

An Analytical Study of Rock Art of Malakand, Khyber Pakhtunkhwa, Pakistan

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By

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**Dedicated To My Loving Parents, Family,  
Respected Teachers  
&  
Friends**

### **Candidate's Declaration**

I hereby declare that this M. Phil thesis currently submitted bearing the title, “**An Analytical Study of Rock Art of Malakand, Khyber Pakhtunkhwa, Pakistan**”, is result of my individual research and has not been submitted concurrently to any other institution/University for any other degree.

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## **Supervisor's Declaration**

I hereby declare that the M. Phil candidate **Mr. Arshad Ali** has completed his thesis titled, “**An Analytical Study of Rock Art of Malakand, Khyber Pakhtunkhwa, Pakistan**”, under my supervision. I recommended it for submission in candidacy for the Masters of Philosophy in Asian Studies, Taxila Institute of Asian Civilizations (TIAC), Quaid-i-Azam University, and Islamabad.

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## List of Abbreviations

L	Length
W	Width
D	Diameter
“	Inches
A.D.	Amino Domini
KP	Khyber Pakhtunkhwa



## **ABSTRACT**

This Research deals with the newly discovered Rock Art in District Malakand, Khyber Pakhtunkhwa, Pakistan. Rock art sites are scattered all over in District Malakand comprising of Rock art shelters, caves and boulders depicting different aspects of Rock art. Chapter 1 of this dissertation narrates the need and significance of the study of Rock art in District Malakand. In chapter 2 history and geography has been mentioned while laying stress upon the historical and archaeological importance of District Malakand. In chapter 3 of this dissertation the detail catalogue of Rock Art has been given covering location of the sites, descriptions, tentative time period and state of preservation of Rock art sites. In final chapter analytical study of the found Rock art has been done and recommendations are mentioned to preserve and conserve these sites for our future generations.

## CHAPTER-1

### 1.1. Introduction

The Northern part of Pakistan has played a very important role in ancient times. It is a land of flowers and snow covered mountains. In the first millennium A. D., when trade between the great Civilizations of Asia flourished and the “Silk routes” were important avenues of commerce, this region gave birth to different arts and amalgamated culture. It was a cradle of Buddhist civilization and center of cultural diffusion. This region of the Indus was occupied by two ancient states: Gandhara and Uddiyana. The former included the present Peshawar Valley, while the latter covered almost entire Malakand Division which consists Swat, Dir, Buner, Bajuar, Chitral and Malakand.

On and off different archaeological survey and explorations have been done in Malakand Division unearthing rich cultural heritage of the ancient era when it was known as Uddiyana state. But still some of the areas have been ignored by researcher & have not being given proper attention which it requires from the scholars, archaeologists, researchers and institutions, both Federal and Provincial. Any further delay and ignorance of these areas will lead to the complete destruction of ancient treasures in these areas because it faces both natural and manmade threats to its very existence. In this regard, District Malakand is a case in point. The area is very rich in terms of archaeology and it needs proper attention. As compare to other parts of the Uddiyana, Malakand District has not been given proper attention. Due to such injustice from scholars, researchers and institutions, we have lost a number of valuable archaeological remains and artifacts and Rock Art of the past civilizations and to stop it from further deterioration and destructions they ought to be scientifically studied and documented.

### 1.2. Statement of Problem

Being cradle to many civilizations our land has witnesses many civilizations going through different development phases and historical periods. Gandhara has been witnessed to origination and progression of Buddhism. Researchers have documented and studied Taxila and Swat valley archaeology but unfortunately so far researchers have ignored the archaeology of district Malakand. In district Malakand ancient Rock Art sites are throughout scattered and quite enriched with Rock Art but no action has been taken by the authorities to save these Rock Art sites and preserve the Rock Art they are containing and which is prompting the antiquity hunters in search of treasure troves and they are destroying our ancient cultural remains. Its need of time that these Rock Art are thoroughly studied, documented and their critical analysis

is done which will help out in connecting the dots of tracing ancient history of Gandhara region. It needs scientific investigation and documentation to protect such archaeological treasures. The ancient sites of District Malakand are facing serious threats (both manmade and natural disasters) so it is need of the time that these antiquity enriched sites are preserved and conserved for our coming generation.

### 1.3 Hypothesis

Critical analysis of the Rock Art found during Survey and exploration conducted in 2016-17 the head project “Survey and Documentation of Archaeological Sites and Monuments of District Malakand, Khyber Pakhtunkhwa of Pakistan” by the research team headed by Dr. Badshah Sardar AIOU Islamabad. This collection will help in reconstruction of ancient cultural history and chronology of District Malakand (former agency).

### 1.4. Significance & Objectives of Research

The significance of the topic can briefly be pointed out as a critical analysis the Rock Art collected during recent archaeological survey conducted at District Malakand in 2016-17. It will also help in connecting the missing dots of the ancient cultural profile of the area. This research will set up the parameters which will furthermore decipher the chronology of District Malakand (former part of ancient Uddiyana). It will also highlight the richness of Malakand cultural heritage in sight of National and International researchers which may prompt them to do further research on this Rock Art.

It will also highlight and the entrust of Directorate of Archaeology and Museums of Khyber Pakhtunkhwa to preserve and conserve the archaeological sites bearing such culturally enriched Rock Art for coming generations.

### 1.5. Research Questions

1. What types of Rock Art were found/explored during survey?
2. What are the periodization's and classifications of the explored Rock Art?
3. What was the purpose these different Rock Art?
4. What is the state of preservation of this Rock Art?
5. What is the Chronological Sequence of these Rock Arts?

### 1.6. Literature Review

Many surveys and excavations have been conducted and a bunch of literature is available on the history, archaeology and cultural artifacts of Malakand Division (Ancient Uddiyana).

The available literature has discussed many aspects and angles of the archaeological activities which were conducted from time to time by different scholars, researchers, missions. Different surveys and excavations have also been conducted which have explored a number of things related to the history and archaeology of ancient Uddhyana. In this regard foreign and local researchers have contributed equally.

The story of archaeological activities started in ancient Udhyaana with the appointment of Alexander Cunningham as a surveyor of Archaeological Survey of India (ASI) by the British administration. He recorded few Buddhist sites which make the British to take further interests in the archaeology of this area. After the Cunningham works, Sir Aural Stein came to lead the archaeological journey ahead.

The proper and well-organized archaeological activities started in the area in 1926 with Aural Stein. In his book, “*On Alexander’s Track to the Indus*”, he has narrated his visits to various parts of the Uddhyana. During his visits he has explored and documented different important Buddhist ruins in different parts of Swat, Bir-kot, Ude-gram, Saidu Sharif and Manglawar, Swat Kohistan, Pir Sar, and Buner. His narration of the different sites in different parts of the Uddhyana shows the importance and archaeological potential of this region. The author has discuss in detail the names and locations of different sites which is helpful in understanding the initial history of these sites. He mentions in his book about the Malakand when he came to *thana*, he saw the cover snow mountain. The fertile land of Malakand and its village thana is on of the big village of Malakand .

Sir Aural Stein highlights the area of Malakand in the book ‘On Alexander’s track to the Indus’ his words are:

“Aural stein Visited to the ruins of Swat fully thirty years before. But the change since than in general condition was very manifest. No doubt the men we met on the road, now Shaded by fine trees, were still going about armed as they used to. But no escort of ‘Swat Levies’ is now needed here to protect ‘Sahibs’ and when te car dropped me at Thana I could freely chose my camp in the open some little distance from the village “Stein, A. (1929). *On Alexander's track to the Indus*. 1st ed. London: Macmillan., p.12.

