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Directorate of Archaeology and Museums
Government of Khyber Pakhtunkhwa,
Peshawar-Pakistan.

Chief Editor
M. H. Khan Khattak

Editor
Abdul Samad

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Editor's Note

With the grace of Almighty Allah, we have been marching steadfast to achieve our targets and fulfill our promise and commitment concerning publication of *Frontier Archaeology*. I take this opportunity to thank all those friends including our friends from abroad, who responded very positively to our request for sending articles/papers for publication in our journal. The deadline given for receipt of the research papers for volume-8 of our journal. May I remind our worthy readers and contributors that we are planning to bring out volumes 9 to 16 of our journal one by one to clear the logjam. We shall accommodate as much articles in our subsequent issues as possible.

We have been eagerly waiting for the contributions of our worthy readers, archaeologists and scholars of related disciplines in the form of research articles, papers and reports. Our success mainly depends on continuous support from our friends and without their unwavering support we shall not be able to deliver. Therefore, it would be our humble request to all those who are engaged in serious research in any discipline of archaeology or other related subjects to kindly send their findings to us to be shared with the scholarly world for the benefit of our common goal of promoting knowledge based researches in archaeology. Our friends in the Federal and provincial Departments of Archaeology and universities of Pakistan are once again invited to send their research articles and papers for publication in our HEC-recognised journal. Our friends from abroad who have worked on any aspect of Pakistan archaeology or who are still engaged in serious research are also warmly invited to share their valuable contribution to Pakistan archaeology with the people of Pakistan in general and the scholarly world in particular. We greatly value all contributions to our journal and consider such efforts essential for the promotion of researches in Pakistan and projection of our rich cultural heritage.

The *Frontier Archaeology* Vol-7 in hand contains a report on archaeological explorations in the Tanawal Valley of Hazara Division conducted during 2013-14. Though inconclusive, the campaign has brought out 253 important archaeological sites from Gandhara Grave Culture down to the colonial era. A few of the sites including some caves may even be of much remote antiquity and further research may push back the history of the Tanawal Valley. Besides, complete archaeological explorations, survey and documentation of the valley may bring to light more important sites and monuments. Future course of action will determine the sequence of events in the Tanawal valley and that will largely depend upon systematic and scientific excavations on a few important archaeological sites already identified under the survey and incorporated in this report.

This volume includes a very interesting and intellectual study by Elisa Iori titled "The Early-Historic Urban Area at Mingora in the light of Domenico Faccenna's Excavations at Barama – I (Swat)". This study is highly important because it contains food for thought for researchers not to be contented with the initial analysis and conclusion of the original excavators, which may be missing vital data for holistic study and important evidences to place any site in the most accurate context.

Similarly, another study of great importance by Alessandra Bagnera titled "The site of Mount Rāja Gīrā, Udegram – Archaeological evidences and new Hypotheses" should be opening new vistas in the sphere of

archaeological researches. The note by Luca Maria Olivieri rightly lays emphasis on greater attention to the study of the early Muslim period in Swat Valley. The author has expanded the scope of research on Rājā Gīrā with particular attention to the mosque and has given new and interesting dimensions to her ground-breaking study ultimately leading to very interesting and highly resounding conclusions. The study also highlights the in-depth knowledge of the author on the subject - credible on one hand and on the other hand giving temptation to researchers in the field of archaeology to build their researches on similar lines.

This volume also includes an important contribution from Mumtaz Ahmad Yattoo, a PhD scholar at the School of Archaeology and Ancient History, University of Leicester titled “Analysis and interpretations of Neolithic material culture from six new sites in North West Kashmir”. The researcher has made an interesting analysis of the Neolithic material from Kashmir and Swat that will further promote such researches not only on the Neolithic cultures but other important periods too, finding commonalities in the past between Pakistan and Kashmir.

We have also included an article of Abdul Azeem, Deputy Director of the Federal Department of Archaeology titled “Buddhist Sculptures from Zar Dheri (Shinkiari-Hazara) – Comparative Study”. The article is based on discovery of a hoard of sculptures from the archaeological site of Zar Dheri in Shinkiari area of Mansehra district during excavations at this site by the Japanese scholars from Tokyo National Museum. The author has made a comparison of the sculptures from Zar Dheri with those from Swat. The findings of the author may prompt scholars interested in the subject to critically analyse the views expressed in this article.

(M. H. Khan Khattak)

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Tanawal Valley of District Mansehra - Archaeological Explorations during 2013-2014

Dr. Abdul Samad, Aamir Sajjad and Ehsan Javed

Abstract:

The archaeological explorations, survey and documentation of archaeological sites and historic monuments in the Tanawal Valley in District Mansehra is part of efforts to map up the cultural potential of Khyber Pakhtunkhwa province. This campaign is still inconclusive and the remaining parts of the valley shall be mapped up shortly to know the real cultural potential and richness of the valley in term of archaeological wealth. The present effort has brought to light 153 important archaeological sites in the valley tentatively placed from Gandhrara Grave Culture to the British periods. However, certain caves and sites though tentatively placed in some time-frame or marked as belonging to an unknown period, may with detailed study push back the history of the valley and so the history of the Hazara division further. Even the survey and documentation of the remaining parts of the valley may reveal wonders keeping in view the potential already shown by the valley. Selection of a few sites identified during this survey for systematic and scientific excavation is on the card and efforts will be made to place the valley in the proper context of human activities that might have started somewhere in the remote antiquity in the caves found up in the mountains and at difficult places.

Key words: Tanawal Valley, Gandhara Grave Culture, Buddhism, Mansehra, Hazara, Cave Paintings

The Tanoli Area, Tanawl or Tanawal valley comprises the Upper and the Lower Tanawal. The Upper Tanawal (mostly now in present day District Mansehra) and Lower Tanawal (mostly now in present day district Haripur), covering the greater part of Hazara, have been ruled by Tanolis for centuries. The Upper Tanawal includes Darband, Shere-Ghar, Oghi, Khuwari, Krippilian etc, and the Lower Tanawal comprises Sial, Sargal, Kokal, Dobain, Jandakka, Khajal, Jaswalian, Sherwan, Chammad, Shenghree and Pind-kargoo Khan, etc. During the present campaign, archaeological explorations, survey and documentation works were carried out in tehsil Oghi and tehsil Mansehra and a little adjoining part of district Abbottabad. Thus the valley has been partly explored and the identified archaeological sites documented and further work is yet to be carried out.

Amb was originally known as Tanawal and was the tribal homeland of the Tanoli people. The state was ruled by the Tanolis who originally held the title of Mir and in 1868 were granted the title of Nawab by the British Raj. The important Mirs and Nawabs of Amb (Tanawal) included Mir Nawab Khan (? – 1818), Mir Payenda Khan (1818 – 1840), Nawab Jahandad Khan (1840 – 1868), Nawab Mohammad Akram Khan (1868 – 1907), Nawab Zaman Khan (1907 - 26th February 1936), Nawab Mohammad Farid Khan (26th February 1936 – 1971). The state ceased to exist in 1969, when it was merged with the province of West Pakistan (now Khyber Pakhtunkhwa) and in 1973 the royal status of the rulers of Amb was abolished.

There is a controversy about origins of the Tanolis. On the basis of *Tarikh-e-Khan wa Makhzan-e-Afghan* of Nimatullah al-Harawi, the German orientalist Bernhard Dorn in his book, "The History of Afghans, Part-II" mentions them *Tanokhel* and a clan of the Ghilji tribe¹. According to another version, the Tanolis are of Arabic origin and descent from Abbas ibn Abd al-Muttalib, the paternal uncle of the Holy Prophet Muhammad (P.B.U.H). Some of the Tanolis consider themselves to descend from one Amir Khan, a Barlas Mughal who (so says their tradition) arrived in the Tanawal valley with his sons around 1500, having crossed the Indus river to

¹ Bernhard Dorn, "The History of Afghans, Part-II", The Oriental Translation Committee, London, 1836, pp.49)

get there. Some sources relate the Tanoli tribe to the Janjua Rajputs. They believe the Tanolis are offspring of one Raja Tanoli, son of Raja Mal, but the Tanolis themselves do not subscribe to this theory. Yet another opinion relates the Tanoli to a prominent Sarbanri Pashtun tribe and the opinion that the Tanolis are a prominent and famous Muslim pashtoon tribe has also gained popularity and acceptance. Although, "not usually acknowledged as Pathans, the Tanoli have by long association become assimilated with them in manners, customs, and character. The tribal and cultural practices of the Tanolis closely resemble those of the Pathans". We are however, not concerned with ascertaining their origin at this stage.

The Tanolis mostly inhabit the Tanawal Valley in the eastern part of the Hazara division, which they took over around the 14th century and named after their tribe. In the past its larger portion comprised the two semi-independent native states or principalities known as Amb and Phulra ruled by the Tanoli chiefs of the same family, from about the 1840s to 1969. Prior to that, the area or 'Ilaqa' of Tanawal remained an independent tribal territory from around the 14th to the 19th century². Citing a draft manuscript written by Major James Abbott presently preserved in the British Library, London, Charles Allen, an English writer writes that the Tanolis were "extremely hostile, brave and hardy, and accounted the best swordsmen in Hazara"³.

They were frequently engaged in rebellions with successive rulers of the Delhi Sultanate as well as allying with Ahmed Shah Abdali in his conquest of India. The Tanolis fought the Sikhs under the leadership of Mir Jehandad Khan, who was later gave the princely state of Amb by the British government in India, for his loyal services (Allen 2012).

Most of the members of the Tanoli tribe reside in the former princely state of Amb in Mansehra, in the cities of Abbottabad, Khalabat Township, Haripur, Mansehra, Battagram and Kohistan districts, while a branch of the Tanoli tribe also resides in Kashmir, mainly in Muzaffarabad and Srinagar. Tanolis also inhabit the cities of Quetta and Karachi. They dominate the Tanawal-Sherwan belt. The Hindwal and Pallal are the two major divisions of the tribe. The Hindwal include the sub-tribes of Jamal Khel, Charyal Khel, Ledhyal Khel, Abdwal Khel, Khankhel, Saryal Khel, Lalal Khel, Hedral Khel, Baizal Khel, Jalwal Khel, Bohal Khel, Baigal Khel, Tekral Khel, Asnal Khel, Masand Khel, Rains Khel, Romal Khel, Haibat Khel, Mast Khel(Mast Khani), Painsa Khel, Maddad Khel and the other major clan of Pallal include Labhya Khel (Suba Khani), Matyal Khel, Bainsaryal Khel, Dairal Khel, Sadhal Khel, Judhal Khel, Bhujal Khel, Khan Khel, Painsa Khel, Tani Khel, Nawab Khel, Mir Dad Khel, Jahangir Khel, Bohla Khel, Maza Khani, Sher Khani, Noorullah Khani, Shamsullah Khani, Baigal Khel, Baigal Khel, Tekral Khel, Asnal Khel, Masand Khel, Rains Khel, Bhujal.

In Afghanistan, the Tanolis primarily live in the eastern provinces of Paktia, Gardez, and Ghazni. The word Tanawal is said to have been derived from Dara Tanol or "Tanubal River" of Afghanistan, from where they are said to have migrated and settled in Swat and Buner. The Tanoli were first encountered by Westerners around 1700 AD "in the trans-Indus basin of the Mahaban from which they were driven across the Indus by the Yusufzai" tribe. By the late 19th century the Tanaoli had settled the Tanawal tract between Abbottabad and the Indus, and in the extensive hill country between the river and the Urash plains.

Mansehra is a town named after Man Singh, a leading general of the Mghal Emperor Akbar. Alexander the Great, after conquering parts of Punjab is said to have established his rule over a large part of Mansehra District. He handed over this area to Abisaras, the Raja of Poonch State in 327 B.C. Mansehra was included as part of Taxila when it came under the sway of the Mauryans and at that time the governed by Ashoka the Great as a

² Dr Sher Bahadur Panni, "Tarikh i Hazara" (Urdu) 2nd ed. pub. Peshawar, 1969, pp. 103-122)

³ Allen (2001), p. 139)

young prince. Ashoka enlarged his conquests when he ascended to the throne. His edicts inscribed on three large boulders on the side of a rocky outcrop near Bareri Hill serve as evidence of his rule here. The Mansehra rocks record fourteen of Ashoka's edicts, presenting aspects of the emperor's *dharma* or righteous law, and represent the earliest irrefutable evidence of writing in South Asia. Dating to middle of the third century BC, they are written from right to left in the Kharoshti script.

The Tanoli territory of Amb State has also been part of Mansehra District, since the State was abolished by the Government of Pakistan in 1969. Amb and its surrounding areas of Hazara have a long history. Concerted research in the area may push back its history to the prehistoric times, but in its present state its history can be traced to Alexander the Great's invasion of India. Arrian, Alexander's historian, did not indicate the exact location of Embolima, but since it is known that Aornos was on the right bank of the River Indus, the town chosen to serve as Alexander's base of supplies may with good reason be also looked for there. The mention in Ptolemy's Geography of Embolima as a town of Indo-Scythia situated on the Indus supports this theory.

In 1854 General Abbott, the British frontier officer from whom Abbottabad, administrative centre of Hazara, takes its name, discussed the location of Aornos on the Mahaban range south of Buner. He proposed, as M. Court, one of Ranjit Singh's French generals had done before him in 1839, to recognize Embolima in the present village of Amb situated on the right bank of the Indus. It lies about eight miles to the east of Mahaban.

In the 2nd century CE, a mythical Hindu king, son of Raja Salbahan of Sialkot, brought the area under his control. When a Chinese pilgrim, Hiun-Tsang, visited this area, it was under the control of the ruler of Kashmir. The Turkish Shahi and Hindu Shahi Dynasties ruled Mansehra one after another till their fall in the early 11th century as a result of invasions by Mehmood of Ghazni who had defeated Raja Jayapala during his first Indian campaign. However, there is no historical evidence that Mehmood of Ghazni ever visited or passed through Mansehra. After the fall of Hindu Shahi dynasty, the Kashmiris took control of this area. It was captured by Muhammad of Ghor but on his death the Kashmiris once again regained control of Mansehra.

In 1399, the great Muslim warrior Timur, on his return to Kabul, stationed his Turk soldiers in Manshera to protect the important route between Kabul and Kashmir. By 1472, Prince Shahab-ud-Din, a Turk of Central Asian origin, founded the state of Pakhli Sarkar and chose Village Gulibagh as his capital. During the Mughal rule, these local Turkish chiefs acknowledged Mughal authority. During the last days of Emperor Akbar's rule, the Turkish Chief Sultan Hussain Khan revolted against the Mughals. He claimed that the Mughals were interfering with his internal affairs. After this complaint, he was exiled by the Mughals, but later was pardoned and given back his land. Now, descendants of these Turkish rulers live in village Behali and some other villages of Mansehra, Abbottabad, and Haripur districts. The Turkish rule came to an end due to the increased pressure of the Pashtuns and their allies. The Swatis attacked Pakhli Sarkar in 1703 under the leadership of Syed Jalal Baba, the son in law of last Turkish ruler Sultan Memud Khurd, succeeded to overthrow the Turks from the throne. The Turks, however, remained in control of certain small areas, assuming the title of Raja.

When Ahmad Shah Durrani expanded his kingdom to Punjab, Mansehra also came under his control. Durrani ruled the area through local tribal chiefs, whose rule ended at the beginning of the 18th century. The Tanolis had already established their authority over Tannawal and thus Tannawal was never annexed by the Durranis. The fall of the Durranis paved way for the Sikhs to rise to power under Ranjit Singh. The Sikhs gained control of Mansehra in 1818, after stiff resistance from its inhabitants. When Mansehra fell under the Sikh control, it was annexed to Punjab. Syed Ahmad Shaheed, with the help of the Mujaheddin, led many revolts and attacks against the Sikhs till his martyrdom in 1831 during a fierce battle at Balakot. This allowed the Sikhs

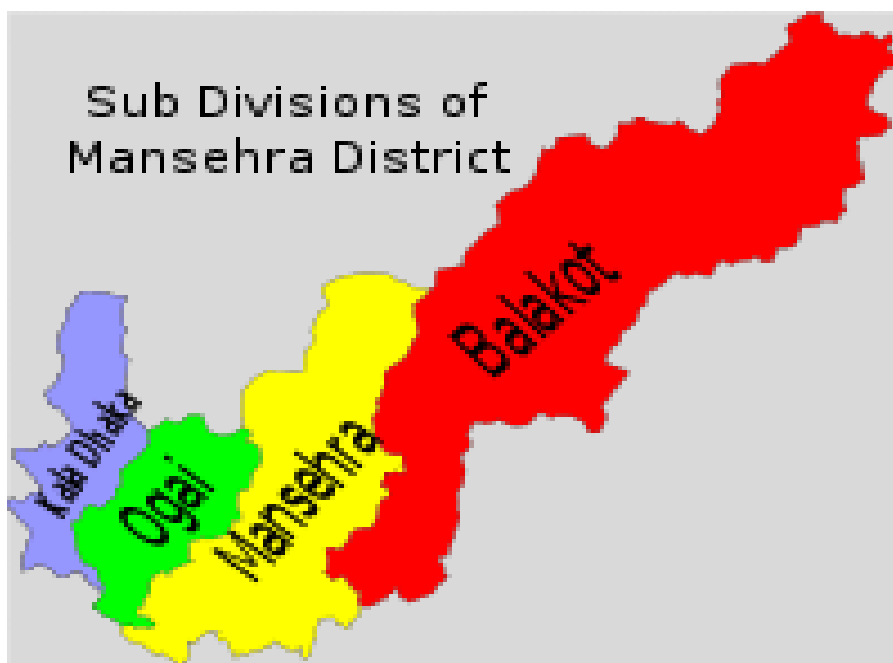
to consolidate their control of Mansehra. After Rajit Singh's death, the Sikh empire began to disintegrate and the British gained control of Punjab and so of Mansehra.

By 1849, the British had gained control of all of Mansehra. However, the western Pashtun tribes remained rebellious. These tribes included the clans of Allai Valley and the tribes inhabiting both slopes of the Black Mountain (Tor Ghar). The British sent many expeditions against the Pashtun tribes to crush the rebellion between 1852 and 1892, especially against the Black Mountains. The British divided Hazara District into three administrative subdivisions: Mansehra, Abbottabad, and Haripur; and annexed it to the Punjab. In 1901, when the North West Frontier Province (now Khyber Pakhtunkhwa) was created, Hazara was separated from Punjab and made a part of it. Throughout their rule in Mansehra, the British met fierce resistance from the local Pashtun tribes and declared martial law. The British accepted the independence of the Nawab of Amb. Similarly, other Tanoli State of Phulra was also acknowledged by the Britishers as a semi-independent Princely State. Thus the British Government agreed not to meddle with the affairs of the Tanoli territory of Hazara, with the mutual understanding that the Tanolis would not attack the British controlled territories.

The district of Mansehra has been blessed with wonderful scenery. Some of Mansehra's main features are mountain ranges, plains, valleys, and numerous lakes and rivers. It shares borders with Kohistan and Diamir districts to the north, Abbottabad District to the south, Neelam District of Azad Kashmir to the west, Swat district to the east and Batagram district to the northeast. There are three lakes in the district: Lalusar Lake, Dudipatsar Lake and Saiful Muluk Lake. All three are located in the beautiful Kaghan Valley.

The district consists of three tehsils, which are divided into 59 Union Councils:

1. Balakot
2. Mansehra
3. Oghi



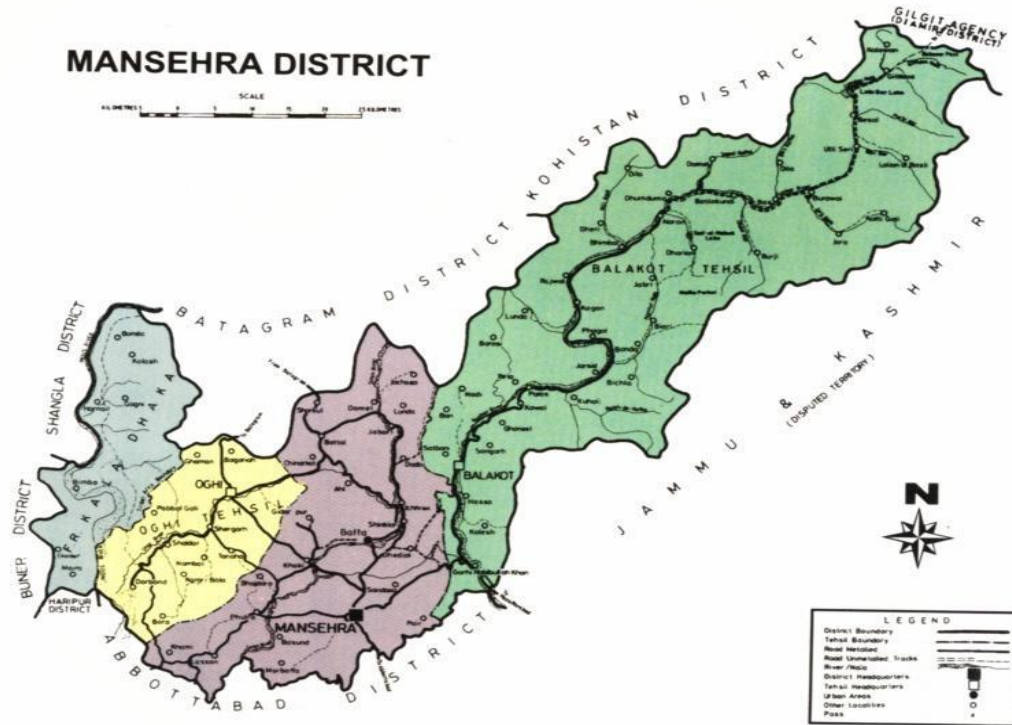
Administrative subdivisions of Mansehra District.

Tehsil Mansehra consists of 33 Union Councils:, which include Baffa Town, Batal, Behali, Belian, Bherkund, Bhogerr Mong, Chater Plain, Datta, Devli Jaberr, Dhodial, Hamsherian, Hilkot, Icherrian, Inayat Abad, Jaborri, Jaloo, Labarkot, Lissan Nawab, Lissan Thakral, Malik Pur, Mansehra City No. 1, Mansehra City No. 2, Mansehra City No. 3, Mansehra (Rural), Perhinna, Phulrraa, Bani, Sacha Kalan. Similarly, the Oghi tehsil consists of 11 Union Councils, which are split between two regions, namely Tanawal and Agror. The union councils include Darband, Karori, Nika Pani, Shergarh, Shanaya, Bandi Shungli, Ballian, Dilbori, Kathai, and Oghi.

Mansehra is the home to a diverse group of people: Swatis, Abbasi, Gujjars, Syed, Awans, Rajputs, Kashmiris, Maliars, Yousufzais, Tanolis, Hassanzai, Qureshi, Karlugh Turks and many other ethnic groups.



Location of Mansehra District (highlighted in yellow)



The so far limited archaeological researches in the culturally and archaeologically rich Hazara Division have even shown the great promise that this land of fascinating beauty has revealed. It is perhaps one of the very few regions that is not associated with any particular place, village, town or city, but name of a geographical region. Since the very origin of the name Hazara is obscure, we do not exactly know if sometime in the distant past a certain place by the name of Hazara also existed. This is a point of further research that would need concerted efforts and may be large scale archaeological excavations at many potential sites so far identified and which may with the passage of time shall be identified.



Satellite map Hazara Division (Abbottabad, haripur, Mansehra, Battagram, Torghar, Kohistan)

When we analyse the volume of archaeological researches during the colonial period in this region, it seems very astonishing that Sir John Marshall spend decades in Taxila and extended his great efforts to adjoining part of Hazara comprising district Haripur, but he never thought of extending his research further to other parts. May be he had valid reasons for not doing so at that time including summing up the already huge field data retrieved from a large number of highly prized settlement sites, Buddhist sanctuaries and other secular and religious complexes.

While the efforts of the Federal Department of Archaeology, Provincial Directorate of Archaeology and Tokyo National Museum Mission are worth appreciable, it was the Department of Archaeology, Hazara University that pioneered efforts aimed at mapping the archaeological and cultural potential of Hazara Division. The archaeological explorations conducted by them in district Abbottabad (2006-07)⁴, Balakot, district Mansehra

⁴ Pakistan Heritage Vol 1 (2009)

(2006-07)⁵, and the archaeological survey of District Haripur (2007-08)⁶ have brought to light Let us have a look on the so far explored archaeological sites and monuments under the above three surveys conducted during 2006-07 to 2007-08:-

S#	Period to which the explored sites belong	No. of sites recorded
Archaeological Survey in District Abbottabad (2006-07)		
1	Gandhara Grave Culture	004
2	Buddhist Sites	175
3	HinduShahi Period	016
4	Islamic Priod	008
5	Sikh Period	002
6	British Period	078
7	Sites of unknown period(s)	021
Total sites discovered		304
Archaeological Survey in Balakot, District Mansehra (2006-07)		
1	Hindu Shahi Period	08
2	Islamic Period	23
3	Sikh Period	14
4	British Period	06
5	Sites of unknown period(s)	02
Total sites discovered		53
Archaeological Survey of District Haripur (2007-08)		
1	Pre-historic Caves	004
2	Gandhara Grave Culture	001
3	Buddhist Period	112
4	Hindu Shahi Period	022
5	Islamic Period	018
6	Sikh Period	015
7	British Period	029
8	Unidentified Period(s)	006
Total sites discovered		207
Previous Discoveries in Tehsil Ghazi		
1	Pre-historic	01
2	Mesolithic Period	02
3	Indo-Greek Period	01
4	Buddhist Sites	70
5	Hindu Shahi Period	03
Total sites discovered		77
Grand total		641

⁵ Pakistan Heritage Vol 2 (2010)

⁶ Pakistan Heritage Vol. 3 (2011)

The discovery of seven pre-historic sites including four cave sites and two sites of Mesolithic period gives an idea about human activities in this area in the remote past. Further, the identification of 357 Buddhist period sites tells the richness of the Hazara division during the Buddhist period. This was the reason that the Department of Archaeology, Hazara University continued with its efforts to map up further areas of the division. During the year 2013-14, Tanawal Valley of Mansehra district was selected for archaeological survey and recording of its cultural potential.



Location map of Mansehra

Leaving aside the scanty evidences of pre-historic periods in Hazara division, we have much to deliberate upon in the subsequent periods, particularly after Alexander the Great and till the colonial era. We know from different sources that after capturing parts of the Northern Punjab, Alexander the Great had established his rule over a large part of Hazara, which Alexander had handed over to Abisaras, the raja of Poonch state in 327 B.C. What is however, more interesting to be seen is the evidences of Alexander's presence in Hazara Division or evidence of his rule in the region. We have yet no evidences of authority of Alexander's successor here. Further, identification of five sites of the Gandhara Grave Culture in the region may well be noted for importance of this region during the 2nd millennium BC to the middle of the 2nd millennium B.C.

Evidence of Hazara being part of the Mauryan dynasty is well attested by the famous Mansehra rock inscriptions on three large boulders near Bareri Hill comprising fourteen edicts of Ashoka. These inscriptions not only present Ashoka's *dharma* or righteous law to his people but also represent the earliest irrefutable evidence of writing in Kharoshthi script in South Asia, dating to the middle of the third century B.C.

So far one site has been identified as Indo-Greek in the Ghazi tehsil and further archaeological survey of the unexplored parts of the division is call of the time in pursuit of more evidences. In addition, systematic and scientific archaeological at some major potential sites may lead us to evidences of the Indo-Greek below the layers of subsequent periods. 49 sites identified with the Hindu Shahi period tell much about the activities during

the 8th to 10th millennium B.C. Study of subsequent periods are equally important due to presence of a large number of sites belonging to the Muslim, Sikh and British periods. We also find reference to different places in Hazara related to the Pandavas which have great significance for the Hindus. H.A. Rose⁷ refers to them in the following words:-

“There are the five Pandavas, the heroes of the Mahabharat favourite objects of worship in the east and sometimes addressed as the Panj Pir. Many are the legends current about these heroes and they are localised at quite a number of places. The Hill of Mokahpuei, just above Dunga Gali has an elevation of 9232 feet. Its name means 'the hill of salvation' and on its summit is a *Panduan da Sthan*, or place of the Pandavas, where it is said they were visited and tempted by Apsaras who still frequent the place.”

Hazara Division gained the status of a division in 1970 through merger of district Hazara and the two tribal agencies. With the passage of time and growth of population, the division now comprises six districts namely Mansehra, Abbottabad, Haripur, Batagram, Kohistan, Kala Dhaka or Tor Ghar district. The strategical location of Hazara on the ancient Silk Route remained in focus from time immemorial. It is bounded on the north and east by the Northern Areas now known as Gilgit-Biltistan and Azad Kashmir. To the south are the Islamabad Capital Territory and the province of Punjab, whilst to the west lies the rest of Khyber Pakhtunkhwa. The river Indus runs through the division in a north-south line, forming much of the western border of the division. Hazara lies close to the crossroads formed by the river Indus and the Grand Trunk Road. The Karakoram Highway begins at the town of Havelian and goes north through the division towards China via the Gilgit-Bastistan.

The survey and documentation of archaeological sites and historic monuments during 2013-14 was restricted mainly to two tehsils i.e. tehsil Mansehra and tehsil Oghi, while during the course of these operations three sites very close to Mansehra but actually falling in district Abbottabad were also identified and recorded as part of Tanawal valley. The archaeological sites and historic monuments recorded during the survey are shown in the following table:

Sr#	Site#	Name of Site/Monument	Name of Union Council	Name of village where the site is located	Code #	Period
Tehsil Mansehra						
Buddhist						
1	021	Kotta	Lassan Thakral	Lassan Thakral	LT-01	Buddhist
2	022	Jabia Well	Lassan Thakral	Mor Buffa	LT-02	Buddhist
3	023	Serai Ka Koh (Chari)	Lassan Thakral	Mor Buffa	LT-03	Buddhist
4	024	Kot Mor Baffa Kalan	Lassan Thakral	Mor Buffa	LT-04	Buddhist
5	025	Kot-2 Mor Baffa Kalan	Lassan Thakral	Mor Buffa	LT-05	Buddhist
6	026	Sajjad House	Lassan Thakral	Mor Buffa	LT-06	Buddhist
7	027	Sarai the Kohee (Mundi)	Lassan Thakral	Mundi Kohee	LT-07	Buddhist

⁷ A glossary of the tribes and castes of the Punjab and North-West provinces , compiled by H A Rose , v. I p. 120

8	028	Takya Graveyard	Lassan Thakral	Mor Buffa	LT-08	Buddhist
9	029	Tanga Chama	Lassan Thakral	Mor Buffa	LT-09	Buddhist
10	030	Manri Mor Buffa near Carvings	Lassan Thakral	Mor Buffa	LT-10	Buddhist
11	031	Manri Gayal 2	Lassan Thakral	Mor Buffa Kalan	LT-11	Buddhist
12	032	Kot 3 Manri	Lassan Thakral	Mor Buffa Kalan	LT-12	Buddhist
13	033	Thanda Kata	Lassan Thakral	Bheri Karpher	LT-13	Buddhist
14	034	Kot (Lassan Thakral)	Lassan Thakral	Karpher	LT-14	Buddhist
15	035	Hable Bai Well	Chamati	Hable Bai	CM-004	Buddhist
16	036	Hable Bai Graves	Chamati	Hable Bai	CM-005	Buddhist
17	037	Kot 4 Hable Bai	Chamati	Hable Bai	CM-006	Buddhist
18	038	Kot 5 Hable Bai	Chamati	Hable Bai	CM-007	Buddhist
19	039	Dhanna	Lassan Thakral	Mor Buffa	LT-015	Buddhist
20	045	Dhanna 2	Lassan Thakral	Mor Buffa	LT-016	Buddhist
21	046	Gayal-2 Mound	Lassan Thakral	Mor Buffa	LT-017	Buddhist
22	047	Gayal-3 Mound	Lassan Thakral	Mor Buffa	LT-018	Buddhist
23	048	Gayal Well	Lassan Thakral	Mor Buffa	LT-019	Buddhist
24	049	Rock Paintings	Lassan Thakral	Mor Buffa	LT-020	Buddhist
25	050	Well near Paintings	Lassan Thakral	Mor Buffa	LT-021	Buddhist
26	051	Rock Paintings 2	Lassan Thakral	Mor Buffa	LT-022	Buddhist
27	052	Dheri	Perhinna	Nawa Shehr	Prh-01	Buddhist
28	053	Rata DPU	Perhinna	Rata DPU	Prh-02	Buddhist
29	086	Karkala-I	Lassan Nawab	Karkala	LN-01	Buddhist
30	091	Barilla	Lassan Nawab	Barella	LN-02	Buddhist
31	096	Kot-1	Swan Miara	Mohar	SM-01	Buddhist
32	097	Kot-2	Swan Miara	Mohaar	SM-02	Buddhist
33	100	Kot al Bai	Swan Miara	Mohaar	SM-03	Buddhist
34	112	Bandi	Swan Miara	Bandi	SM-04	Buddhist
35	117	Phulra			Phu-01	Buddhist
36	128	Chann Kot	Lassan Nawab	Jiss Garran	LN-03	Buddhist
37	129	Kat	Lassan Nawab	Parsala	LN-04	Buddhist
38	130	Ada Parsala	Lassan Nawab	Parsala	LN-05	Buddhist
Hindu Shahi Period						
39	087	Karkala-II	Lassan Nawab	Karkala	LN-06	Hindu Shahi


40	092	Kot Badayal	Lassan Nawab	Kottla	LN-07	Hindu Shahi
41	J005	Jabri	Jaloo	Jabri	J-01	Hindu Shahi
42	J006	Musafar Kota	Jaloo	Shahalian	J-02	Hindu Shahi
43	J007	Dhondi(Balhag Pain)	Jaloo	Balhag Pain	J-03	Hindu Shahi
44	J012	Madan (Dakhanr)	Jaloo	Madan	J-04	Hindu Shahi
45	J013	Madan	Jaloo	Madan	J-05	Hindu Shahi
46	J014	Madan Mound-2	Jaloo	Madan	J-06	Hindu Shahi
47	J015	Laloo Bandi	Jaloo	Madan	J-07	Hindu Shahi
48	107	Bala Raqueb-I	Hamsherian	Bala Raqueb	Ph-003	Hindu Shahi
49	108	Bala Raqueb-II	Hamsherian	Bala Raqueb	Ph-004	Hindu Shahi
50	109	Bala Raqueb-III	Hamsherian	Bala Raqueb	Ph-005	Hindu Shahi
51	017	Madan Kot	Jaloo	Madan	J-08	Hindu Shahi
Islamic Period						
52	098	Ziarat Mohaar	Swan Maira	Mohaar	SM-05	Islamic and (Buddhist?)
53	099	Mohaar Graves	Swan Maira	Mohaar	SM-06	Islamic and (Buddhist?)
54	103	Salaya Pine	Swan Maira	Mohaar	SM-07	Islamic
55	111	Mundi	Swan Maira	Mohaar	SM-08	Islamic
56	85	Darbar Dhanaka Sharif	Lassan Nawab	Lassan Nawab	LN-08	Islamic
57	105	Khari Graveyard	Swan Maira	Khari	SM-09	Islamic
58	18	Narva Graveyard	Lassan Thakral	Narva	LT-23	Islamic
59	20	Gali Graveyard	Lassan Thakral	Lassan Thakral	LT-24	Islamic
60	1	Phungi Graveyard	Jaloo	Jaloo	J-09	Islamic
61	43	Kam Rkhi Graveyard	Jaloo	Jaloo	J-010	Islamic
62	2	Kumhar Matti Wala Graveyard	Jaloo	Jaloo	J-011	Islamic
63	4	Astana Naik Baba	Jaloo	Jaloo	J-012	Islamic
64	10	Shajawal Baba	Jaloo	Sajawal Sharif	J-013	Islamic
65	115	Mat Sari	Phulrra	Phulrra	Phu-02	Islamic
66	127	Bandian	Lassan Nawab		LN-09	Islamic (Buddhist?)
67	116	Hassu	Phulrra	Hassu	Phu-03	Islamic
68	8	Dhondi Ziarat				Islamic



