

# ANCIENT PAKISTAN

## ANCIENT PAKISTAN

### REPORT ON THE ARCHAEOLOGICAL SURVEY OF SWABI DISTRICT

BY

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## *Acknowledgements*

A meeting of the teaching staff was held in the Department of Archaeology, University of Peshawar in 1992 under the then chairman, Dr Abdur Rehman, where it was decided that surveys of archaeological sites in all the districts of the NWFP is essential because many sites are under the threat of extinction due to population growth and the resultant extension of cultivation, as well as to the incessant activities of grave robbers. It was decided that the districts of Peshawar and Nowshera were to be allotted to Dr Abdur Rehman, Charsada District to Mr Ihsan Ali, Mardan District to Dr Taj Ali and Swabi District to this author. The present paper will describe the results of the Swabi survey, which was carried out in March, 1993.

It was in the course of fieldwork that the magnitude of the task ahead of me became evident. Some sites were located at heights over of 400 metres above the Yusufzai Plain, and even a whole day was not sufficient for their recording. Sitting on the top of Karamar Peak one day, I reflected on the difficulties faced by the early pioneers working without modern facilities, such as A. Stein. It is only fitting, therefore, to begin the pleasant task of acknowledging the assistance I received with a tribute to these scholars who have already done such valuable work in the past.

Excavation and exploration are the products of teamwork, and cannot be carried out without generous institutional support, as well as the enthusiastic

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participation of students and volunteer guides. Thus, the author would like to begin by thanking Prof. Dr. F.A. Durrani, (Vice Chancellor, University of Peshawar), Dr. Abdur Rehman, former chairmen of the Department of Archaeology, University of Peshawar, and Dr. Ahmad Nabi Khan, former Director of the Department of Archaeology and Museums of the Government of Pakistan, for their financial and moral support. Dr. Abdur Rehman also kindly checked the draft of this report, along with Dr. Muhammad Usman Erdosy of the University of Toronto; their comments were most valuable and have been incorporated into this report. I am also thankful to Prof. Dr. Taj Ali, the present Chairman of the Department of Archaeology, University of Peshawar, for his support in bringing this report to press.

In the field I was ably assisted by Mr. Syed Ali Shah of Turlandi who also acted as a photographer, and by students of Archaeology of the Government College, Swabi, who worked with me during the survey of the Utman area. I am also thankful to Shahjahan, my younger brother, who helped me during this survey. The author is further thankful to Mr Humayun Khan of Panjpir, Mr. Muhammad Quresh of Lahore (Salatura), Mr Sher Aman and Janes Khan of Gideri, and many other, anonymous individuals. Many thanks are also due to the traditional hospitality of Pakhtuns at various places, and particularly to those poor people who are residing in the hills and other far away areas, and who extended their hospitality in spite of their poverty. I do not remember their names and cannot thank them individually, but would like to collectively record my gratitude to them here.

Finally, in the preparation of the report I was assisted by Mr Hasan Ahmad Khan, Mr. Shehzad Anjum Khokhar, and Mr. Shakirullah, M.Phil students of the Department of Archaeology who not only arranged the pottery but also participated in its analysis. In addition, the author is thankful to Mr. Asad Ali who processed the photographs and to Mr. Mohammed Naeem, who drew the illustrations. Last but not least, I am also thankful to Mr. Haji Lajbar Khan, Mr. Imtiaz Ahmad Khalil, Mr Shad Mohammad and Mr. Fidaullah, (ministerial staff of the department) who bore our stay till evening at the office for many a day.



## *Introduction*

Swabi, after Charsadda, is the youngest district of Mardan Division, representing the easternmost of the cis-Indus tracts of the Northwest Frontier Province. It lies astride the ancient route which connected Afghanistan with Hund and Taxila, passing through Navagai, Bajaur, Shahkot pass, and Shahbazgarhi. It is a small district with natural boundaries on the southeast - namely the river Indus - and on the north - namely the Bunair hills - while to the west it shares an administrative boundary with Mardan district and to the south it reaches the Grand Trunk Road. Except for the Karamar and Panjpir ranges, the area is fairly level and has, over the centuries, been brought under intensive cultivation. Among the crops, tobacco and sugarcane are particularly important. Although at one time the area may have been heavily forested, trees are now rare and even the forest cover of the nearby hills is being felled for local fuel or for sale in the markets.

Of the two hilly ranges just mentioned, Karamar (or 'standing snake') is the higher. It spreads in a nearly east-west direction, bordering Sudam to the north and east and enclosing the Naranji Khawar. It rises to a maximum height of 1055m above the sea level and 500m above the Yousafzai plain. Its northern slopes are still covered to some extent with trees. Its southern slopes, however, facing the

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Mardan-Swabi road, present a bleak aspect because of the degradation of wood cutters, whose undiminished activities have, over the years, rendered irreparable loss. Perched upon one of the loftiest peaks of Karamar hill is the now robbed shrine of the legendary Yousaf Khan, whose love for Sherbano of Shera Ghund village at the time of Akbar has been preserved in both poetry and pictures. Rainwater over the centuries has created wide gorges on the slopes of Karamar, where springs of clear drinking water still gush out of the hills here and there, in the midst of lush green side-valleys. It is here, especially, that the ruins of ancient settlements are found.

The Panjpir hill is smaller in size and rises to a total height of only 600 meters above sea-level, and 300 m above the Yusufzai plain. Overall, the hill presents a barren and forbidding look, except for certain isolated spots where it is covered with low bushwood. Atop the highest peak there is a shrine known as Panjpir ziarat (Plate XIXb), consisting of a few heaps of stones which according to the present Muslim population represent the graves of five holy saints. It should be noted, however, that according to the Hindu tradition, the same place was named after Panch Pandu or the five Pandava brothers of the Mahabharata epic. In fact, prior to their migration to India in 1947, Hindus used to come here once a year to pay their respects during a mela lasting for three days.

### ***Historical background***

As already mentioned, the area included in the modern district of Swabi lay astride the principal route linking Peshawar and Afghanistan with Pushkalavati, Shabazgarhi, Hund and Taxila. The area, thus, enjoyed a pivotal position, being the meeting place for merchants who exchanged not only their merchandise, but also ideas, cultures and language. In addition, the abundance of agricultural resources ensured the prosperity of the local population and could support urban and administrative centres. It is not, therefore, surprising that Swabi possesses a rich cultural and archaeological heritage, beginning with the 5th century BC when the Greek historian Herodotus mentions Caspapyros as an area of gold mining, which was later identified by Sir M.A. Stein with a desolate sandy tract stretching from

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Salatura to Jaganat near the modern village of Yar Hussain near Jahangira. The Achaemenid Emperor Darius I (522-486 BC) was the first to give an efficient administration to the area of Swabi. It is said that he also erected the Asota megaliths for Sun worship. It may have been in his time also that the well known Sanskrit grammarian Panini was born in Salatura (Lahore), on the southeastern margins of Swabi district.

During the subsequent centuries, the region formed an integral part of the Gandhara region and shared its principal historical events, including a succession of foreign invasions. The Achaemenids, already mentioned, were followed by the Macedonians under Alexander the Great, who is said to have founded the present day town of Hund, on an important crossing point on the Indus river. However, Alexander's presence was brief, and soon after his departure from South Asia, in 326 BC, Swabi became a part of the Mauryan empire. It was at this time, during the reign of Asoka (c.272-232 BC) that a set of rock edicts was inscribed in Kharoshthi near Shahbazgarhi, for the propagation of Buddhism. These represent perhaps the earliest preserved written records from South Asia, not counting the still undeciphered Harappan script.

Thereafter, the Bactrian Greeks came to power leaving bilingual coins and Kharoshthi inscriptions in the archaeological record, to be followed in the 1st century BC by the Sakas (Scythians) who may have been responsible in turn for bringing the presently spoken Pukhto language into the area. The Scythians also left their traces in material culture, in the shape of coins recently found at Hund and Aziz Dheri. Then, during Parthian rule, Buddhism received generous patronage in the area, and several new, Hellenistic, elements were introduced into the local art, as evidenced by recently recovered pieces of Gandhara art from the sites of Nimogram and Aziz Dheri. Such patronage was extended also by the Kushan rulers who succeeded the Parthians around 50 AD, and under their empire several important cities and towns, especially Hund and Salatura, prospered. Besides their famous coinage, recovered in abundance - although mostly in illegal excavations - the

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Kushans patronized all cultural activities here as in every other part of their dominions. The period of prosperity lasted right up to the time of the Ephthalite invasions of the 5th century AD, which had disastrous consequences for urban life and culture in the whole of Northern Indo-Pakistan.

As regards the Mediaeval and Modern periods, the historical records are quite scanty for the Swabi area, although it remained an important region on account of its strategic location. Since our concern here is with the ancient history and archaeology of the region, however, the more recent periods will not be discussed in detail. Suffice it to say that the present population of Swabi belongs principally to the Yusufzai tribe who, towards the end of the 15th century, migrated from Jalalabad in Afghanistan. They first captured land in the Doaba of Peshawar District from the Dalazaks, who were pushed across the Indus. Then they settled down in the modern Mardan and Malakand Divisions, with one of their powerful but cruel sections, salar, and Mansoor, established at Swabi.

یوخذائے وویورسول وو  
یوسالار وویومنصور وو

Still a saying in the area is popular that during this period when Swabi was a battlefield.

*"There was one God, and one prophet, one was salar  
and one was Mansoor."*

The Yusufzai had always been politically alert and Babar, the first Mughal emperor of India, is said to have married Bibi Mubarak, the daughter of Malik Shah Mansoor, in 1519. Later, in 1586, Akbar constructed a fort at Hund, to be followed by the mighty fort at Attock, necessitated by Akbar's strained relations with the Yusufzais. In the 17th century, the last of the Great Moghuls, Aurangzeb, made an agreement with the Yusufzais which left them practically independent. Nadir Shah captured the area in 1738, followed by the Sikhs who ruled the region until

1849, when they were defeated by the British and their territories were annexed to the expanding British Indian dominions. In spite of its marginal position in recent times, however, the Swabi region continued to contribute its share of prominent personalities, the most recent of whom is the Sir Sahibzada Abdul Qayyum Khan who, as the founder of Islamia College, in 1913, has continued the glorious cultural and historical traditions of Swabi down to this day.

### ***Survey results***

The sites visited during the survey may be broadly classified into the following six categories:

- a) settlement sites
- b) sacred sites (stupas and monasteries)
- c) grave sites
- d) forts and citadels
- e) caves and rock-shelters
- f) megalithic sites
- g) paintings and rockcarvings
- h) inscriptions

Each of these categories presents its own peculiarities of size, appearance and preservation and they also represent the principal functional categories of the overall settlement system. Thus, as regards habitation sites, it may be noted that since the soil is fertile, and the available arable land not so extensive, the local people have converted many of them into cultivated fields, or - in the case of larger mounds - into graveyards. Such activities have rendered the identification of settlement sites difficult in the kind of rapid survey conducted here. More intensive exploration of the cultivated fields, now criss-crossed by irrigation channels (map) and mostly under crops, will thus certainly be necessary, to supplement the information gained from identifying mound and sites and such sherd scatters as were brought to the author's attention by local informants. For now, even the proper measurements of several of the discovered sites could not be undertaken, sometimes because of the presence of graves or cultivation, and in some cases because the landowner refused to grant permission to the survey team for the purpose.

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All the same, the difficulties of identifying habitation sites are small compared with the difficulties of dealing with religious establishments. As elsewhere in the province, the rich cultural heritage represented by Buddhist stupas and monasteries has been severely disturbed by antiquity robbers. They have not only looted the sites of valuable antiquities but have also frequently levelled whatever architectural remains survived their depredations, in order to cover up their illegal activities. Although in spite of this desecration nearly 80 sites of Buddhist affiliation have been found, principally of the Kushan era, the surviving architectural/contextual information is very limited and has to be reconstructed mostly from the accounts of local informants. All the same, the abundance of looted sculptures, as well as the existence of local copies, some of which were purchased by the author for the purposes of study, attest to the cultural wealth of the region, as will be discussed below. Such finds include a Buddha-head, as well as a stone slab bearing Kharoshthi inscription (see Plate XXXI).

As indicated in the list above, examples of carving and rock- painting depicting human and animal figurines along with geometrical designs were also located. These confirm the historical importance of the area, and appear to be contemporary to the site of Gogdhara in Swat. In addition, I also made an important discovery in the form of megaliths, of a type already reported from the site of Asota except for their square plan in contrast to the latter's circular arrangement (see Plate XVIIa).

Finally, during my survey of the area I also collected and recorded a rich variety of ethnological data in the surrounding villages, including examples of woodcarving and household objects. In my opinion, if the area is further probed for ethnological wealth, much useful material regarding the local population will come to light (Plates XXVI-XXVIII). In some cases one may also use the ethnological material to demonstrate the continuity of certain items of material culture over a long time span (see the ceramic designs on Plate XXX).

## *Site Gazetteer*

With a few exceptions, none of the explored sites had been reported before. However, several sites, already visited, have also been included in our catalogue for the sake of completeness.

### **a) Settlement sites**

#### **1) Anjanu Dherai I ("Strangers' mound" - Plate XIIIb)**

The site is situated 3km north west of the village of Kalu Khan and consists of a low mound about 2m in height and measuring 70m north-south by 80m east-west. It is the property of Mr Juma Khan, a resident of the said village. Because of intensive farming, the site shows no structural remains on the surface, but potsherds can be seen scattered almost everywhere. Pottery collected from the site

includes bases, rims and body sherds; some of the rims are everted and grooved on the exterior, belonging to large jars.

**2) Anjanu Dherai II**

The site is situated 4km north west of the village of Kalu Khan and consists of a mound about 3m in height and measuring 80m north-south by 60m east-west. It is the property of Mr Muhammad Nabi. No pottery was collected from the surface.