Similarly in his article ‘Alexander's Campaign on the Indian North-West Frontier: Notes from Explorations between Upper Swāt and the Indus’, he has discussed his visits to the ruins of Buddhist shrines and other ancient Rock Art remains located in different places and sites in

Lower Swat. In this process the author has mentioned his visit of Shahkot Pass in Malakand area of the North-West Frontier where there are remains of old forts. During this process near Hathi Lar (Path for elephants), he found the exposed remains of a memorial stupa which had not yet been examined properly.

It was followed by two British scholars E. Berger and P. Wright of the British Museum who carried out an archaeological survey of the Swat valley in 1939. This survey is titled as 'Excavation in Swat and Exploration in the Oxus Territories of Afghanistan'. In this survey they carried out excavation in different places on a limited scale and reported some ancient Rock Art sites. In this survey Barikot area of the Udhyana was much more focused.

After that Professor Tucci came to Swat and carried out a preliminary archaeological survey in 1955. In his work titled as, 'Preliminary Report on Archaeological Survey of Swat, Pakistan', he has mentioned about his preliminary survey and the places for further scientific research. Tucci's work provided a legal ground for the upcoming archaeological activities of both foreigners and local researchers.

After this, the Italian Archaeological Mission (IsMEO) came to Swat in 1955. The main focus of their study was on the previous explorations in the area. They conducted a detailed and extensive survey in the region. In this effort the Federal Department of Archaeology and Museums, Government of Pakistan had contributed a lot. This mission had also the support of Wali-i-Swat (the ruler of the Swat state). This Mission (IsMEO) working in the Malakand division, excavated Butkara-I and Udigram. They also excavated the sites of Leobanr-I & III, BirkotGhundai, Aligrama, Katelai, Butkara-II, Gogdara, Panr, Saidu Sharif, KalakoDheri, and Ghalegai. The Italian Mission further explored the region and refreshed the list of archaeological sites.

Similarly, Archaeological Map of the Swat valley (AMSV) project, led by Luca M. Oliveri (LMO) and Massimo Vidale (MV) have contributed a lot in the existing literature. In his article, 'Outline history of the IsIAO Italian Archaeological Mission in Pakistan (1956-2006' he has presented all the data/discoveries so far collected during the 2000-2005 survey campaigns. During this survey many new Rock Art sites were found in the different places belongs to pre Buddhist and Buddhist and hindu Shahi periods. During this survey they explored and documented different sites in Karakar, Kandak, Upper Kandak, , Lower Kotah, Upper Kotah valleys area and Middle Kotah, and Najigram valleys areas. In addition they carried out limited

exploration tests in other areas as well, namely in Zalam-kot. During the survey of the Zalam-kot valley a possible Shahi religious buildings were discovered.

Apart from the works of foreigners, local scholars and researchers have also contributed a lot in the existing literature concerning the archaeological history of the ancient Uddhyana.

Since 1968, the Federal Department of Archaeology and Museums, Government of Pakistan, and the Department of Archaeology, University of Peshawar, have also contributed a good deal in the survey activities and enlarged the catalogue of sites located in the ancient Uddhyana. The DOAM under the supervision of Abdul Nasir & Faiz-ur Rehman conducted a survey in Swat and Buner in 1991-94 titled ‘Survey of Archaeological Sites in Ancient Gandhara’. In this survey they recorded 60 (sixty) new archaeological sites in Swat and Buner valleys.

Similarly, The Department of Archaeology, University of Peshawar, in 1980 starts a project under the title of Gandhara Archaeological Project, and reported dozens of new Buddhist sites in the Swat Valley. In this regard, M. Farooq Swati, a faculty member of the Department of Archaeology, University of Peshawar also carried out an archaeological survey on the right bank of the Swat river and documented 28 new Buddhist sites. The title of this survey is Recent Discovery of Buddhist Sites in Swat Valley. Similarly, a brief survey was conducted by M. Farooq Swati, M. Naeem Bacha and JehanMulk in Shangla and Swat and discovered 56 archaeological sites. The title of this survey is Note on Explorations in Shangla District and the Swat Valley. The University of Peshawar systematically excavated the Buddhist sites of Butkara III, Marjanai, Loebanr, Shnai-sha, Tirat in Madyan Tehsil, Matkanai, Parrai, Baghrajai and ChargPatai, Gumbatai, Guligram, PataskaKhamdara. The title of this project is Preliminary Report of the Excavations at Marjanai- Kabul Swat.

Similarly, Muhammad Habibullah Khan Khattak carried out a survey in district Buner in 1994-95 titled as, “Buner: The Forgotten Part of Ancient Uddiyana”. In this survey Khan has discovered, explored and documented the Rock Art archaeological wealth (sites) of Buner which belongs to Buddhist period. The results of this investigation have now been published by the Department of Archaeology and Museums in the form of excellent report “Archaeological Reconnaissance in Gandhara”. In 1999, the Department of Archaeology and Museums Government of Pakistan conducted a survey of Malakand Agency titled as “Archeological Survey and Documentation of Sites and Monuments” by Muhammad Bahadur Khan, M.H. Khan Khattak, Abdul Nasir and Faiz-ur-Rehman. In this survey they documented

28 new archaeological sites and Monuments in Malakand Agency apart from carrying out archaeological excavations at a site District Buner.

### 1.7. Methodology of the Study

The current study will be based on both primary and secondary data. For background the existing literature on the topic will be thoroughly reviewed and analyzed. It includes books, survey report, Journal articles, Gazetteers and official documents. It also includes field work by the scholar to the District Malakand which includes survey and reports of different new Rock Art sites during survey. For firsthand information and data Interviews will be conducted form scholars, renowned archaeologist, government officials and other experts on the said topic

## CHAPTER-2

### DISTRICT MALAKAND (PART OF ANCIENT UDHIYANA)

#### 2.1: Geography and History of District Malakand

District Malakand (previously known as Malakand Agency) was formed in 1970 as a Provincially Administered Tribal Area, formerly been a known as the Malakand Protected Area, part of Malakand Agency. District Malakand makes part of Malakand Division, city of Batkhela, is a commercial centre and capital town of the District. Strategically the District Malakand occupies important positions, acts as gateway to district Swat, Buner, Dir, Chitral and Bajaur Agency.

