

## RECENT DISCOVERY OF BUDDHIST SITES IN THE SWĀT VALLEY\*

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The author discovered twenty-eight new sites not previously recorded, except that at Mulāmai near Madyan, during a short exploration of two weeks in January 1995. It confirms that there are numerous Buddhist sites on the right bank of the Swāt River needing a thorough survey and proper documentation. This is a task demanding sufficient resources as well as time in this difficult mountain terrain. For these reasons, the author is only able to offer a rudimentary description of these sites. They are, however, the latest contribution to the site gazetteer of the Swāt Valley and are a clear indication of the archaeological riches still to be discovered in this region.

### 1. A Brief Geographical Introduction

The Swāt Valley lies between Lat. 34°-31'-55" and 35°-53'-40" north and Long. 71°-47'-15" and 73° east in the Malakand Division in the North-West Frontier Province of Pakistan. Three fourths of its land is occupied by rugged hills. It is bounded in the north by lofty offshoots of Himālays with some peaks exceeding 5486m in height. The Malakand range with an average height of 1524m separated it from ancient Gandhāra in the south. In the west lies the district of Dīr, and the Kōhistān (mountains) area in the east separates it from that of the Indus (see Map 1). The total area of the Valley is about 3798 square kilometres and its total population (according to 1981 census) 0.72 million with density of 190 persons per square kilometre<sup>1</sup>.

The Chinese pilgrims Fa-hian and Hiuen Tsang mentioned Swāt as Su-ho-to<sup>2</sup> and Su-po-fa-su-to<sup>3</sup> or Subhavastu or Suvastu<sup>4</sup> respectively. Ancient Sanskrit literature refers to Swāt as Subhavastu or Suvastu<sup>5</sup> which is suvastu of Arrian<sup>6</sup>. Geographically, the Valley extends from Tīrath (south of the Swāt Kōhistān) in the north-east<sup>7</sup> down to Malakand in the south and Kalungai in the southwest, where the river Panjkōra meets with the Swāt<sup>8</sup>. In the east it extends to the Indus watershed and in the west to that of the Panjkōra. In the British period, the sub-valley of Adinzai in the southwest was appended to the Dīr District, and Rānizai and Thāna territories in the south were included in the Malakand Agency (the British protected area)<sup>9</sup>.

The northern mountains of the Valley contain greenish phyllite, hornfels, quartzite and granite<sup>10</sup>. The mountains of the main Valley are formed of granite, gneiss, schist and metasedimentary rocks with the intrusion of granodiorite, granite, syneite and diorite<sup>11</sup>. In the lower reaches of the Valley unfossiliferous rocks are found on the right bank<sup>12</sup>, while on the left are present phyllitic schist, siliceous, limestone, marbles and dolomites<sup>13</sup>. The most commonly used rocks for the sculpture in the Valley are varieties of schist and phyllite<sup>14</sup>. In later times, probably after fifth century AD when Brahmanism started influencing Buddhism, gneiss is also used for sculpture. Precious or semi-precious stones were used for making beads or other small objects. Limestone provided raw material for making lime that that was abundantly used for plastering of stūpass and walls of monasteries and also for making stucco.

Loam/alluvial soil spread along the river banks or its tributaries as they flow through broader parts<sup>15</sup>. Irrigation is made possible through channels drawn from the river, its numerous tributary streams (*khwar̄s*) and springs. But where water is not available dry farming is practised. Massive deforestation of the region through the past millennia and ignorance of the advantages of afforestation have not only caused erosion of the soil but also adversely affected the climate which

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has brought a perpetual decline in the land economy<sup>16</sup> and ecology. In the past, due to more favourable environment, because of vegetation cover, the soil of the Valley was much regarded for its fertility<sup>17</sup>.

The Valley offers a sub-tropical continental highland zone climate, severe winter with frost and snow fall<sup>18</sup> and mild summer. There are two principal sources of precipitation: monsoonal in July-August and cyclonic from November to March. The latter is more important for the crop-growing season as well as snowfall on the mountains, the main source of perennial streams<sup>19</sup>. The mean annual temperature is 11-19C<sup>o</sup> and mean annual rainfall is 878-1011mm.

Orchards are grown and more favoured than agriculture for they give high profit. This might have been the case in the past as well and suggests that the name Uḍḍiyāna (meaning garden?), was correctly applied to the region in ancient times. The crops of the Valley include multiple grains, a variety of fruits, vegetables and cereals. Depending on the altitude, there are two harvesting seasons in the Valley floor while on the high mountains only one is possible. The valley up to the height of 914 meters above sea level and the foothills are covered with dry bush, oak, poplars, wild olive, pine, cedar and other fruit trees<sup>20</sup>. Above the height of 914m up to the tree level, conifer trees such as deodar, kail, spruce, fir and *chinār* are found<sup>21</sup>. However above 4500m mountain slopes are covered with special grass, flowers and some species of pine trees.

Livestock include buffalo and cow, the principal domestic cattle, however, goats and sheep are another source of getting meat, milk, wool and leather. Mules, donkeys and ponies are useful means of transportation especially in the hilly areas. Tamed chicken and a variety of fish in streams are additional means of subsistence.

The main river of the Swāt Valley is named after it and is formed by three principal streams—the Gabrāl, Bahandrā and Ūshū, all originating in the Shandūr range in the north—that unite at Kālām, 2012m above the sea level. Flowing in a narrow gorge for about 38km, it broadens down the village of Madyan and meanders. Some 113km to the southwest of Madyan, it joins the Panjkōra from Dīr at Kalungai. While flowing through the Valley, it receives a large number of *khwar̄s* and *nullahs* (small streams) on either side. Due to persistent deforestation of the Valley through the past millennia these *khwar̄s* and *nullahs* are prone to disastrous floods and cause great destruction<sup>22</sup>.

Mineral resources utilised in the past were schist, iron and gold<sup>23</sup>. Emerald is found in Miṅgaora and was one of the major economic sources of the Swāt State<sup>24</sup>. Other minerals in the Valley are limestone, a variety of marble, and China clay of good quality<sup>25</sup>.

Handicrafts have long been another source of income. These crafts such as wood carving, weaving and embroidery work<sup>26</sup> are still practised by some people<sup>27</sup>. Apart from the resources that Uḍḍiyāna possessed, its economic condition was strengthened by its location on an international commercial route<sup>28</sup>. In the past trade might have been more active and expended than the present, and various trade caravans from east and west would have passed through Uḍḍiyāna, well connected in the north and west to the Silk route (see Map 2).

The Swāt Valley is approached from all sides through passes which connect it to the Punjāb via Hazāra in the east, Tibet and China in the north, Central Asia and Afghanistan in the west and Gandhāra in the south. Historical narration and archaeological sources show that it had political, cultural and religious links with all the surrounding regions<sup>29,30</sup>.

Two routes—Miṅgaora–jehānābad (old Shakōrai)–Shāngla–Bishām; and Miṅgaora–Khwāza–khēla–Kāṇa–Ghurband–Bishām—connect in the northeast Miṅgaora, the capital city of Swāt, to the Karākoram highway, which ultimately joins the Silk route<sup>31</sup> at Yārkaṇd. Fresh archaeological

discoveries along the newly constructed highway<sup>32</sup> show its importance since antiquity, from the Neolithic down to the Buddhist period.<sup>33</sup> The name of the Śaka, Parthian and Kuṣāṇa rulers carved on the rocks, and their coins<sup>34</sup> recovered from regions across the Karākoram attest the frequent use of the route in the past. In the south Miṅgaora is connected to Barī-kōṭ, an important junction point of the Valley.

From Barī-kōṭ one route goes in the southeast through the Kaṛākar pass to the Bunēr Valley and enters at the Taṅgē pass, in the southwest of Bunēr, into Gandhāra and goes onward to Shahbāz-gaṛī, Hunḍ and, across the Indus, to Taxila. The second one continues in the south and leads to Gandhāra through the Malakanḍ pass. From this southern route a little before Baṭkhēla an off-shoot goes in the south-east across the Shāh-kōṭ pass and another at Baṭ-khēla in south-west, which proceed on the left bank of the Swāt to the villages Maṭkanai, Baghrājai, Kaluṅgai and Āgra, down to Gandhāra. The third route from Barī-kōṭ advances in the south-west to Chak-dara, across the Swāt River and leads in the west to Tēmar-garha, from where it goes either to Dīr in the north or Bājaur in the west. From Dīr it enters to Chitrāl, from where it goes on through the Wākḥān pass to Central Asia and from Bājaur through the Nāwa pass, in the west, to Afghanistan.

Internally the Valley has two main routes—Kaluṅgai-Baṭ-khēla-Miṅgora-Madyan on the left and Chak-dara-Kabal-Maṭa-Bāgh-ḍherai-Bahrain-Kālām on the right bank of river Swāt (see Map 3). Each route is connected with a network of tributary routes linking various sub-valleys to the main Valley. The area on the left bank of the Swāt River is referred to as 'Zone I' and that on its right is as 'Zone II'.