**3) Burjo Kanai**

The site is situated 2km north of the village of Adina, and measures about 100m square. The property is the common land of the village of Kalu Khan and is now used for brick-making by the people. No pottery was collected from the site. Due to the use of the site for brickmaking as well as agriculture, nothing is presently visible, but local informants insist that the site was occupied in ancient times.

**4) Katar**

The site is situated 3km north of the village of Adina, and is one of the largest sites so far located in the valley, measuring about 1.6 hectares and rising to a maximum height of 5m. Part of the mound is common land and the rest belongs to Mr Taj Wali of Adina.

**5) Rasuli**

The site is situated 3.5km north-west of Adina, and measures about .5 hectares. It is covered with building stones, but was levelled to the ground for cultivation in 1992. It belongs to Raj Wali of Adina.

**6) Rashaka Dherai**

The site is located 2 kms north-east of the village of Ismaila and measures 50 x 30 x 2m. It is owned by Mr. Sher Azam Khan and has been levelled to the ground,



being presently covered with dry grass and sugar cane, since the area is made fertile by the presence of ancient deposits.

**7) Karam Dara**

The site is situated 3.5 kms north-east of Ismailia and is the property of Mr Akram Khan. It measures about 1.6 hectares in area with a maximum height of 4m but has been partly levelled for cultivation and is presently under crops.

**8) Dherai Abai**

The site is situated 32 kms east of Mardan, to the south of the Mardan-Swabi road. It measures about 1500 square metres (.15 hectares) in area and rises to a considerable height, approximately 15m. It is the common property of the people of Mansabdar and seems to belong to the Kushan period.

**9) Alu Dherai**

The site is situated about 2km north of Mansabdar and is the property of Mr. Rehman Ullah (M.N.A) of Nawan Killi. It has been levelled for cultivation.

**10) Ittam Dherai**

The site is 21km east of Mardan, south of the Mardan-Swabi road. It measures about 1.6 hectares and is 8m high. It is common land, which has been converted into graveyard.

**11) Said Khan Dherai**

The site is situated 2 km away from Yar Hussian on the Nazar road. It is about 7m high. Although it is the property of Mr. Said Khan, it is being used as a graveyard.

**12) Chain Dherai**

The site is situated 1km north of Adina on the Yar Hussain road. It is also a common place and has been converted into a graveyard.

### **13) Babu Dherai (Plate Xb)**

The site is situated 2 Km north-west of the village of Dubyan. (Now in Mardan District). It is approximately 8 hectares in area and rises to a height of 8 metres. It is one of the largest sites so far discovered in the area, and must represent a settlement of considerable importance. It is the common property of the people of Nazar. Surface remains include baked bricks and pottery sherds of medium texture and red to brownish colour. One of the collected sherds has perforations on the neck.

### **14) Nazar Dherai**

The site is situated 5 km south of Yar Hussain and is presently covered by the modern village of Nazar, where the syeds are living which it can accommodate in entirety. It is being said that almost every house contains some antiquities which are being dug up by the local people away from the eye of the authorities.

### **15) Janghu Dherai**

The site is situated 6 km west of Yar Hussain. It is a common place nowadays and it measures about .6 hectares.

### **16) Mana Dherai**

The site is situated about 2km east of Tarakai and is the common property of the village. Inscribed pottery has been widely reported from the site, although none were picked up in the course of the survey. The pottery collected is of medium fabric, orange to red in colour. Some of the rims have a double slip and others are grooved. Body sherds are also frequently decorated and some grey ware has also been found. Other notable finds include three fragments of stucco and schist sculptures and a piece of worked ivory.

### **17) Putraki Dherai**

The site is situated 3km west of Turlandi village. It is presently bisected and practically destroyed by a branch of the Naranji Canal, but its size can be

approximated at about 100 x 80 x 2m. Ceramics collected from the site are of fine fabric, with occasional decoration. Three architectural fragments were also picked up in the course of the survey.

### **18) Qadami Dherai**

The site is situated 8 km west of Nawan Killi, measuring .6 hectares. It is owned by Mr. Munjra Khan but is occupied by a modern village. Two rusted and illegible coins were given to the author by an inhabitant of the village, and one of these may belong to the Hindu Shahi period. Some broken, wheel made vessels and terracotta figurines of a fine texture were also collected. The body sherds appear to be of bowls.

### **19) Dherakai**

The site is located 2 km west of Shiwa village. It measures about .8 hectares in area with a maximum height of 5 metres. It is the property of Mr. Ashraf Khan. Several handles and rim sherds were collected from the surface; they belong to jars and are of medium texture and red colour. A few of the rims have a simple slipped decoration while the body sherds come mainly from broken bowls.

### **20) Damanu Dherai (Plate XVIIb)**

The site is situated 1 km north-west of Aziz Dherai in the fertile valley of Ganghu Dher. It is about .4 hectares in extent and appears to belong to the Kushan period. It is owned by Mr. Sultan Muhammad Khan of Ganghu Dher. Several rims, bases and decorated body sherds were collected in the course of the survey, belonging to jars and having fine texture and finishing.

### **21) Bakar Dherai**

The site is situated 8 km north of the Gohati-Shewa road. It now measures about .4 hectares, but has been severely damaged. The material collected during the survey appears to be typically Hellenistic (pl XXXa), which may support the hypothesis that Alexander crossed the Darran valley (Plate XXIVa) in the course of his march through the Subcontinent. The most outstanding find of the survey has

been a typically round Greek water flask of dark red colour, with a deeply engraved line running all around it. Two small body sherds of thin texture and plain surface were also collected.

### **22) Nakra Dherai (Plate XVIb and XXXVIa)**

The site is situated 12 km north of Gohati and measures about .5 hectares, rising to a maximum height of 8 metres. It is presently occupied by people displaced by the construction of Tarbela Dam in 1971 and is now a locality called Rafiq Abad. The rims picked from here belong mostly to jars, with medium texture and simple decoration. One rusted coin was also reported to have been found here.

### **23) Turlandi Dherai**

The site is situated 20 km south-west of Swabi. It originally measured about 1.7 hectares but has recently been levelled for cultivation. It was once visited and described by Wheeler (1992). It belongs to Mr Malik Baba of Nawan Killi.

Surface collections from here include pottery and terracotta human and animal figurines. Among the human figurines, the females have thin and small bodies and knotty hair combed to back. Animal figurines are mainly of bulls, elephants and sheep; they are decorated and have prominent features. All of them are well finished, and red in colour. Besides these finds, terracotta balls, beads, a copper ear-ring, a terracotta stand and a lump of crystal glass were also collected. As for the pottery, it mainly consists of miniature pots (Plate XXXVIIa), pedestals and a few decorated body sherds. They are of medium texture and red colour, and their exterior is decorated with floral designs. Some knobs having the same decoration were also collected. Some of the small pots have red slip on their exterior. A stand made of terracotta was also found.

### **24) Skandari Dherai**

The site is located near the village of Dagai, 4km south of Shewa adda. It belongs to Mr. Mir Hasham and has been levelled to the ground for cultivation.

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### **25) Ghukhtu Dherai**

This site is situated 3 km south of Shewa adda, and has also been levelled to the ground.

### **26) Kadi Dherai**

This site is also identical in location and condition with #24.

### **27) Kamacha**

This site is located 5 km south of Shewa adda, and has been likewise destroyed by cultivation.

### **28) Kalu Dherai (Plate XXXVIb)**

The site is situated 15 km south-west of Swabi. It measures about .6 hectares with walls up to 8 metres high visible, datable to the late Kushan period. It belongs to the family of (late) Mir Hasan Khan and has been partly levelled for the construction of houses and fields.

### **29) Nazaree Dherai**

The site is situated at the back of Swabi Degree Collage for Boys and consists of three low mounds each measuring 15 X 15 metres and belonging to three brothers named, respectively, Messrs Reeddi, Sher Muhammad and Sharif. About 30 pieces of pottery and one architectural fragment were recovered in the course of survey; the latter is a small, broken fragment of a horizontal panel of grey schist which is rough and slightly weathered. The pottery mainly consists of sherds of bowls, pitchers and jars. They vary from fine to medium texture and from orange-red to red in colour.

### **30) Gulu Dherai**

The site is situated about 8 km north east of Swabi town on the Topi road. it is about .7 hectares in area and is owned by Mr. Rafiq.

### **31) Walibas Khan Kourona**

The site is 11 km southwest of Swabi. It measures about .8 hectares with a maximum height of 8 m. The site is owned by Mr Walibas Khan and has been partly levelled for construction.

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### **32) *Samper II***

The site is situated 8 km east of Swabi town, near the village of Baja, about 2 km south of the road. It is about 1.7 hectares in extent and 8m high, and is the common property of the people of Punjpir.

### **33) *Ghukhtu Dab***

The site lies 3 km north of Topi village and measures about 25 x 15 x 5m. It belongs to Haji Jamshed of Topi.

### **34) *Dalu Rai***

The site is located 18 km south-east of Gandaf and is about 100 x 50 x 4m in size. It is now common land.

### **35) *Gujar Khak (plate XXXV)***

The site lies 5 km north of Yar Hussain village near Jalsai. It measures about .5 hectares in area and is now common land.

### **36) *Awaranu Dherai***

The site is situated 2 km from Jalsai village, and is about .4 hectares in area. It is a common place where a modern grave can be seen.

### **37) *Pane Wand***

The site is situated 18 km northeast of Jahangira, in the center of the village of Lahore. It is named after the famous grammarian Panini (see note for site #51)

### **38) *Chatta Dherai***

The site is 5 km northeast of Lahore, and is about .4 hectares in extent with a maximum height of 6 metres. It belongs to Mr Shams-ul- Manan and appears to be datable to the late Kushan period. Surface collections from here include a broken and heavily rusted iron piece, two small and broken parts of figurines, and a small ivory bangle fragment. The pottery mainly consists of body sherds and bases whose texture varies from fine to medium and colour from orange to red. The body sherds are mainly from broken bowls.

**39) Kareeza**

The site is located 2 km northwest of Lahore village and measures about .4 hectares. It is owned by a certain Mr. Shamsheer Khan and has been levelled for cultivation.

**40) Buddhi Dherai (Plate XVb)**

The site lies 2 km southwest of Lahore village and is about 50 x 30 x 2 meters. It is the common property of the local people. Surface finds from here include a single, heavily rusted, oblong piece of metal and several potsherds of varying texture and orange-red to red colour. The pots are wheel made but while the rims have a fine surface the bases are rough.

**41) Zaida Dherai**

The site is situated 3 km southeast of Zaida village. It is common property, but has been levelled to the ground.

**42) Sudheru (Plate XXXVIIa)**

The site lies 6 km east of Zaida village and is about 1000 square metres in extent. It belong to a certain Mr. Hikmat Khan. Surface collection from the survey consists of pottery, architectural remains in the shape of two broken pedestals, and figurines. A relic casket of soap stone was also collected, bearing incised decoration near the neck. The pottery includes one complete lid and a broken stand of medium texture; the latter has some impressions of a running man or animal on the body. As for the figurines, they include elephants, dogs and horses, all in a broken condition. One of the figurines is provided with a perforation, perhaps for the twisting of the tail. There are also human figurines, and these are mostly female, one of them being a typical Greek figure.

**43) Kaya**

The site is situated 1 km west of Hund, and has been allotted to the people displaced by the Tarbela Dam.

### **44) Salampur**

The site forms a part of Hund village and has recently been looted by antiquities robbers. Its area is about 100 X 100 meters and it belongs to Mr. Nisar Khan of Hund.

### **45) Hund**

Hund is a well known ancient site, which has already been described by scholars. Its medieval name is Waihind (Ohind) which means 'gateway to India (Hind)'. Its old name, on the other hand, is Udbhand or Udak bhandapura which literally means 'city on the river (here the Indus)', although if we translate it into Pushto, it means 'city across the river'.

The site of Hund is situated on the right bank of the Indus, 25 km north of Attock. A Muslim traveller Muqaddasi records an eye witness account of the city in the 10th century AD thus: "It is a capital city of great glory and is bigger than Mansura, situated on a square, open plain. It has many gardens clean and attractive. The river (Indus) is full of water. Around the city are the gardens full of walnut, almond, banana and date. The prices are low. Three maunds of honey could be bought in one dirham. Bread and milk are very cheap. Pestilent insects (like mosquitoes, bugs) are absent...but the weather is comparatively humid and hot. The houses are built of Timber covered with dry grass. It is therefore open to fire. Short of these dangers it could match with the best cities in Persia".

The above note alone is sufficient to attest to the ancient glory of Hund, which is now all gone, as the local people have demolished the old buildings for building material. The Eastern and Western gates are almost gone, with only the foundations visible. The Southwest bastion supports the modern watchtower of a Hujra belonging to the Khan of Hund. Salampur and other sites to the south have also been recently looted by the art dealers. Close to Hund, on a mound, the village of Kaya was recently constructed to house people displaced by the construction of Tarbela Dam.



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### **46) Baganu Dherai (Plate XXIIIb)**

The site lies 3 km east of Utlā on the Gadoon Road. It is about .6 hectares in extent and is owned by Mr. Muhammad Sadiq.

### **47) Kandarū Ziarat**

The site is situated 4 km east of Utlā. Its existing size is about 1100 square metres, but part of it has been levelled for houses.

### **48) Tope**

The site lies 2 km east of Bagann and presently belongs to one Sher Azam. Its name indicates that it may have once been a stupa site.

### **49) Manguchai**

The site is situated 3 km east of Dalurai. The place is communal and measures about 1000 square metres. Surface finds included a broken female head of green phyllite, which seems to have formed part of a large panel. One small, rusted, illegible coin was also found along with terracotta beads, lids and animal figurines.

### **50) Tirath.**

The site is situated 4 km east of Manguchai. It measures about 1000 square metres and is the property of Mr. Akbar Khan.

### **51) Lahore**

Lahore (Ancient So-lo-Tu-lo or Salatura) is situated 11 km to the east of Jahangira. It is the birth place of Panini, the celebrated grammarian of the 5th-4th centuries BC. The famous Chinese pilgrim Hiuen Tsang says that Panini founded a school at Salatura which lasted at least five hundred years (Beal 1882). At this place the Brahman disciples of Panini erected a statue in his honour which survived to the 7th century AD.

