

The Mausoleums of Collective Burials in Ghizer District, Gilgit-Baltistan (Pakistan)

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Abstract

Burials normally provide a unique set of data, with varying attributes depending on time and space, normally help us to explore the cultural complexities, mainly connected to belief systems in societies. It is an attempt here to elucidate a unique collective burial culture, with evidences from the surveyed villages of District Ghizer in the northern mountain areas of Pakistan, now known as Gilgit-Baltistan. This essay attempts to study the explored data with the indication of their presence among the graves of Islamic period, and with historic reference to the emergence of Islam in this region around the sixteenth century. Moreover, an effort is offered here to better understand the cultural continuity of this tradition with one of the contemporary Islamic burial styles in Ghizer and Hunza Districts. This study is offered here in four main parts, leading towards the conclusion of study. The first part introduces the research, mainly focusing on the nomenclature, previous studies, and academic visits to Ghizer, revealing new sites of this burial type. The second part deals with the geographical expansion of this burial culture and elaborates the architectural features. The third part deals in the descriptive study of the structural remains. The fourth part focuses over the development of mausoleums and offers the study of cultural connection of this tradition with one of burial type in this area that continues till now.

Keywords: Collective burials, Ghizer, Gilgit-Baltistan, Mausoleums

1. Introduction

It is always a unique cultural phenomenon to have a structure for collective burial, in any part of the world. However, it appears occasionally in the history among the smaller groups, as it appeared here

in the Northern mountain Areas of Pakistan, for a short period of time, more precisely in Ghizer and Chitral. This type of a collective grave probably for a family group buried together in fractional form in a monumentally constructed structure of almost square in plan is known as ‘*gumbat*’ or ‘*bumbat*’ in Punyāl Valley (Hakal 2016: 78). Such tombs are famous in Upper Gahkuch as *gumbat*, though, in other villages of Gurunjur and Gulapur they are known with *bumbat*. However, this name is entirely unknown in Yasin. Furthermore, *gumbati* or *bumbati* in Šinā language with suffix ‘i’ is giving a plural meaning. Either, meaningful word *gumbat*, or slightly altered *bumbat*, mostly appearing to be synonymous with ‘dome’ in Persian, as very common in the Islamic world of monumental burial (Hakal 2016: 78). Yet, architecturally, such burials are entirely different than any analogous structure in Islamic tradition. However, these tombs are comparable to the description (Shahab 2007: 428-429) of similar mausoleums at Imām Shāfi’ī in Qahira, Egypt, where the practice of collective burial continues in a tribal elite until now.

In previous investigations on the history and culture of this region, only a fragmentary information in parts was available about the tombs of this nature (Gufran 1893: 67, Ghulam Muhammad 1905: 121, Jettmar 1967: 69, Jettmar and Sagaster 1993: 123, Dani 1989 [Repr. 2007]: 164, Hakal 2015a). However, a scientific survey to Ghizer District, during the first quarter of the year 2014, offered new data to our previous uncertain understanding¹. In this survey, the first of its kind was visited in the cemetery of the Badure clan at Upper Gahkuch, geographically located at X 36.15973 and Y 73.76652 in decimal degrees. Another, in the same village, at Jaṛau Malik graveyard, nearly at a kilometer to the northern direction from the former one, was next to it (X 36.16794 and Y 73.77222 degrees). Next, one more called Dom-rā in the village cemetery of Bubur, can be located at X 36.13993 and Y 73.87093 degrees, helped in clarifying the rising confusions during field activity. Furthermore, a cluster of thirteen examples of such kind of burials in Gurunjur (X 36.16707 and Y 73.40801 degrees) confirmed its antiquity. While revisiting Upper Gahkuch, with the objective to know more about its

¹ This exploration based research was conducted for the partial fulfilment of PhD Degree in archaeology from University of Peshawar, which was part of author’s dissertation (2015), later published as a book (2016). However, this paper has been presented here again with some updates and required changes.

archaeological significance, one more example connected to the village road, near the modern graveyard (X 36.23405 and Y 73.43793 degrees) was discovered. Nani mo-Ziyārat – which means “mother’s shrine” – in Yasin town, is situated at X 36.36594 and Y 73.33228 degrees. Another grave of this kind mentioned by Ghulam Muhammad (1905: 52-54) in Gulapur, namely *Thosho-ei Bumbat*, let us understand the geographical expansion. Thus, more than twenty examples of such graves, from eight different localities, attest it to be a formal style of burial in this area. (Fig. 1)

2. Geographical expansion and architectural features

Upper Gahkuch, located above the lower town of Hōl—now the Head Quarter of District Ghizer and Tehsil Punyāl—has not less than three examples of such mausoleums. Gurunjur is located at around six kilometers to the east of the principal town, across the bridges over the river Hanisārī, there is the largest graveyard of such burials with thirteen mausoleums built in one area. At Bubur, located next to Gurunjur, on the opposite side of the road leading to Gilgit from Gahkuch or on the left bank of the river, there is another example of its kind, standing among the graves of Islamic model. Furthermore, at thirty kilometers on the road towards Gilgit from Gahkuch, there is another example at Gulapur. A mausoleum of this kind located in Gupis Town, at a distance of thirty kilometers to the west of Gahkuch; and at proper Yasin, in the Yasin Valley, nearly at a distance of thirty five kilometers from Gupis; marks the wider geography of this burial culture in Ghizer District. Similar graves are also recorded by Ghufrān (1893: 67) at Proper Chitral, are known with reference to the Raisān, ruled Chitral and Ghizer before the Kaṭurs, called Gumbate Raisān. Thus, the tradition of this burial covers the mountain areas of Ghizer and Chitral. In Ghizer, it expands from Gupis and Yasin to Gulapur. The eastern limit of this burial tradition is marked by an example, at Gulapur, while its western limit seems to be located in Chitral. The concentration of such evidences, however, is higher at Punyāl, more precisely at Gurunjur.