## 2. The Capital of Swāt

Deane in his "Note on Udyāna and Gandhāra"<sup>35</sup> wrote about the capital of Uḍḍiyāna that "the identity of Minglaur with Mangali is undoubted."<sup>36,37</sup> A general view was, therefore, held that the capital of Uḍḍiyāna was Manglawar (Minglaur), some 8km to the northeast of modern Miṅgaora, on the left bank of river Swāt. Tucci, however, claimed Miṅgaora as the capital of Swāt. This he did on taking relative measurements of other Buddhist sites from Miṅgaora mentioned by the Chinese pilgrims and mostly found them correct. He also thinks that the location, vastness and richness of Butkara (near Miṅgaora) in the Buddhist remains suggest Miṅgaora the most probable capital of Swāt. He writes:

Butkara was therefore the place where our excavations should start; characterised as it was by extensive and striking ruins it might well be the site of T'a-lo ... monastery mentioned by Sung Yun: the largest and richest of the whole region, where each year the king assembled the monks who came there in large number from all parts of the country<sup>38</sup>.

It is just by chance that the modern capital of the Swāt District is built on the same spot, near Butkara ruins. Darel in the northern territory is another place mentioned as the capital of ancient Uḍḍiyāna. It seems, however, that the capital of Swāt kept shifting from one place to another in the past.

## 3. Historical Perspective of the Swāt Valley

Cultural sequence of the valley is represented by the Rock-Shelter of Ghāligai situated on the left bank of the Swāt River<sup>39</sup>. The twenty four cultural strata of the Rock-Shelter are divided into seven periods of which Periods I-IV are equated to the Chalcolithic period of Central Asia (Turkamānistān), the Indus Valley (Harappan culture) and Neolithic period of Burzahom in Kashmir. The calibrated radiocarbon dates for them are calculated from 2400 to c 1400 BC. While,

the remaining periods V-VII, belonging to various phases of Gandhāra Grave Culture, are dated from the 13<sup>th</sup> to 4<sup>th</sup> century BC<sup>40</sup>.

We do not have any historical reference whether the Achaemenians of Iran ruled Uḍḍiyāna or not, although, their cultural influence is seen in the sculptures from the Swāt Valley. However, campaign of Alexander of Macedonia in Swāt in 327 BC is well recorded. On dividing his army into two divisions at Nikaeia, an unidentified place in the Kābul Valley, Alexander sent one division of the army down to Puskalāvātī (modern Chārsadda) and the second was led by him. He conquered Ora (modern Uḍḍigrām) and Bāzīra (Barī-kōṭ) in the lower Swāt<sup>41</sup> and defeated Assakēnoi, a strong tribe in Swāt. At the fort of Aornos (an unidentified mount in Swāt). Chandragupta Maurya (c 321 to 297 BC), a powerful indigenous monarch who turned the Macedonians out and contained them to Afghanistan founded a stable empire in the Indo-Pak sub-continent. Buddhism was well established in Uḍḍiyāna, Gandhāra and parts of Afghanistan by the time of his grandson Aśoka the Great (c 273-232)<sup>42</sup>.

The disintegration of the Mauryan Empire after the death of Aśoka paved the way for the Bactrian Greeks to extend their authority in the south to Kābul Valley and in the southeast to Gandhāra, Uḍḍiyāna, and the west Punjāb. The Bactrian Greeks were followed by the Śakas (Scythians)<sup>43</sup> from Central Asia and the Parthians from Iran who were ousted by the Kuṣāṇas in the middle of the first century AD. Kaniṣka (c 10 AD) was the most famous of all the Kuṣāṇa rulers and, like Aśoka, was a great patron of Buddhism. It was under him that the blending of various cultural elements in Gandhāra took the shape of a unique form of Buddhist art now called Gandhāra art.

The Kuṣāṇa dynasty was suppressed by Shapur I, the Sassanian ruler of Iran, in 241 AD. During this period Swāt became an important centre of special Buddhist doctrine mostly influenced by aboriginal cults. This is confirmed by the fact that Swāt was regarded as the birth place of Padmasambhava, the guru who introduced Tantric mysticism to Tibet where he is often regarded as the second Buddha. It was here that King Indrabhūti wrote his Tantric commentaries, the Uḍḍiyāna-pīṭha. Since the advent of Buddhism in the third century BC until the resurgence of Brāhmanism at the end of the eighth century AD, Swāt remained the main centre of Buddhist culture.

The Hindu Śāhīs made Hund in Gandhāra their capital in 822 AD<sup>44</sup> and ruled for about two centuries. The remains of this period are frequently found in the Swāt Valley as well. Arslān al-jadhīb, a general of Mahmūd of Ghazna, in the beginning of eleventh century AD, defeated the local Hindu Rājā who was living in the fort of Rājagīra (correctly Rājagṛha, 'the government house', i.e., the Capital) situated on the mountain top at Uḍḍigrām<sup>45</sup>. Later on the Valley came under the Dilazāk and Swatī Pathans respectively. In fifteenth or sixteenth century AD the Yūifzai Pathans (the present residents) pushed the aboriginal tribes of Swāt towards Hazāra in the east and occupied the land.

#### 4. The Beginning of Archaeological Research in Uḍḍiyāna

The first Buddhist finds in India were reported from Sārnāth near Banāras in 1794<sup>46</sup> as a result of antiquarian activities, which continued till the beginning of scientific researches in 1902.<sup>47</sup> In Gandhāra, however, such activities started in the nineteenth century AD while in Uḍḍiyāna the beginning of archaeological research commenced much later. However, second-hand information about Buddhist monuments and artefacts had been disclosed almost at the same time that Gandhāra was being thoroughly explored.

#### 5. Rudimentary Information

In 1839, A Court (a French General of Ranjit Singh) made the first reference to important sites in the Valleys of Swāt and Bunēr.<sup>48</sup> As these territories were inaccessible to foreigners, especially Europeans, Court enlisted the help of native informants and described various sites, "ruined cities "

and “cupolas”, so accurately that later on-site researches proved them to be correct. About the precision of his notes, A Stein remarks:

Having observed his laudable accuracy of the information recorded regarding Swat, I naturally turned with a good deal of curiosity of General Court’s notes regarding Buner.<sup>49</sup>

The first collection from Uḍḍiyāna came in the early seventies of the nineteenth century when Dr Leitner acquired some piece of Buddhist sculpture and Cunningham secured two inscriptions from Swāt.<sup>50</sup> Cunningham, using Chinese literary sources and local informers, has discussed in detail the ancient geography of Uḍḍiyāna and important sites with their location in the Swāt Valley.<sup>51</sup>

Almost the whole of ancient Uḍḍiyāna, occupied by Pathan tribes since the fifteenth century onward, was closed to Europeans until the first quarter of the twentieth century. Parts of Lower Swāt and Dīr were made open, at the end of nineteenth century AD, on mutual compromise, to the British in order to provide them a route to Chitrāl, the area forming the immediate border with Russia. In 1896 HA Deane, Political Officer for Dīr and Swāt, wrote:

the Swat valley and the neighbourhood, which constitute the principal portion of the old province of Uḍḍiyāna, have hitherto been inaccessible for archaeological research...<sup>52</sup>

According to one statement of the Chinese records there were 500<sup>53</sup> while another 1400<sup>54</sup> monasteries in the Swāt Valley alone a fact which nowadays is confirmed by the preponderance of Buddhist remains. Commenting upon this piece of information Dean Remarks: “...1400 old Sanghārāmas on the banks of the river [Swāt]...was probably no exaggeration, as ruins are now found all through the century”<sup>55</sup>.

Deane’s remarks about the scarcity of Buddhist remains in the south-west part of the Swāt Valley were premature. Later exploration of the area has turned out a number of sites and further surveys are likely to yield more sites in the Adinzai and the nearby sub-valleys.

