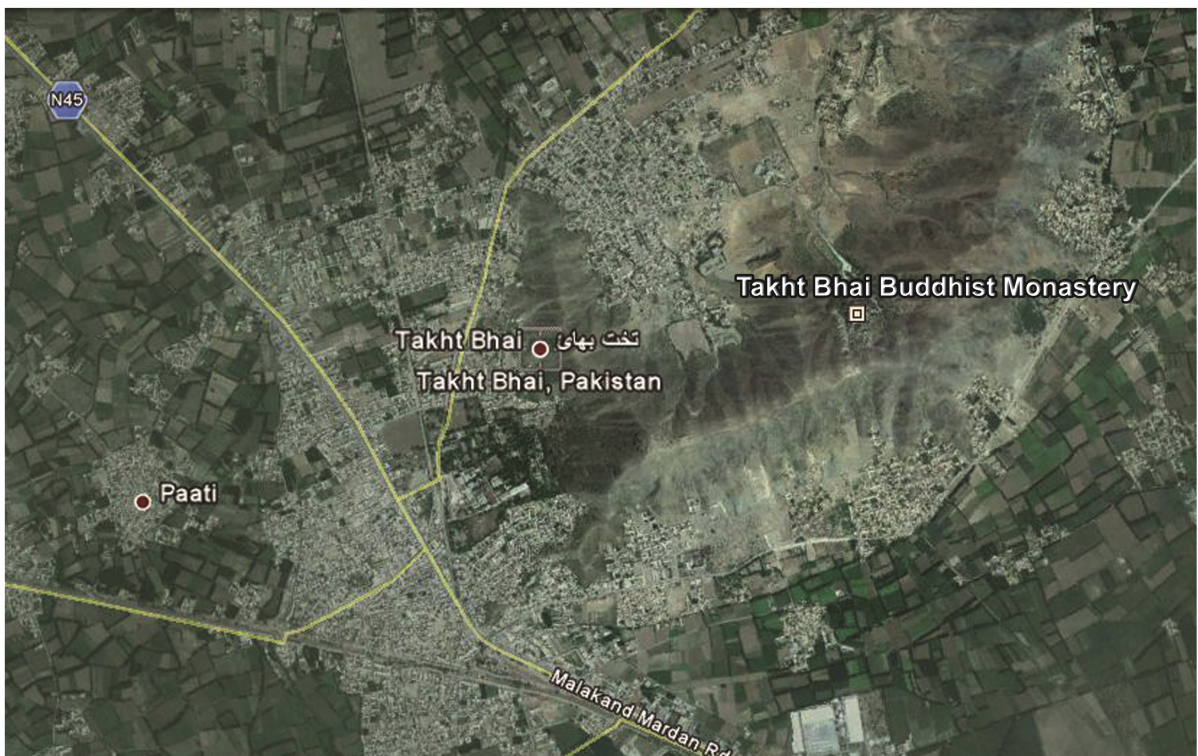




Panoramic View of Takht-i-Bahi



Main Stupa Complex (Takht-i-Bahi)



Takht-i-Bahi village and Monastic Complex

1.4.2 Village of Seri Bahlol

The other component of this World Heritage Site is the remains of the perimeter wall around the village of Seri Bahlol, located at some distance from Takht-i-Bahi on Mardan-Swat road. The village is situated only half a kilometer off this road to its left, on a mound (30' high) protected by a well sophisticated wall. Most portions of the wall have been damaged and disappeared, however; some portions are still in tact

at many places. The entire area is inhabited by villagers who, over the years have built their houses right on the ancient remains. The old structures have been replaced by modern houses. It is only the fortification wall which remains at places in a diaper patterns, a style characteristic of the 1st Century A.D. The village is surrounded by lush green fields cultivated by local people. Apart from this village, there were at least a dozen other mounds in the vicinity, associated with the Buddhist Cultures of the same period. Unfortunately these have not been protected and disappeared now. However, traces of these mounds can still be identified.

Also at Seri Bahlol, a larger buffer zone needs to be established to protect any remains of those cultures which may have survived, as antiquities such as statues, coins, utensils and jewelery, are still commonly found in the area.

1.5 Key Stakeholders

Following are the key stake holders for this site:

- i) Financiers:**
Norwegian Government within the framework of Norway–Funded Project “Mapping of Cultural Assets in NWFP” (now Khyber Pakhtunkhwa)
- ii) Delivery Partners:**
 - a) UNESCO Islamabad
 - b) Federal Department of Archeology and Museums, Ministry of Culture, Government of Pakistan
 - c) Provincial Department of Archaeology- Government of Khyber Pakhtunkhwa
 - d) Provincial and local governments and concerned departments involved in physical planning of the site environments
- iii) Target Audience:**
The Master Plan addresses several target audiences:
 - a) The custodians: The plan has been specifically designed and formatted as a working document to be used by the custodians of the site. The document can be updated as required. A range of supplementary information in annexure is appended.
 - b) The community and voluntary organizations: With particular focus on schools, colleges and the youth. As a World Heritage Site, both components form the shared heritage of Pakistan and the world community. The Master Plan aims to involve people, in as many ways as possible, also providing a format for involving voluntary organizations in collaborating with the custodians of the site to ensure greater outreach to the community particularly the youth.

- c) The tourist industry: A comprehensive programme is also being proposed, for the tourist industry to play their role actively in the conservation of the site as well as creating public awareness

1.6 Master Plan Inputs and Structure

The Master Plan is based on available reports and documents, supported by detailed studies carried out by national experts on the following aspects:

- i) Physical and environmental conditions including the infra structure.**
- ii) Maintenance, management and monitoring systems.**
- iii) Conservation actions /interventions.**
- iv) Tourism management and visitation programs**

The studies were based on extensive research, fieldwork, field studies and interviews with the public, their elected representatives and the professionals.

The Master Plan study was initiated towards the end of December 2010 and was expected to be completed by 15th March 2011. Unfortunately due to technical difficulties it could not be initiated on time and was delayed for more than four months. After the input from national experts, the draft master plan report could only be compiled and submitted to UNESCO and other stake holders towards the end of April 2011. After the feed back from relevant stake holders, necessary changes were made to the draft and the Master Plan was sent for printing towards the beginning of June 2011. Figure 1.1 gives the schematic diagram of the structure and contents of the Master Plan.