Such tombs are built with the following characteristic features. All the mausoleums are in the graveyards of the Islamic period. They are erected on a square plan, constructed in alignment with the North. They

have burial room below, and its replicating superstructure right above at the ground level, was possibly used for the rituals.

Walls are normally constructed with stones and plastered with mud mortar. Niches for depositing the bones are provided underneath the eastern and the western walls in the lower burial room. The roofs of the lower burial rooms are made of wood and clay slurry is plastered over. The concept of providing wooden cribbage to structure is marked by the usage of wood in the construction of niches and interconnected rafters at the top of the burial room, underneath the planks. The wood used in the roofs is normally of the juniper (*Juniperous marcocarpa*), locally called *chilī* in Şinā and *gal* in Buruśaski, is the sacred tree in local myths. The planks of approximately 7 centimeters thick, varying in width, length according to the size of a grave (average 5 meters) are arranged in the east-west alignment.

The entrance to the upper room is provided from the south, normally. However, in the southernmost portion of the roof, planks are arranged in opposite direction (north-south) to the former for its easy re-opening, as we have the evidence at Ɖom-rā. A door is rarely provided: the unique example, at Gurunjur (grave 3), belong to a structure which is slightly different from the other mausoleums constructed with fixed steps. Though, in the absence of the fixed steps, normally constructed with stone, probably wooden stairs or ladders (removed at the burial time [?] or now perished) were used to enter the dead body into the lower burial room of the tomb.

3. Details of collective burials

One of the sites of such mausoleums in Upper Gahkuch is in the burial ground of Badurē clan, can be reached by crossing narrow streets to the southern slope from the road, in the southern terraced fields and orchard areas of Upper Gahkuch. In the whole graveyard there is single *gumbat*, located in the north-eastern corner of this cemetery.

This grave in Upper Gahkuch is exposed by the broken roof of the lower burial room (Pl. 1). The burial house is square in plan and its size is 6.5 by 6.5 meters. This square house is aligned to the cardinal directions, seems to be constructed, keeping the rising and setting of the sun or the true north in view.

This burial house has two rooms built in cobblestone: the burial room is the underground portion (basement); the upper room, at the ground level is the first floor. Only the partially intact structure of the upper room, is visible at the ground level. The depth of the lower burial room is uncertain, however, can be estimated from 1.5 to 2 meters. Interconnected rafters are placed over the walls of the lower burial room, in order to provide support to the structure, to hold the weight of the upper room and to give even base to place planks above.

The cemetery of Jaṛau-Malik is full of scattered Islamic graves. This graveyard is located above a cliff, which demarcates the lower town of Hōl and the upper village of Gahkuch. In the rock of the cliff, very near to this graveyard, there is a cave with scattered human bones inside is known as Jaṛau Malik. Among these graves of the Islamic period, there is a trench of 4.9 by 5.4 meters, visible with collapsed wooden roof, and walled around (Pl. 2). There are evidences of thick deposit of soil over the grave, must be the remnants of superstructure constructed over the lower burial house. It was also constructed parallel to the true north. The depth of the grave is difficult now to be established on actual grounds. The walls are constructed in proper plan of cobblestone. Top of the lower burial room is bordered by the wooden frame of rafters. The remnants of thick wooden planks are in the east-western alignment, over the grave.

On the road in Upper Gahkuch, near the modern village graveyard and close to the modern Health Center, there is another mausoleum of this kind (Pl. 3). The structure is in a compound of orchard connected to the road, leading towards the core area of Upper Gahkuch. Inside the lower burial house of the mausoleum, is growing a tree of *Prosopis juliflora* or Kikar (Acacia Karoo) (Pl. 4). Two walls of the upper house are intact, however, the remaining two are now removed, only their foundations can be clearly seen.

In Gurunjur, the *bumbati* graves are located, at the village cemetery (Pl. 5 to Pl. 13) in the western portion of the village. The scattered structures of mausoleums stand over the alluvial deposit, underneath the human remains of the early historic period are recently discovered (Hakal 2014: 141-151).

There are two ways to approach this site: firstly, from the track diverges from Kānchi Bridge; and secondly, from the wooden bridge leading to the core of the village. Some of the elders remember that most

of the graves were single storied and some of them were also double storied. Now, it is difficult to determine their floors, due to their bad condition of preservation.

There are thirteen examples of such tombs (Fig. 4) located in the same place, possibly the largest concentration of such kind of burials in the region. The whole group of graves can be classified into four sets, based on their location and grouping of construction: set 'A' consists of three graves, lined together numbered 1, 2, and 3; set 'B' includes two adjacent graves at the northern side of set 'A' numbered 5 and 6; set 'C' comprises two more structures, only touching their corners, their number in series is 8 and 9; and the graves included in the fourth set 'D' consist of six scattered tombs, numbered as 4, 7, 10, 11, 12 and 13.

