Note on Exploration in the Shāṅgla District and the Swāt Valley

MUHAMMAD FAROOQ SWATI, MUHAMMAD NAEEM BACHA AND JEHAN MULK

Although archaeological exploration is being conducted periodically since the last quarter of the nineteenth century by various individuals and missions, there is still a dire need for documentation of sites in the yet unexplored Shāṅgla district, hanging valleys of Swāt and those of the adjoining territories—Bunēr, Upper and Lower Dir, and the Mālākand and Bājaur Agencies—once remained constituent parts of ancient Udjiyana, corresponding to the present Mālākand Division (see Bibliographic References at the end.). However, exploration in this mountainous terrain is laborious, time and fund consuming, and at times turns out to be fruitless and disappointing because of misinformation.

The present short exploration conducted in the Shāṅgla district and the Swāt valley resulted in the discovery of a few archaeological sites and monuments that are mostly robbed and dilapidated (Figs. 1 and 2). The archaeological riches and historical accounts of foreign travellers clearly mark the antiquity of these regions. Lush green valleys, river banks, cliffs, rocks, etc., in short, every nook and corner of this hilly region presents story of the bygones in one or the other way. The following is a brief inventory of the currently explored sites. Where GPS (instrument for marking latitudes and longitudes) was available, we have given exact global position of those sites only.

The Shāṅgla District

The Shāṅgla district is located between Lat. 33°-08' and 34°-31' north and Long. 72°-33' and 73°-01' east. The districts of Kohistān, Swāt and Bunēr bound it in the north, west and south respectively, while the River Indus confines it on the east for about 75km. The tribal area Kālā Dhāka partially covers it on the south. Total area of the district is 1586 square km. The altitude of the district varies from two to three thousand metres with the highest peak being 3400m above the sea level.

Physically, we can divide this region of high mountains into five main valleys of Kānā, Ghorband, Beshām, Pūraṇ and Chakesar and, administratively, into five tehsils of Alpūri, Beshām, Pūraṇ, Chakesar and Mārtuṅ (Fig. 1). Each valley has its own drainage system comprised of a number of springs and rivulets originating in the surrounding snow-capped peaks. All the systems drain their water into the Indus in the east. Geomorphology of the area shows thrust faults and tight folds. Gneiss, volcanic rocks, sandstone and precious and semiprecious minerals are found at different localities.

Although excavations at promising sites in the area can only establish its true cultural and historical profile, yet the present survey indicates its continuous occupation, at least, since the Buddhist period onward to date. Currently the Yūsufzai Pathan, Gūjar, Syed, Mian and Qureshi tribes and clans inhabit it. Besides the probable identification of Aornos (some scholars, however, disagree with this identification. See Swati 1997-b: 166 and n. 74; Eggermont 1984: 73-123), Stein during his survey did not come across any archaeological site in this region (Stein 1930: 66-94).

The Kānā Valley, Tehsil Alpūri

1. DAURY

Owner: Saatho of Bar Gāṇsāl. The Daury site situated to the west of Wolandar-Ajmēr road at a distance of 100m to the north of a Government Middle School at Bar Gāṇsāl is bounded by the Kānā Khwar on the east and Wuch Khwar on the south. It lies at a distance of
approximately 30 minutes walk from the Wulandar bazaar, in the south-east. Presently under cultivation, grits and pieces of potsherds spread all over the site surface for about 150m in the north-south and 100m in the east-west directions.

According to the owner, in 2001 illegal diggers had exposed at the site two diaper masonry cells, the stone of which was reused for new construction. He reported pottery and a round hollow structure, like a well, to the northeast of the site. He also claimed that he had found here four sculptures and a dish in schist stone and a large number of terracotta pots and potsherds.

2. ADAI

Owner: Mr. Abd-un-Nabi S/o of Mr. Shah Madar S/o Mr. Saif-ur-Rahman claimed that the Adai site is in their possession for the last 80 years. Overlooking Küz Gānsāl to the south, it is situated in Bar Gānsāl off and opposite to the west of the Shāhpūr-Wolandar-Ajmer road, from where it is approached across the Kānā Khwar through a suspension bridge at Wolandar.

There is a 3.6m high and 2.7m wide huge rock with a now badly defaced rock-carving, measuring 1.8mx1.2m (Pl. 7). Destroyed by the landowner, its faint traces suggest it to be Padmapāṇi, probably Avaloketēsvara, facing the Kānā Khwar in the east.

Further down to the east roughly 9m above the western bank of the Kānā Khwar, there is a big boulder with a line of fragmentary Brāhmī characters ( ... ॥ ७ म ८ ॥ ... ). Opposite to the boulder and across the Khwar on the left bank are situated houses of two brothers, Mr. Ghafūr and Mr. Said Rasūl. Dr. Muhammad Nasim Khan reads the inscription as "...(va)jā(dhāna)tā". "The initial part of the inscription", he comments, "is most probably, missing. The first letter of the existing inscription can be read as 'va' because of the vertical line, drawn upwards from the right limb of the letter. Without the vertical line the letter would have produced sound 'ba'. Normally letter 'va', generally round or angular in shape, carries the line upward at the middle rather than at its side. That is why we cannot ascertain reading of this letter. The second letter 'ja' is very clear. The shape of the third one is similar to an initial vowel 'e' and linguistically might represent sound 'dha'. The reading of the next letter is doubtful. The last sign 'tā' has medial vowel long 'a' drawn rightwards from the central part of the letter. The right tip of the vowel extends downwards and joins symbols, which are not decipherable."

"The remaining part of the inscription, which might be a compound word having two elements: vaja-dhanatā, does not give any sense. The first component might be from 'vajra', always used in the beginning of a compound word, meaning 'hard' or 'mighty one', e.g., 'vajra-datta' meaning 'given by a mighty one'. While the second element might be based on 'dhan' meaning 'to sound'."

"It is difficult to date the inscription, however, on the basis of palaeography we can place it between the 2nd-5th century AD."

3. GARAI IN SHUNYĀL

Owners: Mr. Iqbal and Mr. Jehan Afsar. The site located to the east of the Bilkānai-Wulandar road lies at a distance of 1km to the north of the Bilkānai village and is approached from the bazaar over there. To its south is the Shunyāl Khwar and to the west, across the road, is the Kānā Khwar and a Government Primary School. The site spreading approximately over half an acre is covered with potsherds. A terracotta lion head, broken animal figurine, bowl, lids and handle of pots, and a broken stone-plate are found from here (Pl. 8). A 2m high and 4m long exposed structure of diaper masonry runs in the east-west direction. The owner told that he had exposed a circular wall in the southeast corner of the site.
4. **SAR PÄTE**

Owner: Syed Osman, Mr. Fazal Karim and Mr. Naseeb Khan. The site lies about 4km to the north of the Dämorai village and can also be approached from Bilkäñai, in the southeast, after a 40 minutes walk. The Shähpūr-Wolander road is to the west, Laodar Khwar and Mañja Chïna to the south, Añâkh Tañğë and Jruque Chïna to the north of the site. The site, around 32 kanâhs (15667.2 sq. metre) in size, is presently converted into cultivated fields. Potsherds, charcoal and dressed-stone blocks scatter on the surface all over. A ruined structure, 2m high and 14m long, running in east-west direction facing south (Pl. 9) and traces of embankment walls in diaper masonry are still visible at the site.