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The people of Salatura were converted to Buddhism by a Buddhist saint around 256 B.C. A large stupa was then erected on the spot to mark the conversion. Later, according to Caroe (1959) and Abul Qasim Farishta, (1977) Lahore was the capital of the Hindu Shahiyas.

During my survey I have crossed two sites in Lahore, one known as Pane wand and the other as Buddhi Dheri. (Site No. 37 and No. 40)

### **52) Adina Dherai**

This settlement site is situated 3 Km Northeast of Adina Village. It yielded the stem of a possible dish on stand. It is a broken piece of grey colour, medium texture and is slightly weathered. Four architectural pieces, all of them made of grey schist, were also found; two of them have linear and floral decoration and are well finished. The sculpture pieces are of stucco, belonging to a Bodhisattva and Buddha, respectively. One turbaned head in stucco, belonging to an unidentifiable figure, and in fragmentary condition was also collected.

## **SACRED SITES**

### **53) Takhta Band (plate XIa)**

The site is situated 2 km North West of Kalu Khan, on the spurs descending east from the high peak of Karamar. In fact, all along the crest of the ridge and also for a short distance up and down its slopes are noticed separate groups of ruined buildings. The walls within (almost destroyed to their foundations) consist of solid masonry like other Buddhist buildings. Some of the original steps can also be seen, consisting of huge dressed blocks. Taken together, the ruins show that the site was once an important centre of Buddhist civilisation.

Takhta band was visited by Hargreaves in 1921, and reported upon by Mr Inayat-ur-Rehman in 1968. The site was protected under notification No. F5-1/68-No. A X M dated 18th March 1968. At present, the ruins are concentrated

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in an area about 80 X 40 X 5 meters. Pottery and broken sculpture have been collected during the survey (Plate XXXIIb, XXXIVb), in particular, an architectural fragment being part of a spacer. The latter is of grey schist with one part concaved with mud; its front is decorated with checkered motifs. One fragment of a terracotta toy horse was also found. The pottery mainly consists of small vessels, probably used as toys. Their fabric is of medium texture and plain surface. Their colour varies from light brown to orange-red and red colour.

Although the site has been looted by treasure hunters, the surviving fragments of Gandhara art suggest that it belongs to the 3rd century AD.

### **54) Ubu Tangi (Plate XIb)**

The site is situated about 2 km west of Tura Ghundai, on the southern slopes of the Karamar range and measures about 1.7 hectares in extent, occupying two projecting spurs. The remains include the main stupa along with votive stupas on the eastern spur. The western spur has the remains of a monastery. The existing architecture exhibits the traditional solidity, but have been disturbed by smugglers. Broken pieces of Gandhara art have been collected, including umbrellas and lotus flowers. This site could be placed between the 3rd and 4th centuries AD.

### **55) Rashakai (Plate XIIIa, XVIIIb)**

The site is located 3 km northwest of Adina, at the foot of Takhta band hill. It measures about .7 hectares and it is 9 m high, being the property of Mr. Taj Wali of Adina village and has been robbed by smugglers; nevertheless, the northern and eastern segments of its enclosure wall - built of diaper masonry - can still be seen. There is another enclosure wall showing ashlar masonry, which must be of a late period and traces of small votive stupas are also visible. The pieces of art recovered during the survey - see below - suggest that the site was occupied in the 6th century AD.

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Surface collection from the site yielded sherds as well as 1 lamp, 2 sculpture pieces, 2 architectural fragments (Plate XXXIVa) and 2 figurines. The pottery consists of small dishes and 1 miniature vessel; all are of medium texture, rough surface and beige colour. The lamp is made of schist, and is thick and of leaf shape. The figurines belong, respectively, to the front part of a horse and to the upper part of a ram (Plate XXXIIlb); the latter is of thick texture, while the former is of medium texture. Both are of rough surface. Sculptures are broken stucco pieces, heavily weathered. One shows the face of a lion with open mouth and the other depicts a female, who is carrying, probably, a relic casket in her hands. Her head and lower portion are missing.

### **56) Shingru (Plate XIIa)**

The site is situated 3 km northwest of Adina and is about 50 kanals in extent. It is a communal place for the people of Adina and has been looted by the art dealers. A thick layer of debris is scattered in every direction. No idea could thus be found of the original shape of the site, but the vast amount of debris suggests that the site must have remained under occupation for centuries. One artefact that has survived the depredations of the art collectors is a fragmentary stucco head of a Bodhisattva (Plate XXXIIa).

### **57) Damdara**

It is situated 2 km west of Ismaila, and to the west of Karamar peak, in a picturesque side valley watered by two springs. It is a lush green oasis in the midst of otherwise barren hills. It is about 15 kanals in extent and covered in debris with the remains of a stupa still visible. The stupa was built of rough masonry but no clear idea could be formed of the shape of the upper side of the stupa. Broken pieces of Gandharan sculpture have been collected from the site and suggest a date of occupation in the 4th-6th centuries AD.

### **58) Khrakhpa (Plate XIIb)**

It is situated about 3.5 km north of Ismailya, and measures 40X20X14 metres. Almost half of the site has been obliterated by art seekers; however, broken

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pieces of Gandhara sculptures (including two headless busts of Buddha - Plate XXXIIIa) have been collected from here, as well as two rims of jars, of medium texture, red colour and smooth surface. As well, traces of stucco showing moulding were noticed and fragments of stucco sculptures have also been seen littering the surface. On the basis of the type of masonry and stucco used, the site may be dated to the 5th-6th centuries AD.

### **59) Dherai**

The site is situated 4 km west of Shewa. Its size is about .2 hectares and it is the property of Sharif Khan who has converted it into cultivated land.

### **60) Dherakai**

The site is situated about 5km southwest of Shewa and is about 30 x 20 metres in extent. It - like #59 - is owned by Mr Sharif Khan, who has levelled it for cultivation.

### **61) Gidari (plate Xa)**

It is situated 3 km west of Shewa and shows the remains of a large stupa and monastic complex, which has once again been looted by smugglers. The debris is scattered in an area over 1km square, but the original structures are no longer discernible, except for a few walls of diaper masonry in sections on the north and west sides of the mound. The debris of building materials has also been recycled into more than 30 huts for cattle located nearby.

### **62) Serai Dherai or Mian Dheri Gidari (Plate XXVb)**

It is situated 3.5 km east of Shewa and comprises of a badly looted mound. It was the property of the late Mir Ahmad Shah of Turlandi.

### **63) Gumbat**

It is situated 4 km west of Shewa. It measures about .8 hectares and is 4 m high. It is a communal place of Shewa village, which has been badly looted and levelled.

**64) Kotkai Bala Ghund (Plate XXVa)**

The site is situated 4 km southwest of Shewa and comprises of a mound resting on a separate hill.

**65) Aziz Dheri/Ganghu Dher**

The site is situated 8 km northwest of Gohati, and has been extensively excavated in recent years by the Provincial Department of Archaeology, under the author's supervision. It comprises of a mound measuring 4.3 hectares and is owned by Safdar Khan of Ganghu Dher. Surface finds include four broken parts of figurines. Two of them are animal figurines, and the other two, human. They are of small size, medium texture and orange red to red colour.

**66) Karam Khan Kalai (Plate XIXa)**

The site is situated about 9 km northeast from Gohati and is .8 hectares in extent. It has been looted and levelled by the locals.

**67) Rashkai Dherai**

The site is situated about 7 km northeast of Gohati and measures .4 hectares, having a height of 2 meters. It is owned by Mr Abdus Sattar Khan of Ganghu Dher.

**68) Kamtara Dherai**

The site is situated 7.5 km northeast of Gohati in the Darran Valley. It is about 60 X 50 X 2 meters in extent and has been looted and levelled by locals, Mr. Abdus Sattar Khan of Ganghu Dher is the owner of the site.

**69) Gumbadi Dherai**

It is situated 3 km east of Ganghu Dher in the Darran Valley. It measures 60 X 40 X 2 meters and has been levelled for cultivation.

**70) Bruj (Plate XVIIIa)**

It is situated 3.5 km northeast of Ganghu Dher, near Palosi. The site is .3 hectares in extent and 5 meters high. It was recently looted and, according to the local people, stucco images of Buddha were recovered and smuggled out of the

country. Except for the main stupa, the stupa court and monasteries have been levelled by Mr. Mir Javal, the owner of the land.

### **71) Amankot**

It is situated 2 km northeast of Aziz Dheri, and the entire village of Amankot lies over it and has been constructed out of building materials robbed from it.

### **72) Naranji**

It is situated about 15 km north of Gohati. The entire village is constructed on - and out of - the ruins of the site, which has yielded many sculptures for the local antiquity seekers. It is also said that the presence of sculptures in the area has led to a sharp increase in the price of land on and around the site.

### **73) Darran**

It is situated about 2 km southwest of Naranji and as it has been occupied by a modern village, its size can no longer be measured. It is located in a valley which Alexander is said to have crossed during his Indian campaigns (Plate XXIVa)

### **74) Batakara (Plate XXIa)**

The site is situated about 1 km south of Topi village and consists of many mounds. The site under discussion is about 50 x 30 x 13 meters and is still the focus of treasure hunters.

### **75) Sampar I (Plate XXb)**

It is situated 10 km east of Swabi near Baja. The site has been levelled for cultivation.

### **76) Panjpir Dherai (Plate XXa)**

It is situated about 3.5 km southeast of Swabi town and at a small distance from site #86. It was levelled last year so that its dressed stone blocks could be sold by the local people. The property belongs to Mr. Humayun Khan.

**77) Bazar Shahi Dherai**

It is situated 20 km east of Swabi. It is a mound whose top is covered by the modern graves of saints.

**78) Pump House (Plate XXIIb)**

There was an important stupa site located here, 1 km southwest of Tarbela Dam. It has been looted for years for its fine Gandharan pieces, while its building material has been recycled by the local people. The site was eventually levelled by its owner, Haji Banaras Khan and its extent can no longer be determined. An image of Buddha once recovered from here has been published by Kurita, a Japanese collector (Kurita 1990).

**79) Mamaree**

It is a mound situated 3 km northeast of Swabi, which has been levelled for cultivation by its owner, Mr. Sur Sari.

**80) Koz Kandi Dherai**

It is situated about 30 km northeast of Swabi and has been levelled.

**81) Tirath**

It is a mound situated 16 km southeast of Swabi town, which has been levelled by its owner, Mr. Ahmad, who sold stone blocks from it to the local people for construction.

**82) Kandari Sar**

It is situated 40 km northeast of Swabi, and comprises of a big mound, about .8 hectares in extent and 8 m high. It is owned by Mr. Muhammad Yunus.

**83) Shahedano Dherai (Plate XXXIIa)**

It is situated 3 km northeast of Lahore (Salatura). Its measurement is about 30 kanals and two modern graves of unknown saints can be found upon the top. A



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smugglers' trench, found by Dr. A. Rehman of Peshawar University on his visit, suggests that the site may still be suitable for scientific excavation

### **84) Dalurai (Plate XXIVb)**

It is a stupa site situated 30 km northeast of Swabi, very rich in antiquities. It is currently protected by a Chowkidar of the Federal Department of Archaeology and Museums, and it may be a suitable site for excavation.

## **GRAVE SITES**

### **85) Tora Ghundai**

This site, also known as Channe is situated 2 km north of Adina village. It was discovered by the author and excavated by the Provincial Department of Archaeology (Shahnazar Khan 1993).

### **86) Panjpir Dherai**

The site is situated 4 km southeast of Swabi town. It resembles the Adina grave complex and was discovered when its deposits were accidentally cut by the Pehur Canal associated with the Tarbela Dam project. Some ceramics have already been published from here by Dani, others were collected in the course of survey, when a local informant presented the author with a few small, complete vessels. Among these, three have pear shaped bodies, flat bases and open, rimless mouths (Plate XXIXb). Another one is standing on a pedestal, with the open mouth slightly everted, and the rim sharpened (Plate XXIXb). The last one has an elongated, globular body and an open mouth; it is made of thin fabric and treated with a red wash.

### **87) Shahkot**

The site lies 60 km southeast of Swabi town and measures 60 x 50 meters in extent. Although the graves are modern, belonging to unknown saints, they have also been disturbed by the art seekers recently, expecting to find buried treasures dating

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to the times of partition. In fact, it is believed that these treasures were buried by fleeing Hindus in 1947, some of whom have recently returned to claim them.

### **88) Yusuf Khan's Grave.**

This Mediaeval grave is located atop Karamar peak, and has already been discussed in the introduction.

### **89) Shahida Abai**

Modern grave worshipped by the local people.

### **90) Shahidano Grave (Dagai)**

Modern grave worshipped by the local people.

## **SITES WITH INSCRIPTIONS:**

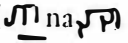

### **91) Parlai Dub:**

The Parlai Dub rockshelter is situated 3km to the southwest of the village of Gidari, and is about 6 km southwest of the village of Shewa. It is situated at an altitude of 250m above the surrounding plain, and can be approached by an unmetalled track winding up at the back of the Karamar Peak. The site consists of a natural rock shelter 70 x 20 x 4 metres in size, at the eastern end of a huge rocky ridge sloping to the west (Plate Va), and is still used by the local shepherds as well as by fugitives and absconders.