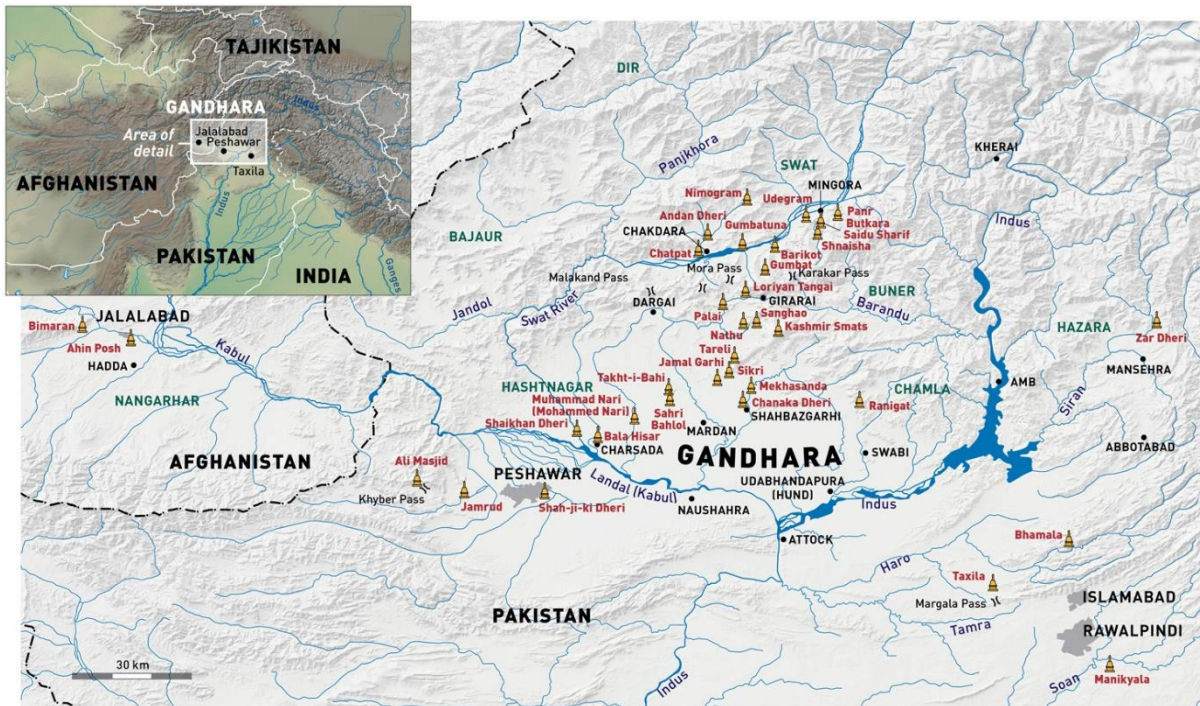


Figure 1 Gandhara map



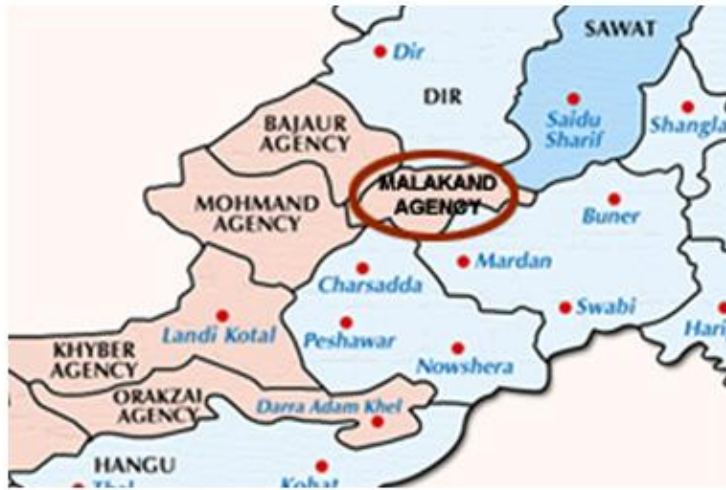


Figure 2 Location of Malakand Agency on the map of KPK



Figure 3. Location of District Malakand in map of Pakistan

District Malakand is bounded on the north by Lower Dir, on the east by Swat, on the southeast and southwest by Mardan and Charasadda districts respectively and on the west by Mohmand and Bajour Agencies. District Malakand is a separate administrative unit consisting of two Tehsils namely Swat Ranezai and Sam Ranezai, spread over an area mostly covering hilly areas with fertile plains. The low and high hills, vast plains have made the region very suitable for different fruits, vegetables and grains. The three hilly chains called Hazar Nao, Naranji and Mura provide abundant of forests wealth. There are many historic passes in these hills, but the most famous are the passes of Malakand, Shakot and Palai.

**2.2: Topography:** Malakand division lies approximately between  $34^{\circ} - 10'$  to  $36^{\circ} - 55'$  North latitude and  $71^{\circ} - 10'$  to  $73^{\circ} - 55'$  East longitude. It includes district Chitral, Dir, Swat, Buner, Shangla and Malakand protected area, about 29,000 kms area entirely lying in mountainous region. District Malakand is one of the numerous valleys in the Malakand Division, lies between  $34.5030^{\circ}$  North latitude and  $71.90460^{\circ}$  East longitude (googleearth.com).

**2.3: Area and Population:** The Population dynamic of the district Malakand were mention in 1998. That time the total population of the area are 452,291. Now the population is more than 500,000 growth rate is 2.6% Source Agriculture Statistic of KPK. Year 2010 Malakand district comprises of 77 villages, having 53000 households and half of the household are landless. Total area of Malakand District is 952 square Kilometers or 235,144 acres, having a population of 452,291 (Census Report 1998) beside this there are 9,900 farm households with the total population 140,500. In recent survey of 2017 population of District Malakand is 720,295(pbs.gov.pk).

**2.4: Seasons and Climate:** Hsuan Tsang reports the climate of ancient Uddiyana as below;

The forests are thick and shady, the fruits and flowers abundant. The cold and heat are agreeably tempered; the wind and rain come in their season. (Beal 1969: 120)

It is also one of the most beautiful areas as it lies in the monsoon belt and is greener and more fertile than the valleys further north. The year has been traditionally divided into six seasons including *Sparlay* (spring), *Harh* (dry summer), *Pashakal* (wet summer) *Asu* (early autumn) *Manay* (late autumn) and *Jamay* (winter). June & July are the hottest and December & January are the coolest months of the year. The temperature is, however, not uniform and

varies with increasing elevation. The valley has long winter season extending from November to March with cold winds.

There are two main rainy seasons, from the end of December to the end of April and from the end of July to mid September. The two main dry seasons are from May to mid July and October to the end of November. The annual rainfall varies from region to region, but the highest rainfall recorded during March is about 242 mm. The valley receives both summer and winter rainfall, but the annual share of winter rain is higher than summer season. January is the coldest month when the temperature falls to freezing point, and June is the hottest month when the temperature exceeds 30 Celsius. The environmental and economical condition of District Malakand were suitable for human settlements connected with historical trade routes and seems to have attracted people from distant places to live here.

**2.5: Flora and Fauna:** Agricultural land falls into three main categories: artificially irrigated, naturally irrigated and irrigated garden. Water is partly drawn from the Swat River but mostly from its smaller tributaries by a complex system of channels, which irrigate a large part of the valley floor.

Maize, wheat, rice, barley, sugarcane, lentils and mustard are the main crops. Due to its moderate climate the valley has a great potential for various type of fruits and vegetable products. Apple, pear, persimmon, walnut, grapes, apricot, plum and citrus fruits are grown all over the valley, and vegetables like onions, potatoes, turnips, radish, carrot, tomatoes, pumpkins, gourds are grown here. Buffalo, cow, sheep and goat provide milk and meat, dry fruit and honey is also produced.

The valley is lush green and about twenty percent of the land area is under forest cover. Poplars, mulberry and wild olive tree, pine, cedars are found on the mountains of the Upper valley. Chir (*pinusroxburghii*), deodar, blue pine, silver, spruce and oak are the natural forests of the Lower valley. The main forest types are poplars, mulberry and olive tree pine and cedars. (Sultan-i-Rome 2005: 73). There is dense and thick vegetation cover, fertile agricultural lands, and large numbers of small meadows and plentiful supply of water.

Various species of botanical plants and medicinal herbs e. g henbane, elodeas are available on high altitudes (Ahmad & Ahmad 2003: 72). Swat has birds like falcon, duck, partridge, *chackor*, waterfowls, golden fowl and pheasant. Among mammals are snow leopard, black and brown bears, Markhor, musk deer, ibex, pig, porcupine, hare, cat, jackal and monkey

(Ahmad & Ahmad 2003: 75). Unlike the Lower Swat valley, throughout Swat Kohistan there is a shortage of cultivable land. Here, only one harvest of wheat is possible, the people depend far more on their cattle and goats. The main farming animals, used for their milk and meat, are cow, water buffalo, sheep and goat. Donkey mule and horse are used for transport.