It becomes clear from the above statements that, although, most of the Valleys of Uḍḍiyāna were closed for scientific research yet certain European scholars had managed to collect information and antiquities through local agents. Such an enthusiasm and impatience for antiquarian research encouraged inexperienced and ignorant local people to hasten the destruction of many sites in the process of robbing them of their antiquities. A process of irreparable loss of archaeological evidence started at the very beginning of the era of scholarly research in Gandhāra. About such activities the Huntingtons remark:

Destruction continued even into modern times as early archaeologists often demolished the original contexts of works of art or failed to make proper records of their discoveries. In addition the surviving monuments have often been misinterpreted.<sup>56</sup>

## 6. The origin of Direct and Systematic Archaeological Research

A Stein was the first European to survey Uḍḍiyāna in detail. In 1898, at the time of a military operation,<sup>57</sup> he surveyed some of the main sites in Bunēr. In 1912 and 1921, he recorded remains in Lower Swāt and Dīr while passing through these territories for the survey of Central Asia. In 1926, he performed a detailed survey of the Upper Swāt. It was on this occasion that he identified sites mentioned by the Chinese pilgrims and historian of Alexander the Great. He also went to the eastern valley, Kāṇā-Ghurband, of the Swāt State and located Aornos at Ūṇa-sar or Pīr-sar.<sup>58</sup>

After the survey of Stein in the Swāt Valley in 1926, there was no more archaeological research for more than a decade. In 1938 Prof Evert Barger of Bristol University and Mr Philip Wright of the

Indian Section of the Victoria and Albert Museum conducted survey and excavation in the Valley.<sup>59</sup> In their campaign they referred to the Hiuen Tsang's itinerary of 630 AD and Stein's Survey of 1926 along with his report of the Valley.<sup>60</sup> They carried out research in Barī-kōṭ, a place which Stein identified with the Bāzīra<sup>61</sup> of Historians of Alexander, and Chārbāgh, some 32km upstream on the left bank of the Swāt River.

The sites which were excavated in the vicinity of Barī-kōṭ were Kanjar-kōṭē, Guṃbat, Amlūk, Chīna-bara, Nāwagai. Of these Kanjar-kōṭē and Guṃbat had been already reported by Stein in 1926.<sup>62</sup> Besides these sites, remains of other stūpas or monasteries were found. In Najigrām remains of a stūpas and a probable monastery, apart from those mentioned by Stein, were discovered. On the right bank of the river, opposite Barī-kōṭ, two sites—Guṃbatuna and, 5km upstream, Parṛai—are mentioned. The former had already been reported by Stein in 1926.<sup>63</sup>

At Chārbāgh, excavation was conducted for a month. Here the settlement site of Jampūre was excavated and other minor sites in the vicinity are alluded to.<sup>64</sup>

Realising the importance, geographical and cultural, G Tucci undertook a survey of the Swāt Valley in 1955. He not only augmented the survey conducted in 1926 by Stein but also corrected, through itineraries of the Chinese pilgrims, some of the proposed identification of sites by early scholars.<sup>65</sup> His work is continued by the Italian Archaeological Mission, IsMEO, Rome to date. The Department of Archaeology and Museums, Government of Pakistan, is also doing its bit from time to time. Peshawar University is engaged in Swāt since 1968 and has brought to light many new sites and material of which the current survey is a link.

The Buddhist sites—stūpas,<sup>66</sup> monastery<sup>67</sup> and rock-carving—situated in different sub-valleys were either directly connected to the two main routes (see sec. 1, above) of the Valley or by tributary routes, normally following tributary streams of the Swāt river. We have included more area in the southwest of the Swāt Valley because of its natural extension and latest archaeological researches.<sup>68</sup> The new sites are mentioned along the segments of routes running between the two points indicated in the section heading (see Map 3)

## 7. a. Sites Between Bahrain and Fatehpūr

We started our present survey from Bahrain, some 65 kilometres to the north of Miṅgora, and followed the road either on the right or left bank of the Swāt River downstream.

### 1. Bahrain-ḍhērai

This site occupies the top of a spur called Bahrain-ḍhērai, situated in the northwest of the confluence of the Bahrain *Khwar* and the Swāt. The site is approached from the main road at Bahrain through the modern village of the same name.

Foundations of aligned stones on the top of Bahrain-ḍhērai and other nearby peaks could be of antiquity, but because of grand-scale destruction nothing could be determined from the surface. They might have been remains of settlements of some sort.

### 2. Kanḍaro-sar

Coming from Bahrain down the Madyan village on the right bank of the Swāt River, just before crossing the Madyan Bridge there on the hill slope is the village Paklai Shāgrām. A way through this village leads up to the mountain top called Kanḍaro-sar, meaning 'the peak of ruins'.

Extensive ruins of walls of huge dimension are scattered over an area of more than 300× 60m (see Pl. 1). The ruins occupy a strategic point with a commanding view of the Valley to the north as well

as to the south. This could be ruins of a fort, situated on the border from below which the Valley of Swāt begins (see sec. 1). About five kilometres to the south of the fort is an important Buddhist site at Tīrath. Fragments of Pottery were seen embedded in the washed out soil of the site. A few metres away to the west of the ruins there is a depression called Halālai. A local old man explained that at this depression once a staircase ran down to the Shāgrām Khwaṛ, at the foot and to the south of the mountain, flowing from west to east and a tributary of the Swāt that joins the latter at Madyan. The author could not observe the staircase which might have been either buried under colluviums or destroyed. Obviously this staircase apart from approach to the fort provided an easy access to the water source.

Opposite the fort across on the right bank of Shāgrām Khwaṛ and situated on the mountain cliff, is another village called Shagai Shāgrām. A little above the village is a grave-site, called Giro, on the slope of a peak called Ḍhērai-sar. The description of the graves by the local people suggests that they were the same as those of the so called ‘Gandhāra Grave Culture’.<sup>69</sup>

### 3. Mulāmai

A Stein mentions this site under the name of ‘*mullānai-paṭai*’ (field of the Mullah’s wife) where he noticed a wrecked stūpa (about 6m high and 82.3m in circumference) and nearby on a boulder foot-prints of the Buddha.<sup>70</sup> However, he forgot to look for the spring close by as mentioned by the Chinese pilgrim Sung Yun.<sup>71</sup> G Tucci too remains silent about the spring in his description of the site.<sup>72</sup> I found the spring, situated in the field of Roidar Khan, still in perfect working order as expected to be at the south of the Tirath site (see Pl. 2). Another spring a little lower and to the east of the first one was found in the field of Mian Gul ‘Anbar.

### 4. Sutaṇṛ

Southerly from Madyan for less than five kilometres on the road to Mīngora we reach a perennial hill torrent called either Sutaṇṛ Khwaṛ or Piā Khwaṛ, a tributary of the Swāt River. Sutaṇṛ village is situated on the right bank of Sutaṇṛ Khwaṛ and is approached by a shingled road that ends at Chānchar, situated at the close of this sub-valley. The topographical nature, the stone used in construction of houses, as well as some exposed ancient masonry, suggest that the village is built on ancient remains, most probably Buddhist. To the west of the village there is a graveyard which is said to have been attempted several times for the extraction of sculptures. In Chānchar, the huge retaining walls of semi-dressed stones are a convincing proof that they were secured from ancient monuments (see Pl. 3).

### 5. Piā-bāṇḍai

Piā village is situated on the hill skirt on the left bank of the Sutaṇṛ Khwaṛ and on the eastern bank of the main road. The Buddhist site of Piā-bāṇḍai is reached after a kilometre walk from the road through the village. It is occupied by a modern graveyard in the piece of land owned by Said Bahadar Mian son of Muqaddar Khan. At the time of the author’s visit, the foundation of a primary school was just laid out upon the site. Fresh illegal digging was also carried out at another place nearby, but was stopped because modern graveyard was occupying it (see Pl. 4). From the topographic appearance of the land, it seems to be a stūpa and monastery site.

### 6. Lōe-paṭē

Further up the hill, less than a kilometre from the Piā-bāṇḍai site, the locality of Lōe-paṭē also called Niazbeen Khan Paṭē, is reached. It is a huge mass of land in the form of several flat terraces with retaining walls, of which the large stone-blocks show that they were extracted from ancient buildings. To the south of the Lōe-paṭē had been exposed a portion of an ancient wall (see Pl. 5).

Farther up in the glen, on the same side is a perennial spring called *Asān-gaṭ Chīna*. Numerous pottery fragments and burnt clay were observed at several places on the site. Two pieces of a broken ring-stone (see Pl. 6) were found on the surface. Its diameter was 37cm, thickness 17cm and the diameter of the hole was 12.5cm. Its one surface was convex and other concave, having two rectangular slots each 7cm wide.

### 7. Tāngū

The hamlet of Tāngū is situated about 3km southerly from Piā or Sutaṅṅ Khwār on the eastern bank of the main Madyan-Mīngaora road. Opposite of this place, also known as Chikrai, and across the Swāt River is situated the village of Qandīl. The ancient site is now occupied by the houses of Taus Khan and a mosque. On the western side, below the mosque, is a large drain where an ancient wall can still be observed (see Pl. 7). This area is surrounded by a flat piece of agricultural land full of pottery fragments. It seems that it might have been a settlement site.

### 8. Katagrām

The approach to Kaṭagrām, situated a little southerly from Chikrai just mentioned above, is from the eastern side of the main road. It is sited on the mountain cliff of the Talsar peak in the fields of Sherbahadar and Mujahid (known as Khanani). According to the tenants of the land, whenever the fields are dug out walls of diaper masonry are exposed at many places (see Pl. 8). To the north of this site are a spring and a small pool called *Soory-paṭē Chīna* and *Dand* respectively. Another working spring Kaṭagrām Chīna is present on the northern cliff of the mountain. Across the spring are also reported remains of the same kind.