The floor of the rock shelter contains a single, flattened rock, slightly sloping to one side. The clearest evidence of ancient occupation comes from paintings in red colour covering the roof of the shelter, consisting of human, animal and geometric designs. Unfortunately these are now severely damaged due to weathering as well as due to the use of the shelter as a fireplace, which has left a thick layer of soot, but enough remains to attest to the antiquity and popularity of this site. In addition to the paintings inside the shelter, a Kharoshti inscription was also found in the vicinity

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of Shewa while in another valley near Jalal village there is a Brahmi inscription. The full evidence thus consists of the following:

- Pl.Vb: Kharoshthi inscription in two lines, 30-35 inches in length and consisting of 43 characters.
- Pl.VIa: Brahmi inscription in Jalal Valley, consisting of a single line 30 cm long, bearing 5 characters. It is badly defaced and only the sounds 'na' and 'ni' can be deciphered. ( na  ni)
- Pls.VIb and VIIa: Human figurines from the roof of the Parlai Dub rock shelter, painted in a stylised fashion, with straight lines. The figures have widely parted legs and their heads are raised to a considerable height. Their right hands are touching a dot slightly above the level of the head.
- Pl. VIIb: Animal figures including ibex and some species.
- Pl. VIIa: Flying birds of enormous size, bigger than human and animal figures.
- Plates VIIIb-IX: Geometric symbols including dots and vertical and horizontal lines.

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As regards the date of these paintings, they can be placed in the period 100 BC- AD 100, on the basis of paleographical evidence, particularly on the basis of the Kharoshti character "Sa", which is very clear in the inscription. The particular deciding factor is the form of the dental "Sa" ( early  and late is  i.e. from  to  whose headform is half closed, which is a form generally attested to only between 50 BC - AD 50. The dating is supported by the paleographic evidence of the Brahmi inscription which clearly belongs to the first century BC based on comparative material from Taxila.

### **92) Shershakai or Jalal**

(pl. see Discussion under sites with inscriptions, Parlai Dub and Jalal. Also see Pl.VI a)

### **93) Gulu Dherai**

(pl. see discussion under head rock carving)

### **94) Ranighat**

The site is locally known as 'Ranigatt' or 'Hill of Rani', occupying a hill about 370 metres above the surrounding plain, situated 10 km to the north of Swabi town. General Cunningham was of the opinion that the situation of this site tallies much better with the description of the famous Rock of Aornos, stormed by Alexander during his campaigns than any other site. A baseless story is associated with the name of this spot, namely that Rani or Malika was the ruler of this area, living on the top of this hill. Nearby, the site of Nimogram, is a well known Buddhist settlement, presently being excavated and conserved by a Japanese team. It is presently known as Nugram, and means 'new village', being the combination of two Greek words neo ('new') and gram ('village').

### **95) Shahbazgarhi**

This site, located in Mardan District, has been well known for its set of Asokan Rock Edicts, from the 3rd century BC, which are among the earliest examples of writing found from South Asia. The name of Shahbazgarhi is first

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recorded by Babur who says that it reflects the name of a famous Muslim saint, Lal Shahbaz Qalandar. In ancient times the site was, in fact, called Varshapura or Polusha. According to the Chinese pilgrim Songyun, it was one of the four great cities lying along the important commercial road to India. (for further information see Dani Shahbazgari 1964).

The site was declared as protected monument under notification No. 10357-G dated 7th December 1920. In addition to this list, it should be noted that Kharoshti inscriptions have also been found on pottery, from the sites of Nogram, Aziz Dheri and Managai.

### **FORTIFIED SITES**

#### **96) Gala fort**

The site is situated on the right bank of the Indus in the vicinity of the Pehur Pumping Station of Tarbela Dam. It covered an area of 60 x 40 metres and was 4 metres high, and commands the Swabi plains. It is said that it was constructed by the Hindu Shahi rulers to check armies advancing from the West. The fort has already been described by A. Rahman (1979), and presently it belongs to Prof. Nazir of Gala.

In the course of survey two Parthian style ceramics were presented to the author by the local smugglers (Plate XXXV) who belong to the nearby village of Imlet, and who say that these belong to the Gala fort site.

#### **97) Imran Qala (Plate XXIIa)**

The fort has the same style and masonry may be a part of extension of site No. 96

### **CAVES**

#### **98) Kotki:**

The site is situated 30 km east of Swabi town in the Gadoon Valley. Here a natural cave shows some signs of habitation, being blackened by smoke, but there is no cultural material to support the hypothesis that the cave was actually inhabited.

### **99) Gharsar**

The site is situated 65 km southeast of Swabi town, near Utla village. Here, once again, a natural cave was located without any cultural material; however, local informants insist that a hoard of ornaments (Khazana) was found here.

### **100) Parlai Dub rock shelter**

see the discussion under site 92

## **MEGALITHIC SITES**

### **101) Asota megaliths (Plate XVIa)**

The village of Asota is situated about 20 km north east of Shahbaz Garhi on the by-way to Shewa village. The place is famous for Asota Baba and is locally known as Asota Sharif. Its 'magic circle of stone', which is clearly a megalithic monument has also been long known and reported upon. It is located on the south side of the road, and originally there were 32 standing stones, each 3 metres high; now all of them are fallen and only 24 stones are actually preserved. The site was declared a protected monument in 1920 and recently, SESWA (a local NGO) re-erected some of the fallen stones.

Gordon (1948) has already remarked that: 'there can be little doubt that these stones come from Turlandi (3 km south west), but there is nothing whatsoever to indicate their date'. It is interesting to note, however, that he makes no mention of the megalithic site at Turlandi - see below - only of the rocks near Turlandi, which have provided the raw material for the monument.

At the present state of knowledge, the exact significance of this stone circle is not known. Some writers are of the opinion, that this is the ruin of a temple, used by sun-worshippers in Iran at the time of Cyrus, prior to the cult of Zoroaster. Some say, however, that these are megaliths indicating some important graves. It is also surmised by some that a ruler might have celebrated Asvamedha (horse sacrifice) here, and that the name of Asota is a corrupt form of Asvamedha. Now the total number of

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these megaliths is 24. Col. D. H. Gordon, some 60 years ago reported that 14 out of 32, stones were missing but the number has increased due to the installation of the fallen ones as noted above.

### **102) Turlandi Megaliths (Plate XVIIa)**

These megaliths are situated 27 km east of Hoti Mardan, to the south of the Mardan-Swabi road, in the midst of a graveyard of the inhabitants of Turlandi. They are situated only 3 km to the south of the Asota megaliths just discussed and they must have used the same rock as their raw material (see the remark of Gordon, quoted above). As at Asota, large blocks of stone, roughly quarried and trimmed were erected but while the size and nature of the stone blocks are similar, here they are arranged in a square, rather than in a circle, as at Asota.

## **ROCK CARVINGS**

Although rock carvings have been explored for the first time in Swabi district, they are not a new phenomenon here, since at the gateway to the district is Shahbaz Garhi's famous rock edict of Asoka. During the survey, four additional sites were located bearing rock carving and paintings, two of them also bearing inscriptions, which will certainly help in establishing the chronology of these carvings.

The first set of carvings was found near Adina village (Plate I) where the southern face of Karamar peak has rock carvings, while the northern slope bears brush paintings. Rock carving near Adina is also found on a subsidiary peak in front of the highest peak of Karamar. It is just above the grave complex excavated in 1993, 600m above the surrounding plain and 12 km east of Shahbaz Garhi.

The second site is known as Gulu Dheri (Plates III-IV) and is situated 4 km north east of Swabi town. The site is about four meters above its surroundings and bears some unidentified symbols on a rock slab. The third site is located on the lap of

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the historical hill of Panjpir, situated 7 km south east of Swabi town, about 30 m above the Swabi plains.

Engraving in all these sites has a technical affinity with those reported from Gogdara (Swat) and Hathhano Kandao (Malakand). The Adina and Panjpir engravings depict the same subject matter as found at Gogdara and Hathhano Kandao. The main technique used in that of pecking, by means of sharp pointed tools. In Karamar, however, the form has been rendered only in outline, while at Panjpir the figures are filled solid. At Gulu Dherai, the carvings are once again solid, with the exception of an elephant which is shown only in outline.

As regards subject matter, at Adina some carvings show birds in seated position along with a few unidentified figures (Plate Ia). Further, there is one dog shown in full running movement and another with a thin body and curled up tail looking at a human figure, which is looking back at it. On a separate rock, three horse riders, a bull and a horse along with birds are shown (Plate Ib). In Panjpir the subjects include human figures, bulls, horses and other unidentified figures (Plate II), while at Gulu Dherai two elephants (Plate IIIb), two horses (Plate IIIa) and possible specimens of an unidentified script (Plate IV) were located during the archaeological survey of the district.

These carvings shows that the local inhabitants practiced both hunting and agriculture, and owned domesticated bulls, horses, dogs and birds. Bulls were probably used in agriculture, horses for riding and dogs for guarding the flocks. Depictions of bows and birds, on the other hand, suggests a hunting society. Horse riding was the common practice of the day. These carvings presents a clear picture of an established life enjoyed by man in ancient times in the area. Since the study of rock carvings in Pakistan is still in its infancy, there is little comparative material for dating our finds. Although parallels have been noted with Gogdara in Swat, the chronology of those carvings is itself in doubt in spite of the rich cultural deposits found in the cave. They rely for their dating merely on stylistic comparisons of the



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wheeled chariot found there. De Terra and Paterson, who discovered rock carvings near Attock, were equally helpless in fixing their age, while Col. D.H. Gordon (1948) fixed their date on a Kharoshti inscription which was found far away from the site. Rock engravings found at Malakand agency (by Nazeer Khan) are likewise undated. In fact the only well dated rock carvings have been found in the Northern Areas of Pakistan; unfortunately, however, these carvings - discovered by Pak-German Expedition - have no affinity with the examples found in the course of our surveys, which have parallels mostly with the Gogdara and Hathiano Kandao material of Swat.



## APPENDIX A: POTTERY COLLECTED DURING THE SURVEY

Although a large quantity of pottery was collected during the survey, only a few selected pieces are illustrated here, including those that are well preserved and/or diagnostic. The majority of vessels are wheel-turned with fine to medium texture, orange-red to red colour and limited range of decorative designs.

Only a few large examples possess a high percentage of course grained sand mixed in the clay. The illustrated specimens are as follows:

- PIXXIX      a. Three small, pear shaped bowls: wheelmade with flat bases. They are rimless, well fired and of red colour. Found at Panjpir Dherai.
- b-1. Wheel made vessel with round body standing on a pedestal. It has a wide open mouth with a sharp tipped rim. It is of medium texture and red in colour. Found at Panjpir Dherai.
- b-2. Long beaker with an open, rimless mouth. Its base is convex, and its body is squat, narrowing towards the neck. Its rim is slightly everted. It has a coarse, plain surface of dull red colour. Found at Panjpir Dherai.
- PIXXXV:      Parthian style pots with human faces, presented by the local smugglers in Gala fort.
- PI XXXVI    a. Hemispherical bowls with flat bases, made of dull red coloured fabric of medium texture. Found at Nakra Dheri.
- b. Flat bases of bowls, of dull red coloured fabric which is medium textured. Found at Kalu Dherai.
- PIXXXVII    a-1. Small pitcher with a rough, and slightly outturned rim. Found at Sudheru.

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- a-2. Small, rimless, pear-shaped pot. Its shoulder is provided with two conical knobs in the front, which bear two perforations, probably meant to suspend the pot with string. Found at Sudheru.
- a-3. Small, open-mouthed pot with a flat base and slightly outturned rim. Found at Sudheru.
- b. 7 miniature pots of different sizes recovered from a robber trench. Some are thin mouthed and most have outturned rims. Their unique shape suggests that they were used for ritual purposes. Found at Turlandi Dherai.