**2.6: Ancient Routes and Passes:** Uddiyana of the Chinese Pilgrims, included north eastern parts of the present district Malakand which today is known locally as Swat Ranizai, the lower parts of the Talash area in Dir region and the Buner Area which now forms of a Tehsil of the Swat District. To the west it extended to Qulangai where river Swat and Panjkora meet before flowing down in the plains of Hashtnagar area, the present Charsadda Tehsil. On the south the hills of Shah Kot, Cherat and Mura separated Swat from the plains of Mardan. According to Foucher records that Hsun-Tsang entered the Swat valley from the south. According to him Hsun-Tsang started from 'Po-lu-sha' which he has identified which Shahbaz Garhi. From Shahbaz Garhi Hsun-Tsang went to Jamal Garhi then further on to the present village of Palai and from there he crossed the famous Shah Kot pass by "Hathilar" or "Elephant Defile" as is called by the present inhabitants of the area. On the east it extended to the Indus, where Alexander had to face a stiff resistance from the defenders of the famous fort of Aornos and on the north by the tribes inhabiting the hills towards the area of Dir. On the west the hills of Landaki and Mura separate it from the present Malakand Agency, which once formed a part of Uddiyana.

**2.7: Historical and Archaeological importance of District Malakand:** Starting right from the hills of Malakand (South-Western limits of ancient Uddiyana) over the hills and plains to the east in the country of Swat Ranizai, we find the Buddhist ruins or relics either carved on the rocks or constructed in architectural pieces. About three miles south of the main Malakand-Mingora road, near the village of Alladand, are the famous ruins of ZalamKot, at the foot of the famous Shahkot Pass, which once served as the great route connecting Uddiyana with the plains of Gandhara. This route, before the Chitral campaign of 1895 A.C. and before the opening of the Dargai-Malakand road the main link route between Uddiyana and Gandhara. In those ancient days this route connected this part of the country with the famous Buddhist centers of Takht Bhai, Jamal Garhi and Shahbaz Garhi etc. The ancient road passing through Shahkot Pass can still be seen. Locally it is called Hathi Lar or Elephant defile. At the foot of the Shahkot hill, near the Hathi Lar (Elephant defile) we even today can see the three colossal images of Buddha laying in the cultivated fields. Besides these images, we find the surrounding

area full of Buddhist establishments. As we go further up the valley, near the village of Thana, we see numerous Buddhist ruins in plains as well as in the hills. Near the village of Guniar, two miles South-West of village Thana, we come across Buddhist settlements with fine corbelled roofs and arches still surviving. To the east of Guniar we find the ruins of DarbarTangai with numerous votive stupas around a large main Stupa. About two miles further east of DabarTangai, are the remains of 'Kafir Kot' above the village of 'Nal'. Then as we go up the valley along the main road, we see numerous Buddhist stupas and ruined settlements. The hills of Landakai, the western border of the present Swat District are full of such ruins.

District Malakand is really a left over part of the ancient Uddiyana, needs for extensive archaeological survey and documentation of sites and monuments. Scientific archaeological investigation has been felt since independence and of course, some work had been done in the past by the Department of Archaeology, university of Peshawar but no results have been known as yet to the scholars. District Malakand which once remained the abode of staunch Buddhists and the home of Gandhara Art during the 2<sup>nd</sup> - 7<sup>th</sup> century AD., and then that of the Hindu Shahi's is no less important in term of archaeological wealth than Swat, Buner, Bajaur and Dir. This part being more secure had perhaps attraction for the Buddhist than the others. A large number of archaeological remains mainly belonging to the Buddhist and Hindu Shahi periods clearly indicate that this are remained the centre of great activities in the past. It was a part and parcel of the ancient Udiyana and was predominantly a Buddhist land during 2<sup>nd</sup> - 7<sup>th</sup> century AD. Malakand area is very rich in term of archaeological wealth. The numerous remains of the past clearly testify that the region was occupied for thousands years from now, however its cultural potential could not be properly recorded up to no

CHAPTER 4.

## Catalogue

The rock art is primarily divided into two different periods: proto-historic and pre-historic rock art. This catalogue deals with the classification of the rock art that has been found from the district Malakand. Both time zones have been discovered from Malakand and discussed in detail in this catalogue.

## Inscriptions

### Plate 1



**Fig 1: Inscription from the site “Zarkandai Tangai” (Photo by: researcher)**

**Name of the site:** Zarkandai Tangai-II

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Alladhan Dheri

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist Period

**Location and Approach:** approachable through a dry *nallah* which leads to the modern Muslim mosque, inside orchard of peaches.

**Description:** The site reveals two different rock carvings; one is defaced by the local people and the other reveals three bulls in profile. The site is the property of local khan and one side is protected, there are only carvings on the site. The site belongs to Neolithic or bronze age.

## Plate 2



**Fig 2: Inscriptions from the site “PeranraTangai-I” (Photo by: researcher)**

**Name of the site:** PeranraTangai-I

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Peranra

**Nature of Site:** Mountainous

**Tentative Period:** Bronze Age

**Location and Approach:** The site is located to the East of Peranra village and about one km in the middle of mountain. The site could be approach by pedestrian path or by Tangai or Kawar.

**Description:** There are carvings on two boulders, two on another boulder mostly defaced. Single one is quite preserved. The preserved one facing East (13cm width and 6cm height) other facing to West (19cm width, 10cm height) the third one also facing to the East (33cm width, 22cm height, 30cm in the middle, 26 from feet) while these carvings are very similar to the one another. It is noticed that at Zarkandai Tangai all the carvings are in profile, having different sizes and different forms. The boulder is situated in the middle of the mountains; the local people climbed the site in 30 minutes while the researchers took one hour to reach the site. The local people called these animals as donkey or mule outlines. They consider these not of very old time. Both sites Zarkandai and Karapa seem to be contemporary. Carvings of both sites have been covered out by the same hands and same artists and in the same time. The site belongs to Bronze Age and preserved.

## Pre-historic Rock art

### Plate 3



**Fig 3: representation of bull from “Peranra Tangai-I (Source by: researcher)**

**Name of the site:** PeranraTangai-I

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Peranra

**Nature of Site:** Mountainous

**Tentative Period:** Bronze Age

**Location and Approach:** The site is located to the East of Peranra village and about one km in the middle of mountain. The site could be approach by pedestrian path or by ThangaiorKhwar.

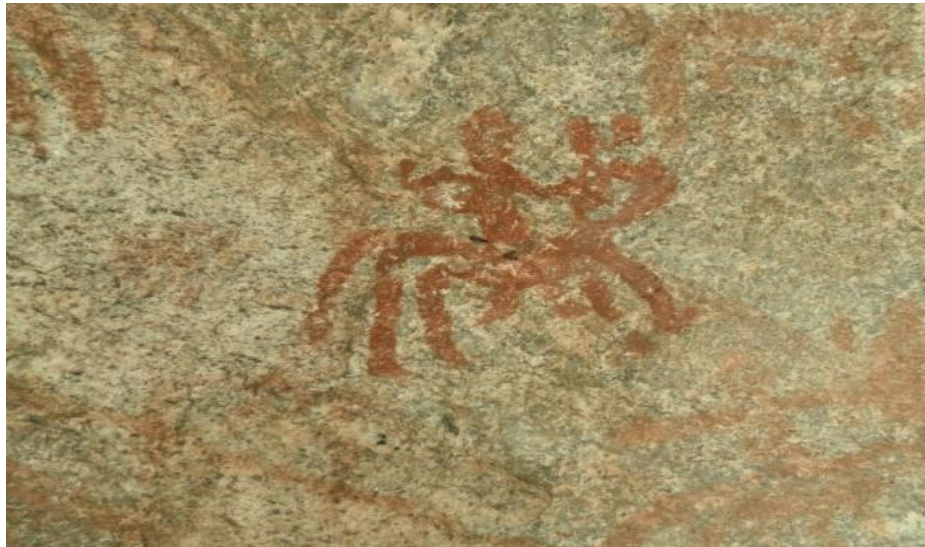
**Description:** There are carvings on two boulders, two on another boulder mostly defaced. Single one is quite preserved. The preserved one facing East (13cm width and 6cm height) other facing to West (19cm width, 10cm height) the third one also facing to the East (33cm width, 22cm height, 30cm in the middle, 26 from feet) while these carvings are very similar to the one another. It is noticed that at Zarkandai Tangai all the carvings are in profile, having different sizes and different forms. The boulder is situated in the middle of the mountains; the local people climbed the site in 30 minutes while the researchers took one hour to reach the site. The



local people called these animals as donkey or mule outlines. They consider these not of very old time. Both sites Zarkandai and Karapa seems to be contemporary. Carvings of both sites have been covered out by the same hands and same artists and in the same time. The site belongs to bronze age and preserved.