5. **KANÇÄR, KIKÖR**

Owners: Mr. Gulbar, Mr. Kamal, Mr. Jehan Bar and Mr. Shah Jehan. The site, located about 1km to the north of the Dämorai village, is bound by the Känña Khwar on the west, the Kwänji Khwar on the east, Kikör Power-Station on the northwest and the Kikör village on the northeast. The site, an acre (3916.8 sq. metre) in size and now under cultivation, is covered with potsherds and pottery-slag all over. The owner reported few complete jars full of ashes from the site and a well to its south. Structures of undressed stone, modern houses and graves occupy the site at places.

6. **ASHÄRÌ MAİDÄN**

Owner: Abd-ur-Rashid. The Ashäri Maidän site located to the northeast of the Dämorai village is confined by the Båtbå Khwargai to the south, Kuññkhuñai to the north and Dämorai-Wolander road to the west. It can be approached from Dämorai at a distance of 15 minutes walk. Its area is about 1½ acre (4896 sq. metre).

Presently the site is converted into cultivated fields and its eastern corner is occupied by the tenant’s house. Potsherds and dressed stone blocks are lying on the surface. The owner had found a stone, probably schist, sculpture and has smashed it. An old ruined wall, 7m long and 2½m high, of diaper masonry is still visible on the surface.

7. **KUNDICHÄR**

Owner: Mr. Gul Ahmad. The Kundichär situated on a high natural mound about 1.0km to the northeast of Dämorai is delimitied by Båtbå Khwargai in the south and Kuññkhuñai Khwargai in the north. Its approach is from the Dämorai village. Being an acre (3916.8 sq. metre) in size, it is levelled into terraces for cultivation. Traces of walls in diaper masonry, stone blocks and slabs and potsherd can be observed on the surface. Dug by the owner, the western part of the site shows traces of small 2x2m cells in diaper masonry. A 2x1m section of an embankment wall at the southern corner is exposed. Terracotta pots, a sculpture and grinding stones are reported among the finds.

8. **NÈMAKAI**

Owners: Mr. Zafar Iqbal advocate and Mr. Sher. The Nëmakai site situated in the Dämorai village seems to be a huge religious or settlement establishment spreading over more than two huge terraces now entirely under cultivation. Segments of walls of diaper masonry are visible at a number of places (Pl. 10) and the entire surface sporadically presents fragments of potsherds. Human and animal figurines in a large number are reported.

9. **DHEIHRAI**

Owner: Sher Ahmad. The Dherai site situated on a high natural mound to the southeast of Dämorai is bound on the south by the Shërin khwargai and on the north by the Government
Primery School, Dherai. It lies at a distance of 30 minutes walk from the Dāmořai village. Being 90x52m in size, it is converted into cultivated fields, which have the owner's house at the southeast corner. Potsherds and dressed stones cover its surface. Its central area seems intact, while illegal diggers have exposed 1½m long and 1m high diaper masonry structures at its western part. During construction of his house, the owner noticed ancient floors (paved with stone slabs and plastered with lime) and segments of terracotta pipeline at certain places of the site. Another 5.7x1m wall segment in diaper masonry ran in the east-west direction. The owner reported terracotta medium size bowls and oil lamps, grinding stones, lapis lazuli, carnelian and fragments of iron and bronze from the site.

10. BAṬOBAṬ

Owner: Mr. Azizullah. Situated in the village Dāmořai, the Baṭobaṭ site is approached by Shāhpūr (old Dalāi)-Wolandar road. Presently under cultivation, this large field when bulldozed for making a temporary helipad in 1994 yielded a large number of graves in its middle part. A big wall running in the north-south direction was mostly removed at that time. Some of the graves are reported still to be intact in the eastern part of the field. The local people have collected bronze objects and terracotta pots from here. Potsherds scatter on the surface.

11. GHUNQ

Owner: Mr. Munawwar Khan. The Ghunḍ site situated to the west of Dāmořai is restricted by Sokar khwargai and chīna (spring) in the north, Kapūno khwargai in the south and Kānša Khwār in the east. The site lies at a distance of two hours walk from the Dāmořai village across a suspension bridge. Being 15x10m in area, dressed stone-blocks and slabs scatter on its surface. Robber pits have exposed walls, four small cells, floors paved with stone-slabs and lime-mortar at the site. The owner reported two bronze plates from the site. Pottery is rare.

12. KŪZA KOMĀLAI

Owner: Mr. Faqrī Gul. The site, situated in the Kārshat village about 3km to the north of the Shāhpūr village, lies on the left bank of the Gājī Khwargai and on the right bank of the Kānša Khwār and is approached by the Shāhpūr-Wolandar road. It is of a considerable size and presently brought under cultivation. On the basis of finds, it seems to be a Buddhist religious site. Chakras (umbrellas) of stupas were found during illegal diggings and deposited on the recent retaining walls (Pls. 11-12). Diaper masonry structures are reported to have been exposed below the surface during the illegal diggings.

13. KOCH BĀN

Owner: Mr. Rahīm Dad. The Koch Bān site lying on a high natural mound and situated to the northwest of the Komālai bridge and to the south of the Kārshat village is bound by Gājī khwargai on the south and Mamara Chīna on the northwest. It can be approached either from the Kārshat village or the Komālai bridge after 15 minutes walk. Its size is roughly an acre (3916.8 sq. metre). It seems to be an ancient settlement site, which now is converted into agricultural fields. There is a modern house of the owner on its western side. Bits of iron-slag and potsherds are found on the surface of the site. Embankment walls of semi-diaper masonry are noticed at various places. Two walls, 3.2x2m and 10x2.8m in size, running in the north-south and south-east directions respectively. Another wall stretching from the northeast to the southwest measures 3.8x1.5m (Pl. 13).
14. **BRAIM BÀNDÁ**

The hilltop on the west of the Bar Kānā valley is flat and is called Braim Bàndá, which meets with Līlonai in the back valley. Here ruins are reported but due to shortage of time we could not make to visit the site.

15. **KĀPAR BÀNDÁ**

The flat hilltop on the east of the Bar Kānā valley is called Kāpar Bàndá, which meets with the Swāt Kohistān. Further up in the Ajmēr village on the mountain top at Khandaṛā ḍ a rock-carving is reported.

