

Fresh Archaeological Discoveries in Swat: A Preliminary Report (Campaign 2011)

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Geographically the Swat valley lies between Lat. 34°-31'-55" and 35°-53'-40" north and Long. 71°-47'-15" and 73°, east in the Malakand division of Khyber Pakhtunkhwa province of Pakistan (Swati, 1997, 151). Its Headquarter is Saidu Sharif, which is 34° 44'57.66" north and 72°-21'22.52" east with an elevation of 950 meters above the sea level. The topography of the land of Swat is correctly explained by Major Ravery in 1862. He writes "The land of the whole of Swat, in fact, is like a boat, the sides of the boat are the mountains, and the bottom part the land, as different materially from the mountain. The lowest land in the valley is that portion through which the river flows; and it gradually rises until close up to the mountains. It may also be compared to the two hands placed together like as when one wishes to drink out of them; but only just sufficiently raised so as to prevent the water from running out" (Ravery, 1862, 235).

The rich archaeological heritage of this valley has attracted the attention of antiquarians and scholars since the first half of the 19th century CE. In this process General M.A. Court, one of the French officers in the service of Maharaja Ranjit Singh, was the first to acquire information about the existence of Buddhist stupas and other structural remains as well as carved inscriptions on stone, in different parts of the Swat valley (Court, 1839, 307, 311-12). Later on many remarkable discoveries were made by officers of the British government, like James Abbot, Major H.G. Ravery, Sir Aurel Stein, and also by a French explorer Alferd Foucher etc (Abbot, 1854, 360-62; Ravery, 1862, 237-257; Stein, 1996, 16-112

& 1930, 5-104; Fergusson, 1910, 89). However, with the passage of time, some new and important archaeological remains were brought to light through explorations and scientific excavations conducted by the British archaeological Mission to Swat in 1938 (Barger & Wright, 1985, 9-31), the Italian archaeological mission to Swat (IsMEO now IsIAOI) in collaboration with the Department of Archaeology and Museums, Government of Pakistan since 1956 onward (Tucci, 1958, 279-328 & Khan, 1995, 2), the Department of Archaeology and Museums, Government of Pakistan (Khan, 1995, 2) and by the Department of Archaeology, University of Peshawar (Rahman, 1991, 152-7; 1993, 1-54; Khan, 1995, 2-4 & 7-25)

The present paper treats with the discovery of some fresh archaeological remains and antiquities from the different localities like Islampur, Kukrai, Barikot and Manglawar, of the Swat valley for the purpose of academic research. During this short survey, we have explored and documented some Hindu and Buddhist period sites and also obtained photographs of inscriptions related to the Buddhist and Muslim periods. A preliminary report of our brief archaeological campaign is given below.

Archaeological Remains near Kukrai and Islampur

1. Stone masonry wall

Remains of the now dilapidated stone masonry wall are visible about 50m to the north of the Kukrai police post and 6.6 km to

the south of Saidu Sharif (Pl. 1a). Located to the western side of the metaled road, these remains show great resemblance to the Hindu Shahi period structure in the other localities of Swat as well as at Hund, in the Swabi district. The wall is constructed of dressed stone blocks of various sizes in typical Gandharan architectural style, showing small dippers in the filling of gaps between the two large stones (Pl. 1b). It is now in a very bad state of preservation and hardly extent up to seven or eight meters from north to south, with a height of only half a meter. It is superimposed by a heap of rough stones and soil acting as an embankment to one of the terraced fields. The southern side of the wall is dismantled by the local Gujar people, who have reused the materials in the construction of their houses.

1.1. Natural Cave behind Tango Banr Hamlet

About ninety meters to the north-west of the above cited wall, and in the middle of the Dop hill behind the Hamlet of Tango Banr, is situated a natural and deep cave, facing to the east. It was unfortunately not fully explored and documented due to the suspicious and harsh attitude of the local Gujar, whose houses are lying visible from it. We were informed by a local shepherd boy that the cave is wide and deep enough to accommodate many sheep and goat in the time of rain and bad weather. However, it should be thoroughly explored for the hope of finding some rock carvings, painting and stone tools etc.