69	9	Dhondi (Spring)				Islamic
British Period						
70	J01 1	Madan Well	Jaloo	Medan	J-014	British
71	110	Phulara	Phulrraa	Phulara	Phu-04	British
Unknown						
72	114	Serri Doga	Phulrraa	Serri Doga	Phu-05	Unknown
73	019	Katta Well	Lassan Thakral	Lassan Thakral	LT-025	Unknown
74	J016	Medal Well (Spring)	Jaloo	Medan	J-015	Unknown
75	44	Chabotra (Blag)	Jaloo	Blag Pain	J-016	Unknown
76	LN- 90	Badan Kot-I	Lassan Nawab	Kottla Siran	LN-010	Unknown
77	LN- 93	Kaho Wali Ziarat	Lassan Nawab	Damman Dheri	LN-011	Unknown
78	088	Booti Gat	Swan Miara	Naka	SM-010	Unknown
79	094	Kot-I	Swan Miara	Kund Doga	SM-011	Unknown
80	095	Kot-II	Swan Miara	Kund Doga	SM-012	Unknown
81	101	Badan Kot-II	Swan Miara	Salaya Pain	SM-013	Unknown
82	102	Kollay	Swan Miara	Salaya Pain	SM—014	Unknown (Late Buddhist?)
83	104	Khari	Swan Miara	Khari	SM-015	Unknown
84	113	Dagri	Swan Miara	Dagri	SM-016	Unknown
85	J00 3	Kholian Deedan	Jaloo	Jaloo	SM-017	Unknown
86	89	Naka Graveyard	Swan Maira	Naka	J-017	Unknown
Tehsil Oghi, District Mansehra						
Gandhara Grave Culture						
87	063	Sehra	Darband	Natu Mera	DB-01	Gandhara Grave Culture
88	067	Bradardh Graveyard	Nikka Pani	Bradardh	NP-01	Gandhara Grave Culture
Buddhist						
89	059	Bandi Kasi	Darband	Chapper	DB-02	Buddhist
90	060	Raja Ki Dheri	Darband	Darband	DB-03	Buddhist
91	061	Anrain Pai	Darband	Darband	DB-04	Buddhist
92	062	Anrain Pai 2	Darband	Darband	DB-05	Buddhist
93	071	Karai Cave	Darband	Meran	DB-06	Buddhist
94	072	Matha	Darband	Meran Khund	DB-07	Buddhist
95	074	Meran Kot	Darband	Meran	DB-08	Buddhist
96	075	Barhi	Darband	Meran	DB-09	Buddhist
97	077	Kiyara Gali	Darband	Kiyara	DB-010	Buddhist



98	078	Garh Well	Darband	Near Banda Kiyara	DB-011	Buddhist
99	079	Tale Wali Gali	Darband	Karam	DB-012	Buddhist
100	081	Gatano Maira	Darband	Dilli Maira	DB-013	Buddhist
101	082	Jabri Barh Well	Darband	Jabri Barh	DB-014	Buddhist
102	139	Biji Bang-II	Karori	Biji Bang	Kr-01	Buddhist
103	141	Dari	Karori	Biji Bang	Kr-02	Buddhist
104	143	Sari-I	Karori	Sari	Kr-03	Buddhist
105	144	Dildoga-I	Karori	Dildoga	Kr-04	Buddhist
106	145	Sikhandi Khui	Karori	Dildoga	Kr-05	Buddhist
107	146	Dildoga-II	Karori	Dildoga	Kr-06	Buddhist
108	147	Sari-II	Karori	Dildoga	Kr-07	Buddhist
109	149	Balam Kot	Karori	Balam	Kr-08	Buddhist
110	150	Kholian	Karori	Balam Kot	Kr-09	Buddhist
111	119	Nawab di Haveli	Shergarh	Shergarh	Shr-01	Buddhist
112	121	Podnul	Shergarh	Podnul	Shr-02	Buddhist
113	125	Dhair Kalay	Shergarh	Dhair	Shr-03	Buddhist
114	136	Gharriyaan	Shergarh	Chitta Anderra	Shr-04	Buddhist
115	064	Phundar	Nikka Pani	Chakal Math Kaniri	NP-02	Buddhist
116	065	Jandar Gali	Nikka Pani	Near Dheri	NP-03	Buddhist
117	069	Brdrh Chappar	Nikka Pani	Chappar	NP-04	Buddhist
118	070	Budho Dogi	Nikka Pani	Chappar	NP-05	Buddhist
119	132	Kot	Nikka Pani	Nika Pani	NP-06	Buddhist
120	133	Mazhar Ghat	Shumali Bandi	Dhakkan	SB-01	Buddhist
Islamic Period						
121	056	Garh Graves - I	Darband	Garh	DB-015	Late Islamic / Mughal Period?
122	057	Garh Graves - II	Darband	Near Darband Chowk	DB-016	Late Islamic / Mughal Period?
123	058	Chappar Graveyard	Darband	Chappar	DB-017	Late Islamic / Mughal Period?
124	073	Graveyard near River Indus	Darband	Meran Khund	DB-018	Late Islamic / Mughal Period?
125	076	Kyara Graves	Darband	Kiyara	DB-019	Late Islamic / Mughal Period?
126	054	Hari Mera Graveyard	Shergarh	Hari Mera	Shr-05	Late Islamic / Mughal Period?
127	055	Chen Sher Graveyard	Shergarh	Chen Ser	Shr-06	Late Islamic / Mughal Period?
128	51	Saba di Zariat	Karori	Karori	Kr-010	Islamic Period/ British Period?
129	8	Brdrh Balla	Nikka Pani	Brdrh Balla	NP-07	Late Islamic (GGC?)
130	52	Kotal	Karori	Khana di Bandi	Kr-011	Islamic
131	20	Purana Qabristan	Shergarh	Shergarh	Shr-07	Islamic
132	18	Kundian	Shergarh	Mara Kundian	Shr-08	Islamic
British Period						



133	066	Shamshan Ghat	Darband	New Darband	DB-020	British
Unknown Periods						
134	080	Delliyan da Miara	Darband	Kiyara	DB-021	Unknown
135	122	Khalay	Shergarh	Dhair	Shr-09	Unknown
136	154	Kholay	Karori	Balam Kot	Kr-012	Unknown
137	124	Jabba Well	Shergarh	Jabba	Shr-010	Unknown
138	134	Kot	Shungli Bandi	Dhakhan	SB-02	Unknown
139	135	Dhahan Daka	Shungli Bandi	Bandi	SB-03	Unknown
140	137	Likhi Dili	Karori	Bandi Pulpa	Kr-013	Unknown
141	138	Biji Bang-II	Karori	Biji Bang	Kr-014	Unknown
142	140	Lanla Bata	Karori	Biji Bang	Kr-015	Unknown
143	142	Lakhi Khalan	Karori	Biji Bang	Kr-016	Unknown
144	148	Daka Pani	Karori	Daka	Kr-017	Unknown
145	131	Kot Cave	Nikka Pani	Nika Pani	NP-08	Unknown
146	126	Kholay (Shergarh)	Shergarh	Podniyal	Shr-011	Unknown
147	123	Dhari Kalay	Shergarh	Dhair	Shr-012	Unknown
148	153	Koat	Karori	Khana di Bandi	Kr-018	Unknown
149	83	Kiyara Well	Darband	Kiyara	DB-22	Unknown (Buddhist?)
150	84	Do Kani wali Zarait	Darband	Kiyara	DB-23	Unknown
Abbottabad District						
Buddhist						
151	040	Manri Rich Bhenr	Pawa	Rich Ben	Pawa-001	Buddhist
Sikh/British Period						
152	041	Katwar	Pawa	Pohr	Pawa-002	Sikh?/British Period
153	042	Kharanr Mine	Pawa	Kharanr	Pawa-003	British



Brief description of sites found Tanawal Valley falling in Tehsil Mansehra

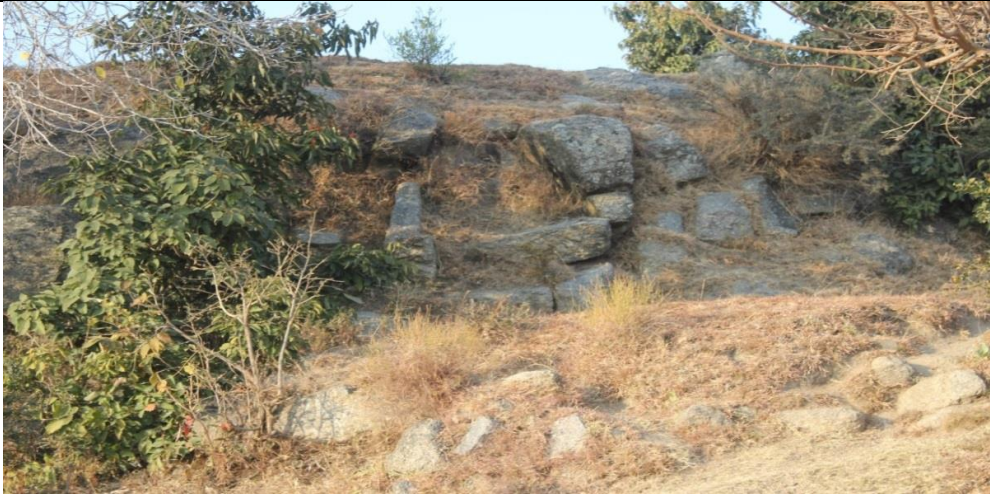
S#	Name of Site	Brief Description
1	Kotta	<p>Kotta site is located 34.26707⁰ north and 073.05512⁰ east with elevation of 1017 metres in village and union council Lassan Thakral. It lies on the northern side of the village at a distance of about ½ kilometer on top of a mound above the village and can be approached by foot. Some visible structures are made of large stones</p>  <p>mostly in rough masonry, while some parts are made in dressed stone masonry. The entire Lassan Thakral village can be seen while standing at the top of the mound. Most of the structures have been badly damaged by illegal diggers most probably in search of valuable things or sculptures. Potsherds are seen scattered all over the site. The site is rectangular in shape and measures 334 meters in length and 251 meters in width and the height of the surviving mound is about two meters. The soil of the site shows blackish colour. The nearest source of water in the form of a pond or pool of water is lying about 100 meters from this site. Despite large scale illegal diggings, systematic excavations may reveal the layout of the structures, giving a better idea of its proper utility for which this large complex was constructed. This visibly being a monastery may also contain stupas and other important buildings used during the peak period of Buddhism in this region.</p>



2	Jabia Well	<p>Jabia Well is located 34.26707° north and 073.05512° east and elevation of 1062 metres in the centre of village Mor Baffa Kalan in Union Council Lassan Thakral. The mouth of the well is 2 meters long and 1.5 meters wide with a depth of about 3 meters. According to local people the well was in use five years before and people used its water. However, for the past about five years it has been abandoned and it is now in a very bad state of preservation. Stairs leading down to the well upto water level are clearly seen in relatively better state of preservation. The stairs are leading down to the water level on the pattern of baulies commonly found in different places in the region, mostly from Suri period. The well obviously from the Buddhist Period suggest that the practice of providing stairs to the wells was in vogue during that period and the people learnt from them to introduce the same kinds of wells lined with bricks in the later period.</p> 
3	Seria Ka Koh (chari)	<p>This site is located 34.26960° north and 073.07842° east with elevation of 1091 metres. The well has been secured from top as well as sides and water is still available in this well.</p> 



4	Kot Mor Baffa Kalan	<p>Kot Mor Baffa Kalan is located 34.24964° north and 073.07845° east with elevation of 1070 metres towards east of village More Baffa Kalan at a distance of about $\frac{1}{2}$ kilometer. The site is rectangular in shape, 40 meters long and 30 meters wide with a visible height of one meter. Potsherds are found in abundance. A well lies some $\frac{1}{2}$ kilometer from this site. Walls and rooms are clearly visible on the site. The site is covered by wild bushes and trees.</p> 
5	Kot-2 Mor Baffa Kalan	<p>Kot-2 Mor Baffa Kalan lies at 34.24862° north and 073.07674° east with elevation of 1151 metres on the south of village Mor Baffa in the shape of a mound. The soil is of black and grayish colour. This rectangular shaped site is 61 meters long and 27 meters wide with a height of three meters from the surrounding ground. Potsherds are found in abundance at the site. The site has been largely illegally excavated by antique seekers. Local people have also encroached the site for agricultural purpose and a water tank has also been constructed on top of the site. Two bastions are visible on the western and eastern corners of the site facing north. The walls are built in diaper masonry</p> 
6	Sajjad House	<p>Sajjad House built over an archaeological site is located 34.25334° north and 073.08094° east with elevation of 1055 metres in the village Mor Baffa close to the road. Potsherds, lithics, coal and ashes are found at the site. In the present state the</p>

		<p>site measures 20 meters in length and 16 meters in width with a height of 2 ½ meters. The site has obviously been excavated before construction of the house over it. A wall of the original site is seen on the back of the house on the north running 20 meters in length built in diaper masonry. A bastion can also be seen on the same side</p>
7	<p>Sarai the Kohee(mundi)</p>	<p>Sarai the Kohee(mundi) is an ancient well situated in Village Mundi Kohee of union Council Lassan Thakral is located 34.25330⁰ north and 073.08238⁰ east with elevation of 1022 metres on the eastern side of the village at a distance of nearly ½ kilometer. It has a square mouth with 1.5 x 1.5 meters and approximately 7 meters deep. The well is not abandoned and a new well has been dug close to the old one.</p> 
8	<p>Takya Graveyard</p>	<p>Takya Graveyard is a graveyard near village Mor Baffa located 34.25201⁰ north and 073.07398⁰ east with elevation of 1095 metres. The rectangular site measures 45 meters in length and 31 meters in width. The graves lie in different direction and two graves are noteworthy nor only for their east-west direction but for their diaper masonry.</p> 

9	Tanga Chama	<p>The site of Tanga chama is in fact a well near the village Mor Baffa on its western side with rectangular mouth measuring 2 meters long and 1.5 meters wide and a depth of three meters. It lies 34.25083⁰ north and 073.06810⁰ east with elevation of 1011 metres. The wall is constructed in diaper masonry. Five steps have been provided inside the well to reach water. The well still caters to the needs of the people and provide them with fresh water.</p> 
10	Manri Mor Baffa	<p>The site of Manri lying about 1 ½ kilometer on west of Mor Baffa village is relatively huge rectangular site measuring 101 meters in length and 90 meters in width with the surviving height measures about one meter. It is located 34.25352⁰ north and 073.06214⁰ east with elevation of 1125 metres. The site is scattered with potsherds. Some rooms can be clearly demarcated at the site. Rough and large stones are used in the construction of the walls.</p> 
11	Manri Gayal 2	<p>Manri Gayal 2 site falling about two kilometers west of village Mor Baffa is located 34.25510⁰ north and 073.06048⁰ east with elevation of 1146 metres. This rectangular shaped site is littered with lithics and potsherds and measures 300 metres in length and 150 metres in width with a height of three metres. This is obviously a huge site depicting walls built in diaper masonry.</p>

		
12	Kot 3 Manri	Kot 3 Manri is located 34.24778° north and 073.06436° east with elevation of 1025 metres at a distance of about 700 metres on the west from village Mor Baffa. The site in its present state looks intact and shows potential of revealing considerable cultural material on proper excavations alongwith layout of the remains of a Buddhist religious establishment or some secular building. In its present shape it measures 37 metres long and 31 metres wide with an elevation of about $2\frac{1}{2}$ metres. The visible walls are constructed in diaper masonry. Potsherds, china clay and some iron pieces were collected from the site. It is located close to a china clay mining area. Two rooms are distinctly identifiable in the lower portion with doors in the centre of the southern walls. Ventilators or small windows are also visible in the two rooms.
13	Thanda Kata	Located on the west of village Mor Baffa at a distance of about $2\frac{1}{2}$ kilometres, the site of Thanda kata lies 34.23972° north and 073.23972° east with elevation of 1000 metres. It is also a rectangular shaped site measuring 67 metres long and 24 metres wide and the surviving height if the site is about one metre. Some potsherds and lithics are found on the site alongwith some inscriptions on a slab measuring 70 x 50 centimetres. The site is located in the centre of high mountains and looking intact.

		
14	Kot (Lassan Thakral)	<p>Kot Site (Lassan Thakral) The site of Kot is ideally located on considerable height from where the low-lying villages around can be conveniently seen which include the villages of Lassan Nawab, Mor Baffa, Karparr, Namsher and Tskhy Ahmad Khan. It lies 34.23785° north and 073.06730° east with elevation of 1020 metres. Some rooms and walls can be conveniently demarcated at the site. It falls three kilometres towards west from Mor Baffa and about $1 \frac{1}{2}$ kilometers towards east from village Karperr.</p> 
15	Hable Bai Well	<p>Hable Bai is a well located 34.24073° north and 073.06675° east with elevation of 907 metres at distance of about two kilometres towards east of Karperr Bern and about two kilometres toward west of Mor Baffa. It has a square mouth measuring 1 x 1 metre with the depth of about three metres. Water in the well can be reached through four surviving stairs upto water level, so that the water could be obtained easily even without using rope.</p>

		 <p>The well is paved with dressed stone slabs from inside in diaper masonry typical of the Kushan period. The well from the Buddhist period still cater to the needs of the local people for fresh drinking water.</p>
16	Hable Bai Graves	<p>Hable Bai Graveyard lies 34.06787^0 north and 073.06787^0 east with elevation of 931 metres at a distance of about two kilometres on west of Mor Baffa Kalan. The graveyard has been laid on an irregular shaped mound measuring 39 metres in length and 21 metres in width with surviving height of one metre.</p>  <p>Though the surface shows graves obviously made with dressed stones obtained from some ancient structures, some wall in diaper masonry are visible here and there, clearly suggesting that the ancient grave reasonably going back to the 16th/17th century had been laid on a Buddhist site.</p>








This is further confirmed from the dressed stones used in constructions of these graves. Some flat blocks of stone are engraved with chess like pattern,







used for playing games, which is obviously not a common features of the Muslim burial practices and appear to be from pre-Islamic practices. Further, a chakra was also found with a hole in its centre, obviously part of some stupa, which further reinforce the idea of its being a Buddhist site encroached some three to four hundred years from now by Muslims using it for burial of their dead. Potsherds were found in less number.



17	Kot 4 Hable Bai	Kot 4 Hable Bai site lies 34.23907^0 north and 073.07084^0 east with elevation of 978 metres towards south of Mor Baffa at a distance of two kilometres. This is a large site measuring 71 metres in length and 43 metres in width with the visible height of one metre.
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		 <p>The standing structures are in diaper masonry in green-blackish colour. The site is covered with wild bushes and grass, but showing good chances of some discoveries in in sculptures and other artifacts, as a few high mounds suggest. Illegal diggers have made all efforts to retrieve everything buried here and in the process also damaged the structures, but still a few spots appear to be intact. Due to very thick overgrowths, potsherds could not be noticed.</p>
18	Kot 5 Hable Bai	<p>The site of Kot 5 Hable Bai lies 34.24242° north and 073.07062° east with elevation of 1028 metres on the southern side of village Mor Baffa at a distance of close to two kilometres near Neema Wali Ziarat. This is also a rectangular shaped site measuring 30 metres long and 25 metres wide with a surviving height close to one metre. Diaper masonry is used in the construction of the structures.</p> 
19	Dhanna	<p>This huge site known as Dhanna lies 34.24868° north and 073.07156° south with elevation of 1126 metres on the western edge of Mor Baffa village. The site is 74 metres long and 41 metres wide with surviving height of one metre. Potsherds are scattered here and there on the site. Most of the structures are covered with debris and earth.</p>



		
20	Dhanna 2	<p>Dhanna 2 site falls 34.25257° North 73.08723° East with an elevation of 1115 metres towards east from Mor Baffa village. This is a rectangular site where potsherds and lithics are found.</p> 
21	Gayal-2 Mound	<p>Gayal-2 mound is another big archaeological site measuring 79 metres in length and 41metres in width, where potsherds are visible all over. It lies 34.25720° north and 073.06689° east with elevation of 1145 metres above sea level, at a distance of about $1 \frac{1}{2}$ km on south-west of Mor Baffa village.</p> 



22	Gayal-3 Mound	<p>Gayal-3 mound lies 34.25718⁰ north and 073.06680⁰ east with elevation of 1140 metres and falls on north-east of village Mor Baffa at a distance of about 1 ½ km. It measures 67 metres in length and 41 metres in width with a height of about three metres. Considerable number of potsherds and lithics are found on the site. This site is located close to a well and rock paintings. Some visible structures depict diaper masonry in dressed stones.</p> 
23	Gayal Well	<p>Gayal Well lies 34.25657⁰ north and 073.06639⁰ east with elevation of 1126 metres close to Gayal-3 and Gayal-3and on the north-west of village Mor Baffa at the same distance. In the present state this it measures 1mx1m with the depth of three metres. The well is paved with large size dressed stones in diaper masonry from inside. The well is still in usable condition.</p> 
24	Rock Paintings (Lassan Thakral)	<p>These Rock carving or painting lies 34.25851⁰ north and 073.06335⁰ east with elevation of 1053 metres on north-west of village Mor Baffa at a distance of 2 ½ km. These carvings or paintings are found on two different stones at a distance of 100 metres from each other. The writing of these inscriptions is irregular and in red colour. Some are of animal shape while others are triangle and others show geometrical shapes.</p>



		
25	Well near Rock Paintings(LT)	<p>This well is located near village Mor Baffa close to the Rock paintings (Lassan Thakral) about two kilometres of the village. It lies 34.25891⁰ north and 73.0637⁰ east at an elevation of 1039 metres. This square mouthed well is 1m X 1m with a depth of two metres. Diaper masonry used in the construction still in intact condition.</p> 
26	Rock Paintings-2	<p>Rock carving-2 lies 34.25923⁰ north and 073.06242⁰ east with an elevation of 1040 metres at a distance of about 2 ½ km on north-west of Mor Baffar. The inscriptions or paintings have been carved in a large block of stone dressed for the purpose in oval shape. Geometrical designs, animals and trishula are inscribed in red colour alongwith animal and triangles.</p>



		
27	Dheri	<p>The site of Dheri lies 34.36277⁰ north and 073.10200⁰ east with elevation of 809 metres at a distance of about ½ km from Nawa Sher in union council Parrhanna. It measures 107 metres in length and 68 metres in width with a height of 2 ½ metres from the surrounding ground level not very far from Sirin River. Potsherds are scattered on the site. The site has been illegally excavated and structures have also been exposed.</p> 
28	Rata DPU	<p>Rata Dpu lies 34.36623⁰ north and 073.10864⁰ east with elevation of 881 metres about one kilometer from Rata DPU. Pottery was visible in small quantity at the site. It measures 150 metres in length and 130 metres in width with the surviving height of 1 ½ metres. Illegal diggers have destroyed the site and have exposed some structures.</p>



		
<p>29</p>	<p>Karkala-I</p>	<p>The site of Karkala-I lies at 34.25294⁰ north and 072.93993⁰ east with elevation of 1005 metres at a distance of about ½ km from Karkala village. The site is located on top of a hill and the structures extend to the slopes and terraces. It measures 60 metres in length and 45 metres in width with a height of 3 metres from the surrounding ground level. Potsherds are scattered all over the site. The site has been badly disturbed by illegal diggers. It is obviously a Buddhist site.</p> 
<p>30</p>	<p>Barilla</p>	<p>Barilla is another huge site that lies at 34.25657⁰ north and 073.01299⁰ east with elevation of 707 metres in union council Lassan Nawab of tehsil Mansehra. Potsherds in very low quantity of potsherds are visible on the site. This rectangular site measures 150 metres in length and 90 metres in width. It appears to be a Buddhist site.</p>



		
31	Kot-1	<p>Kot-1 is a site of considerable dimension measuring 201 metres in length and 156 metres in width with the surviving height of 21 metres and it lies 34.31409⁰ north and 072.97217⁰ east with elevation of 1203 metres hardly a distance of ½ km from the nearby Mohaar village. Potsherds are found in low quantity. The site has been very badly disturbed by illegal diggers, while the mining activities close to the site are also adversely affecting it. Some walls have been exposed showing diaper masonry.</p> 
32	Kot-2	<p>Kot-2 lies at 34.31318⁰ north and 072.97149⁰ east with elevation of 1189 metres. It is relatively a small site that measures 39 metres in length and 16 metres in width with surviving height of 19 metres. It is hardly ½ km from Mohaar village. A wall with three bastions is visible, but the site has been very badly destroyed by illegal diggers and the nearby mining activities have also badly affected this site.</p>



		
33	Kot al Bai	<p>The site of Kot al Bai lies at 34.30956⁰ north and 072.97221⁰ east with elevation of 1072 metres and covers a large area in union council Swan Maira. It measures 147 metres in length and 100 metres in width with surviving height of 23 metres just opposite Kot-2 site, revealing little quantity of potsherds.</p>  <p>The site is covered with thick bushes and trees. This originally appears to be a large site, but probably partially leveled by the local people for cultivation. Stones of this site also appears to have been used in new buildings or securing the leveled fields through them.</p>
34	Bandi	<p>Bandi site lies at 34.30121⁰ north and 072.79434⁰ east with elevation of 852 metres and measures 200 metres in length and 125 metres in width with surviving height of upto 1 ½ metres. Potsherds in large number are visible here and there all over the site.</p>



		
35	Phulra	<p>Phulra is a site of considerable expanse that lies 34.34715° north and 073.04805° east with elevation of 993 metres. It is 298 metres long and 247 metres wide and survives upto about one metre in height from the surrounding ground level. The site is poor in potsherds, but still some potsherds are found here and there.</p> 
36	Chann Kot	<p>The site of Chann Kot lies at 34.24110° N and 072.98706° E with an elevation of 703 metres from sea level in Jiss Gerran village in UC Lassan Naab. It is 50 metres long and 30 metres wide with surviving height of about one metre. The site is rich in potsherds.</p>



		
37	Kat	<p>Kat site lies at 34.23969° and $N 072.97203^{\circ}$ E with an elevation of 712 metres from sea level near village Parsala in union council Lissan Nawab. It measures 80 metres in length and 30 metres in width with a height of less than $\frac{1}{2}$ metre. Potsherds are visible in considerable quantity at the site. Site has been brutally plundered.</p> 
38	Ada Parsala	<p>Ada Parsala site lies at 34.22174° N and 072.98034° E with a height of 683 metres from sea level. It is 80 metres long and 60 metres wide and survives upto one metre from the surrounds. It shows considerable quantity of potsherds. Illegal diggers have almost finished the entire site.</p>



		
39	Karkala-II	<p>The site of Karkala-II lies 34.25891° N and 072.93810° E with an elevation of 865metres from sea level at a distance of about $\frac{1}{2}$ km from village Karkala. It is 300 metres long and 131 metres wide and 8 metres high from the ground level. It reveals a good number of potsherds. This is a Hindu Shahi period site.</p> 
40	Kot Badayal	<p>The site of Kot Badayal lies at 34.25716° N and 073.00348° E with an elevation of 671 metres from sea level at a distance of about $\frac{1}{2}$ km from village Kottla. This irregular shaped site measures 171 metres in length and 87 metres in width with surviving height of 12 metres. Potsherds were visible in very low quantity.</p>



		
41	Jabri	<p>Jabri site is located at 34.30104° north and 073.13088° east with elevation of 978 metres at a distance of about 2 km from Jaloo village. It is 320 metres long and 71 metres wide showing a height of about 8 metres from ground level. Potsherds are found in less quantity here. The site has been illegally excavated by antique seekers and dug pits are visible all over the site.</p>  <p>The site is covered by bushes and grass. Large number of granite stones used in the structures has been removed during illegal activities and scattered all over the site. Some of these stones are dressed.</p>
42	Musafar Kota	<p>The site of Musafar Kota (Shahalian) lies at 34.30313° north and 073.14285° east with elevation of 1025 metres from sea level at a distance of about $\frac{1}{2}$ km from village Shahalian. It is 32 metres long and 26 metres wide with a height of three metres from ground level.</p>



		 <p>It is located on a low mound close to Shazi Khan House (Musafar Kota). It shows a large number of potsherds scattered all over the site. Pieces of bricks are also visible here. Illegal activities are clearly visible on the site. The considerable surviving height suggest that structures must lie buried under the thick deposits.</p>
43	Dhondi (Balhag Pain)	<p>Dhondi (Balhag Pain) site lies at 34.29060° north and 073.11786° east with elevation of 954 metres at a distance of about $\frac{1}{2}$ km from Balhag Pain village. The somewhat triangular shaped site is 91 metres long and 73 metres wide and showing surviving height of two metres.</p>  <p>Potsherds are scattered in large quantity all over the site. A few structures are visible and the site is surrounded by cultivated field and the site itself is covered with wild bushes and olive trees.</p>
44	Madan (Dakhanr)	<p>Madan (Dakhanr) is locate 34.31446° north and 073.12212° east at an elevation of 968 metres from sea level. It is located on the west of Madan (Dakhanr) site at a distance of about 200 metres. Potsherds are found in large quantity and illegal activities are clearly visible at the site. The site covers terraces and extends from top to the lower valley, revealing different structures including rooms constructed from large blocks of stones in rough masonry. This is probably a settlement of Hindushahi Period. The site is covered with thick bushes and wild growth and the visible structures are built of large block of stone in rough masonry.</p>

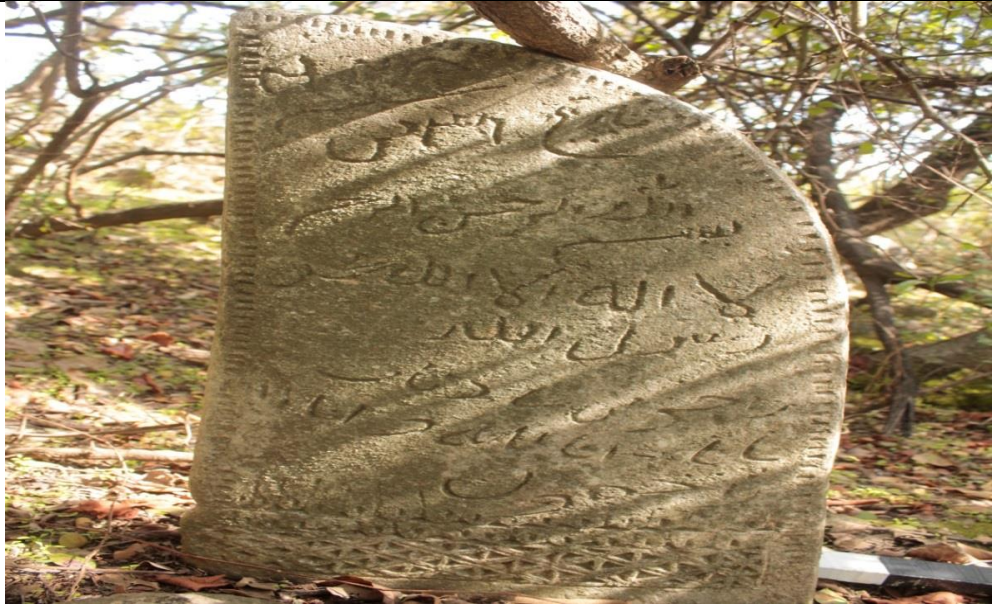

		
45	Madan	<p>Madan is located 34.31245° north and 073.11409° east at an elevation of 899 metres from sea level at a distance of about 700 metres on south of Madan village in union council Jaloo. It measures 103 metres in length and 77 metres in width with surviving height of about one metre. Visible stone wall are built of large stones in rough masonry.</p>  <p>The site is badly damaged due to large scale illegal activities. The surviving structures are made in rough masonry and suggest that the site belonged to the Hindu Shahi Period. The site is covered with overgrowth and thick deposits. The site is 105 metres long and 77 metres wiide, while the structures are scattered over the slopes and terraces are constructed with large undressed stones, suggesting of a settlement of the Hindus during 9th/10th century CE. Potsherds are visible here and there.</p>



46	Madan Mound-2	<p>The site of Madan Mound-2 lies at 34.31374⁰ north and 073.11967⁰ east with elevation of 944 meters. It is 65 metres long and 44 metres wide showing little height of hardly ½ metre.</p>  <p>Low quantity of potsherds was visible on the site.</p>
47	Laloo Bandi	<p>Laloo Bandi is located 34.31686⁰ north and 073.11327⁰ east at an elevation of 867 metres at a distance of about ½ kilometre from village Laloo Bandi in union council Jaloo. The site is 67 metres long and 41 metres wide with surviving height of upto one metre. The site is scattered over terraces and slopes with rough masonry of large blocks of stones suggesting some settlement of the Hindushahi period.</p>  <p>This site is located in near the road leading to Laloo Bandi from Madan. Potsherds were found in less number. Most of the mound is covered by the grass and trees. There is a grave over the top of the site.</p>
48	Bala Raqueb-I	<p>The site of Bala Raqueb-I lies 34.36943⁰ north and 073.13370⁰ east with elevation of 878 metres at a distance of about 300 metres from the same village. The site is 90 metres long and 50 metres wide and showing a height of about four metres. Pottery was visible in good number at the site. The structures have followed the difficult contour of the hill spreading over slopes and terraces. Illegal diggers have tried their best to probe every nook and corner of the site in search of antiquities.</p>



		
49	Bala Raqueb-II	<p>Bala raqueb-II site lies 34.37251° north and 073.13776° east with elevation of 924 at a distance of more than $\frac{1}{2}$ km from the same village. It is 30 metres long and 26 metres wide and shows a height of a little less than a metre. Pottery was observed in little quantity. The entire site has been thoroughly probed by illegal diggers in search of antiquities, who have also destroyed the structures.</p> 
50	Bala Raqueb-III	<p>Bala raqueb-III lies 34.37247° north and 073.13696° east with elevation of 950 metres. It is a huge site that is 350 metres long and 250 metres wide and appears to be a fort site. The site has been greatly damaged by illegal excavators and shows very little number of potsherds. Traces of illegal diggings are visible all over the huge site. Roots of trees have also played their role in destruction of the structures.</p>



		
51	Madan Kot	<p>Madan Kot site lies 34.32122° north and 073.13155° east with elevation of 997 metres very close to the village Madan at a distance of hardly 100 metres. The site is 107 metres long and 57 metres wide and shows surviving height of about $\frac{1}{2}$ metre. The site is encroached for agricultural purposes and in poor state of preservation. Potsherds in good quantity were visible on the site. Signs of illegal diggings are extensively visible at the site.</p> 
52	Ziarat Mohaar	<p>Ziarat Mohaar is located 34.31317° north and 072.97147° east with elevation of 1161 metres. It is a Muslim graveyard containing many graves, but popularly identified with one grave i.e. Ziarat Mohaar.</p>