16. **DHERAI, SHAHPŪR**

Owners: Mr. Amir Nawab Khan and Mr. Shah Wazir Khan. The Dherai site is situated on a high natural mound to the northwest of the Shāhpūr village and is bounded by the Saṅgar khwargai and chīṇa on the north and the Tohay khwargai on the south. It can be approached from the Shāhpūr as well as Bar Kānā villages after a march of 1½ hours. It is 50x30m in size and is converted into a cultivated field. Huge dressed stone blocks and slabs, sporadic potsherds and walls of diaper masonry are observed at the site. One of the walls running in the southwest-northeast direction is 9m long and 1.7m high (Pl. 14), while another 10m to the southeast of the former is 5.4m long and 1m high.

17. **SAṆGAR**

Owner: Mr. Pervez. The Saṅgar site situated on a natural mound to the northwest of Shāhpūr is marked by Saṅgar khwargai on the north, Tohay khwargai on the west and chīṇa on the east and can be approached either from Shāhpūr or Bar Kānā after two hours march. Covering approximately one acre, the entire site is converted into agricultural land, having house of the owner at its southwestern corner. The only surviving structure is an ancient pond of diaper masonry that presently used as water reservoir. It is 8m in diameter and 1m in depth and its floor is paved with stone-slabs.

18. **DHER**

Owner: Mr. Tora. The site situated on a natural mound to the northwest of Shāhpūr is bounded by Saṅgar khwargai in the north, Tohay khwargai in the south and chīṇa in the east and can be approached from Shāhpūr or Bar Kānā after 2½ hours climb. Covering area of 1½ acre, it is converted into agricultural land having house of the owner at southeastern corner. Dressed stone blocks, potsherds and grinding stones are scattered on the surface of the site. Embankment walls are visible at various places of the site. A ruined wall, 7m long and 2m high, runs in the north-south direction.

19. **DĀMĀNA**

Owners: Mr. Afsarul Mulk and Mr. Zafar Iqbal advocate. The Dāmāna site is situated at the Shāhpūr village on the west of the road in large terrace fields, presently under cultivation. A large number of terracotta pots, cups and potsherds are reported.

20. **SHUNYĀL**

Owner: Mr. Muhammad Mustafa Khan. The Shunyāl site is situated to the west of the Shāhpūr Khwar (Kānā Khwar) and about 1km towards the south of the Shāhpūr village. Presently it is converted into huge terraces for cultivation. Ancient walls at places survive up to 10m in length and 2m in height. Small relief sculpture in schist and stucco and large storage jars as well as other types of pottery are reported. To the west across the hill-torrent the hilltop is called Achai Sar, where remains of a stupa are expected.
21. **DUNKĀCHA**

Owner: Mr. Faridoon Khan. Situated on a natural mound to the southeast of the Shāhpūr village, the Dunkācha site is surrounded by Kozhal khwargai and the Primary Maktab School in the south, Kānā Khwar in the west and chiña in the southeast. The site can be approached from the Shāhpūr village at a distance of 1km. Covering an area of 15x30m, potsherds scatter on its surface. During construction of the owner's house at the western corner terracotta pots and segments of pipe, pieces of which are still visible on the surface, were dug out.

**Bishām Valley**

22. **EACHĀR (SHANG)**

Owners: Mr. Wajid Ali and Mr. Majid Ali S/o Late Muammad Zahir. The Eachār site is located to the east of the khwar of the same name and the Shang village, while the Karākoram Highway and the River Indus lie to its northeast. It is approached at a distance of five minutes walk from the point 4km past Bishām towards Abbotabad on the highway. Covering 15 kanals of cultivated fields, dressed stone blocks, kanjur stone blocks, potsherds, brickbats, charcoal and grinding stone/s scatter on its surface. Coins, terracotta bangles and oil lamps are reported from here.

Illegal diggers had exposed in the past a number of diaper masonry walls, the largest being 4m long and 2m high, at various places on the site. At the northeastern corner there is a small square pit—having 2.4m a side, 1m depth and 0.6m thick walls. Further to its north is reported an arcade of three arches, seemingly, enclosed by a partially exposed diaper masonry wall at a distance of 9m away in the same direction. Nearby to its west, there a floor of kanjur stone is reported by the landowner. He had exposed at the southwest corner a staircase leading to a block of eight cells arranged in two rows, with a 1m wide stone-paved passage between them.

23. **LŒ PATE, MAIRA**

Owner: Mr. Muhammad Siraj. The Lœ Pañë site situated to the south of Bishām is marked by the Naw Khwar on the northwest, Government High School of Maira on the north, Landaja Khwar on the northeast and the Basic Health Unit on the east. Approximately 18km past Bishām towards Abbotabad is lying the Maira village on the west of Karākoram Highway. The site roughly three acre in area is converted into cultivated terrace fields, having the owner's house at its northeast corner. Potsherds, grinding stones and stone slabs scatter on the surface, while walls of diaper masonry are also recorded at various localities on the site. A terracotta pot full of ashes, four white beads and kanjur stone blocks (each measuring 40x40x20cm) are reported from here.

24. **KHUNA PATE, MAIRA**

Owners: Haji Arabistan, Mr. Amir Hamzeb and Mr. Amir Nawab. Khuna Pañë is bounded by the Bishām town in the north, River Indus in the northeast, Karākoram Highway in the west and Sérai Khwar in the northwest. It can be approached from Bishām at a distance of 18km past towards Abbotabad on the left bank of the highway. It is 3½ acres in size now converted into agricultural fields, having the owner's house at the western corner. Potsherds, stone blocks and slabs, grinding stones, charcoal and ashes were scattered all over. Near the owner's house two walls (each 2m long and 2m high) of diaper masonry stretched in the north-south and south-east directions, while another one (1m long and 1m high) was noticed at the north corner. Iron pieces are also reported. It seems to be a settlement site.
25. **Dandai Fort or Qal’A**

Owner: Mr. Omar Zarin. The site is located on 34°-48'-47" North latitude and 72°-56'-59.2" East longitude to the right of the Karakoram Highway 27km past Bishām and about 1½km short of the Tākōt bridge. It is a Buddhist site with an elevation of about 30m from the main road. Spreading on 18 kanāls, it is converted partly into cultivated fields and partly into residential area. Pottery and dressed stones scatter on the surface. There is a massive tapering wall, further strengthened by embankments. Stone of the embankment walls is used as raw material for modern construction (Pl. 15). The local people reported copper and silver coins, stucco sculptures, pottery, bones, ashes, bronze objects, terracotta lamps and storage jars from here.

**Chakesar Valley**

26. **Sabar Shah Mora**

Owner: Mr. Hayat Khan. The site of Sabar Shāh Mōra is located on Lat. 34°-36'-29.5" north and Long. 72°-46'-4.6" east. It is 1km to the west of Chakesar on a mound overlooking the confluence of three rivers: the Killi Khwar to the east, the Paté Khwar to the northeast and Lēwanē Khwar to the south (Pl. 16).