### **Different Hunting scenes**

#### **Plate 4**



**Fig 4: Man having arrow on horse (Source: by researcher)**

**Site name:** Khaista-Terai Badghwalaidher BakoraoKandao (Palai)

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Mora-Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** site is in the north of Mora-Banda village at 3km; located at the east of Palai road at 4 km.

**Description:** It is a painted rock shelter having height of shelter is 12 to 16ft, inside deepness is 15 to 20ft, and wideness of about 18ft.

The shelter base bears about 50-60 images. The art represents probably a war scene. Some men horses are without horse standing, some are identified animal fighting, some are facing east while other west, some men are standing and throwing arrows, some animals can be seen.

## Plate 5



**Fig 5: Hunting scene without a man (source: by researcher)**

**Site name:** Gidaro-Nao, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** mora banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Gidaro-Nao site is located to east of village Mora-Banda, site can be reached out by travelling via a hilly track from Mora-Banda village.

**Description:** It is a painted rock shelter having 12-20 ft of height, 20-25 ft of depth with 24 ft depth from inside.

It is a huge rock under which there is an open shelter decorated with red paintings. The lower surface is decorated with red paintings and some inscriptions. Various scenes are depicted in these paintings, 1 seems like a hunting scene. Images of elephant, men, horse, arrows, humped bull and some unidentified animals can be seen on these paintings. Few inscriptions could also be seen in these paintings.

## Plate 6



**Fig 6: Hunting scene with a man (Source: by researcher)**

**Site name:** Spago-Gharai 2, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Spago-Gharai

**Nature of Site:** Mountainous

**Tentative Period:** to Pre-Buddhist period

**Location and Approach:**

**Description:** It is a rock shelter site having depth of 18 ft, width of 16 ft and height of 1 ft at base and 16-18 ft at the mouth of shelter. It is a wide cave like structure made in a huge boulder. A beautiful hunting scene, men riding over horses and other animals and holding bow & arrows can be seen following other animals which are their prey. Some men with arrows are in standing positions with bows and arrows, small animals can also be running seems like they are deer's. Few horse men are of great built in images having size of 10 in and smaller figures have size of 3 in of men. The state of preservation of the site is good.

## Plate 7



**Fig 7: Hunting scene with a man (Source by: Researcher)**

**Site name:** Gidaro-Nao 2, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Gidaro-Nao

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Gidaro-Nao 2 site is located to east of village Mora-Banda at 4 km, can be reached by travelling on a hilly track from Mora-Banda village.

**Description:** It is a shelter like structure having paintings on the rock surface having parameters of 8 ft in width and depth of 6 ft. It is in middle of Gidaro-Nao streamlet, just above the Gidaro-Nao1 at a small distance of about 200 m. Some parts of the paintings are clearly visible which indicate some form of animals and unidentified object. To the left side of the rock shelter a huge rock is present having a large cave in its base which is still in used by local people for cattle's. State of preservation of the site is in better condition.

## Plate 8



**Fig 8: Men having arrow sitting on different animals for hunting (source: by researcher)**

**Name of the site:** RahilKmar, Mora Banda (Palai)

**Province:** Khyber Pakhtoonkhwa

**District:** Malakand

**Village Name:** Mora Banda

**Nature of Site:** Mountainous

**Tentative Period:** pre-Buddhist period.

**Location and Approach:** RahilKmar, Mora Banda (Palai) site is located to the east of Mora-Banda village at a distance of 2km. The site can be reached by travelling on Mora Banda village road, branch of main Palai road.

**Description:** It is a painted rock shelter site having dimensions of about 6 ft. width and 15 ft. length & 3 ft. in height.

It is a huge boulder with painted rock shelter. RahilKmar is a huge rock located to the east of Mora Banda village below the top of Mora hills. The upper part is small rock layer above the huge boulder. The narrow chamber bears red painted images of horses, men, arrows and other animals. The total size of the huge rock is difficult to determine. Number of images ranges from 28-35. The painted rock shelter is in good condition but not easily accessible. From the traces the site looks like a pre-Buddhist period.

## Plate 9



**Fig 9: Man sitting on animal and different animals around (Source: by researcher)**

**Site name:** Badghwalai-dher, Bakurao-Kandao Mora Banda

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Mora Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site can be reached by travelling on Palai road and then a hilly track goes to the site from main Palai road.

**Description:** It is a painted rock shelter site. The number of exposed paintings is 11 which mostly comprises of horses and men. Some of the paintings are invisible. Red color is used as a dye in painting. Only 4 of the paintings are visible.

## Plate 10



**Fig 10: Man, with an arrow sitting on horse (source: by researcher)**

**Site name:** Badghwalai-dher, Bakurao-Kandao Mora Banda 2

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:**

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site can be reached by travelling on Palai road towards east about at 4km. To reach a site a hilly track is needing to be hiked.

**Description:** It is a painted rock shelter site. A flat umbrella like rock lying above a huge rock making a deep shelter facing towards west. The shelter contains Red and white painted rock art in the form of horse with men. There are more than 15 images both in white and red color. Some of the images are unidentified and cannot be seen clearly.

## Plate 11



**Fig 11: Men and horse like structure (Source: by researcher)**

**Site name:** Mora-tangay

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Mora Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Mora-tangay site is located to North-east of village Mora-Banda at 300 m, the site can be reached by travelling Mora-Banda village road.

**Description:** It is a small painted rock shelter site. Upon visiting site one witness several red painted images of men and animals. Rock art is painted about 6 ft in lengthen rock. The art is almost destroyed but only few men and horse like structures are visible and could be recognized by having a close look at them. Near the rock pottery pieces and elongated linear pattern of the cup marks can be seen.



## Plate 12



**Fig 12: Man sitting on an animal (source: by researcher)**

**Site name:** Mamai-gharai, KuzaBazdara, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** kuza-bazdara

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site is situated about 2 km on North-East from kuza-bazdara village. The area is mountainous and shamilaat the land is not the property of any one owner. The site is approachable through a hilly tract from kuza-bazdara

**Description:** The North-Eastern side bears red paintings. The paintings on the southern face is intact while that of the North-Eastern side is completely removed by hammering stone or with some other tools, certainly by the local children. The painting of the South face is prominent and indicates several horses with men. From the scene it is apparent that there are two horses in the front of which two men are standing and holding with one hand (which is very long) the horses, and two other men riding on the horses, the second hand of one horse holding man is free while the second hand of other horse holding is not free instead he is holding something in his second hand. There were many paintings but only eight are now can be identified. To the north corner of huge boulder, on flam there is another huge flat rock buried in the ground in the surface of which is a deep (5ft to 6ft, 3ft wide 7ft long) water tank like structure filled with water. In the base of this painting bearer rock water is flowing in small streamlet.