The Master Plan comprises of eleven sections:

- Section 1:** Presents an introduction to the Master Plan including the need, its goals and objectives, geographical boundaries, the key stakeholders and the plan input and structure.
- Section 2:** Gives the historical background of Buddhist Culture in the province of Khyber Pakhtunkhwa in general and the district of Mardan in particular. It also includes a brief introduction and the location details of both components of the World Heritage Site i.e. Takht-i-Bahi and Seri Bahlol.
- Section 3:** Gives the background of its World Heritage Inscription, and an outline of implications and the legal and regularity framework.
- Section 4:** Includes the theoretical framework in which the Master Plan has been prepared, the overall approach to conservation interventions their standards and the need for fixing priorities.
- Section 5:** Provides details about essential baseline documentation in the form of detailed catalogues, condition and topographic surveys of all heritage resources in both components of the site i.e. Takht-i-Bahi and Seri Bahlol.

- Section 6:** Describes briefly the current context in terms of its surrounding and physical infrastructure, and the dossiers of historical intervention that have taken place from time to time.
- Section 7, 8:** Talk about various issues and strategies to be followed for short term and long term actions.
- Section 9:** Presents a multidisciplinary program of integrated actions designed to address various issues confronting both sites.
- Section 10:** Details out the implementation mechanism of the Master Plan as well as how various activities can be scheduled.
- Section 11:** Gives recommendations for further specialist studies.

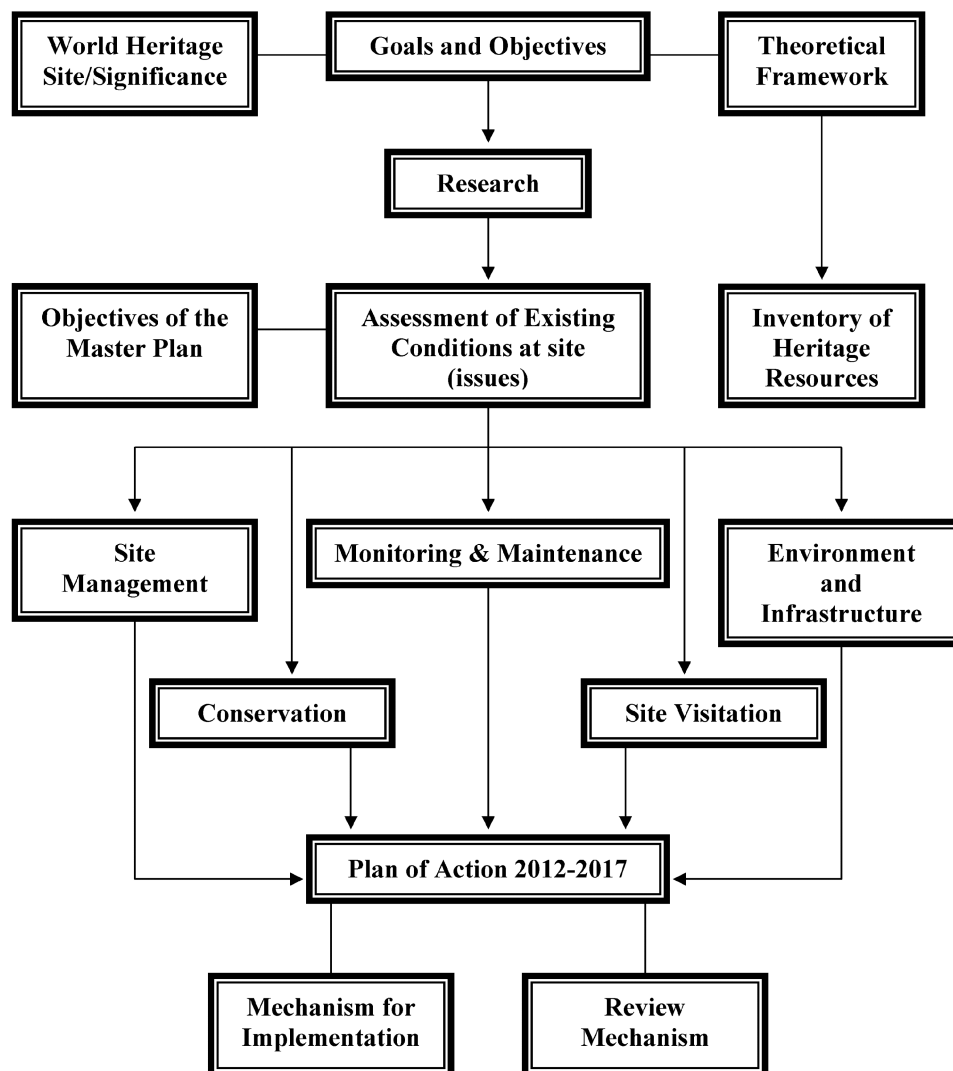
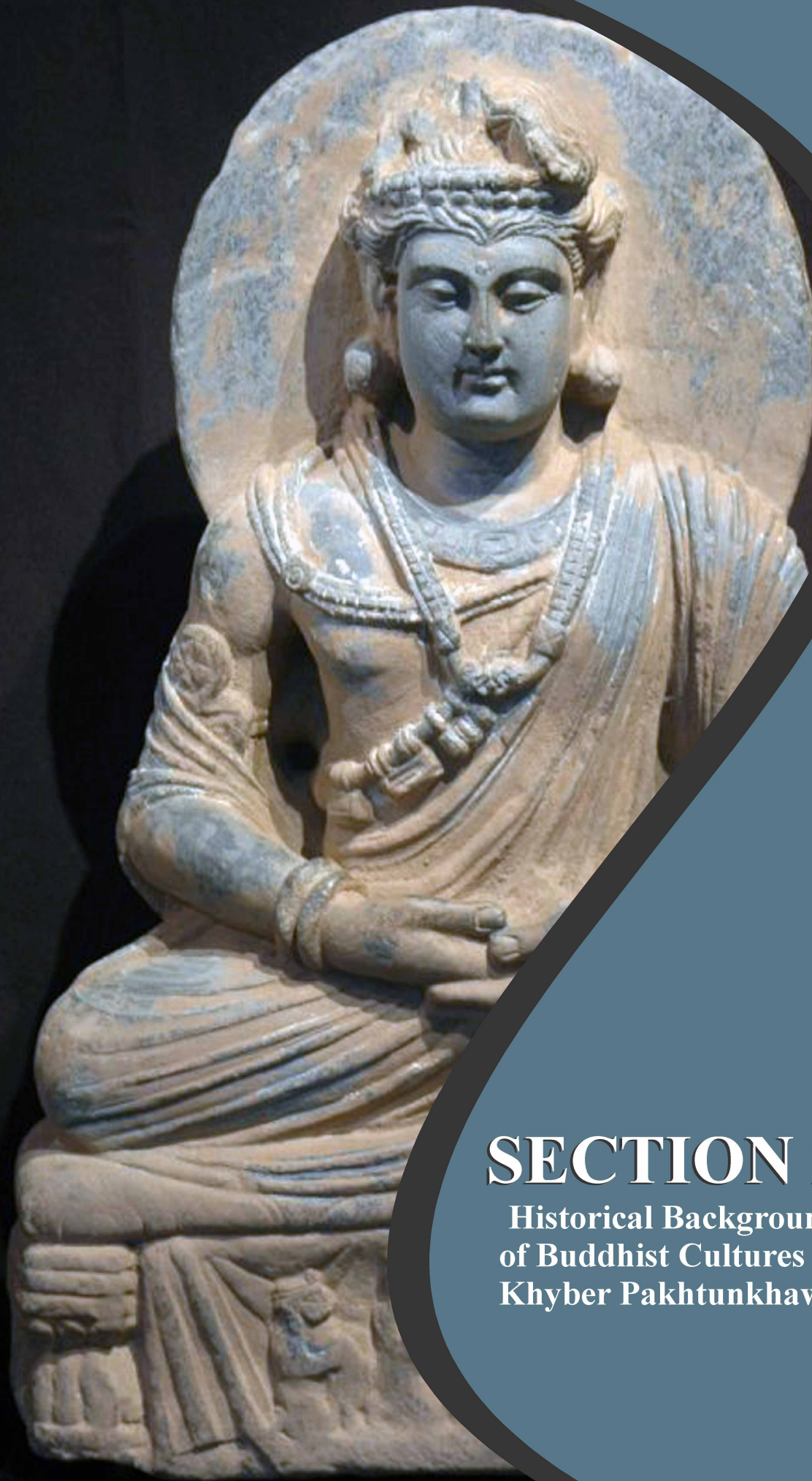