Covering an area of 30x20m, the site presents traces of walls, robber pits and scanty potsherds on its surface and a modern house on its east. The local people reported sculptures extracted from here a few years back.

27. **Shabavara**

Owner: Mr. Sultan Beg of Chakesar. The Shabavara site is located on Lat. 34°-45'-45.3" north and Long. 72°-46'-20.8" east. Lying on the Karin Cliff of the Gumrash ridge, some 2Km to the west of the Chakesar village, it spreads approximately on 15 kanāls. On the basis of surface observation and description given by relatives of the landowner, it seems to be an ancient Hindu and/or Buddhist establishment. Most of the area is cultivated, while modern houses and a mosque occupy its eastern part. Dressed stone blocks and potsherds scatter on the surface, and there is a ruined diaper masonry wall (3.6m long and 0.85m high) at the north-western corner. While it was being dug out illegally, the owner had noticed stucco sculptures (Pl. 17) installed on masonry, bronze storage jars, a necklace, pottery, terracotta animal figurines, a chaṭra, a casket containing five different colour beads along with ashes and charred bones. He had also noticed small cells, streets and a covered passage from where steps ascended towards the south.

28. **Zōrt Katkōr, Katkōr**

Owner: Mr. Shujaat. The Kaṭkōr site situated to the east of the Kaṭkōr village is bounded by the KarāraTaṅgē in the south and the Karāra Chīna in the east. It can be approached from Chakesar at a distance of approximately 8.8km. Covering approximately an acre, it is presently converted into cultivated fields, having the owner’s house at its western corner. Potsherds and diaper masonry walls are observed at various places on the surface.

29. **Kōṭ, Katkōr**

Owner: Mr. Siraj. The Kōṭ Kaṭkōr site located on a natural mound to the southwest of the Kaṭkōr village is marked by the Kaṭkōr Khwar on the west, Thorē Taṅgē on the east and two springs on the northeast. It can be approached from the Kaṭkōr village at a distance of 12 minutes walk. Roughly 70x30m in size, it is converted into agricultural land, having the owner’s house at the eastern corner. Potsherds, grinding stones, stone slabs and embankment walls in rubble masonry are still visible on the surface. Terracotta bowls
and dishes are also reported in a large number (Pl. 18). According to the owner, a well, which was 2m in diameter and now refilled, lined with diaper masonry had been exposed in the centre of the site.

30. **SARKÜL**

Owner: Syed Nawaz Khan and Syeduno S/o Mr. Hamid Khan. The Sarkül site is situated to the east of the Chakesar village. The Indus river and, across it, Tākōt-Kālā Dhāka road lie to the south, Government Primary School Sarkül to the southeast and Bagava Chīna to the northeast of the site. The site can be approached either from Chakesar approximately at three hours march or from Tākōt-Kālā Dhāka road through a chair lift. About an acre in area, it is entirely brought under cultivation, while a modern graveyard occupies its south and a mosque its southeast. Potsherds, dressed-stone blocks and slabs, iron pieces, kanjūr stone blocks and rubble masonry walls are observed on the site.

"While being robbed some ten years ago", the owner explained, "the site yielded thirteen bronze sculptures from a pit". The largest among these figures was 0.9m, while the remaining ones ranged from 10 to 15cm in their height. However, the local informants claimed that the sculptures were originally extracted at the time of digging a grave and dumped in a pit, where they were hunte by treasure seekers later at the above-mentioned time.

31. **DHERAI, SARKÜL**

Owner: Syed Nawab, Mr. Abdul Sattar and Mr. Maula Jug. The site situated on a natural mound to the east of the Sarkül village is surrounded by Warukay Khwar and Bagava Chīna to the west and the Indus River to the south. It can be approached from the Sarkül village on a 40 minutes walk. It is a 40x15m barren mound. Potsherds, stone slabs, stone blocks, broken grinding stones and walls in rubble masonry can be seen on the surface.

The **Pūrān Valley**

32. **DHERAI ROCK-CARVING**

Situated on the right bank of the main road leading from Pūrān to Miṅgora, there is a rock-carving on the cliff at a height of about 12m from the ground level. Facing east, it is completely chipped off except for the right knee, measuring 0.6m.

33. **GARAİ SAR, TOWA**

Owner: Mr. Qadar Jalal. The site Garaï Sar is situated on the top of a natural mound, encircled by a winding road to Koo in the west (Pl. 28). To its southeast lies the Girls Primary School of Ṭowa, south the Alagṟām Taṅgē, north Jaweroo Khwargai and Patand Chīna, and east Garaï Sar Chīna. Past 2km Dherai, one can reach the site after 15 minutes walk from the left bank of the Dherai-Chakesar road. Its whole area, 20 kanāhs, is covered with potsherds, pottery slag in abundance, dressed stone blocks and slabs. Grinding stones and pieces of chattras are reported from the site. Three round holes, each a metre in diameter and as much in depth, lined with diaper masonry and lying 10m apart from each other are observed on the site. According to the owner, the whole site is like a circular stepped platform. The lowest step presents all around small cells or niches, each 2m in width and as much in depth, exposed 1m above the ground level. A couple of them, however ruined, were observed during the survey on the southern side of the mound. The second terrace is setback 3m from the lower, while the upper one 2m from the second.

Close to the west of the site, a diaper masonry structure is a probable kiln, as indicated by many potsherds and much ash in and around.
34. CHÂGAM GUNBAT, CHÂGAM

Owner: Said Ahmad and Mr. Sahib. The Châgam Gunbat located to the west of the Châgam village is marked on the south by the Government Primary School and a working spring, on the southeast by the Gunbat Khwar, on the east by two working springs and on the west by a mosque. It can be approached from the Châgam village at a distance of about 1.5 hours' walk following the Khwar upstream. Extending 60m in the north-south and and 90m in east-west directions, it surface is littered with potsherds, huge dressed blocks and slabs of stone. Presently, this stupa site is occupied by a modern graveyard, surrounded by cultivated fields. The exposed eastern wall, facing east, of the stupa is 4m high and 7m long. Illegal diggers, according to the owner, had exposed diaper masonry walls, stone sculptures and iron pieces. The owner has refilled the dug out area.

35. DHERAI, SUNDOVI

Owner: Mr. Nisar Ahmad of Sundovi. The Dherai site is approached from the Sundovi village through a suspension bridge, situated at a distance of 30 minutes walk to the site. Occupying the top of a natural mound, it is situated across the Châgam Khwar on its right bank, i.e., southwest of Sundovi. A number of diaper masonry structures were found. During excavation for the construction of a modern house, fragments of lime plaster, a staircase, stucco figures and a carved panel in green schist stone were found. The stucco figures were destroyed due moisture and sudden exposure to the air, while those in stone are still lying with the owner somewhere, as he expressed.