1.2. Buddhist Rock Carvings (Now Blasted)

A mountain cliff, immediately to the north of the present Kukrai Police post, was once marked by some Buddhist rock carvings,

which were probably recorded by sir Aurel Stein in 1926, but his report shows no photographs of them (Stein, 2006, 73). These carvings were blasted in 1973, by Muhammad Sherin son of Itbar Shah, a resident of the Kukrai village, who had then established a quarry for stones there (Pl. 2a). Recently, a deep ditch was dug through heavy machinery in the hope of finding some hidden treasure at the foot of the now blasted figures. The deep ditch is still visible from the road side (Pl. 2b).

1.3. Jaba: Archaeological site

From the archaeological point of view, the western part of the main road, attached to the Dop Gahr hill series, and extending from Kukrai to Islampur, is of great interest. Here may be found archaeological remains starting from the Gandhara Grave culture, up to the establishment of Muslim occupation of the area. The Jaba site is one of those sites hidden by later deposit and land sliding.

The site has recently been discovered in the town of Jaba, $\frac{1}{2}$ km to the south west of Islampur, and about $\frac{1}{4}$ km from the Kukrai police post, on the western side of the main road. The discovery took place by chance during the extension work of the main road that connects Islampur to Saidu Sharif. The exposed remains revealed the remains of circular structures with domical ceilings (Pl. 3a). Although, half of the dome is dismantled, the remaining portion still gives an idea about its original shape. The dome is hallowed from inside and has been constructed of small stones through corbelling method with traces of mud mortar as binding material (Pl. 3b).

The visible portions of the dome measure 1.83 m wide and 1.52 m high from the present road level. At a distance of 6m to its north, there lies the remains of yet another such structure which is unfortunately

completely destroyed, except the rear wall (Pl. 4). These structures have been interconnected through a stone masonry wall, which is partially visible in the eroded section (Nasim Khan, 2011, 145). According to the local information a terracotta storage jar full of ashes and soil was recovered from the interior of the dome. It was so fragile that it soon turned to pieces. What was the actual purpose behind the construction of these structures? We cannot say anything with certainty nor do we have any such structures in the area for comparison. Probably they were used only to keep preserve the cremated remains of the dead. However, the scientific archaeological excavation if conducted will reveal its exact purpose of construction.

1.4. Kandaro Paty: Archaeological Mound

The mound is locally known as Kandaro pati (fields over the ruins), and is located about ½ km to the north of Kukrai police post, in the outskirt of Islampur (Pl. 5a). Here still lie the remains of stone masonry walls, some of which are converted into rough embankment of the terraced fields (Pl. 5b). A Buddhist rock cut figure has just recently blasted for the sake of acquiring stone for the new building in the Dande Patey (field with reservoir of water) to the south east of the mound. Remains of some exposed graves about 1 meter below the present ground level can still be observed after a portion of the mound was recently bulldozed, to the west of the main road and to the south of the house of Ayub Khan. The graves are north-south oriented and the crypts are covered with stone slabs. The surface of the mound is marked by numerous potsherds, consisting of the fragments of storage jars, lids and bases of cooking pots with applied lines of black color.

The Kandaro Pati mound is bordered to the northwest by a seasonal ravine, issuing from the nearby Dop hill, which separates it from the Jaba Archeological site, situated to its south.

1.5. Tato Gat Remains

The remains of this site have been exposed by the treasure hunters in the area of Gujar Tange, commonly known as Tato Gat (after the horse-like appearance of the big boulders, lying near the site). The site is located 3.1 km to north-east of Sapal Bandai village in the middle of a mountain series, and about 10 km to the south of Saidu Sharif (Nasim Khan, 2011, 145), and its recorded elevation is 1390 m from the sea level. The exposed structures consist of a square platform of stone masonry, which appears to be the foundation of either a temple or a watch tower (Pl. 6). However, only the scientific excavation will reveal its true nature. At a distance of about 2 km, to the east of the site is another place known as Tara Gat, but nothing is left here for recording by the antique seekers.

1.6. Boulder with Cup marks

A big boulder also exists in the Gujar Tangi, which is marked by 20 sunken cup marks (Pl. 7). It lies near a ravine, to the north east of another big boulder, locally known as Ghubal Gata, and the newly constructed road that connects Sapal Bandai with the town of Badro. The cup marks are all circular in shape with variation in the size and depth. Similar boulders with cup marks may also be viewed in many places at Islampur and Sapal Bandai, like Banr Sar, Tangu Banr, Chiture, Sur Dup, Taruko Gat, Anapaty etc.