Figure 1.1: Schematic Diagrams of Master Plan Structure & Contents

Figure 1.1: Schematic Diagrams of Master Plan Structure & Contents



SECTION 2

**Historical Background
of Buddhist Cultures in
Khyber Pakhtunkhwa**

SECTION 2 | HISTORICAL BACKGROUND OF BUDDHIST CULTURES IN KHYBER PAKHTUNKHWA

2.1 Buddhist Culture in Khyber Pakhtunkhwa

2.1.1 Buddhist Cultures and their ruins in the region

Buddhism being the 6th largest religion holds a central place in the world religions with more than 400 million devout followers, spread across the globe. At the moment, their population is concentrated in China, Japan, Thailand, Vietnam, Myanmar, Sri Lanka, Taiwan, Cambodia and Korea. Under the patronage of the Mauryan emperor Ashoka, third century B.C, Buddhism spread throughout India and to other parts of Asia. Monasteries as well as temples, dedicated to Buddha were established.

Towards the end of the 3rd century B.C. when king Ashoka converted to Buddhism, he played a vital role for preaching Buddhism to this part of the world. Pakistan has about more than 50 sites of Buddhism importance, holds the oldest Buddhist Site and it is also stipulated that the Buddhist Art originally generated at Gandhara. The monk who spread Buddhism in Korea, China and Japan was born in Chota Lahore of Khyber Pakhtunkhwa.

The Khyber Pakhtunkhwa Province (KPK) of the country (previously known as the North Western Frontier Province (NWFP) has been lavishly bestowed with various precious resources. It has plenty of water, snow covered mountains, thick forests, vast gemstone deposits and other minerals. The presence of Buddhist Archaeological Sites in Mardan, Swat and other areas, add further charm to its pristine beauty.

2.1.2 Location and Importance of Mardan District

The district of Mardan may broadly be divided into the north eastern hilly areas and south western plains. The northern side of the district is bounded by hills while the south western half is mostly composed of fertile plains. From the foothills, the plain runs down at first with a steep slope which carries the rain water to the lower levels and ultimately to River Kabul, merging with a gentle slope towards the south of the province. The highest points in the northern hills are “Pajja or Sakra,” 6740 feet and “Garo or Pato” 5954 feet high.

The district of Mardan lies from 34°05’ to 34°32’ north latitudes and 71°48’ to 72°25’ east longitudes. It is bounded on the north by Buner district and Malakand protected areas, on the east by Swabi and Buner districts, on the south by Nowshera district, and on the west by Charsadda district and Malakand protected area. The total area of the district is 1632 square kilometers.

Mardan the second largest city of the province of Khyber Pakhtunkhwa is called the Land of Gandhara, as it was the heart of ancient civilization. Several remains of the

civilization are scattered throughout the district and can be seen at Takht-i-Bahi, Seri Bahlol, Shahbaz Garhi, Jamal Garhi, Sawal Dher, Mekha Sanda, Chanakai Dheri and Aziz Dheri etc. The most historical locations in the district, however, are Takht-i-Bahi, Seri Bahlol, Jamal Garhi and Shahbaz Garhi.