36. MÂRIN, NÎMKALÉ

Owner: Khunanai Kaka. The Mârin site situated on a low natural mound to the east of the Nimkalé village is enclosed by the Bagiar Khwargai on the north and the Dunkâcha village on the east. Nearby to the east two springs the Dunkâcha China and the Kohî China are located. It can be approached from the Nimkalé village on 10 minutes walk. Approximately an acre in size, it is occupied by terrace fields, having the owner's house at the south-eastern corner.

According to the owner, illegal diggers had exposed two diaper masonry cells, the stone of which was reused for building a new house. Stone-slabs and potsherds scatter on the surface, while kanjûr stone blocks are also reported from here. At the northeastern and western corners segments of walls in diaper masonry are observed.

37. BUNÂRWÂL ROCK-CARVINGS

Owners: Mr. Ahmad Nazir and Mr. Amjad Ali. The Bunârwâl rock-carving located to the northwest of the Kötkê village is bound by the Bunârwâl Kale on the east, Government Middle School Bunârwâl on the northeast and two springs on the northwest. It can be approached from the village Kötkê towards the northwest at a walking distance of 30 minutes. The rock is about 3.5m in length and 3m in height facing south. About 100m to the southwest are cultivated fields from where potsherds are reported by the owner.

Among the five figure the central one is seated in dhyâna mudrâ (meditation pose) on a high throne, supported by two atlas figures (Pl. 21). The enthroned figure, the upper-half missing, is flanked on either side by a figure standing on a pedestal. Both the flanking figures are completely chipped off. The top of the throne and the pedestals is decorated with floral design.
Measurements:
Standing figures on the left and right = 1.4 (1.6m with pedestal) x 0.7m
Atlas figures on the left and right = 0.5m x 0.4m; the central podium = 0.45m.
The enthroned figure = 1.3m without seat (1.85m with the seat) x 1m

38. KARYE BABA, CHAWGA

Owner: Communal property. Situated on the left bank of Balwar Khwar in the village Chawga, the Karye Baba site is presently occupied by a modern graveyard. It is an ancient gravesite, having circular pits of various diameters dug out in solid rock. The diameter of these pits ranges from 1.0 to 1.7m. According to local informants, these pits were provided with pottery full of ashes, etc., and were covered with flat stones. Bones of the dead were embedded vertically in sand and ashes in earthen pots (urns). Beside the site is an old fortress of the early twentieth century of the Wali-e Swat period (Pl. 22). Across the Khwar in the cultivated fields are reported numerous structures and storage jars.

39. JABAGAI DHERAI, CHAWGA

Owner: Mr. I'aamullah, advocate. Jabagai Dherai, approached through the village Chawga, lies on the left bank of Machkandai Khwar. It is a completely wrecked stupa and the whole site is converted into cultivated terrace fields. The local people observed many underground structures and pottery while reclaiming the soil for agriculture. Remains of a large stupa (Pl. 23), a number of *kanjur* dressed blocks (measuring 35x25x15 cm), fragmented pilasters and terracotta tiles (measuring 20x20x10 cm) were lying on the surface. To the west further up in a cultivated filed were observed in a fallen section broken walls, running in the east-west direction.

Coming back to the main Chawga road and going towards Asharo Sar, a certain Mr. Ishaq of Gitvara showed me an architectural piece of a miniature railing, carved in black schist, which he had found at an ancient site Baglila.

40. ASHARO SAR, CHAWGA

Owners: Mr. Raja, Mr. Dostay and Mr. Fayyaz. The Asharo Sar is approached through Dilo Barghand, off the Chawga road. After a forty-five minutes walk from Shinogand Khwar, we reached Asharo Sar. All the field around there are strewn with fragmentary potsherds. Opposite the Asharo Sar site, across a tange, there is the Donkacha village. No apparent structures were found, however, there were reported some at both the places.

41. DANĐ BĀRĀI GUṆBAT, KŪZ POĀ

Owners: Mr. Jehanzeb, Mr. Gul Parin and Mr. Said Parin. The site of Danđ Bārai Guṇbat is situated to the southeast of the village Guṇbat. It is approached by a shingled road from Chawga and is situated to the southeast of the Kūz Pāo village. It is a huge Buddhist site converted into cultivated fields. Further to the east of the site there is a modern graveyard. The surrounding terrace fields are reported to have a large number of structures buried deep under the ground. According to a local informant Mr. Rashid Ali (an educated young man and presently councillor of the nearby village Kūz Pāo) some metallic images, probably of bronze or copper, were excavated illegally from here. Mr. Said Parin told us that sculptures in stone and stucco were also found there by illegal diggers. Bases, shafts and dressed blocks of *kanjur* stone are seen scattered on the surface. Old structures, remains of a stupa and segment of a probable fortification wall (22m long and 3.22m high) were observed at the site. The now wrecked stupa is reported to have been fortified.
QOMA QOMAI, PANDORIA

Owner: Mr. Momin Khan. The Qoma Qomai site is approached through the Pandoria village. It is a rock-carving site situated on the ridge Maingwal Dara that faces Khonano Dara on the west. From Pandoria the site can be approached either from the south or north side. From south one has to pass through Shikaolai, Kamrai, Shingrai to Maingwal Dara, while from the north it can be approached through Shikaolai and Khonano Dara to Maingwal Dara.

According to Mr. Nasib Khan, a local guide from Pandoria, there were three adjacent rock shelters, numbered from north to south I-III, each carved with a certain number of figures. Originally, according to him, there were seven figures in each under Rock-shelters No. I and II. Under Rock-shelter No. III, if there were some figures they might have been destroyed due to rock-fall and presently it exhibits nothing but an uneven surface. The first two Rock-shelters are badly damaged and presently each of them exhibits five mutilated and partially preserved carvings (Pls. 24-27).

Rock Shelter No. I

This shelter is crumbled off due to natural hazard. Figures carved here from left to right are: 1. Padmapani seated in rājalālītasana (royal ease pose), holding a lotus stalk in his left hand, while keeping his right hand in vīsmaya mudrā (the pose of wonder or praise). Measuring 80x50cm in size, it is defaced and heavily encrusted—details of the crown, ear and neck-girdle are invisible. No. 2 is the same as No. 1, but necklace and drapery (dhōti) folds are more visible and is smaller in size, 70x40 cm. They both face to the east.

Number 3 is large (230x120 cm) figure of the bodhisattva Padmapani seated on a throne in the same fashion as of the others, but, unlike them, has a large halo behind his head. He wears an elaborate crown, ear-pendants and a necklace. Hair-locks are visible on the temples under the crown. He is flanked by two other bodhisattvas seated in the same pose but the legs are pendant in the reverse order and stretching their right hands in varada mudrā (gift-bestowing gesture). On the pedestal there is a seated figure in the same posture as of the bodhisattva Padmapani but keeping his left hand on the knee of his pendant left leg, while raising the right one in vīsmaya mudrā. The figure on the right of the pedestal is broken off. Below the pedestal are carved six discs (probably wheels) in diminishing order of their size from right to left as the space would allow. From Left to right: Fig.1 = 80x50cm; Fig. 2 = 70x40cm; Fig. 3 = 80x45cm; Fig. 4 = 45x40cm; Fig. 5 = 230x120cm; Fig. 6 = 70x40cm.