		 <p data-bbox="469 772 1453 884">Some stones used in these stones and scattered in the vicinity suggest that these graves have probably been built on an ancient site that may be of the Buddhist period.</p>
53	Mohaar Graves	<p data-bbox="469 890 1453 999">Mohaar Graves site is locate 34.31601° N and 072.96303° E at an elevation of 1114 metres from sea level in Mohaar village of union council Swan Maira. There new as well as old graves in this graveyard.</p>  <p data-bbox="469 1472 1453 1583">Stones used in the ancient graveyards and many scattered here and there closely resemble those used in the Buddhist period structures. The possibility of this graveyared having been raised on some ancient site cannot be overruled.</p>
54	Salaya Pine	<p data-bbox="469 1589 1453 1814">The site of Salaya Pine Graveyard is located 34.29314° N and 072.96101° E at an elevation of 769 metres in village Salaya Pain in union council Swan Maira. It is a Muslim graveyard, where most of the graves have either disappeared or in exist in poor state of preservation. The headstones in black schist bear different designs and motifs, which include geometrical, floral, plants, weapons, instruments of different kinds, jugs, and ornaments, etc.</p>



		 <p>Some stones bear wheel marks and lotus flowers. A few headstones bear Kalima (Bismillah-i-Rahman-i-Rahim Laillaha Illaho Muhammadun Rasoolullah) and Inna Lillahe wa Inna Alaihe Rajeoon. The date written on top of one such headstone reads Tarikh(Date) 26 May 1645. Even if we take this one date the graveyard goes back to the middle of seventeenth century, but this may be more ancient.</p>
55	Mundi	<p>Mundi site is located 34.30183⁰ north and 072.97374⁰ east with elevation of 859 metres. The site is 100 metres long and 25 metres wide in Mundi village of union council Swan Maira. This is a graveyard apparently an old one. All the graves are buried in earth and only headstones of some of the graves are still intact visible on the flat ground.</p> 
56	Darbar Dhanaka Sharif	<p>Darbar Dhanaka Sharif lies 34.37002⁰ north and 073.19648⁰ east with elevation of 671 metres in the village Danaka in union council Lissan Nawab. This is a grant mausoleum built over the eternal remains of Babajee Rahmatullah, who was buried here in 2008. It is thus a modern tomb. However, the tomb has been obviously constructed on a raised ground, probably over an ancient site of some unknown period.</p>



		
57	Khari Graveyard	<p>Khari Graveyard is located 34.38391° N and 072.97615° E at an elevation of 726 metres in Khari village of union council Swan Maira. It is an ancient graveyard, where most of the graves are now almost leveled with the ground and only their headstones.</p>  <p>Though no dated headstones are found in the graveyard, but it can reasonably be believed keeping the position of other such graves in the locality that it certainly goes back to 17th century CE or even before that.</p>
58	Narva Graveyard	<p>Narva Graveyard is located 34.32121° north and 073.13155° east with elevation of 855 metres from the seal level in Narva village in union council of Lassan Thakral on the left side of road leading Lassan Thakral. All the graves are made of local dress stone which are now leveled with the soil. The olive trees at the site appear to be quite old, which further suggest that the site is also quite old. It is 60 metres long and 15 metres wide with a surviving height upto one metre.</p>



		
59	Gali Graveyard	<p>Gali Graveyard is located 34.26524° north and 073.06100° east with elevation of 947 metres on right side of Lassan Thakral road. It is 81 metre long and 57 metres wide. Most of the graves appear to have been leveled during the course of laying the metaled road and for agricultural land. Some of the graves have beautifully decorated headstones carved with floral designs and other patterns.</p> 
60	Phungi Graveyard	<p>Phungi Graveyard is located 34.31384° North and 073.14575° East with elevation of 1022 metres from sea level in village and union council Jaloo. It is 156 long and 96 metres wide with surviving height of 2 metres. This is a grave yard with graves made of stones in different shapes .The material is soft stone while some Conglomerate and Kanjur stone also seen .According to Mr. Irshad Khan, a local inhabitant, it is 250 years old. Wild olive trees are seen all over the graveyards and more apparently above the old graves. There is a well on the northern side of the site, which is paved with layers of bricks with a stone wall possibly of older period going down up to the bottom, clearly seen through the transparent water.</p>


		 <p>This graveyard is mostly leveled and only a few graves are visible. One of the grave with the headstone bears the name of Din Muhammad Turk with date as 1930. The leveled graves suggest that this is an ancient graveyard. There is also a well on the site, which is paved with burnt bricks from inside. The stones of graves are decorated with different motifs and designs. The material is soft stone and some Conglomerate and Kanjur stone also seen. According to Mr. Irshad Khan, a local inhabitant, it is 250 years old. The site is covered with wild olive while overgrowths cover most of the graves. Walls are fallen and stones are scattered here and there .There is a well to northern side of the site. Below top 30meter, brick layers, stone wall of possibly of old period runs to the bottom of the well.</p>
61	Kam Rkhi Graveyard	<p>Kam Rkhi Graveyard is located 34.30561° north and 073.14961° east at an elevation of 957 metres in village Shahelian in union council Jaloo. The graves are all leveled with the ground and only traces suggest that it was a graveyard, but no modern graves are visible here. It is 33 metres long and 11 metres wide.</p> 
62	Kumhar Matti Wala	<p>Kumhar Matti Wala Graveyard is located 34.31233° North and 073.14482° with elevation of 983 metres from sea level at a distance of one kilometre from Jaloo village. It measures 43 metres in length and 26 metres in width with a height of one metre.</p>



		 <p>The ancient graveyard is almost leveled and only shows traces of ancient graves inside the earth. This is a graveyard and all the graves are buried in ground. Only cenotaphs are available. Locals told that it is much older than all graveyards in the region. Grass has covered the whole site. The headstones are built in Kanjur and Granite.</p>
63	Astana Naik Baba	<p>Astana Naik Baba is located 34.30402° North and 073.13655° East with elevation of 992 metres above the sea level on southwest of Jaloo village in Jaloo union council. This graveyard had many modern graves, but the ancient graves are almost leveled to the ground and parts of the graveyard appear to have been leveled for agricultural purposes.</p>  <p>While some of the graves including that of Naik Baba are modern, a few appear quite older.</p>
64	Shajawal Baba	<p>Shajawal Baba site is located 34.28504° east and 073.11104° east with an elevation of 1057 metres in Sajawal Sharif of union council Jaloo. The plaque installed at the mausoleum narrates that this is the tomb of Sajalaf Shah famously known as Baba Sajawal Qadri son of Payo Shah son of Qutab Shah and Awan by cast. He is said to be from the non-Syed lineage of Hadhrat Ali (RA) through his son Shah Zubair. He was either born at the close of 8th century or dawn of 9th century CE. He died at the end of 9th century CE and was buried at Kharkot in district Haripur.</p>



		 <p data-bbox="469 716 1453 869">On construction of Tarbela Dam, his eternal remains were unearthed on 23rd July, 197, shifted to the present place and reburied here on 2nd August, 1974 in the presence of hundreds of thousands people. As such the tomb at this spot is modern but it originally belong to the end of 9th century CE.</p>
65	Mat Sari	<p data-bbox="469 869 1453 1062">Mat sari is located 34.35713^0 north and 073.01922^0 east with elevation of 1544 metres. It is 500 metres and 270 metres wide. The site is highly disturbed, partly cut by road and the remaining part has been encroached by the locals for cultivation, who have almost leveled the site. This was probably graveyard of the Muslims a few hundred years from now.</p> 
66	Bandian	<p data-bbox="469 1562 1453 1677">Bandian site is located 34.24544^0 N and 072.98595^0 E at an elevation of 696 metres from sea level near village Jissgran in union council Lissan Nawab. This is 30 metres long and 18 metres wide.</p>



		
67	Hassu	<p>Hassu is located 34.35440° north and 073.04702° east with elevation of 1113 metres in village Hassu of union council Phulrra. It is 300 metres long and 196 metres wide with surviving height of 2 metres. This is visibly a Muslim graveyard, but a few of the graves suggest that they are quite old and not of the Muslims, most probably of the Gandhara Grave Culture?. The old graves are leveled to the ground and only traces are visible at places, with no proper shape and orientation.</p> 
68	Dhondi Ziarat	<p>Dhondi-Ziarat is located 34.28933° north and 073.11894° east at an elevation of 939 metres from sea level some $\frac{1}{2}$ kilometre from village Shahelian in Jaloo union council. This is a Muslim graveyard in Jaloo union council. Most of the graves have been leveled for agricultural purposes and whatever is remaining is in very bad state of preservation.</p>



		
<p>69</p>	<p>Dhondi (Spring)</p>	<p>Dhondi (spring) is located 34.28500° north and 073.11098° east with an elevation of 919 metres in Jaloo union council. This spring even to this day caters to the need of local people and both domestic use and watering their animals.</p> 
<p>70</p>	<p>Madan Well</p>	<p>The site of Madan Well is located 34.31641° north and 073.12311° east with elevation of 914 metres at a short distance of about 200 metres or so from Madan Village in Jaloo Union Council. This well with rectangular mouth measures 1.50m long and 1.10m wide and a depth of about three metres. It is still the source of fresh water for the nearby localities. This well can be reached through steps of stone slabs</p>

		<p>going down to the water level in the well exactly on the pattern of baulies of Sher Shah Suri and later periods identified in different parts of the country.</p> 
71	Phulara	<p>The site of Phulara lies 34.37246° N and 073.13710° E with an elevation of 861 metres at a distance of about one kilometer the village towards west. The site is 40 metres long and 36 metres wide showing a height of about six metres. Some brick pieces are visible on the site with not potsherds.</p> 
72	Serri Doga	<p>The site of Serri Doga lies 34.36330° N and 073.05144° E with an elevation of 1134 metres from sea level. It measures 161 metres long and 72 metres wide with the surviving height of about one metre. Small quantity of potsherds are visible on the site.</p>

		
73	Katta Well	<p>This site of Katta well lies 34.26601° north and 073.07133° east and elevation of 919 metres close to the village road on the south of Government Higher Secondary School Lassan Thakral. The mouth of the well is 1m x 1m showing a depth of $1\frac{1}{2}$ to 2 metres, which could most probably be a spring rather than a well secured through wall for safe drinking water. It is paved with dressed stones from inside and still caters to the needs of local people.</p> 
74	Medal Well (Spring)	<p>Medal well (Sprip) is a site that lies near the village of Madan in union council Jaloo of tehsil Mansehra. It has a rectangular mouth that measures 1.50m long and 1.20m wide with a depth of about 9 metres and still in use.</p>

		 <p data-bbox="454 724 1453 798">This well is located at a place surrounded by ancient structures somewhere in rough masonry made of large blocks of stones.</p>
75	Chabotra (Blag)	<p data-bbox="454 798 1453 987">Chabotra (blag) is located 34.27913° north and 073.10026° east at an elevation of 889 metres. It is 41 metres long and 16 metres wide. This is an old grave yard located towards western side of the village Blag Pain. A road passes through this graveyard cutting it in two portions. The graves are made of dress stones. There is a shrine name Chabotri Walla Baba.</p> 
76	Badan Kot-I	<p data-bbox="454 1396 1453 1596">The site of Badan Kot-I is located 34.25558° north and 073.01283° east with elevation of 709 metres in Kottla Siran village in union council Lissan Nawab. It is 300 metres long and 202 metres wide with surviving height of 9 metres from surroundings. The structures are under thick deposits and overgrowth. Pottery was found in small quantity here.</p>

		
77	Kaho Wali Ziarat	<p>The graveyard site of Kaho Wali Zarat lies 34.26243° north and 072.99361° east with elevation of 664 metres. It is 93 metres long and 47 metres wide with a height of three metres from surrounding. It is an ancient graveyard, where almost all the graves have been in very poor state of preservation all leveled with ground.</p> 
78	Booti Gat	<p>The site of Booti Gat is located 34.27600° north and 073.01723° east with elevation of 728 metres in village Naka of union council Swan Maira in tehsil Mansehra. This is a small site surviving in a small mound upto a height of more than two metres. Carved stones have been reported from the site. It could be a grave of some important personality.</p>

		
79	Kot-I	<p>The site of Kot-I is located 34.27401° north and 072.99151° east with elevation of 679 metres near Kund Doga village at a distance of less than $\frac{1}{2}$ km in union council Swan Maira.</p>  <p>The site is 397 metres long and 251 metres wide with surviving height of about two metres. Potsherds are found in considerable number at the site. This is another large Buddhist site showing different structures, obviously mostly damaged by illegal diggers in search of antiquities, while the local people have also caused damages for getting readymade building material using this huge sanctuary as a quarry and for leveling some parts for agricultural purposes.</p>
80	Kot-II	<p>The Kot-II site falls at 34.26883° north and 072.99733° east with elevation of 668 metres at a distance of about one kilometer from village Kund Doga in union council Swan Maira. It measures 705 metres long and 377 metres wide and rises to a considerable height of 2.5 metres. Potsherds are visible in large number all over the site.</p>





This site still preserves different structures though in bad state of preservation. The illegal diggers here too have played havoc with this important Buddhist establishment, which may reveal interesting features even in the present condition if subjected to systematic excavations. The walls present a fine example of Kushan workmanship in "diaper masonry", consisting of thin neatly placed layers of local stone interspersed with large blocks of stone. The workmanship also closely resembles to that largely visible in such structures of Buddhist period in district Buner in general and in the Mahabana area in particular.



81 Badan Kot-II



Kot-II site is located 34.29809° north and 072.96072° east with elevation of 1013 metres at a distance of less than one kilometer from village Salaya Pain in union council Swan Maira. It is 46 metres long and 33 metres wide and rises to a height of three metres.



Pottery is found in less quantity and illegal diggers have extensively probed the site for antiquities. Some structures are visible under thick wild growths and bushes. Illegal activities have very badly damaged the site and only traces of some partially surviving portions of the wall are visible. The layout of the site and the few surviving structures point to it to be belonging to the Buddhist Period.

82	Kollay	<p>The site of Kollay falls 34.29314° north and 072.96103° east with elevation of 1044 metres at a distance of less than a kilometer from village Salaya Pain. This is a huge site measuring about 900 metres long and more than 200 metres wide showing the surviving height of one metre.</p>  <p>Pottery was visible in large quantity at the site. The site is covered under thick wild growth and bushes and few structures could be seen through these bushes and wild plants. Structures are visible all over this very large site, which are very badly destroyed by the illegal diggers. Signs of illegal diggings are visible in the form of pits and trenches. The surviving structures closely resemble the masonry of the Buddhist period. The great expanse of the site suggest it to be a settlement site, probably some dwelling area, but the possibility of monastic area also cannot be overruled.</p>
83	Khari	<p>The site of Khari is located 34.29300° north and 072.96604° east with elevation of 767 metres. Pottery of unknown period is scattered all over the site in village Salaya Pain of union council Swan Maira. It is 450 metres long and 300 metres wide with a height of about one metre.</p> 

		<p>This is another big site which is covered under thick bushes and the overgrowth has made it impossible to see the structures except some small portions of walls. The masonry appears rough and possibly this is a settlement site of the Hindu Shahi period. Even the possibility of its being a late Buddhist period also cannot be overruled. However, systematic excavations at the site</p>
84	Dagri	<p>The site of Dagri lies 34.30968⁰ north and 072.97778⁰ east with elevation of 1011 metres. It measures 300 metre in length and 140 metres in width with surviving height of about one metre. Potsherds of unknown period are scattered in large number on the site. The structures are following the contour of the slopes of the hill.</p> 
85	Kholian Deedan	<p>The site of Kholian Deedan is located 34.31537⁰ north and 073.13973⁰ east with elevation of 997 metres at a distance of about two kilometres on west of Jaloo village. This irregular shaped site is 200 metres long and 44 metres wide and the mound rise upto four metres from the surroundings.</p>  <p>Pottery is found in low quantity from here but some pots were witnessed in situ. Signs of extensive illegal activities at the site are visible in a number of trenches.</p>



		<p>Stones used in the structures are scattered in large number at the site thereby suggesting that the illegal diggers have demolished the structures during illegal excavations. People have leveled most of the graveyard for agricultural purposes.</p> 
86	Naka Graveyard	<p>Naka graveyard is located 34.27595° north and 073.01705° east with elevation of 729 metres at a distance of less than a kilometre of village Naka in union council Swan Maira. The site measures 80 metres in length and 38 metres in width.</p> 
Tehsil Oghi, District Mansehra		
87	Sehra	<p>Sehra – This site is located 34.39220° N and 072.85340° E with an elevation of 717 metres from sea level. It lies at a distance hardly 100 metres from village Natu Mera i union council Darband. The site is 121 metre long and 74 metres wide reaching to the surviving height of $\frac{1}{2}$ metre. Potsherds of Gandhara Grave Culture are found in large quantity all over the site.</p>



It is a huge graveyard with the graves having no proper direction.



88	Bradarh Graveyard	Bradarh Graveyard is located 34.40155° N and 072.84072° E with an elevation of 768 metres from sea level. It is at a distance of less than one kilometre away from the village Bradarh on the road leading from Darband to Kala Dhaka on the west side and about $\frac{1}{2}$ km away from River Indus on east. The site is 35 metres long and 29 metres wide with a height of 30 centimetres. Potsherds are found in large number with lithics. Most of the graves are under thick deposits and according to local people terracotta pots were unearthed by some people who had excavated these graves. Some modern graves are also there with geometrical, floral and other designs on the head stones.
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89	Bandi Kasi	<p>Bandi Kassi lies 34.35598° N with an elevation of 470 metres at a distance of $\frac{1}{4}$ kilometre on south of village Chapper in union council Darband. It is 101 metres long and 59 metres wide with surviving height of two metres hardly 100 metres away from the River Indus towards west. Potsherds are found in little quantity at the site. The site has been plundered by illegal diggers and encroached by locals using it for cultivation.</p>
90	Raja Ki Dheri	<p>Raja Ki Dheri site is located 34.37791° north and 072.85760° east with an elevation of 440 metres from sea level at a distance of $\frac{1}{2}$ kilometres from Darband. It is 41 metres long and 37 metres wide with surviving height of upto 3 metres. This is a Buddhist site located on the east side of river Indus. Site shows many rooms and reveals pottery in less quantity. Diaper masonry has been used for the construction.</p> 
91	Anrai Pai	<p>Anrai Pai is located 34.37731° N and 072.85353° E with elevation of 552 metres from seal level. It lies at a distance of a little less than one kilometre from Darband littered with pottery and lithics in reasonable quantity. It is 61 metres long and 43 metres wide showing a height of four metres.</p>



It is close to the river Indus at a distance of hardly 140 metres on the west up on slopes in terraces. There is an old pipal tree with a one metre dia of its stem. There are extensive signs of illegal diggings at the site with many pits and trenches obviously laid by illegal diggers in search of antiquities.



The site is also heavily covered with shrubs and grasses making it impossible to look for structures and artifacts including potsherds. This could be a Buddhist sanctuary, probably a monastery.

92	Anrai Pai 2	Anrai- Pai-2 lies 34.37622 ⁰ N and 072.85262 ⁰ E with an elevation of 621 metres showing both pottery and lithics in reasonable quantity. It measures 31 metre long and 26 metres wide with surviving height of ½ metre. It is only ½ km away on south from River Indus.
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Some structures have been exposed by illegal diggers which are built in diaper masonry. The locals have also used stones of these ancient structures in new construction on the site.



The site is covered with thick overgrowth of grasses and shrubs and the visible structures show typical Buddhist masonry of the Kushan period.

93	Karai Cave	Karai cave lies 34.33509 ⁰ N and 072.88321 ⁰ E with an elevation of 940 metres at a distance of 1 ½ km away from village Meran in union council Darand. It is irregular in shape.
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Some potsherds were found from the cave. It is believed that remains warm in winter and cool in summer. People used to keep their foodstuff here during suffer to save them from rapid rotting, when modern facilities were not available.



There is every possibility that this cave might have been used by man in prehistoric times and it provided shelter during the subsequent periods to man. The place might also have been used for meditation by Buddhist monks. In order to make access to the cave easy, the land in front of the cave has been raised making it flat through the help of a wall. Beautiful view of the River Indus flowing down can be had from this cave.

94	Matha	Matha is located 34.33662° N and 072.88126° E with elevation of 946 metres from sea level in village Meran Khund of union council Darband. Pottery and lithics are scattered here and there on the site and it measures 600 metres long and 350 metres wide while rise to a height of about four metres.
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Nara spring and river Indus are hardly at a distance of 1 ½ kilometres from the site. This is probably one of the biggest sites of the area.





The structures are scattered on slopes and terraces giving a very beautiful look to the site overlooking a beautiful view of the mighty Indus flowing down.

95

Meran Kot

Meran Kot is located 34.33752° N and 072.88074° E with an elevation of 936 metres at a distance of less than a kilometre from village Meran. It is 32 metres long and 17 metres wide with surviving height of about two metres.





		<p>Pottery and lithics are visible on the surface in reasonable quantity. Structures built of huge blocks of stones in diaper masonry are visible. The layout of the structures resembles a residential area of the Buddhist period.</p> 
96	Barhi	<p>Barhi site is located 34.33886° N and 072.87987° E with an elevation of 877 metres in Mehran village in union council Darband. This rectangular site measures 72 metres long and 39 metres wide and rise to a height of about two metres.</p>  <p>Some structures built of large slabs in diaper masonry are visible on the site with pottery in abundance. The structures are badly damaged due to illegal activities on the site and mostly under thick overgrowth and deposits.</p>
97	Kiyara Gali	<p>Kiyara Gali lies 34.36930° N and 072.84301° E with elevation of 532 metres hardly at a distance of $\frac{1}{2}$ km on east of village Kalyara. It measures 101 metres in length and 52 metres in breadth. It is difficult to measure the height, but at some places it rises from 30 cm to one metre. Potsherds are found in abundance here.</p>



The site has been badly plundered either by antique seekers or the local people in an effort to use the readily available stones of the ancient structures for their houses. Its major part has been leveled by the local people for cultivation. The surviving little portions of the walls suggest it be going to the Buddhist period.



98	Garh Well	Garh well is located 34.37455° N and 072.83830° E with elevation of 521 metres on north of village Kiyara at a distance of $\frac{1}{2}$ kilometre. It has a square mouth measuring 1.5m x 1.5m with a depth of about three metres. Steps lead down to the well at water level, exactly like baulies.
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		 <p>Inside of the well has been paved with diaper masonry. Seven steps leads down to the well a water level, each step measuring 30 cm. Water is still available in this well and can be used. Water from this well was being used by the local people a few years from now, but not water supply system has rendered this well abandoned. Stones are scattered here and there in the surroundings of the well.</p>
99	Tale Wali Gali	<p>Tale Wali Gali site is located 34.37938° N and 072.83434° E at an elevation of 534 metres on the eastern side of the Indus at a distance of about one kilometre It measures 54 metres in length and 40 metres in breadth rising upto about one metre from the surrounds. Pottery and lithics are found all over the site. Structures are built in diaper masonry.</p>  <p>The site has been plundered and stones removed, while some portions have been leveled during this process probably deliberately to be used for cultivation. The site is located close to River Indus.</p>



On some boulders cup marks are also visible. Cup marks are frequently found in association with megalithic monuments, suggesting a date of around the late second to first millennium BC (Methpal 1995). Similar cup marks are frequently found in Neelam Valley of Azad Kashmir, as reported by the Taxila Institute of Asian Civilizations (Preliminary report of survey in AJK, 2015). This being the position, the site appears older than it is thought to be, may be in occupation since 2nd millennium B.C.

100 Gatano Maira



Gatano Mera is located 34.37666° N and 072.83016° E with an elevation of 499 metres from sea level at a distance of two kilometres from Kiyara village. It is 31 metres long and 26 metres wide with existing height of about one metre. The site is littered with pottery and lithics.



The structures are covered under thick deposits and wild growths and not clearly visible. The apparent view closely relate the site to Buddhist period.

101 Jabri Barh Well

Jabri Barh Well is located 34.37245° N and 072.83595° E with an elevation of 509 metres at a distance of some 300 metres west of Jabri Barh village. It has a square mouth measuring 1.5m x 1.5m and some three metres deep. It is paved in diaper masonry from inside.



		
<p>102</p>	<p>Biji Bang-II</p>	<p>Baji Bang-II lies 34.41077° N and 072.96226° E with an elevation of 1351 metres hardly some 80 metres from village Biji Bang. It is 30 metres long and 26 metres broad with existing height varying from 1 to 2 metres. Potsherds are scattered all over the site. It is a Buddhist site.</p> 
<p>103</p>	<p>Dari</p>	<p>Dari is located 34.41360° N and 072.96162° E with an elevation of 1345 metres at a distance of about one kilometre from village Biji Bang in union council Karori. It is a huge site measuring 500 metres long and 280 metres wide with the existing height of 1.5 metres from ground level. Potsherds are scattered all over the site.</p>







The site has been badly disturbed showing large scale illegal activities at the site.



104 Sari-I




Sari-I lies 34.41479° N and 072.96585° E with an elevation of 1445 metres from sea level in Sari village of union council Karori. It is 90 metres long and 65 metres wide and rises to a height of 1.5 metres from the surround levels. Potsherds are visible in large quantity at the site.



		 <p data-bbox="467 764 1453 835">The site is covered with thick grass and trees. Site has been greatly damaged as a result of illegal activities.</p>
105	Dildoga-I	<p data-bbox="467 842 1453 1031">Dil Doga-I is located 34.40086° N and 072.96136° E and an elevation of 1223 metres near village Dil Doga hardly a few kilometres away in union council Karori. It is 62 metres long and 40 metres wide and rises to a height of two metres from the surround ground levels. Some structures constructed in diaper masonry are visible. Potsherds are visible in low quantity.</p>  <p data-bbox="467 1535 1453 1570">A water source is available at this site. The site is badly disturbed by illegal diggers.</p>
106	Sikhandi Khui	<p data-bbox="467 1577 1453 1690">Sikhandi Khui site is located 34.40169° N and 072.96146° E with an elevation of 1290 metres some 200 metres on north-west of village Dil Doga in tehsil Kharori. It is a spring within hard rock still catering to the need of the people.</p>



		
107	Dildoga-II	<p>Dil Doga-II is another spring located 34.40004° N and 072.96131° E and an elevation of 1294 metres from sea level. It lies at a distance of about $\frac{1}{2}$ km from village Dil Doga in union council Karori. It has rectangular mouth measuring 2.3 metres x 1.2 metres and a depth of some two metres. The spring still caters to the needs of the local people with its cool fresh water. The spring has been covered and its sides secured with dressed stone diaper masonry.</p> 
108	Sari-II	<p>The Buddhist site of Sari-II is located 34.39498° north and 072.95221° east with an elevation of 1432 metres at a distance of one kilometre from Dil Doga village. It measures 2.5 metre x 1 metre.</p>

		
109	Balam Kot	<p>Balam Kot is another huge site in the area that lies 34.40533° N and 072.93676° E with an elevation of 1584 metres at a distance of one kilometre from village a. It measures 280 metres long and 200 metres wide with a height a little more than two metres. Potsherds are shown in large quantity here and there. The site has been extensively searched by illegal diggers and during the course of their activities they also damaged the ancient structures.</p> 
110	Kholian	<p>Kholian sites falls at a distance of about $1 \frac{1}{2}$ km from village Balam kot and lies 34.40546° N and 072.93759° E with an elevation of 1611 metres from sea level. It is 150 metres long and 86 metres wide with a height of 1.5 metres. Pottery is found in reasonable quantity at the site. The site has been treated very badly by illegal diggers, who have searched every potential spot where they could get hold of any artifact. The structures have also been damaged.</p>

		
111	Nawab di Haveli	<p>Nawab Di Haveli lies 34.45876° N and 072.99222° E with an elevation of 1080 metres from sea level in village Shergarh. It is 300 metres long and 250 metres wide rising upto a considerable height on the bank of a dried stream. The Haveli appears to have been built on a Buddhist settlement site.</p> 
112	Podnul	<p>Podnul is located 34.4592° N and 072.96634° E with an elevation of 1419 metres from sea level at a distance of about $1 \frac{1}{2}$ kilometres from village Podnul in union council Shergarh. It is a huge site that measures 503 metres long and 352 metres wide with surviving height of about one metre. This is a Buddhist site of considerable expanse following the contours of the hill on slopes and terraces. Potsherds are scattered all over the site though in less number. Illegal diggers have very badly treated the site and the marks of their activities are largely visible all over the site.</p>

		
<p>113</p>	<p>Dhair Kaley</p>	<p>Dhair kalay lies 34.46590⁰ N and 072.96616⁰ E with an elevation of 1404 metres from sea level in Dhair village. It is 123 metres long and 70 metres wide with existing height of more than one metre. Potsherds were visible all over the site.</p> 
<p>114</p>	<p>Gharriyaan</p>	<p>Gharriyaan site is located 34.47202⁰ N and 072.99276⁰ E with an elevation of 1184 metres from sea level at a distance of a little more than ½ kilometre from village Chitta Andera in union council Shergarh. The site is 500 metres long and 300 metres wide with a height of two metres. This is yet another huge Buddhist sanctuary spread over slopes and terraces. Potsherds are visible all over the site.</p> 

		<p>Illegal diggers have thoroughly probed the site and in the process greatly damaged the structures. Some systematic excavations at the site may reveal interesting features of the site and may also lead to discovery of some sculptures or other artifacts. The kind of structures are also found in abundance in the Mahaban hills of district Buner.</p>
115	Phundar	<p>Phundar site is located 34.39827° N and 072.85126° E with an elevation of 749 metres at a distance of 200 metres on west of Chakal Math Kaniri village on the southern edge of the road leading to Thakot from Darband. The site is 45 metres long and 37 metres wide and rises to a height of one metre. Large quantities of potsherds are visible all over the site. There was a well at the site which is now dry. Some rooms can be identified on the site, while an elevated spot suggest of a stupa now in ruins.</p> 
116	Jandar Gali	<p>Jandar Gali site lies 34.40446° N and 072.86513° E with an elevation of 753 metres at a distance of one kilometre north of village Dheri in union council Nikka Pani. It is 107 metres long and 32 metres wide with surviving height of about one metre. A large number of potsherds are visible all over the site in addition lithics are scattered here and there.</p> 

117	Brdrh Chappar	<p>Brdrh Chappar site lies 34.40524° N and 072.83425° E with an elevation of 792 metres from seal level in village Chappar in union council Nikka Pani. The site is covered under thick overgrowths spread over slopes and its actual expanse could not be measured or determined.</p> 
118	Budho Dogi	<p>Budho Dogi site is located 34.40332° N and 072.82727° E with an elevation of 735 metres at distance of about two kilometres from Brdrh site in village Chappar in Nikka Pani union council. The site is 42 metres in length and 31 metres in width rising to a height of three metres near the eastern bank of river Indus. Structures are visible constructed in diaper masonry. Pottery was scattered all over the site.</p> 
119	Kot	<p>Kot site is located 34.43172° N and 072.90618° E with an elevation of 924 metres from sea level at a distance of three kilometres from village Nikka Pani.</p>




It measures 190 metres long and 140 metres wide and rises up to a height of about ½ metre. Pottery in low quantity is visible here.



The site has been plundered by illegal diggers, but some structures are still visible under thick bushes and wild plants. The site extends on slopes high up between rising mountains. Signs of extensive illegal diggings are visible in for forms of many trenches and holes. One of the huge boulders at the site contains a hole filled from debris now, which appears to be a deliberate act of man either to dig a well for water through the solid rock or it may have been dug for some other purpose.

120	Mazhar Ghat	Mazhar Ghat lies 34.43169 ⁰ N and 072.90621 ⁰ E with an elevation of 1166 metres at a distance of about one kilometre from Dhakkan village in union council Shumali Bandi. The site is 400 long and 350 metres wide and survives upto one metre in height. The site is very badly damaged by illegal diggers. Some potsherds are visible here and there on the site. This huge site shows traces of structures all over, which tells about it past glory as an important Buddhist sanctuary with huge
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		<p>monastic complex and probably areas containing stupas.</p> 
121	Garh Graves-I	<p>Garh Graves-I is located 34.36957° N and 072.86922° E with an elevation of 575 metres at distance of about 120 metres on east of village Garh in union council Darband. The is a small square shaped graveyard measuring 7 metres x 7 metres, where four to five graves are visible in a bad state of preservation. Different designs have been carved on the head and foot stones which include geometrical designs, floral and plant designs, while some resembles domes of stupa.</p>
122	Gardh Graves-II	<p>Grah-Graves-II lies 34.36773° N and 072.86786° E with an elevation of 532 metres from sea level at a short distance of about 100 metres from Darband Chowk. It is 37 metres long and 21 metres wide. Both old and modern graves can be seen in this graveyard. The old graves are mostly built with dressed stones and every grave has a head stone carved with different designs including floral and plant designs, guns, swords, knives, etc.</p>
123	Chappar Graveyard	<p>Chappar Graveyard lies 34.33706° north and 072.88037° east with elevation of 928 metres at a distance of 300 metres south of Chapper village in union council Darband on the road leading from Darband to Lissan Nawab close to Rivr Indus. It measures 41metres long and 9 metres wide. This graveyard is located near the bank of river Indus and road leading to Lissan Nawab from Darband. These old graves have headstone carved with different geometrical and floral designs. The graves of the females are carved with jewellery used by the women including anklets and necklaces, etc.</p>
124	Graveyard near Rive Indus	<p>Graveyard of Meran Khund village lies 34.33703° N and 072.88034° E with an elevation 928 metres from sea level at a distance of some 200 meres from the main village in union council Darband. It measures 49 metres long and 16 metres wide.</p>






No grave is visible on the ground and lay buried under ground. Only their headstones are visible at some places. The site is heavily encroached by local people using it as hoarding place for wood cut from all around. The headstones of the old graves are carved with different designs clearly making distinction between graves of males and females.







The graves stones of male bear designs of weapons like swords, etc., while that of female are carved with jewellery like anklets. One headstone bears Kalima, name of the deceased as Kaloo Khan and date of demise as 16th day of the first month (of Muharram) 711 Hijra, which is equivalent to 8th August, 1762 AC. This confirms that this graveyard was in use for burial well before that time.