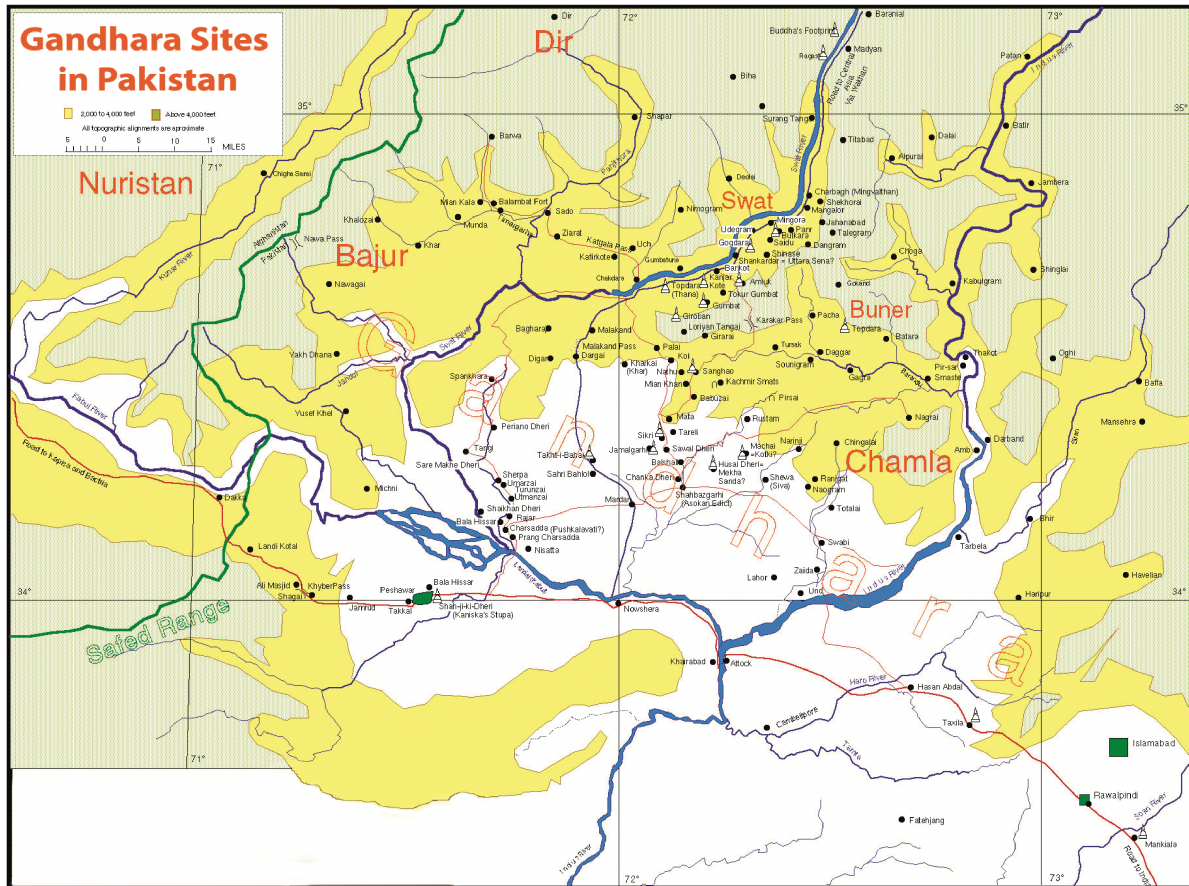


Figure 2.1: Gandhara Sites in Pakistan

2.2 Takht-I-Bahi

2.2.1 Location and Importance

Takht-i-Bahi Archeological Site is one of the most magnificent Buddhist ruins in Pakistan. It is situated two kilometers off the Mardan-Swat road some 15 kilometers, north of the city of Mardan. The complex is accessible from Islamabad by a two hours drive while from Peshawar it is some eighty kilometers away and is accessible in about an hour. Located some two kilometers east of Takht-i-Bahi bazaar, this complex stands some 120 to 500 feet above the surrounding ground and is built on various hilltops, as was common with most Buddhist Sites and Complexes. The main monastic complex lies approximately 200 feet above the surrounding ground.

2.2.2 Takht-i-Bahi Monastic Complex

As you go up the mountain you get a spectacular panoramic view of the plains in the east, south and west. Even more refreshing is the sight northwards of the beautiful Malakand pass and the Hindu Kush mountainous range. The Buddhist ruins of Takht-i-Bahi lie on the crest and northern slopes of an isolated mountain range. These remains are one of the most astounding, exciting and imposing relics of Buddhist culture dating from 1st Century B.C. to the 7th Century A.D. The remains comprise of four main areas of the complex:

- i) The “Stupa Court,” a cluster of stupas located around a central courtyard.
- ii) The Monastic Chambers, consisting of individual cells arranged around a courtyard, assembly/conference hall and a dining area.
- iii) A Temple Complex consisting of stupas (similar to the stupa court) but presumably constructed later.
- iv) The Tantric Monastic Complex, consisting of remains of hundreds of small, dark cells with low openings which may have been used for certain forms of Tantric Meditation.



Main Stupa Complex

Many other single or double storey secular structures which may have served as residences or meeting halls, also exist in the main complex. Apart from the main complex, many other areas on the adjoining hill tops have also been excavated and it is presumed that many more, might as well exist around the main monastic complex.

Given the resources, these can also be excavated and unearthed to find many other components of the complex.