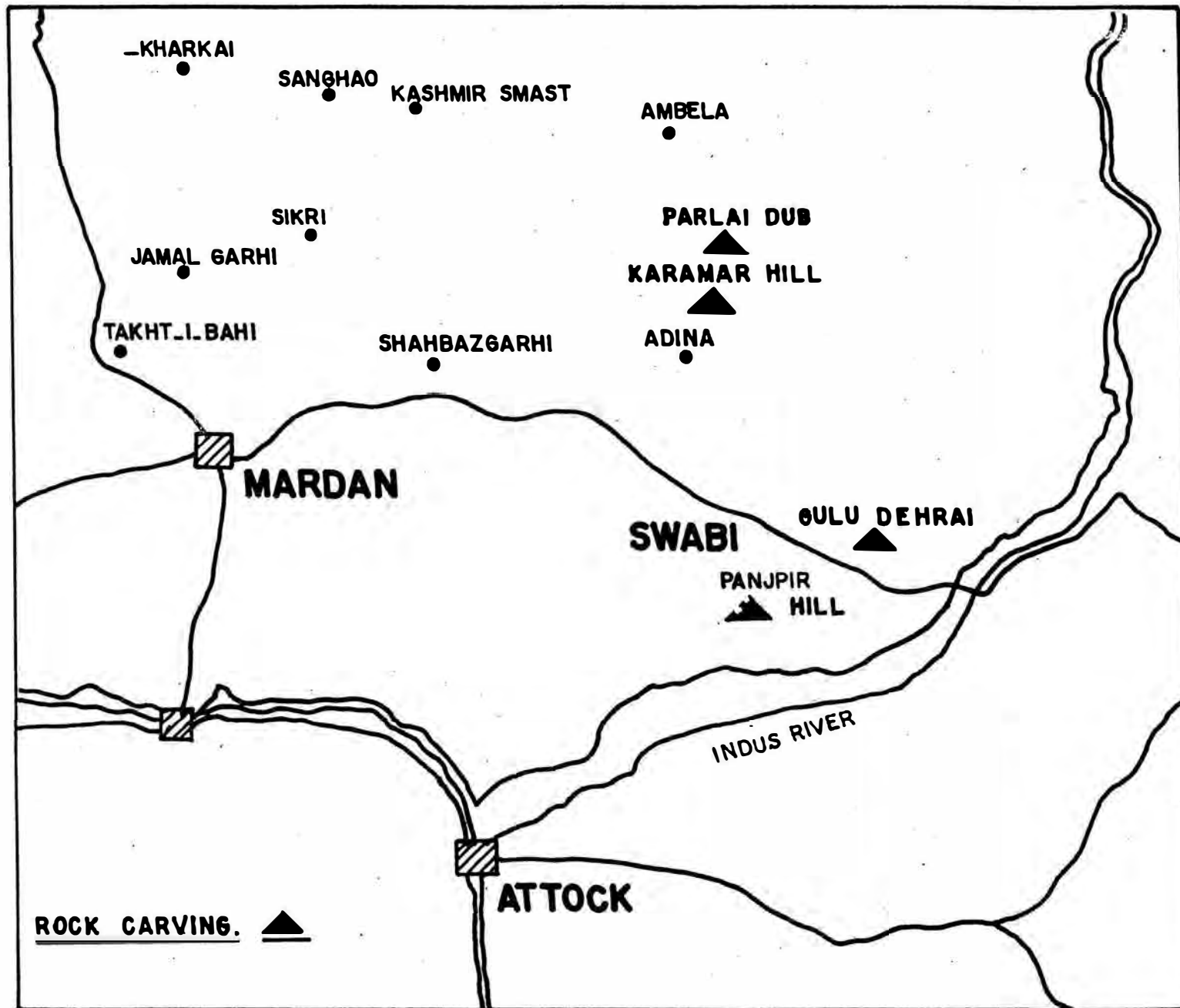
## ANCIENT PAKISTAN

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FIG: 2



**MAP SHOWING ROCK CARVINGS AT SWABI.**





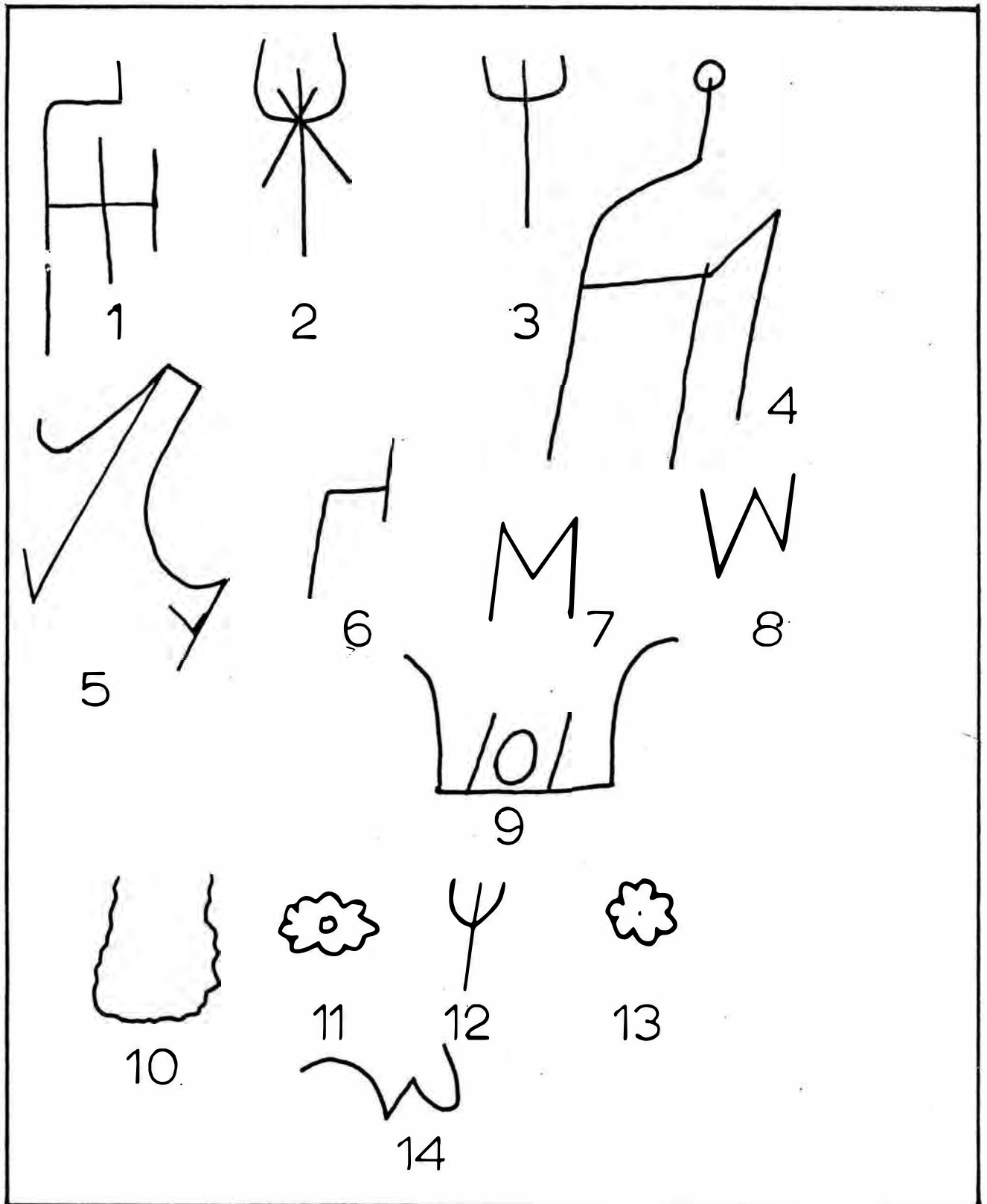


Fig.3 Rock Inscription Gulu Dehri(Swabi)



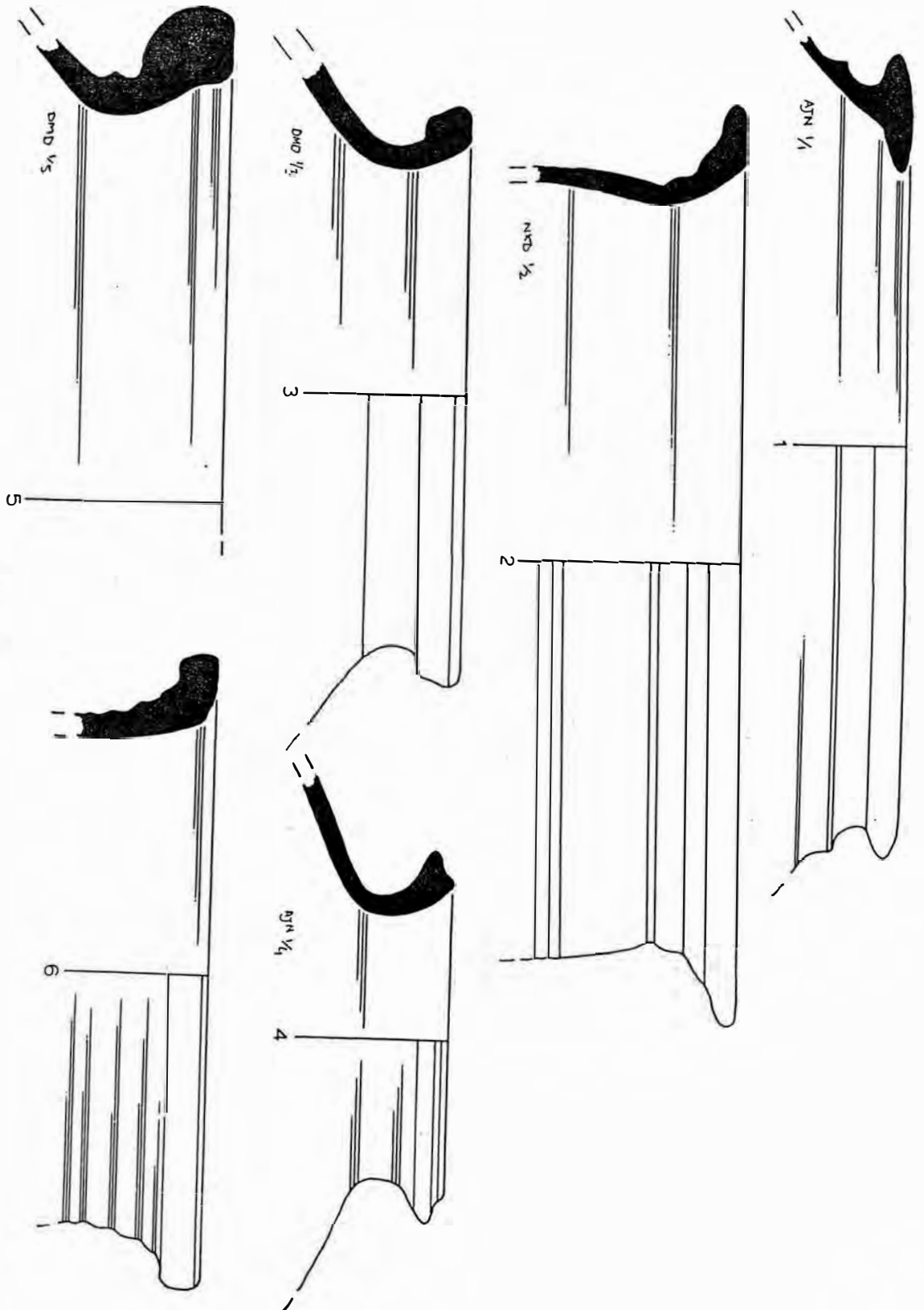
YH677F1 5 1 4 7 3 4 2 7 1 4 5 5 3 2 4 7

1 2 4 4 8 7 7 7 5 4 4 3 7 1 7 7 4 4 2 4 5

Viriamdhisa dachu pavakramo(or mam) cakariachu(or cham) — bhavavi — ksa samu  
(dra or tra) mavi ine adhamamam nam (or nu) vi akaguja (ti) ha a.

*Transliteration by M.Nasim Khan.*

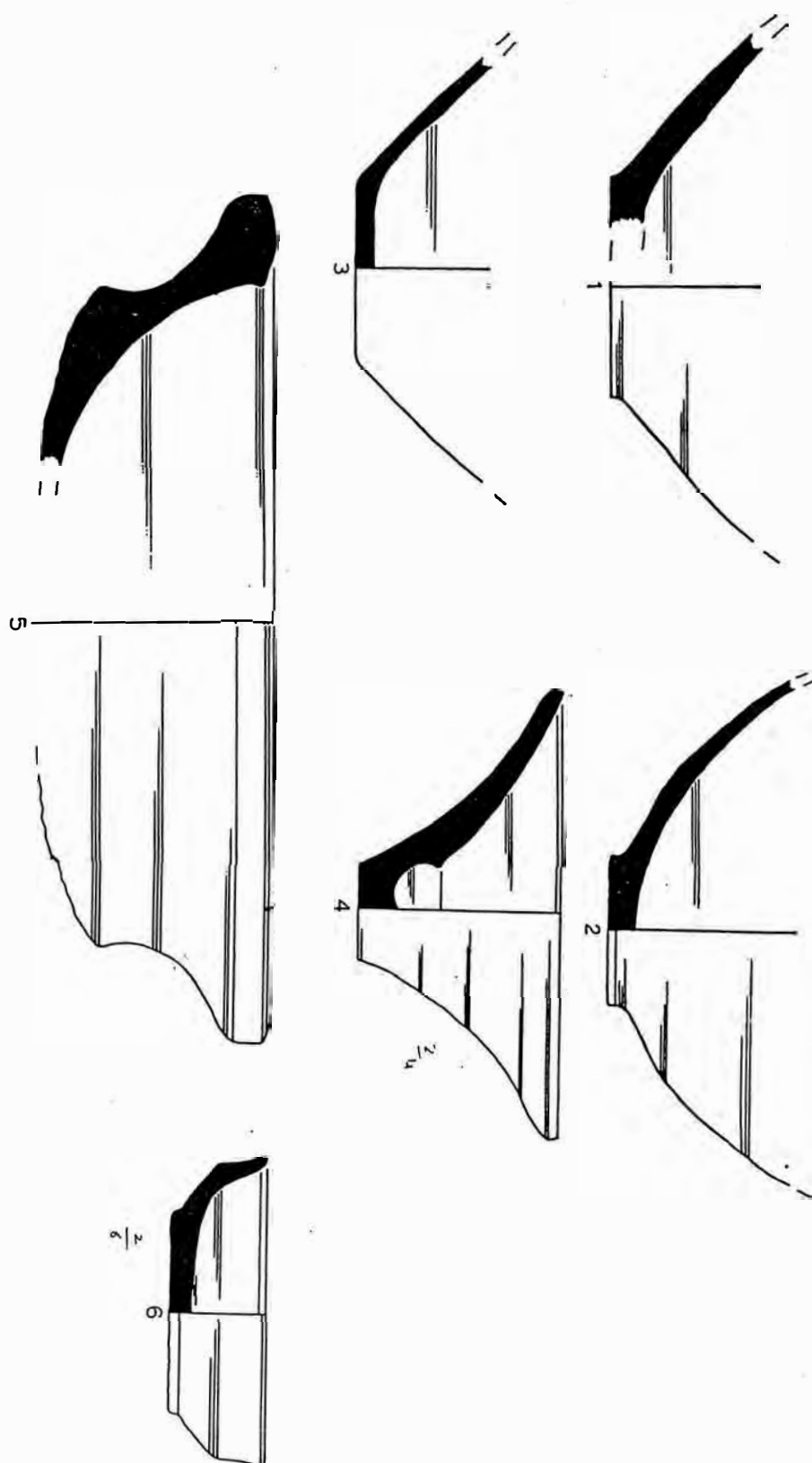




SCALE: 1:1

Pottery drawing.



