.e. 9"x9". Some bricks are little larger than it. In the history, there is no description about it.

GRAVE OF PIR HASHU SHAH: This grave lies under the shadow of Aurangzeb mosque. Around the grave, four mud-walls are erected with stone foundation. Superstructure is of mud bricks.

TWO TOMBS: These two tombs are of (1) Shah Shakar-ganj, who was the friend and contemporary of Qalandar Lal Shahbaz, and (2) Qutub-ud-din Shah or Qutub Shah.

TWO OTHER TOMBS: In the north-east direction of the ruins of Aror, two other tombs are situated. Nobody knows to whom they belong, but are known as the tombs of *Suhagan* and *Duhagan*. According to Mrs. Halli Adward (Fellow of New York University), the tombs were the master-pieces of Muslim art, before the Mughal period. Their decoration depended upon small bricks in geometrical manner. According to some historians, these were Bhuddist stupas converted into tombs.

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<sup>(1)</sup> Cousens, Henri, "Antiquities of Sindh", Oxford University Press, Karachi, 1975, p.76.

<sup>(2)</sup> Ibid. pp. 77-79.

**ANOTHER TOMB:** Near the end of the fort wall, there is a tomb, which some say that it is a tomb, while others insist that it is a mosque. Old inhabitants accepted it as a mosque. The measurement of the bricks is the same as that of Muhammad Bin Qasim's mosque. In the interior of the dome, bricks are set-out very beautifully and systematically.

According to Rasheed Bhatti, who is considered to be an authority on the site, "this is the only surviving ruin of the Arab period".

**WELL:** There is a well near the citadel area, dimensions of which are 8'7"x8'7". Bricks used here, are measuring 9.2" x 9.2" and are of Hindu periods.

**MARKING STONE:** A stone is erected on the place, where Mir Masoom set-out the stone, for marking divergence of river course. The original stone has been removed and preserved in the Museum of Mohen-Jo-Daro at present.

**GODOWNS :** Towards the east, there are three or four godowns. This is a new discovery. During my survey, I have found full evidence of a big storage jar fixed in the wall and some type of seeds which were later determined as carbonized seeds of *Juar*. A sample of some has been collected. It may be noted that this type of storage can also be seen in Mohen-Jo-Daro.

**TERRACOTTA PIPE:** Near the modern houses of village Aror, a very important and a sensational discovery is that of the pipe of terracotta, under the ground, for the sewage. Its diameter is 3". It proves that the inhabitants of Aror were civilized enough to have underground drainage system like the Mohen-Jo-Daro. This pipe is of terracotta and its small parts have been found there.

**TWO BUILDINGS :** (1) Mosque of Moulvi Arif Bhatti and (2) Cave-temple of *Kalka Derri*. These both are the constructions of later period.

Ancient ruined houses and present houses of Aror village, could also be seen at the site.

If further excavation of the site is undertaken, other interesting things can be found, which would definitely project the high technology adopted by the people of Aror.