### 9. Yaka

Going further down the main road, a little before Fatehpūr, we come to a place called Badēshay. Following the route to this small village in the east one climbs up for about half an hour and comes to a place called Yaka, Overlooking a small perennial hill torrent Yaka Khwargai. Above the site there are a few springs from which water is directed to tank, which supplies water for drinking as well as irrigation. The land of Salar of Nawaykalē, Fatehpūr, is marked by a standing man in Pl. 9. Here, according to the tenants, four year ago illegal diggers had exposed a few structures, potsherds and terracotta objects. Pottery fragments and pieces of burnt clay are widely spread over the surface suggesting it to be a settlement site.

### 10. Badēshay

At Badēshay or Hingarō village situated below Yaka at the base of the mountain, a wall of diaper masonry has been exposed for about 7m (see Pl. 10). To the southeast of this wall there is a working spring called Badēsho Chīna.

### 7. b. Sites Between Bāgh-ḍhērai and Rāhat-kōṭ (on Maṭa-Sakhra Road)

From Fatehpūr, situated on the left bank of the Swāt a link road leads across the river to Bāgh-ḍhērai, a junction point, on the right bank. This brings us on to the main route of 'Zone II'. At Bāgh-ḍhērai this route leads to Sakhrah in the north and Maṭa, another junction point, in the south.

### 11. Kāmran

Following the road to Sakhrah for about four kilometres we reach the village of Rāhat-kōṭ, old Landē. The site of Kāmran lies to the north-east of Rāhat-kōṭ in the property of Attaullah Khan and is approached through a newly constructed shingled road in the cliff of the mountain. It is situated



on a small mound to the south of which there is a spring. It is much ruined but a few walled cells with diaper masonry are still standing on the site (see pl. 11).

## 12. Bakā-ḍhērai

The site of Bakā-ḍhērai, named after a big natural mound to the north-west, near Rāhat-kōṭ lies in the property of two brothers Abdullah Khan and Attaullah Khan. It is completely covered with an orchard and part of it is bulldozed to claim the soil for agriculture. Structures of dressed stone laid in Ashlar masonry are exposed at place (see Pl. 12). According to the land-owner, a few year back two copper coins of the Kuṣāṇa period and a miniature silver stūpa containing a gold bead were dug out from the site.

### 7.c. Sites Between Bāgh-ḍhērai and Maṭa

## 13. Khakhte

Heading southerly to Bāgh-ḍhērai, where by following the road to Maṭa for about 8km, we reach the village of Bara Durush-khēla. In the north of the village a small road leads in the west to the village of Bas-khēla, situated on a mountain cliff. To the north of the village is a piece of agricultural land, almost a plain, called Khakhtē (see Pl. 13). Here, in the field of the mother of Saleh Muhammad, the son of Kachkōl, were once Buddhist remains. According to the neighbour land-owner, Muhammad Shoib, an educated person, some five years ago (in c 1991) the site was illegally dugout for a relic casket. His description of the site indicates that in the west and east were monastic cells deeply buried in the soil, some 60m further to the south from where the relic casket was recovered, another relic casket was excavated in which there was a sealed stone-chest. The chest was cracked out of curiosity and thus destroyed along with the fluid that it contained. A perennial hill torrent lies close-by to the south of the site.

## 14. Mulla-patē

This mound lies (see Pl. 14) further up the hill to Bas-khēla in the property of Mian Zahoor son of Mian Gul. Apart from few traces of an ancient wall, surface observation could trace nothing because of wild vegetation.

## 15. Bara Bijawra

Coming back to the village of Bara Durush-khēla and after travelling for over three kilometres we come to the high school of Baidara. To the north of the school a small road leads in the west to the village of Bara Bijwara, situated on the mountain cliff. Here in the glen of the mountains lies on several terraces, stretching in an east-west direction, a huge settlement or monastic establishment in an agricultural field called Siraj-paṭē (see pl. 15). The terraces rise from the bed of a dry hill torrent, on the south, to the north and have four working springs in the vicinity.

## 16. The Site of an Ancient Well

This ancient well, probably of the Buddhist period, lies close but to the south of the site of Surē-Taṅgē in Baidara. A Stein and G Tucci could not notice it during their visit of the site because it was blocked and buried under the earth.<sup>73</sup> Some three years back, in 1992, while working in their fields to the south of the site the present tenants found a round hollow structure lined with diaper masonry, which they dugout to the bottom. It turned out to be an ancient well, which started working in full after it was cleared. From it this author drank water, so cold and refreshing.

## 17. Tikān-ḍhērai

Ṭikān-ḍhērai lies in the lower end of Baidara village close to the road on the west side beyond an orchard. It is a natural mound having archaeological remains on its tip and slopes all around (see Pl.

16). Fresh illegal digging has exposed a few cells which suggest that either it was a settlement or a monastic establishment. The land-owner stated that a huge wheel (*cakra*) was found in the nearby orchard and, deep in the soil, there were many structures of fine diaper masonry. This shows that the mound and the area in its vicinity could be a stūpa and monastic establishment.

### 18. Mandūr-ghar

From Tikān-dhērai in Baidara going further to south for about 4km we reach the town of Maṭa, an administrative sub-divisional headquarters, from where a branch road leads to the village of Kharirai. Close to the village and to the north of Maṭa is a large mountain called Mandūr-ghar, on the cliff of which lie a few scattered ruins called Mandūr-ghar Khandarē (see Pl. 17). The western group of the ruins situated on the top of a spur is the largest and spreads over an area of about 66×33m. The patterns of walls show that it was a settlement site. Other small rooms and segments of walls are found to the east along the mountain cliff. Between the two groups of the ruins and a little below in a glen is a working spring.

### 19. Bachelor Hostel Maṭa

The Bachelor Hostel of the Degree college of Maṭa has a huge soil deposit to the west and north. In the middle of the western section of the deposit, some 18 feet (5.5m) high from the level ground was embedded a huge earthen storage jar (see Pl. 18), while in the north western corner of the section there was exposed a stone structure of thin but large slabs (see Pl. 19). Local people claimed that terracotta coffins were recovered from the site by treasure hunters.

### 20. Tutkē

Nearby Maṭa bazaar is a large low mound called Tutkē, now completely covered by modern houses (see pl. 20). Relatives of the original owner of the place, the late Alif Malik, said that a series of stūpas are buried there. Some antiquities—Buddha heads, lotus flower decoration and pieces of relief panels (see Pls. 21, 22)—recovered from this site were shown to this author by the local people. This leaves no doubt that it was a Buddhist religious site.

### 7. d. Sites Between Maṭa and Chuprial

Some 16 kilometres from Maṭa on the road that leads in the northwest to Roṛingār, a large village called Chuprial is situated. A few sites are reported on this segment of land between Maṭa and Chuprial of which the author could visit only two.

### 21. Shaltālū-dhērai

Some four kilometres short of Chuprial a small road branches off to the east-north-east and leads to the hamlet of Garai situated at the foot hill. A hill torrent Ghwaṛgō Khwaṛ marks it on the north and west, while another one Shaltālū-dhērai Khwaṛ in the south. Here in the terraced fields called Shaltālū-dhērai, owned by Amir Zarin, there are numerous structures of diaper masonry buried under the soil and extend up on to the mountain cliff to a considerable height (see Pl. 23). The author saw some of the ruined structures in the recently bulldozed piece of land prepared for an orchard. On the slopes of the hill, in the east, there are three working springs. This is an ideal place for a Buddhist religious establishment, a speculation that needs to be confirmed by an archaeological research.

### 22. Chāpērchal

Opposite Shaltālū-dhērai, across the Ghwaṛgō Khwaṛ is a huge mound called Chāpērchal. Some exposed structures in the section of this mound (see Pl. 24) and a large number of pottery fragments scattered in the surrounding fields suggest it to be a settlement.

### **7.e. Sites Between Sijbaṇṇ and Pīr Kalē**

Crossing the perennial stream Harnawai or Harnai Khwaṛ at Chuprial we come to the village of Sijbaṇṇ, situated on its right bank. The road from here leads down in the southeast to Pīr Kalē where it joins the main route of 'Zone II'. There are a number of Buddhist sites in the sub-valleys that lie on the west of the link-road running between Sijbaṇṇ and Pīr Kalē. However, the author could visit only a few of them.

### **23. Tāgha-mēra**

Following the road from Sijbaṇṇ towards Pīr Kalē, we come to the village of Rōniāl where from a small road branches off in the west leading to Tāgha-mēra also called Rōniāl Khandarē, situated at the foothill. Under the modern houses of Asmatullah Khan portions of ancient walls are visible in the section (see Pl. 25). The owner also reports that in the past a large number of Buddhist sculpture was extracted from here. An ancient spring in the northeast of the site is still in working order.