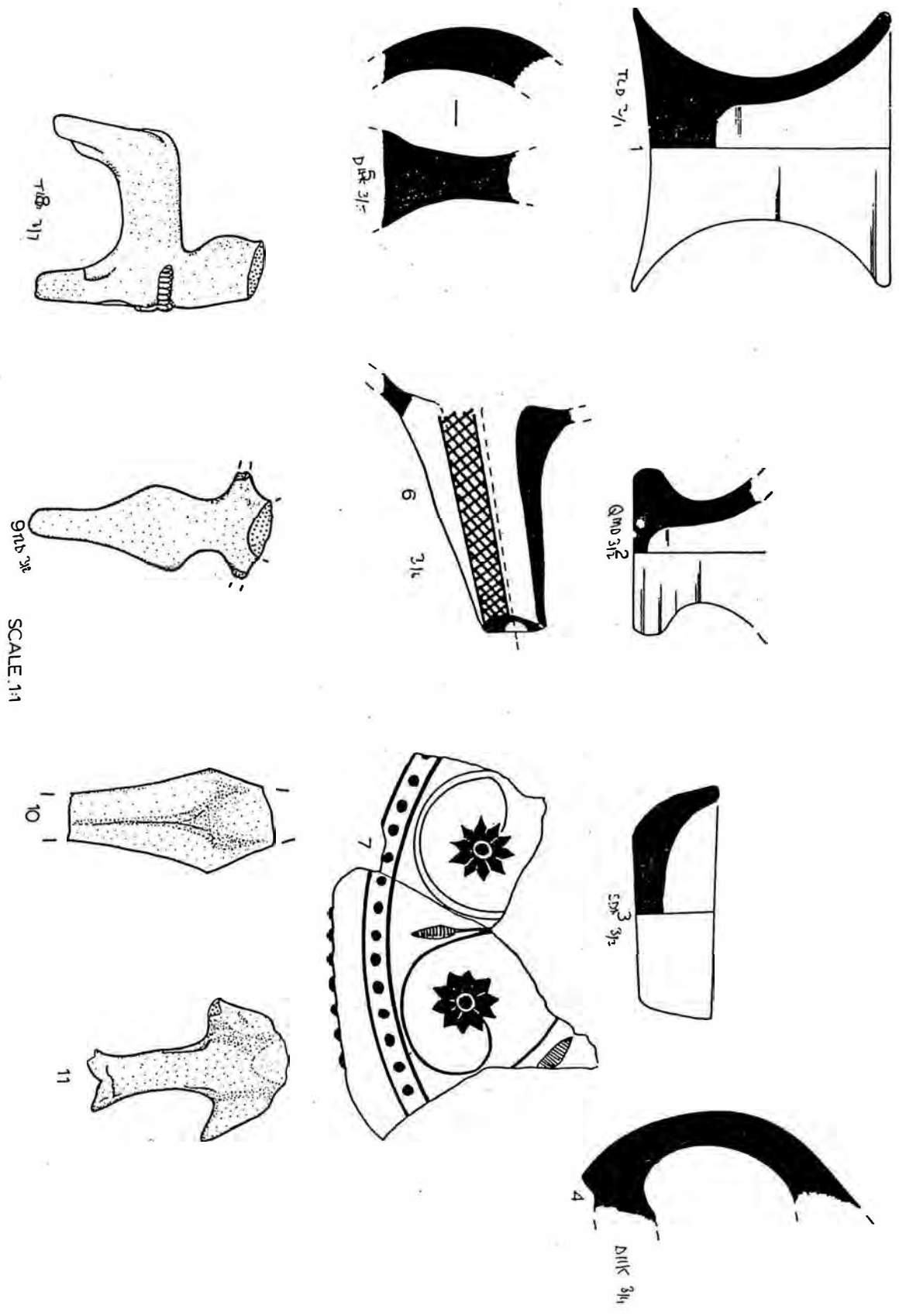


Scale 1:1

Pottery drawing.







Pottery drawing.

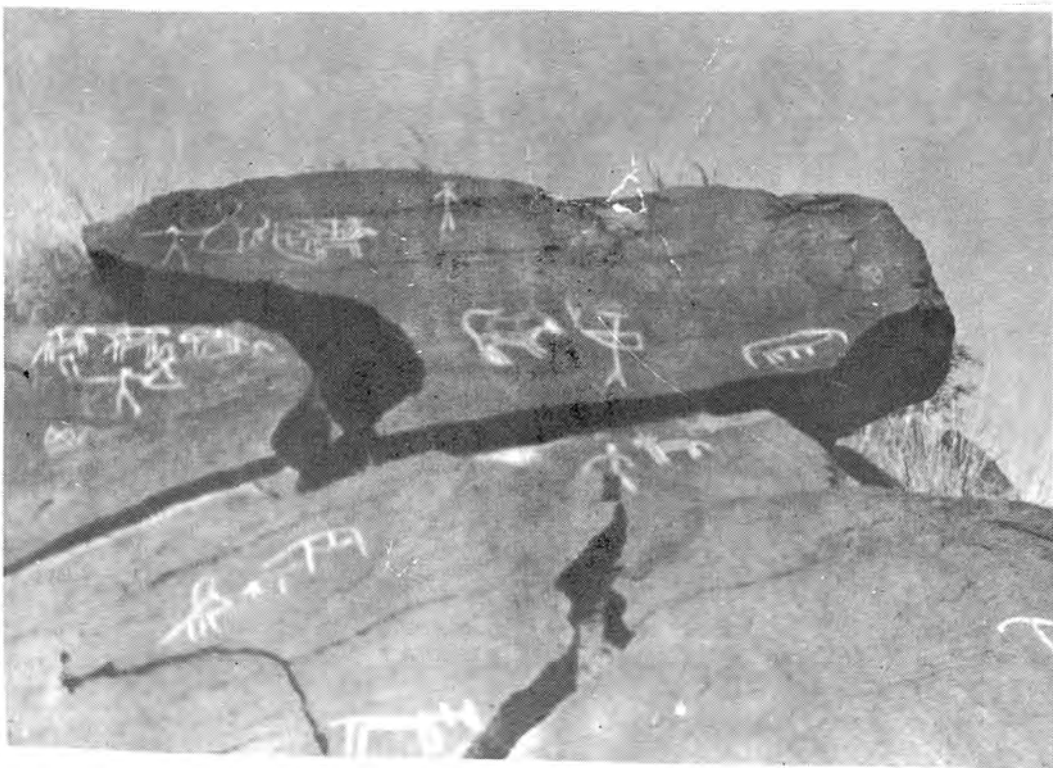
SCALE. 1:1



## ANCIENT PAKISTAN



a. Adina: Rock carvings showing birds, a bull and a dog.



b. Adina: Rock carvings showing agricultural and hunting scene along with horse rider, some birds, a dog with his owner and a cattle.

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a. Punjpir: Rock carving depicting two human figures in standing position.

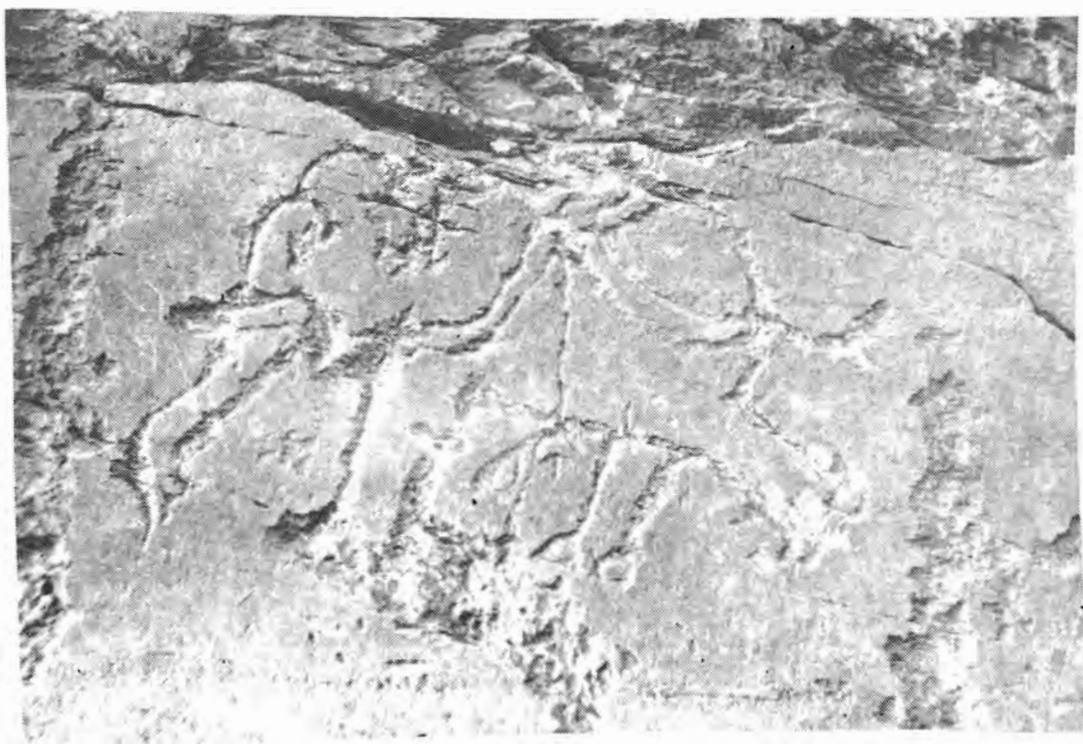


b. Punjpir: Rock carving depicting a humped bull.

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a. Gulu Dheri: Rock carving showing a horse.



b. Gulu Dheri: Rock carving of a stylized elephant.



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a. Gulu Dheri: Undeciphered writing on rock.





a. Parlai Dub: View of natural rock shelter.



b. Parlai Dub: Kharoshti Inscription on rock.

Pl.V



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a. Jalal Site: Rock carving showing Brahmi character.



b. Parlai Dub: Rock carving showing some birds and animals.



ANCIENT PAKISTAN.

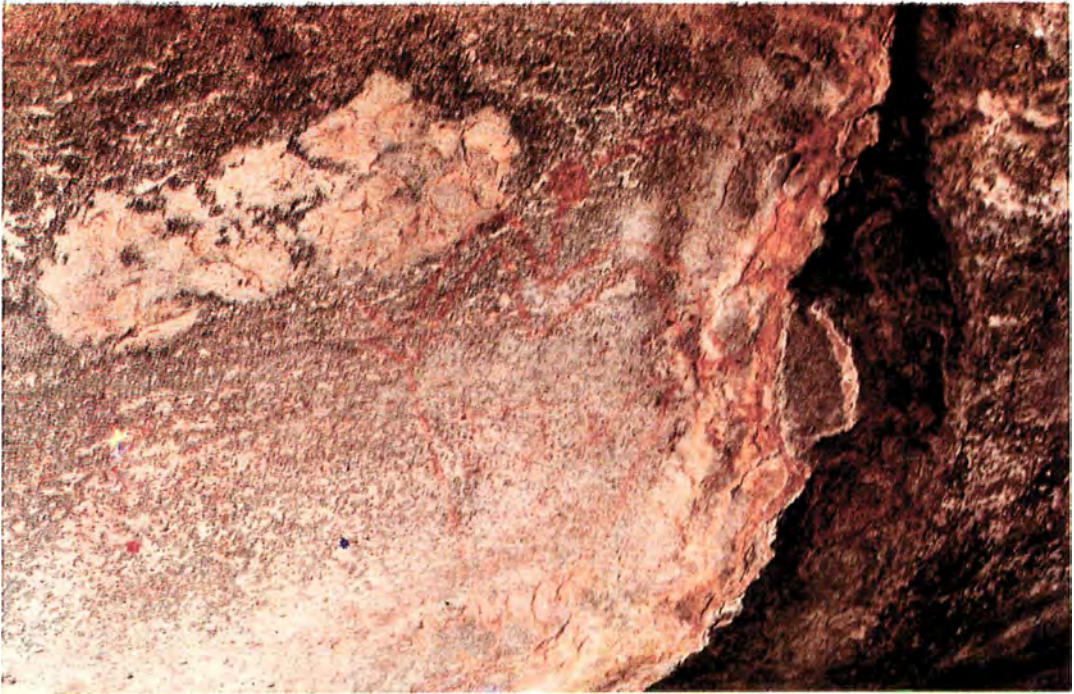


a. Parlai Dub: Rock carving showing human and animal figures.

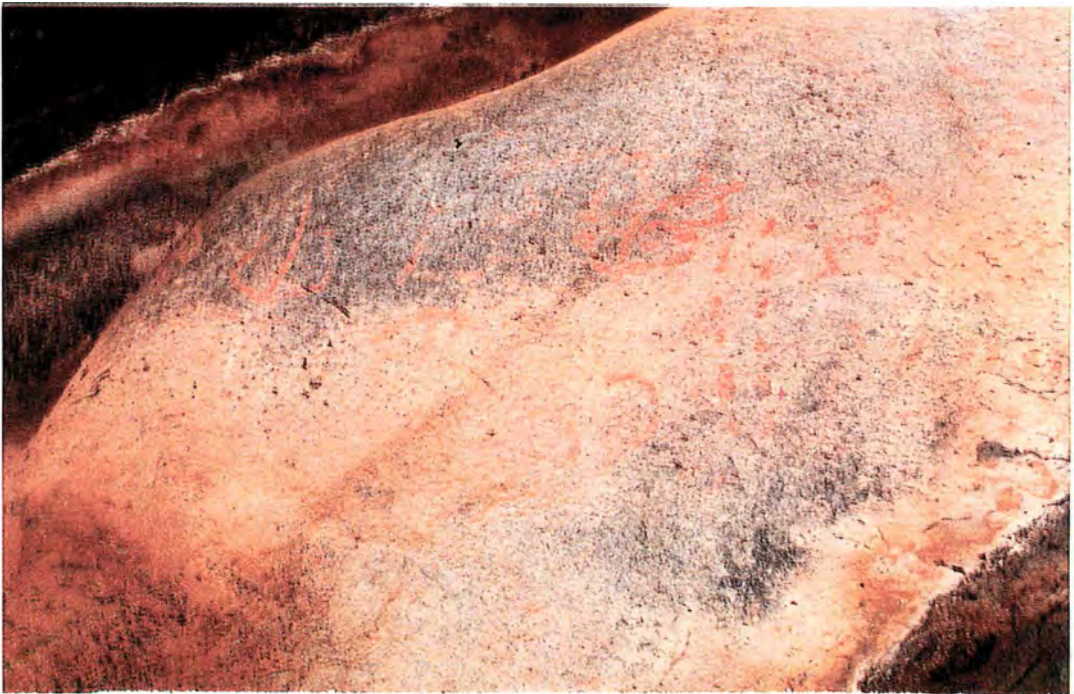


b. Parlai Dub: Rock carving showing human and animal figures.





a. Parlai Dub: Rock carving of a flying bird of enormous size.



b. Parlai Dub: Geometric symbols carved into rock.