125	Kyara Graves	Kyara graves lie 34.36892 ⁰ N and 072.83981 ⁰ E at an elevation of 508 metres at distance of about two kilometres from Darband and some 100 metres from Kiyara
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		<p>village. It is a big graveyard that measures 500 metres long and 400 metres wide. Potsherds are found in abundance here.</p>  <p>The graves are all buried in earth and only their headstones are visible in some cases and that too partially buried in earth. The stones suggest that it was a Muslim graveyard, but such graves in the areas were mostly laid on ancient sites going to the Kushan period. Though it would be premature to relate this site to that period, but the possibility could not be overruled.</p> 
126	Hari Mera Graveyard	<p>Hari Mera Graveyard is located 34.44889° N and 072.98036° E at an elevation of 1009 metres near village Hari Mera hardly 100 metres away on road leading from Darband to Oghi I union council Shegarh. The square graveyard measures 20 metres x 20 metres. Three large graves are constructed of dressed stones. The headstone of one grave is large and carved with guns and swords, while the headstones of other graves are carved with floral and pants design including the lotus flower. The entire graveyard is covered with olive trees. Modern graves are also part of this graveyard.</p>
127	Chen Sher Graveyard	<p>Chen Sher Graveyard is located 34.44390° north and 072.96087° east at an elevation of 997 metres at a distance of 150 metres from village Chen Sher in union council Shergarh. Multiple shapes of head stones have fauna and floral designs made on these head stones. The shrine of Shah Noor Shah is also situated in the middle of the grave yard.</p>
128	Saba di Ziarat	<p>Saba di Zariat is located 34.42480° north and 072.95082° east with an elevation of 1303 metres in union council Karori of Oghi tehsil. The site is 100 metres long and 70 metres. This is an ancient graveyard containing many graves, some with</p>



		<p>elaborate headstones closely resembling human figure, while others are birdlike closely resembling pigeon. Some of the stones are carved with floral or wheel designs, instruments and weapons. Some also carry Persian verses, which are not very clear with dates. One stone carry the date of 1346. However, it is not clear whether scribe has used the Hijra or Christian calendar, but the greater possibility is that of Hijra.</p> 
129	Brdrh Balla	<p>Brdrh Balla site is located 34.40441°N and $072.83736^{\circ}\text{E}$ with an elevation of 784 metres from sea in village Brdrh Balla of union council Nikka Pani in Oghi tehsil. It is a huge site scattered over an area of one square kilometre. It is less than a kilometre away from village Brdrh Bala. This is a graveyard comprising hundreds of graves, but deep in ground with no proper direction. Brdrh Balla site is located 34.40441N and 072.83736E at an elevation of 784 metres It is rich in pottery, while lithics are also scattered here and there. The site appears to have been thoroughly probed by illegal diggers. The visible evidences suggest that it could be a site of Gandhara Grave Culture, but possibility of earlier cultures cannot be overruled.</p>
130	Kotal	<p>Kotal is located 34.39745° north and 072.90973° east with elevation of 1709 metres at a distance of about one kilometre from village Khandi Basti in union council Karori. It is 120 metres long and 80 metres wide with the surviving height of about two metres from surroundings. Badly destroyed by illegal diggers and presently covered with thick bushes and grass. The structures are built on slopes and terraces and following the contour of the hill. Potsherds are seen all over the site.</p>

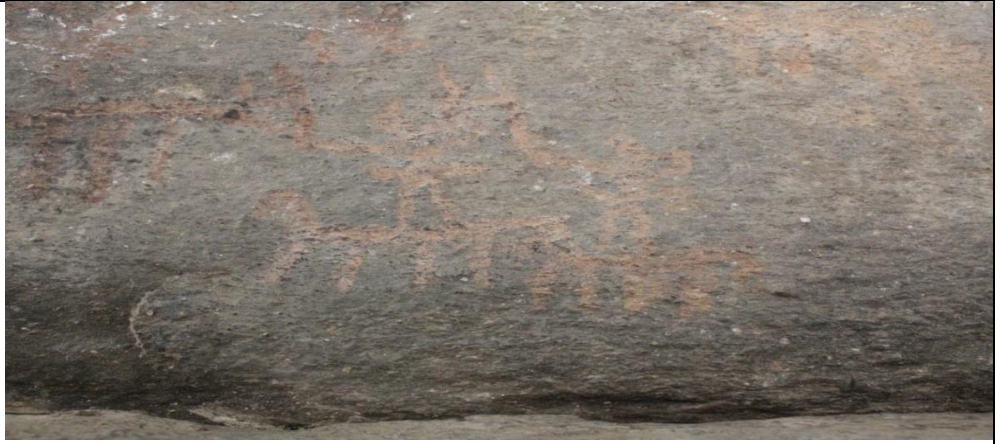

		
<p>131</p>	<p>Purana Qabristan</p>	<p>. Purana Qabristan is located 34.54722° N and 072.98505° E at an elevation of 1047 metres from sea level in village Shergarh of the same union council. It is 105 metres long and 90 metres wide with a height of six metres. Pieces of soapstone were collected from the site. The plaque on the front of the tomb bears the date of 1334 AH. The graves in this graveyard have both head and foot stones carved in animal designs and different motifs have been carved on these stones.</p> 
<p>132</p>	<p>Kundian</p>	<p>Kundian is located 34.34720° north and 073.04773° east with elevation of 842 metres on main road leading from Pherna to Shergarh in village Mara Kundian, union council Perhinna, tehsil Mansehra.</p>



		 <p data-bbox="467 653 1455 722">It is 300 metres long and 250 metres wide with surviving height of upto two metres. Big blocks of stones have been used in construction of the wall at the site.</p>
133	Shamshan Ghat	<p data-bbox="467 730 1455 957">Shamshan Ghat site is located 34.37510^0 N and 072.85742^0 E at an elevation of 501 metres very close on south of New Darband village. The site is 25 metres long and 20 metres wide with a height of 2.5 metres. This is a cemetery of the Hindus, where they used to cremate their dead. There is a pipal tree. According to the local people there were some Hindus in the areas who used to cremate their dead here upto 1990, but thereafter no such activities were witnessed here.</p> 
134	Delliyan da Maira	<p data-bbox="467 1365 1455 1591">Delliyan Da Mera is located 34.37595^0 N and 072.83282^0 E at an elevation of 507 metres from seal level at a distance of about $\frac{1}{2}$ km from village Kiyara in union council Darband. It is a well with large square mouth of 2m x 2m and a depth of about three metres. This well is closely located to the Indus and still useable. It is paved by dressed stones in diaper masonry. Some stones are also scattered near the well.</p>



		
135	Khalay	<p>Khalay site is located 34.46110° N and 072.96466° E at an elevation of 1429 metres measuring 98 metres long and 79 metres wide with surviving height of 1.7 metres. This site is located in village Dhair in tehsil Shergarh. Potsherds are visible all over the site and illegal diggers have thoroughly probed the site and in the process have also greatly damaged the structures.</p> 
136	Kholay (Karori)	<p>Kholay is located 34.39244° N and 072.91602° E at an elevation of 1715 metres in union council Karori. It is 120 metres long and 100 metres wide. The site is badly disturbed due to illegal activities and potsherds are found in very less quantity. The site could be that of late Buddhist or Hindu Shahi period.</p>



		
137	Jabba Well	<p>Jabba Well is located 34.46283° N and 072.96421° E at an elevation of 1373 metres in Jabba village of union council Shegarh. Its mouth is rectangular measuring 3metres long and 1.5 metres wide with a depth of three metres.</p> 
138	Kot	<p>Kot site is located 34.47935° N and 072.97083° E at an elevation of 1239 metres at a distance of about one kilometre from village Dhakhan in union council Shungli Bandi.</p>



		 <p data-bbox="467 720 1453 982">It is 500 metres long and 350 metres wide rising to a height of about one metre. Potsherds are shown in very little quantity at the site. The huge site which is spread in slopes and terraces appears to be an important Buddhist sanctuary, probably a large monastery of considerable importance. The illegal diggers have heavily destroyed the site in search of antiquities, while root of big trees have also played their role in damaging the structures. Frequent earthquakes in the area might have caused considerable damages to these structures.</p>
139	Dhakan Daka	<p data-bbox="467 989 1453 1102">Dhakan Daka site is located 34.47932° N and 072.97076° E at an elevation of 1140 metres at a distance of 700 metres from village Bandi in union council Shungli Bandi. The site is 200</p>  <p data-bbox="467 1444 1453 1709">metres long and 100 metres wide while the surviving height is about one metre from the surroundings. This site is showing great potential, revealing structures that have mostly been damaged by illegal diggers in search of antiquities. Trees in large number with their long roots have also caused damages here. The structures have followed contour of the hill occupying every place where buildings could be erected. This appears to be a monastic complex, while a raised heap of mound suggest of a stupa.</p>
140	Likhi Dili	<p data-bbox="467 1709 1453 1900">Likhi Dili is located 34.36969° N and 073.19765° E at an elevation of 1170 metres from sea level at a distance of one kilometre from village Bandi Pulpa in union council Karori. It is 8 metres long and 3 metres wide showing a height of 7 metres. There are variety of paintings on the big boulders mostly animals, geometric, floral and other designs all in red colour.</p>



		
141	Biji Bang-II	<p>Biji Bang-II is located 34.41093° N and 072.96238° E at an elevation of 1315 metres near village Biji Bang in union council Karori. This is a rock with paintings. It measures 3 metres long and 2.6 metres wide. These rock paintings shows different scenes. In one scene three men are seen either running or probably swimming. Tigers and other animals are also seen in these paintings. Some paintings show men riding different animals including horses, while in a few paintings different animals are shown together. There are very interesting paintings, reflecting taste and expertise of the painters.</p> 



		
142	Lanla Bata	<p>Lanla Bata is located 34.41097° N and 072.97194° E at an elevation of 1351 metres at a distance of about 150 metres on north of village Biji Bang. This is a rock measuring three metres in length and about 2.5 metres in width with paintings. The paintings are yet to be placed in a proper context to relate them to a certain period. The paintings show different animals, but these paintings have faded with the passage of time and most of the animals and other things painted are not clearly recognisable.</p> 
143	Lakhi Khalan	<p>Lakhi Khalan lies 34.41495° N and 072.96409° E at an elevation of 1413 metres near village Biji Bang in union council Karori. This is a rock with paintings. Most of the paintings have faded with time, but a few are still in good state of preservation. A lion and a panther are clearly recognizable. One of the animal has its prey in its mouth shown walking.</p>

		
144	Daka Pani	<p>Daka Pani is located 34.39988⁰ N and 072.94346⁰ E at an elevation of 1525 metres at a distance of some 700 metres from village Daka in union council Karori. This is a spring that remained in use since a period unknown and it still caters to the need of local people both for drinking water and watering their animals. The spring has been provided shelter from above and the sides have been paved with dressed stone in diaper masonry.</p> 
145	Kot Cave	<p>The site of Kot Cave lies 34.21101⁰ N and 072.24360⁰ E with an elevation of 903m from the sea level. It is at a distance of less than one kilometre from Nika Pani Village.</p>

		 <p>The cave is seven metres long and its mouth is four metres wide, while its height is about two metres. It is hardly at a distance of about ½ kilometres from the river on a slope of Low Mountain in the picturesque valley of Oghi tehsil. Obviously this is a large cave that must have been used by man sometime in primitive times. The possibility of its use during the subsequent periods including during the Buddhist period cannot be overruled. Even to this day the local people use it as shelter during summer and rains, which tells much about importance of this cave for man from a remote antiquity. Though time has also adversely affected this cave and some of its upper portion has fallen down, it is still in a good state of preservation. Oghi is probably an area that contains many such caves that might have been used by man when he happened to be in this valley from a time still unknown. Thorough study and research is needed to place this rich area in proper cultural context.</p>
146	Kholay (Shergarh)	<p>Kholay lies 34.46208⁰ N and 072.96133⁰ E at an elevation of 1346 metres in village Podniyal of Shergarh union council. It is 250 metres long and 200 metres wide</p> 
147	Dhari Kalay	<p>Dhari Kalay lies 34.46114⁰ N and 072.96646⁰ E at an elevation of 1442 metres. It is 73 metres long and 61 metres wide with a height of one metre. Potsherds are visible all over the site. The structures though badly destroyed at time suggest it to be a large Buddhist establishment.</p>

		
148	Koat	<p>Koat is located 34.39470° north and 072.91169° east with an elevation of 1720 metres from sea level in village Khana di Bandi in Karori union council. The site is completely destroyed and only traces of the ancient settlement are visible with big blocks of stones that might have been used in the structures. It is very difficult to relate the site to any particular period on the basis of very scanty material.</p> 
149	Kiyara Well	<p>Kiyara Well lies 34.37132° N and 072.83762° E with an elevation of 509 metres at a distance of about 150 metres on north of Kiyara village. This well has been dug by cutting the rock upto depth of three metres. The square mouth of the well measures 1.5m x 1.5 m. Its actual depth could not be ascertained. The possibility of this well going to the Buddhist period cannot be excluded.</p>

		 <p>The well is not paved from inside. Upto five years from now the local people used to take water from this well, but after elaborate water supply system in the area, the well is abandoned.</p>
150	Do Kani Ziarat	<p>Do Kani wali Zarait is located on the bank of river Indus, 3 ½ kilometres away from Moran village in union council Darband of Oghi tehsil.</p> 
151	Manr Rich Bhenr	<p>Manri Rich Bhenr is a site of considerable expanse falling 34.21037⁰ north and 073.14080⁰ east with elevation of 1381 metres near village Rich Banr. Its length is 63 metres while it measures 41 metres in width with considerable surviving height of 2 ½ metres. Pottery and lithics are found on the site in considerable number.</p>

		
152	Katwar	<p>The site of Katwar lies 34.21040° north and 073.14076° east with elevation of 636 metres at a distance of about one kilometer from village Pohar in union council Pawa in District Abbottabad. No pottery was visible on the site and only lithics I soft stones were visible.</p> 
153	Kharanr Mine	<p>The site of Kharanr Mine lies 34.19032° north and 072.95558° east with elevation of 552 metres near Kharanr village in UC Pawa of District Abbottabad. This is an important site from where soft stone (Steatite) in variety of colours and shades including red, greenish, blue, black and white are found. This is an important discovery that will throw light on its use in sculptures and other artifacts in the past. It may help in solving mystery shrouding potential sources/quarries of stone used in sculptures of the Buddhist period found from Hazara Division.</p>



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The Early-Historic Urban Area at Mingora in the light of Domenico Faccenna's Excavations at Barama – I (Swat)

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(With a Note by Luca M. Olivieri)

Abstract

The study revisits the conclusions derived by the original excavators of the archaeological site of Barama-I located in the outskirts of Mingora (Jambil valley), which was investigated in 1963. The author takes into consideration a wealth of open questions about the site and its historical, cultural and social context with particular emphasis on ceramics. On the basis of the archaeological reconstruction the author concludes the earliest phases of both the inhabited areas around Butkara-I and Barama-I are likely to be a tangible trace of the Mauryan acculturation phase in Swat and that both Barama-I and Butkara-I were parts of a larger ancient settlement, or urban area, approximately coinciding with the nowadays Mingora city area. The conclusion further makes us believe that the ancient urban area centered approximately on the flat alluvial terrains at the junction of the Jambil and Saidu rivers, corresponding to the main chowk of the “Main Bazaar” of the modern Mingora and that the site of Barama-I can be identified as part of the fortified sector or “upper-town” of the urban area, while the foundation of the latter, on the basis of the available data, can tentatively be assigned to Mauryan times.

Key words: Butkara-I, Barama-I, Mauryan, Mingora, Swat, Jambil Valley

Introduction

The aim of the present paper is to renew the attention on the archaeological site of Barama-I located in the outskirts of Mingora (Jambil valley), which was investigated in 1963 (Faccenna 1964-65). Notwithstanding the site was partially brought to light more than 50 years ago, it remained almost forgotten by the scholars, and the preliminary chronological sequence has never been followed by the study of the ceramic material. Consequently, we are still left with a wealth of open questions about the site and its historical, cultural and social context.

The site of Barama-I

The site is located on the right bank of the Jambil river, right opposite Butkara-I (Fig. 1). At the time of the investigation, the area, today partially covered by modern houses, was visibly characterized by a flat mound overlooking the course of the river. The mound was featuring two terraces (labeled as “platforms” in Faccenna 1964-65) separated by an artificial depression. Trench I and Trench II were dug in the W platform (Fig. 2). The earliest layers revealed, above the proto-historic phase (6th Period)¹, a portion of a historic settlement whose preliminary chronology suggested a sequence spanning from the 3rd century BCE to the 7th - 8th centuries CE (ibid.: 23). Trench I (c. 20 x 10 m) opened in the NE side of the platform brought to light an inhabited area with five superimposed building periods featured by different building techniques.

The earliest historical period (5th Period) preserved only few short stretches of walls made of pebbles and chips very irregularly arranged. The successive period (4th Period) is featured by two groups of buildings whose new building techniques consist of slabs and chips thickly interspersed. The main feature of this Period is the construction of a large structure no. 6A, possibly a public building (Fig. 3). Period 3rd is featured by a different

¹ Mostly featured by circular pits cut into the sterile soil (Faccenna 1964-65: 15-17, 23).

orientation of the buildings, and a different technique in the masonry structures mostly made of a regular arrangement of chips and long slabs. Period 2nd displays two differently oriented and partially adjacent buildings (nos. 6, 7). Room no. 6 has a paved floor and a pit-well. Room no. 7 also preserves a pit-well (Fig. 4). The most recent period (1st Period) is characterized by a number of rooms with beaten earth floor mostly provided with benches, drain and a pit-well. A less accurate building technique and the re-usage of precedent structures characterized this last building phase.

Trench II (c. 10 x 27 m) was dug into the eastern slope of the depression. The platform was equipped with an imposing fortified wall built with stones, slabs and pebbles more or less uniformly arranged in regular courses (Fig. 5). The construction of the fortified wall can be related to the 3rd or the 4th structural Period (in the second case the fortification would be contemporary with the large structure 6A uncovered in Trench I). Subsequently a series of rooms were built, one above the other, outside the defensive wall and on the perimeter wall (Fig. 6).

Note on the correlation between the stratigraphy of Butkara-I and Barama-I

According to the archaeological results, it is clear that Butkara-I was, since its foundation, a major urban sanctuary. Topographically the sanctuary was positioned towards the northeastern periphery of a large urban settlement, accessible from the south (see below) (see Fig. 7).

Archaeological evidences proved that the Buddhist sanctuary of Butkara-I was encompassed by a walled precinct (SP=Sacred Precinct) (see description in Faccenna 1980-81: 137)². Access to the SP was possible through gates: an earlier gate should have been on the western side, and a main gate with double flight of steps was documented on the south side in the mature Period 4/4 phase (ibid.: 144-148, figs. 48, 50). The position of the latter proves that - at least in Kushana times - the major street axis that gave access to the sanctuary run from south to north. The SP was encircled, all around, since its earliest phases, by clusters of non-monastic residential structures, certainly belonging to the urban area³. To the north and west of the SP excavations revealed a civil built-up area (IA=Inhabited Area) (ibid.). The general plan of the IA area is described in ibid.: Pl. XXIV; the relative sections can be found in ibid.: pl. XXXIXa, b, pl. XXXVIIIa, b. The plan of the FA is documented in ibid.: Pl. XLa, b, e XXXVIIIa, b, XXXIXa, b. The settlement around SP was sounded through several trial trenches. Evidence allowed Faccenna to establish direct stratigraphical associations between the periodization of SP and IA: (from the most recent ones: IA Periods 5, 4, 3, 2, 1 = SP Floors F1, F2, F3, F4, F5) (Table 1). The relative chronology was confirmed by numismatic finds (ibid.: 741). In particular, two coins of Azes-II from the FA (Göbl 1976: nos. 20 e 23) are associated respectively to F4=Per. 2, and to F3=Per. 3⁴. According to Faccenna, stratigraphic association between SP and IA started in their earliest phase (F5=Per. 1) (ibid.: 732), but the maximum exploitation of the area was reached in the mature Kushan phase (F4= Per. 2) (ibid.: 734).

The site of Barama-I (BA I in Table 1) falls few hundred meters north of IA, separated from Butkara-I (B I in Table 1) by the course of the Jambil river (see Fig. 1). Phases earlier than the establishment of the Buddhist sanctuary (SP) (which is dated to the 3rd century BCE), were documented both outside (IA N: ibid.: pl. XXXI) and inside the SP (close to the great Stupa=GSt: ibid.: 757-765; pl. XXX, XXXI, pl. XXXIIa, b; see also pl.

² The boundary wall along the perimeter of the SP was “neither uniform nor contemporary”, as it was constructed and modified at different times, from the earliest phase of the SP (Wall H) to its last phase (Wall A) (Faccenna 1980-81: 137-138).

³ Only on northern side, between SP and IA, was documented an area free of buildings (FA=Free Area). It was a sort of small buffer zone between the Buddhist sanctuary and the residential zone. To the south of SP was also found a civil building (Faccenna 1980-81, 4: 747-750).

⁴ The phase F3=Per. 3 is further defined by the recovery of a Kujula Kadphises (Göbl 1976: 84).

XVI). A sample of charcoal from Pit 2 gave a dating consistent with this reconstruction: i.e. 2585+/-80 = 635 BCE (ibid. 765). Interestingly, the archaeological evidences from the SP were correlated by Faccenna with those yielded by the dig he had carried out at Barama-I. He clearly stated that there was an association between the five Periods of IA-FA/five floors of SP, and the five periods of Barama-I (ibid.: 751, 765). For the pre-sanctuary phases, he established an association between the proto-historic evidence of Barama-I (Period 6th) and those revealed by the excavations carried out both in the SP and IA (ibid.: 751; 764, fn. 2; 765, fn. 4).

If the archaeological reconstruction is correct, we may advance the following conclusions:

- 1) The earliest phases of both the inhabited areas around Butkara-I and Barama-I (IA Per. 1= Barama Per. 5), are likely to be a tangible trace of the Mauryan acculturation phase in Swat⁵.
- 2) It is evident that both the excavation data and the surface archaeological evidence (see below), indicate that Barama-I and Butkara-I were parts of a larger ancient settlement, or urban area, approximately coinciding with the nowadays Mingora city area (Fig. 7).
- 3) The ancient urban area centered approximately on the flat alluvial terrains at the junction of the Jambil and Saidu rivers, corresponding to the main *chowk* of the “Main Bazaar” of the modern Mingora.
- 4) The site of Barama-I can be identified as part of the fortified sector or “upper-town” of the urban area.
- 5) The foundation of the latter, on the basis of the available data, can tentatively assigned to Mauryan times.

L.M.O.

The urban site

Besides the discovery of the buildings within and around Butkara-I and Barama-I, other structural remains were documented along the left bank of the Jambil up to the confluence with the Saidu river, and along the right bank of the latter, as far as the so-called “Grassy Ground” or “playing ground area” (or “playing ground area” in Fig. 7). There, aerial photographs have revealed at least three superimposed phases of the urban layout with its street network (Fig. 8). Other remains of structures were exposed during the work for the construction of roads and buildings along the Mingora-Saidu Sharif road up to the area of the Central Hospital, revealing that the settlement must have stretched southward between the foothills and the right bank of the Saidu river.

The importance of this urban center is emphasized by the belt of Buddhist sanctuaries (e.g. Butkara-III, Saidu Sharif-I, Katelai-II) located on the surrounding hills, which encompassed the ancient town, and by the foundation (within the urban area, although in a peripheral position) of a major Buddhist sanctuary at Butkara-I. Within this reconstructive picture, the identifications of all these archaeological evidence with those of a major urban center, seems certain. This ancient urban area was identified by Tucci as the ancient capital city mentioned in the late ancient Chinese travel-logs as Mengjieli; (ibid.: 756, fn. 1; Tucci 1958: 285). Tucci also identified the Buddhist sanctuary Butkara-I with the sanctuary called T'olo, on the basis of a re-examination of the Chinese sources (ibid.: 280, 288).

⁵ The term “acculturation” can be here correctly utilized if - as stated by Faccenna - and proved by two inscriptions - (Faccenna 1980-81: 167; Petech 1966) - Butkara I was a royal religious foundation or *Dharmarājika-stūpa*.

Given that and turning back to our topic, Barama-I, with its isolated natural terraces dominating the ancient city area, and its massive fortification wall and imposing structures, appears to be a crucial site for the reconstruction of that ancient urban area.

Future outcomes

In the light of these evidences, the study of the ceramic material from Barama-I will be potentially significant⁶. The pottery dated to the earliest phases has the potential to shed light on a phase the history of which is only vaguely defined, namely the 3rd century BCE, or Mauryan phase. In fact, the well-documented proto-historic sequence attested in several occupation sites in Swat (Loeban- III, Kalako-derai, Aligrama and Barikot) and graveyards (e.g. Butkara-II, Katelai-I, Loeban-I) apparently continue with the same material cultural horizon until the beginning of historic times (namely Swat Periods VII-VIII)⁷. The urban site of Barikot⁸, identified as the ancient town of Bazira/Vajīrasthāna, was founded in the second half of the 2nd century BCE by the Indo-Greeks, as proved by numismatic evidence and 14C data. There, the Maurya phase is not attested: the Indo-Greek fortified city was directly imposed over the Period VII-VIII proto-historic village, which apparently remained alive until its demolition to make space for the new city.

But in the Mingora area the sequence seems to be a bit diverging. We have already discussed the existence of structural phases, both at Barama-I and Butkara-I, associated/associable to a *Dharmarājika-stūpa*. Moreover, recent 14C dating of the graves under the site of Saidu Sharif-I, gave an interesting late-5th century BCE. These graves do not belong to the so-called “Gandharan Grave Culture”, and have been associated to the Sarai Khola cemetery in the Taxila Valley (Olivieri, forthcoming).

The scenario that could arise is multiple. If Barama-I is actually part of a Mauryan urban foundation, then the pottery from its Period 5th is likely to display features, if not clearly Indic, alien both to the Indo-Greek material known from Barikot, and to the earlier proto-historic corpus. The new forms might provide archaeological evidence for a phase that at the moment is far more than elusive. We do not need to underline the further implications of this study for the earliest chronology of the Buddhist sanctuary of Butkara-I⁹.

⁶ The study of the huge ceramic corpus collected during the first five excavation campaigns at Barikot (1984-1992) is now completed and its publication is planned for next year (Olivieri and Callieri, forthcoming). The availability of that corpus, combined with that of the proto-historic sites, would finally give us the opportunity to have a reliable ceramic sequence, mostly related to an absolute chronology, with which we can compare the ceramic material from Barama-I.

⁷ Chronology of the Swat Periods VII and VIII has not been established with certainty. A re-assessment of the chronological aspects are given in Vidale et al. 2016 (e.g. see *ibid*: figs. 230 and 231).

⁸ The other historic urban center of Udegram (Ora in the Classical sources), was excavated in the late 50s and it is still known only in a preliminary form (Gullini 1962).

⁹ The examination of the Barama I ceramic corpus has become part of a wider project mainly focused on the study of the ceramic material from three Swat sites, namely Barikot, Aligrama and Barama I aimed at reframing the sequence of variations and persistence of the ceramic material in a crucial historical phase that spans from the late proto-historic to the Saka-Parthian periods (or 3rd BCE-1st CE). The study is carried out by E. Iori within the framework of a PhD program of the University of Bologna under the supervision of Prof. P. Callieri.

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Figures

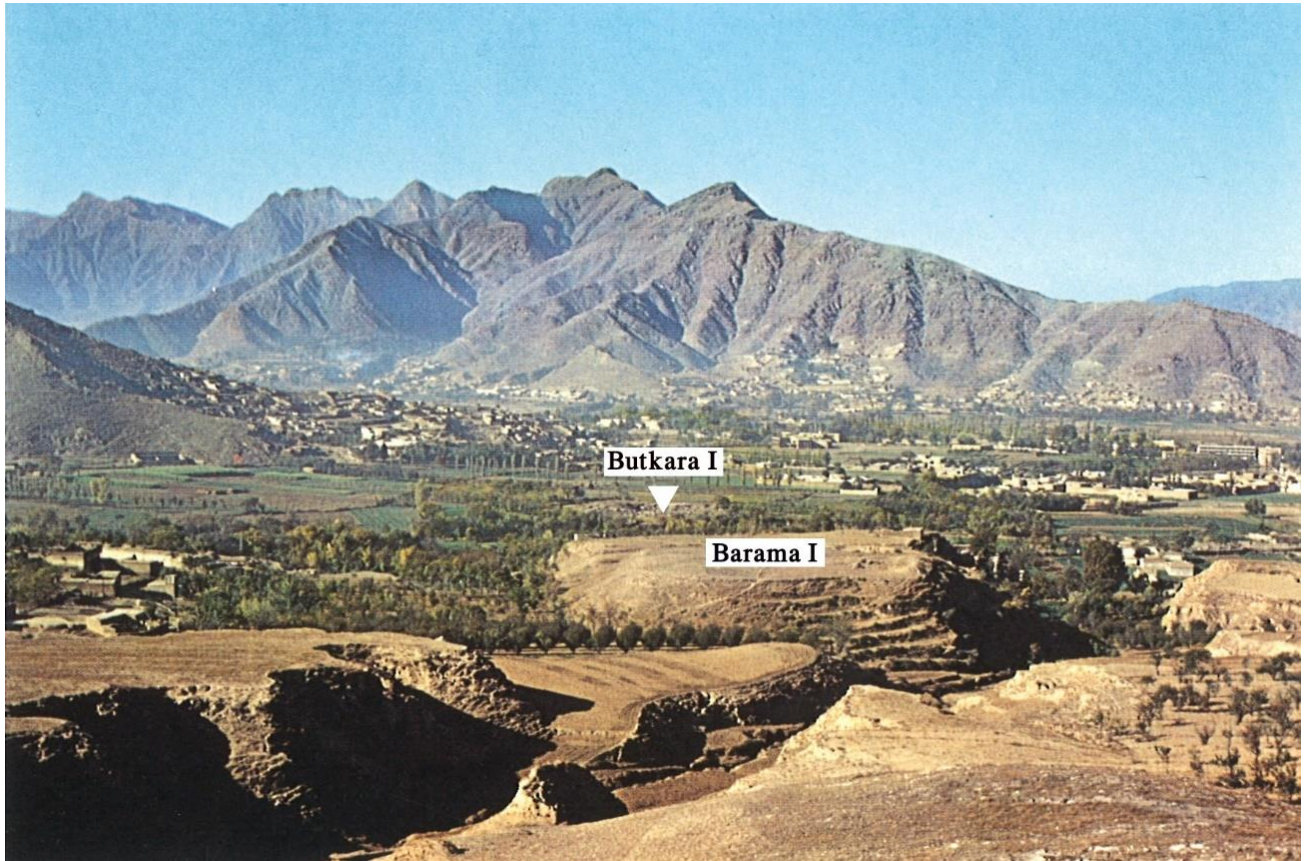


Figure 1- View from east of the Lower Jambil Valley with the excavation site of Barama I and Butkara I. In the background is the confluence of the Jambil and Saidu Valleys and the outskirts of the town of Mingora at the right (after Faccenna 1980-81, 4: Pl. Da).

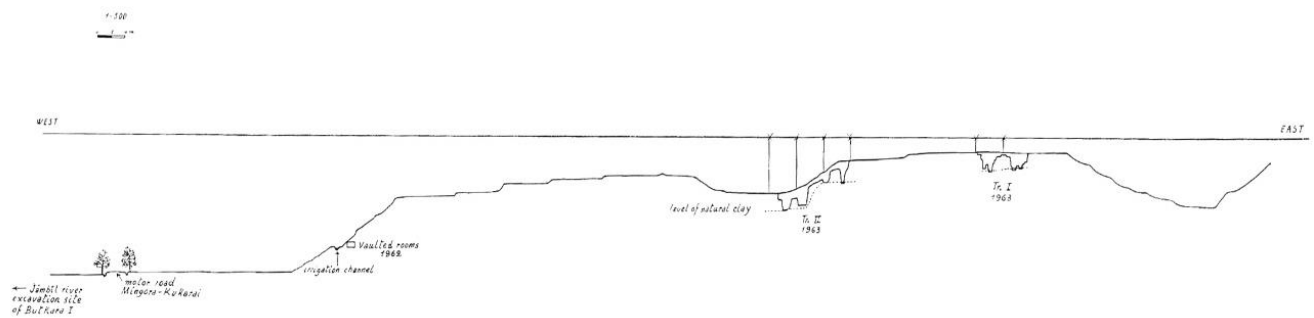


Figure 2 – West-East Section of the two platforms in the terrace of the excavation at Barama, showing the two trial trenches (Faccenna 1964-65: Fig.3).



Figure 3 – Trench I: 4th period (Faccenna 1964-65: fig.22).

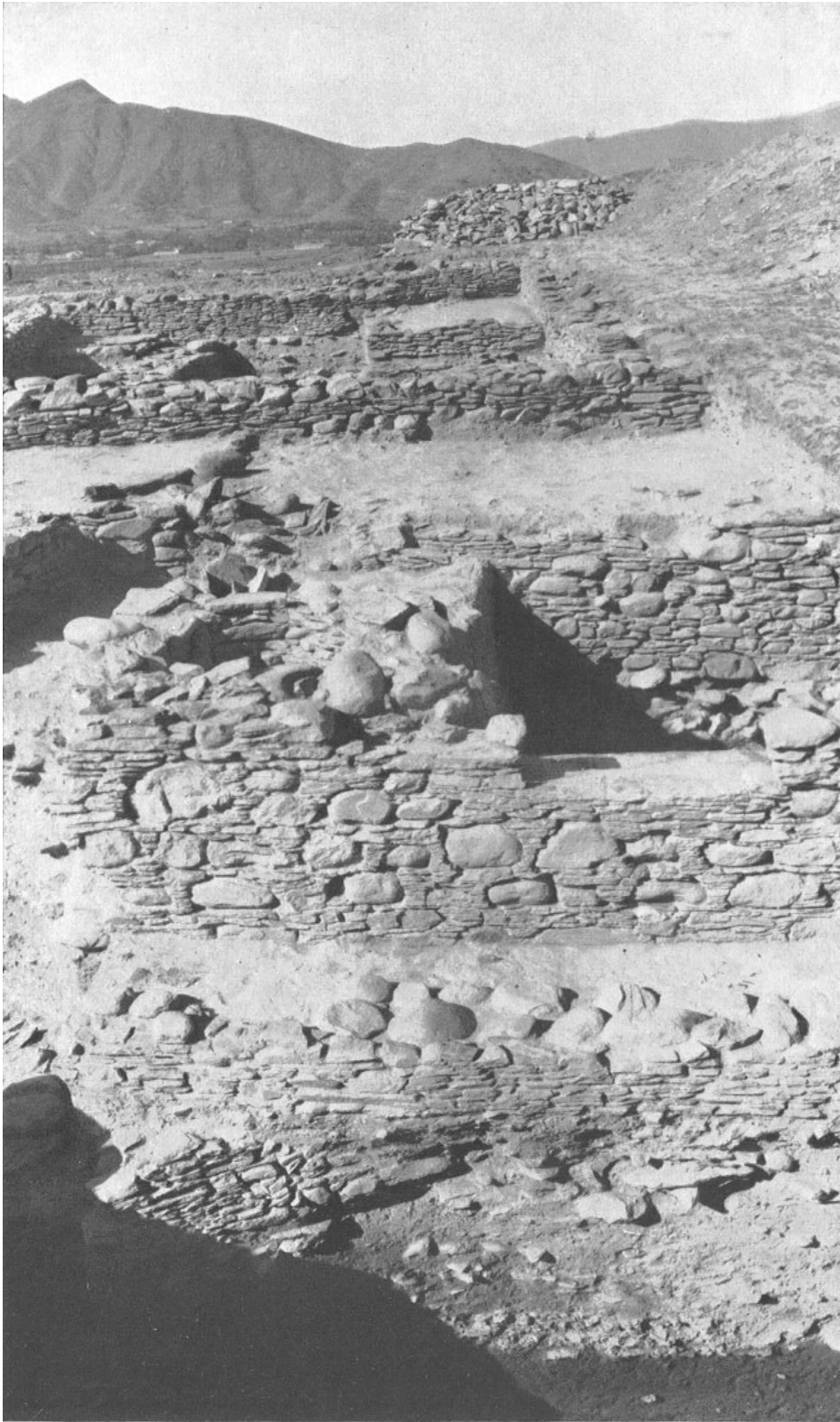


Figure 4 – Trench I. Rooms 6, 7, 8 with their successive periods seen from the E, at the end of the excavation campaign (Faccenna 1964-65: Fig.17).