### **24. Kōria**

Leading from Tāgha-mēra further up the hill in the northwest just at the base of the mountain lies the moor-land of Kōria where segments of ancient walls are still seen (see pl. 26). According to the land owner Abdul Qadus Khan of Rōniāl, a small stūpa like structure was found but destroyed while clearing land for planting an orchard. He also found a five mouthed pitcher-like earthen pot full of ashes. The author saw the pot at his residence.

### **25. Kōria-ḍhērai**

A few meters up the cliff of the mountain and to the northwest of the site of Kōria, just mentioned above, is a natural mound known as Kōria-ḍhērai. On an extension of this mound are ruins of which the layout and the dressing of stone blocks suggest that these are the remains of a large stūpa, now completely wrecked. Some 7m below the existing surface, there is a wall of diaper masonry covered by vegetation (see Pl. 27). The whole area of the ruins measures approximately 100×66m.

### **26. Mōr-ḍāgai**

The Byakand road, off Shawar road, leads us to Chinkolai village (see Map 3). Opposite Chinkolai across a hill torrent lies a large terrace field of Mōr-ḍāgai (see pl. 28). This is now covered with an orchard. Illegal digging at certain places had left some structures of diaper masonry exposed. Although no further indication was found on the surface, the local informants claim that beneath the surface there are many votive stūpas. This assertion needs to be confirmed through archaeological investigation. This area could have been an ideal place for a Buddhist religious establishment.

### **27. Barāwal-ḍhērai**

On the Byakand road there is a village called Shāzadi-mēra located on the left bank of Byakand Khwaṛ. Across the Khwaṛ and opposite Shāzadi-mēra, there is a mound known as Barāwal-ḍhērai situated at the foothill in the property of Shujaat Khan of Shāngwāṭai (see Pl. 29). It is a stūpa site and covers an area of approximately 150×30m. There is a small water channel on the east of the site coming, presumably, from a spring in the nearby mountain in the south. The main stūpa has a large hole in the centre dugout, probably, in a remote time in the past. The whole site is occupied by a modern graveyard.

### **28. Gabīna-kas**

Coming back towards Rōniāl from Barāwal-ḍhērai on the Byakand road we reach Shāngwāṭai. Beyond the fields of Awy-kas we cross Byakand Khwaṛ, here called Barāwal Khwaṛ, and reach the Buddhist religious site of Gabīna-kas in the property of Inayatullah Khan and Himayatullah Khan

(see Pl. 30). The stūpa, constructed on a natural mound, is much damaged and its existing dimension is 7.5×7.5m with the height of 6m.

#### **7.f. Site in Shāh-ḍhērai**

From the main route of 'Zone II' at Kabal a branch road leads in the north to Sirsanai. After a few kilometres past Sirsanai we cross Deolai Khwaṛ and continue northwards. Passing through the village of Kālā and Lilaonai we come to the village of Shāh-ḍhērai (old Chacho-ḍhērai) situated on the foothill on the left bank of Shāh-ḍhērai Khwaṛ. Opposite this village and across the Khwaṛ on the right bank is a mountain ridge called Baṭāka. The Buddhist site on the cliff of this ridge is named after it.

#### **29. Batāka**

The Buddhist site of Batāka is a huge complex spreading on a large area. The exposed ruins were that of a court with a stūpa of moderate size (see Pl. 31) and other votive stūpas; two on the south and two on the east side of the court. To the north of the stūpa court there is a large flat terrace field. Below the terrace on the northeast there is an entrance to a large masonry-built tunnel, which could be a passage or a large drain, now blocked (see Pl. 32). On top of another mound to the northeast of the stūpa site, there is a completely wrecked stūpa. Climbing up the hill a few tens of metres we reach another mound which, across the hill torrent in the west, takes us to another masonry-built long tunnel broken at places. A local man who had gone into a segment of the tunnel told that it was blocked beyond 33m due the collapse of its masonry.

The preliminary assessment suggests Baṭāka to be a promising Buddhist site and the whole area seems to be archaeologically, historically and strategically very important. A mountain peak in this area called Ūṇa-sar may yield further information. This name also resembles that of Aornos on the one hand and is in close proximity to the land of Assakēnoi<sup>74</sup> of the Alexander's historians on the other.

While surveying, the author heard from the local people about a dozen other, so far unknown, sites (see 'List of Unknown sites' at the end). This introductory discourse gives us the impression that the Swāt Valley was really thickly populated with Buddhist remains as we are told by the Chinese pilgrims. Exploration in this mountainous terrain, though difficult and time consuming, is worthwhile. In the absence of a thorough survey, it is hardly possible to understand the full extent of the Buddhist ecclesiastical presence and of the distribution of ancient lay populace of the region in the Swāt Valley.

#### **Observations**

From the description of the above sites it becomes clear that almost all the Buddhist religious sites, stūpas and monasteries, in the Valley were deliberately planned to be away from the mundane world. They were situated on the slopes of mountains, in narrow sub-valleys and in glens at places where a stream or spring water was within an easy reach. Secluded from the busy life of settlements, away in the natural environment, such establishments were ideal for the Buddhist monks to carry on their religious practices and meditate with peace of mind and tranquillity. However, some of the monasteries, stūpas and rock carvings are found on the main trade routes or nearby them. Such monasteries might have served the purpose of lodging<sup>75</sup> for wandering monks, pilgrims, travellers and merchants in return for gifts or donations.<sup>76</sup> The stūpas fulfilled their religious need, while rock carvings along the routes led pilgrims to religious establishments situated deep in the sub-valleys or guided them to principal trade routes.

The growing gazetteer of sites of all types is an indication of the cultural, religious and economic richness of the region.

### List of Unknown Sites

The following are the names of sites, which came to the notice of the author during the survey, but, due to shortage of time and resources, it was not possible to visit them and confirm their antiquity. However, their names are mentioned here for the interest of scholars and future investigation.

01. Chamtalai at Sūrkai Mōṛ in Khwaza-khēla.
  02. Khādim Khwāja's property on Chēl Road.
  03. Ism'ail's and adjacent houses in Chinkolai.
  04. Site in the apple orchard of Mr Rasul Khan in Nawē Kilē, Fatehpūr.
  05. Said Kūma Kas, on the right bank of Rāhat Kōṭ Khwaṛ, in Rāhat Kōṭ.
  06. Matai village and Surbat Hamlet to the southwest of the village near Rāhat Kōṭ.
  07. Qalagē in Nawkhāra, near Sakhra.
  08. Amlūk across Sakhra Bawray stream.
  09. Munkara behind Kālā Kōṭ.
  10. Gumbat Paṭē below Pīr Paṭē near Bagh-ḍhērai to the west of the road. It is believed to be a stūpa site.
  11. Ṭīṭai to the north of Bas-Khēla.
- Jukhtai Ḍaṇḍa on Miadam road.

### Notes:

- <sup>1</sup> U. Ali, and M.A. Khan, "Origin and Diffusion of Settlements in Swat Valley", Pakistan journal of Geography, Vol. 1, No. 1 & 2, Peshawar, 1991, p.97.
- <sup>2</sup> S. Beal (trn.), Si-yu-ki or Buddhist record of the Western world, Vol. I, London, 1906, p.xxxi.
- <sup>3</sup> Beal, Vol. I, p. 120
- <sup>4</sup> S.M. Sastri, Cunningham's Ancient Geography of India, Calcutta, pp. 93-94
- <sup>5</sup> M.A. Stein, Serindia, Vol. I, Oxford, 1921, p.2.
- <sup>6</sup> B.C. Law, Historical Geography of Ancient India, Paris, 1954, p.132
- <sup>7</sup> Beal, Vol. I, pp. xxx-xxxii.
- <sup>8</sup> E. Barger, and P. Wright, "Excavation in the Swat and Exploration in the Oxus Territories of Afghanistan," MASI, No. 64, Delhi, 1941, p. 14.
- <sup>9</sup> F. Barth, The last Wali of Swat, New York, 1985, pp. 21, 48-49, 156-157; M.A. Stein, on Alexander's Track to the Indus, London, 1929, p. 11.
- <sup>10</sup> S. Matsushita, "Geological Research in the Upper Swat and the Eastern Hindu Kush", Geology of the Karakoram and Hindu Kush, Results of the Kyoto University Scientific Expedition to the Karakoram and Hindukush, 1955, Vol. VII. Kyoto University, 1965, pp. 37-85; S. Matsushita and K. Huzita, "Summary of the Results of the Geological Researches in the expeditions 1956 and 1957" Geology of the Karakoram and Hindu Kush, Vol. II, 1965, pp. 89-92.
- <sup>11</sup> Geological Survey of Pakistan, Geological Map of Pakistan, 1964 (hereafter GSP)
- <sup>12</sup> GSP, 1964
- <sup>13</sup> N.R. Martin, S.F.A. Siddique and B.H. King, "A geological reconnaissance of the region between the lower Swat and Indus rivers of Pakistan" Geological Bulletin of Punjab University, 2, 1962, pp. 1-14.