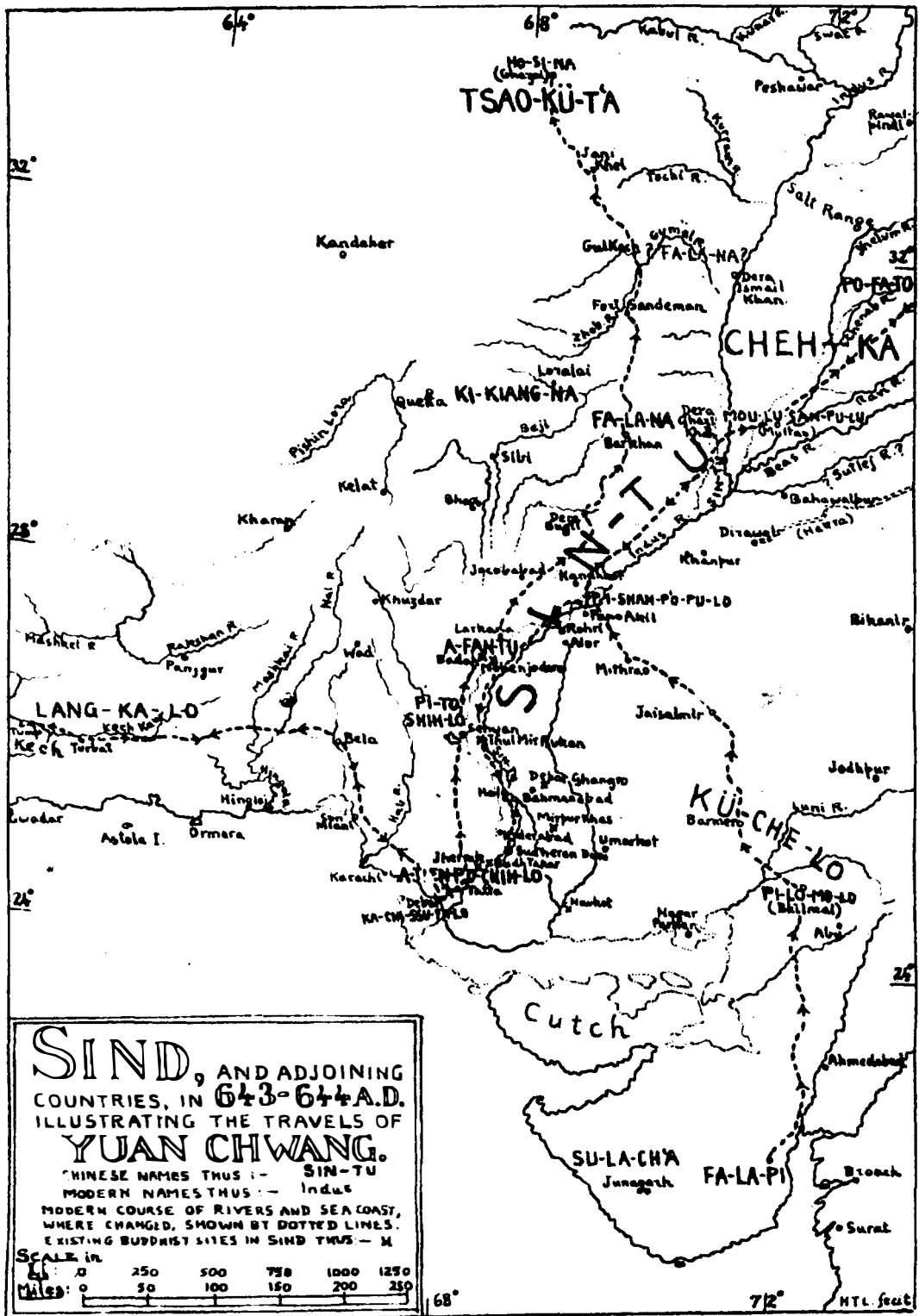




Plate: 1





Plate: 2





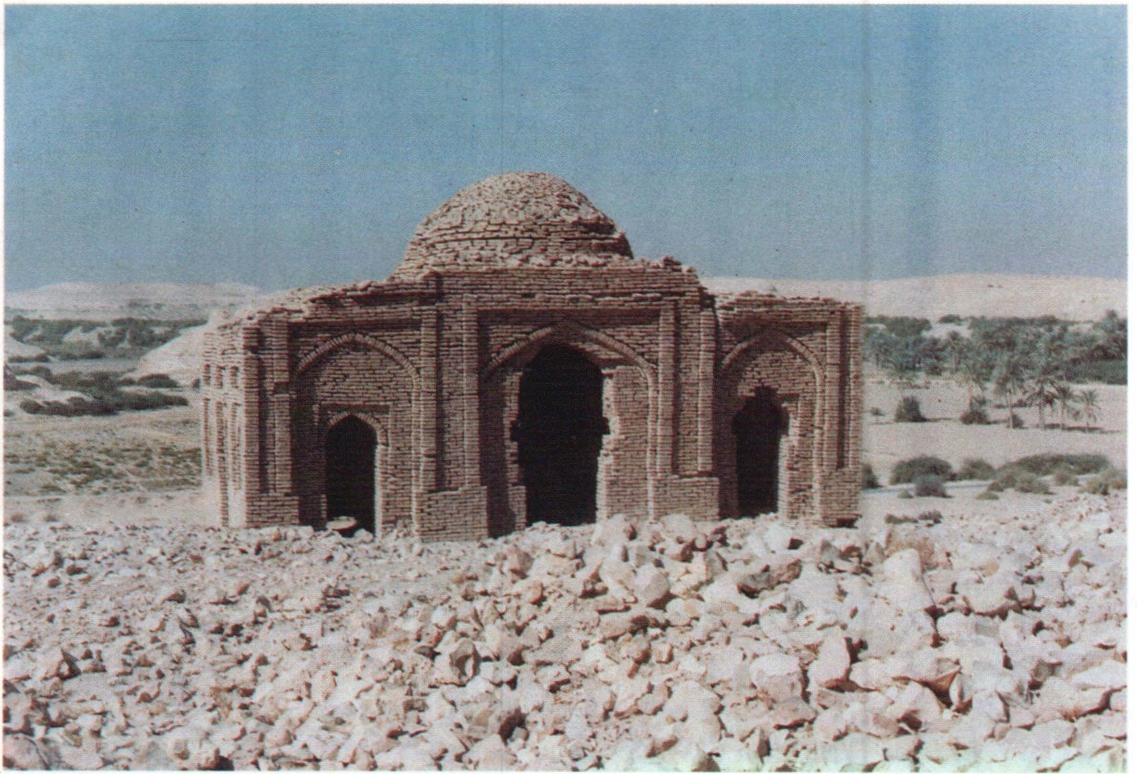


Plate: 4



Plate:5



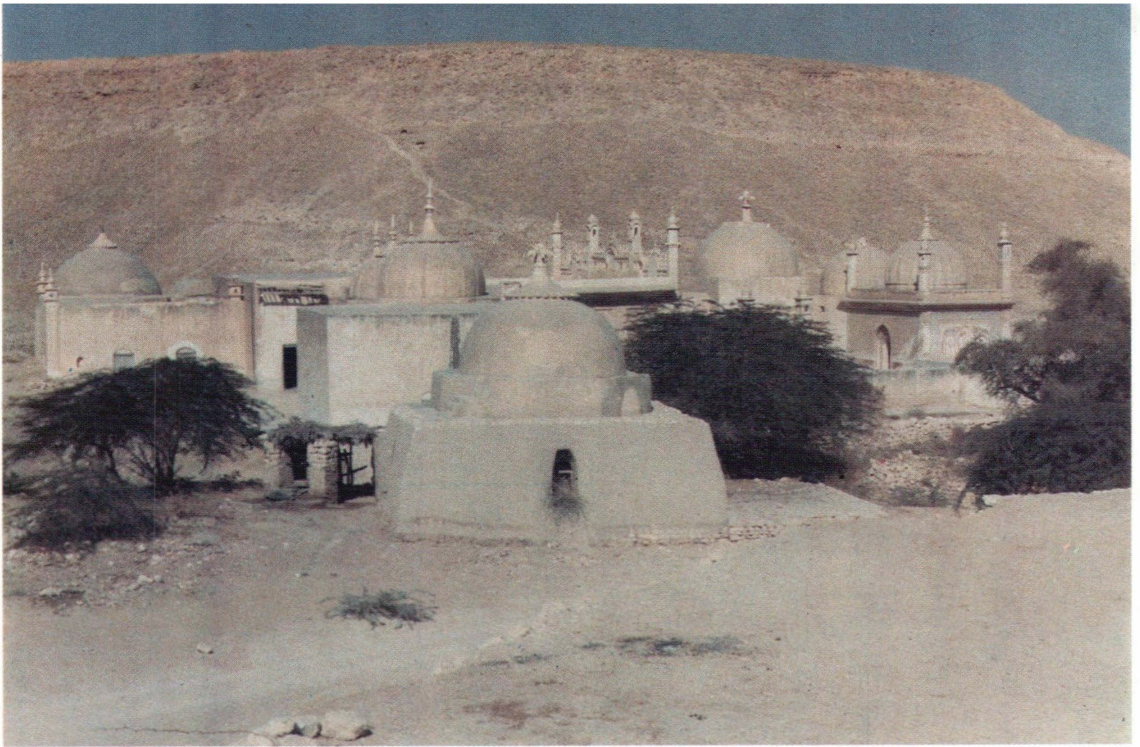


Plate: 6



Plate: 7



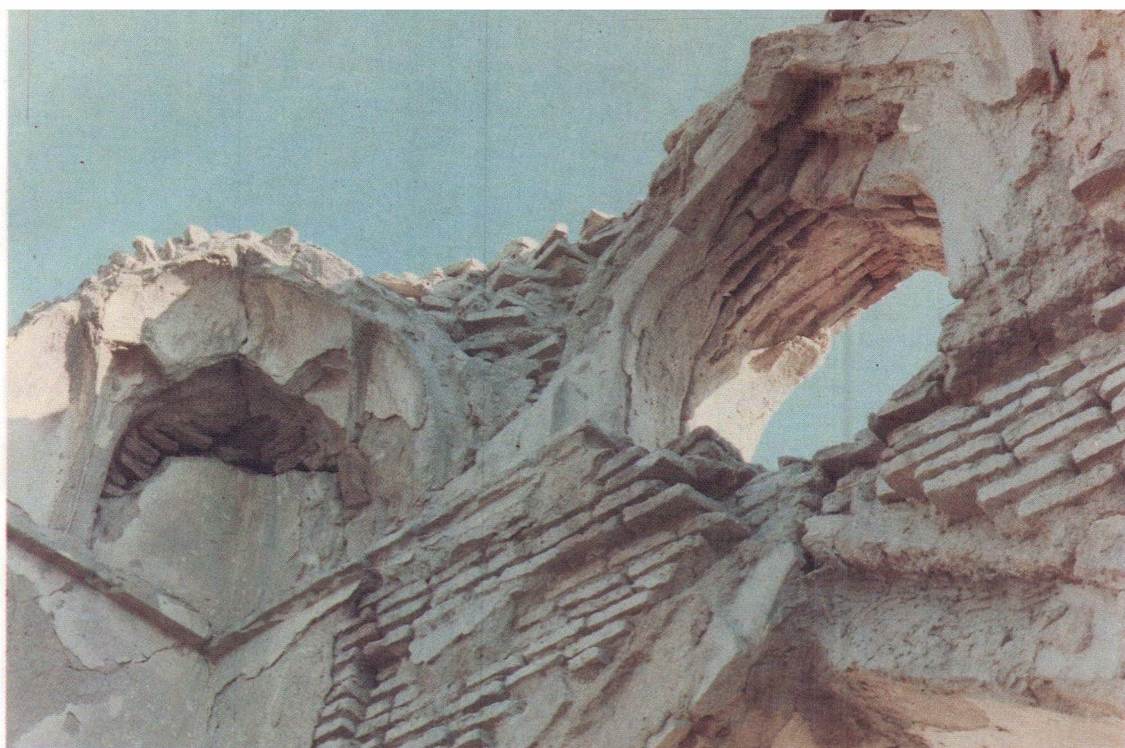


Plate:8



Plate: 9



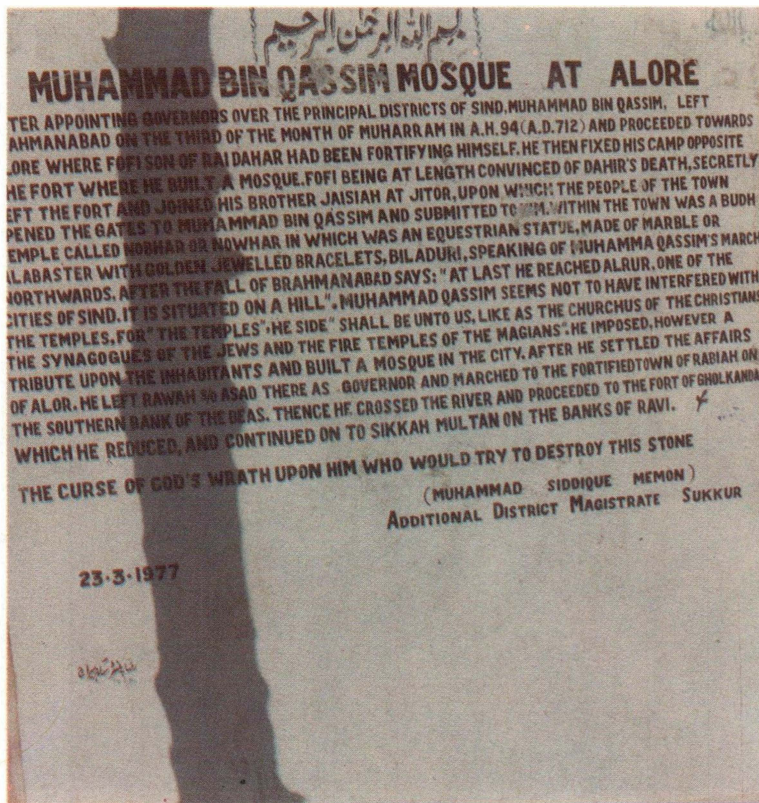


Plate:10



Plate:11





Plate:12 (a)



Plate:12 (b)



Plate:12 (c)





Plate:13 (a)

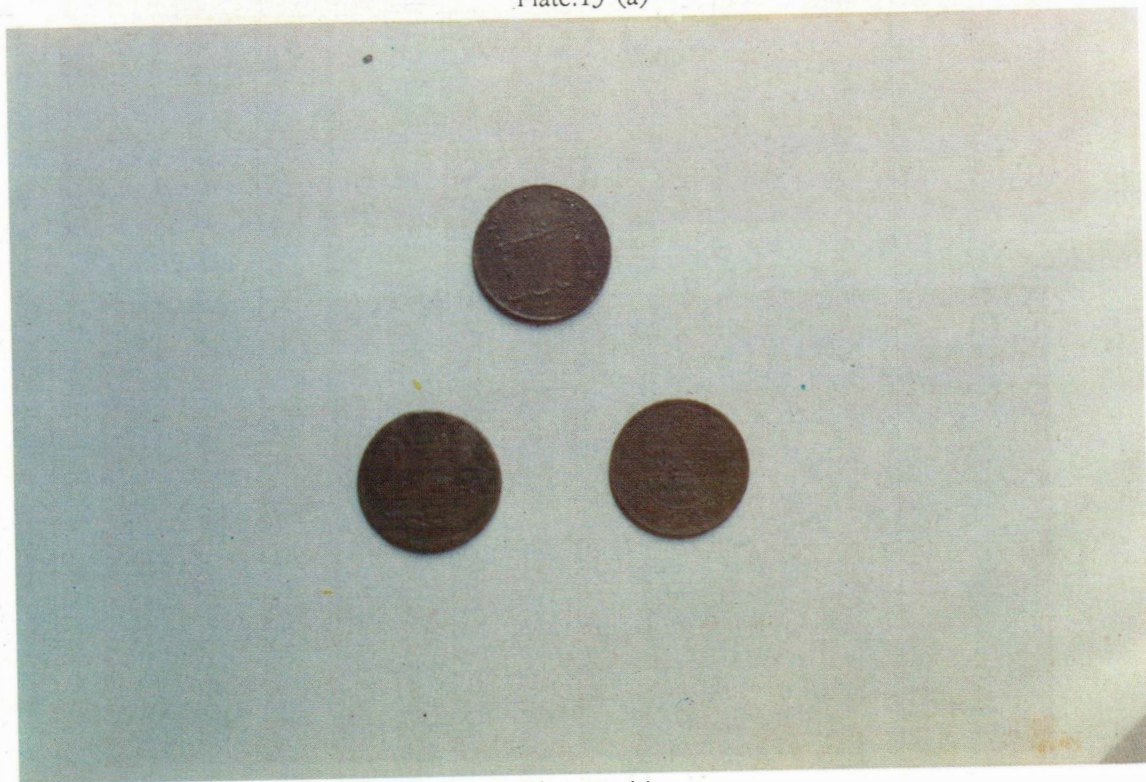


Plate:13 (c)

## VI

### SITE DESCRIPTION BY VARIOUS HISTORIANS AND TRAVELLERS

Various historians and travellers have referred / written about Aror, during different periods.

"The country of Sindh presents but a scanty field for the researchers of the antiquities. Few monuments which could be useful to us, the writers of history, were traversed by the classic waters of the Indus and trodden by every invader of Hindustan.

"Even the site of the once most celebrated cities of Sindh is disputed and though perhaps eight centuries have elapsed since the prosperity of Alor and Brahmanabad was at its height no record of their inhabitants is left and vague tradition does inform us that the mouldering heaps, we now behold, were once the abode of thousands and the seat of an empire.

"In the *Chach Namah* and *Mausum Namah*, there is no account of the ages which intervened between the invasion of Alexander and the conquest of Sindh by the generals of the caliphs except a few names of kings and some legends".<sup>(1)</sup>

"The earliest available sources of history of Sindh is famous *Fateh-Namah* of Sindh or *Chach-Namah*. It is said to have been written by an Arab historian, who had accompanied the conquering Arab army and later on settled in Aror. One Ali Bin Muhammad Koofi, a Persian writer was able to get the manuscript from a Kazi family of Aror, and translated it into Persian in 1300 A.D. The other sources of history of Sindh, before the Muslim conquest period, are the archaeological reports, the reference of Greek writers and historians, travelogues of Chinese pilgrims and old Hindu scriptures like *Vedas*, *Mahabharata* and *Ramayana*".<sup>(2)</sup>

There was an independent and non - Aryan civilization different from the rest of the sub-continent. A group of Aryans, who in about 1500 B.C. descended upon and settled in the Indus valley plain, *Sapta Sindhava*, the country of seven rivers. Aryan arrival was described in Hindu religious book, *Mahabharata*.<sup>(3)</sup>

"In Bhuddist literature some verses quoted giving a table of seven main divisions of Aryan India. *Sauvira* land was one of its kingdom having its capital, the city named *Roruka* and the king

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<sup>(1)</sup> Eastwick, Lieut., E.B, "A Note on Rohri and Alor", Journal of Bombay Branch Royal Asiatic Society, April, 1843, p. 210.

<sup>(2)</sup> Bhatti, Rasheed, "Rise and Fall of Alor-the Old Capital of Sindh ", Sindhological Studies (Jr.), Institute of Sindhology, Jamshoro, Summer, 1978, pp.44 - 45.

<sup>(3)</sup> Ibid. p. 46.

named *Bharata*".<sup>(1)</sup>

According to the Alexander's own testimony, the dominions of Musicanus in Upper Sindh were the most prosperous in India. In 327 A.D. Musicanus was an important ruler of the lower Indus region comprising of Upper Sindh... According to Lambriki, its capital city was the Aror.<sup>(2)</sup>

"At the time of conquest of Sindh by the Arabs under Muhammad Bin Qasim in 711 A.D., Aror was the capital of Sindh and the residence of king Dahir."<sup>(3)</sup>

It is described that in the bed of the river, which once flowed near this place, two stones are set up. They are supposed to mark the ancient course of the Indus.<sup>(4)</sup>

N.C. Mujamdar has expressed, "Aror was the capital of Dahir, king of Sindh and was invaded by the Arabs... There is a cluster of small mounds just to the north-east of the Aror village along with the Juncjo Road."<sup>(5)</sup>

The city is reported to have been built of pucca bricks and stones on a rocky hill, having its walls then washed by the Indus. It seems probable that the change in the course of the river was the cause of its destruction. It is presumed that the change of the river course was due to silt deposition or by an earthquake which took place some where about 962 A.D. (341 A.H).<sup>(6)</sup>

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(1) Bhatti, Rashid, "Rise and Fall of Aror-the Old Capital of Sindh", Sindhological Studies (Jr.) Institute of Sindhology, Jamshoro, Summer, 1978, p. 48.