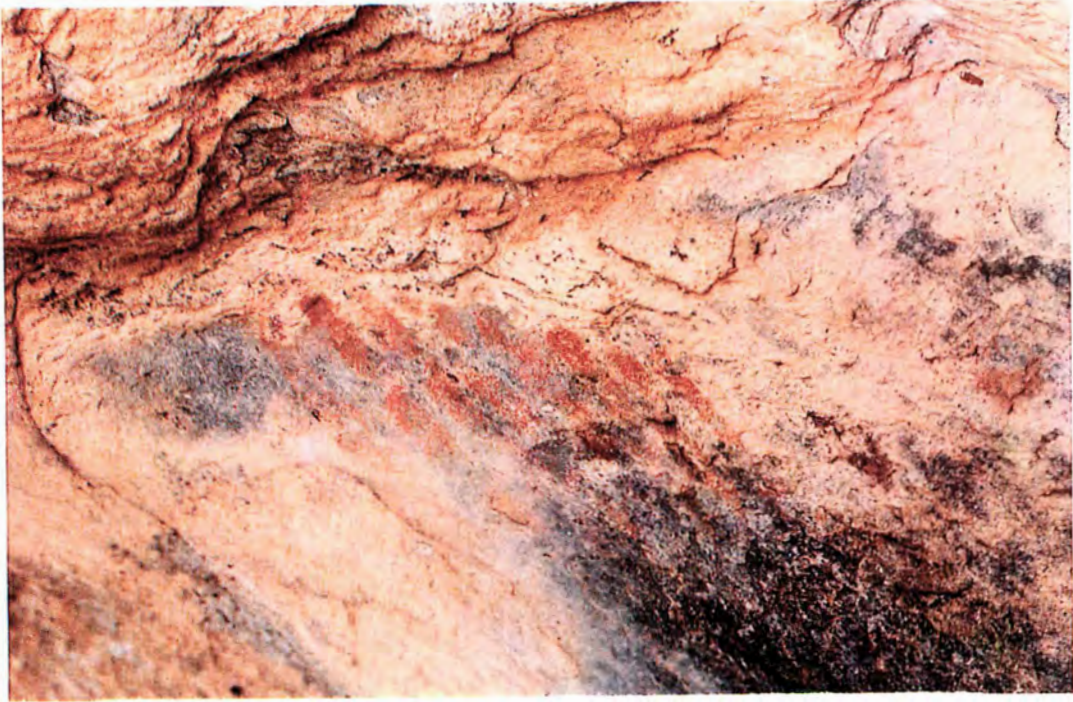
c. Parlai Dub: Showing Surveying Team in Rock Shelter.



d. Parlai Dub: Rock Carving depicting unidentified figures.



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a. Parlai Dub: Rock carving showing some dots.



b. Parlai Dub: Rock carving showing dots and other designs.

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a. Gidari: Dressed blocks and debris of stupā



b. Babu: Section of mound.





a. Takhta-band: Dressed blocks of the stupa and debris showing the depredations of art seekers.



b. Ubu Tangai: General view of the site.



a. Shingru: General view showing the destruction of the site.



b. Khra Kḥpa: General view from south.

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a. Rashaka: Structure of diaper masonry.



b. Anjanu: Section of the mound and evidence of levelling for cultivation.



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a. Adina grave complex: Structure built over the graves.



b. Adina grave complex: Interior of grave after excavation.

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a. Gujar Khak: Western section and levelled part of the site.



b. Budhi Dheri: General view of the site.

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a. Asota Megaliths: General view.



b. Nakra Dherai: Section and robber trench.

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a. Turlandi: View of megaliths.



b. Damanu: General view.

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a. Bruj: Wall of stupa in diaper masonry.



b. Rashakai: Local guide standing on a slab recovered from a well from the site.





a. Punjpir Dherai: General view.

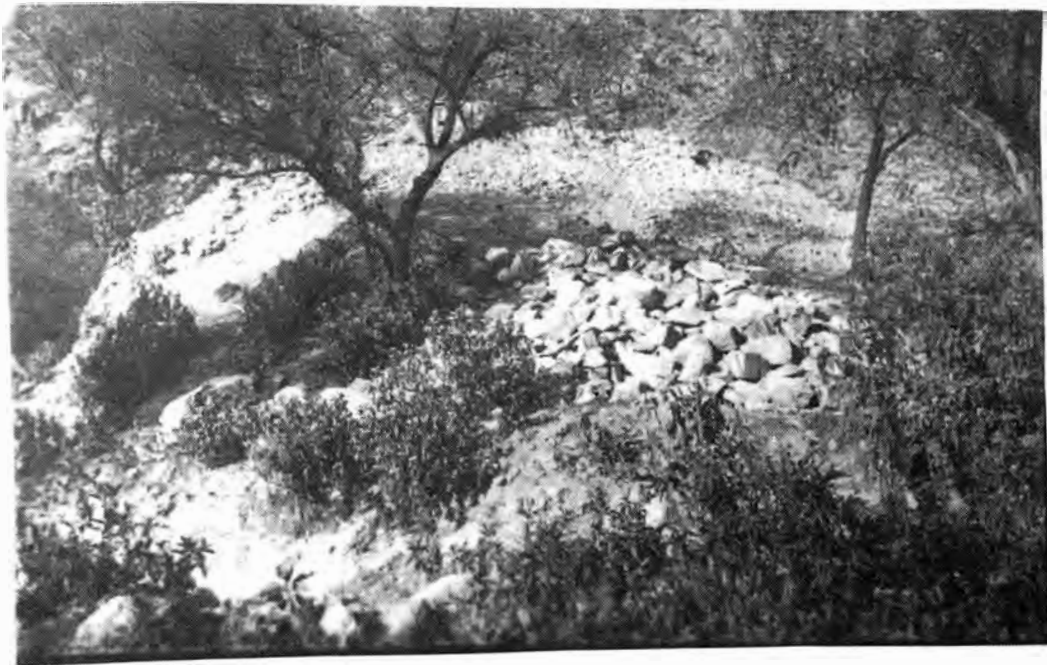


b. Samper: Vast mound levelled after the survey (picture taken in 1993, one year before destruction)

ANCIENT PAKISTAN



a. Karam Khan Dherai: General view.



b. Panjpir Ziarat: Heaps of stones which are a holy ziarat for Muslims and Panch Tirath (sacred place) for Hindus.

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a. Batakara: Base of a stupa.



b. Batakara Qila: Archaeology students of Swabi college busy in surface collection while in the background men with Kalashinkovs are guarding illegal excavations on a stupa.



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a. Imran Qila: General view.



b. Pump house: General view.

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a. Shaheedano Dherai: Robber trench.



b. Baganu: General view.

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a. Darran Valley: It is said that Alexander and Babur crossed this valley.



b. Dalurai: Structure and robber trench.



a. Kotki: Mr. Sher Aman, a local guide standing on a slab at the site.



b. Mian Dheri Gidari: Scattered dressed blocks of a ruined stupa.

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- a. Turlandi: Showing lotus flowers, geometrical designs on a wooden capital: ethnological data from the district.

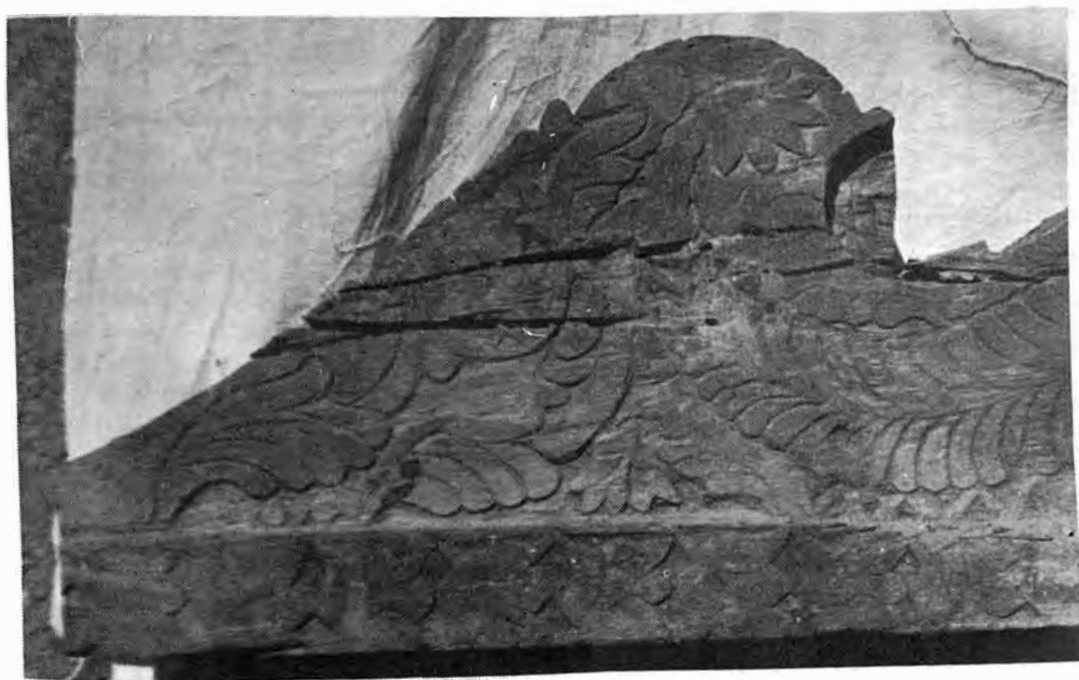


- b. Turlandi: Wooden capital showing decorative designs; detail from plate XXVIa.



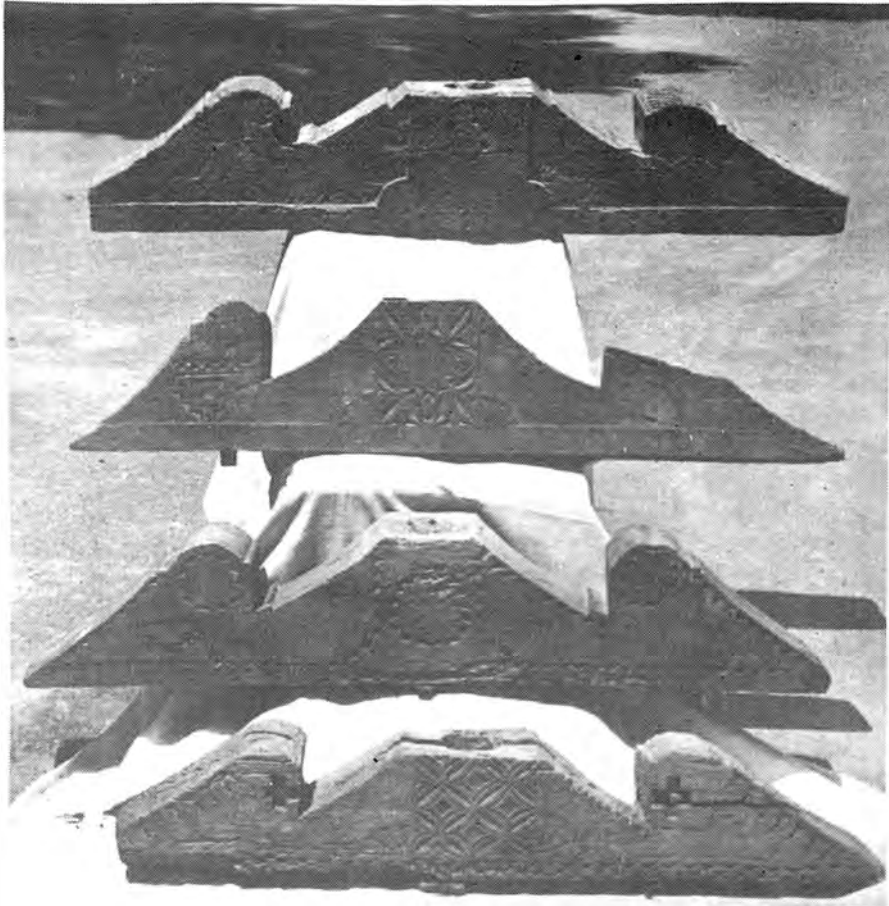


a. Turlandi: Same as Pl. XXVIa.

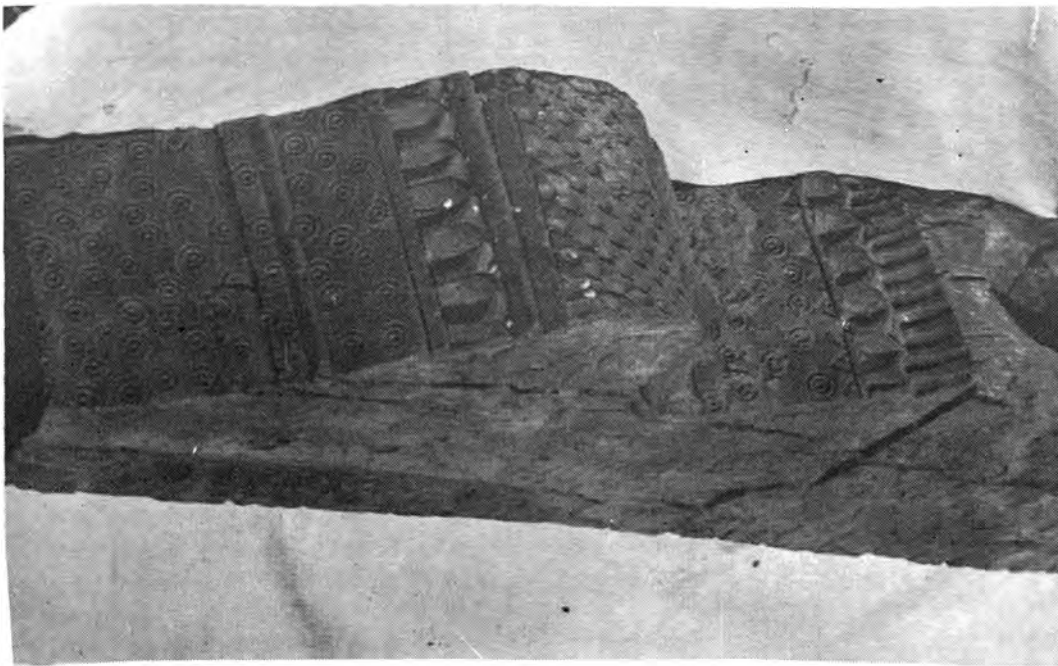


b. Turlandi: Detail of floral design on wooden capital.