Figure 5 – Trench II. A portion of the defensive wall (Faccenna 1964-65: fig.30)

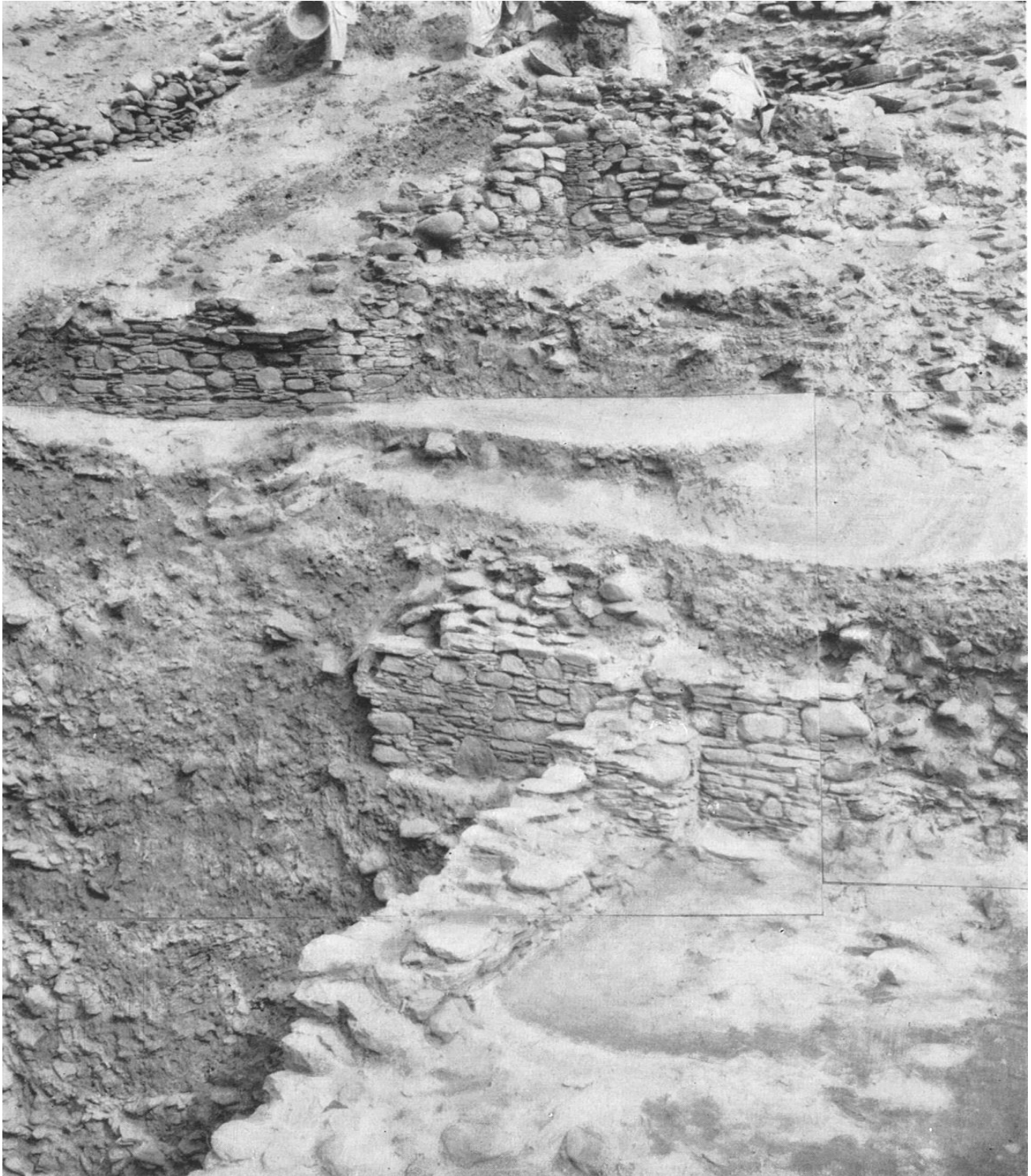


Figure 6 – Trench II. Rooms 4, 5, 6 located outside the defensive wall (Faccenna 1964-65: fig.31).

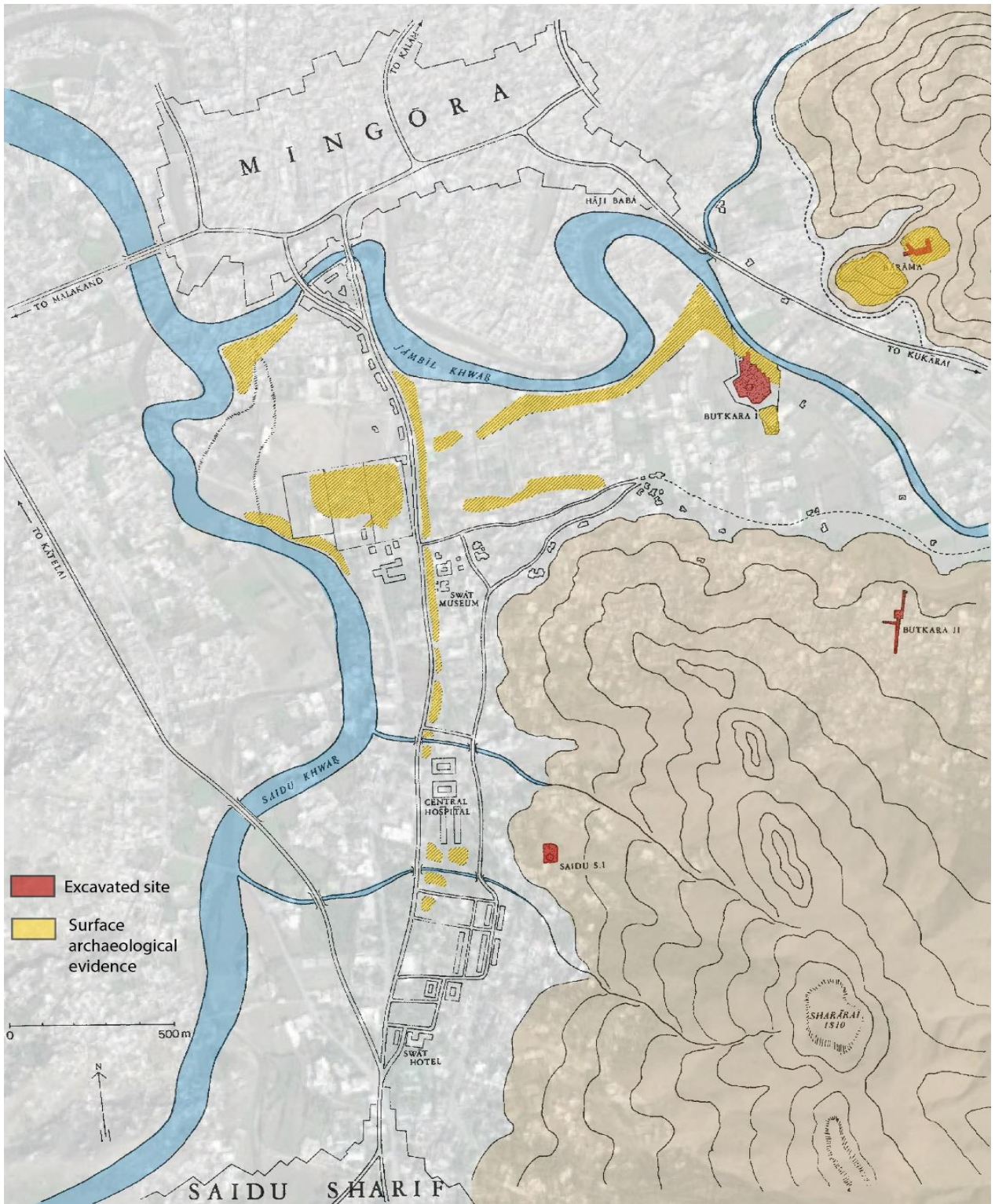


Figure 7 – Sketch map of the area between the Jambil and Saidu Valleys, graphic transposition from an aerial photograph. In red the archaeological site of Butkara I and Barama I, in yellow the archaeological surface evidence. In the background the current urban layout, from a Google Earth image (after Faccenna 1980-81, 4: Pl. XXVII).

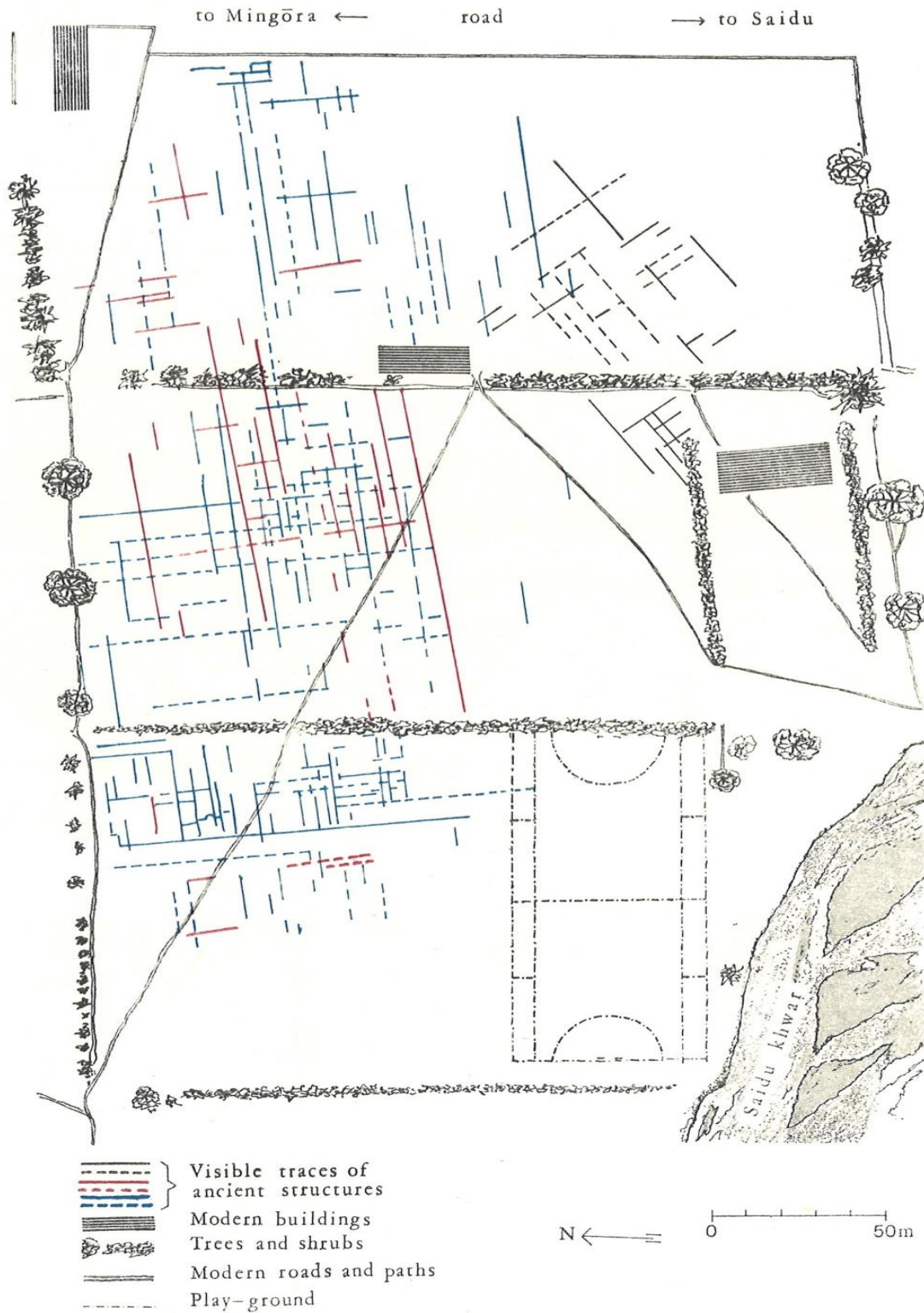


Figure 8 – Sketch map of traces of ancient buildings in the playing ground area. Graphic transposition of an aerial photograph (Faccenna 1980-81, 4: Pl. XXVIII).

S P							FA		IA	BA I				
P e r i o d		G St.	Pr.	S P						P e r i o d				
certain	uncertain or probable			floors	walls	layers	floors	layers	floors		layers	floors	P e r i o d	
		5	GSt.5	F1	H	①		①	①					
		4	GSt.4	F3-F2		②		②						
		4/7	GSt.4/7	on F2		③ ④								
		4/6	GSt.4/6	F2, F2a		⑤	F1		F1, F1a	5,			P1, P1a	1
		4/5	GSt.4/5	F2	G	⑤		③		4-5				
		4/4	GSt.4/4	F2a	F	⑤a								
		4/3	GSt.4/3	F2a-F2b			F2		F2, F2a	4			P2, P2a-P2f	2
		4/2	GSt.4/2	F2b	E									
		4/1	GSt.4/1	on F3, F3R, on F3	E									
		3-4/1	GSt.3-GSt.4/1	on F3	D		F3	④	F3, F3a	3			P3, P3a-P3b	3
		3	GSt.3	F3	D	⑥				2-3				
		3	GSt.3	F4	C		F4		F4, F4a	2			P4, P4a-P4b	4
		2	GSt.2	F5R										
		2	GSt.2	F5	B		F5		F5, F5a	1				
		1	GSt.1	F6	A		F5R						P5	5

Table 1 – Stratigraphical and temporal correlation between the GSt., Pr., SP and FA, IA and their hypothetical correlation with BA I. The proto-historic periods are not showed in the table (after Faccenna 1980-81, 4: Table XII).

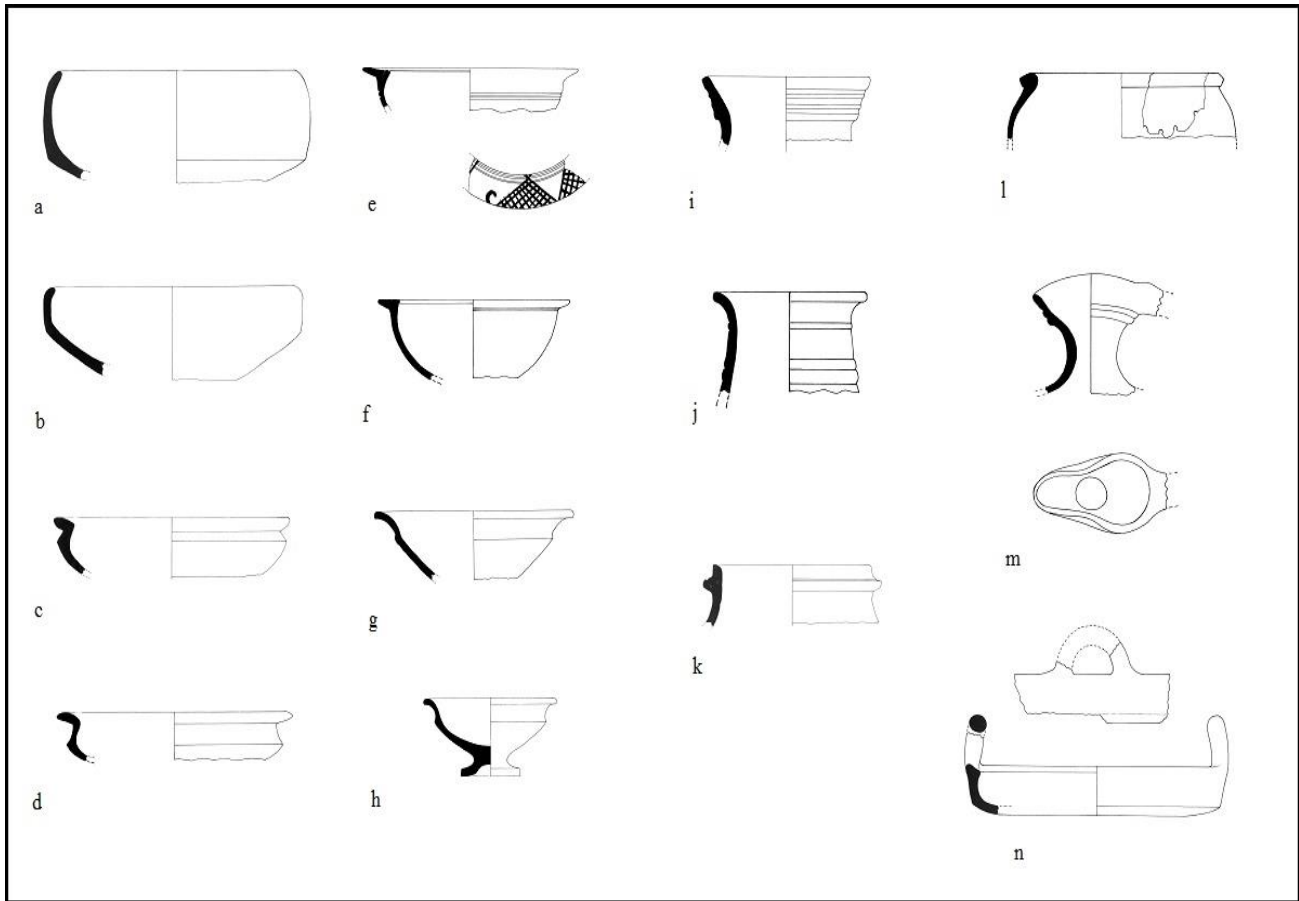


Table 2 – Illustrative table showing some of the forms recovered at Bārāma (not to scale). Trench I: 5th Period: a, c; 4th period: b, d, f, i., j; 3rd Period: e, g. 2nd Period: k, m; 1st Period: l, n; Trench II: Period 4th (?): h (Drawings by E. Iori).

Analysis and interpretations of Neolithic material culture from six new sites in North West Kashmir

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Abstract

During a systematic transect survey of Baramulla District in Kashmir (North West Kashmir) six Neolithic period sites were reported. The material culture observed and collected from these sites and their subsequent analysis and interpretations adds further information to our understanding about the Neolithic period in Kashmir. The apparent uniformity in material culture such as pottery types, along with stone tools, habitational material (a pit like structure and pieces of wattle and daub plaster with reed impressions), expression of art forms (graffiti), and several other miscellaneous artefacts, suggest resemblance between the Neolithic sites right across Kashmir and South Asia. In order to explore this further I will discuss in this paper the material culture from new sites within the context of Kashmir and South Asia.

Keywords: Neolithic period, Material Culture, Baramulla District, Kashmir, Swat Pakistan.

1. Introduction:

Baramulla District lies between 33° 15' to 34° N (latitudes) and 73° 45' to 74° 20' E (longitudes) and is one of the 10 districts of the oval shaped Kashmir Valley, commanding an average height of 1580 meters above sea level. Baramulla District is bounded by Kupwara in the north, Budgam and Poonch in the south, parts of Srinagar, Bandipor and Ganderbal in the east and has the line of control between India and Pakistan in the west (figure 1).

A systematic transect based survey was carried in which extensive survey allowed the acquisition of information about the overall distribution of cultural remains in the diverse landscape of the eight *tehsils* of the district, whereas intensive survey was intentionally chosen to furnish high-resolution data within previously re-visited or surveyed areas. A Systematic probabilistic sampling strategy was carried out to locate six Neolithic sites 3.2, 3.3, 3.6, 4.6, 5.4, and 9.3 (figure 1.1). Among the various categories of material culture recorded at the six Neolithic sites in the District, pottery was observed and collected from all the sites.

2. Material Culture

2.1 Pottery

Pottery collected at these new sites was grouped in four types that include coarse ware (figure 2.1), fine ware (figure 2.2), burnished ware (figure 2.3), and gritty ware. These four wares are considered to be the diagnostic wares of the Neolithic period in Kashmir (Bandey 2009: 122-131; Ghosh 1964: 19; Mani 2000: 138; 2008: 234; Mitra 1984: 22-23; Sharma 1982). Among the four wares, coarse ware (also known as rippled rim ware) is noted in shades of black and gray with both pedestal and ring bases with decorations of wavy lines or dots running over the surfaces. Fine ware (sometimes called combed gray ware due to striations on its surface), has been found in two shades of gray and buff. Its design hallmark is the mat or basket impressions that have been found on the base of the majority of examples (figure 2.4). Burnished ware also comes in two shades of black and steel gray with carved triangular designs on the stem and rim area of the pots and with pedestal and flat bases. Gritty ware comes in shades of buff and red and there are many examples with pedestal bases, and without any design.

These four pottery types were first reported from Burzahom and later from Gufkral and more recently at Kanispora by the excavators of these sites. These four pottery types were also reported from many places in Kashmir during later explorations to gauge the distribution of the Neolithic material culture in Kashmir (Bandey 2003a, b; Joshi 1990: 34; Mitra 1984: 16-17; Pant et al. 1982: 38; Yattoo 2005; Yattoo 2012). The description of these types of pottery by Saar (1992), and Pant (1981; *cf* Bandey 2009), and their subsequent analysis by Bandey (2009: 121-135), provided the relative date range of each type in Kashmir. They suggest that coarse gray and fine gray wares appear around 2500-2000 and 2000-1700 BC respectively, while burnished ware appears around 2000-1700 BC, and gritty red or buff ware from 1700-1000 BC.

Among the shapes which were analysed (and some selected pieces were drawn) from the four pottery types, coarse gray ware comes in the form of basins (see figure 2.5, pot H), bowls (see figure 2.5 - pots A-D), and spherical cooking pots with rippled rims and pedestal or flat bases (figure 2.5 - pots E-G). Fine gray ware has been noted in the form of bowls (figure 2.6 - pots A-E), jars, and spherical bodied pots with out-turned collars with rippled rims (figure 2.6 - pots F-H). Burnished gray or buff ware took the form of high necked jars with flaring rims, globular bodies and flat bases (figure 2.7 - pots A, B and G) bowls with or without stand (figure 2.7 - pots F), dish-on-stand (figure 2.7 - pots D and I), spherical pots (figure 2.7 - pots A, B and C), and vases and miniature pots (figure 2.7 - pots G and H). Gritty red or buff ware has been recorded in the form of bowls with pedestal bases and small miniature pots (figure 2.6 - pot I). These forms again correspond to the forms reported in the four pottery types from Burzahom, Gufkral and Kanispora in Kashmir. Besides, neatly drawn holes (perforation) were observed on fine ware pot-sherds in the present survey from Baramulla District (figure 2.7), with similar types found at Burzahom. Previously such perforations have only been found on stone or bone tools from Burzahom, such as harvesters (bone and stone) and mace-heads (stone). However, perforated pottery is common feature of Burzahom and Gufkral.

2.2 Similar pottery types reported from Swat, Pakistan

Stacul (1976: 17-24; 1977: 251; 1987: 45-48; 1993: 71-78) has reported similar types of pottery from Kalako-deray (period III, 1505 BC), Loebanr III, and Ghalegay at Swat in Pakistan. He connected two of the four pottery types (fine gray ware and burnished ware) to those of the Neolithic Burzahom in Kashmir, with similarities in mat impressed bases and the plastic decoration on the body parts of vessels (Stacul 1976; 1977; 1997: 48). Stacul also found similarities among the shapes in the type of fine ware which he calls gritty brown ware and burnished ware such as jars, hemispherical bowls and bowls-on-stand with rippled rims and mat impressed bases (Stacul 1993: 78). Further similarities can be traced in the miniature pots found at sites 5.4 and 9.3 with miniature pots found at Aligrama (Stacul and Tusa: 1975: 314) and Kalako-deray (Stacul 1995: 111, 124) in Swat, Pakistan.

A summary of the pottery types with numbers of each diagnostic type found at the six sites in context with Swat are shown in the table below.

No. of sites with this material culture found in Swat Pakistan	Pottery types	No. of sites with this material culture found in the present survey in Baramulla District
Kalako-deray and Loebanr Period IV c. 1700-1400 BC	Coarse gray ware	6
Ghalegay Period III; Kalako-deray Period III and IV; Aligrama, Bir-kot-ghundai and Loebanr-III of Period IV.	Fine gray or buff ware	4
Ghalegay Period III; Kalako-deray Period III and IV; Aligrama, Bir-kot-ghundai and Loebanr-III of Period IV.	Black burnished ware	6
Kalako-deray Period III and IV; Aligrama, Bir-kot-ghundai and Loebanr-III of Period IV.	Gritty buff ware	4
Ghalegay Period III; Kalako-deray Period III and IV; Bir-kot-ghundai and Loebanr-3 of Period IV.	Mat impression on pot bases	4
	Perforations	1
Loebanr-III of Period IV c. 1700-1400 BC;	Graffiti	1
Kalako-deray Period IV; Loebanr- III; Bir-kot-ghundai of period IV	Miniature pots	1

Table showing the number of each pottery category, mat impressions, perforations and graffiti found on each pottery category in relation to similar material culture found in Swat Pakistan (Stacul 1969; 1978; 1980; 1993; 1995; Stacul and Tusa 1977).

2.3 Graffiti

Graffiti was observed on two pieces of burnished ware pot sherds from site 3.2 (figures 2.3.1 and 2.3.2). The incised graffiti markings on the exterior of the pot sherds, represented abstract lines and geometric designs drawn in a regular formation, such as a triangle, incomplete cube and crescent or circular engraving with diagonal and parallel lines. Saar (1992: 34-36) and Sharma (1982: 34) were the first to report graffiti on the burnished ware pots from Burzahom and Gufkral. Alongside Burzahom and Gufkral, Stacul (1987: 103-109), reported graffiti on potteries at Loebanr-III and Bir-kot-ghundai in Swat, Pakistan. Bandey's (2009) analysis of graffiti marks at Burzahom and Gufkral suggests they resemble branches and birds that are depicted in a non-linear pattern. The evidence of graffiti markings on burnished ware pot sherds at site 3.2 and its further presence at Burzahom and Gufkral in Kashmir may possibly reflect a common practice of the Neolithic people in Kashmir.

3. Stone tools

As well as two important harvesters found at site 5.4 and 9.3, grounded celts (figure 3.1) were found from four sites 3.3, 4.6, 5.4 and 9.3. Pounders (figure 3.2) were collected from five sites 3.2, 3.6, 4.6, 5.4, and 9.3, and

mace heads (figure 3.3) were found at site 5.4. A muller (figure 3.4) was found at site 4.6, and sling balls (figure 3.5) were found at site 3.2. These tools are largely made from Panjal trap, a volcanic type of rock commonly found in Kashmir; specimens are reported from both Burzahom and Gufkral (Ghosh 1964: 21; 1969: 13; 1996: 11; Lal 1971: 10; Mitra 1984: 20; Sharma 1982; 2000).

While analysing the stone tools of Burzahom, Khazanchi suggested that they are typologically different from those found in the plains and southern Neolithic in India (Gosh 1964: 21). A few of these tools have parallels in Swat, and Sarai Khola in Pakistan, such as celts, sling balls and harvesters (Stacul 1994: 235-237). Stone harvesters with neatly drawn holes were earlier reported at Burzahom and Gufkral in Kashmir (Ghosh 1964: 21; Mitra 1984: 23). This is only the second time that a rectangular harvester with a hole in the middle of the butt has been reported (from site 5.4; figure 3.6), and an oval double notched harvester was also found at site 9.3 in the present survey (figure 3.7) in Kashmir. Stacul (1993: 89) reported 10 similar tools for the first time at Kalako-deray in Swat, identifying them as rectangular/oval sickles. Stacul analysed these tools by comparing them with earlier works describing and presenting similar artefacts (Anderson 1943; Chang 1963; Thapar 1985; and Watson 1970; *c.f.* Stacul 1980), and then designated them harvesting tools. Stacul (1980: 74) perceives this as an influence from China on Kashmir and Pakistan during 2nd millennium BC. Referring back to the works of Thapar (1965) and Gupta (1979), Stacul regarded the harvesters of Burzahom as a diagnostic artefact of the Northern China Neolithic Culture (Yangshao and Longshan cultures) (Stacul 1980).

	Site 3.2	Site 3.3	Site 3.6	Site 4.6	Site 5.4	Site 9.3
Pounder	1		1	1	2	1
Celt		2		2	3	2
Macehead					1	
Harvester					1	1
Muller				1		
Sling ball	2					

Table showing details of the tool types found from six sites in Baramulla District

4. Wattle and daub

Plaster pieces of wattle and daub with reed impressions were also found at three of the six sites (4.6, 5.4, and 9.3) (figure 4.1) and a pit like structure was reported from site 3.2 narrow at the surface and broad at the base (figure 4.2, Yattoo: 2015). Earlier, these have only been found at Burzahom and Gufkral when they were excavated, suggesting their application on walls and floor surfaces and in pits at Burzahom and Gufkral (Ghosh 1964: 19; Mitra 1984: 20; Thapar 1979: 15). According to the excavators of these Neolithic pits (considered by them to be the dwelling places of inhabitants), both Burzahom and Gufkral provided crucial information of settlement types during the Neolithic times in Kashmir. They were dug into loessic deposits, a few provided with access steps with hearths and storage pits inside, plastered with wattle and daub, which was sometimes painted in red ochre (Bandey 2009; Ghosh 1996; 1969; 1964; Lal 1971; Mitra 1984; Sharma 1982). These pits were classified as either oval or square and the oval pits were narrow at the top and broad at the bottom. The presence of post-holes on the periphery of these pits suggests they were covered overhead.

4.1 Similar material culture reported from Swat, Pakistan

Beyond Kashmir, parallels of pit dwelling can be traced at Aligrama, Bir-kot-ghundai, Kalako-deray, and Loebanr III, all in Swat in Pakistan. Stacul says that evidence for pit dwelling at Loebanr III and Kalako-deray has strong similarities with that of Burzahom, in terms of both material and structures. Pieces of wattle and daub with reed impressions were found at both these sites (Stacul 1995: 124; 1997: 375). Stacul (1987: 125;

1993: 89-90) believed that these similarities (and others) meant that Kashmir and Swat were both part of what he called an 'Inner Asian' or 'Northern Neolithic' complex. However, the dwelling interpretation of these pits both in Kashmir (Yatoo: 2015) and Swat has been questioned by Coningham and Sutherland (1998: 177-187) when they compared Swat pits to British Iron Age pits at Danebury, thought to have been used for storing seed grains. They suggest these pits (at Kashmir and Swat) may have acted as granaries. They suggested that the wattle and daub may have helped prolong the life of the grain by producing a reduced atmosphere.

5. Terracotta

A sole specimen of a possible terracotta bobbin was found at site 3.2 in the present survey (figure 5.1). Nothing similar has been reported from Burzahom and Gufkral, though spindle whorls were reported there. However, similar type of bobbins were found during excavations at Aligrama (Swat, Pakistan) dating from 2000 BC to the 4th century BC (Stacul 1975: 317). Furthermore, a single specimen of unknown terracotta object resembling an oyster shell (figure 5.2) was found at site 9.3 with no comparators in Kashmir or elsewhere.

6. Schist

A schist disk with a central perforation was collected from site 9.3 (figure 6.1). Similar schist disks were reported by Stacul from Loebanr III (1976: 26) with a central perforation, and by Law (2009: 138-139) from a Harappan site in Pakistan. Stacul referred to these schist disks as 'ritual' artefacts while as Law described them as flat discs or palettes which he believes are probably part of debris from the manufacture of finished items. There is again no mention of schist disks from Kashmir Neolithic sites. Therefore, the presence of a schist disc at site 9.3 suggests its exploitation by the Neolithic people at Baramulla District in Kashmir.

7. Conclusion

Systematically studying the material culture from new sites in Baramulla Kashmir permitted some attempts to characterise material culture during Neolithic period, through understanding types of sites, material culture and any evidence for interactions inside and outside Kashmir. Burzahom, Gufkral and Kanispora, (the key excavated sites of Kashmir), and several others thought to be Neolithic on the grounds of surface finds, were used for comparison.

The current analysis of material culture adds further information to our understanding about the Neolithic period in Kashmir - similarities were noted across the four diagnostic pottery types in terms of their design and decoration. This apparent uniformity in the pottery types, along with stone tools, habitational material (pieces of wattle and daub plaster with reed impressions), expression of art forms (graffiti), and several other miscellaneous artefacts, suggest links between the Neolithic sites right across Kashmir and South Asia such as Pakistan (figure 7.1).

In the present research it was learnt that similarities in material culture between the new sites in Baramulla District and the sites in Kashmir and South Asia Neolithic sites are considerable, and this suggests possible interactions due to trade and other reasons. The geographic position of Baramulla District at a cross roads of communications routes is important, perhaps allowing it to act as a hub between the northern regions of Pakistan on the north western side, and rest of Kashmir on south eastern side (Burzahom, Gufkral and Kanispora). This centrality of Baramulla District is supported by the presence of the key Jhelum Valley route that passes through Baramulla and connects Kashmir with the northern areas of Pakistan.

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Figures:

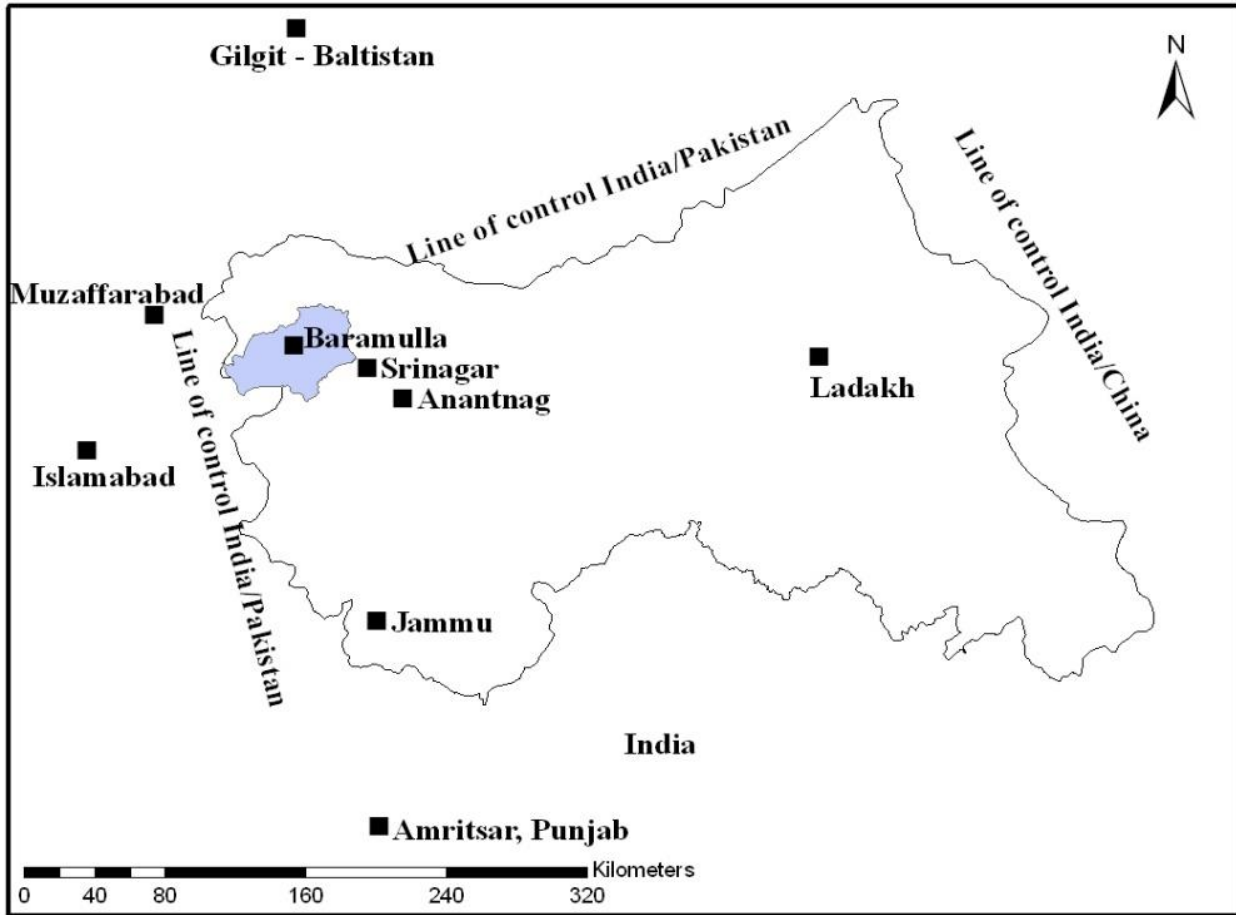


Figure 1 Location map of Baramulla District showing it in Jammu and Kashmir (Photo: Mumtaz Yattoo).