(2) Ibid. p. 48.

(3) Smyth, J.W., "Gazetteer of the Province of Sindh", 'B' Volume III, Sukkur District, Government of Bombay, 1928, p. 34.

(4) Hughes, A.W., "Gazetteer of the Province of Sindh", George Bell & Sons, London, 1876, p. 116.

(5) Mujamdar, N.C., "Exploration in Sindh", Manager of Publications, Delhi, 1934, p. 38.

(6) Sorley, Dr. H.T., "Gazetteer of West Pakistan - The Former Province of Sindh", Government of West Pakistan, Karachi, 1968, p. 327.



## VII

### RELIGIOUS CONDITIONS

According to different descriptions, Sindh from the Aryans to Arab conquests, always remained as the dominion of various dynasties, but it is also a fact that Aror was the capital most of the time.

The history indicated that during different times, different religious prevailed in Sindh. It is obvious that this city saw different religions practiced by the different dynasties. Aryans like their ancestors worshiped the powerful things. This has been the human behaviour from the stone age till the enlightenment of religions. But before Islam, we find different religions in this area. People were impressed and have worshiped all the powerful things. So Aryans also worshiped Fire, Sun, Moon, Earth, Sky, Rainfall, Water, Wind etc. They also worshiped so many gods and goddesses, Pirthvi (a vague and rarely mentioned personification of the earth), *Indra*, (the war god), *Vishnu*, *Ahuramazad* (the god of light), *Dyanus* (the personified heavens), *Usha* (the goddess of dawn), *Purjanis*, *Soma* (the sacred inebriating of *Veda*, personified as a god).

In recorded history, there is an indication of Bhuddist rulers followed by *Brahmans* at the time of Raja Dahir. The *Brahman* rulers worshiped gods, goddesses and dieties. After the *Brahmans*, Jain religion and their sermons were spread due to its humanitarian lessons. "This time was 600 to 528 B.C."<sup>(1)</sup> The lesson was that (a) to keep off all living organisms, (b) to keep truth, (c) to be away from the theft and (d) personal property should not be kept. They preached that all are equal in this world. No one has importance over others due to this cast etc. Apart from Jainism, Buddhism preached that all human beings are equal. There is no speciality. The Buddhism preached peace and satisfaction. This religion spread during the rule of the Morian dynasty.

Before the enlightenment of Islam, four religions-Jainism, Buddhism, Zorastian and Christianity-spread all over the world.

This shows that Aror with Sindh submitted to most of the religions. Now the remains and influences of only Jainism, Hinduism, Buddhism and Islam religions are found.

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<sup>(1)</sup> Maulai Shaidai, Rahimdad Khan, "Tarikh-e-Tamaddun-e-Sindh", Sindh University Press, Hyderabad, 1959, p. 77.



## VIII

### THE STUDY OF COINS

Numismaticology, the study of coins, is a science, locally known as *mudra-giyan* or *sika shanasi*. We study the coins, so that we may take full advantage of the source for history and archaeology. The ancient nations like Greeks, Scythians, Kushans and Parthians reconstruct their history on the source of their coins.

The coins are an important source which supply material for the history. We treat the numismaticology as a secondary source where as the documents and the literature are the primary sources. In the study of any site, this secondary source of coins helps us primarily, where the documents and literature are not available.

The coin is a piece of any metal. Coins of silver, copper, tin, gold, and bronze are found more frequently. In ancient days, when there were no coins, there was barter system, in which no currency was used. The coin in one of the above metals was first invented by *Coresus*, a king of the Lydians dynasty in the South-West Turkey in 700 B.C.

At the time when Arabs took power from Raja Dahir, there was regular trade by the Arabian ships with the coastal countries bordering the Indian Ocean. After coming into power Arabs established the towns of Mansura and Mehfuza where they had their own coins, which have been recovered from the ruins of the above mentioned cities Debel, Bhambhore, Neronkot and Aror.<sup>01</sup>

After the rainfall, enough coins are unearthed from Aror. I have collected few of them. Most of them are corroded and undecipherable. These coins are not clear and nothing can be seen over it but some of them have evidence of "ALLAH", or *Quranic Aayat* or the half of the word "Muhammad". One coin had been depicted by Bahloli Shah.

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<sup>01</sup> Nasir, Pervin.T., "Coins of the Early Muslim Period from Bhambhore", Pakistan Archaeology, Journal No.6, Karachi, 1969, pp. 117-118.



COIN NO:1      METAL: COPPER  
WEIGHT: 18.2004 gm



COIN NO:6      METAL: COPPER  
WEIGHT: 1.9310 gm.



COIN NO:2      METAL: COPPER  
WEIGHT: 13.2457 gm



COIN NO:7      METAL: COPPER  
WEIGHT: 1.6890 gm



COIN NO:3      METAL: COPPER  
WEIGHT: 2.2204 gm



COIN NO:8      METAL: COPPER  
WEIGHT: 1.6403 gm



COIN NO:4      METAL: COPPER  
WEIGHT: 0.9983 gm



COIN NO:9      METAL: COPPER  
WEIGHT: 9.4380 gm



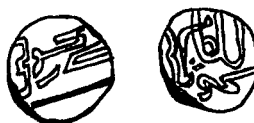
COIN NO:5      METAL: COPPER  
WEIGHT: 1.8994 gm



COIN NO:10      METAL: COPPER  
WEIGHT: 10.9660 gm



COIN NO:11 METAL: COPPER  
WEIGHT: 7.6356 gm.



COIN NO:16 METAL: COPPER  
WEIGHT: 7.4370 gm



COIN NO:12 METAL: COPPER  
WEIGHT: 9.1111 gm



COIN NO:17 METAL: COPPER  
WEIGHT: 8.3150 gm



COIN NO:13 METAL: COPPER  
WEIGHT: 19.5061 gm



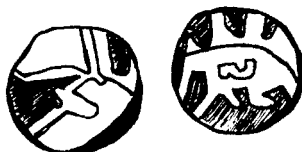
COIN NO:18 METAL: COPPER  
WEIGHT: 5.9747 gm



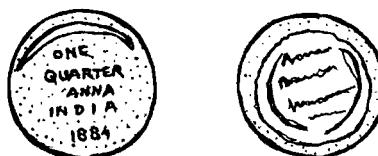
COIN NO:14 METAL: COPPER  
WEIGHT: 19.6848 gm.



COIN NO:19 METAL: COPPER  
WEIGHT: 6.1805 gm



COIN NO:15 METAL: COPPER  
WEIGHT: 9.5030 gm.



COIN NO:20 METAL: COPPER  
WEIGHT: 6.0456 gm

## IX

### CONTEMPORARY CITIES OF AROR <sup>o)</sup>

After the fall of the great ancient civilization of Mohen-Jo-Daro and Harappa, new cities were developed in Sindh during Vedic period.

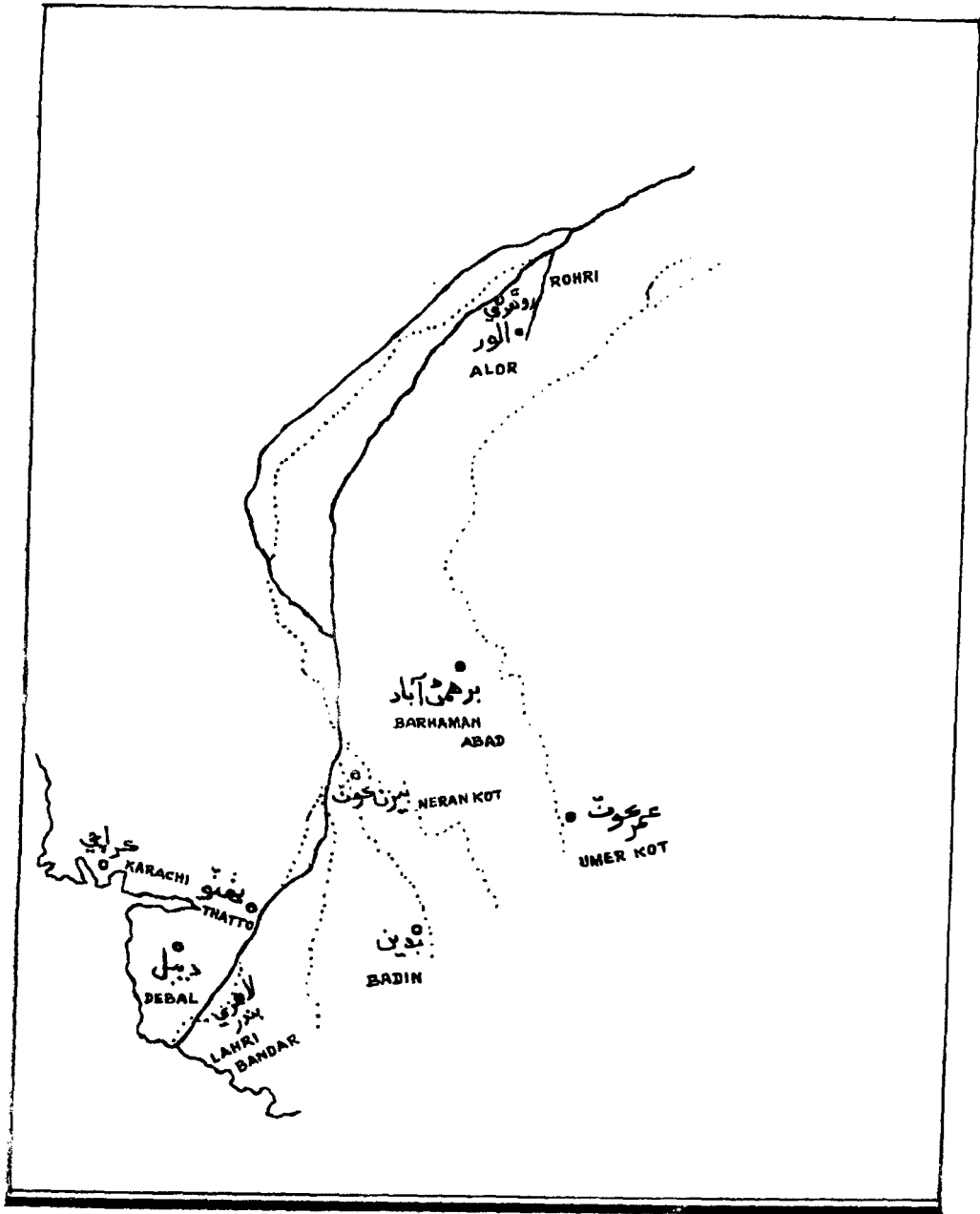
In Vedic language, Sanskrit, there are different words for different settlements. For small village: *Niamagrama*, for big village: *Grama*, for small city: *Pura* and for large city: *Nangra* were used.