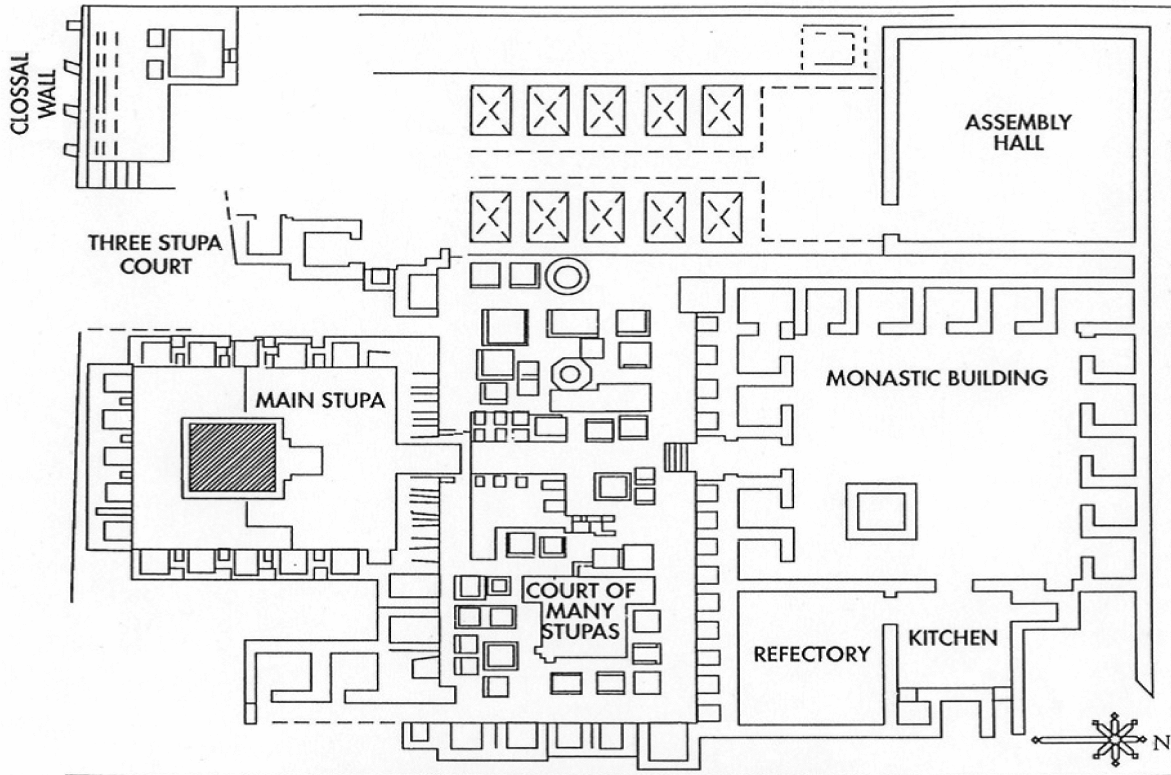
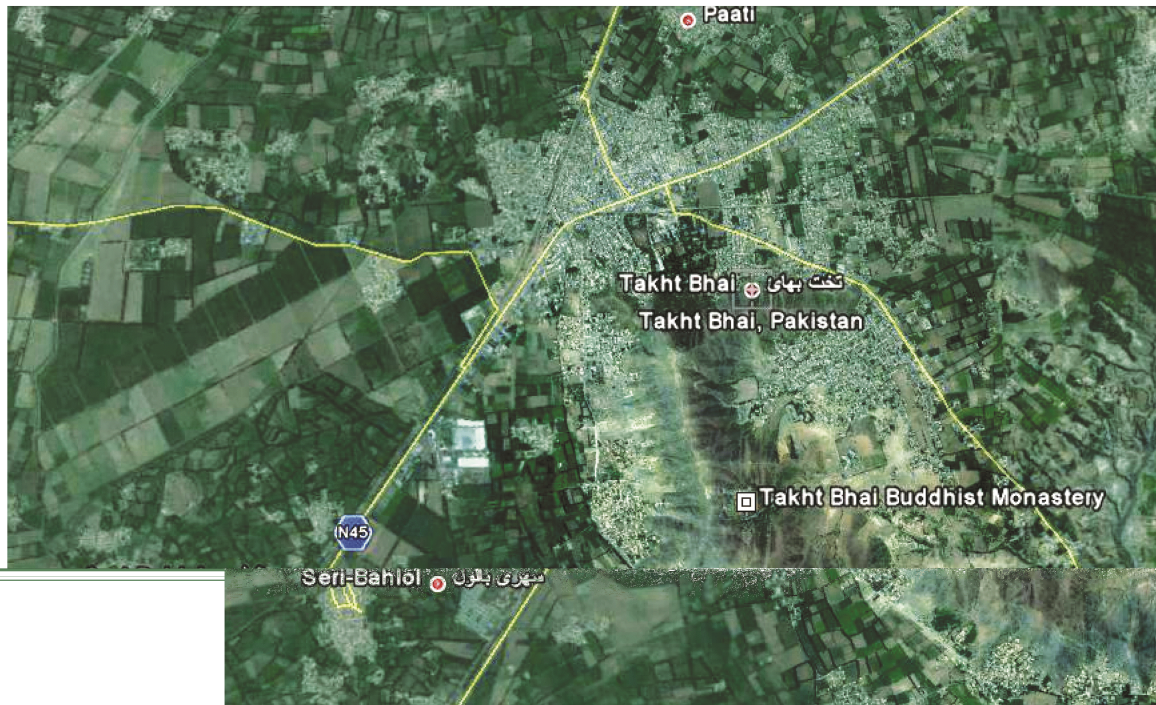


Figure 2.2: Plan of Main Stupa Complex

Archeologists have divided the history of the Complex at Takht-i-Bahi into four construction periods on the basis of the study of structures, beginning from the 1st century B.C. The first era continued till the 2nd century A.D. and is associated with Kushan king Kanishka as well as early Parthian and later Kushana king. The second construction period, which included the creation of Stupa Court and assembly hall, took place during the 3rd and 4th century A.D. The third construction period associated with the late Kushan dynasty and the Kidara Kushana ruler was between the 4th and 5th century A.D. The final construction period, when the so called Tantric complex was built is associated with the 6th and 7th century A.D. and was overseen by invading Hun rulers. According to some historians, Takht-i-Bahi Monastery along with many other Gandhara Sites in the region, was destroyed by the Huns of Central Asia. According to another account, one of their kings destroyed 1600 Stupas and monasteries and killed two-third of Gandhara inhabitants. This complex also suffered heavily and was abandoned, as a result.



Location of Takht-i-Bahi & Seri Bahlol on either side of Mardan-Swat road

2.3 Seri Bahlol

2.3.1 Location and Importance

Seri Bahlol is another historical place located at a distance of about five kilometers from Takht-i-Bahi and about twelve kilometers north of the city of Mardan on Mardan-Swat road. It is situated some half a kilometers off this road to the left. It contains the remains of Gandhara Civilization, which have not been properly excavated. However, antiquities such as statues, coins, utensils and jewelry are commonly found from the site. According to Spooner and Stein, it is still a big treasury of Gandhara art.

The village is located on a mound protected by an old huge stone wall. The wall has been extensively damaged; however, it can still be seen at some places. The main attraction left on this important site, is the remnant of this huge wall, which is under constant threat. The monastery supposed to have been there, has been damaged by the people of the village, due to the negligence of the authorities. The area on which this monastery was built is now entirely inhabited by the villagers. The site used to be of great attraction and importance for the foreign visitors but sadly not for the villagers and the authorities.

The local people still continue illegal excavations in their houses and lands, damaging this historic site. The village is surrounded by lush green fields where the local people are mostly engaged in several economic activities like agriculture, business trade and services. It requires the immediate attention of the Department of Archaeology and

Museums, Government of Pakistan and now the Government of Khyber Pakhtunkhwa, in order to save the remnants of the wall at Seri Bahlol from further damage.