1.7. Stone *Shiva lingam*: Mosque at Islampur

A Stone *Shiva lingam* (Pl. 8a) is lying planted at the lawn of the congregational mosque (*Loe Jumat*), of Islampur village. It is believed to have been planted by Akhund Karimdad, son of the celebrated Akhund Darweza, and the founder of the mosque, in the seventeen century CE. It was before the renovation of the mosque in the year 1998, that there existed a two stepped pulpit, constructed of stone slabs and attached to the eastern side of the *lingam* the third step of which was formed by the top of the *lingam* itself. It was from here that the *mu'azzin* used to call azan (call for prayer) while his feet were resting on it. The western side of the *lingam* is provided with a saddle quern or grinding stone which provides a chair like seat, still in use. According to the local information, the pulpit was constructed long ago and was in use till the installation of electricity to the area, and the introduction of loudspeakers to the mosque.

As far as the relation of the *lingam* with the mosque is concerned, we have no evidence in this regard to prove its exact find spot except to assume that the mosque is either constructed on the demolished or deserted Hindu temple site or the *lingam* is brought from some ancient Hindu establishment. However, Mr. Faidamand, the caretaker of the mosque, informed us that during the reconstructions of the mosque in 1998, deep moats were dug for lying out the foundation stones of the new building, and on four different places, big terracotta jars were recovered containing ashes, charred bones and charcoals. This statement was reinforced by other elders of the village as well.

Once there also existed a small and smooth stone probably another *Shiva lingham* in the outer eastern wall of the mosque, carved with the representation of a trident like object,

which was used to be leak by the students of madrassa of the mosque, believing that by doing so, one can increase the fluency of his tongue in learning Arabic texts and language. The stone was locally known as Seekh Baba due to the representation of the trident. However, in 1998 CE, it was removed from its original position during the reconstruction work, and now entirely missing. But at the same time it was fortunately photographed and documented by Muhammad Nasim Khan of the Department of archaeology, University of Peshawar, then on a field tour to Swat for collecting data on archaeological and ethnological materials.

Another such example in the form of a stone *lingapitha* or *Yoni* from the Muslim mosque was recorded at Mardan during the exploration work of the department of archaeology, university of Peshawar (Ali, 2001, 67, pl. 26, See also, Shah, 2003, 2-3). According to Mr. Muhammad Naeem Khan, one of the members of the exploration team, that the *lingapitha* was originally placed at the mosque of the China village, near Rustam and was used by the Muazzin of the mosque at the time of the Azan (call for prayer), while his feet were resting on it. He added that the mosque itself is constructed on an ancient mound, where according to the local information; the remains of a Hindu temple were paved for its construction. The *lingapitha* was also found at the debris and found its way to the mosque. At the time of their survey, extensive potsherds were also recorded on the mound. On a request to the influential persons of the village, the *lingapitha* was removed from mosque and was given to the team, who shifted it to the SSAQ Museum of the University of Peshawar, where it is now on display (Personal communication).

The construction of mosque over the remains of temple is also proved by the archaeological excavations conducted at

Bambhore, near Karachi in the year 1958. The excavation revealed the remains of Hindu temple beneath the foundations of the mosque. Besides, other valuable antiquities, the excavators successfully unearthed two *Shiva lingams* one complete with the *yonis* (Khan, 1958, 184). Similarly the famous Quat-ul-Islam mosque Delhi was also constructed over the enlarged plinth of a Hindu temple (Brown, 1942, 10).

The present *lingam* was brought to light first in the year 2009, for the academic research by the present author. Photographs were dispatched to many scholars and after their expert opinions were received, one of those photographs was published for the general information in 2011 (Khan, 2011, pl. 5). The *lingam* in its general appearance is cylindrical in shape with plain top horizontally extended to the south (Pl. 8b). The middle of the top shows slight concaveness while the northern edge is slightly higher than the southern one. It is designed in light green stone of local variety and has been planted straight on 90 degree. It is plain on all sides and is devoid of any figural representations. The top is marked by the now rubbed engraved line all around, marking a slightly thick vein. It is so rubbed and smoothened that the vein can only be viewed through deep observation. Its original height is more than one meter, but the area around it is raised through refilling several times and then concreted with cement. Therefore its present measurement was recorded 65 x 42 cm. At the present state of our research, we could not ascertain the existing of any *lingapitha* in which it is planted, nor do the local people have any idea about that. The *lingam* is white washed time to time and still contains traces of white paint on the eastern side (Pl. 8c).