We find various names of cities of Sindh from the Greek history. Following are the cities of Sindh of ancient times, mentioned in different archives:

1. HASTANAGAR (ہسٹناگر): This was the capital of the Aryan state. It was also named as *Pushkatati*. Greeks called it *Proklais* and now it is known as *Peshawar*.
2. TAKASALA (تکاسلا): This was a city between two rivers: *Sindhu* and *Jehlum*. *Takadesh* was a state of Sindh. The Greeks named it *Taxila*. Here, there are ruins of a big university.
3. SANGALA (سانگلا): This was in between *Ravi* and *Chunab* rivers and was the capital of *Madradesh* state. Greeks wrote it as *Sangala*. Now it is named as *Sanglahal*.
4. TUKLOR or TAKLA (تکلا یا تکلر): This was the capital of *Yawana* (Mali), a tribe in the north. It was in between *Ravi* and *Sutlej* rivers. The Greeks called it *Pimprana* and now is called *Sialkot*.
5. JALANDHARA (جالندھارا): This was in between the *Bias* and *Sutlej* rivers. The Greeks named it *Tagrasawa* (Tregarta). It was Aryan's capital. Now it is called as *Jalandhar*.
6. AJODHAN (اجوڈھن): It was a city of *Koravas* on the eastern bank of river *Sutlej*. Akber the great, named it as *Pakpattan*.
7. VANA SANA (ونا سنا): This was a big city of *Tariswa* Aryans at the bank of *Sarasvati* river. The city was destroyed due to changing course of river *Sarasvati* and was lost in *Yajur-Ved* period.
8. KASA KIA PURA (KASHAP PURA) (کاشاپ پورا): This city was the capital of *Asur* Aryan Raja *Kashap*, between two rivers-*Sutlej* and *Ravi*, at the bank of *Ravi*. Later it was called *Prahalad -Puri*. There was a famous "Sun Temple" built by *Surya-wansi Rajas*. At the time of invasion of Alexander, this was the capital of *Yawana* (Mali) tribe. Now it is called *Multan*.
9. UCHH (اچ): It was the capital-city of *Yadava* Aryans. In ancient times, it was the meeting place of

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<sup>o)</sup> Maulai Shaidai, Rahimdad Khan, "Tarikh-e-Tamaddun-e-Sindh", Sindh University Press, Hyderabad, 1959, pp.72-74.



عيسوي ۱۴ صدي ڌاري سنڌ جي طبعي حالت

FIG: 6. PHYSICAL SURFACE OF SINDH DURING 14th CENTURY A.D.

- rivers *Ravi* and *Sutlej* going into river *Mehran*. In the period of *Mahabharata*, its name was *Ais Kalandh*. The Greeks for their own memory called it *Alexandria*.
10. ALOR (الور): Alor was the capital-city of *Aror-wansi* Arians on the bank or river *Mehran*. The Greeks called this city as *Moskanos*. Hoain Tisang, a Chinese traveller had visited this city.
  11. SEWISTAN (سيوستان): The city was built by *Sewi* Arians. The Greeks called it as *Sadomania*.
  12. PATALA (پتالا): It means a temple. This was constructed by *Surya-wansi* Aryans. They had built a city *Kapalwasto* on the bank of river *Bhagirthi*. The greeks called this city as *Pat kala*.
  13. MENA NANGRA (مینا ننگرا): According to the historian Elliot, this city was built by the ancient tribe *Mena* of Sindh. Some called them *Maeid*. Cotton was its main commodity of export.
  14. BHANBHORE (ہنہ پور): It was a main city of Sindh at the delta of river *Mehran*. The Greeks called it as *Barburikan*.
  15. HINGLAJ (ہنگلاج): There was a main temple of *Maha Kali Devi* in Lasbela (Aroiti) area. It was also called as *Aama*. There was a tradition of human sacrifice. *Elam* people took away the *Kali Devi* goddess to *Susa*. Then from *Susa*, *Bakhat Nasar*, took it to *Babul*. The Greeks called this goddess as *Narides*. Its temple existed upto these times and there exists goat sacrifice at present time.
  16. SANI (سینی): This settlement was on the river *Sani* at *Katchhi* area. There is a description of it in *Chuch Namah*.
  17. SHAVI-PURA (شہری پورا): It was built by the *Sawi* Aryans. There was a wonderful fort described by Mir Muhammad Masoomi. It is called *Sibi* now a days.
  18. BAGHA (باغا): It was built by *Surya wansi* Aryans at *Nari* in *Katchhi* area. Now it is called *Bhagg*. River *Nali* is called *Nari* now a days.
  19. CHATTAR (چتر): It means a shelter. It was a city of Aryans. Cotton was its main crop, as described by Mir Muhammad Masoomi.
  20. KACCHI (کچی): Raja Koc son of *Ramchandra* of *Ayodhia* made permanent settlement there, that is why it is called *Kacchi*.



# X

## AROR THE ANCIENT CAPITAL OF SINDH

### CHRONOLOGICAL TIME-TABLE

<i>Year B.C. &amp; A.D</i>	<i>Rulers of Sindh</i>	<i>Book Evidences</i>
712-715 A.D	Muhammad Bin Qasim.	Biladhuri, p. 138, 150, 159 & 165.
669-712 A.D	Dahir Bin Chach.	Chach Namah, p. 59-63.
640-644 A.D	Accession of Chach.	Chach Namah, p. 23, 28.
499-632 A.D	Rai-Dynasty.	Chach Namah, p. 15-16.
285 A.D	Sassanian?	_____
45 B.C	Parthians?	_____
60 B.C	Scythians?	_____
175 B.C	Bactrian Greeks?	_____
320 B.C	Alexander Conquered in 325 B.C.	_____
327-368 B.C	Had Sun God Temples.	Keith Jras, 1909, p. 567.
400 B.C	Musicanus (Alor).	_____
1000 B.C	Aryans?	_____



## XI

### LEGENDS ABOUT THE SITE

Legends are those historical stories which are based on the struggles of leaders, deeds of heroes, and mysterious accounts about sites found in folklore. These are the mixture of extraordinary miraculous events and have a little reality. It depends upon us whether we believe or disbelieve the stories but actually these stories entertain and inspire all of us. A legend may be large or small, but it provides "the clues".

The legends may help us to fill up the gaps and to find out the missing links. In the present Aror village, I heard some legends about its destruction. There are certain legends especially regarding the change of the course of the river *Mehran*, which was flowing beside Aror.

#### LEGEND NO: 1.

It is said that, "the Indus will change its course three times. Twice it has done so and its third change is awaited. Here all the legends are about the sudden change of river course. Shah Abdul Latif Bhitai has also said in his bait:

”هاڪ وڌندو هاڪڙو، ڀڄندي ٻيٽ آروڙ،  
ٻيٽ، مڇيون ۽ لوڙھ، سمي ويندا سوکڙي.“

#### LEGEND NO: 2.

At the small island of *Khwaja Khizr*, opposite to Rohri town, there is a mosque whose appearance speaks antiquity. The popular legend tells us that a shepherd named *Bajee*, whose hut stood where the *mahal of Bajee*, one of the parts of the town Rohri, now stands, observed a bright flame burning at some distance at night. Thinking that it might have kindled by the travellers, he sent his wife to procure a light from them. But as she approached there, it vanished. Hence she returned disappointed. Now *Bajee* himself went there and discovered a miraculous manifestation. He was awestruck with what he had seen and erected a *Takia* on the spot, and devoted himself as a *faqir*. Soon after, the Indus altered its course and abandoning the walls of Alor, encircled the ground on which the *takia* was erected. At present, it is called the *Island of Khwaja Khizr*.

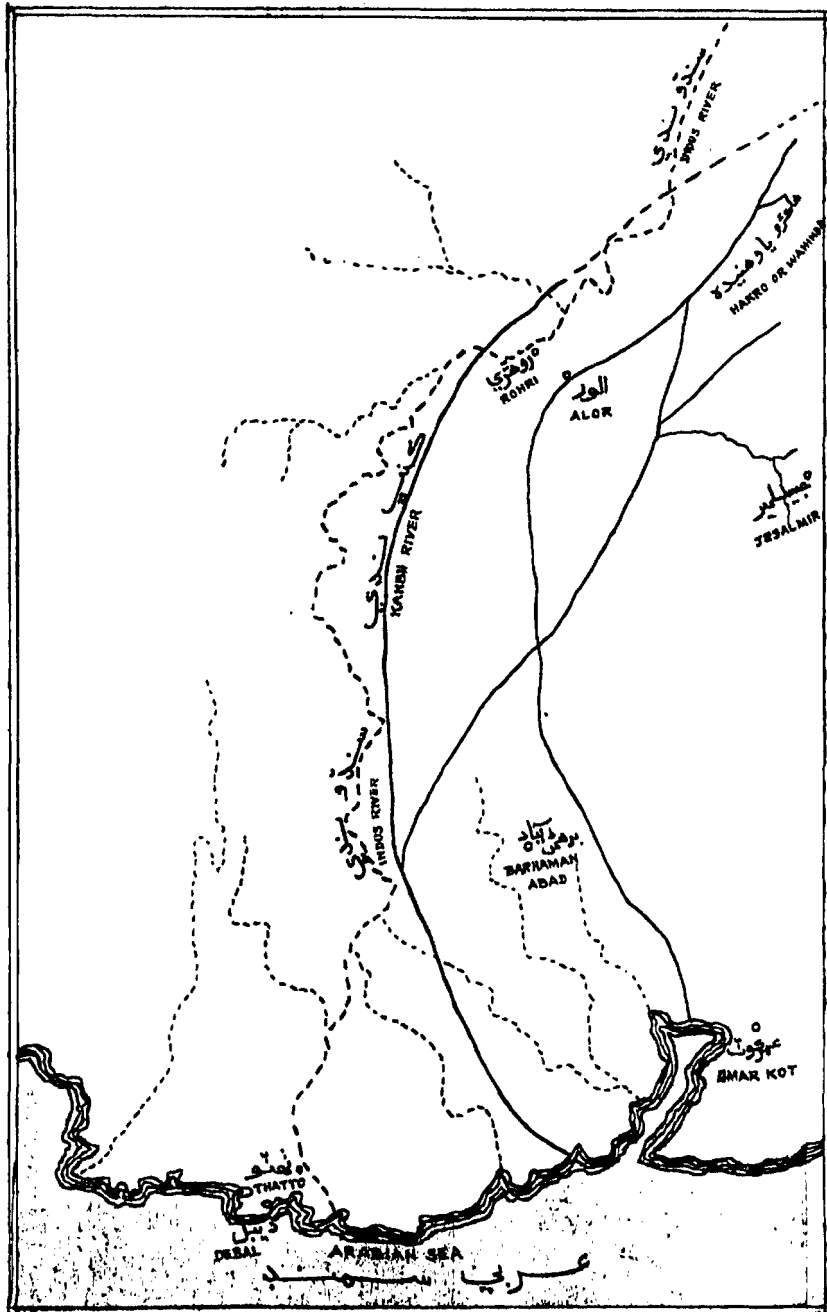


FIG:8. PHYSICAL SURFACE OF SIND DURING THE ARAB-RULE.

**LEGEND NO:3.**

In this beautiful and splendid city, there lived a *Raja Dalu Rai* who was very cruel and unjust king. It was his daily practice and custom to cohabit with a beautiful virgin girl. Once an Arab merchant, on his way to the sea, stayed along with a trade vessel at the river port of Aror. He had his beautiful and young daughter with him. *Raja Dalu Rai* heard about her and he expressed the desire to have her for him.

The father, unable to oppose the wishes of the king, entreated that a respite of eight days might be allowed to him and having spent that time in fasting and prayer, he was miraculously conveyed with his daughter and all his wealth to the *Island of Khawaja Khizr*. The river at the same time devastated the city of Alor, which was thus doomed desolation for the tyranny of its king.



## **PART 2**

# **SURFACE COLLECTION**



# I

## SURFACE COLLECTION

During the field-work and survey of the site, an archaeologist is not only concerned with survey and exploring the site, but takes great interest in collecting the artifacts, which are lying exposed on the surface. It is necessary for him or her to collect the artifacts for further observations and research with systematic methods.

Aror site is very rich and full of artifacts. In 1855, Captain Kirby has reported that, "In excavating the Nara Canal, we occasionally came upon detached masses of brick works and at a depth of about 10 feet below the surface of the ground, the foundation of a very large number of houses were laid bare". Among these ruins a number of articles made of brick clay were found, such as a drinking cup, a *kuza*, some water spouts and a large number of toys.

A large number of pottery of different types, stones, bricks, burnt bricks of different sizes, mud bricks, toys and pottery mostly dependent on water-pots, were lying there after the destruction of the site. Though the climate and weather had affected all of them and changed their original position, changed the colour of glazed pottery and tiles, small pieces of which broken into many smaller pieces, but anyhow they provided the very strong evidence for observation.

As a student of Archaeology, I appreciate the importance of artifacts, which are the alphabet of archaeology. They are used for the reconstruction of the past.