The Mound of Seri Bahlol (old photo)

2.3.2 Significance of the Name

The word “Seri Bahlol” has been explained by various people in different ways. The local people however, explain this as a Hindi word “Sri” means sir and “Bahlol” the name of a prominent political and religious leader of the area. Hindus, who used to live in the village before 1947 (the partition of sub-continent to India and Pakistan) however, interpreted this differently as “Shri Bahlol” after one of their chiefs. Another version explains this as a “Sarai Bahlol.” According to D. B. Spooner, “the word Shahr-i-Bahlol, meaning the City of Bahlol, is declared incorrect by people in the district, but I am unable to offer any satisfactory explanation of the word Sahr-i-Bahlol.” Some people still call this as “Sahr-i-Bahlol” meaning “the City of Bahlol.”(This is the name which has been used for inscription to the World Heritage List) However, in literature, it has frequently been referred to as “Seri Bahlol,” which means the same. (City of Bahlol) We will therefore, call this as “Seri Bahlol” in this document. According to some historians, one thing however, is certain that the name is not as old as the site itself.

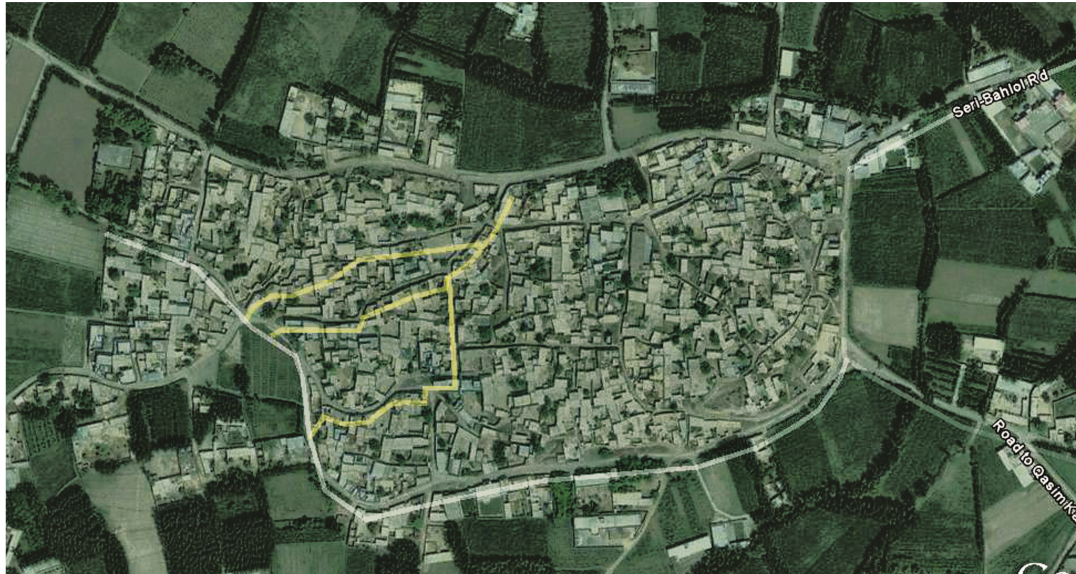
2.3.3 Historical Perspective of Seri Bahlol

Seri Bahlol is a typical example of a mound which has lost all its historical associations and perspectives because of the modern houses within it. It is only the perimeter wall which remains at places. Urban growth and urban renewal patterns have destroyed and replaced old houses with contemporary buildings thus removing from the townscape much of its individuality.

The destruction of old quarters is not inevitable-rather it is the result of wide spread ignorance and indifference, common even in educated circles. So far as the city and its structures are concerned, a city is not something static. It is a focal point of life

and life in a sense exceeds the span of individual existence-thus offering continuity of cultures.

Seri Bahlol is the type of city which was never abandoned and is alive and active as ever, having passed through successive phases of a way of life, which has developed and continued over centuries.



Aerial view of the fortified village of Seri Bahlol

2.4 Geographical Scope of Master Plan

2.4.1 Geographical limits of Takht-i-Bahi

The Buddhist ruins of Takht-i-Bahi are located two kilometers east of Takht-i-Bahi bazaar. This Buddhist complex stands 120 to 500 feet above ground and is built on various hilltops as was common with most Buddhist sites. Apart from the main complex comprising of main stupa court, votive stupa court, a group of three stupas, the monastic quadrangle, meditation cells, conference hall, covered stepped passage ways and many other single or double storey secular buildings, many other small to large complexes are located on adjoining hills.

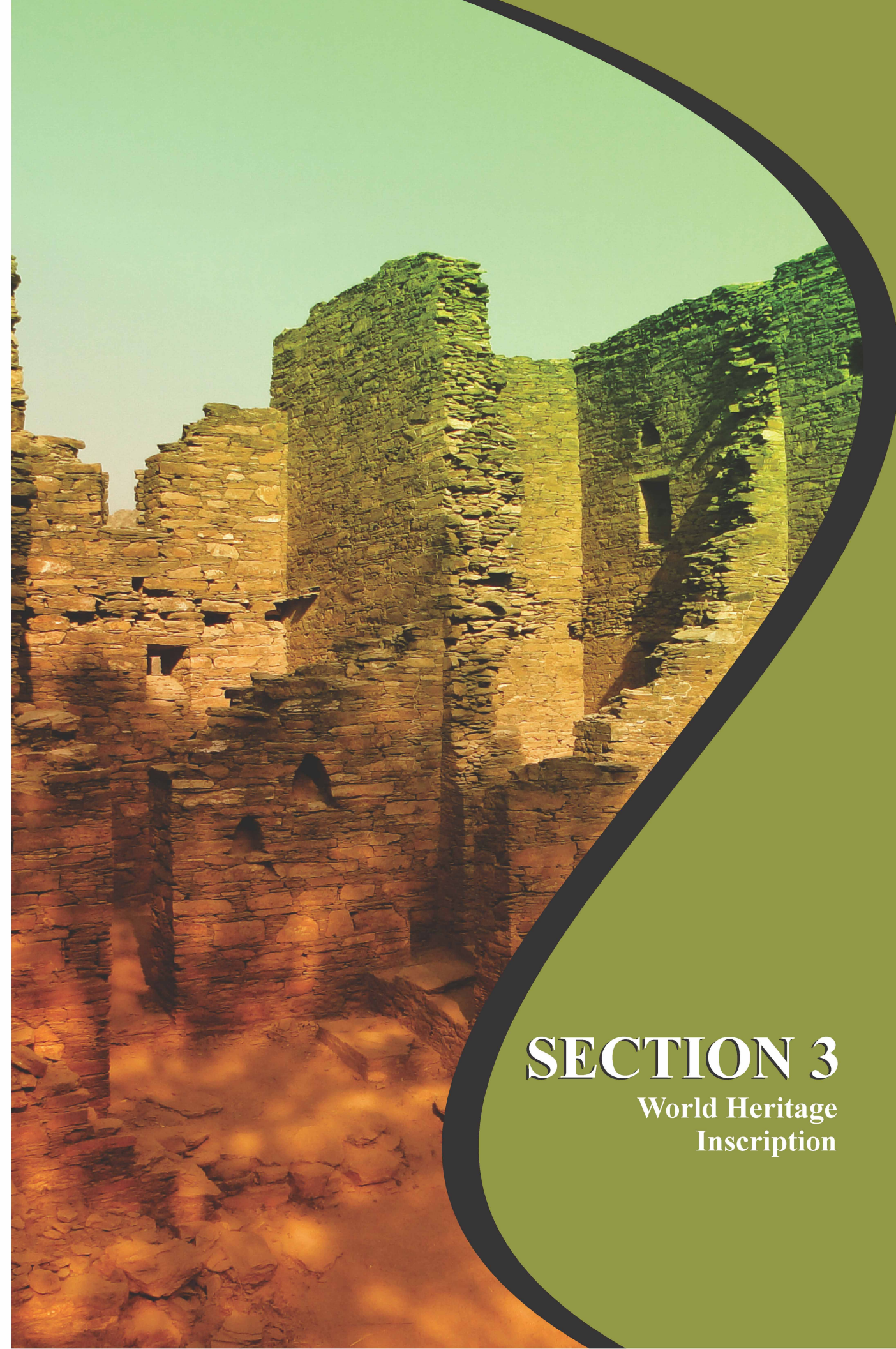
Subsequent to the earliest excavations when the main stupa complex was discovered, many more small to large complexes have also been excavated from time to time and are spread over many hill tops on a large area. As such, the borders of property and its existing buffer zone are not adequate because of rapid urbanization taking place around the site. The official figure of the area protected for this monument is 81.3 acres. However the area covered by us in the topographic survey is 92.11 acres.