The *lingham* is provided with a saddle quern like stone (see pl. 8a), also designed in the same stone as the *lingam*. It is oblong in

shape by measuring 61 (long) x 22 (broad) x 16 cm (thickness). One side of it is deeply chiseled out, producing concaveness, which is wide enough to allow a person to set in. It seems that the saddle quern was in a continuous use as attested by its smoothed surface. Besides, once there existed another similar saddle quern in the mosque, which is missing now.

1.8. Ancient Rock-cut Passage: Islampur

About ¼ km to the south east of the now defaced rock-cut figure of Bodhisattva at Balao, and about one km to the east of Islampur, there are traces of ancient rock carved passage. It is carved on the smoothened surface of a sandstone rocky cliff and shows 6 chisel-cut steps, through which one can reach to the source of water (*Khwar*) (Pl. 9). In the recent past, a workshop for the preparation of mill stones had been established here, where an unfinished mill stone is still lying in situ (Pl. 10).

The Bodhisattva Padmapani figure (Sardar, 2005, 71, pl. 33), at Balao is now almost disfigured by the locals, leaving only traces of the figure (Pl. 11). Similar rock carved Buddhist figures were once existed in other parts of the same locality. One example was near the house of Muhammad Khaliq, now completely vanished. Another rock contained seven seated figures, was hidden by the construction of a stone wall of the house of Muhammad Umar in 1971.

2. Grave Stones: Graveyard of Manglawar

The village of Manglawar is located to the north-east of Saidu Sharif, at a distance of 12.3 km. Here still lie many ancient remains in the surrounding of the village which needs to be properly surveyed and documented under a well-organized team. We were led by

Mr. Parvesh Shaheen, to a very old grave yard in the outskirt of the village. In the graveyard, we observed many grave stones, some of which are still standing while the rest are either slanting or fallen down. These grave stone are beautifully carved with the representation of floral and geometrical designs. However, two of them are worth mentioning here.

The first grave stone slab is measuring 1.08 x 46 m. It was most probably planted on the grave of a martyr (Shaheed), but today only the stone slab may be seen in slanting position, while the grave is leveled to the ground. It is decorated with a roundel in the shape of a spiked wheel, a short sword, a shield and an Arabic inscription (Pl. 12a). The inscription is showing the Kalima, inscribed vertically in one line, in Kufic style (Pl. 12b). It may be compared with the Arabic legends found on the Ghaznavid coins, and is so far the first ever example of Kufic style on a grave stone in this region.

Another such grave stone slab, measuring 0.82 x 0.47 m, is also fixed on the now leveled grave. It shows a carved ewer (Surahi), having round body provided with a handle, a short spout, and an elongated neck enclosed within a decorated rectangular frame. The borders of the frame are showing engraved zigzag lines, arched motifs and the depiction of mountains (Pl. 13).

3. Rock-cut Water Well: Village of Kot

Kot is the name of a small village, situated 12.5 km to the north-east of Saidu Shrif, and about ½ km to the north of Manglawr. A rock-cut water-well in a mountainous cliff has recently been exposed here by chance, after the mountain was converted into a quarry of stones for building materials (Pl. 14a). According to the local information, the mouth of the well was hidden by eroded boulders. The discovery took place due to the

blasting of the superimposed boulders through dynamites, which caused to be fall beneath the hallowed well. When it was exposed, the local inhabitants rushed to the place in the hope of finding some hidden treasure. But after hurriedly evacuating the well up to 5 meters, they returned hopelessly.

It is circular in plan with a diameter of 3.8 m and its present depth was recorded 5.20 m (Pl. 14b). The cut sections show signs of chiseling through which it was hewn out (Pl. 14c). Presently there is no sign of any ancient ruins to help us in determining the age and author of the well, nor we have any historical reference of the existence of any Buddhist establishment nearby the site. However, the extraction of stone in large quantity might have resulted the complete sweeping of ancient structural remains from the site.