## **Religious Rock art (Buddhist)**

Religious rock art has been also witnessed in this research, which includes not only the image of Buddha but also stupa images. These stupas belong to different periods from early to later style stupas have been found during this research.

### **Plate 13**



**Fig 13: An image of Buddha which is demolished (source: by researcher)**

**Site name:** Mehrab-gat, Palotull, Koza-Bazdara

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Koza-Bazdara

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach** Mehrab-gat, Palotull site is located to north of Koza-Bazdara village and can be reached by travelling in a hilly track from Koza-Bazdara village.

**Description:** It is a rock art site. It is a huge rock in which a Mehrab like structure is made where rock art design can be seen on it. Measurement of the painted rock is about 25-35 ft in height and 10-15 ft wide. Rock art designs can be seen on the rock but that covers a very small part of it. Most of the designs has been destroyed by people, according to locals an image of

Buddha was present earlier adorned with surrounding flowers but now no sign of that can be found. Now only few roseate or lotus flower can be seen painted on the rock.

#### Plate 14



**Fig 14: Early Stupa representations (source: by researcher)**

**Site name:** Tabai 1, Dara-Banda, Zer-Banr, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Zerbanda

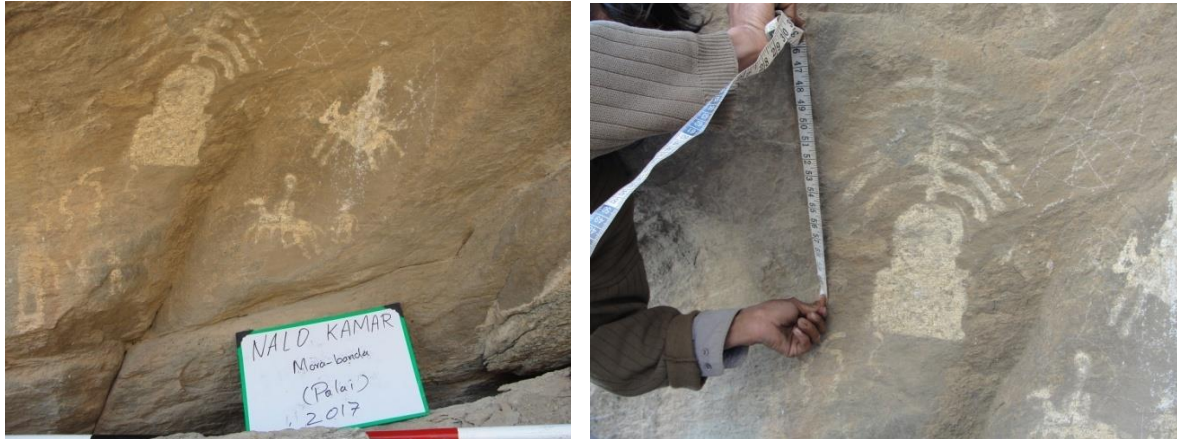
**Nature of Site:**

**Tentative Period:** Buddhist period.

**Location and Approach:** Tabai 1, Dara-Banda site is located to north of Zerbanda village at about 2 km, to the east of Darabanda at 1 km and to the south-east of Mora-Banda at a distance of 3-4 km.

**Description:** It is a rock art site. The measurement of the painted areas is 6x6 and 10x3 ft. It is a huge boulder having shelter on 2 side's i.e. western and southern side bearing paintings. Painting on the southern side is almost invisible due to rock erosion effect while that of the western face is good and clearly visible. In the visible scene we observed animals with long horn and some men also riding on animal, a man with arrow and bow and some unidentified objects could also be seen on these western side paintings. Total number of images ranges from 25-40.

## Plate 15



**Fig 15: representations of stupa of later period (source: by researcher)**

**Site name:** Nalo-Kmar, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Nalo-Kmar

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** site is located to the north of Mora Banda village at 3km and to the west of Loe-Banda village

**Description:** It is a painted rock shelter. Painted rock art images can be seen upon reaching site. Length of painted site is 3-4 ft. It is not a proper shelter, but a huge rock in eastern side of which form a shelter like structure which bears white painting. Total white color paintings appearing about are 12-15. 11 Images on eastern side and about 3 are on western side. The paintings are on two separate places on the same face on the same rock. 10 images can be seen clearly while others are not visible. The clear images contain 3 horses, 3 men standing, one stupa with six umbrella dome and plants and other signs. The site belongs to a Buddhist period

**Plate 16**

**+Fig 16: Different styles of stupa representation (source: by researcher)**



**Fig 17: stupa representation (source: by researcher)**

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Thalang

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site is located on the top of the hill, on its east village Thalang (Swat) is located, on western side village Nalo (Malakand Agency) and on north Pedar station is located and on southern side Kafirkot, Sado Khan is located.

**Description:** The paintings belong to Buddhist period and most of them defaced by local people. Paintings of small Stupas and human standings were observed, all paintings are made in red color, paintings were made in ranging portion of the shelter, and human figures can be seen in bow condition. Site already published by Prof. Naseem khan. The site period may be 7<sup>th</sup>-8<sup>th</sup> A.D century. The site State of Preservation is Intact.

**Plate 17**



**Fig 18: swastika representation (source: by researcher)**

**Site name:** Sra-Gatta, BazdaraPalai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Bazdara

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach** Sra-Gatta is located about 2 km to the North of Bazdara village.

**Description:** It is a small shelter like structure where on the upper one corner an unidentified object was drawn by red color. It is a circular structure in the middle of which is a line has been drawn and the diameter of this circle is about 6 inches.

## Rock Shelters and Rock Art

A variety of rock shelters have been found either painted or engraved. These rock shelters bear many symbols including stupas, different animals, hunting scenes etc.

Plate 18



**Fig 19: rock shelters having art (source: by researcher)**

**Site name:** Mandao-Gharai gat, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Mandao-Gharai

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Mandao-Gharai gat site is located to east of village Mora-Banda at 2-3 km, it can be reached by travelling on a hilly track from Mora-Banda village

**Description:** It is a rock shelter site with wideness of rock about 40-60 ft and inside deepness about 10-15 ft. It is a large shelter in the form of a crescent; the shelter is formed by a flat rock lying on a huge boulder. The rock shelter is beautiful and painted in red color, currently used as a resting place by children. Paintings indicate several animals and two men riding on a bull like animal. One man is standing holding something in his hand; one man has a bow and arrow

like structure. The bull riding man also holds some instrument. Total number of figures is 8 in which 3 are of animals and 3 are of bull riding men and 2 can't be identified

#### Plate 19



**Fig 20: painted rock shelter with hunting scene (source: by researcher)**

**Site name:** Gidaro-Nao, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** mora banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Gidaro-Nao site is located to east of village Mora-Banda, site can be reached out by travelling via a hilly track from Mora-Banda village.

**Description:** It is a painted rock shelter having 12-20 ft of height, 20-25 ft of depth with 24 ft depth from inside. It is a huge rock under which there is an open shelter decorated with red paintings. The lower surface is decorated with red paintings and some inscriptions. Various scenes are depicted in these paintings, 1 seems like a hunting scene. Images of elephant, men, horse, arrows, humped bull and some unidentified animals can be seen on these paintings. Few inscriptions could also be seen in these paintings.



## Plate 20



**Site name:** Mora-tangay

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Mora Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Mora-tangay site is located to North-east of village Mora-Banda at 300 m, the site can be reached by travelling Mora-Banda village road.