The first among the three examples of set 'A' consists of two components: first, the proper structure of the grave, and second, the portico in the front (Pl. 7 and Pl. 8). The function of the frontal portico is quite difficult to determine, maybe it was a platform for exposing the dead bodies. Grave 1, right behind the frontal portico, has the size of 4.9 by 4.5 meters. The structure is provisionally placed as the second earliest among the whole thirteen graves. This mausoleum, built with cobblestone, with the opening from the southern side, consists of two portions: first the burial underground room below was covered by the wooden planks (now broken) placed on the base of interconnected rafters and second the upper room at the ground level. The current condition of preservation of these graves is very bad.

The next tomb in the same set is numbered 2 (Pl. 9). The size of grave is 4.9 meters on the northern, western and southern sides, but the eastern wall (shared with grave 1) is 4.5 meters (Pl. 10). To the north-eastern corner, a rafter of eastern niche of lower burial room is visible. Like previous example, the current condition of preservation is disappointing.

The plan of third grave is perfectly square with (4.9 by 4.9 meters) (Pl. 11). This grave is possibly the earliest one, with its evidence of the door used to enter the dead bodies into the grave. The remaining structure is similar to the earlier mentioned examples, including masonry and the roof of burial room, which is also broken.

The two graves (no. 5 and 6) of set 'B', at the back of set 'A', are in better condition than the earlier mentioned three examples. The roofs of burial portion of graves are still intact (Pl. 12 and Pl. 13).

The remaining scattered graves in the surroundings, include the grave number 4, 7, 10, 11, 12 and 13. All of the graves have entrance at the ground level to the southern side excluding the tomb 12, which has the entrance in the eastern wall. In future, archaeological investigations on this site, particularly on the intact graves, can reveal more data about the origin, development and decline of this burial culture.

Dom-rā or Dong-rā (Fig. 2 and Fig. 3) can be reached through a jeepable road, in the eastern direction, across the bridge of village Bubur. It is located at the upper terrace of the graveyard area, in the eastern areas of the village.

The upper terrace of the village graveyard seems to be earlier than Islamic age, as it possibly hides the remains of an ancient settlement site. Thickness of cultural material is exposed by the dig on the Northern edge of the mound, clearly demarcates the stratum of more than a meter (Pl. 14). This cultural deposit is cut by several later graves of Islamic periods.

There are two prominent tombs among such Islamic graves, called as grave I and II. Grave I is located at the top of the mound of the upper terrace and it is larger in size (4.8 by 5.4 meters). Grave II, located behind the grave I, measures 3.3 by 4.2 meters.

The entrance provided to the grave I is on the southern side (Pl. 15 to 17). The grave was opened by the illegal diggers searching for antiquities (Pl. 18). At the ground floor, there are four chambers or niches for placing the bones under the eastern and western walls or two niches on each side: each niche is nearly 15 centimeters deeper than the floor level of the burial room (approximate width of niche is 50 centimeters, and the length of each is around 1.2 meters) (Pl. 20). Walls are plastered all around. The roof is constructed of wooden planks arranged in east-west alignment, over the interconnected rafters, which, according to the traditional technique of cribbage, are used for the support of stone structure, while clay slurry is plastered over.

Now, the bone materials of these graves are very deteriorated do not allow to understand the positions, sex and age of the bodies. However, the

picture of Jettmar (Pl. 19) marks that the heads were originally detached and lined against the northern wall.

In fact, when this grave was visited and documented by Karl Jettmar (1967: 70), it was almost intact (Pl. 16), and probably maintained by the tribesmen. Now the situation is completely different, only remnants of the walls are still standing, and the roof of burial room is missing.

This house for collective burial is located in the western areas of the town Gupis, at the graveyard of the Makān Khēl tribe, near a shrine (Pl. 21 and Pl. 22) surrounded by a wall of dry masonry (Fig. 5). The mausoleum is rectangular in plan, and its size is 7.0 meters to the east-west and 6.4 meters to the north-south. The superstructure is in bad condition of preservation and the only intact wall is that to the southern side. The walls are constructed with sun dried bricks, which is a different material of construction among the so far known examples.

At the location of Nani-mo-Ziyārat (Pl. 23 and Pl. 24) in the central town of Yasin, connected to the Yasin Pirs' cemetery – inside a compound wall – at village, there is another mausoleum of the same kind. This house for the collective burial was exposed by the locals in early 1990s. They claim that half of the skeletons were buried, and half were exposed. The characteristic features are the same to the examples in Punyāl area: square in plan, aligned to the true north, whose size is 3.1 meters at each side. However, the lower burial room is different than the exposed example at Bubur. It is only with two niches, one under both the eastern and western walls.

At Gulapur, in the opening of Ghizer valley, another specimen of such mausoleums is also situated, called *Thusho-ei Bumbat*. As per the details mentioned by Ghulam Muhammad (1905: 120-121) its size is 5 yards (4.57 meter) square and 9 feet (2.74 meters) high. This grave is associated with the tradition of the family of Wazir Thosho, a wealthy man of this area who challenged his master Badshah (?), the *Mehtar* of Yasin. In short, this rebelled Wazir of Gulapur was killed by the king with his faithful sons, after several setbacks in earlier attempts, through bribing one of his sons named Hakim Beg and torturing his younger brother Kushal Beg, later installed at the position of Wazir at Gulapur.