4. Rock cut Yoni: Barikot

Another chance discovery took place when our party paid a visit to the unique double domed vihara of the Balo Kili in the Kandak Jahangiri valley, located to the south-west of Barikot at a distance of 8.1 km. To the north of the vihara is a big boulder, which is marked by a deep square, cut Yoni, measuring 30x30 cm (Pl. 15). The cut is profound for about 20 cm and is provided with a deep outlet on its outside for channelizing the liquid towards south. The Yoni shows a deep round depression in its center which was most probably once used for installing a *lingam* (Nasim Khan, 2011, 146). Similar example of a rock cut Yoni was observed several years back by the author, on the way from Gulkada (ancient But-Kara) to the technical college at Panr. However, the area is now occupied by modern houses and no one knows where that stone is gone.

5. Inscribed Materials in Private Collections

During our survey various inscribed material were showed to us by the locals for the purpose of sale. Although we could not pay the desired amount, but they kindly allow us to take photographs of some of them for publication. The selected materials are included here just to show how the Swat valley is rich with written documents.

5.1. Inscribed Marble Slab

A rectangular marble slab, measuring 42x20x9 cm, is inscribed with unidentified script. The exact find spot of the inscription is not known. However, according to the owner, it was brought to him by a farmer from the Ilum Mountain. The inscription is consisting of four lines, occupying $\frac{1}{2}$ part of the slab, and is engraved by using a sharp and pointed tool. The 1st line contains 19 letters or *aksharas*, 2nd has 12, 3rd has 14 and 4th has 11. Thus the inscription is composed of 56 letters, excluding some obliterated signs (Pl. 16). The present location of the inscription is unknown; however, its photographs are under the study of Prof. M. Nasim Khan.

5.2. Inscribed Birch Barks

Several inscribed Birch bark scrolls were brought to our notice in decayed and very fragile condition (Pl. 17a). Each scroll was consisted of many barks, which were glued together at the one end. The owner had tried his level best to unroll but the careless way which he adopted, resulted in great damages to the scrolls. It is therefore difficult to ascertain the exact length and width of the individual leaf. Each birch bark bears Kharoshthi text on its both sides, written in black ink (Pl. 17b). Unfortunately, the owner was not willing to allow us for taking good

quality photographs. According to him all birch barks were discovered at the vicinity of Barama, near the Mingora city, by some illegal diggers.

5.3. Inscribed clay Tablets and Miniature Stupa Models

Several clay miniature stupa models were found at the Manyar village, near Shinkardar in the year 2011. These are both in complete and fragmentary form and are made of blackish clay with the inclusion of silt or sieved sand. The complete stupa models have not yet opened and are now in a good state of preservation. Each one is measuring approximately 5.9 x 4.5 cm, representing almost a complete dado copy of the actual structural stupas with round base, drum, dome and flight of steps (Pl. 18a).

The decayed stupa models yielded 8 small, circular and inscribed clay tablets in each example. Each tablet has a diameter of 2.2 cm, and is inscribed with six lines of Kharoshthi inscriptions (Pl. 18b). They have been modeled in one mould, that's why they show uniform size and legend. It seems that first a clay mould with a flat disc has been prepared which was then inscribed by using pointed tool while the mould was in wet condition. The letters would have drawn negatively in incused form which were used to be stamped on wet clay tablets to produce the impression in positive and relief form. Besides numerous fragmentary tablets, we are fortunate enough to have some complete and decipherable examples in this collection (Pl. 18c).

There is yet another inscribed tablet which has a diameter of 6.2 cm and unlikely the above tablets, it bears Brahmi inscription modeled in a prepared mould. It is now in a bad state of preservation and needs proper care and preservation (Pl. 19). All the above stupa models and tablets are now in the

personal collection of Mr. Parvesh Shaheen of Manglawar, Swat. The authors are extremely grateful to the said owner for his photographic material provided for this study.