Rock Shelter II

Facing south and from right to left the carved figure under this shelter are: (1) A bodhisattva figure facing east is seated in rājalālītasana with his right hand stretched out in varada mudrā and his right leg pendant. He is holding some object (probably a pot) in his left hand, placed on his folded left leg. His head and shoulders are broken off. (2) The second bodhisattva Padmapani figure is standing in varada mudrā. It is also much defaced and faces to the south and is placed at right angle to the first one. (3) Further to the left, this is a seated, much damaged and defaced figure of the bodhisattva Padmapani, posed and decorated in the same fashion as that of Rock-Shelter No. I. (4) Further to the left is that of the much defaced Buddha in dhyāna mudrā. Facial features are Indian while hair and drapery style is Gandhāran. On the pedestal are carved a spokes-wheel in the middle flanked by a seated deer on each side. Rock Shelter No. II: Fig. 7= 60x45cm; Fig. 7a= 70x30cm; Fig. 8= 80x55cm; Fig. 9= 45x35cm; Fig. 10= 120x80cm; Fig. 11= 13cm; Wheel pedestal (seat)= 80x40cm.
It is completely destroyed due to landslide and there is nothing to be described.

43. SANDA SARE, ALÖCH
Owner: Mr. Farid Khan. On the right side of the road leading from Alöch to Chawgã an ancient site Sanda Saré is fully converted into cultivated fields. Terracotta figurines, pottery and bones are reported. Segment of an ancient wall, 4m long and 1.6m high, still survives.

44. SHERJANG GUNBAT
Owners: Mr. Husain Khan and Mr. Noorullah Khan of Awarai. Shêrjaṅ Gûnbât is situated to the north of the Awârai village and on the left bank of the Awârai Khwar about two kilometres to the east of the Alöch village. It is a medium size stupa now badly damaged and defaced (Pl. 20). The entire surrounding area presently under cultivation, according to one of the owners, had a large number of structures. Up in the glen are two springs, the upper one is called Giró China while the lower one Koi China.

45. SHÂH DHERAI
Owner: Mr Anwar Ahmad, a school teacher. Old name of the Shâh Dherai site, located 1km to the south of the Mârtûng village, was Dherai. It is bounded on the south by the Mârtûng Khwar and a working spring, called Karim China, lead down from the site by a staircase. On the opposite cliff across the Khwar there are similar ancient remains. According to the owner, 'it was a large settlement site constructed of beautiful diaper masonry. Tall walls on the site suggested a double story construction. Some of them 12 feet high forming a beautiful gateway. Many illegal diggers have worked here, but except for pottery nothing special was recovered.' The owner showed to us a bone antimony rod, two semiprecious beads and a small bowl that he had picked up from the site while constructing his house. A stamped or moulded potsherd decorated with a horse-rider holding a spear, a peacock and scorpion was also found in the ruins. Another piece decorated with spokes, surrounded by zigzag lines, then by a circular band of arrowheads, then by a band having a peacock, scorpion and a horse rider with a spear and then by an outermost semicircular band of trees. (Pl. 19). The owner disclosed that the whole site was robbed by a contractor to extract stone for constructing a nearby girls' middle school some six years ago, while the remaining stone was utilised for building his own house some four years ago.

46. CHÂNCHANRÅKÅ
Owners: Mr. Ajeeb Zaman, Mr. Sher Ali and Mr. Shams-uz-Zaman. The Chañchanârakå site situated in the Shaga village at a distance of 1km from the Mârtûng Bazaar is brought under cultivation and partly occupied by modern houses. At one place a 3m high diaper-masonry wall is exposed for 8.1m in north-south direction. From the terrace fields, to the west and southwest of the wall, according to the local people, illegal diggers have extracted stucco sculptures. Fragmentary potsherds spread all over the fields.

Swât Valley

The natural extent of the Swât valley is from Lat. 34°-31"-55' to 35°-53"-40' north and Long. 71°-47"-15' to 73° east, while political boundaries of the Swât District are constricted than those of the valley (for detailed geography and history see Ali and Khan 1991: 97; Swati 1997-a: 1-2, 1997-b: 151-54). Administratively, the District is divided into two sub-divisions and eight tehsils. Following the road from the Matta town towards Sakhrâ, we discovered seven completely finished historic period sites as described below (see Fig. 2).
47. ALLAHHOO BABA DHERRAI

Close to the west of the roadside near a big village Kūza Durushkhela, there is a secluded natural mound called țope or Allahoo Baba Đherai, which is a communal property. There are ancient remains on its top to which a ruined staircase leads up from the north side. Due to shortage of time, we were not able to see the coins collected from the remains by the local people.

48. BAR KAS OR MATHURIĞRÂM

Owner: Haji Muhammad Amin and relatives. Situated to the north of Allahoo Baba Đherai at the skirt of the mountain in Kūza Durushkhela, this site once held a stupa, now completely wrecked (Pl. 1). It seems that the original stupa was encased, as it had been a common practice in the heydays of Buddhism. According to the owner, the inner stupa, about 2m in diameter, in diaper masonry was lime-plastered and terracotta figures installed on it. The outer stupa also of diaper masonry was plastered, painted and had pilasters, cornices and niches. Illegal diggers had found a figure of a bodhisattva (probably Padmapâni) in one of the niches. A flight of stairs, now demolished, lead up the stupa on the western side. From the description given by the local people, it seems that a monastic establishment had laid to its south and a kiln, from where the owner had collected fragments of terracotta figures, to its east in the now cultivated fields.

Boţ or Jukhtakai, Koťkay and Tiki Sar are glens situated on the western, while Wallay Godar on the northern cliff of the surrounding mountains. In the past illegal diggers have extracted a large number of sculptures, some nearly life-size, from ancient remains in these glens. According to the local informants, they had also found a gold necklace in ruins on the northern cliff.

49. KAWDARI

Owner: Mr. Tayyeb Khan of Ashârî. It is situated in Pirâwdai village, some 2km to the west of Ashârî village, on the left bank of Shaheeda Khwar, also called Galsha Khwar after Galsha village up on the nearby western hill. The mountain in the west is Mêrîmai, while those in the north are Madyan and Đhery Sar in the far back. They have a large number of ruins, mainly graves.

The site levelled for cultivation and heavily strewn with potsherds once had a stupa of moderate size. The owner of the land showed us a stone plate, coins, finger ring, antimony rods, grinding stones, saddle querns, terracotta lamps and beads that he had picked up from the site (Pls. 2-5).