4. Growth of mausoleums

The entrance provided to grave 3 (Pl. 11) at Gurunjur marks its uniqueness amongst the mausoleums. This uniqueness helps us to consider this grave provisionally as the earliest (?) evidence of this burial tradition, which copies a model of a living room. The components of this tomb include plastered walls, roof, door, different positions for different family members according to their age and sex. The door to enter this grave open to exterior, therefore, can be sealed from the external side. Certainly, the dead bodies were brought from this door to keep them inside for the decay or after the decay (?). Anyhow, such a practice to provide a door to the grave must fail, because, such door cannot stop neither the beasts, nor the putrefying smell of decaying bodies. Undoubtedly, as a result of the failure of this experiment, another practice of keeping the skylight with the fixed steps or portable stairs to southern side seems to be introduced, as a replacement for a door. We can see this model in all the mausoleums of this kind everywhere in Ghizer. The grave 1 at Gurunjur (Pl. 8), is constructed after the earliest, which clearly shows the human experience and evolution in the burial tradition. The space between them was occupied by the construction of the third 'grave 2' (Pl. 9). The remaining intact graves conceal the story of their development and the decline of this culture. Most probably, when the period of transition towards Islamization over, the orthodox principles were introduced and individual graves emerged in Ghizer as per the Islamic guidelines. However, this new grave for every individual continued to influence by keeping of the skylight as an entrance to the Islamic grave, as it was similar in *gumbati* mausoleums. (Fig. 6)

Our contemporary style of burial covers the scope of basic concepts of orthodox approach in Islamic tradition: the grave is constructed in orientation to *qibla* or Ka'ba by closing nearly 80 percent of the burial pit with provided walls of dry masonry by covering with stone slabs and keeping a square skylight opening in the extreme southern portion, right before the burial of the deceased. This skylight becomes the entrance to grave for entering the dead body. Usually, two men support for placing the dead body inside the grave: first person standing at the skylight entrance passes the body to the second person kneeling inside the grave. A person inside the grave places the body by turning his head to the right

towards the *qibla*, placing the left hand on the nave and the right hand of the dead person placed straight in parallel to the leg, while coming out from the grave dispels his foot impressions on the soil inside the grave. In addition to this, in Hunza, inside the grave of a person who dies on Wednesday an iron nail is dragged/placed, in order to seal the line of deaths in continuity after him, according to their local myths. The same is also made for a person belonging to the clan of Dhatusing-kutz, the flag holders of Hunza. People believe that if a person dies from this clan will take many with himself.

After the burial, usually on third day a cenotaph is constructed and later a wall is added around the grave at the ground surface called *panji*. This wall around the cenotaph is not unique to this area, also known in surrounding regions, but the rituals (Jettmar 1967: 71-72) performed after the construction of wall are exceptional.

The geographical expansion of this unique Islamic burial tradition includes all the areas of Ghizer, excluding the Wakhic or Ismā'ilis of Imit or upper Ishkōman. Wakhi speakers of Ishkōman do not perform the same and cover the pit grave with stone slabs after placing the body inside, which is common to the Muslim world. At Imit the Sunni population practice the tradition of Punyāl but not Ismā'ilis. Here at Imit majority of the Ismā'ilis are immigrants of Wakhan and Sunnism reached this area from the southern valleys particularly from Punyāl. Furthermore, Ismā'ilism when reached Hunza during 1820/30s the model of Islamic burial emerged in Punyāl was introduced also in proper Hunza. In Chitral this culture is not known among the Ismā'ilis. Thus, this practice is popular in Ghizer including Yasin, Gupis, Punyāl and partly in Ishkōman, and known among the Ismā'ilis of proper Hunza. This can be included as a type of pit burial in Islamic tradition, practiced alongside the type of *lahad*.

The unique type of pit burial in Ghizer and Hunza seems to be evolved on two grounds. Firstly, it continued the concept of skylight entrance for burial in *gumbati* mausoleums; and secondly, the grave covers the basic principles of pit burial in Islamic culture. In other words, the skylight entrance was the need of architecture in *gumbati* burials, whereas, it is not the requirement of pit grave of Islamic type. The concept of making the grave house-like before the conduct of burial seems to be

the influence of the *gumbati* burial model upon the model of Islamic tradition, as the continuation of vernacular style.

Ismā'ilism was introduced in Central Asia, due to a unique preaching of the *batīnī* (esoteric) interpretation of Islam, by Nasir-e Khisrow (A.D. 1004 to 1077) and his disciples, centered in Yumgan, Khurasan and Badakhshan; extended to Gilgit region too with the invasion of Taj Moghul (Hunzai, 2004: 151). However, the archaeology of this region adds the hypothesis of Daftari (1998: 205) about dating the re-introduction of Ismā'ilism here during the Anjdan period, between 15th to 17th century A.D. (Daftari 1998: 170-177). It is connected to bringing of the renaissance in Ismā'ili preaching in Central Asia and India by Imām Mustansirbillah II (868 A.H./1463- 885 A.H./1480) of Nizāri line of Ismā'ilis, who dispatched several trusted *Da'is* to Central Asia, Afghanistan and Persia beside Indian subcontinent (Daftari 1998: 170-171). Thus, the Shi'i interpretation of Islam with the Ismā'ili model of Qāsim Shāhī Nizārī interpretation again reached Chitral, Ghizer and further expanded to the region of Hunza (Hunzai 2004: 152). This introduction of Islam probably forced the locals to change their burial customs. Thus, most probably a transitional model of burial tradition of *gumbati* (mausoleums) emerged during the said period between the unknown pagan funeral model(s) and the orthodox burial practices based on the Islamic principles.