These stupa models probably came from somewhere a Buddhist site, which once located at the Manyar village. We have a written record of the 19th century, which show the existence of two Buddhist stupas at Manyar, now disappeared (Raverty, 1862, 239). Similar stupa models as well as inscribed clay tablets have also been reported from other archaeological sites like Hund (Ali & Khan, 1997-98, 79) and Shnaisha at Swat (Rahman, 1993, 38; 2001, 313; Taddei, 1998, 5). Besides these, there are some good examples of inscribed tablets in terracotta as well and are known to have reported from somewhere India (outside Gandhara). These tablets are now on display in the newly established Museum at Hund (Swabi), which were shifted from the Peshawar museum (Pl. 20).

5.4. Fragmentary Sharada Inscription

A broken piece of a stone slab is showing only five visible letters of Sharada script. The stone is in a bad state of preservation and the owner has encircled it with in a ring of mud in order to protect it from further decay (Pl. 21). The inscription was probably bilingual as attested by the presence of some undecipherable Arabic letters above the Sharada script. It is also lying in the collection of Mr. Pervish Shaheen.

5.5. Inscribed Sculpture of Skanda Kartikeya

A half broken sculpture of Skanda Kartikeya (son of Shiva and Parvati, and the war god of the Hindu mythology), executed in green schist was found by chance somewhere in Swat and sold to an antique collector.

Permission of photography for the purpose of publication was kindly granted to us for which the authors are grateful to the owner. Although, the exact find spot of the sculpture is unknown, yet its discovery from the area of Swat is of great importance because such sculptures are rare in the Gandharan collections of our museums. The sculpture was originally produced as a full length figure but its upper body is missing; while details of the lower portion including inscription on pedestal are clear and discussed below (Pl. 22a).

The remaining portion of the sculpture is measuring 19 cm from the left shoulder up to feet, 11 cm wide at front and about 12 cm thick at the side. The figure is provided at the back with an attached vertical shaft, having deep chisel grooves on both sides (Pl. 22e), which suggest that the figure was originally fixed in a wall of religious structure. The pedestal below the feet of the figure is also a projected part of the shaft and provided with an attached tenon. The figure is wearing a dhoti with loose folds covering the legs to the level of anklets. Above the dhoti, he wears a chain mail coat, reaching to the knees. In his left hand, he carries a spear, which was originally extended in slanting position towards left shoulder. The spear is broken at the top as well at the lower end, leaving an impression in front of the feet on the pedestal. The figure also carries a bow and quiver or most probably a sheathed sword behind the left shoulder (Pl. 22b). The right hand is bent toward the chest and is holding the handle probably of another short spear which is extending to the right shoulder (Pl. 22c). We have some other examples of the Skanda image in which he is holding spear in the right hand, the pointed end of which is resting on the right shoulder. One such sculpture, in this attitude was formerly lying in the reserve collection of the Peshawar Museum (now on display at the Hund Museum Swabi) (Pl. 23). The present

sculpture has a close resemblance with that found at Kafir-kot, now in the British museum (Zwalf, 1996, 283-84, pl. 434).

Left foot of the figure is damaged and partially missing. The right foot is complete and naked. The pedestal shows a short Kharoshthi inscription of only six letters (*aksharas*) on the front side (Pl. 22d). The preliminary transliteration of the inscription is *raksi da sa pa la*. Rakshi Dasapala was probably either the donor, who donated this figure to a Buddhist establishment or possibly its meaning is *raksha* or defensive power of the Skanda Kartikeya. The paleography of the inscription suggests that the sculpture was most probably made during the Scytho-Parthian period.

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Pl. 1a - Remains of stone wall near Kukrai Police post.