- <sup>14</sup> Also see A.H. Kazmi et al, "Geology of the Indus Suture Zone in the Mingora-Shangla Area of Swat, N.Pakistan". Geology Bulletin University of Peshawar, 1984, Vol. 17, pp. 127-43; D.R.C. Kempe, "Nature and Sources of the Gandhara Sculptural Schist", Journal of Archaeological Sciences 1982, 9, London, 1982, pp. 25-28; and his "Gandhara Sculptural Schist: Proposed Source", Journal of Archaeological Science 1986, 13, London, 1986, pp. 79-88
- <sup>15</sup> F.Barth, Features of Person and society in Swat, collected essays on Pathans, Vol. II, London, 1981, p. 4.
- <sup>16</sup> Stein, 1929, pp. 94-95; G. Tucci, "Preliminary report on an archaeological survey in Swāt", East and West, vol. 9, 1958, p. 282.
- <sup>17</sup> Stein, 1921, p. 12; Beal, Vol. I, pp. 119-120; Sastri, 1924, p.94.
- <sup>18</sup> K.u. Kureshy, *Kazi Ahmad's A geography of Pakistan, Karachi, 1972* (3<sup>rd</sup>. Ed.), p.45.
- <sup>19</sup> D. Dichter, *The North-West Frontier of West Pakistan*, Oxford, 1967, p. 16-21.
- <sup>20</sup> Kureshy, p. 48; Also see K. Ogino, H. Honda and G. Iwatsubo, "Vegetation of the upper Swat and the East Hindukush", Plants of West Pakistan and Afghanistan, Results of the Kyoto University Scientific Expedition to the Karakoram and hindkush, 1955, Vol. III, Kyoto University, 1964, pp. 254 ff.
- <sup>21</sup> Ogino, et al. 1964, pp. 254 ff.
- <sup>22</sup> Dichter, p. 33.
- <sup>23</sup> Tucci, 1958, p. 281; Stein, 1921, pp. 14, 20.
- <sup>24</sup> Swāt was functioning as a semi-autonomous state which, in 1969, was brought under the direct administration of the country, Pakistan
- <sup>25</sup> Kureshy, p. 121
- <sup>26</sup> Tucci, 1958, p. 281.
- <sup>27</sup> Stein, 1929, pp. 89-90, 92-93; M.A. Stein, "An Archaeological Tour in the Upper Swat and Adjacent Hill Tract", MASI, No. 42, Calcutta, 1930, pp. 63-64
- <sup>28</sup> Stein, 1921, p. 26.
- <sup>29</sup> Tucci, 1958, p. 280.
- <sup>30</sup> Tucci, 1958, p. 282.
- <sup>31</sup> The name 'Silk route' was coined by a German Geographer Ferdinand von Richthofen in the nineteenth century. See S.R. Dar, "The Silk road and Buddhism in Pakistani Contexts", Lahore Museum Bulletin, Vol. 1, No. 2, July-December, 1988, n. 1, p. 53
- <sup>32</sup> A.H. Dani, "The Sacred Rock of Hunza", Journal of Central Asia, vol. VIII, No. 2, 1985, pp. 5ff.
- <sup>33</sup> Dar, 1988, pp. 7-8.
- <sup>34</sup> D.W. Macdowall, "Numismatic Kinks Across the Karakoram", Journal of Central Asia, Vol. VIII, No 2, December 1985, pp. 153-157.
- <sup>35</sup> H.A. Dean, "Note on udyāna and Gandhāra", Journal of the Royal Asiatic Society, pp. 655-675.
- <sup>36</sup> Dean, p. 656
- <sup>37</sup> Near Minglaur (manglawar) there are rock inscriptions, the impressions of which were obtained by Dean in 1895, and were translated by Professor Buhler. Stein, 1929, p. 78; Stein 1930, p. 49; G. Buhler, "Three Buddhist Inscriptions in Swat", Epigraphica indica, Vol. IV, 1996-97, pp. 133-34.
- <sup>38</sup> Tucci, 1958, p. 288.
- <sup>39</sup> G. Stacul, "Excavations in a rock Shelter near Ghaligai (Swat W. Pakistan). Preliminary Report", east and west, vol. 17, Nos. 3-4, IsMEO, Rome, 1967, pp. 185-219; G.Stacul, "Excavation near Ghaligai (1968) and Chronological Sequence of Protohistorical cultural in the Swat Valley". East and West, Vol. 19, Nos. 1-2, IsMEO, Rome, 1969, pp. 82-85.
- <sup>40</sup> Stacul, 1969, pp. 82-85.
- <sup>41</sup> V.A. Smith, the Early History of India. From 600 B.C. to the Muhammadan conquest, Oxford, 1967 (4<sup>th</sup>. Ed., revised by S.M. Edwards; first published, 1924),pp. 53-55
- <sup>42</sup> Tucci, 1958, p. 281. However, some scholars think that introduction of Buddhism in the valley occurred much before Aśoka, that is at the end of fourth century B.C. See F.R. Allchin, "the Spread of Buddhism and Indian Culture", The Crossroads of Asia, Transformation in the image and Symbol, Cambridge, 1992, p. 11.
- <sup>43</sup> Original home of this nomadic tribe was the steppe-land to the north of the Black Sea. See Piotrovsky, B., and Scythian Art--the legacy of the Scythian world: Mid-7<sup>th</sup> to 3<sup>rd</sup> century B.C (tr. By Sobolev, V.), Leningrand, 1986, pp. 5, 12-15.

- <sup>44</sup> Abdur Rahman, "Date of the Overthrow of Lagturman---the last Turk Śahi ruler of Kabul", Lahore Museum bulletin, Vol VI, No. 1 & 2, January-December, 1993, pp. 29-31; In his recent articles he says, "the question of the unknown era starting in A.D. 822 however still remains unresolved. One may naturally ask who started it? Viewed in the historical prospective of the area in general it seems to belong to about the time when the last Truk Shai ruler Lagatūrmān was overthrown by Kallar, the founder of the Hindu Shahi dynasty". "The Zalamkot Bilingual Inscription", to be published soon in the East and west, Rome.
- <sup>45</sup> *Ibid*
- <sup>46</sup> J. Duncan, "An Account of the Discovery of two Urns in the vicinity of Benares", Asiatick Researches, Vol. V, 1798, pp. 131-33; H.h. Wilson, Ariana Antiqua. A descriptive account of the Antiquities and Coins of Afghanistan, London, 1841 (rpt. Delhi, 1971), p. 29; journal of the Asiatic Society of Bengal, Vol. III, 1834, p. 572.
- <sup>47</sup> Barger and wright, p.3.
- <sup>48</sup> M.A. Court, "Collection of Facts which may be useful for the comprehension of Alexander the Great's exploits on the western Banks of the Indus", JASB, Vol. VIII, 1839, pp.306 sqq.
- <sup>49</sup> M.A. Stein, Detailed report of an Archaeological tour With the Buner Field Force, Lahore, 1898, p. 66.
- <sup>50</sup> Archaeological Survey of India report, Vol. V, 1872-73, p.1.
- <sup>51</sup> Sastri, 1924, pp. 93-96.
- <sup>52</sup> Dean, p. 655.
- <sup>53</sup> Beal, Vol. I, p. Xxxi.
- <sup>54</sup> Beal, Vol. I, p.120
- <sup>55</sup> Dean, p.655.
- <sup>56</sup> S.L. and J.C. Huntington, The Art of Ancient Indiaae Buddhist, Hindu, Jain, New York, 1985, p. 110.
- <sup>57</sup> Stein, 1898, p. 66.
- <sup>58</sup> All accounts of his surveys in Uḍḍiyāna and Swāt Valley are to be referred to in the related reports of Stein. 1898, 1921, 1929, 1930 and his Ruins of Desert Cathy, Vol. I, London, 1912.
- <sup>59</sup> MASI, No. 64, 1941.
- <sup>60</sup> MASI, No. 64, 1941, p.9.
- <sup>61</sup> Stein, 1929, p. 46, MASI, No. 64, 1941, p. 10.
- <sup>62</sup> Stein, 1929, p. 31, 32.
- <sup>63</sup> Stein, 1929, pp. 14-28.
- <sup>64</sup> Stein, 1929, pp. 29-31.
- <sup>65</sup> Tucci, 1958, pp. 285, 286.
- <sup>66</sup> Stūpa is derived from the Prakrit word thūpa which means a spuchral mound . it is pre-Buddhist in origin, and ws used both by Buddhists and Jainas. The Buddhists used it for housing relics of the Buddha, a saint, priest or other great or honoured being. It is a type of caitya. Its various forms are a relic, votive, model and a miniature stūpa. Even a commemorative stūpa without any relic is known See. Dani, 1968, pp. 13-15; S. Huntington, 1985, p. 727.
- <sup>67</sup> The buddhis monastery was known by two words saṅghārāma and vihāra. The former was a well organised establishment of more permanent nature while the latter refers to temporary abode where the monks could stay for sometime during the rainy season. See Dani, 1968, p. 15; Beal, Vol. I, pp. Xxx-xxxi. The Gandhāra monasteries were the oldest replaced establishment of its kind in the sub continent. See S. Dutt, Buddhist Monks and Monasteries, London, 1962, p. 211. For the architectural evolution of such monasteries see S.R. Dar, "Chronology and Typology of Buddhist Monasteries of Gandhara (Pakistan)," Lahore Museum Bulletin, January-June, 1989, Vol. II, No. 1, pp. 23-38, Figs. 1-15.
- <sup>68</sup> Ancient Pakistan, Vol. 4, 1968-69.
- <sup>69</sup> Ancient Pakistan, Vol. 2.
- <sup>70</sup> Stein, 1930, pp. 59-61.
- <sup>71</sup> Stein, 1930, p. 61.
- <sup>72</sup> Tucci, 1958, pp. 302-03.
- <sup>73</sup> Stein, 1930, p. 54; Tucci, pp. 320-22.
- <sup>74</sup> Smith, 1967, p. 57. The identification of Aornos with Pīr-sar or Ūṇa-sar by A. Stein represents some problems and stil needs to be sifted. See P.H.L. Eggermont, "Ptolemy, the geographer, and the people of