50. PATAN PATÎE

Owner: Mr. Humayun Khan of Doshagrâm. A little off the village Doshagrâm, Patân Paţî site is situated to the north, i.e., on the right of the road leading to Sakhrâ. On the opposite cliff, across the Khwar are situated two other ancient sites called Saidkuma and Saidkumâi, locally believed to have been names of a husband and wife respectively. We guess that these names are the possible corrupt forms of two ancient names Sitakumâr and Sitakumârî.

Presently it is a terraced cultivated field heavily strewn with bits and pieces of potsherds. No other diagnostic features were visible on the surface, except ruined structures reported by the owners.

51. QÂSIM BÂGH (TÂNGU KAS)

Owner: Muhammad Qasim Khan of Ashârî. Situated on the right bank of the road leading to Sakhrâ, a climb of 15 minutes from the hujra of Mr. Muhammad Tahir Khan takes us to
the site (Pl. 6). Illegal diggers have dug out it at places. The local people have collected pottery, bronze and iron pieces, potsherds and bones from here. The robber-trenches display walls of half-dressed sandstone boulders, commonly found in this area.

52. Sör Bät

Owners: Mr. Risladar Khan and Omer Dēr. The Sör Bät site lies near the Dārmāi village off to the north of the road leading to Sakhrā in a cultivated terraced field. According to one of the owners, they had dug out it some fifteen years ago and found diaper-masonry walls forming square rooms and lanes. Apart from potsherds of historic period, there were no worth consideration features on the surface.

53. Amlūk or Qālāgai

Owner: Mr. Jibrail Khan of Ashāřī. Approached to the Amlūk or Qālāgai site is through the village Sakhrā, situated to the west of the road, by crossing a suspension bridge and walking up roughly for a kilometre towards the north.

It is a cultivated terraced field with sporadic grits of potsherds on the surface and having no distinguishing visible features.

Malakand Agency

The Malakand protected area occupies the lower reaches of the Swāt Valley and piedmont area to the south of the Malakand range. It lies from Lat. 34°-22' to 34°-41' north and Long. 71°-37' to 72°-14' east and is bounded by the districts of Dir, Swāt, Buner, Mardan and Charāsadda respectively on the north, northeast, east, southeast and southwest, while the Mohmand agency bounds it on the southwest and Bajaur agency on the west. It covers an area of 952 sq. km.

Geomorphology of the area presents volcanic, phyllite, slate, green schist, quartzite and oceanic metasedimentary rocks.

54. Kândako Diwālgė (Bānda Sānī Rāhman Khan)

Owners: Mr. Shakeel Khan and Mr. Manzoor Khan. Location: 34°-36'-10.3" north latitude and 71°-53'-59.4" east latitude. The Kândako Diwālgė is situated on Rangmala-Đherai road about 1½km to the east of the Dargai Khwar and covers an approximate area of 40 kanāš. Most of the site is under cultivation and partly covered with modern houses. The exposed profile shows occupation level, cross walls at various places and ruined structures in diaper masonry still stand to a considerable height (Pl. 29). Exposed while reclaiming the land for cultivation, there is an ancient well, which is about 1.5m in diameter, 12m in depth, lined with diaper masonry and presently covered with a chakra. The tenant Mr. Ziarat Khan reported copper coins, pottery, and storage jars, ashes and dressed stones.

The following coins were shown to us at the Hujra of Manzoor Khan (Pl. 30, nos. 1, 3-9). The owner very kindly allowed us to take their picture, from which Dr. M. Nasim Khan and Mr. Gul Rahim of the Department of Archaeology, University of Peshawar, prepared the following note:

Indo-Greek Coins

1. Eucratides I: Obv.: Diademed bust of king to right wearing crested helmet adorned with ear and horn of a bull. Rev.: Mounted Dioscuri holding palms and spears, prancing to right. Legend: ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ. A monogram in the right field is not clear.
2. Apollodotus II: Obv.: Diademed bust of the king to right. In the margin Greek Legend: ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΚΑΙ ΦΙΛΙΟΠΑΤΟΡΟΣ ΑΠΟΛΩΛΟΔΟΤΟΥ. Rev.: Athena Alkedemos standing to left holding shield on the outstretched left arm and hurling a thunderbolt with the right. Kharoshthi Legend: Mharajasa tratarasa [Apaladatasa]. The coin is debased, titles on both the sides are clear and readable but names on the obverse and reverse are difficult to decipher. Monogram on the left field is probably similar to that on 292, Pl. IV, where it is found in the right field of (Whitehead 1914: Pl IV, no. 292).

Roman Coins

3. Augustus: Bare head of Augustus facing right. Legend in the left field: AVGSTVS; in the right field: DIVI F. Rev.: Standing animal facing left. Below: MDXI1

4. As no. 3 above.

5. Legend very defaced. Difficult to assign to any certain ruler.

Kushan Coins

6. Kanishka: Obv.: Standing king facing left sacrificing on altar to the left. Rev.: Probably figure of standing Mao. The coin is defaced on both the sides, legend and tamgha are not traceable.

7. Vasudeva: Obv.: Standing king facing left sacrificing on altar in the left field. Rev.: Shiva leaning on a bull standing left.

8. As no. 7 above.

Coin nos. 7 and 8 assigned to Vasudeva (probably Vasudeva-I). Possibly belong to the post Vasudeva-I period, especially the latter one.

Mughal Coin


The coin of Muhammad Shah, a Late Mughal king, belongs to the 10th year of his reign as seen on its reverse, while double figure (11) of the Muslim Era is also visible below Muhammad on the obverse.

55. Takht

Location: The Takht (meaning a throne or platform) site is situated in a glen overlooking an ancient pass Hathi Dara (meaning the Elephant Pass; Pl. 31) at Lat. 34°-33'-21.1" north and long. 72°-01'-06.6" east. Dug out at its centre by robbers, this rectangular platform measures 21.4m east-west, 12.5m north-south and 3.4m in height (Pl. 32). It has moulding at the base and 11 pilasters on the long sides. No steps, leading up, could be traced. All over the cliff of the mountain, there are ruined structures of various dimensions facing the pass and exposed unlike the Buddhist establishments. It seems that they served as check-posts for watching the traffic and export-import control point.
Zalamkot is approached by a road, branching off in the east from the main Malakand road at Thana, that leads us to Sadiq Abad hamlet, which is situated on Lat. 34°-39'-39.5" north and Long. 72°-01'-55.6" east on the right bank of a large seasonal khwar, descending from Loe Tañgé. A little further to the south in fields on the same bank of the khwar, there is an area called Koaper occupied by Taj Muhammad Khan Koroona (houses). Here is an ancient working well (called as wuch koi, dry-well) situated on Lat. 34°-34'-27.6" north and Long. 72°-01'-43.8" east. Having a diameter of 2.8m it is lined with ashlar masonry of rectangular block of stone. The water table in the well was noted at the depth of 26m from the surface. Opposite Sadiq Abad and across the khwar is situated the Baghdara glen, in which the last hamlet is Dré Saré. To the south-southeast of this glen is the Palai village and, further in the same direction, across the Malakand range is Warter-Dobandai. The Girls Middle School of Dré Saré is situated on Lat. 34°-34'-23.9" north and Long. 72°-01'-20.7" east. Near this school at the skirt of the mountain in the cultivated property of Yusuf Khan's sons, a coin, a stone lamp and other terracotta objects were found (Pls. 30, no. 2; 33, 34). Situated near Dré Saré, the remains (locally called kofalë) at Zalamkot are referred to as Shāhdueraí Baghdara. Apart from modern graveyard, here an old necropolis lies on Lat. 34°-34'-11.5" north and Long. 72°-01'-04.2" east. It is, most probably, from this vicinity that an old bilingual inscribed gravestone was recovered (Abdur Rahman). On the nearby cliff, there are numerous structural remains and charred barley in abundance was found stored at may places. The Baghdara glen converge on the working spring called Baghdara Chına (the source of the Baghdara Khwar), which has Shamai Kandaò (pass) to its east and Nighrag Kandaò to its west. On the top of the glen are two more springs, Nāwè Dand and Shaki Dand.