Pl. 1b - Detail of masonry of Pl.1a



Pl. 2a - Rock near the Kukrai Police post, once possessing Buddhist carvings



Pl. 2b - Deep ditch near the site of rock carvings



Pl. 3a - General view of the domical structure at Jaba



Pl. 3b - Close view of Pl.3a



Pl. 4 - Remains of demolished structure at Jaba



Pl. 5a - General view of the mound of Kandaro Paty



Pl. 5b - Reusing of ancient stone walls at the mound of Kandaro Paty



Pl. 6 - Illegal digging at the supposed Temple site of Tato Gat



Pl. 7 - Boulder marked by Shallow Cups



Pl. 8a - *Shiva lingam* in situ at the mosque of Islampur



Pl. 18b - Detail of the top of *lingam*



Pl. 8c - Back view of *lingam*, showing traces of white wash and plaster



Pl. 9 - Ancient Rock cut passage at Balao



Pl. 10 - An unfinished Millstone at Balao



Pl. 11 - Rock cut figure of Bodhisattva at Balao



Pl. 12a - Decorated and inscribed grave stone from Manglawar



Pl. 12b - Close view of the Kufic inscription of Pl.12a



Pl.13 - Grave stone from Manglawar, decorated with carved ewer



Pl. 14a - View of stone query, where the well is exposed



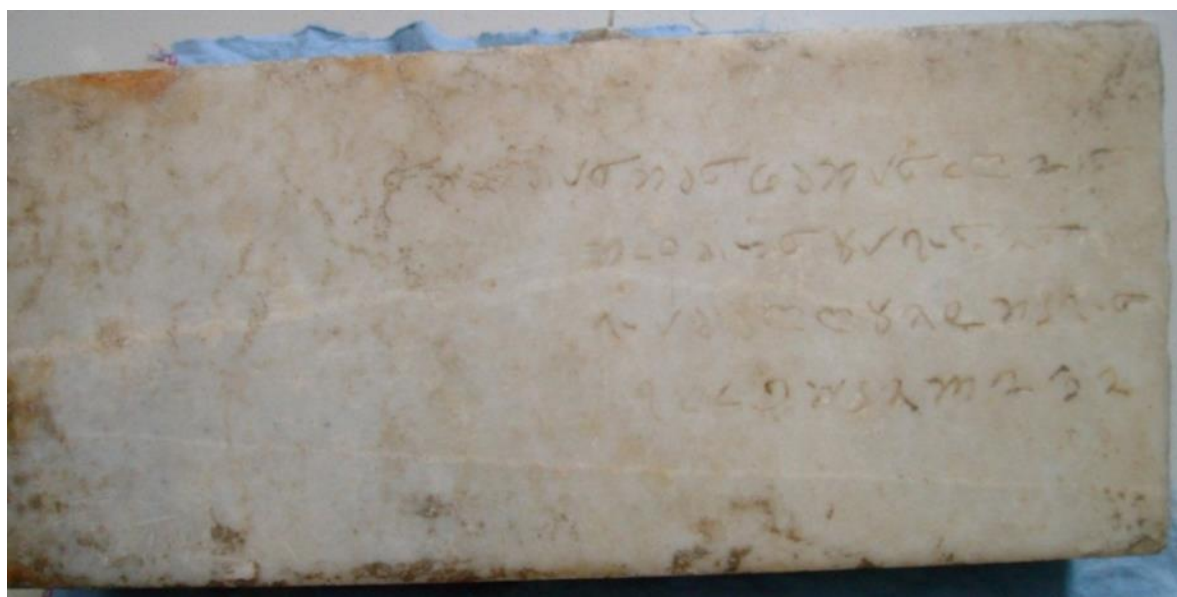
Pl. 14b - Rock cut water well with rain water