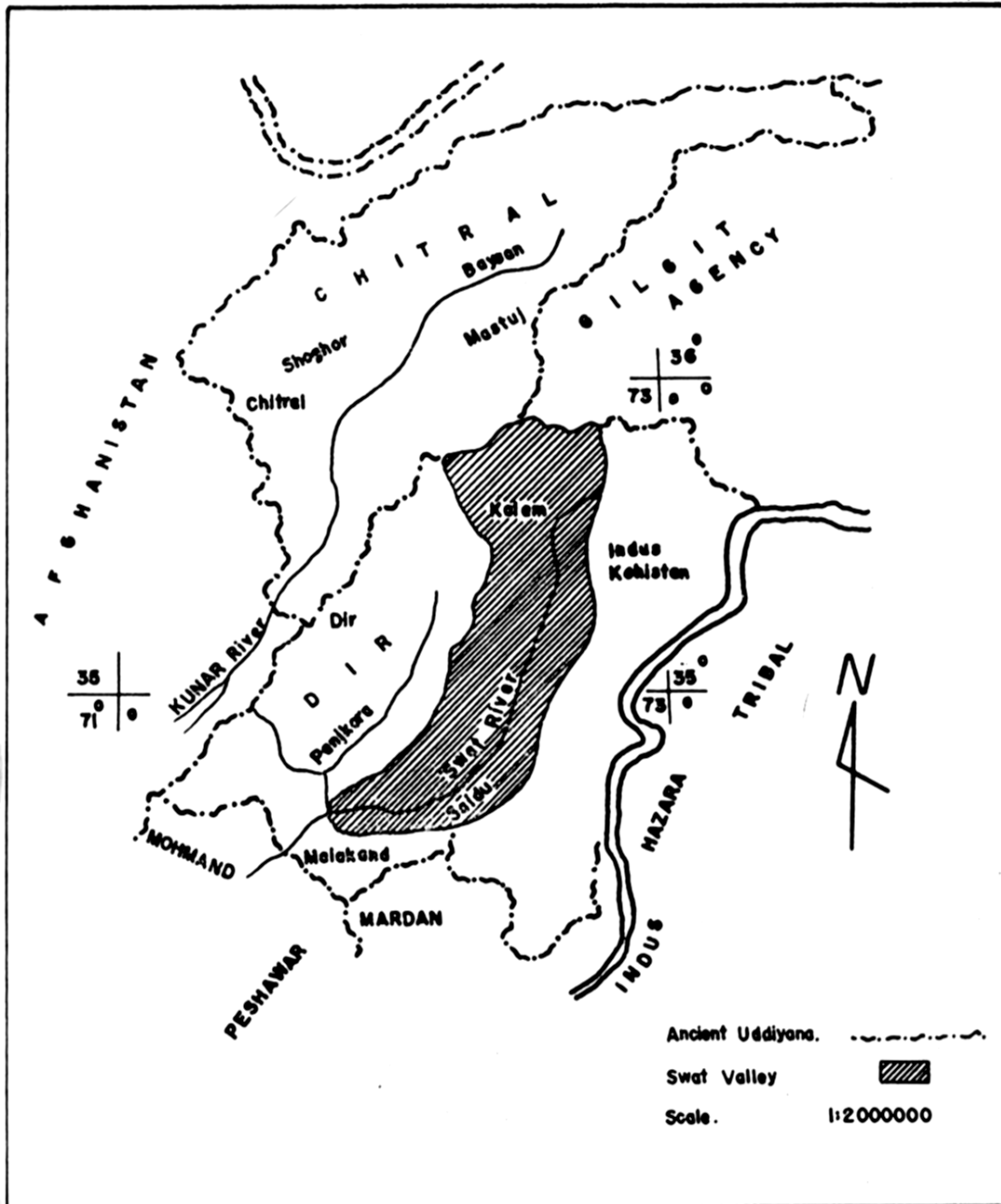
the Dars: Alexander in Buner, the Aornos Problem and the Dards of Dyarta”, *JCA*, Vol. VII, No. 1, July 1984, pp. 73-123.

<sup>75</sup> D.L. Snellgrove (ed.), *the Image of the Buddha*, UNESCO, united Kingdom, 1978, p. 20.

<sup>76</sup> Snellgrove (ed.), 1978, p. 20.