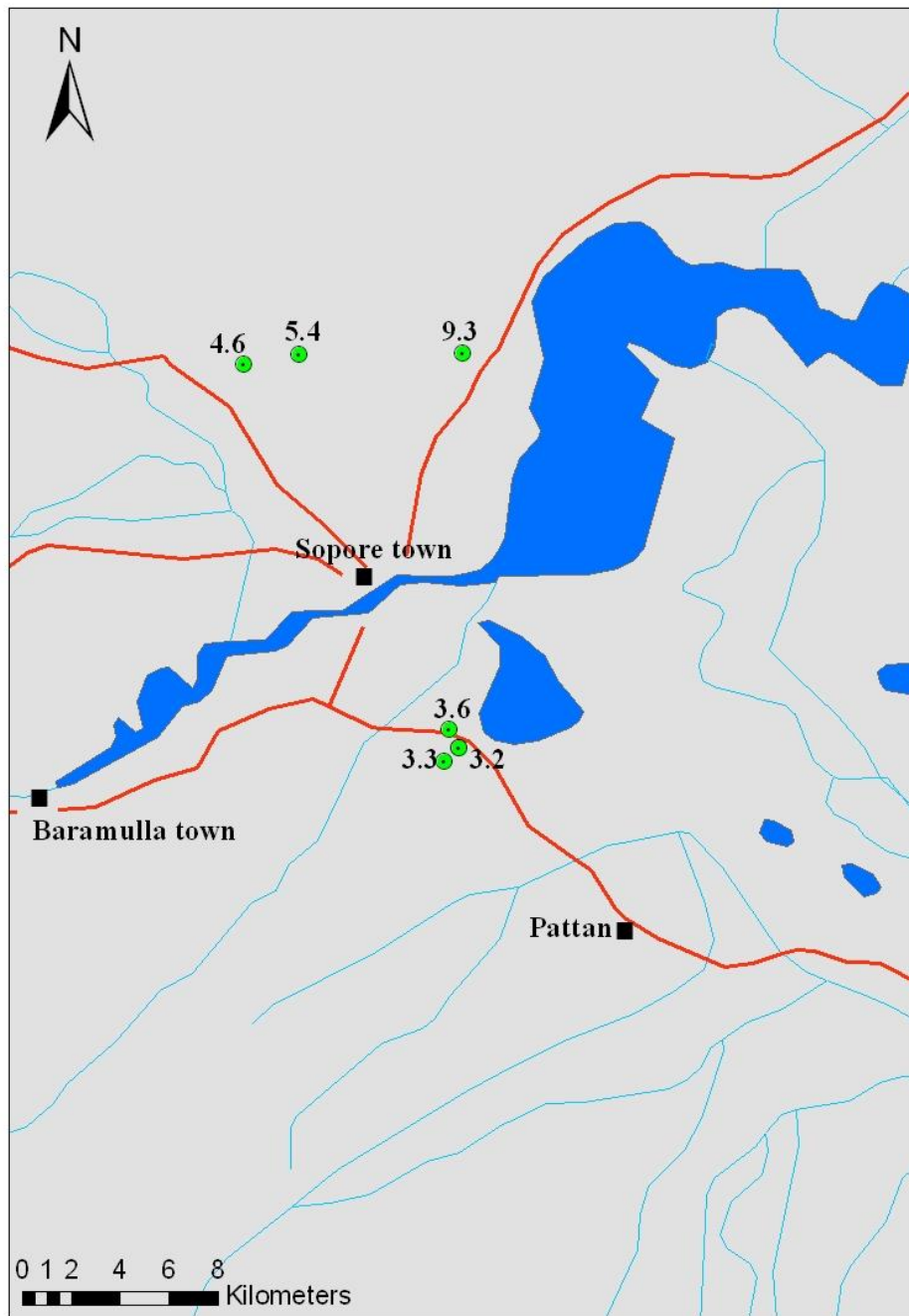


Figure 1.1 Location of the Neolithic sites recorded in Baramulla District (Photo: Mumtaz Yattoo).



Figure 2.1 Coarse ware pottery from sites 3.2 and 3.3 (Photo: Mumtaz Yattoo)



Figure 2.2 Fine ware pottery from sites 4.5 and 5.4 (Photo: Mumtaz Yattoo)



Figure 2.3 Burnished ware pottery with incised decorations from sites 3.2, 3.3, 3.6, 5.4 and 9.3 (Photo: Mumtaz Yattoo).



Figure 2.4 Mat impressions on fine ware pottery from site 9.3 (Photo: Mumtaz Yattoo)

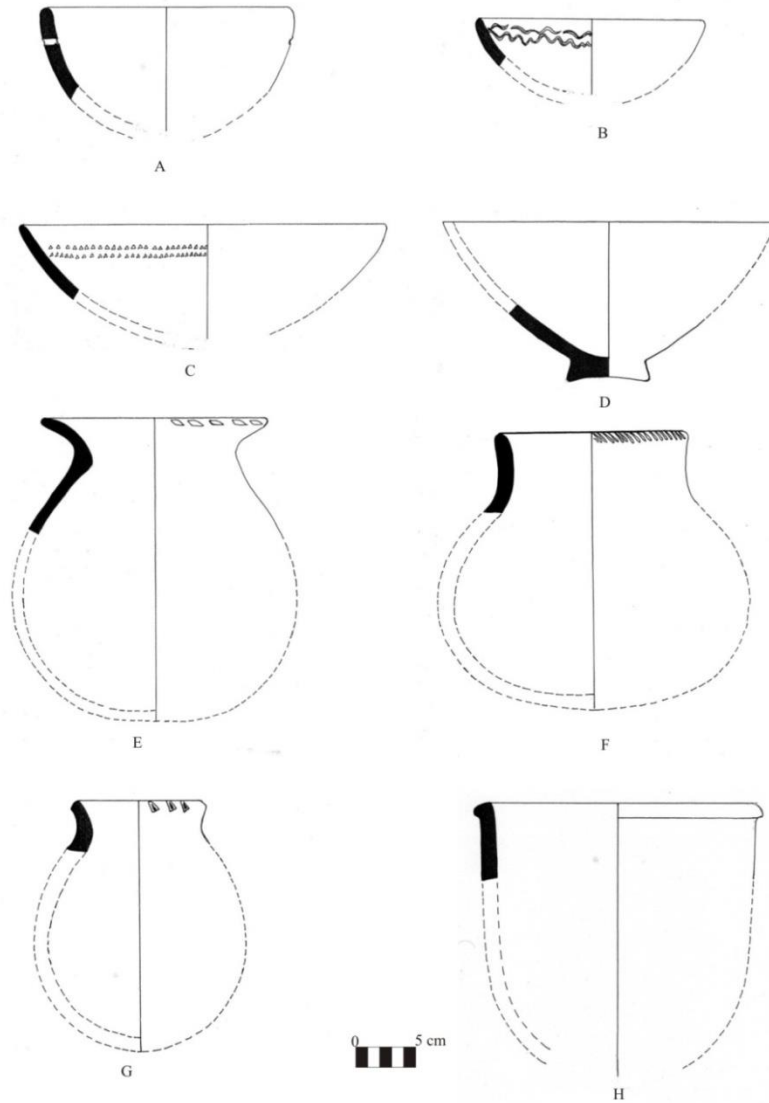


Figure 2.4 Coarse ware pots from sites 3.2, 5.4 and 9.3, perforation on pot A and rippled rim design on E-G. (Mumtaz Yattoo)

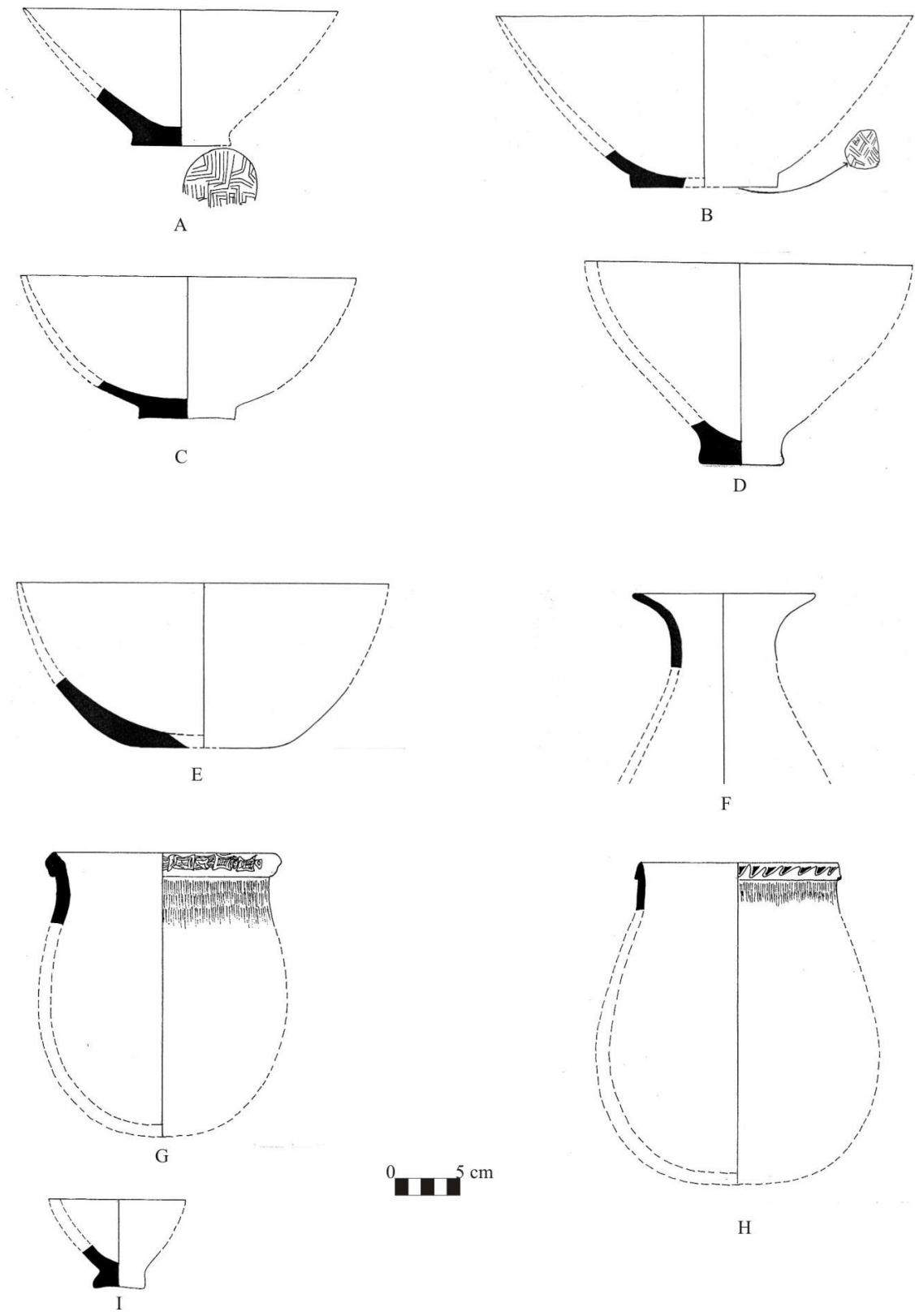


Figure 2.5 Fine ware pots from sites 4.6, 5.4 and 9.3. Combed design or striation on pots G-H, mat impression on A-B (Mumtaz Yatoo)

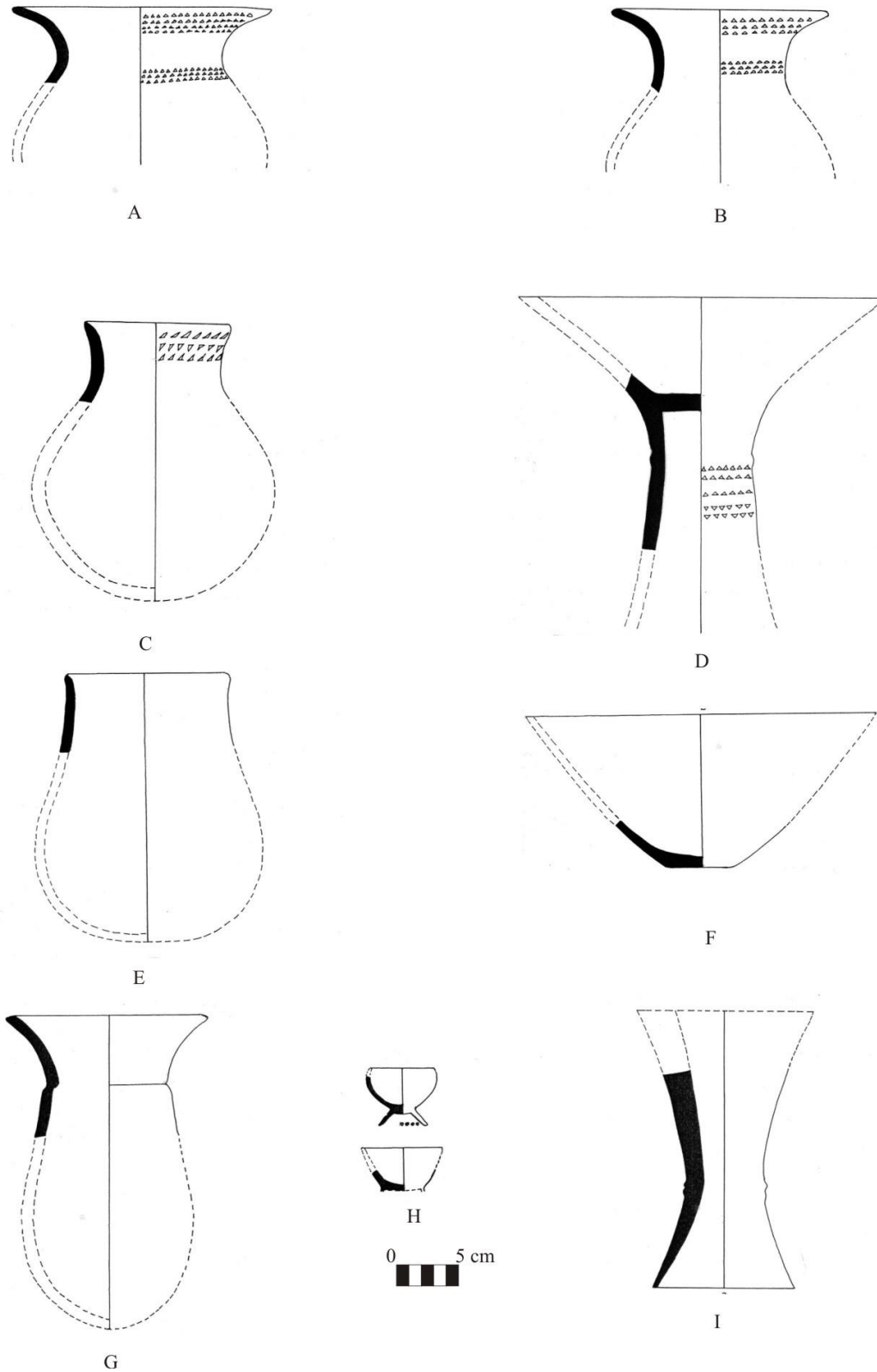


Figure 2.6 Burnished ware from sites 5.4 and 9.3. Pots D and I dish-on-stand, H is miniature burnished ware (Mumtaz Yatoo)



Figure 2.7 Perforated pottery on gray ware from site 9.3 (Photo: Mumtaz Yattoo).



Figure 2.3.1 Burnished ware pot fragment with graffiti markings from site 3.2 (Photo: Mumtaz Yattoo).



Figure 2.3.2 Burnished ware pot fragment with graffiti markings from site 3.2 (Photo: Mumtaz Yattoo).



Figure 3.1 Grounded celts from sites 4.6 and 9.3 (Photo: Mumtaz Yattoo).



Figure 3.2 Pounders from sites 4.6 and 9.3 (Photo: Mumtaz Yattoo).



Figure 3.3 A mace head from site 5.4 (Photo: Mumtaz Yattoo).



Figure 3.4 A stone muller from site 4.6 (Photo: Mumtaz Yattoo).



Figure 3.5 A sling ball from site 3.2 (Photo: Mumtaz Yattoo).



Figure 3.6 A single holed rectangular harvester from site 5.4 (Photo: Mumtaz Yattoo).



Figure 3.7 An oval double-notched harvester from site 9.3 (Photo: Mumtaz Yattoo).



Figure 4.1 Wattle and daub plaster pieces with reed brush impression from site 9.3 (Photo: Mumtaz Yattoo).



Figure 4.2 showing pit like structure at site 3.2 in Baramulla District, similar pits were found at Burzahom and Gufkral also (Mumtaz Yattoo)



Figure 5.1 A terracotta bobbin from site 3.2 (Photo: Mumtaz Yattoo).



Figure 5.2 Unknown terracotta object resembling an oyster shell from site 9.3 (Photo: Mumtaz Yattoo).



Figure 6.1 Schist disks from site 9.3 (Photo: Mumtaz Yattoo).

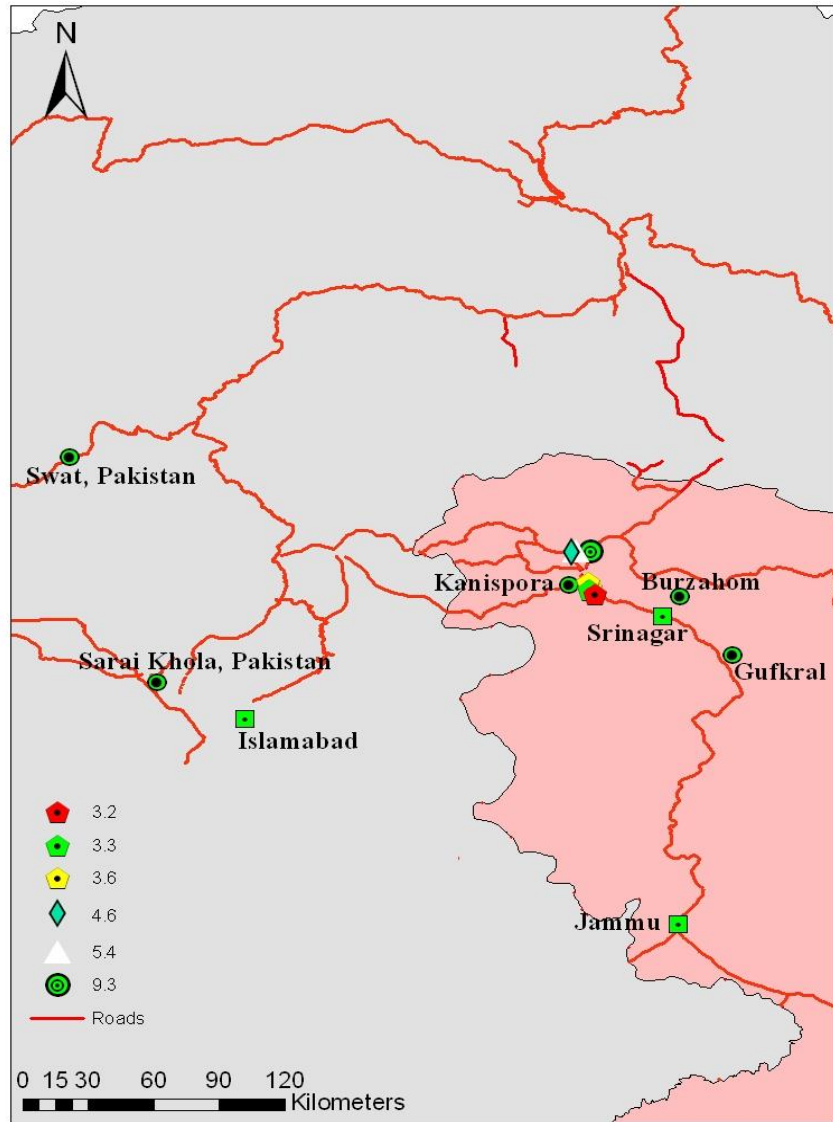


Figure 7.1 New Neolithic sites located in Baramulla District shown in context with key sites of Kashmir and Pakistan

The site of Mount Rāja Gīrā, Udegram Archaeological evidences and new Hypotheses

Alessandra Bagnera

With a Note by Luca Maria Olivieri

Abstract:

This research-based study taking both primary and secondary sources into account on Mount Rāja Gīrā at Udegram while appreciating the earlier efforts and building upon them has expanded the scope of earlier work through a more practical and holistic approach, resulting in development of new hypotheses. This study takes into account not only the evidences of the Islamic period but also the pre-Islamic evidences at the site and its surroundings. The discovery of an extensive proto-historic graveyard utilized between the end of the 2nd Millennium and mid-1st Millennium BCE, the archaeological explorations undertaken in two different places situated downstream (the so called 'Bazar') and upstream (the so-called 'Castle') attest a long occupational sequence spanning from the 4th century BCE to the 13th -14th century CE. The last phase at the site represented by an Islamic settlement is of primary importance, featuring a Ghaznavid-founded Mosque, two dwelling areas and a graveyard, which developed around an oratory housing the tomb of a pious Muslim. The chronological limits represented by the 11th and the 13th century, bracket the sequence of a true and long-established Muslim occupation of the area, which, at the moment, represents the main archaeological evidence outlining the early Islamization of Swat. This phase connected with the Ghaznavid conquest of Northern India and hitherto considered as missing in the literary sources. On the basis of concrete evidences and relevant tangible material, the present study precisely dates the different structures and that too in possible chronological order.

Key words: Swat, Rāja Gīrā, Udegram, Ghaznavid Period, Mosque, and Northern India.

Introduction

The archaeological excavations carried out on the northern slopes of Mount Rāja Gīrā at Udegram (Fig. 1-2) fits within the intense activities of investigation conducted in Swat by the Italian Archaeological Mission of IsIAO (now ISMEO) over sixty years¹. Under the direction of the late Umberto Scerrato, six campaigns took place between 1985 and 1999 at the site lying on the hillside of the mountain, where a very interesting pluri-stratified context was identified. A rather long sequence of building phases was detected, featuring two main pre-Islamic phases - a Buddhist sacred area (1st / 2nd – 4th century) preceding some housing facilities and monumental structures of a probably Shahi date (8th – 10th century?) - and an Islamic settlement of primary importance spanning from the 11th to the 13th – 14th centuries² (Fig. 3). The important results achieved by the excavations, as well as several precious insights on the overall sequence, were first published by Scerrato (1985, 1986a, 1986b, 1995, 1997 and 1998, all recently reprinted: Fontana ed. 2014). His precious contribution provided the essential basis for subsequent works, as well as the starting premises for further investigations (Bagnera 2006, 2010, 2011; Bagnera and Manna 2006; Giunta 2006; Manna 2006)³. A first, complete survey

¹ The Italian Archaeological Mission in Pakistan was directed by D. Faccenna, M. Taddei, P. Callieri, and then by L.M. Olivieri. In Olivieri 2006 and Olivieri 2011 can be found a selected bibliography of the works published by the Italian Archaeological Mission.

² Unless otherwise indicated, from now on the dates expressing centuries (1st-2nd, 11th, 14th and so on) must be understood as referring to the Common Era (CE). When the dates are reported as years (i.e.: 432/1040-1041), the first number indicates the year of the Hegira, and the second one, the Common Era.

³ New studies are carried out within the framework of the IsIAO (now ISMEO) 'Islamic Udegram Archaeological Project'. First directed by Francesco Noci, this project is currently led by the present writer. An excellent team has hitherto worked on it: Roberta

of the archaeological evidence, a reappraisal of the collected data, as well as some new historical hypothesis have been recently proposed by the present writer (Bagnera 2015).

After nearly two decades since the conclusion of the excavations, the site is about to be acquired by the Directorate of Archaeology and Museums, Government of Khyber-Pakhtunkhwa. In anticipation of this event, the aim of the present paper is to present a reconstructive picture of the long-term sequence of the site. Particular attention will be paid, however, to the Islamic phase of the site and to its historical context.

The site: The pre-Islamic evidence

Lying upon a large stretch of partly man-made terracing (Fig. 2), our site is included in an area where, besides the recent discovery of an extensive proto-historic graveyard utilized between the end of the 2nd Millennium and mid-1st Millennium BCE⁴, the archaeological explorations undertaken in two different places situated downstream (the so called ‘Bazar’) and upstream (the so-called ‘Castle’) attest a long occupation sequence spanning from the 4th century BCE to the 13th -14th century CE (Gullini 1962). The diachronic sequence affecting the area (Fig. 4) also includes the archaeological evidence unearthed at the levelled terrace situated on Mt Rāja Gīrā hillside. While some pottery evidence indicates that the site was frequented already during the 4th – 3rd century BCE, two subsequent building phases of pre-Islamic age have been ascertained at the site (Fig. 3).

The earlier phase is represented by a small Buddhist sanctuary situated on the South-eastern part of the terrace. Dated to between the 1st – 2nd and the 4th century CE (Scerrato 1997: 244, 246), the unearthed structures, all built on the levelled natural rock, include a large East-West oriented bench (*vihara* = Vh) and three stupas, two of them displaying a quadrangular base (St2 and St3) and the third a cylindrical one (St3). Even though the specific aspects of this phase are still unstudied, the discovery of the small Buddhist sanctuary shows that the first monumental evidence concerning Mt Rāja Gīrā predates the late 5th century (foundation of the ‘Castle’; see Gullini 1962: 329, note 2), and has to be connected to the last phases of life in the ‘Bazar’, the urban centre which developed in the lower zone of the valley. A large pre-Islamic wall was discovered under the *ziyāda* North wall, i.e. the Northern front of the Mosque. Based on the masonry technique (schist slabs and rounded blocks of medium and large size), a date to between the 4th and the 6th centuries can be suggested (Olivieri 2003b: 605) but the absence of other specific clues does not allow any further conclusion to be drawn in this regard.

The stratigraphic sequence at the site shows the existence of a later pre-Islamic phase, tentatively datable to the 8th – 10th centuries, that is, when the Shahi dynasties ruled this region. It is worth noting that at the same time the ‘Castle’ was enlarged and became the centre of a vast defensive system (Stein 1930: 36-38; Gullini 1962). Some dwelling structures, the earliest evidence referring to a civil settlement on that area of the site, were unearthed in both the West and East parts of the terrace. The remains of a monumental building were instead

Giunta (Islamic epigraphy and coins), Gabriella Manna (Islamic pottery), Roberto Macchiarelli (anthropological analyses), Danilo Rosati (draughtsman), Serena Autiero, Claudia Primangeli and Ivan Campana (digital storage of the documentation archives).

⁴ Evidence of this graveyard was found during recent excavations (2011 and 2012) carried out in the Udegram area by M. Vidale and others in the framework of the ACT project. The report is currently in press as Volume III of the *ACT-Field School Project Reports and Memoirs series*, and it will be published in Spring 2016 (Vidale, Micheli and Olivieri eds., 2016).

located on the central part of the site, namely the one where the Ghaznavid Mosque was subsequently built. The findings, already discussed by Umberto Scerrato (Id. 1985: 445-447; 1986: 496-499, 502-504, 509, 511), lead us to suppose the existence, before the Mosque was erected, of a large enclosed space, probably rectangular in plan and paved with an earthen floor. In Scerrato's opinion (unpublished 1989 and 1993 excavation reports), such a space was related to a monumental building possibly having a public and/or religious function. The re-use in Islamic structures of architectural elements dating back to the Shahi period and originally belonging to religious buildings (one specimen in Fig. 10) can support this hypothesis (Bagnera 2015: 39-41, figs. 40-43).

Archaeology and History: Medieval sources on Gīrī and the site at Mt. Rāja Gīrā

The last phase at the site is represented by an Islamic settlement of primary importance, featuring a Ghaznavid-founded Mosque, two dwelling areas and a graveyard, which developed around an oratory housing the tomb of a pious Muslim (see *infra*). The chronological limits represented by the 11th and the 13th century, bracket the sequence of a true and long-established Muslim occupation of the area, which, at the moment, represents the main archaeological evidence outlining the early Islamization of Swat. This phase, connected with the Ghaznavid conquest of Northern India and hitherto considered as missing in the literary sources (Scerrato 1985: 442; Id. 1997: 243-244; Nazir Khan 1985: 153; Bagnera 2006: 205; Id. 2010: 8; Id. 2011: 225), can now benefit from some precious element of historical definition offered by the possibility of locating on Mt. Rāja Gīrā the toponym Gīrī (Bagnera 2015: 49-57). The latter is referred to as a 'region' or more frequently 'a fortress' by several Muslim authors writing between the 11th and the 13th centuries (namely the Persians Bayhaqī, Gardīzī, Ibn Bābā al-Qashanī, Jūzjānī, Juwainī, and the Arab Ibn al-Athīr). Particularly, the toponym in question is mentioned with reference to events involving the history first of the Ghaznavids, then of the Khwarizm Shahs and the Mongols.

As regards the Ghaznavid history, the occurrences are related in particular to events involving the reign of Mas'ūd-I (1030-1040), the son of Sultan Maḥmūd of Ghazna (999-1030), together with dignitaries in some way linked to him. According to the earlier mention in the *Tārīḫ-i Bayhaqī*, the place name Gīrī refers to both a district and a fortress where the Ghaznavid presence was already consolidated at the date of 422/1030-1031, thus corroborating the hypothesis that Islam found its way into Swat earlier, that is, under Sultan Maḥmūd's rule. At the same time, further mentions of Gīrī are found in the sources relating to events first involving a secretary of the Ghaznavid administration in 426/1034-1035, then the capture and the death of Mas'ūd-I, who was killed in 432/1040-1041 in the "fortress of Gīrī". The information returned by Muslim authors narrating these events allows us to outline the role played by the fortress of Gīrī as "one of the principal Ghaznavid strongholds of northwestern India" (Bosworth 1977:19), where persons of high rank were dispatched, even as prisoners to be guarded.

Both a region and a fortress called Gīrī are also mentioned by the Islamic sources within the framework of the events marking the conflict between Chingiz Khan and the Khwarizm Shah Jalāl al-dīn, after the defeat inflicted on the latter by the Mongols in 618/1221, on the banks of the Indus. More precisely, the occurrences of Gīrī are related to Chingiz Khan's expedition in pursuit of Sayf al-dīn Ighraq, the leader of a large force who had first joined forces with Jalāl al-dīn and then deserted the Khwarizm Shah, prior to the above mentioned battle on the Indus. The identity of the fortress/region of Gīrī involved in these events with the places concerning the Ghaznavid period was already stated by Bosworth (1977:161, note 47).

Geographical and topographical clues are found in the texts narrating Chingiz Khan's expedition, that allow the identification of the toponym Gīrī on Mt. Rāja Gīrā to be supported in a wider extent. Interesting data concern the possibility of reconstructing the Mongol emperor's travels towards the fortress/region of Gīrī along an approximately South-North direction that implies the passage via one of the three major passes existing at the time, i.e. before the construction of the Malakand pass (19th century): Karakar Pass, Cherat Pass and Shah-kot Pass. Well documented in archaeology (Olivieri 1996: 73-74; Id. 2003a, 2015a and 2015b; Olivieri, Vidale et al. 2006), they are all situated on the radius of about 10-20 km from Udegram. Moreover, Jūzjānī made clear reference, in particular, to the region as a mountainous territory, suitable for hunting and where the peaks, in winter, are covered with snow. This allows the localization of the toponym Gīrī in a landscape different from, for example, those of Shahbazghari or Taxila.

The recurrent link between the place name Gīrī and the presence of a fortress finds concrete evidence in the so-called 'Castle' situated on the summit of Mt. Rāja Gīrā. The Islamic occupation of this stronghold after the Ghaznavid conquest and until the late 13th-early 14th century (Gullini 1962: 326-327) ensures the link with the Islamic settlement discovered at the site lying on Mt. Rāja Gīrā, where the Ghaznavid-founded Mosque still stands. The entire progression of events recorded by the sources seems to be in full agreement with the archaeological evidence provided by both the sites. A first and very evident Ghaznavid phase was maybe followed by a still somewhat evanescent presence in the Ghurid period. Then, a true Khwarizm Shahs' occupation is recorded during the first decades of the 13th century, i.e. at the time of the above-cited events involving Chingiz Khan's expedition of 618/1221. By this time, the headquarters were probably established at Peshawar as the minting place named by several coins belonging to 'Alā' al-dīn Muḥammad b. Takaš (596-617/1200-1220; Giunta 2006) and gathered at both sites, allow us to infer. According to the archaeological data, the two sites were abandoned during the late 13th- early 14th centuries, in keeping with the fact that mention of the city of Ra yi k'ar (Rāja Gīrā) is still made in 1260 by the Tibetan pilgrim O rgyan pa (Tucci 1971: 398).

The Ghaznavid Mosque and the Islamic settlement

The main evidence of the Islamic occupation of the area during the Ghaznavid era is the Mosque that was constructed, over some pre-existing structures with a probable Shahi dating, in the middle of the large terrace lying on Mt. Rāja Gīrā hillside (Fig. 2-3). Built with slabs and blocks of schist in a later style of the locally used 'Gandharan' masonry technique, the Mosque shows a nearly square plan (28 x 21 m.) marked, along the North side, by the presence of a *ziyāda*⁵ containing three oblong rooms and overlooking the valley through a facade articulated by three cylindrical tower-buttresses (Fig. 5). The prayer hall is of the 'classic' hypostyle type. Paved with highly compacted reddish earth, it was covered by a plain roof, whose supports, most probably made of wood, went lost. They had stone bases of different shapes many of which have been found *in situ* (Fig. 6). The currently visible *mihṛāb* features a pointed surbased head and a square-plan niche (M2 in Fig. 3), the latter trait confirming the Ghaznavid date of the building (see *infra*). On the right hand side of the *mihṛāb*, a little quadrangular recess obtained in the northern section of the *qiblī* wall bears witness to the presence of a *minbar*. Also attested by remains that were detected on the earthen floor of the prayer-hall, it proves that our Mosque was a *jāmi'* (Scerrato 1985: 445; 1986a: 449, 502). The Mosque courtyard lies one step lower than the prayer hall and is paved with slabs made of schist. A rectangular basin is located in its centre (Fig. 7).

5 Enclosed extension to a Mosque: Hillenbrand 1994: 600.

In the building history of the Mosque (Fig. 8), two main phases were identified by Umberto Scerrato in the sequence of two different *mihrābs*; both square in plan, as was customary in pre-Saljuk Mosques of the East Iranian areas, they confirm a Ghaznavid chronology for the two associated building phases (Id. 1986: 499-502 and fig. 25; 1995: 555; 1997: 244-245). The first phase (Phase I; Fig. 8, top), dated to the time of Sultan Maḥmūd's conquest and maybe during the first decade of the 11th century (Id. 1997: 244), is linked to a *mihrāb* that was found partly preserved in the thickness of the *qiblī* wall (M1 in Fig. 3); it features a semi-domical head showing a pointed surbased arch of slightly different design with respect to the later *mihrāb*, that is, the one currently standing in the middle of the *qiblī* wall. Also a deep quadrangular niche situated on the immediate right hand side of the West entrance to the Mosque (i.e. to the left of the earlier *mihrāb*) has been ascribed to this earlier Phase. The position of the *mihrāb* moreover suggests that initially the Mosque was planned to be smaller than it is now, with five and not six aisles running East-West (Scerrato 1986: 496).