Pl. 14c - Southern section of the well showing chisels marks



Pl. 15 - Rock cut *Yoni* from Barikot



Pl. 16 - Rectangular marble slab, inscribed with unknown script



Pl. 17a - Decayed and partially burnt birch bark scrolls



Pl. 17b - Inscribed Burch bars showing black ink impressions



Pl. 18a - Clay stupa models from Manyar



Pl. 18b - Inscribed clay tablets, recovered from miniature stupa models



Pl. 18c - Partially preserved inscribed clay tablets



Pl. 19 - Round clay tablet, inscribed with Brahmi script



Pl. 20 - Inscribed terracotta tablets at the Hund museum



Pl. 21 - Fragmentary Sharada inscription



Pl. 22a - SkandaKartikya, Frontal view



Pl. 22c - Details of the right side



Pl. 22b - Details of the left side



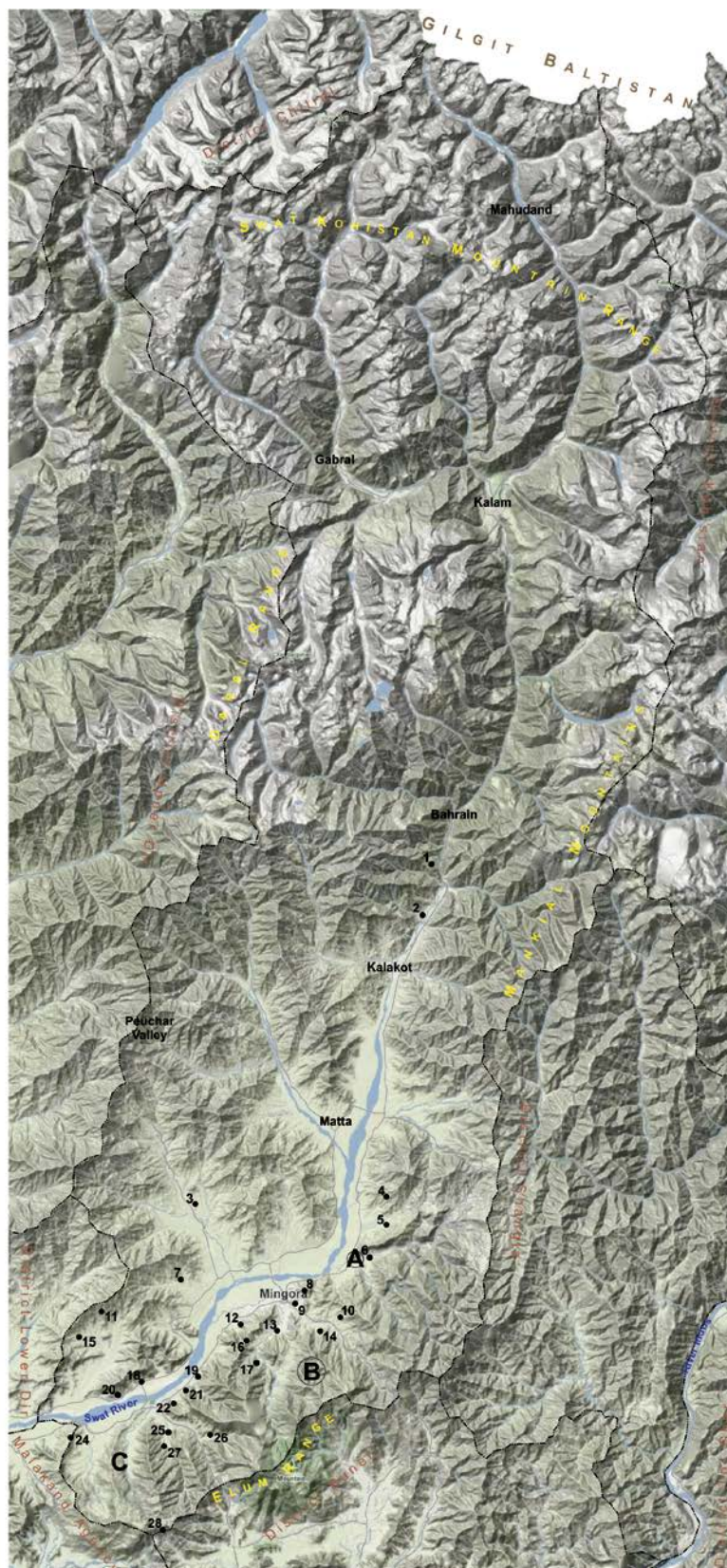
Pl. 22d - Inscription on the Pedestal



Pl. 22e - Details of the attached shaft and socket



Pl. 23 - Skanda Kartikeya at the Hund Museum

**A Manglawar Graves & Kot Well****B Islampur & Near About Sites****C Rock-cut Yuni near Balo Kaly**

1 Buddha's Footprints

2 Tirat

3 Marjanai

4 Gilbanr Serai

5 Gumbat Kai

6 Jahanabad Buddha

7 Pataka

8 Gumbat Kai

9 Butkara-II-III

10 Garrasa

11 Jabagai

12 Udigram

13 Saidu Sharif Stupa

14 Loe Banr

15 Nimogram

16 Gogdara Rock Carving

17 Shnaisha

18 Nagoha

19 Ghaligay Rock Shelter

20 Gumbatona (Nagoha)

21 Shingardar Stupa

22 Veno (?)

23 Thana Graves

24 Topdara

25 Nijigram

26 Amlukdara

27 Gumbat

28 Giroban



Scale = 10 KM