**Description:** It is a small painted rock shelter site. Upon visiting site one witnesses several red painted images of men and animals. Rock art is painted about 6 ft in length on rock. The art is almost destroyed but only few men and horse like structures are visible and could be recognized by having a close look at them. Near the rock pottery pieces and elongated linear pattern of the cup marks can be seen.

## Plate 21



**Fig 21: painted rock shelter (source: by researcher)**

**Site name:** Badghwalaui-dher, Bakurao-Kandao Mora Banda 2

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:**

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site can be reached by travelling on Palai road towards east about at 4km. To reach a site a hilly track is needing to be hiked.

**Description:** It is a painted rock shelter site. A flat umbrella like rock lying above a huge rock making a deep shelter facing towards west. The shelter contains Red and white painted rock art in the form of horse with men. There are more than 15 images both in white and red color. Some of the images are unidentified and cannot be seen clearly.

## Plate 22



**Fig 22: Painted rock shelter (source: by researcher)**

**Site name:** Laka painted shelter

**Province:** KhyberPakhtoonkhwa

**District:** Malakand

**Village Name:** Mora-Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** The site can be reached by travelling on Mora-Banda village branch of main Palai road

**Description:** It is a painted rock shelter site having dimensions of about 20 ft. width and 50 ft. length & 6 ft. in height. a huge boulder, the outward triangular corner bears several red painted images. Paintings comprises of image of Horse with men, dog and some unidentified animal figures. Few of the images can be clearly seen the painted rock is situated to the north west of the Laka site at a small distance of 200 ft. It is while others are defaced by harsh climatic conditions.

### Plate 23



**Fig 23: Painted rock art shelter (source: by researcher)**

**Site name:** Bari Badikhundu, Gir Banda (Palai)

**Province:** Khyber Pakhtoonkhwa

**District:** Malakand

**Village Name:** Gir Banda

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist period

**Location and Approach:** The site can be reached by travelling via Chawa or Leo-Banda road separated from main Palai road.

**Description:** It is a painted rock shelter site having dimensions of about 20 ft. width and 30 ft. length & 6 ft. in height. It is a huge rock shelter with painted rock art. The art is in the form of several horses with men and dogs also drawn, some of the animals painted are unidentified. The painted art cannot be clearly observed as the rock surface has weathered and most images are defaced. The total area of the rock where painted art observed is about 5-6 ft. The rock also provides a shelter like cavity, the inside deepness of which is about 8 ft. of height and 1-14 ft. of width. Painting is of red color with total number of images appearing ranges about 13; the majorities painting of animals is faced towards west. Several large cup marks were also observed to the north side of the site.

## Plate 24



**Fig 24: different animal scenes on rock shelter (source: by researcher)**

- Two types of animals can be observed
- One type animal having tail downward
- Second type with tail upwards and long ears probably goat or donkey
- Separated from Badghwadaï II at about 300ft. Illegal digging at the base of the shelter.
- Painted pottery at the base and the rock shelter have two cup-marks at in base out of the shelter probably use for making dyes for art purpose.

Presently the site is use as resting place, hard grazing, and children playground. Exposed features of the site are red painted shelter with horse men, goat etc. The site belongs to Buddhist period.

**Plate 25**



**Fig 25: rock shelter (source: by researcher)**

**Site name:** Landa-khpazerban, Mora-Banda, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Landa-khpazerban

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** Landa-khpazerban site is located to south-east of village Mora-Banda at 2-3 km, it can be reached by travelling on a hilly track from Mora-Banda village.

**Description:** It is rock art site with paintings on huge boulder. Rock art occupies area of 3x3 ft. Rock art is located on a huge rock boulder. Rock art is present on the vertical side of huge boulder having some unidentified objects which according to local people were animals' images but now destroyed by children and climate effects with passage of time.

## Plate 26



**Fig 26: rock shelter having stupa representation (source: by researcher)**

**Site name:** Tabai 1, Dara-Banda, Zer-Banr, Palai

**Province:** Khyber Pakhtunkhwa

**District:** Malakand

**Village Name:** Zerbanda

**Nature of Site:**

**Tentative Period:** Buddhist period.

**Location and Approach:** Tabai 1, Dara-Banda site is located to north of Zerbanda village at a distance of about 2 km, to the east of Darabanda at a distance of 1 km and to the south-east of Mora-Banda at a distance of 3-4 km

**Description:** It is a rock art site. The measurement of the painted areas is 6x6 and 10x3 ft. It is a huge boulder having shelter on 2 side's i.e. western and southern side bearing paintings. Painting on the southern side is almost invisible due to rock erosion effect while that of the western face is good and clearly visible. In the visible scene we observed animals with long horn and some men also riding on animal, a man with arrow and bow and some unidentified objects could also be seen on these western side paintings. Total number of images ranges from 25-40.

## Cup marks

### Plate 27



Fig 27: different cup marks from the site (photo by researcher)



**Site name:** Nokuno-Ghund III (cup marks)

**Province:** Khyber Pakhtoonkhwa

**District:** Malakand

**Village Name:** Nalo and JabaKandao

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** located on west of village Nalo and JabaKandao on west side and on eastern side is NokunoGhund.

**Description:** It is in well preserved with cup marks nearby pedestrian path. Observed a well decorated rock having cups marks 44 in number, 2 of which are big having diameter of 14 cm, remaining are in line pattern. There is a medium size rock slab having upper portion decorated with cupmarks, open to sky, black slab having 44 cups marking. The size of boulder is 168 x 134 cm with paintings of Buddhist period, ancient walls and remains are scattered all around. The site is intact in status of preservation.

#### Plate 28

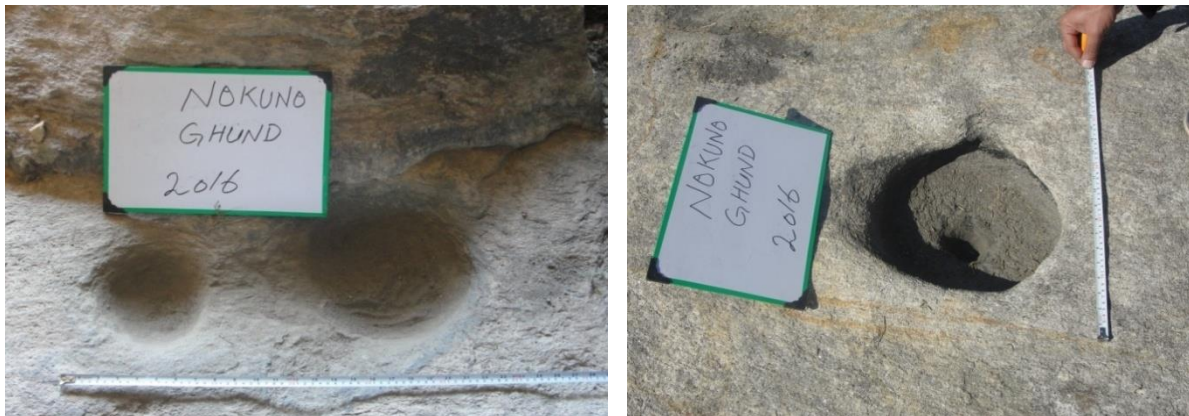


Fig 28: cup marks from the site NokunoGhaund (source: by researcher)

**Site name:** NokunoGhund 1 (Rock shelter)

**Province:** Khyber Pakhtoonkhwa

**District:** Malakand

**Village Name:**Thalang

**Nature of Site:** Mountainous

**Tentative Period:** Buddhist

**Location and Approach:** located on the top of the hill, on its east village Thalang (Swat) is located, on western side village Nalo (Malakand Agency) and on north Pedar station is located and on southern side Kafirkot, Sado khan is located.