5. Summary and conclusion

Based on the available data, gathered through field-oriented activities in the study area, it appears that one of our contemporary Islamic burial styles in this mountain area has been influenced by the earlier model of *gumbati* mausoleums. The evidences mark the three stages of transition towards the orthodox Islamization of burial practices in this area. Firstly, a mausoleum was constructed with a door to enter the dead. This system was replaced by the skylight to be sealed after the burial and the concept of keeping a space for re-opening emerged. Finally, with the decline of this culture, and with the introduction of the orthodox model of Islamic burial tradition in Ghizer, the concept of skylight continued in the succeeding burials. This development seems to have existed for almost around a century somewhere between fifteenth and seventeenth century in this

region, marking the transition from pre-Islamic burial traditions to Islamization of this area. The inspirations from this culture appears to be continued in Islamic burials emerged in Ghizer and further reached Hunza through the preaching of the Ismā'ili tradition, probably centered in Punyāl.

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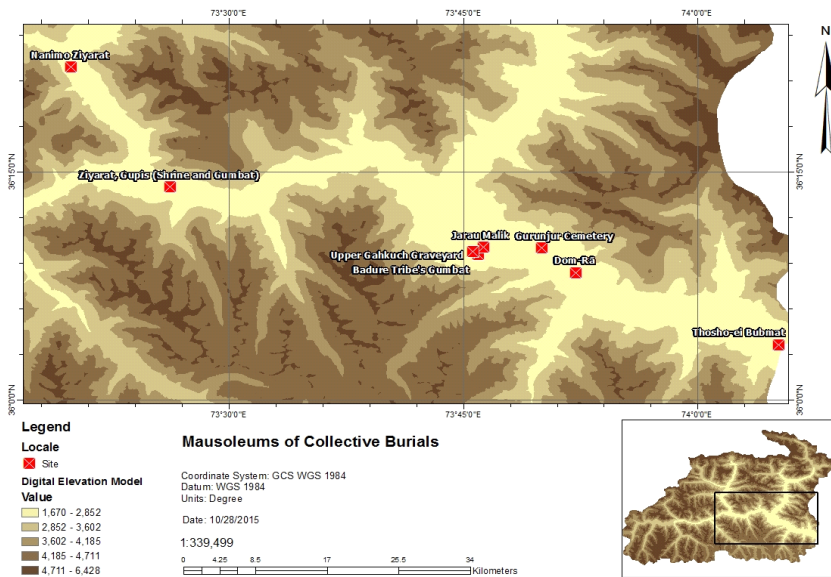
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Figs. 1a and 1b - Location maps of Gumbati mausoleums in District Ghizer.

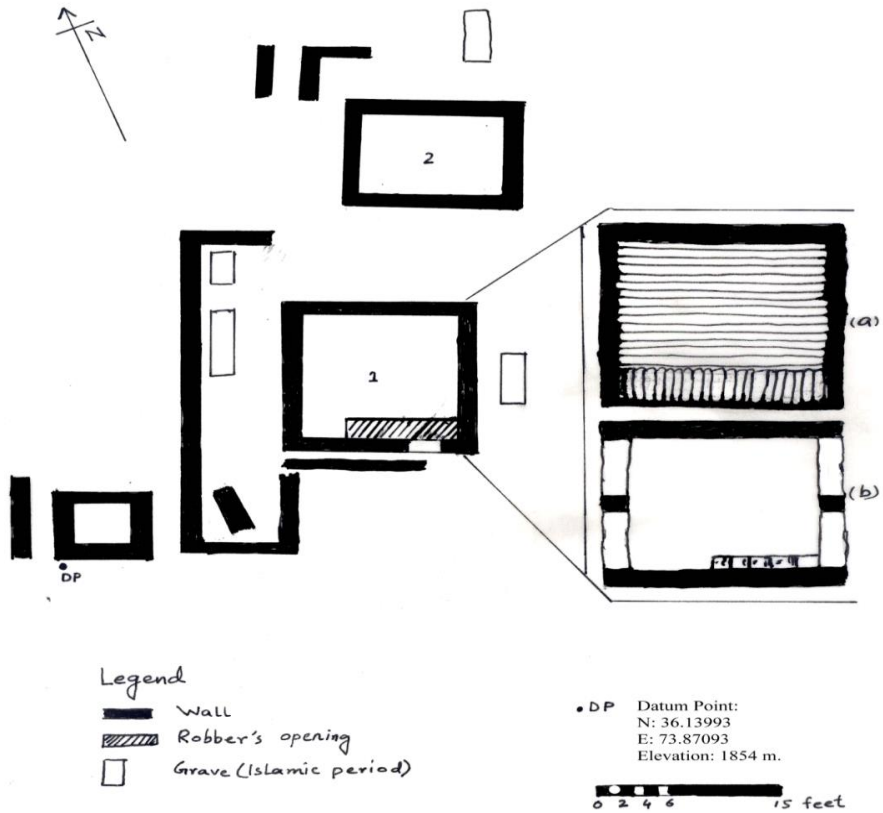
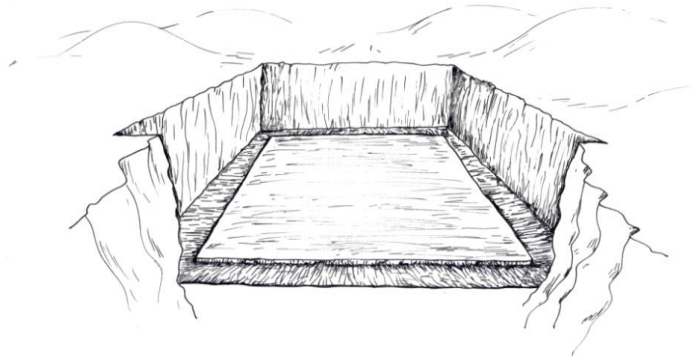
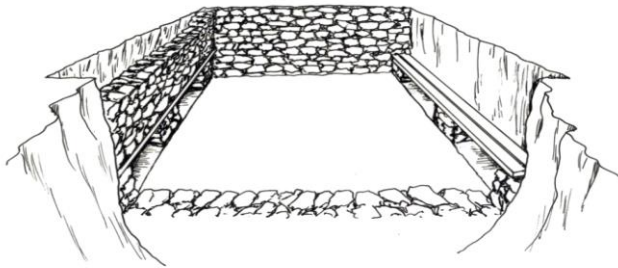