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a. Turlandi: Wooden capitals with different designs.



b. Turlandi: Details of floral designs on wooden capital.

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a. Punjpir Grave site: Grave pottery - bowls.



b. Punjpir Grave site: Grave pottery - pedestal bowl with grooved shoulder and an open bowl with concave profile.



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- a. Baker: Terracotta Human head, showing Hellenistic influence and Greek water flask with engraved designs.



- b. Ganghu Dher: Contemporary water flask showing identical decoration to the flask in Pl.XXXa.

Pl.XXX



a. Kalu Khan: Buddha head made of cement (modern fake)



b. Charbagh: Kharoshthi inscription on schist (modern fake)



a. Shingru: Stucco head of Bodhisattva

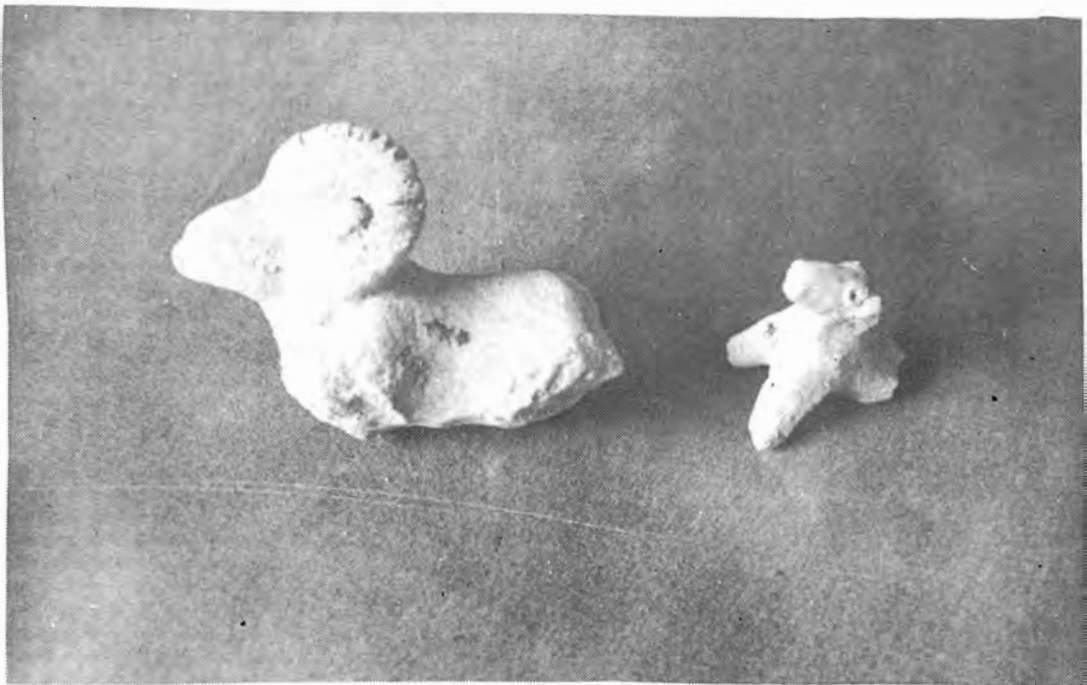


b. Takhta band: Stucco fragments: turban, hand, bust and head of Bodhisattvas

ANCIENT PAKISTAN

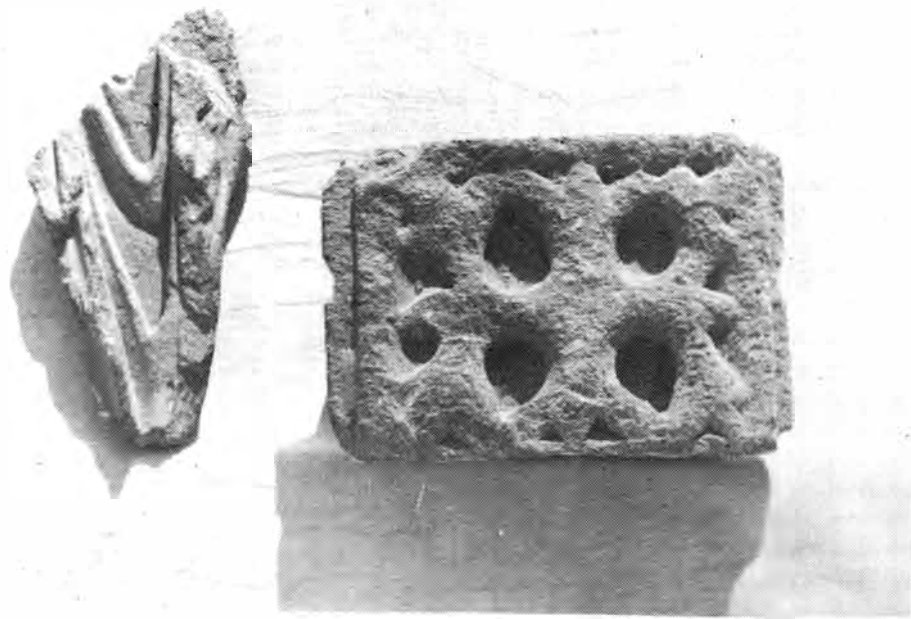


a. Khar khpa: Two headless busts of Buddha on a decorative pedestal.

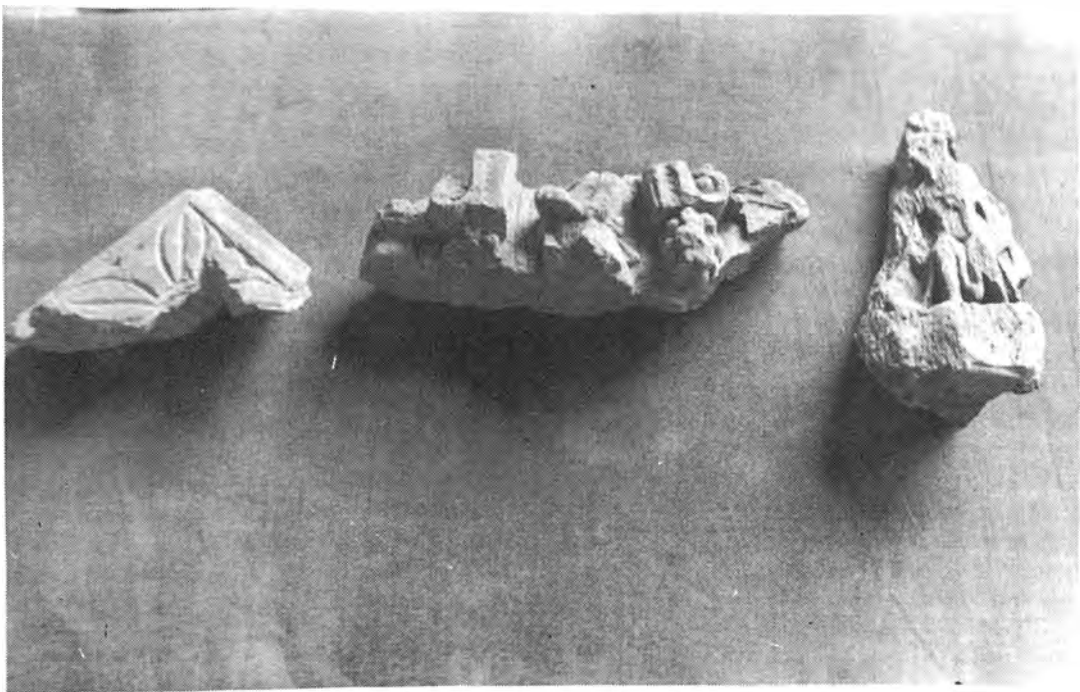


b. Rashaka: Terracotta ram and horse

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a. Rashaka: Broken architectural fragments of Gandhara style



b. Takhta band: Lotus flower and panel fragments in Gandhara style



ANCIENT PAKISTAN



- a. Gala fort: Parthian vessels, with the handled pot bearing impressed male and female heads and the pedestalled pot showing Hellenistic influence.

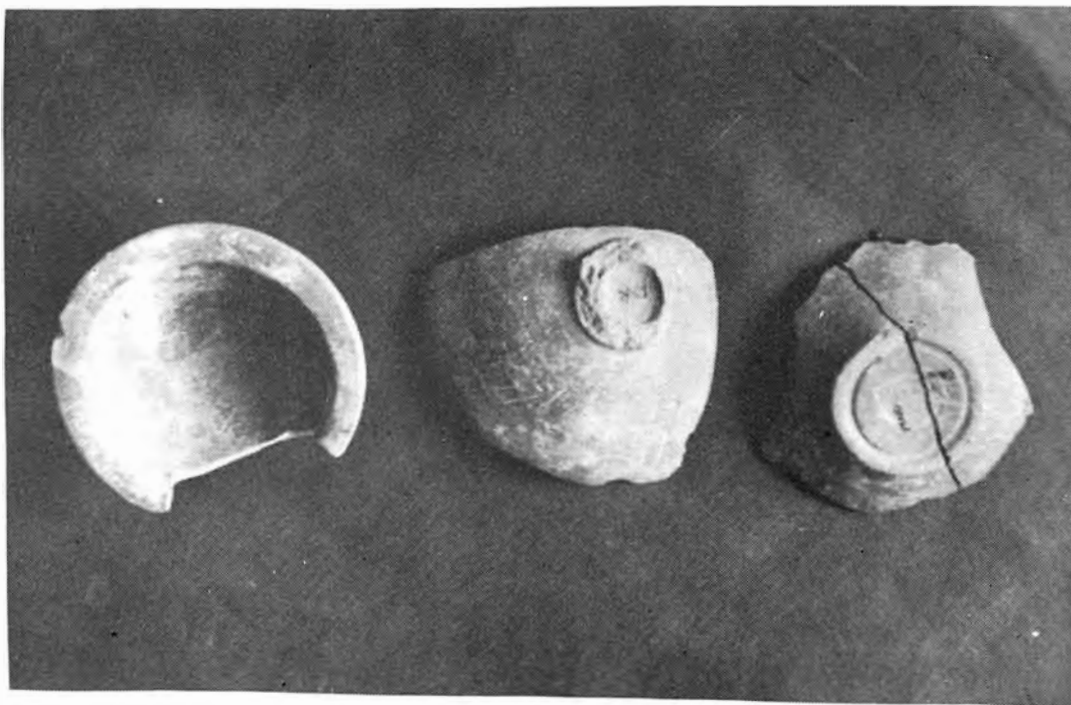


- b. Gala fort: reverse sides of objects in Pl. XXXVa.

ANCIENT PAKISTAN



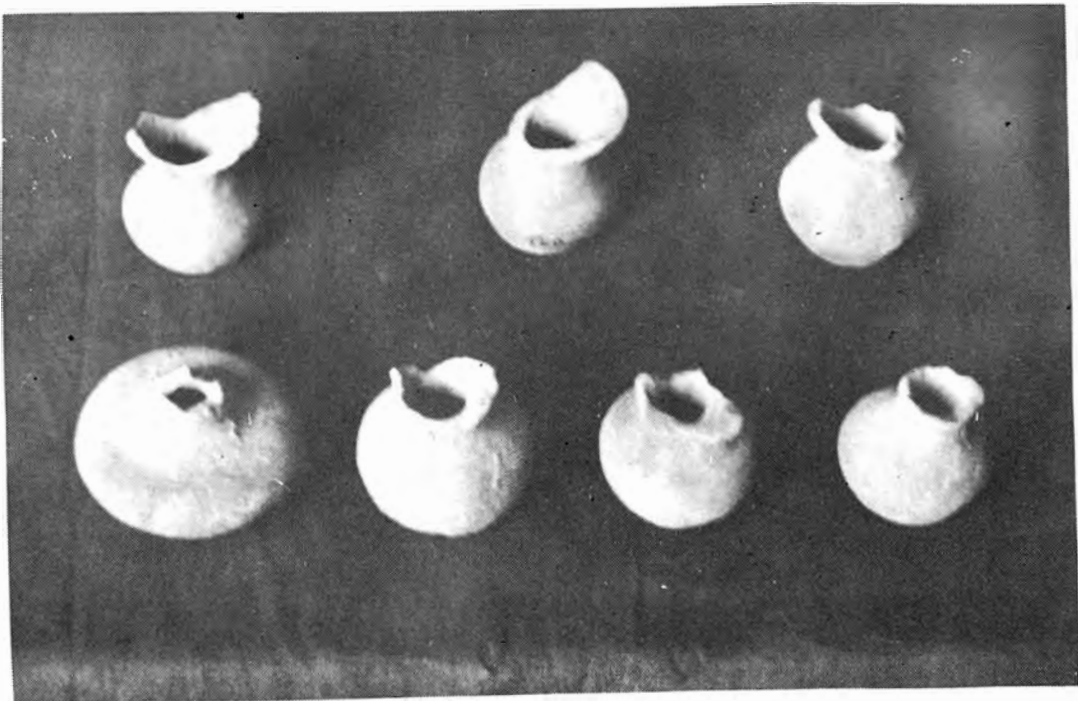
a. Nakra Dheri: open, hemispherical bowls.



b. Kalu Dheri: broken bases of bowls



a. Sudheru: miniature vessels; one in centre has perforated lugs for suspension.



b. Turlandi Dherai: miniature vessels