Leaving the ancient graveyard towards the east one enters Loe Tañgé (large glen), where once stood ruins of the now completely finished stupa complex. From here, reported by the local people, a large number of sculptures were extracted by the Gujar settlers of the area. Further east is situated the Dré Saré ridge at Lat. 34°-23'-47.8" north and Long. 72°-00'-55.4" east, overlooking the Loe Tañgé on the west and Hathi Darah on the east that connected the two ancient states Udḍiyāna and Gandhāra (Beal 1906; Stein 1930; Tucci 1958).

As discovered during the survey, it is very encouraging that the successive settlers of the area have not changed most of the place names, which clearly indicate their antiquity. Passing from one ethnic group to another speaking different languages, these names, however, are inevitably distorted over the long passage of history. When properly analysed and traced back to their original form, they might disclose their derivative sources: geographical, historical, religious or epithetical. It is high time to collect these names for study, carried out in historical and archaeological profile of the area, before they are changed for new ones and are lost forever.

The cultural richness as well as the historical and archaeological importance of the area, which has remained a holy place of Buddhism for over a millennium, we strongly feel the need for establishment of a research centre for Buddhist studies in the Swat Valley. This should be affiliated to the University of Peshawar where an infrastructure and expertise in the concerned field are already available.

A comprehensive long-term project is urgently needed for exploration, documentation, and excavation of promising historical sites, especially Buddhist, in the hanging valleys of Shanāgla, Swät and the adjacent areas. The Department of Archaeology, University of Peshawar, although doing her best in this regard, yet, despite of having the required skill, she in her meagre resources cannot accomplish what actually is required. Apart from natural hazards, all Buddhist sites are
extremely prone to destruction due to illegal diggings for extracting sculpture, which is world­widely in high demand for illicit trade. We hope that national and international donor agencies as well as individuals would come forward to saving these valuable antiquities from being plundered and torn away from their original context. And, as such, help in preserving the world heritage for future generations.

Acknowledgement

The authors are extremely thankful to the Department of Archaeology and Museums, Government of Pakistan, for providing us licence for the survey; to Mr. Bahadur Khan, Deputy Director, SRO Peshawar, Mr. Muhammad Irshad, Curator Swat Museum, and to their staff for full co-operation during the fieldwork; to the University of Peshawar for providing funds for the survey; to Dr. M. Nasim Khan for deciphering the inscription and him and Mr. Gul Rahim Khan for describing the coins; and to Mr. Asad Ali for taking excellent photographs.

We record our heartfelt thanks to Mr. Dawar Khan of Kani; Mr. Zafir Iqbal advocate of Khanpur; Mr. Pir Muhammad Khan of Aloch; Mr. Saiful Haq of Chakesar; Mr. Ibrahim Khan Shabnam, Mr. Mikael Khan and Tayyeb Khan of Ashari; Mr. Daud Khan of Doshagram; Mr. Tahir Khan of Qasam Bagh; and Mr. Shakeel Khan and Mr. Manfoor Khan of Dheir Julagran for their help, co-operation and warm hospitality.

Bibliographic References

Barger, E. and Wright, P. 1941, "Excavations in the Swat and Exploration in the Oxus Territories of Afghanistan", MASI, No. 64, Calcutta.
Cunningham, A. 1863, The Ancient Geography of India, relevant chapters.
Deane, H.A. "Note on Udyana and Gandhara", JRAS, 1895, pp. 655-675.
Stein, A. 1898, Detailed Report of an Archaeological Tour with the Buner Field Force, Lahore.
— 1929, On Alexander’s Track to the Indus, London.
— 1930, An Archaeological Tour in Upper Swat and Adjacent Hill Tracts, Memoirs of the Archaeological Survey of India, No. 42, Govt. of India, Calcutta.
— 1997-b, Recent Discovery of Buddhist Sites in the Swat Valley, Athariyyat (Archaeology), vol. 1, Peshawar, pp. 151-184.
SHANGLA DISTRICT: MAP OF ARCHAEOLOGICAL SITES, EXPLORED IN 2002

Fig. 1
SWAT VALLEY AND MALAKAND AGENCY: ARCHAELOGICAL SITES EXPLORED IN 2002.

LEGEND
- Boundary Line
- Main Towns
- Village
- Roads/Tracks
- Archaeological sites
- River

Fig. 2
Pl. 1. Swat Valley: Barkas or Mathurigrām site.

Pl. 2. Swat Valley: Kawdari site: Inscribed schist plate.
Pl. 3. Swat Valley: Kawdari site: Metal objects.

Pl. 4. Swat Valley: Kawdari site: Grinding stones.
Pl. 5. Swāt Valley: Kawdari site: Terracotta lamps and beads.

Pl. 6. Swāt Valley: Qāsam Bāgh or Tāngu Kas site (left corner).


Pl. 11. Kānā Valley: Kūza Komālai: Anciently worked stone.


Pl. 15. Bishām Valley: Dandai Fort or Qalēa: Part of retaining wall.


Pl. 18. Chakesar Valley: Kōṭ Katkōr: Grinding and pecking stones.


Pl. 22. Pūran Valley: Chawgā: Karyē Baba pit graves beside the fort.
Pl. 23. Puran Valley: Chawga: Jabagai Dherai ruins.

Pl. 25. Pūran Valley: Pāndorīa: Domā
Domai rock carvings.

Pl. 26. Pūran Valley: Pāndorīa: Domā
Domai rock carvings.
Pl. 27. Pūran Valley: Pāndorā: Domā
Domai rock carvings.

Pl. 28. Pūran Valley: Towa: Gaṟai Sar mound.
Pl. 29. Malakand Agency: Kandako Diwâlgê ruins.


Pl. 32. Malakand Agency: Takht

Pl. 34. Malakand Agency: Zalamkōt: Broken terracotta foot.