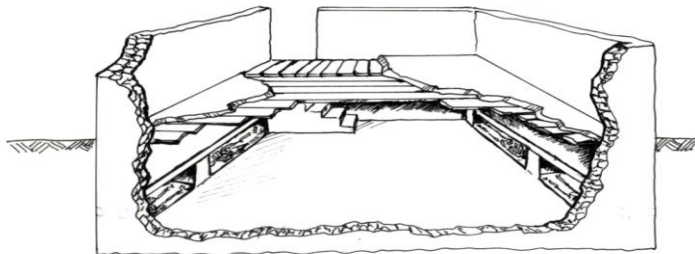
Fig. 2 - Bubur: Dom-rā, plan of complex; (a.) plan of central grave at ground; and (b.) foundation levels.



a.



b.



c.

Fig. 3 - Ծոմ-րա: phases of construction, (a.) first phase (b.) second phase (c.) and third phase (courtesy Muhibuddin, not to scale).

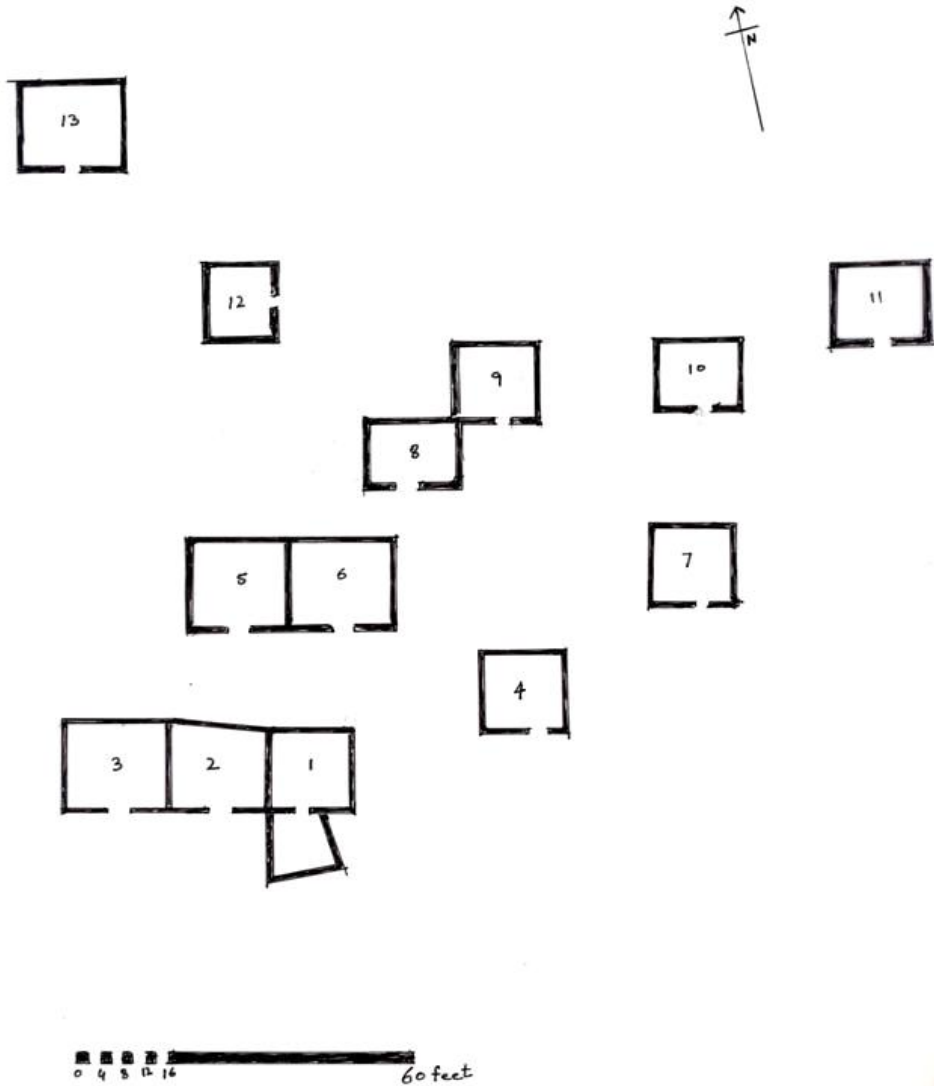


Fig. 4 - Gurunjur: rough sketch of plan of cemetery of *bumbati* mausoleums 1-13.