In Phase II (Fig. 8, centre) the Mosque was extended towards the North and the *ziyāda* was adjoined along this side. The prayer hall displayed the addition of the North aisle, as well as the construction of the second *mihrāb*, i.e. the one currently standing (M2 in Fig. 3). Also an arched niche situated on the left side of the latter has been ascribed to this same Phase II; in accordance with a practice widely attested in Mediaeval Islam it was probably intended to recall the memory of the earlier *mihrāb* (ibid.: 502), which was detected immediately behind this niche. What remains of the left hand side of the latter proves that it was enhanced by a pointed surbased arch, similar to the one featured by the present *mihrāb*.

According to Scerrato (1997: 244-245), it was in this second phase that the Mosque definite layout was established as an almost completely roofed structure, with only a small open space in the centre of the courtyard, housing a rectangular basin for ablutions (Fig. 9). Climatic reasons (bad sun exposure of the Mosque, seasonal climate of Swat region characterized by very wet springs and very cold winters with heavy snowfalls) have been put forward to explain the most striking feature of our Mosque, that is, the small size of the uncovered part of the courtyard. The same scholar links this Phase II to the accidentally discovered Arabic inscription (Fig. 10.B) that, carved on the reverse side of a marble architectural element of Shahi date (Fig. 10.A), refers the construction of a Mosque (*masjid*) in 440/1048-1049 to “*al-amīr al-ḥājib* Abū Maṣṣūr Nushtigīn”, probably a high personage of the Ghaznavid army (Nazir Khan 1985:160; Scerrato 1985: 442-443; 1997: 244-245; Rahman 1988). According to the same scholar, during a third phase (Phase III; Fig. 8, bottom) the Mosque was subjected to some significant adjustments which, however, did not substantially alter the previous layout: both the North and the *qiblī* walls were strengthened, the floor of the prayer hall was raised with respect of that of the courtyard, the latter being paved with schist slabs at this time and the central basin restyled (ibid.: 245).

Revisiting the Ghaznavid Mosque building phases: new hypothesis concerning the Phase II layout

When considering the peculiarity of our Mosque, two main questions arise, in my view, concerning this reconstruction. The first question refers to the interpretation of the basin as a place of ablution. The absence of an appropriate drainage system providing it with running, and consequent clean water makes it difficult to believe that the basin was intended to be used for ablutions. Moreover, as climatic reasons have been claimed to justify the most striking feature of the Ghaznavid Mosque on Mt. Rājā Gīrā (i.e. the very small uncovered part in the centre of the courtyard), one wonders why just the place dedicated to ritual washing is the only one left in the open air, and thus also exposed to extreme temperatures (i.e. to winter freezing) as well as to pollution. We may also note that the addition of facilities for washing within the Mosques represents a late, although still undated, stage in the architectural history of the Mosque (Grabar 1989: 147). The most widespread tradition in

the Mediaeval *dār al-islām* was for ritual ablution to be carried out outside the Mosque (ibid.; Hillenbrand 2000: 55-56), as also many examples, which are archaeologically documented can attest (Creswell Allan 1989).

A second question concerns the proposed reconstruction of the enlarged Ghaznavid Mosque (Phase II) as completely covered by a roof, with a sort of *impluvium* in the centre of the courtyard, the latter having not received yet its schist slabs pavement at this stage (Fig. 9). A re-examination of the available data highlights the existence of many elements suggesting that this solution, if it existed at all, was later than the 'original project' of the enlarged Ghaznavid Mosque. The stratigraphic relationships between the schist slab pavement and the scanty remains of the bases for the roof supports suggest that the courtyard as reconstructed so far may eventually represent the last solution adopted to organize this space, once it had been already paved with schist slabs. If this reconstruction is correct, we may conclude that as far as the definite layout of the enlarged Mosque of Phase II is concerned, only the prayer hall was completely covered by a roof while the paved courtyard was possibly provided only with 'porticoes', as the location of the bases featuring a more solid structure and apparently in phase with the schist slabs pavement seems to indicate (Fig. 7.B).

The Ghaznavid jāmi' Mosque: a key element in the interpretation of the site

What has to be emphasized of the Ghaznavid Mosque is that the archaeologically attested presence of a *minbar* proves that it was certainly a *jāmi'*. It is a known fact that only Friday Mosques are equipped with a *minbar* used to pronounce the *khutba*, an integral part of the Friday prayer during which the legitimacy of a ruler was acknowledged through the formal mention of his name. This makes the *minbar* an element with strong political significance as the symbol of the legal authority in a religious environment (Grabar 1989: 120-121). In our case, the archaeological evidence links the *minbar* structure to the construction of the northern portion of the *qiblī* wall. A relationship can consequently be inferred between the enlargement of the Mosque, i.e. Phase II, and the establishment of its role as a *jāmi'* during the Ghaznavid period. Our Mosque thus represents a rare specimen of this type when considering that our knowledge of Ghaznavid Mosque architecture comes mostly from palatine examples, which are functionally and formally different in their own 'private' nature (see above). This aspect of singularity, the good state of conservation of the discovered structures and the early chronology are three of the main elements contributing to highlight the value of the *jāmi'* Mosque at Mt. Rāja Gīrā as a unique monument dating from Ghaznavid times.

In addition, it represents a key element for the purpose of identifying the role of the site, which it is related to. The presence of a *jāmi'* actually implies the existence of both a substantial Muslim community and the direct control and administration by the central authority, while it generally confers upon a settlement the status of 'town' (Grabar 1989: 120-121, 127-128; Hillenbrand 2000: 44). Since only few dwellings have been identified so far at the site on Mt. Rāja Gīrā hillside (see *infra*), it is difficult to admit that the *jāmi'* Mosque served only this very limited inhabited area. It is conversely highly probable, in my view, that the real extension, morphology and spatial organization of the Islamic settlement, as well as its actual functional role, are all aspects that still escape us. The existence of a *jāmi'* Mosque cannot be a meaningless element of the Islamic settlement at Mt. Rāja Gīrā, whose urban nature should be at least considered as a hypothesis to be investigated more fully.

The identification of the main features, extension and spatial organization of the Islamic site, represents a first stage in gaining knowledge about its real functional role, as early as the Ghaznavid era. This is an aspect whose

historical and cultural implications are quite obvious, especially when considering the increasingly substantial evidence linked to the early Islamic presence in the Swat region, as attested by different records concerning Barikot (Colliva 2011: 175; see Olivieri 2003b: 606; Callieri 2000 and 2005) as well as the valleys to the East and South-East of it (Olivieri, Vidale et al. 2006: 74, 115-120). When compared with the Islamic evidence from other sites of the region, that unearthed at Mt. Rāja Gīrā , and above all the monumental presence here of a Ghaznavid *jāmi'* Mosque, reveal that this settlement must have had an important, maybe prevalent, role, the political, socio-economic and cultural significance of which would be worth investigating. What clearly emerges at the moment, however, is that it is difficult to admit that the *jāmi'* Mosque at Mt. Rāja Gīrā served only the few dwellings so far unearthed there.

The dwelling areas

Some dwellings, often overlapping with pre-Islamic levels probably dating to the 8th – 10th centuries, have been unearthed on both the western and eastern parts of the terrace (Fig. 3), where a large amount of pottery has been also recovered. In the West terrace, some rooms with a complex building sequence were located under the small Muslim cemetery, which developed in this area between the 11th – 12th and the late 13th centuries. Many clues converge towards the hypothesis, currently under examination, that some dwellings possibly coexisted, at least for some time, with the burial use of this area, the Muslim cemetery being probably limited, at its initial stage, to the tombs located in the Northern part of this terrace.

The archaeological data bear witness to a somewhat longer residential use of the East terrace, where the findings returned by the upper strata seem to indicate that this area was not abandoned before the late 13th - early 14th century. In the North part of it, the excavation has brought to light some walled areas apparently with different functions (Scerrato 1986: 499). On the uphill side, i.e. the southern part of this terrace, a group of six rooms was discovered. Some spaces, apparently belonging to a same unity, were probably functionally differentiated. It is what suggests the discovery *in situ*, on beaten earth floors located at the same high inside two different rooms connected by a door, of a domestic hearth (Room E-I; Fig. 11.A) and of eight unburied skeletons, all apparently having died at the same time (Room E-X; Fig. 11.B).

Although still at a preliminary stage, the study of the ceramic material from the Islamic levels (Bagnera 2015: 103-111) bears witness to a constant, albeit low, percentage of glazed pottery, certainly imported (Scerrato 1986: 511; Manna 2006: 233-235). Different productions are present, spanning from the 11th to the 13th-14th centuries, and both glazed earthenwares and fritwares are documented (*ibid.*: fig. 108-113). Also unglazed fine wares featuring an incised and/or excised decoration on a rather thin and light clay body (*ibid.*: fig. 114), are to be listed among the clearly Islamized, and probably imported, table vessels. The unglazed pottery is, besides other objects of ancient local tradition like soapstone lamps or terracotta figurines, of extreme interest. Probably locally produced, it shows the recurrence of a small number of well-defined typologies presenting close analogies with shapes and decorations of similar objects found in Shahi contexts in the region (*ibid.*: 103, with references, and figs. 115-120). This is the case of the abundant painted pottery. The closest analogies with pre-Islamic traditions, however, are displayed by both the cooking ware (*ibid.*: 115-116; see also Bagnera and Manna 2006) and the unglazed vessels having food storage and/or serving functions, both suggesting some continuity in dietary customs as well (Manna 2006: 229-231; Bagnera 2015: fig. 118-120). More generally, the pottery points out that the adoption of new clearly Islamized products co-exists with a strong presence of ceramic materials that, in shapes, decorations and techniques are closely related to earlier local traditions, a prolonged persistence that still features local productions from Swat and Dir (Rye and Evans 1976).

The Islamic graveyard

A small Muslim cemetery, consisting of 55 tombs, has been explored on the Western terrace, behind the Ghaznavid Mosque (Fig. 12-13)⁶. The graveyard, representing the last phase of use of this area, most probably grew up around the tomb of a pious Muslim (T219) housed in a small quadrangular ‘oratory’. This building, featuring a square-plan *mihrāb*, was significantly erected just behind the *qiblī* wall of the Mosque. The particular dignity of this position is further enhanced by the alignment of the two *mihrābs* (Fig. 12). Judging by the stratified sequence, the tomb T219 can be considered the oldest of the three Islamic tombs located inside the ‘oratory’. The importance of the deceased is revealed by both the relative dignity of the grave structure and the fact the he was holding in his hands a bronze amulet-box (*al-tawīz*) and a rosary made of rock crystal beads (*al-tasbīḥ*; Bagnera 2015: 116-117, pl. XXXIV, figs. 130-132). As regards the graveyard, three levels have been identified in the stratified sequence of the Islamic tombs, which reflect a quite prolonged burial use of the area. Limited to the North part of the terrace at the initial stages, the tombs gradually extended towards the steeper as well as the southern zones (ibid.: 119, pls. XXXVI-XXXVIII).

None of the tomb structures either inside the ‘oratory’ or in the graveyard, all characterized by a general use of schist slabs, has been found completely intact (Fig. 12). The excavation of all the graves allowed structures, skeletal remains and burial rite to be analyzed in details (Bagnera 2015: 124-132). Two different types of tomb structure have been identified (ibid. fig. 138), the typological discriminating being represented by the presence/absence of horizontal slabs closing the pits in order to prevent direct contact of the body with the earth, an impure element in Muslim religion. The absence of the canonical Islamic grave, codified by the Prophet Traditions (*Ḥadīth*) and by the Law (*Fiqh*; see Rāḡib 1992), is worthy of note. Interments in primary deposition were almost always single burials of individuals of both sexes and various ages (Fig. 13). In two cases (T220 and T365) there is evidence of a double burial in which an adult, of an advanced age for the time, was buried with a child. In almost all 43 of the skeletons connected in primary deposition, single or double, the body was placed on its back in two different ways: completely supine or with the left side slightly raised towards SW. In both cases the inclusion of one or more schist slabs was used to keep the right direction of the *qibla*. Only in four burials, belonging to the last phase of activity in the graveyard, did the bodies lie on the right side, a position that is, therefore, clearly in the minority.

One of the most interesting aspects of the cemetery is the presence of some unusual episodes with regard to the canonical funeral customs of Islam: (1) secondary burials with pre-eminent position of the skull and animal bones inside or around the grave; (2) proper tombs found empty; (3) caprine bones arranged in a circle (S.U. 257) on the surface of a frequentation level (ibid.: 132-134 and figs. 131, 146-149). The fact that this presence is related to the graveyard main active phase and attested also within the ‘oratory’ is worthy of mention. What emerges from our analysis of these specific features is that, alongside an incomplete respect of the canonical funeral customs of Islam – compatible, however, with archaeological evidence from other funerary contexts of the *dār al-Islām* (Bagnera 2004, with references) – there were consistent traces of former funeral customs. The

⁶ This graveyard was explored with the permission of the local religious authority. The first 12 tombs of the higher level were explored in 1986 by Francesco Noci, the excavation was completed in 1989 by the present writer, who discussed this subject for her Master’s Degree in Oriental Archaeology (Bagnera 1994). After some aspects of the Muslim burial rite were briefly described in Bagnera 2004, the most relevant data concerning the Islamic graveyard at Mt. Rāja Gīrā were firstly extensively presented in Bagnera 2006 and then summed up in Bagnera 2010, 2011. The last re-assessment of the archaeological records is found in Bagnera 2015. Short references were also made by Scerrato 1986a: 504; 1995 repr. 2014: 556; 1997: 245.

latter, which were possibly connected to the ancient religion of the Dards (Tucci 1977; see also Olivieri, Vidale et Al. 2006), are still difficult to define with certainty.

Re-thinking the chronology of Mt. Rāja Gīrā graveyard

According to the chronology so far proposed⁷, the construction of the 'oratory' and the development of the cemetery, in the late 12th - early 13th century, followed the fall and abandonment of both the Mosque and the main part of the settlement at Mt. Rāja Gīrā; only some of the dwellings situated on the East terrace probably dragged on until the beginning of the 14th century. In the light of some more recent observations, we now believe that this hypothesis can be at least partially reconsidered and a chronology within the Ghaznavid era suggested for both the construction of the 'oratory' and the pious Muslim's tomb (T219) housed within this building (Bagnera 2015: 116-117). Closely following this latter, the oldest phase of the graveyard can be traced back to nearly the same date (11th-12th century). The discovery of some coins of the Khwarizm Shah 'Ala' al-dīn Muḥammad (1199-1220) in T138, which can be considered as one of the latest tombs of the cemetery for its peripheral, as well as superficial, location in this area (Room W-III, Figs. 3) provides both a confirmative *terminus ante quem* to date the previous activity period of the graveyard and a *terminus post quem* dating the most recent phase to after the first two decades of the 13th century. A later tomb (T111) superimposed on T138 (Fig. 31) moreover indicates that further time passed before this little Islamic cemetery ceased to be used. When positively assumed, this new 'chronological perspective', possibly spanning the time from the late 11th to the 13th-14th centuries, allows the archaeological evidence concerning the early phases of Muslim cemetery to be evaluated in relation to other aspects of the Islamization process involving the site after the Ghaznavid conquest.

The site and its archaeological evidences: a window into the early Islamization of Swat

To close this brief survey of the most recent archaeological investigations on the Islamic settlement at Mt. Rāja Gīrā, I would like to highlight the important role played precisely by our site in providing useful information to outline some cultural features of the early Islamization of Swat. A role that appears even more significant when we consider that researches and excavations carried out so far in the region are mainly, if not completely, focused on its more ancient history⁸.

As concisely summarized above, the pottery recovered from the Islamic levels quite clearly shows that, as in other area belatedly conquered by Islam⁹, the adoption of new clearly Islamized products (glazed pottery and unglazed finely incised wares) is combined with a persistent presence of local products (unglazed "common" pottery, both plain and decorated, as well as painted pottery) that are closely related to pre-Islamic local traditions. Also the data about tomb structures, burial rite and specific features of the old Islamic cemetery located behind the Ghaznavid Mosque are significant in this sense. Both these arguments project the image of an Islamized cultural horizon strongly marked, over the period of time considered here, by the persistence of practices deeply rooted in ancient local traditions. This substrate seems moreover to be particularly vital and active not only during the early stages of the Islamic history of the site but also during the following centuries,

⁷ I make reference here to Scerrato's opinion (1986: 511; 1997: 245-246). See Bagnera 2005a, 2006, 2010 and 2011.

⁸ Indeed, the Islamic levels on sites like Charsada, Damkot, or even on Udegram 'Castle' and Barikot, represent the last, often not particularly well detailed, phases of life encountered on higher strata that have been recognized within excavation projects pointing to other, more ancient, historical periods.

⁹ This is the case, for example, of what emerges from the recent studies of unglazed and glazed pottery from the early Islamic levels in Palermo, the capital of the emirate of Sicily (Arcifa and Bagnera 2014 and Id. forthcoming). Situated at the other end of the Muslim world, Sicily was conquered by the Aghlabids of Ifrīqiya during the 9th century.

especially with reference to pottery production. Whether this persistence has to be read as the evident sign of an incomplete Islamization of the area, as it has generally been claimed so far¹⁰, or instead reflects the peculiar way in which the integration between local and newly introduced elements defines the Islamization processes in this region, this is a question that must be carefully evaluated in the light of further evidence. Other aspects of the archaeological evidence are potentially significant at this regard. Currently subjected to a systematic processing of the relevant documentation gathered during the excavation campaigns, the pottery records lack data of a physical nature. In this sense, archaeometric analysis could provide important references for identifying local productions, as well as the provenance of the imported specimens. Once obtained, these data will allow to further enlighten the relationships with both other regional contexts, through comparisons with what work has already been done in this sense, for example regarding Barikot contexts, and other areas of the contemporary *dār al-Islām*. Other pertinent data referring to the genetic features of the Islamic community, quality of life, food and health customs, family dynamics and so on, will certainly derive from the anthropological analysis in progress on both the buried community of the graveyard and the skeletons found in Room E-X. To reconstruct important cultural and social aspects of the Islamic settlement, it would be extremely useful to provide also a study program for the archeo-fauna remains. Changes in dietary habits due to Islamization can be evaluated, while the recognition of the numerous remains found in the graveyard (even inside some graves) could provide useful elements for interpreting a strongly anomalous phenomenon when compared to the funerary rites of Islamic rule. After the late 13th - early 14th, the Islamic settlement at Mt. Rāja Gīrā was abandoned and during the following centuries even the memory of the sacredness of this place, where a *jāmi'* Mosque is located and where a cemetery grew up around the tomb of a revered pious Muslim, was lost. Today, however, local people still return to pray in the old Ghaznavid Mosque while the site is gaining increasing popularity in Pakistan. This makes even more evident the need for boosting investigations and further researches on this important site, the history of which still remains largely to be written.

A NOTE (a reprint from Bagnera 2015)

L.M. Olivieri

The publication of the book on the Ghaznavid Mosque and Islamic settlement at Udegram by Alessandra Bagnera (Bagnera 2015) as part of the *ACT-Field School Reports and Memoirs* series satisfies three precise criteria. The first of these consists of the desire and need to begin filling the information gap at what is now two decades since the conclusion of the excavations of the Italian Archaeological Mission in this important archaeological site. Numerous adverse events culminating in the early death of Umberto Scerrato, the leading spirit behind the excavations, stood in the way of the publication of an overriding work containing both excavation data and the historical hypotheses. A first synthesis was provided by three important articles by Roberta Giunta, Gabriella Manna and Alessandra Bagnera herself, published in a special issue of the journal *East and West* in 2006. I take this opportunity to thank Prof. Maria Vittoria Fontana of Rome University for continuing the scientific heritage of Prof. Scerrato and the help she afforded our author in the delicate task of producing this book.

¹⁰ The final and definitive affirmation of Islam in Swat is attributed to the Yusufzai invasion in the 16th century.

The second criterion pertains more closely to the ACT project itself as the field work for this project began precisely in Udegram five years back and precisely in Udegram it was possible to encourage the setting up of an archaeology tourism site that has gained increasing popularity in Pakistan. Contributions to this success came not only from the civilian authorities, but also from the military authorities, the local skilled workers and landowner families, such as that of Sikandar Bakht, who remained close to the Mission right from the 1950s, from the time of Giuseppe Tucci. The local archaeological guides, for instance, Afaan and Zeb, who always generously shared their time and knowledge with the growing number of visitors, for a long time now, had been signalling the demands of the public for a recapitulatory volume on the Ghaznavid remains of Udegram.

Lastly, it was necessary to satisfy the need to provide the site with a scientific report in anticipation of the site being handed over to the archaeological authorities of the Khyber-Pakhtunkhwa. The site, after being managed by the Mission ever since 1985, is indeed about to be acquired by the provincial authorities under the direct instructions of the Chief Minister and thanks to the painstaking work of a number of officials (such as Mr. Faizurrahman, Curator of the Swat Museum) and the constant encouragement of Dr. Abdul Samad, head of the Directorate of Archaeology and Museums.

My congratulations therefore go to the author for not only bringing her difficult task to its conclusion but also for having skilfully clothed the dry excavation data with brilliant historical hypotheses. Furthermore, I also wish not to neglect the author's felicitous intuition with which, on the basis of the excavation data, I am in complete agreement, namely that the roof of the Mosque, in contrast with the initial proposal, covered only the prayer hall while the paved courtyard had no roof (see plate at the end of the Bagnera 2015).

In conclusion, I wish to express the hope that, also in Pakistan, as in Italy, the need will be felt to consider Islamic archaeology as a discipline in its own right, distinct from the history of art and architecture and that consequently a new season of exploration, excavations and discoveries will see the light. Hopefully this book will represent a solid starting point for these future studies.

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Figures

Credits

A.B. = Alessandra Bagnera.

D.R. = Danilo Rosati.

F.N. = Francesco Noci.

N.O. = Nicola Olivieri.

U.S. = Umberto Scerrato.

Keys

MAI = Missione Archeologica Italiana.

MAI Arch. Inv. = Archive of the Italian Archaeological Mission in Pakistan, Inventory number.

RGM (Rāja Gīrā Mosque) = Site at Mt. Rāja Gīrā hillside.

RGM-E = Site at Mt. Rāja Gīrā hillside - Eastern terrace.

RGM-W = Site at Mt. Rāja Gīrā hillside - Western terrace.

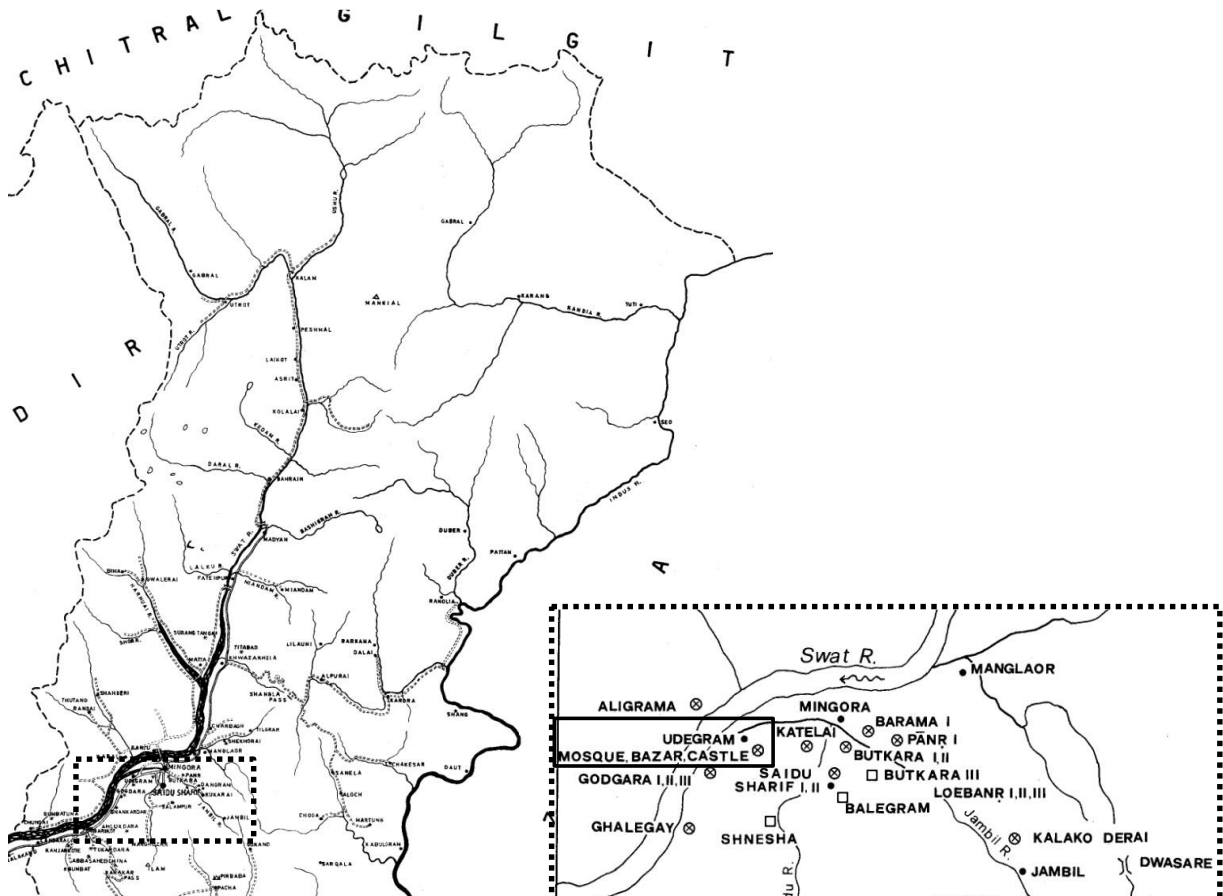


Fig. 1 - Sketch map of the Swat Valley with indication of the archaeological sites surveyed or excavated at and nearby Udegram by the Italian Archaeological Mission in Pakistan (Maps: MAI Arch. Inv. CS4663; Callieri and Filigenzi 2001: fig. 1, processed by A.B.)

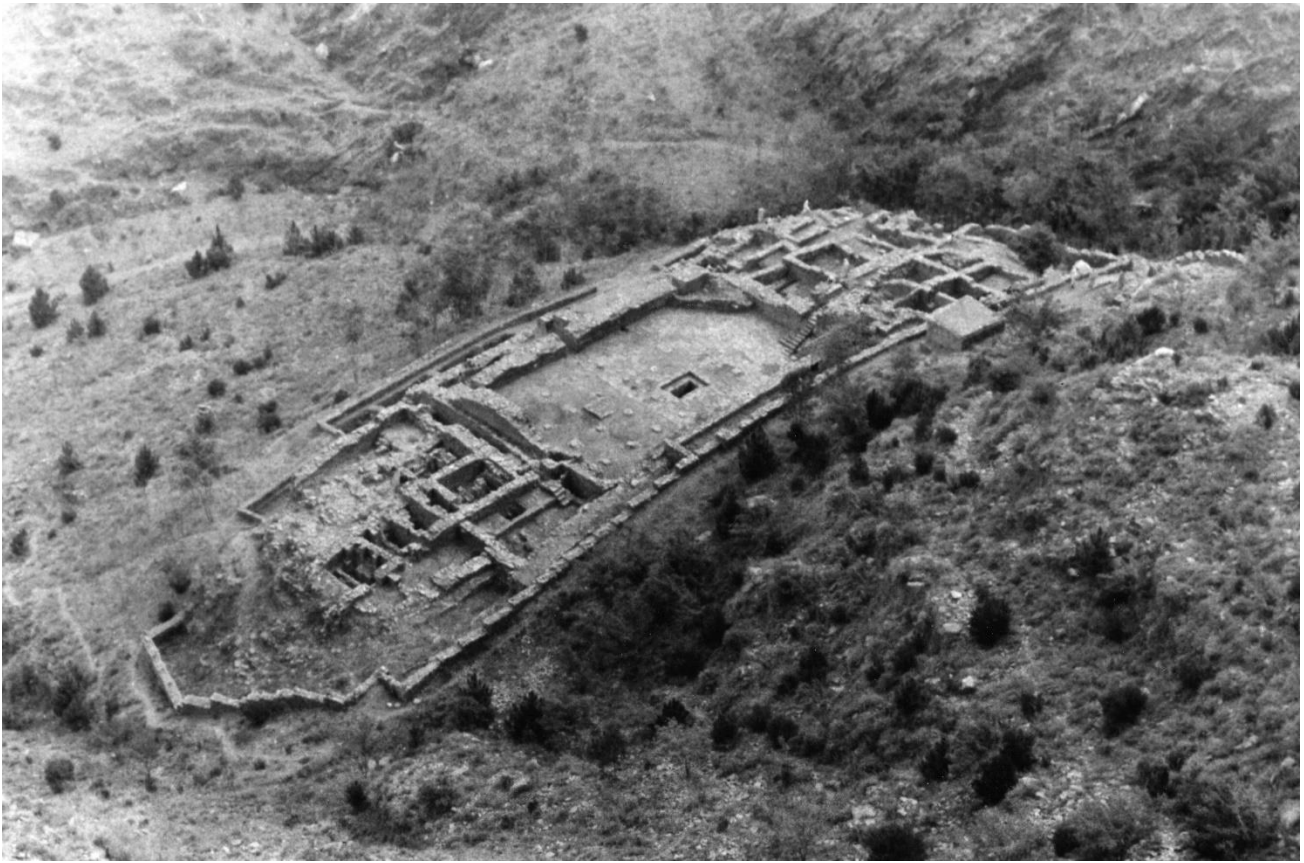


Fig. 2 - RGM 1999 - The Ghaznavid Mosque and the site of the Islamic settlement: general view from South-West - Photo by U.S. (MAI Arch. Inv. 18177/26).

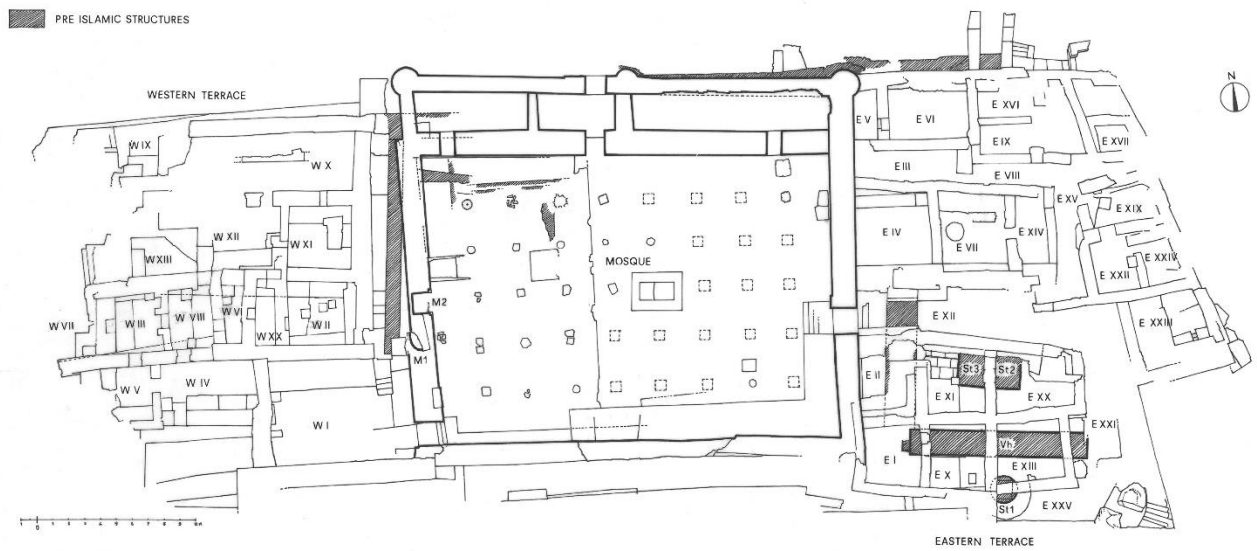


Fig. 3 - RGM 1993 - General plan of the excavated area with location of the pre-Islamic structures - Drawing by D.R. (MAI Arch. Inv. CS17271).

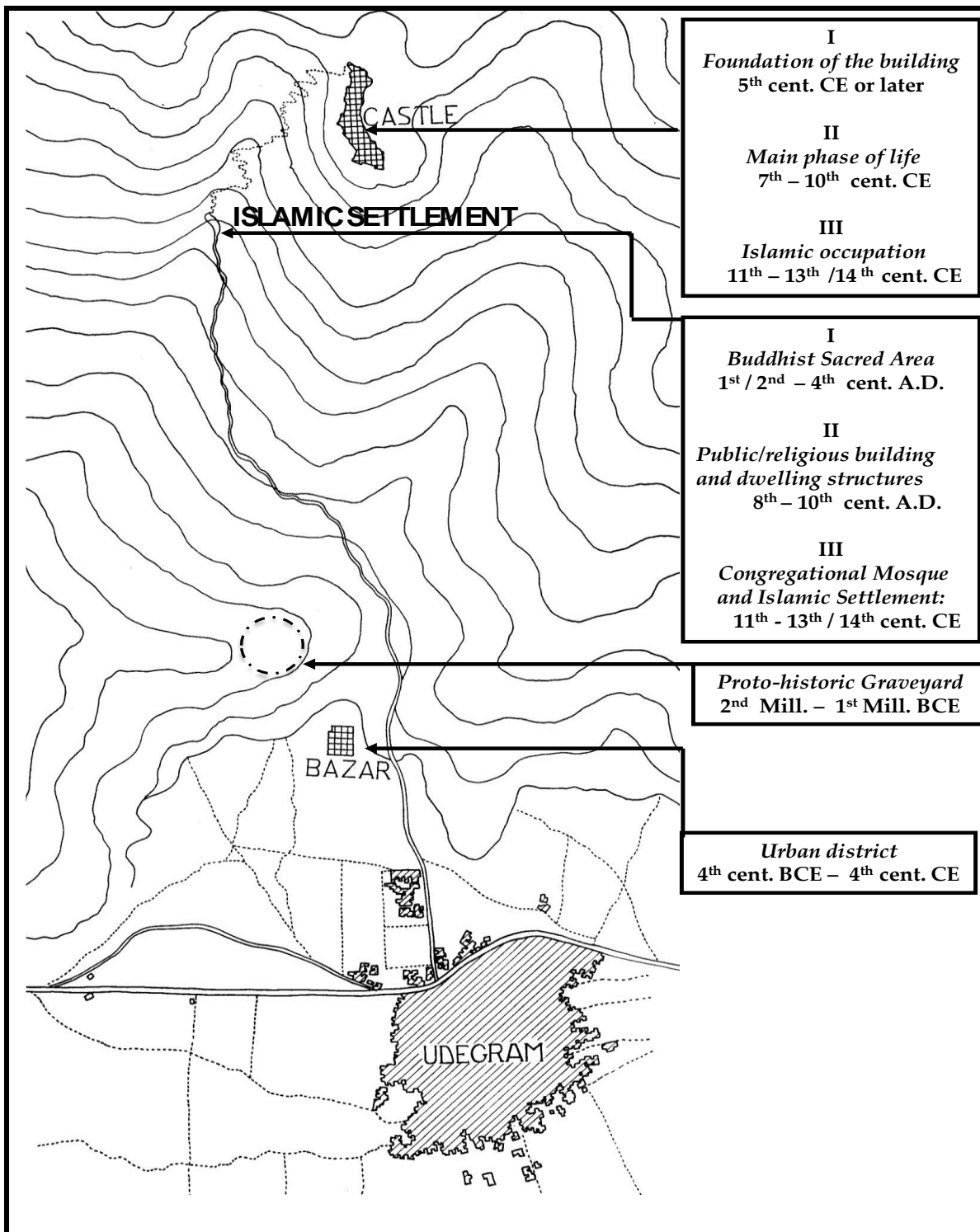


Fig. 4 - Udegram and Mt. Rāja Gīrā: archaeological sites with indication of their main occupational phases (Map after Gullini 1962: pl. XVIII, processed by A.B.).