Map 1  
Ancient Uddiyana and the Swat Valley



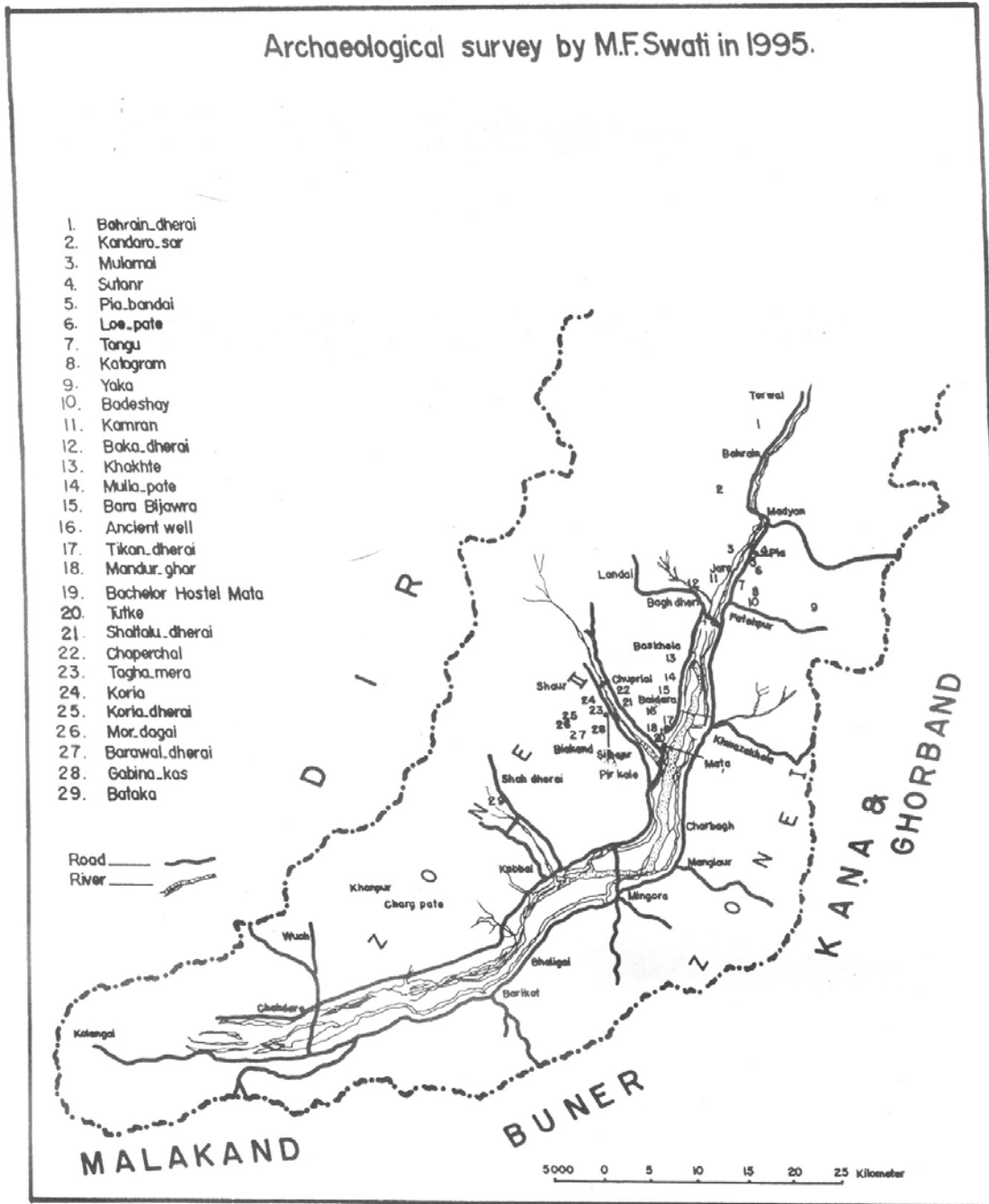
Map 2



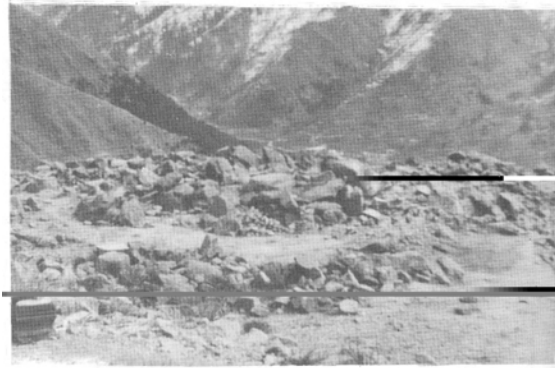
Tributary routes of the Silk Road  
Passing through Uddiyana & Gandhara

Roads. ————   
Rivers. ———— 

Map 3



Pl. 1. Kandaro-sar. Ruins of a possible fort.

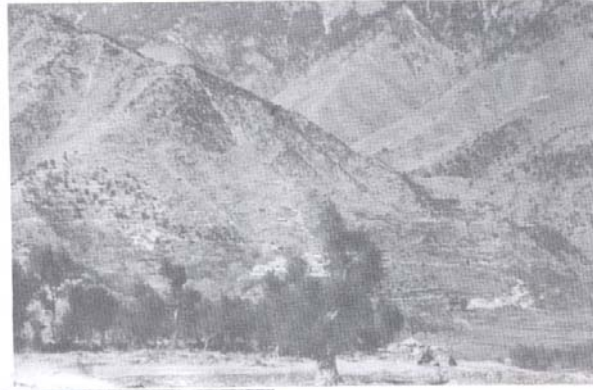


Pl. 2. Mulamai, Tirath. The standing figures mark the place of an ancient spring, still working.

Pl. 3. Chancher. A huge retaining wall constructed of stone secured from ancient monuments.

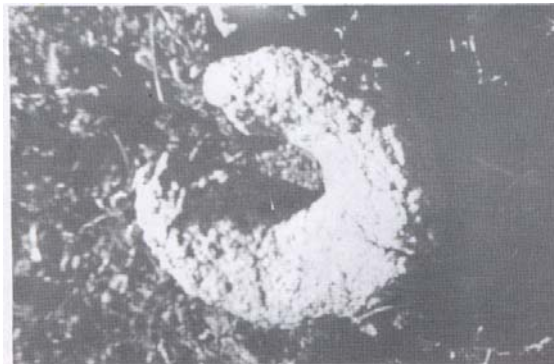


Pl. 4. Pia-bandai. Trees in the foreground marks the ancient sites



Pl. 5. Loe-pate. Exposed wall in the southern section of the site.

Pl. 6. Loe-pate. Ring stone, a surface find.



Pl. 7. Tangu A broken ancient wall in the section below a modern mosque.

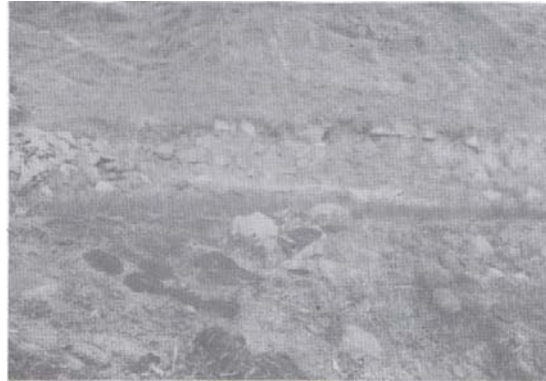


Pl. 8. Katagram. Ruined wall of dressed diaper masonry

Pl. 9. Yaka. Tghe standing figure denotes an ancient site.



Pl. 10. Badeshay. Ancient wall in an exposed section.



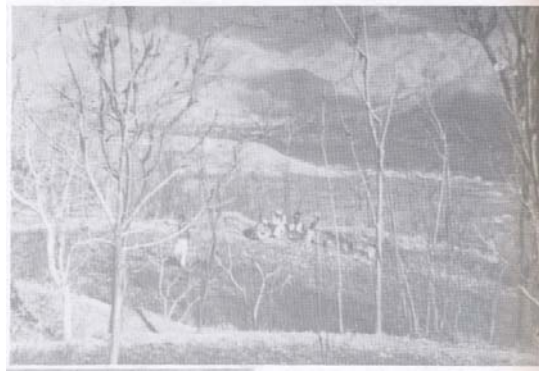
Pl. 11. Kamran. Bottom of picture shows ancient remains

Pl. 12. Baka-dherai. An exposed ancient wall in the field





Pl. 13. Khakhte. Piece of land where from  
relics-caskets were dug out by illegal diggers.



Pl. 14. Mulla-pate. Ancient Walls were traced  
at places in this piece of land.

Pl. 15. Bara Bijawra. Illegal digging in  
progress in the foreground





Pl. 16. Tikan-dherai. An exposed wall in the eastern section of the mound

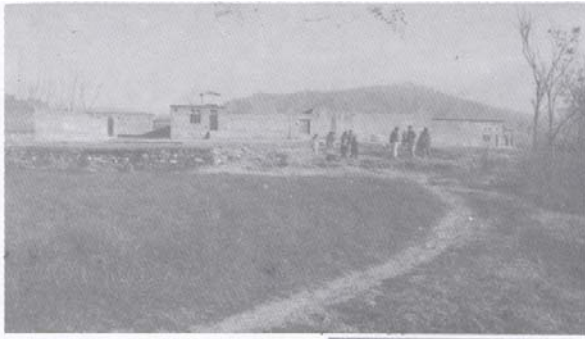
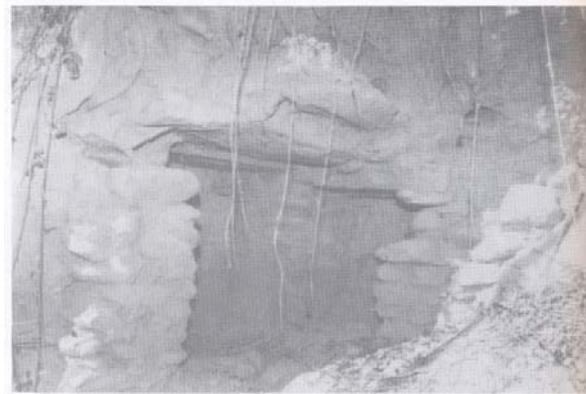


Pl. 17. Mandur-ghar. View from the north-east of the remains at the mountain.

Pl. 18. Bachelor Hostel Mata. A Broken storage jar embedded in the section in the west of the hostel.



Pl. 19. Bachelor Hostel Mata. An exposed ancient wall in the north-west section of the hostrl.



Pl. 20. Tutke. This area is reproted to have a number of votive stupas underneath.

Pl. 21. Tutke. Fragment of sculpture form the site in a private collection.



Pl. 22. Tutke. A head from the site in private collection.



Pl. 23. Shaltalu-dherai. Stone dug out from ancient structures in the field.

Pl. 24. Chaperchal. Exposed structures in the southern section of the mound.



Pl. 25. Tagha-mera. Exposed structure  
in the eastern section of the mound.



Pl. 26. Koia. Exposed structures at the  
sites

Pl. 27. Koi-dherai. Exposed structure at  
the south of the mound.



Pl. 28. Mor-dagai. The standing figure marks the illigal dugout area in the south-west of the mound exposing ancient structures



Pl. 29. barawal-dherai. Part of the stupa exposed on the south-east.

Pl. 30. Gabina-kas. Clase up of the mound form athe south





Pl. 31. Bataka. View of the Main stupa form the east.



Pl. 31. Bataka. View of the Main stupa form the east.