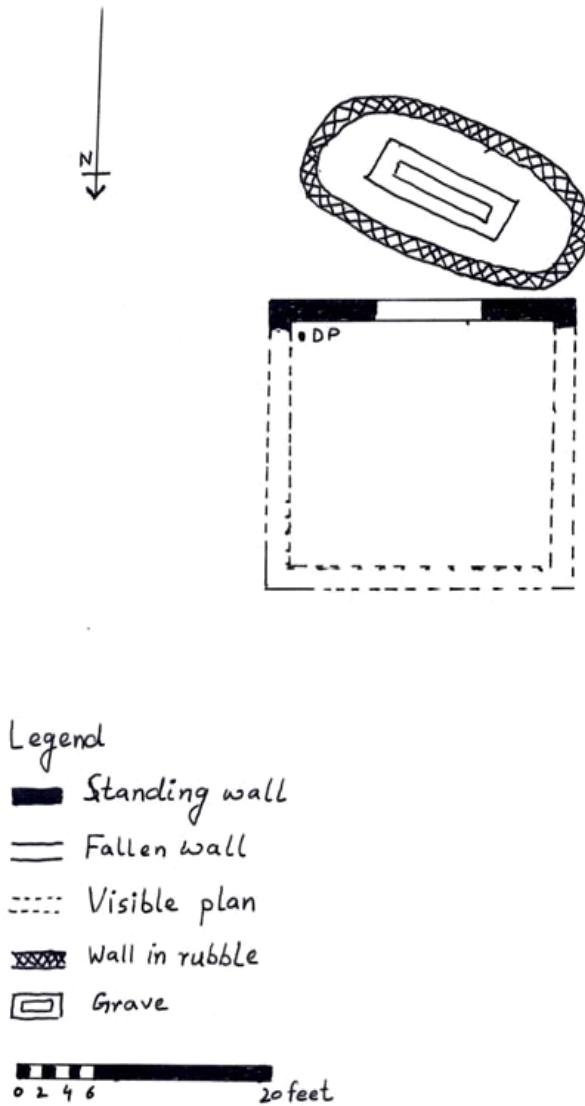


Fig. 5 – Gupis: plan (rough sketch) of a *gumbat* and adjacent shrine.

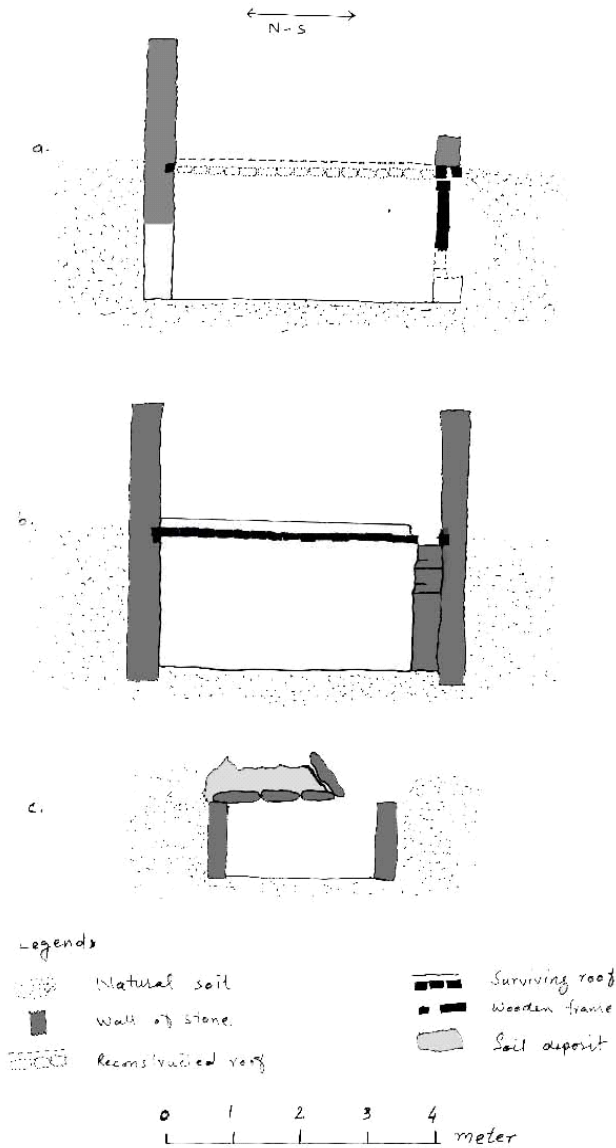


Fig. 6 - Roughly sketched sections showing the development in burial culture: (a.) Grave 3, Gurunjur (b) *Dom-rā*, Bubur (c.) our contemporary local style of Islamic grave, right before the burial.

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Pl. 1 - Upper Gahkuch: a *gumbat* located in the graveyard of Badurē clan.