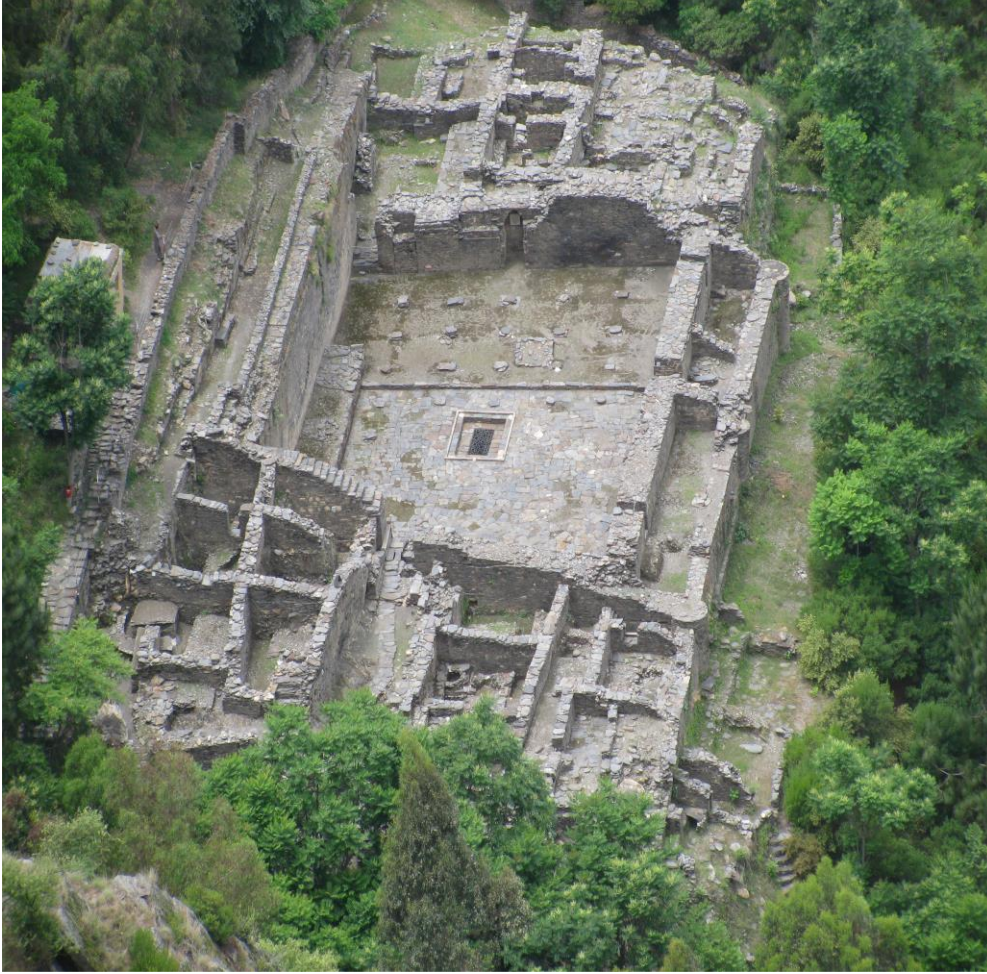


Fig. 5 - The site on Mt. Rāja Gīrā hillside, Udegram: general view from East - Photo by Saeed Akbar, 2013.



Fig. 6 - RGM 1986 - Mosque prayer-hall: general view of the bases for the roof supports found *in situ*, seen from South - Photo by F.N. (MAI Arch. Inv. 18105/19).



A



B

Fig. 7 - RGM 1986 - Mosque courtyard: A) general view from South - Photo by F.N. (MAI Arch. Inv. [temp. n.] 1986-87/04); B) general view of the southwestern portion, from South-East - Photo by F.N. (MAI Arch. Inv. [temp. n.] 1986-86/30).

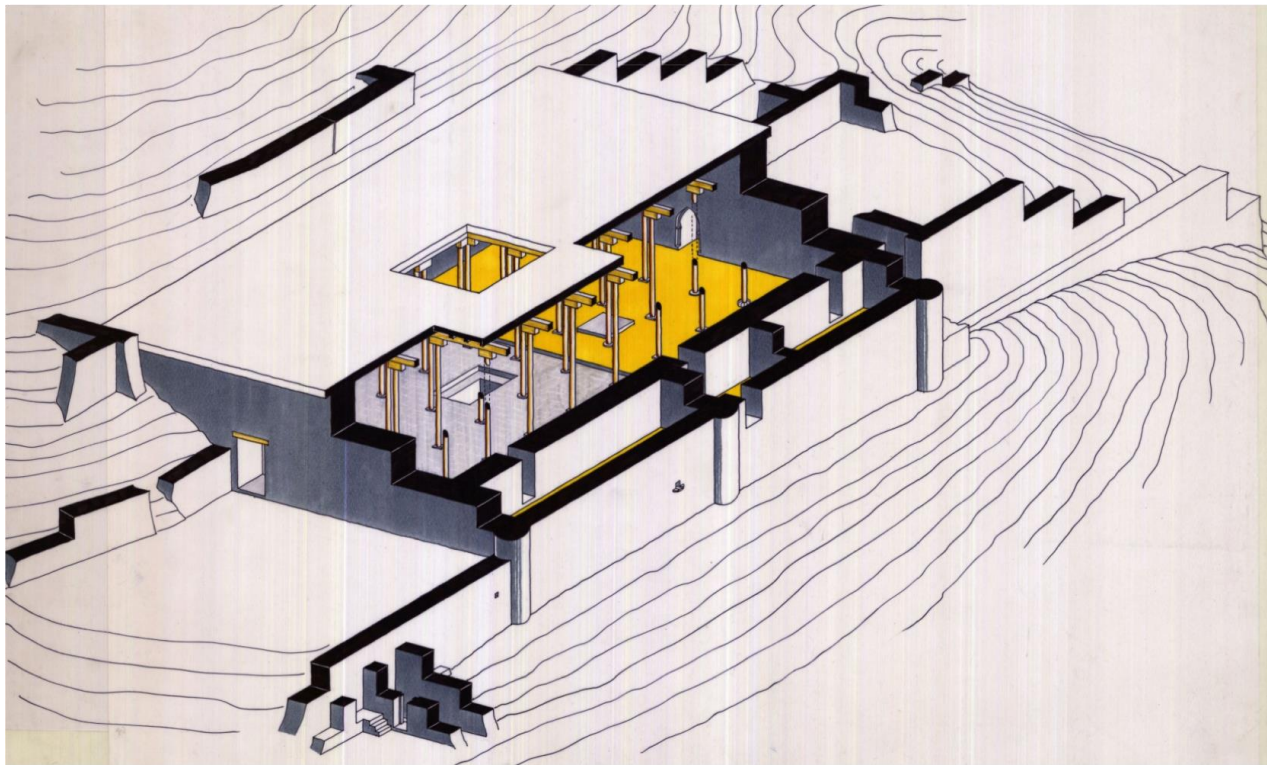
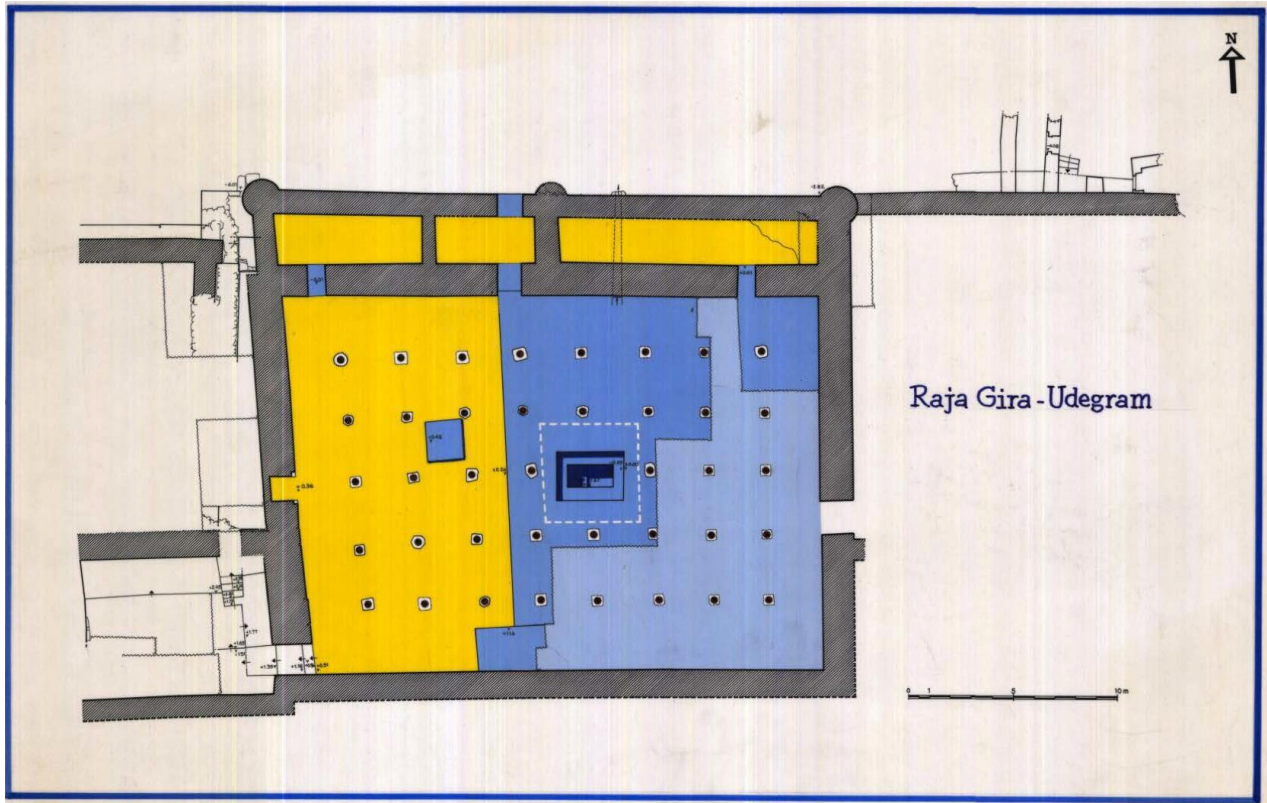


Fig. 9 - RGM 1985 - Graphic reconstruction of the mosque layout in Phase II, according to U. Scerrato: A) plan; B) axonometric view - Drawings by N.O. (MAI Arch. Inv. CS13539 and CS13540).



A



B

Fig. 10 - Mt. Rāja Gīrā, Udegram, 1984 - Marble block: A) obverse side with Shahi architectural decoration, possibly 8th-9th century - Photo by F.N. (MAI Arch. Inv. L15276/14a); B) reverse side carved with Arab inscription - Photo by F.N. (MAI Arch. Inv. L15276/24a).



A



B

Fig. 11 - RGM-E 1989 – A) Room E-I: fireplace 663 during excavation, seen from North-West - Photo by U.S. (MAI Arch. Inv. 17116/06); B) Room E-X: skeletons found *in situ*, seen from West - Photo by U.S. (MAI Arch. Inv.17085/05).

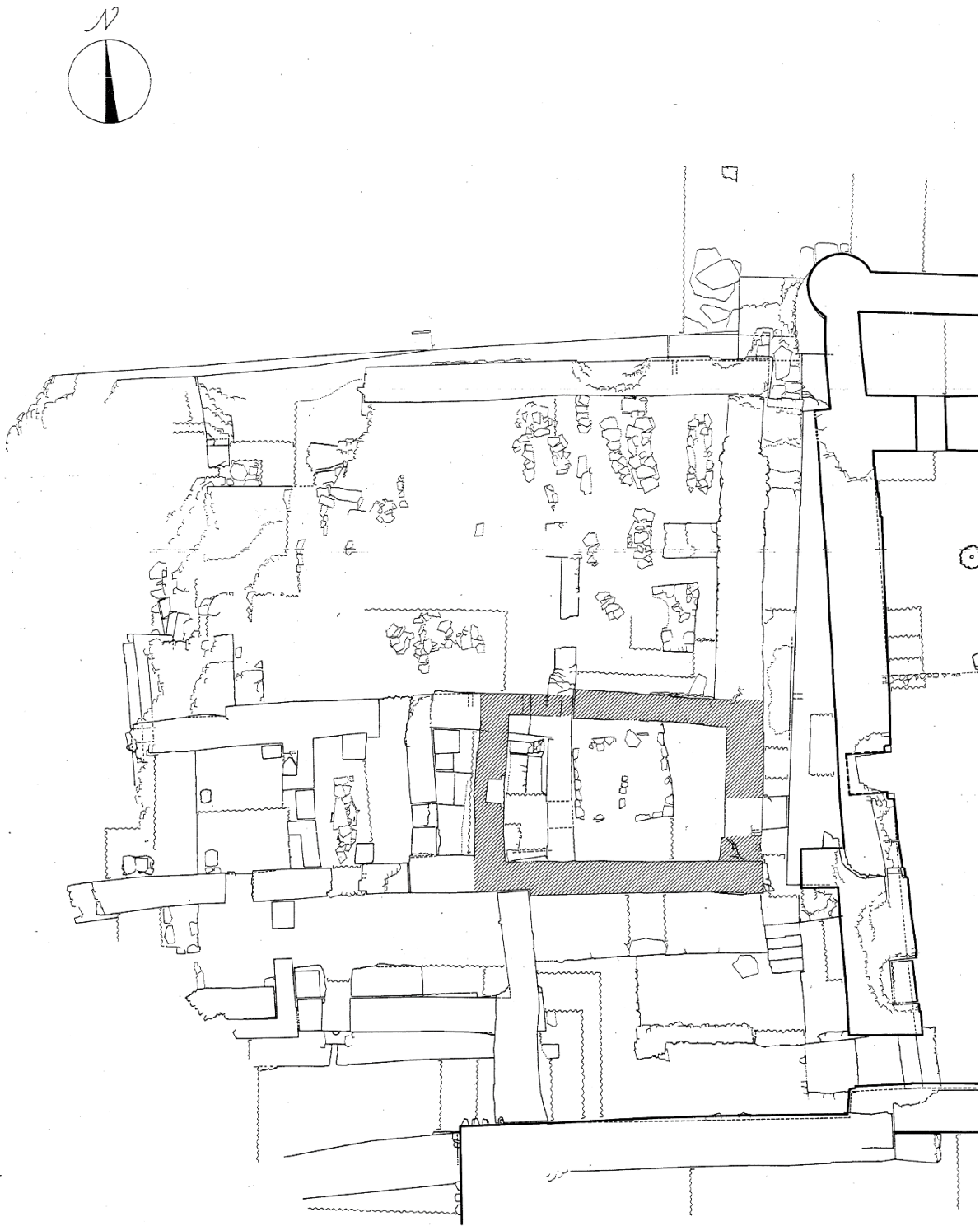


Fig. 12 - RGM-W 1986 - General plan of the Islamic graveyard before excavation, with location of the 'oratory' (hatched); original scale 1:50 - Drawing by N.O. (MAI Arch. Inv. CS15516).

Buddhist Sculptures from Zar Dheri (Shinkiari-Hazara) A Comparative Study

ABDUL AZEEM

Abstract:

Mansehra has shown great potential in term of archaeological wealth from remote antiquity to the colonial era. Due to its strategic location on the Silk Road and its close vicinity to Kashmir and ancient Udhyaana it has received enormous influences from all direction that flowed through the Silk routes right from China, Central Asia, ancient Gandhara, mainland India, etc. The discovery of a large number of sculptures from Zar Dheri during excavation by the Japanese Archaeological Mission from Tokyo National Museum has opened new vistas for archaeologists and researchers to further concentrate on this area and show the real cultural potential of Mansehra to the world. This researcher has exclusively concentrated on the finds from Zar Dheri and has been studying the sculptures from diverse point of view. This article contains the preliminary results of the initial study. Further, recent archaeological survey by Hazara University on either sides of the Indus and more particularly on the right side of the Indus, has brought to light signs of prehistoric settlements and thus arousing further interest for more serious researches on this region. Mansehra rock inscriptions of Ashoka the great already attested importance of this area, but remains of Gandhara Grave Culture, Buddhist period, Hindu Shahi Period, Muslim Period, Sikh and British Periods tell long and fascinating stories of the richness and importance of Mansehra right from pre-historic period. This importance has not dwindled and decreased but has grown with the passage of time. It will continue to play its important role and its further importance will be manifested after completion of the Pak-China trade corridor.

Key Words: Gandhara art, Udhyaana, Zar Dheri, Sculptures, Buddhist sanctuaries, Hoards.

Hazara Division is popularly known in the historic chronicles as Pakli or Pskhli (J.G. Bartholomew 1907-1909, v.13, pp.76-78.). This region was once a great center of Buddhism and a large number of Buddhist sanctuaries in the shape of Stupas and Monasteries are still visible here and there in ruins, which tell of the greatness of the region in the yore (Abdul Samad 2014). Being on the ancient Silk routes that not only carried trade and trade goods, but also cultures, art, architecture, languages and much more, it remained important throughout the history and even during the pre-historic times but to unveil its real face scholars will have to make concerted serious efforts. Due to its close proximity to Kashmir, it received influences from Tibet via Kashmir and direct from Kashmir. It is located close to ancient Udhyaana across the Indus and continuous influences from there cannot be excluded –rather visible more particularly during the peak period of Buddhism in the region. It was open to influences from ancient Gandhara via Taxila, which was one of the most important centres of Buddhism for almost a millennia. It remained open to influences from mainland India through Punjab, while the Silk routes continuously influenced its religion, art, architecture, culture, etc.

Amongst the many important Buddhist centres of the peak period of Buddhism in the region, Buddhist complex of Zar Dheri appears to be outstanding so far amongst the already identified Buddhist sanctuaries in Mansehra. It is located 3 km toward north of Shinkiari village and about 20 km to the north of Mansehra city. The site rectangular shaped site is approximately 80 meters (east-west) by 120 meters (north-south) (Pl-I). Hargreaves visited this site in 1921 (Archaeological Survey of India report 1922-23), but he has given no details. Even Marshall who spent more than three decades in Taxila and unveiled some of the most important Buddhist centres there did not pay attention to this otherwise very important Buddhist sanctuary.

The most astonishing aspect that should have drawn attention of archaeologists and researchers even after Marshall was that site is covering a large area and the visible signs also referred to it being an important Buddhist sanctuary, but despite its huge complex, it did not draw attention of the archaeologists neither before partition nor after independence and the site remained at the mercy of the illegal diggers and antique seekers. It appears that it was searched for sculptures during the colonial period and was subjected to large scale illegal diggings during the past many decades, before the Tokyo National Museum's Archaeological Mission to Pakistan in collaboration with Department of Archaeology Government of Pakistan visited this site and decided to excavate it. Had attention been paid to this important centre of Buddhism earlier, much of the artefacts could have been retrieved and preserved for posterity. Those artefacts might have also thrown much light on prevalence of Buddhism here.

It was 1999 that during the course of clearance of the monastic area, 146 sculptures carved out of schist were found in a monk's cell measuring 3x3 meters (Pl. II). These sculptures appeared to have been staked in three distinctive hoards (north, south, and west block). They were found in the cell in an orderly fashion and discovered just above the floor level. The kind of hoard in similar fashion was also found at Sanghol Buddhist Stupa and Monastery complex in India (S. P. Gupta 1985). Some of the objects have Kharoshti characters either on their front or back, which are being studied and the results shall be shared with scholars. The schist sculptures are categorized as:

- (a) Larger relief pieces with arched top (Pl-III);
- (b) Panels (Pl-IV);
- (c) Concaves niches with Buddha's bust (Pl-V): and
- (d) Buddha Triad and false door jambs. etc.

Among the other excavated objects include stone sculptural pieces, potsherds, earthenware, iron implements and bones. It is important to note that the systematic excavations hardly revealed any sculptures which is a peculiarity of all Buddhist sanctuaries. There could be one theory about this discovery on the analogy of Sangol findings, i.e. the sculptures were stacked before they could be fixed to their proper places, but some unknown devastation visited the area and this great Buddhist center before the same could be embellished and opened for devotees. Another theory could be that some devastation had already visited the Zar Dheri Buddhist sanctuary and the embellishment around the stupa had been destroyed during such devastation and the fallen pieces considered to be sacred collected and staked for proper repair and re-fixation. There is also a possibility that this sanctuary was already fully embellished and these staked sculptures might have been presented by some wealthy Buddhist and the same were staked to be used subsequently. This is also possible that on arrival of fresh sculptures for embellishment of the stupa, the old sculptures embellishing the stupa had been removed and staked in the cell for safety.

Another important aspect of the discovery is that no independent sculpture either of the Buddha or any Bodhisattva could be found from the site and whatever has been found are all panels, jambs and architectural elements. Buddha and Bodhisattvas have always found central place in the Buddhist art of all regions and Hazara could be no exception. What strikes mind of this researcher is that the huge monastic complex has been brutally plundered by illegal diggers and antique-seekers and possibility of plunder by the colonial rulers also cannot be excluded. Most of the artefacts have been probably removed and might have been sold or retained by the potential antique lovers.

During my study of the sculptures from Zar Dheri, this researcher explored all possible influences visible on these sculptures. Kashmir was the first to be considered, but no convincing evidence was noticed and further probe had to be discarded. Then attention was drawn towards Taxila and ancient Gandhara, but despite some

similarities, some major aspects such as headgears, draperies, facial features, etc. were not so convincing to relate these sculptures to Taxila and Gandhara. And of course the kind of stone used in the sculptures of Zar Dheri was also considered and taken into account. Then this researcher turned his attention to Swat – the ancient Uddhiyana. The mighty Indus divides Hazara from Swat, otherwise the two regions are very close to each other and their very close relations during the past are also attested in the presence of large number of original inhabitants from Swat in Hazara still popularly known as the Swatis.

The research was not restricted to random study and comparison of a few sculptures from Swat, but this researcher had to examine the sculptures so far unearthed from different important Buddhist sanctuaries in Uddhiyana including Butkara-I, Butkara-III, Nimogram, Nijigram, Shnasha, Saidu, Gumbatoona, Dadahara, etc. However, the present study has been restricted to limited comparison pending completion of the research on all the sculptures. The Italian Archaeologists who have been working in the ancient Uddhiyana country since 1955 have fixed tentative dates for different sites and sculptures found by them. Similarly, Pakistani scholars who worked on different sites have also dated them. Due to lack of relevant material from Hazara Division and more particularly in Mansehra as a result of any systematic excavation by any Government agency or any foreign archaeological mission, it is very difficult to base any study on a known site in the area. This researcher had no other option but to go out of the Hazara Division for a comparative study of these sculptures. On the basis of comparative study of the sculptures found from Zar Dheri and different sites of Swat and Butkara I and Saidu stupa in particular, there were significant and convincing reasons to give a tentative date to the sculptures from Zar Dheri. For the purpose a comparison on the basis of style, drapery, ornaments, etc. conducted during the course of research would help in understanding this study and the conclusion.

Out of 146 unique pieces found from Zar Dheri, we have selected only three for comparison with those found from ancient Uddhiyana. As mentioned earlier, the sculptures found from Zar Dheri are in panels and no isolated or independent image of the Buddha or any of the Bodhisattvas could be found. The study is therefore not holistic, but based on different aspects of the art of ancient Swat as under:-

- a) A panel bearing Accession No.S036 (Pl. IV) showing seated Buddha in *Abhya mudra* flanked by two devotees on each side in *Anjali mudra* and another panel bearing Accession No.S037 (Pl.VI) showing figures of the Buddha in four distinct frames in *Abhaya mudra* are most worthy. We have selected its head for comparison with a head of the Buddha from Butkara – I presently housed in Swat Museum bearing Inventory No.2540 Pl.VII (M. Ashraf 1993). The heads have very close resemblance in almost all respects. For instance take the moustaches, which have no line of difference at all. The high *Ushnisha* of both the heads are bound by a string with central circular plaquette, while the hair is indicated by vertical wavy and parallel grooves, with *Urna* on the forehead. As against the sculptures of *Gandhara*, the *Ushnisha* in the sculptures of *Uddhiyana* is distinctly high and it is not tied with a string as distinct as in the sculptures from *Uddhiyana*. In another context the Italian Archaeologists have described one panel containing exactly the same kind of Buddha, while Zwalf has also referred to the two panels from Butkara bearing Inventory Nos. 1387 and 2531(Zwalf 1996). According to description of Zwalf of the Buddha presently preserved in British Museum (Pl-VIII) in comparison with the above two found from Butkara, the “Buddha stands almost in three-quarter view with moustache and densely linear hair with the *Ushnisha*, a large bun-chignon bound with a plain band. He raises the open right hand at right angles to the chest and secures the robe with the left hand. Both shoulders are covered and the drapery folds are defined by dense grooves, sometimes overlapping or crossing in a disorganized manner.”

This definition is exactly true for the figure found from Zar Dheri as well. Zwalf sees the resemblance of this shape with that found from Butkara – I. The tentative dates given for the sculptures found from Butkara – I fall between 1st – 3rd centuries A.D.

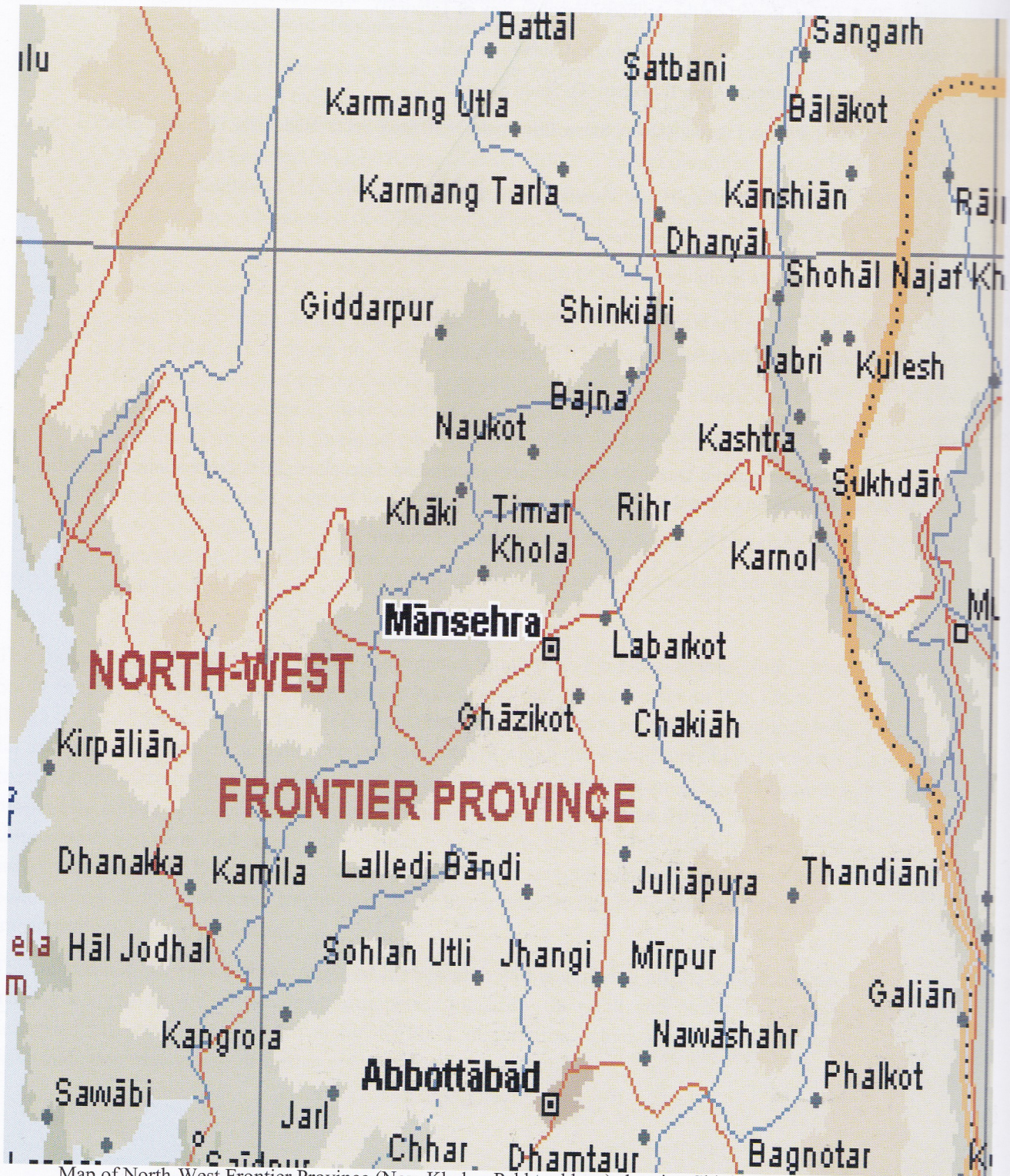
- b) In another context the above panel containing figures of Buddha in frames could be compared with such a panel found from Saidu Stupa and as reproduced at Inventory No.141 Page 198 (PI-IX) in *Maestro Di Saidu Sharif* by Poerfrancesco Callieri and Anna Filigenzi of the Italian Institute for African and Oriental Studies, Rome (Callieri 2002). Panels containing frames with figures were a common feature in *Uddhiyana*. Irrespective of the fact that what figure has been placed in the frame, the frame in such panels is peculiarity of ancient Uddhiyana. In context of Saidu Sharif, the tentative date as fixed by the Italian scholars falls between 1st and 3rd century of our era.
- c) Our panel from Zar Dheri bearing inventory No. S075 (PI-X) has very close resemblance to a panel found from Saidu Sharif recorded as No. 82B (PI-XI) in monograph published by the Italian Archaeological Mission on Saidu Sharif in 2001(Faccenna 2001). Zwalf has given interesting analysis of a similar but unidentified sculpture available at Inventory No.82 of the British museum. He defines the same in these words, “the turban is held in place by twisted bands radiating from over the centre of the forehead where there are three horizontal bands; at the sides in between the bands is a motif of petals in rows or of open flowers. In front of a large, densely pleated crest is a piriform ornament, secured by a twisted band against a medallion (?) and showing a beaded design down the middle.....The appearance of the stone and comparison with published sculpture excavated by the Italian Archaeological Mission point to an origin in Swat and stylistic affinities with the earliest group, of the 1st century AD.” The same definition is exactly true for our sculpture from Zar Dheri.

The above comparison restricted to only three pieces found from Zar Dheri to those found from Butkara – I and Saidu Stupa in Swat gives sufficient ground to assume that the sanctuary of Zar Dheri is contemporary to Butkara – I and Saidu Stupa. It further confirms that the art of Hazara received tremendous influence from Swat for many reasons and foremost must be that the stone in which these sculptures have been carved perhaps came from Buner an integral part of ancient Uddhiyana. The possibility of carving these sculptures in Buner or Swat proper also cannot be ruled out, as was a tradition in those days (Khattak 1996). Further, no quarries of schist stones have been identified in any part of Hazara so far or even in its close vicinity. Buner has large number of such quarries and the kind of stone from which Zar Dheri sculptures have been carved are common in Buner. Such stones or the sculptures might have been transported to their destination through different means of transportation.

This researcher has enlarged the scope of his research and is studying all the sculptures from Zar Dheri and making comparison of the headgears, draperies including their fall and pleats, ornaments, facial features, hairstyles, etc. with those from Swat for his Ph.D. dissertation, which would throw tremendous light on the issue and open new vistas for further researches on the subject.

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Map of North-West Frontier Province (Now Khyber Pakhtunkhwa) showing Shinkiarī in Mansehra District

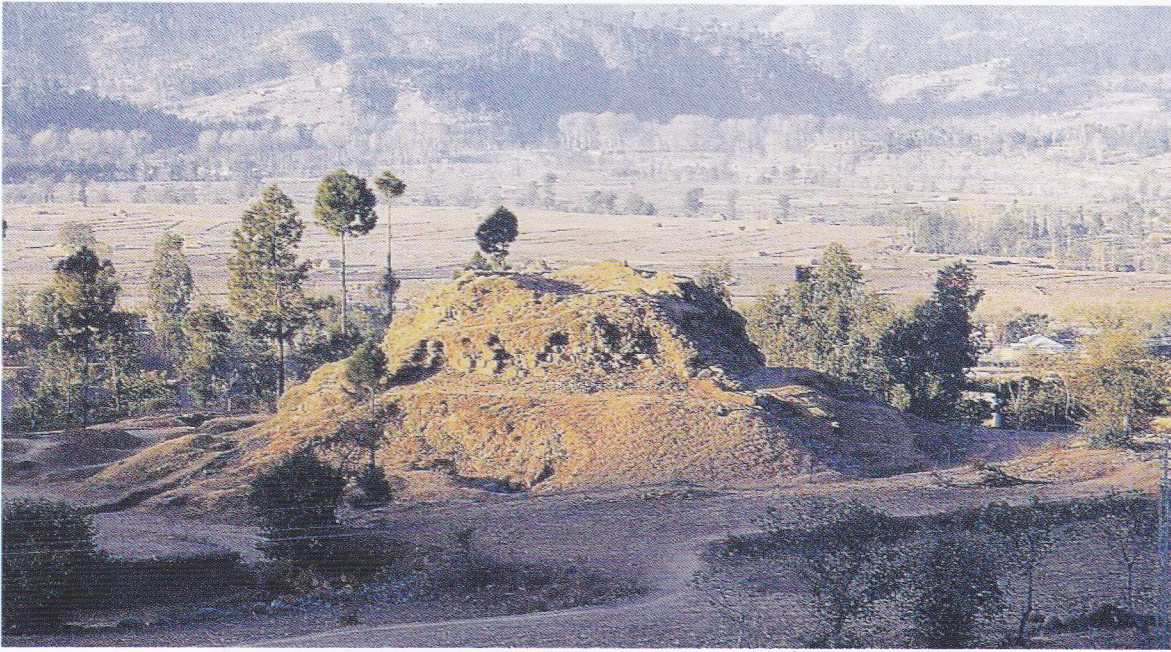


Plate-I - General view of Zar Dheri Stupa from South



Plate- II - Storage of relief panels in a monastic cell



Plate -III: Zar Dheri: A relief with arched top



Plate -IV: Zar Dheri: seated Buddha in Abhaya Mudra with four standing devotees



Plate -V: Zar Dheri: Concave Niches with Bust of Buddhas.



Plate -VI: Zar Dheri: A panel showing square frames with figures of Buddha in Abhaya Mudra.



Plate -VII: A Buddha head with high ushnisha and distinct incised hair from Butkara-I Swat



Plate -VIII: a Buddha figure from a panel coming from an unknown place probably in Swat, presently housed in British Museum.



Plate: IX: A jamb panel showing square frames male figures from Saidu Sharif stupa in Swat.



Plate -X: Zar Dheri: A panel showing turbaned figures of devotees clasped hands.

34. Statue image: turbaned Bodhisattva



Plate - XII: Head of a turbaned bodhisattva an probably from Swat, presently in British Museum



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