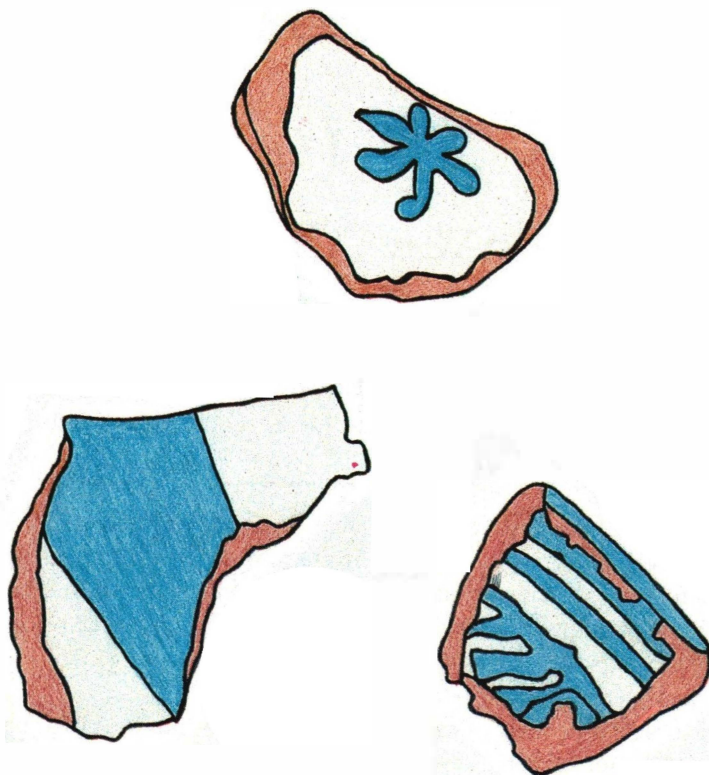
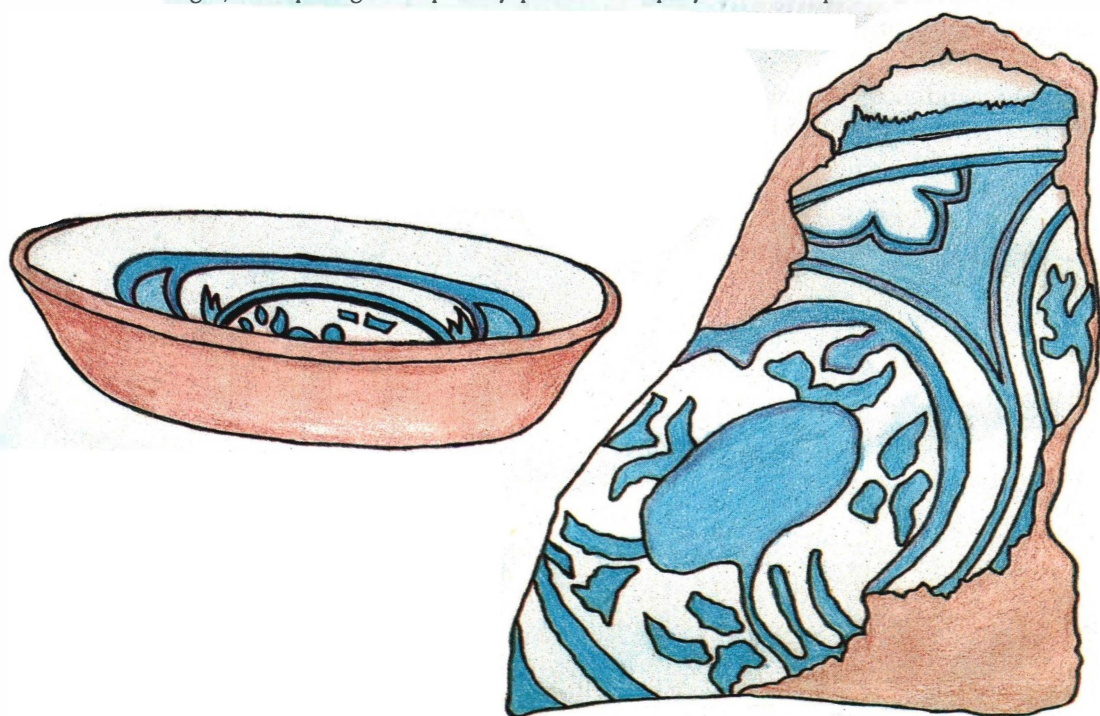


Fig.3, Group of glazed pottery pieces with polychrome slip.



No.4, A large piece of a big plate of glazed pottery.



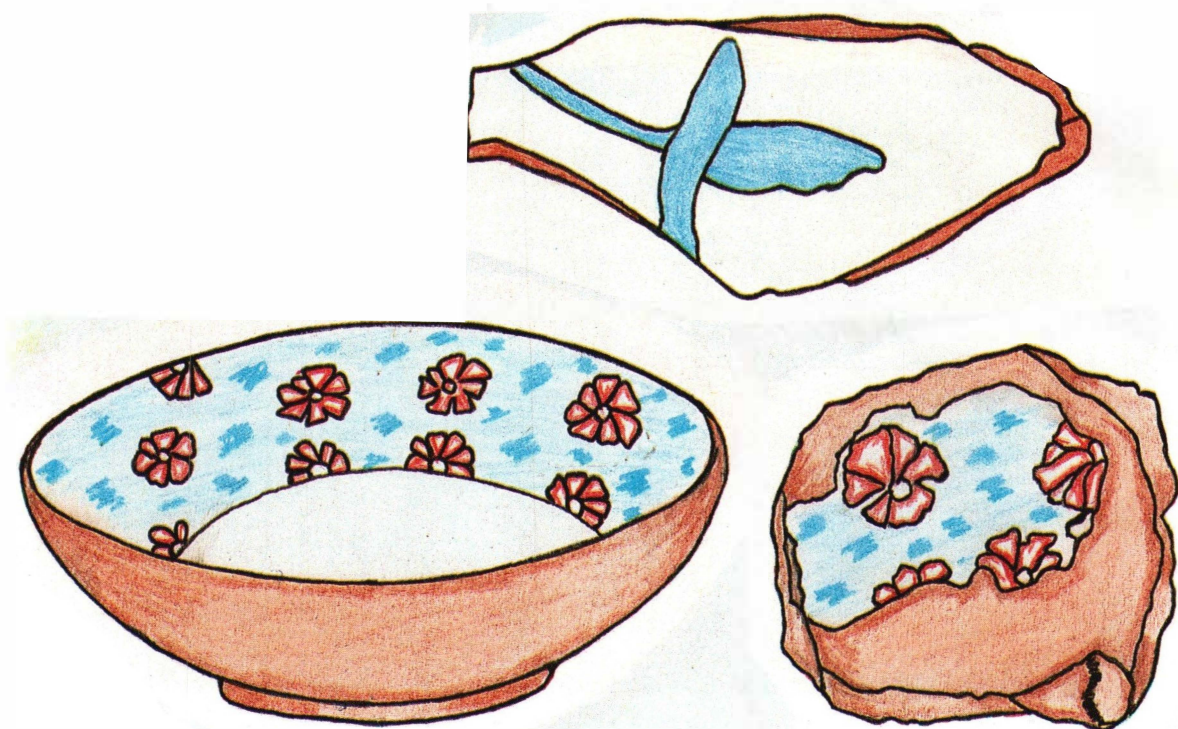


Plate:14

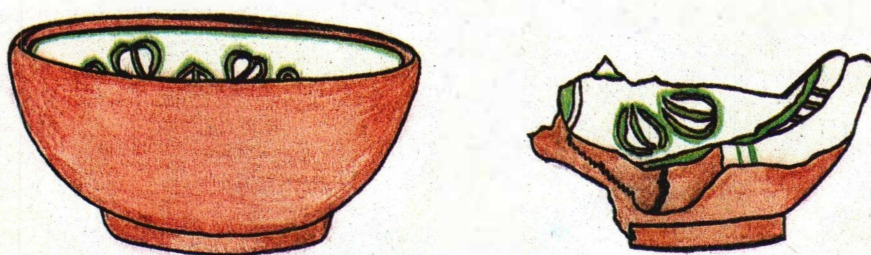


Plate:15





No. 5, 'Two small pieces of a plate of glazed pottery.



No. 6, Small piece of a bowl of glazed pottery.



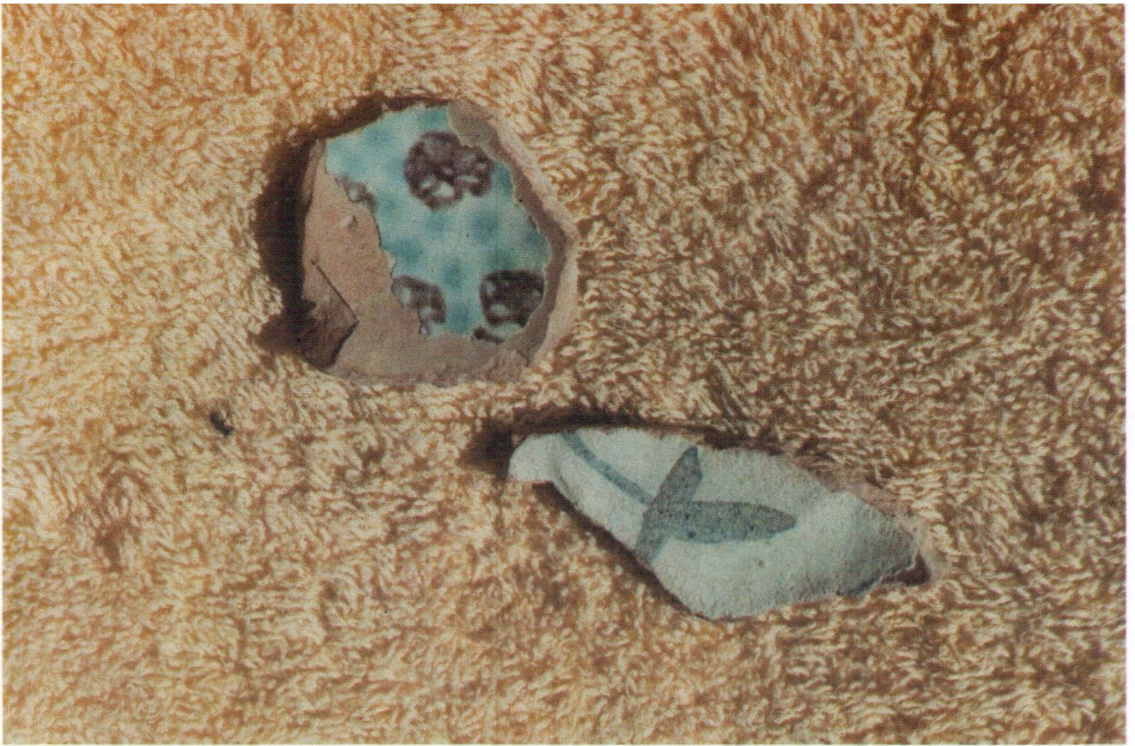
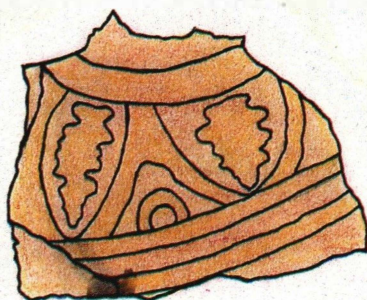


Plate:16

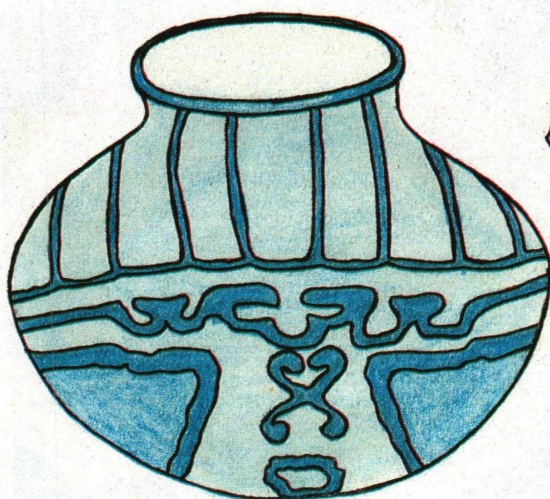


Plate:17





No.7, A small jar of glazed pottery.