Pl. 2 - Upper Gahkuch: a *gumbat* at Jarau Malik graveyard.



Pl. 3 - Upper Gahkuch: a *gumbat* at the road side near the village graveyard (arrow shows the mausoleum).



Pl. 4 - Upper Gahkuch: interior of *gumbat* connected to road.

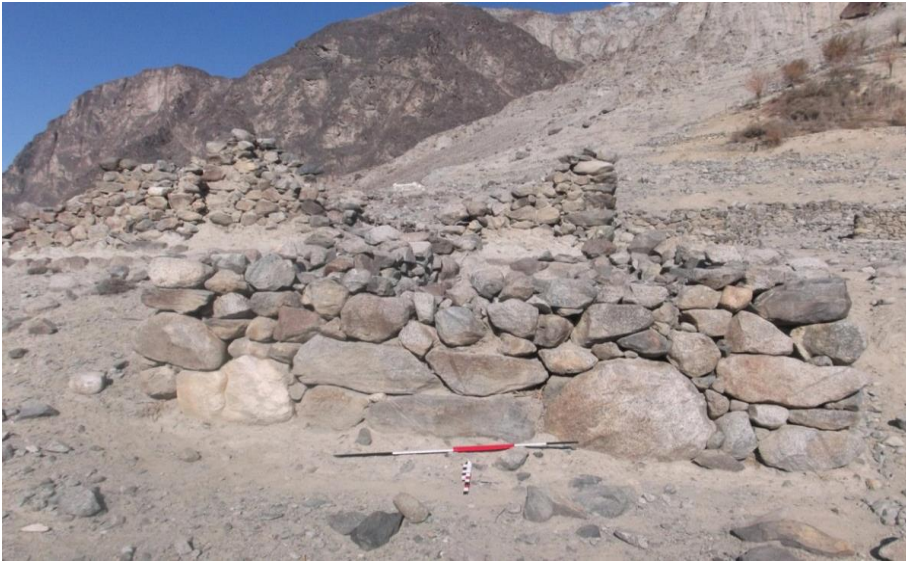
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Pl. 5 - Gurunjur: a general view of cemetery of *bumbati* (mausoleums).



Pl. 6 - Gurunjur: a bird eye view of the *bumbati* mausoleums.



Pl. 7 - Gurunjur: exterior of grave no. 1.



Pl. 8 - Gurunjur: interior of grave no. 1.

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Pl. 9 - Gurunjur: exterior of grave no. 2.



Pl. 10 - Gurunjur: interior of grave no. 2.



Pl. 11 - Gurunjur: interior of grave no. 3.

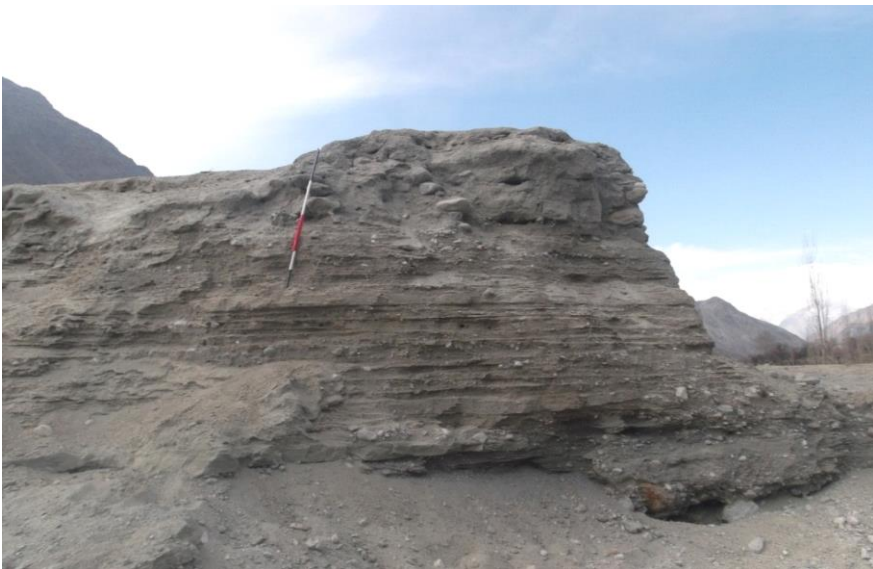


Pl. 12 - Gurunjur: exterior of grave no. 5.

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Pl. 13 - Gurunjur: interior of grave 6.



Pl. 14 - Đom-rā, Bubur: cultural material deposit, nearly one meter thick.



Pl. 15 - Dom-rā: a general view.



Pl. 16 - Dom-rā: façade of mausoleum (after Jettmar 1967: fig. 12).



Pl. 17 - Dom-rā: façade, present condition of preservation.



Pl. 18 - Dom-rā: opening into the grave.



Pl. 19 - Đom-rā: interior of grave during 1964 (after Jettmar 1967: fig. 13).



Pl. 20 - Đom-rā: current condition of preservation of above side chamber or niche.

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Pl. 21 - Gupis: a mausoleum attached to road leading to Yasin and Chitral.



Plate 22 – Gupis: attached shrine to the *gumbat*.



Pl. 23 - Yasin: mausoleum of Nani-mo Ziyārat.



Pl. 24 - Nani-mo-Ziyārat, Yasin: niche under the western wall.