A larger buffer zone is therefore, required to be created beyond the farthest excavations for the safe guarding of the site from further urbanization. Further land should be acquired around the protected site to create a larger buffer zone.

2.4.2 Geographical limits of Seri Bahlol

Similarly the exact limits of Seri Bahlol along with the many mounds (which were supposed to have existed there, in a radius of two miles and from where artifacts/sculptures had been found during excavations) including a buffer zone if any, are the major aims of the Master Planning Process. Stein searched six mounds in an area of one mile or so around the village built on the ancient town of Seri Bahlol. D. B. Spooner on the other hand talks about “a dozen or more smaller mounds surrounding the large main mound which marks the site of an ancient town or city, which may or may not have been a royal residence and that the curiously large number of lesser mounds which to the number of a dozen or more surround the main mound on all sides, at a distance from one to two miles from it.” Although these mounds do not exist as such and the area is now level and cultivated, but the artifacts are still found. It is therefore, still possible to identify these mounds before it is too late.

The official figure for the area of the main mound is only approximately 24 acres, but the topographic survey carried out by us, covered an area of 31.166 acres. (This includes the area of the village itself and the approach up to the main Mardan-Swat road) It may be advisable to have a large buffer zone around the main village of Seri Bahlol for future excavations, studies and research. Given the availability of finances to compensate the present inhabitants, it is being suggested to relocate the inhabitants elsewhere, demolish all modern construction and save Seri Bahlol as a mound with foundations of old structure exposed and conserved. The inhabitants could be relocated elsewhere close to the mound.



SECTION 3

World Heritage
Inscription

SECTION 3 | WORLD HERITAGE INSCRIPTION

3.1 Background and Inscription

“The Buddhist Ruin of Takht-i-Bahi and Neighbouring City Remains at Seri Bahlol” date back to more or less the same period. (Takht-i-Bahi from 1st century B.C. to 7th century A.D. and Seri Bahlol from 1st century B.C. to 10th century A.D) Of the many Buddhist Sites of Gandhara Civilization, Takht-i-Bahi Archaeological Ruins are one of the most magnificent of Buddhist ruins in Pakistan. According to some historians, the monastery at Takht-i-Bahi along with many other Gandhara Sites in the region, were destroyed by the “Huns” of Central Asia. On the other hand, Seri Bahlol, itself a large modern village, perched high on an extensive mound rising to about 30 feet, has been completely encroached by the villagers. Today, only the perimeter wall appears here and there. These remaining portions of high and massive wall, show most perfect Gandhara construction and lead to the conclusion, that at some early period, the modern Seri Bahlol must have been the site of an important Gandhara Settlement.



Main Stupa Complex at Takht-i-Bahi



Remains of Wall at Seri Bahlol

Due to the historic significance and the amazing architectural features, both these Sites (Takht-i-Bahi and Seri Bahlol) were jointly inscribed on the World Heritage List on 05.09.1980 under criteria IV which reads as follows:

“To be an outstanding example of a traditional human settlement, land use or sea use which is representative of a culture (or cultures) of human interaction with the environment specially when it has become vulnerable under the impact of irreversible changes”

3.2 Statement of Cultural Significance

Cultural significance has been defined in the Burra Charter as “aesthetic, historic, scientific or social value for past, present or future generations. These terms are not mutually exclusive and can embrace many other values.” Places likely to be of significance are the ones that

improve our understanding of the past or enrich the present and which will be of value to the future generations. The World Heritage Site of Takht-i-Bahi and Seri Bahlol adequately fulfills the aspiration of the nation, so far as its cultural significance is concerned, both these sites play a symbolic role as one of the nation's most significant and valued Heritage Sites. It has a lot of untapped potential to educate and inform the public regarding the richness of cultural values of this part of the world. The site can be most significant to the local community as an important economic resource through sustained tourism and related activities in which the locals can be involved. Summarized below are some of the cultural and contemporary socio economic values, pertaining to this site.

i) Identity value

Takht-i-Bahi Ruins are an icon for national identity, acknowledged as such by all levels of society even if not fully understood. It is a symbol of both cultural and historical vision of the past which are shared by the international community. It provides a link with the historical perspective.

ii) Rarity value

Takht-i-Bahi is one of the most ancient sites of Gandhara Civilization where the ruins are still very well preserved. Seri Bahlol, though not very well preserved but the sculptural pieces excavated from both sites as well as from other mounds in the vicinity of Seri Bahlol is ample evidence that the art of sculpture was at its climax in Gandhara civilization, and no other civilization can match this.