No.8, A piece of storage jar.

## II

### POTTERY AND TERRACOTTA OBJECTS

Pottery is a major artifact, which is always found in a very large quantity at an archaeological site. It is most helpful and some times difficult to study. The archaeologists classify the pot-shreds varying in colour, surface, finish, texture, thickness, hardness, shape and decoration.

The pottery of any site shows the cultural affinities and the wealth and religion of the site as well as the work and skill of labours. The pottery of Aror is found in great number and show the labour work of high quality.

The pottery of Aror is wheel-thrown except some heavy hand-made horns of a bull and some lids. The pottery is different in size and colour, in finishing and raw material.

The collection of the pottery is classified and defined as under:

#### (a) GLAZED POTTERY WITH POLYCHROME SLIPS.

At Aror I found a large quantity of glazed pottery, mostly of green and blue on white and off-white colours. Most of these objects are the utensils of daily use. Here I define the following shreds of my collection, which are preserved in the Department of Archaeology, Shah Abdul Latif Campus, (now the University) Khairpur.

FIG NO:1 (AR. 57)

It is the large piece of a big plate, which is mostly used for mixing the flour in our villages now a days. This is of a wheel-thrown thick textured and well levigated clay, which is primary. A beautiful flower and lines are painted with glazed paint. Dark-blue colour has been used for painting and light-green colour on buff.

This shred is the base of a plate. This type of pot-shred is still used in the villages of Sindh and shows the mastery of art and artistic skill. This piece has a small circular base, which is 1.27 cm.

FIG NO 2. (AR 58)

It is the small piece of a bowl very beautifully decorated with painted flowers. Internal sides are decorated and external surface is smooth and clean without decoration. It is the piece of a bowl

which depends on the base and the belly of the bowl. This type of pot is still used for drinking tea and milk or might be used for other purposes also. The clay used in is secondary, well levigated and painted with properly, fixed colours. The flowers painted are of violet colour with blue shades and have been used for decoration purpose. Its texture is of 1 cm.

FIG NO: 3. (AR. 51)

It is the piece of a thick body bowl of daily use, outer surface of which is clean and smooth. The internal surface is very artistically painted with dust like grain seeds. Its texture is 1.2 cm. It is a properly fired pot. The clay used in is well levigated and primary. Its external ring is green and black and sides are also green with black outline. The base of the bowl is circular of ring shape.

FIG NO: 4. (AR. 53)

These are the pieces of the pottery of Aror, used as utensils in daily life. The colour used shows that the artisans of Aror were experts in manufacturing the glazy paints. It proves that they were also a little bit chemists and had know-how to make the paints. These pieces of a small jar were used for storage of various things, like dry fruits and sour things like *achar*. These are small pieces of neck and curve of the belly of a jar. The pictures of the leaves are painted in brown colour on its outer surface. The pot is not properly baked. The clay is well levigated and secondary. The texture is normal, thickness of which is 1.12 cm.

FIG NO: 5. (AR. 52)

It is a very fine piece of the belly of a jar. It is glazed internally and externally. Its interior surface is white in colour and exterior is painted in floral and geometrical lines. The clay used in is well levigated and secondary. The pot-shred is properly fired. Obviously this pot-shred shows the artistic skill. This type of jar is very common and is found in large number at any historical site. In present time, these are used mostly as flower-pots for decoration purpose. The coloured lines are blue on white and green shades. Its texture is 0.9 cm.

FIG NO: 6. (AR. 54)

This is the smallest piece of a plate. The texture is very thick which is 1cm. It is not properly fired and clay is well levigated and very fine. This plate does not possess good design and lacks artistic skill. The colour used is blue on white.

FIG NO: 7. (AR. 54, 55, 61, 62, 63, 64, 65)

It is a group of the glazed pottery. These are very small pieces which cannot be defined easily. These are mostly of thin texture. Fine pieces are repainted with geometrical, criss cross, zig zag circular

and straight lines floral.

These pot-shreds are mostly parts of different plates and bowls. The clay used in is very fine and properly fired. All pieces are glazed internally and externally, and their texture is resembling with modern ceramic cups and saucers.

FIG NO: 8. (AR. 60)

It is the piece of a glazed tile. Its upper face is coated with blue glaze, like all the other glazed pieces. The clay used is very fine and well livigated. This type of tiles were designed as an outline. Its texture is 3.5 cm.

FIG NO: 9. (AR. 66)

It has very fine textured, well livigated and secondary clay, surface of which is smooth and silky. The design is of fish scales pattern, and black violet scales are on white and blue colours. Its texture is 5 cm. This type of pottery-pieces were also found at Mohen-Jo-Daro. All the types of pottery-designs and other artifacts which are found at Aror, show the water influence over them.

FIG NO: 10. (AR. 67)

It is a very thick textured shred, probably the part of a large plate. This is a typical one, colours and patterns of which are different from the other. The clay used in is primary and well levigated. The colour used is white and black, and design is circular like a chain. It has a circular base.

## (b) TERRACOTTA OBJECTS

FIG NO: 11. (AR. 8, 9, 10)

These are three different objects of oil lamps which were mostly used by both Muslims and Hindus in ancient as well as modern times. In ancient times, these were used for lightening purpose and religious ceremonies. The Muslims used to lit the lamps in houses and mosques while the Hindus in their religious ceremonies as well as for lightening. This practice still prevails.

These are different pieces: one is complete, the second is half-one, and the third one is 1/3rd. part of the whole body.

The clay used in is not good hand made. It is thin textured and complete one. It seems that 1/3rd. of it, was once properly fired and half-one has become blackish due to over burning.

## (c) PAINTED POTTERY

FIG NO: 12. (AR. 1)

This pot-shred is the part of a larger water-pot. It is painted in black on red and is incised. The texture is 7 cm. which is fine. There are black lines on its belly and clay used in is secondary. This type of water-pot is commonly used. The same type of pot used for storage of water are found at other historical sites also. This wheel-thrown pottery is good for cooling the water in summer.

FIG NO: 13. (AR. 2)

It is a very fine and thin textured of 6 mm. wheel-thrown and primary well levigated clay. Its texture shows that it might be a glass-piece of clay. The design is black triangular, and dark-brown colour with outer circular lines.

FIG NO: 14. (AR. 3)

This is a wheel-thrown and thin textured pot. It is very thin of 3 mm. textured primary and well levigated clay. The design on it is of geometrical pattern. The leaves designed are in black on red. To define the type of the pot is difficult.

FIG NO: 15. (AR. 4)

This object, from its painted side, is a piece of a large size and thick textured pottery. It is pinkish in colour with black painted circular lines on the belly of the pot. This might be a piece of a water-pot i.e. *matka*. Its texture is 9 mm. wheel-thrown pottery which is made of properly fired and well levigated clay.

FIG NO: 16. (AR. 5)

It is a piece of a water-pot. The well levigated and wheel-thrown clay of secondary stage is used to make this pot-shred. This shows a new style in design, painted with black on light and dark shade. It has circular lines and denticulated squared on it with black colour. Its texture is of 5 mm. This type of pottery and texture is used mostly in warm areas for cooling water.

## (d) INCISED POTTERY

FIG NO: 17. (AR. 28)

This pot-shred is larger than all other surface collections. It shows the skillfulness of Aror's artisans. This is the collar part of a stand vessel which is mostly used in villages as a stand to place



the hot pot on it and is obvious by its style. It is circular from upper part and oval at lower part. Above the collar, there are 3 or 4 triangular bulging upon it. Its collar near the rim is incised in blocks, punching squarely with a painted tip. It has also the three figure impressions. The clay is well levigated and fine but has the mixing of sand. The pot-shred is properly fired and is of bright red colour. Below the part of the collar, a beautiful curve shows the smartness of the pot.

FIG NO: 18. (AR. 24)

This part belongs to the water-pot family with a perfect and clear geometrical design work. It is also the collar part of main body. It shows that special technique is used to make such a piece. This piece has a beautiful small triangular design. The design is depicted one after the other in such a manner that the one triangle is vertical and the other is horizontal. The pot has dull used colour. The clay used in is secondary. Its texture is fine and thickness is 1.5 cm.

FIG NO: 19. (AR. 17)

This part belongs to the bowl family. The definition of a pot-shred is understood by its design. The colour is black-red and texture is thick. Its clay is primary and not well levigated, but outer wall is incised with circular and zig zag lines. Its inner surface is painted in black on red. Black straight lines and flowers are drawn on it. Its texture is 1.5 cm.

### (e) STAMPED POTTERY

Stamped pottery has been found at the site of Aror, which comes in rocky and hilly tract. The climate is very hot in summer. The people might store water in terracotta objects. In earlier days, people also made ceramics of terracotta objects. It is obvious that the nature of people changes with time and they change their household goods and things resulting the change in style of ceramics. This could be seen in the texture of articles and their colours, designs, decoration and shapes.

The pottery is decorated with the impression and design pressed on its plain surface like the stamp on the paper.

FIG NO: 20. (AR. 27)

It is a red colour pot of a well levigated and properly fired clay. The design on it is just like the rising sun and its rays are in circular pattern. The pot's colour is pink and design is depicted on upper surface in dark red colour. Its texture is 7 mm.

FIG NO: 21. (AR. 18)

This is the smallest piece of a textured pot. This piece is not easy to define. The dull red

coloured clay is well levigated like other parts shown above. There is also a circle with internal dots. Its texture is of 8 mm.

FIG NO: 22. (AR. 26)

This small piece is a dull coloured, sandy clay pot-shred. The design is very different from others. It is just like the plastic table-mats of modern times having dots on its entire surface.

FIG NO: 23. (AR. 6)

It is a bit of thick textured wheel-thrown pot. The pot in which well levigated clay is used is black on red colour. This is the same typical style of the Indus civilization pottery. Geometrical lines and a half apple type figure are seen on it. This shows the availability of that kind of fruit at that time. Its texture is 9 mm. It is also a part of a water spout.

FIG NO: 24. (AR. 7)

These pieces are of common use utensils, which are of daily use in modern times. This is an oblong shaped clay piece. The clay is well levigated and wheel-thrown, painted with black or pink colour. In its centre a checked line is painted. It is also a water pot, texture of which is about 5 mm.

## (f) WHEEL-THROWN AND THICK-BODY POTTERY

It is a group of heavy and wheel-thrown objects of thick terracotta, which has been classified on four basis: (i) 3 cm. texture (ii) 2 cm. texture (iii) lids of pot, and (iv) lid holders.

The design is of the council balance and the large growing wings. It also suggests that it is a bare part. The colours used are in redish and blackish red on over-burnt clay.

FIG NO: 25. (AR. 29)

It is the base of a big water-pot. Nos 33, 49 are the bases of big bowls and No 31 is the base of a glass.

These are all wheel-thrown and thick textured. The clay used in is ill levigated and of red colour. Only Nos. 30 and 34 depend upon lid and lid holder, which are made up of well levigated clay. It confirms the suggestion that the water-pots were mostly made of it.

FIG NO: 26. (AR. 37, 38, 44, 35, 42, 36)

It is a group of 6 objects which are fine in their look. All depend upon the neck, rims and spout of *kuzas*. These are of bright red colour, well levigated and properly fired clay having thick texture

mostly of 3 cm. and 2 cm.

These pot-shreds show that the people of Aror were artists of sophisticated nature having the habits of keeping cleanliness. They were very neat and clean and religious people. The potters of the period made beautiful pots.