**Description:** It is in preserved form located in natural rock area having cup marks and water channel signs. Findings from the shelter contains irregular floor, having three cups marks having different size, big one has diameter of 24 cm, 2<sup>nd</sup> have 17 cm and 3<sup>rd</sup> have 12 cm of diameter. On western side of the floor have small water channel in hard stone of 9 ft, on extreme west floor 14 small cup marks having 4 cm diameter covering area of 110 cm. The shelter is open both on north and south side, on south opening another big cup marks was observed having double cavity measuring 31 cm diameter and inside cavity of 8 cm. 7<sup>th</sup> floor of shelter was irregular in shape, on north east of the shelter another big boulder was observed having larger cups marks having double cavities with diameter of 31 and 8 cm respectively. No signs of paintings or writings were observed, Kota valley and Churai village of the District Swat can be observed from top hill. The top of this have always been considered as the border line between Malakand Agency and District Swat.

## Analysis and Conclusion

### 4.1 Analysis of Rock Art

The rock art is considered as a universal expression of mankind. In the pre historic time rock art was not only the mode of expression but also used for pleasuring activity in their leisure time. As they do not have technology and modern gadgets so they spend their time by making different signs and scenes around them. Mostly the scenes that have been found from that era belong to the hunting societies, so that is the hunting scenes are found in abundance. While rest of the symbols represents their daily live scenes. Moreover, research claimed that these things have much importance in their life so they depicted all the things in thus way. For instance, the hunting scene shows that their lives depend upon the hunting so they depicted these symbols in the rocks of this area. Further, religion is the most important aspect of every society and had influence in their lives, so this was the reason religious activities in the depiction of Buddha and stupa also been found. According to the local accounts, the inscriptions elaborates ‘words of king’ written by local or caravan people but the Buddhist scripts used for the propagation of the religion ‘Buddhism’. The rock art also represents the aesthetic sense and creativity of the people of that span. It is the striking indication of the cultures of the past. The rock art of present is the only reliable source of information about the late past of the country, that is why it needs to be protected.

From this chronology it is very easy to find out the chronology of Whole Malakand valley as well. It is needed to documents these sites using systematic and scientific methodologies. Therefore, Rock art of Malakand is rich and have resemblance with art of upper Indus valley Gilgit Baltistan. The newly find out petroglyphs and pictographs have category of zoomorphic and anthromorphic figures. Therefore, Rock art of Malakand District can be classified as:

#### Animal Representations

The animal images have been carved and engraved in large number on rocks and boulders. The usual ibex and horses are found in most of the newly discovered Rock Art sites in Malakand District. The representations of ibex are very uniform by the bend of horns; mostly have two legs and tail. In the most primitive religion of this area ibex was shown as a very holy animal and this was came into Buddhist sacrifices.

The confirmation of animal representation in a large scale suggested that the hunting was a source of livelihood and domestication was not started in this region. Many hunting scenes are also reported from Tibet, China, and Central Asia and all over the world. All representation are

found in same pattern in which hunter hold bow and arrow and standing in attacking position with extended legs. Beside hunting scenes, domestication animal is also noticed like goat humped cattle dog in Rock Art of Malakand District. Other representation are zoomorphic, horse rider, geometric shapes, dancing scenes and a square with outward line and dot in the centre of square.

### Human Representations

In Malakand District there are several sites having rock painted shelters and petroglyphs of human figures. These representations are simple and rough and carved with animal and stupas. They are cover of hunter, riders, and simple figures. These simple chisel figures were carved into stone by sharp stone tools. They have lengthened legs with armaments and heads are shown with simple dots. No facial features are yet reported from Malakand District on human figures. In sites of Tabai 1, Dara-Banda, Zer-Banr, Palai a human with bow and arrow and dancing figure is reported. Some horsemen are depicted on the back of horse and in one painted. Animal painted are also noticed near to human figures suggested that they are busy in hunting or ritual.

### Buddhist Painted stupas and Carved

In Rock Art found in Malakand District numerous Buddhist representation can be seen. A stupa is painted with lotus flower and most probably this is common in upper Indus Rock Art. They are found in very latest forms of stupa painted on rock of Nokuno Ghund 2 (painted rock shelter) Malakand District. This painting has very close similarity with upper Indus. Dating from the 8<sup>th</sup> or 10<sup>th</sup> century CE. There are two types of stupas in this regions; the earlier type of stupa only comprised of dome while later stupas have decorative with pilasters umbrellas, leaf, flower, niches, ring bells and banners.

### Dating Rock Art

For dating rock art it is necessary to know about the tools and techniques and the color of the patina. Sharp stone tools were used mainly everywhere while metal tools were used for deep and sharply definable engravings. In Indus and its tributaries, rock boulders have large thick dark and brown patina, due to hard climate, and iron oxide and manganese. Hot desert climate causes thick repatination of the boulders and the color of carvings are changed due to this. Some carvings are not easily visible without bright sunlight. One can see these carvings only if stand on the mouth of the boulder. In providing the comparative relative dating; analysis of the present physical condition of the boulder, patination or chemical change darkening the engraved surface and erosion are very important. A very unclear and heavy patination carving

must be older than a bright and and stylistic one (Vohra2005: 3-4). Patina of some petroglyphs are partially removed due to weathering and rain. Many later carving are added on the old carving that causes the shape of old ones and it is very difficult to find the exact date of these carvings.

#### 4.2 Recommendations

In the light of my research I would like to recommend to the Directorate of Archaeology and museums of Khyber Pakhtoonkhwa with the following proposal

1. To realize the importance of Rock Art of the northern areas of Pakistan, as one the remarkable monuments of cultural heritage, it is the main responsibility of the Government to save this invaluable heritage of the mankind from total destruction.
2. The Directorate of Archaeology and museums of Khyber Pakhtoonkhwa, Federal department of Archaeology and museums and UNESCO to provide sufficient fund to carry out research project for the preservation of this heritage.
3. All these sites should be declared as a Government property and sign boards and guide map on the road side should be installed for the attraction of tourist.
4. All the Local Government officials like Counselors/Nazims members and as well the local population should be educated and awarded about the importance of these priceless Rock Art to cooperate with the Directorate in this regard
5. The researcher requests to the Cultural Ministry of Khyber Pakhtoonkhwa to grant financial support to the institution, individuals working in these area for further researches on the Rock Art.

#### 4.3 Conclusion

In this dissertation the researcher has emphasized on the Rock art found in district Malakand. The majority of Rock Art found in District Malakand symbolized religious, Buddhist stupas, worshipers and the Pre historical shelters symbolized with hunting scenes like Human are hunting the ibex but shown not clearly nose and eyes were absent in many Pre Buddhist painting on Rock Art while animals painting also found majority of them are Ibex on boulders. These paintings show the resemblance with northern area of Pakistan which means the continuity of cultural and trade. These shelters seem to use for temporary stay. The painted shelters and its images indicate that these were existed on their surroundings. The tentative date of these Buddhist painted rock shelters connected to the northern area of Pakistan from 1<sup>st</sup> century to 8<sup>th</sup> century AD.

Rock art of Malakand District plays a key role in the reconstruction of the history of the region. Rock Art sites are scattered all over District Malakand. The newly documented Rock Art sites of Malakand District is an initiative to fulfill this gap and trying to connect the relation of District Malakand with Swat valley and adjoining areas of upper Indus valley. The same pattern of Rock Art found in District Malakand is evidence to the fact that in ancient days they had good relation of trade and same religion as in Swat valley and was part of Ancient Udhiyana. Many nomadic people came to this region and settled many centuries ago. These outsiders were responsible for the propagation of Buddhism in this region and some others had irrigated empty lands and thus created a new population and society.

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