iii) Historical value

A place may have historic value because it has influenced or has been influenced by a historic figure, phase or activity. It may also have historic value as the site of an important event. This World Heritage Site signifies a very important phase in the human history, from 2nd century BC to 7th century AD, (1st century B.C to 10th century A.D in case of Seri Bahlol) of the Buddhist Civilization. Particularly at Takht-i-Bahi where the settings are substantially intact and well preserved; therefore has a lot of historic value.

iv) Physical and visual value

Both components of this site along with many other sites in the vicinity spread throughout Mardan district leave a stunning impact on the tourists. Takht-i-Bahi in particular presents a dramatic ambience by climbing up the mountain to see these ruins.

v) Economic value

Given the facilities to be provided to the tourists, this site could become an economic resource through visitation and hospitality and infrastructure in the vicinity. It has a big potential for income generation for the surrounding localities.

vi) Educational value

Takht-i-Bahi is a dramatic site, giving information of the historical past of Pakistan as well as the region as a whole. The nature of built form, their spatial relationship to one another, the sculptures and other artifacts excavated from both these sites enrich the visitors experience.

vii) Recreational and social value

Takht-i-Bahi stands at a physical center of province of Khyber Pakhtunkhwa and symbolic center of Gandhara Civilization in the region. It is the metaphorical property of the international community particularly the nations of the Far East. The involvement of the surrounding communities in safe guarding and caring the site would create a sense of pride and commitment for all actors in the society-thus strengthening the social cohesion amongst them.

3.3 Implications of The Master Plan

World Heritage Inscription of any site by UNESCO does not provide statutory protection or financial assistance from UNESCO. It is rather, an internationally recognized designation which encourages national governments and site managers to ensure long term protection of sites of global importance. Article 2.1 and 2.3 of Burra Charter state that “the aims of conservation is to retain the cultural significance of the place and that the places of cultural significance should be safeguarded and not put at risk or left in a vulnerable state.” It is the cultural significance which is the basis for World Heritage Inscription and it is the responsibility of state parties to “maintain the authenticity and, in the case of World Heritage Sites, the cultural values for which the site was inscribed.”(Management Guidelines for World Cultural Heritage Sites: MGWCHS).

All interventions should therefore, guarantee the protection of the authenticity of Takht-i-Bahi and as far as possible that of Seri Bahlol, and preserve these as long as possible for future generations. A balanced approach to conservation and a systematic process of evaluation is therefore essential for establishing an appropriate conservation methodology.

3.4 Legal and Regulatory Framework

The Archaeological Heritage at Takht-i-Bahi and Seri Bahlol is a fragile and non-renewable cultural resource. The protection of this heritage should, therefore, be integrated into the planning policies at international, national, regional and local levels. Its protection/preservation should be considered as a moral obligation upon all human beings; it is also a collective public responsibility particularly the people of that area/region. This archaeological heritage is common to all humanity and it should, therefore, be the duty of the Government of Pakistan to ensure its adequate protection and conservation.

The ICOMOS Charter 1990, very clearly states the requirements as, “suitable legislation should afford protection to the archaeological heritage that is appropriate to the needs, history, and traditions of the society. Legislation should forbid the destruction, degradation or alteration through changes of any archaeological site or monument or to their

surroundings without the consent of the relevant archaeological authority. Legislation should require, and make provisions for, the proper maintenance; management and conservation of the heritage and adequate legal sanctions should be prescribed in respect of violations.”

Apart from the international charters and conventions adopted by UNESCO from time to time, this World Heritage Site of Takht-i-Bahi and Seri Bahlol is governed by the Stipulations of Government of Pakistan’s Federal Antiquities Act 1975 (Act VII of 1976). The act is not specific to archaeological sites but stipulates the following clauses relevant to this World Heritage Site:

- i) The act stipulates that Federal Government of Pakistan shall constitute an Advisory Committee including members from Senate and National Assembly. (Article 3)
- ii) It states that the Federal Government having reasonable grounds may direct the provincial governments to acquire such land or any part thereof. (Article 7) This will be useful in case the land within a radius of two kilometers of Seri Bahlol, which had a number of mounds, is to be acquired.
- iii) Article 8 (2) of the act allows the Director General of Archaeology to receive voluntary contributions and donations for the acquisition, preservation or restoration of antiquities.
- iv) According to the act, the Federal Government may, by notification in the official gazette, declare any antiquity to be a protected antiquity for the purposes of this act. (Article 10-1)
- v) The act is also clear about buried antiquities and states that notwithstanding anything contained in any other law for the time being in force, the ownership of all buried antiquities shall vest in the Federal Government. (Article 13 A)
- vi) The act is clear regarding the use that the protected monuments or sites may be put to. Clause 18 of the act states “A protected immovable antiquity shall not be used for any purpose inconsistent with its character or for a purpose other than directly related to its administration and preservation”
- vii) Article 19 (1) stipulates the fines and punishments in case the antiquity is damaged or destroyed: “No person shall, except for carrying out the purpose of this act, destroy, break, damage, alter, injure, deface or mutilate or scribble, write or engage in any inscription or sign on, any antiquity or take manure from any protected antiquity,” Infringement is punishable (19-2) “with rigorous imprisonment for a term which may extend to three years or/with fine or with both.
- viii) Article 22 requires that “no development plan or scheme or new construction on, or within a distance of two hundred feet of a protected immovable antiquity shall be undertaken or executed except with the approval of the Director General.”

- ix) Article 23 prohibits placing of “any neon signs or other kinds of advertisements including bill posting, commercial signs, poles or pylons, electricity or telephone cable and television aerials, on or near any protected immovable antiquity.”
- x) Articles 24, 26, and 27 of the act talk about the export, illegal trafficking of the antiquities anywhere in Pakistan or elsewhere and that whoever contravenes the provision of this act, shall be punishable with rigorous imprisonment for a term of three years or/with fine or with both.
- xi) Article 29 prohibits archeological excavations or explorations without license saying that “no person shall make on any land, any excavations or explorations for archeological purpose, or unearth or make any digging in any land or site for taking out antiquities, except under, and in accordance with a license granted by the Director General.” Infringement is punishable with imprisonment for a term which may extend to three years or with fine or/with both.”



Aerial view of Takht-i- Bahi Complex