FIG NO: 27. (AR. 20)

This part of a terracotta piece is very difficult to describe because its clay is ill and not properly fired. This pot has also full of tusks, impression. The design applied on it, shows the artistic skill but the pattern is awful. It is hand-made, having dull red colour and thick texture. The designs of combs and small dots or circular impression are painted one by one in a line.

FIG NO: 28. (AR. 21)

This piece is the part of a water-pot family. It is grayish in colour due to over burning. This terracotta object shows the circular incised lines and finger impression. The designs are depicted by fingers. The texture is very thin and 0.5 cm. Wheel-thrown clay used is primary and ill levigated.

FIG NO: 29. (AR. 23)

It is the ill levigated pottery of a glass. The clay has extra mixing of sand hence when it was burned, it turned into blackish in colour. Below the collar of it, triangles are horizontal which are incised one after the other. Its texture is 6 mm.

FIG NO: 30. (AR. 19)

It is the grayish part of a water pot. This pot is not properly fired. Since it is over burnt, its inner and outer surfaces are blackish in colour. The clay is not pure and well levigated, but has been mixed with huge amount of sand. Near the belly, a band is designed with circles which are arranged systematically in a line. Two circles, one large and the other small, are inside the pot.

## (g) HAND-MADE POTTERY

The surface collection of Aror has a portion of hand-made pottery. This type of pottery made by the potters with their own hands shows their skill and art.

The majority of this type of pottery consists of children's toys and some thick and heavy objects which probably were difficult to make on wheel. I think due to some practical difficulty or lack of facilities, the potters made pot-shreds with their hands.

From the site of Aror, mostly the toys, terracotta objects of animals and hand-made grinders

have been found.

FIG NO: 31. (AR. 47, 48)

There are a large number of objects of the whole collection. The clay is not well levigated. Red colour is obviously not properly fired. There are two terracotta objects of bull-horns.

FIG NO: 32. (AR. 61, 65)

There are two torsos of terracotta of bull figure. Its clay is secondary and not well levigated. The colour used in is dull red and hand-made.

FIG NO: 33. (AR. 62)

This is a terracotta of probably horse or camel and has one full leg and other two are half. Its back seat is decorated for probably a horse or camel-rider. In this toy there is an evidence of metal mixing, with the result it looks as rusted.

FIG NO: 34. (AR. 63, 64)

These are the faces of small toys of camels. These hand-made terracottas are made of ill levigated clay which is of primary nature and dull red in colour.

All the above toys and objects show that all the animals were in existence at that time. They were not only existed but that the people used them were also existed as is evident from the patterns.



Plate:18

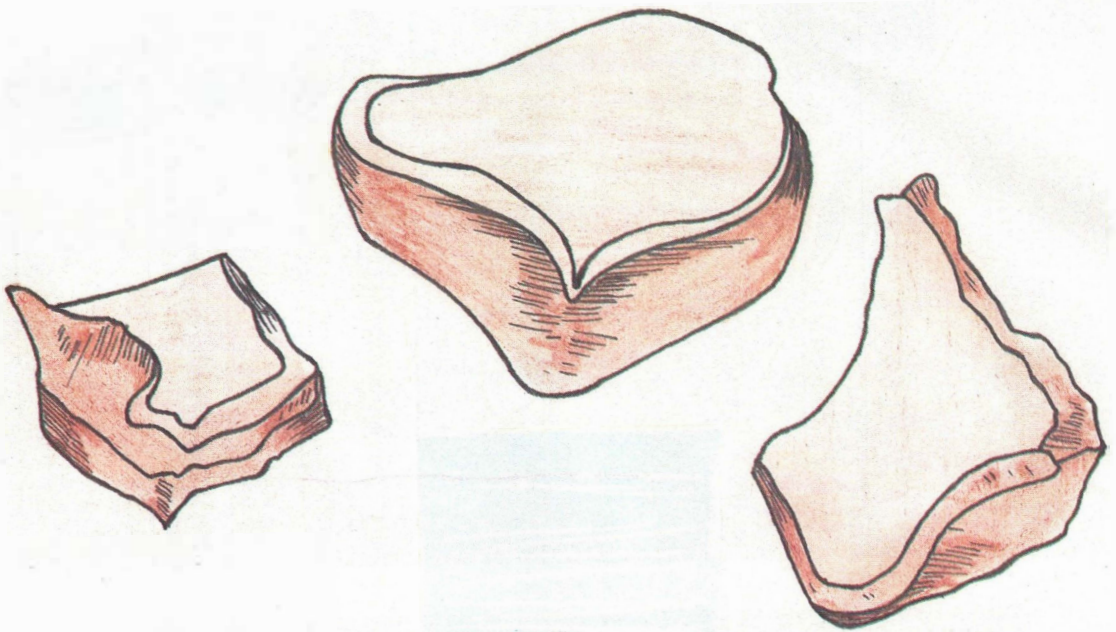


Plate:19



Plate: 20





No. 9, Three different parts of oil- lamps of simple pottery.



Plate: 22



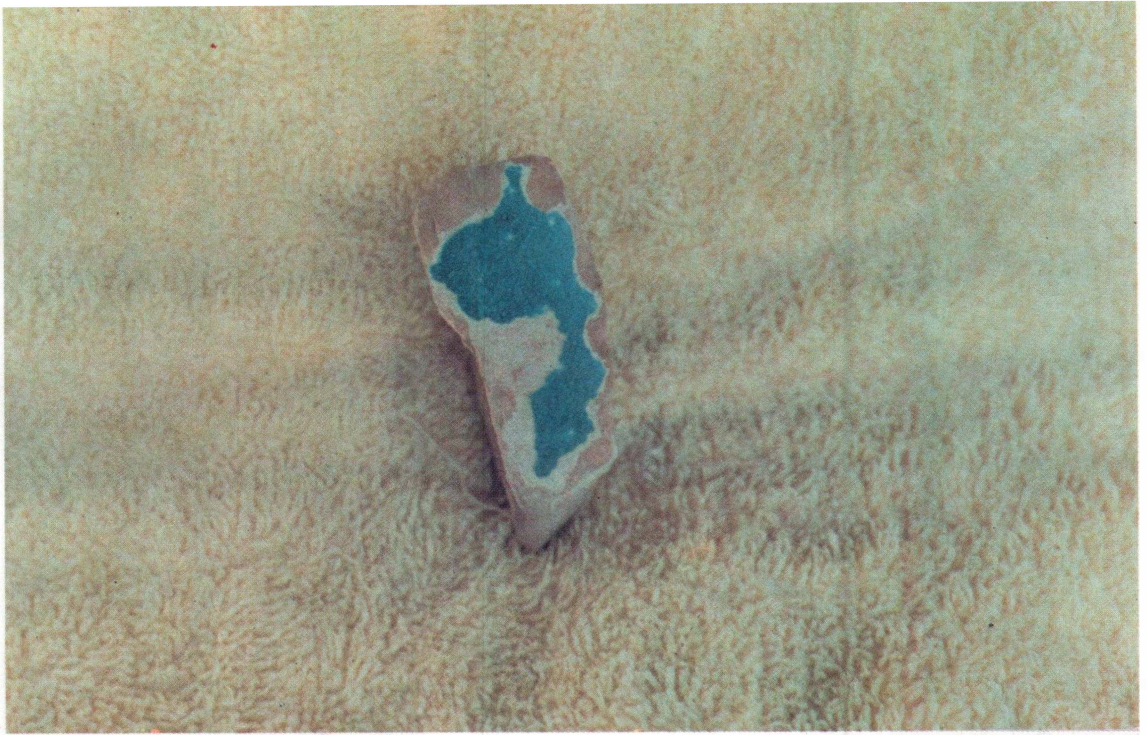
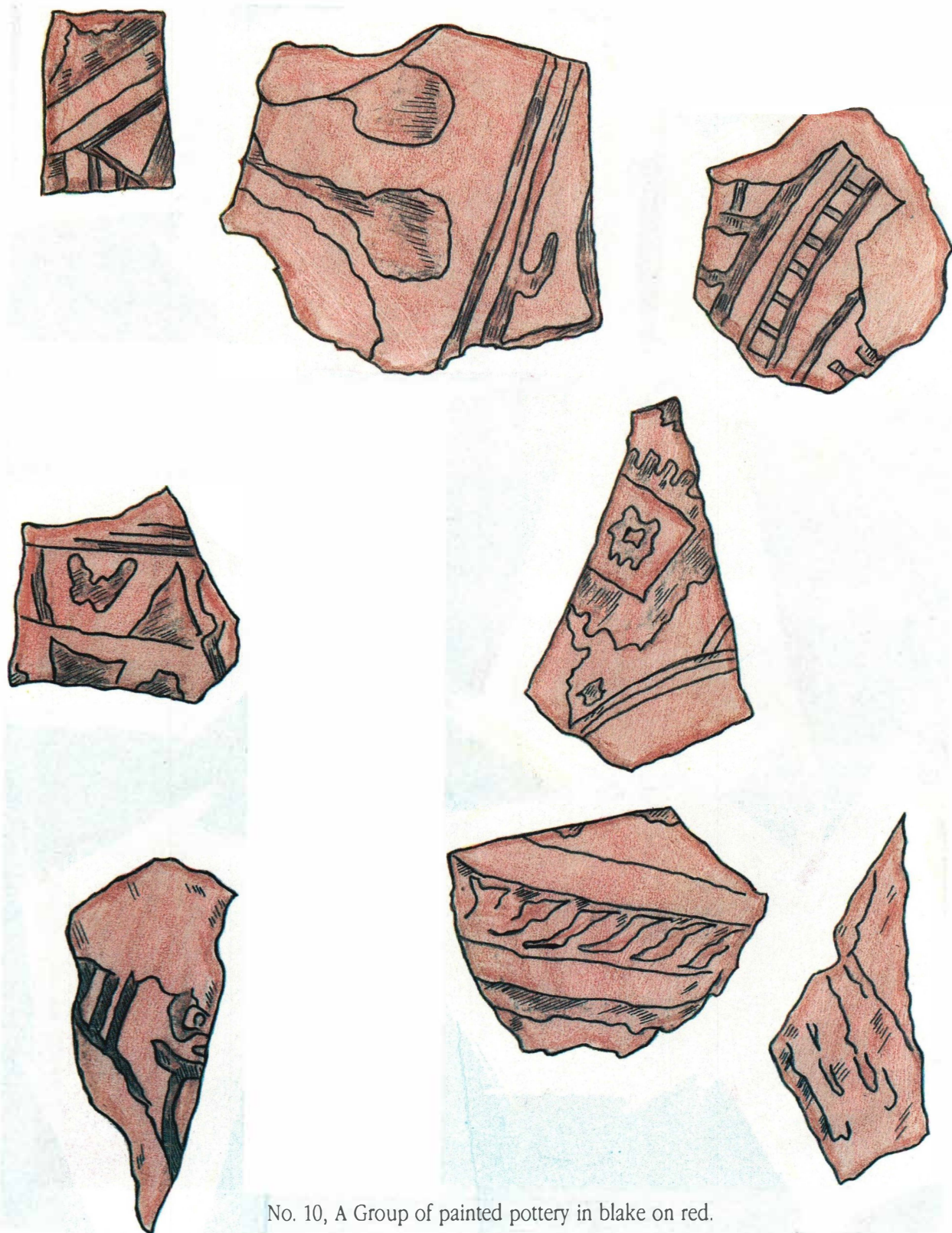


Plate: 21



Plate:24





No. 10, A Group of painted pottery in black on red.



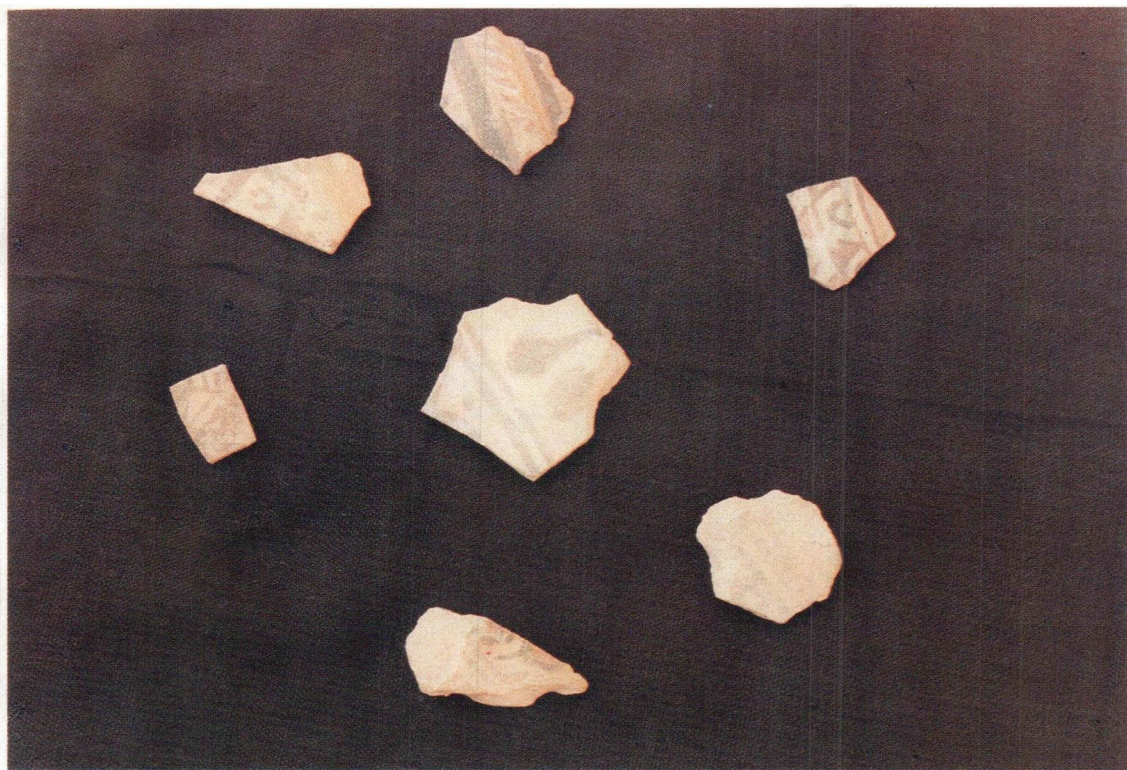


Plate: 23



Plate: 25





Plate: 27



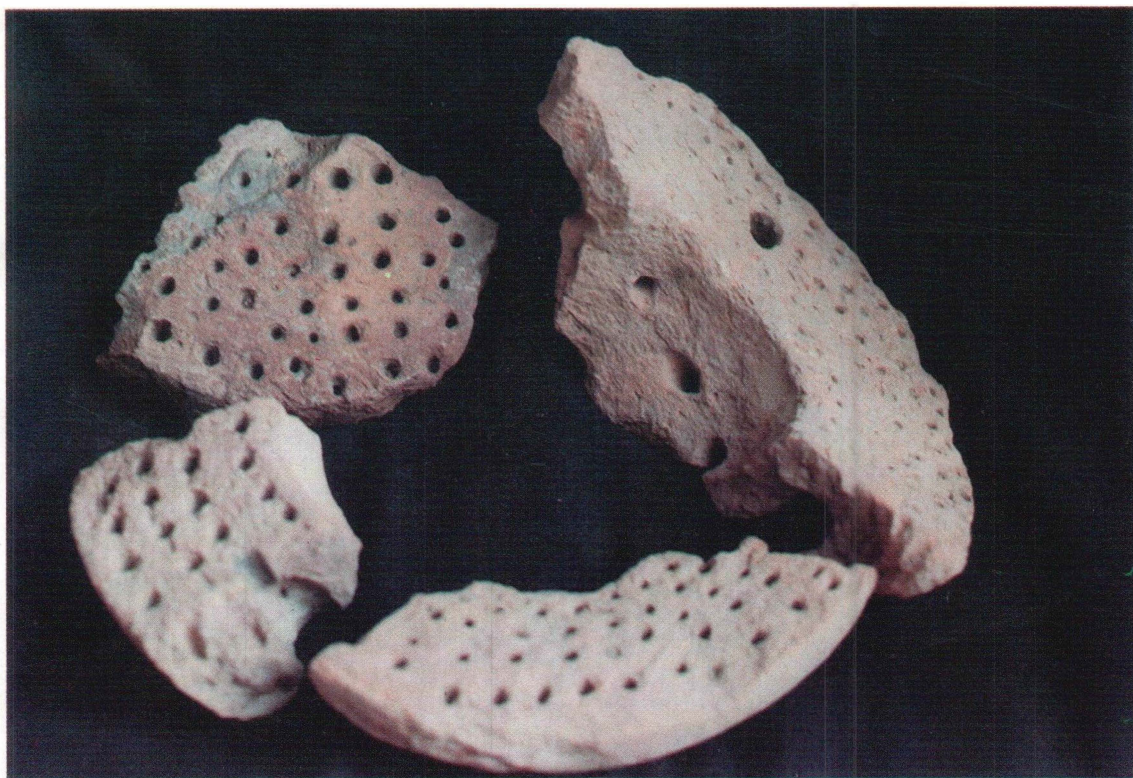


Plate: 29





Plate:30.



Plate: 31

# III

## CONCLUSION

When I was allotted the topic "the Archaeological Site of Aror" for fulfilment of my M.Sc (Final) degree examination, I being a girl student, was a little bit confused at first. But when I visited the site of Aror, it attracted me. The ruins of this huge rocky site, had great fascination and alarm. I was infatuated with Aror. I decided in a moment that I must select this topic for my research work.

This historical and important archaeological site needs the attention of archaeologists. Its present condition reveals a story of its glorious past. "It once a time might be a splendid city".

I started my work. In spite of the facilities, many problems and difficulties cropped up in the way. Archaeology as a subject, is taught in only two institutions of Pakistan i.e. Peshawar University and Shah Latif Campus (now the University) at Khairpur. Our Department of Archaeology is a budding department. We did not have even a few equipments for survey. The real tragedy for us was that we did not and do not have any conveyance for visiting the sites.

But luckily conveyance had become no problem for me. The basic problem was the shortage of technical staff and required material. The Aror site is totally rocky and hard. The old ruins have two stratigraphic layers and both the layers of the site indicated a new approach that the Aror was settled by people twice. I think, if we excavate the site properly and thoroughly, so many new things and mysterious part will open to us and we may find positive results and new things after excavation as no one has excavated this site as yet. The Archaeology Department of Pakistan does not give the befitting attention to this site. They must do something here specially to preserve the site, to save the archaeological and historical heritage, by establishing a museum on the site. They must appoint here a custodian with staff, who should preserve the part heritage, by establishing a museum on the site. They must appoint here a custodian with staff, who should preserve the part heritage and the capital of the ancient Sindh.

This site is very near to Sukkur and Rohri, not away from the reach of the people. Here is a small village. I think if the department requires any service, all the people of the locality will help them. They are very co-operative and mostly educated persons. These villagers need guidance and motivation in order to protect the site from treasure hunters and illegal diggers. Perhaps this is our dream. We are waiting for the attention of Archaeology Department of Pakistan. If the preservation is not undertaken, it is every likelihood that we may lose one more important historical site of Sindh.

The books reveal that different travellers came here and different rulers attacked Aror from time to time. Some of them wrote about this site. Chinese travellers are an example. The historian of Alexander wrote about this site. In different times, it had different names, Ruwka, Al-Dus, Alor, the Valley of Seven Rivers etc. Its description was also given in *Ramayana*, *Mahabharata* and in Bhuddist literature. These all descriptions, histories and travelogues show that this city had many periods

during which it saw many rulers and invaders.

Here, in the city of Aror, architecture is 97% depended upon the large size of bricks which have been removed from here and used by the local people, in different manners. When I visited the site, I was informed that these bricks removed from the site by the local people in the dark of night for the construction of their own houses. I was also told that those bricks are much stronger and in a better condition as compared to the recently manufactured bricks.

The coins of the post Arab period are found here but are in bad condition and not preserved at all. Here the local children dig trenches and wells after rain is over and sell the digged out coins to visitors. I also bought some coins from a boy. Not only the coins but the whole site can be bought. It can be said that this site is destroyed by natural and human agents. Human footsteps, wind and water erosion have destroyed the whole site. I dread the time when we will find only a plain ground, where there is still a great archaeological site.

In my practical work, I have measured the bricks, walls, courtyards, and pointed out the site, but can not study the architectural pattern as I am not an architect. A glazed piece of a tile with the inscription of *Kalma*, at Muhammad Bin Qasim mosque depicted on northern wall has created a confusion. Its pattern shows that it is of the Moghal period and some architects and archaeologists also claim that this mosque was constructed during Moghal period, not in Arab period. However this field is open for the experts who may solve the riddle.

Aror Site has not been studied scientifically. This is the first time that an attempt has been made to understand this site archaeologically with reference to history.

This site, as has been mentioned in the historic documents (see page 22) has occupied a place of prominence since the time of the Aryans in 1000 B.C. Afterwards this site is said to have been the capital during the Rai dynasty and also during the Hindu period until the Muslim conquest. Aror has remained the capital at the time of Arabs also. (see page 19.).

Archaeologically there is no evidence of Aryans here. But from architectural and artifactual material the evidence of Buddhist period, Hindu period (640-644 A.D.) and Muslim period (712-715 A.D.) has been observed. As far as artifactual evidence is concerned, there is an evidence of pottery of historic period.

In the end, I again expect that the Archaeology Department would preserve this important site.

## PART 3

## REFERENCES





I  
APPENDIX  
GAZETTEER OF THE PROVINCE OF SINDH:  
SUKKUR DISTRICT

AROR

The ruins of the ancient Hindu town of Aror, or Alor, lie about five miles to the south-east of Rohri, near the Eastern Nara Supply Channel. At the time of the conquest of Sindh by the Arabs under Muhammad Bin Qasim in A.D. 711, Aror was the capital of Sindh and the residence of King Dahar. The Arabs made their capital at Mansurah and Aror continued for more than two centuries as a Hindu town. It then disappeared. The legend of King Dalu Rai of Brahmanabad has been pressed into service to account for its fate, but there is little doubt that it gradually declined when the Indus ceased to flow past it about the middle of the eighth century. The name is written Al-Rur by some of the Arab geographers, and if the conjecture is right that the Al was the Arabic article and the name of the town was Rur, then it seems probable that the inhabitants moved to a new site on the new course of the river and carried the name with them which survives as Rohri. Some water no doubt remained for a long time in the old river bed and some habitation on its banks, since there are ruins of a mosque attributed to Alamgir (Aurangzeb), as well as the tombs of two Saiyids, Shakar Gang Shah and Khatab-ud-din Shah, the former whom is said to have been a contemporary and friend of Lal Shahbaz whose tomb is at Sehwan. There is an annual fair in his honour. The ruins occupy hilly ground overlooking the old bed of the river which is still quite traceable. Hindu bricks of the very large kind are found and after rain coins have been unearthed. They are barely recognizable as such and little appears to have been made of them. The road from Rohri passes over a bridge which was at one time assumed to be much older than it probably is. The Superintendent of Archaeological Survey supposes that it may have been built about the same time as Alamgir's mosque. Two large stones, one of which bore a Persian inscription, were found in what appeared to be the bed of the river by Mr. B. B. East-Wick ("Alor and Rohri", Journal of the Bombay Branch of the Royal Asiatic Society, 1843) which excited some interest, but it seems doubtful whether anything of the inscription has been deciphered correctly, except that Mir Muhammad Masum (who is mentioned in the account of Sukkur) ordered it to be cut in the year A.H. 1002. Besides the Shakarganj fair there is a fair held annually in September in honour of *Kalka Mata*, and attended by Hindus. Nothing is known of its origin.

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