

**An Archaeological Survey on the Right Bank of River Swat:
Shamozai, Matta and Tehsil Kabal**



By

Ikram Qayum

**TAXILA INSTITUTE OF ASIAN CIVILIZATIONS
QUAID-I-AZAM UNIVERSITY, ISLAMABAD**

2016

Dedicated
To My Beloved Parents

Candidate's Declaration

I hereby declare that this M. Phil thesis currently submitted bearing the title, “**An Archaeological Survey on the Right Bank of River Swat: Shamozaï, Matta and Tehsil Kabal**”, is result of my individual research and has not been submitted concurrently to any other institution/University for any other degree.

Ikram Qayum

M.Phil. Candidate

Supervisor's Declaration

I hereby declare that the M. Phil candidate **Mr. Ikram Qayum** has completed his thesis titled, “**An Archaeological Survey on the Right Bank of River Swat: Shamozaï, Matta and Tehsil Kabal**”, 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, Islamabad.

Prof. Dr. M. Ashraf Khan

Professor

Taxila Institute of Asian Civilizations,

Quaid-i-Azam University, Islamabad

Quaid-i-Azam University, Islamabad
Taxila Institute of Asian Civilizations

Final Approval

This is to certify that we have read the thesis submitted by **Mr. Ikram Qayum** and it is our judgment that this thesis is of sufficient standard to warrant acceptance by the Quaid-i-Azam University, Islamabad, for the award of the Degree of Master of Philosophy in Asian Studies.

Supervisor

Prof. Dr. M. Ashraf Khan

External Examiner

Dr. Ghani-ur-Rahman

Director (TIAC)

Abstract

This work is an archaeological report on “Archaeological Survey on the Right Bank of River Swat: Shamozaï, Matta and Tehsil Kabal”, comprises three chapters. First chapter deals with the introduction of the topic and related previous work. Second chapter deals with brief history of Swat, from Prehistory to historic times. This chapter also contains a short description about the geographical location of Swat valley. The third chapter, which is the main part of this work, deals with the identification of sites, location of sites, nature of sites, present condition of sites and with the culture material from the sites. The discovered sites are of different types, belonging to prehistoric period (a Premature Hypothesis), Protohistoric Period and Buddhist period. The main purpose of this research work is the discovery and documentation of undiscovered and undocumented sites and the reconstruction of the past history of Swat.

Acknowledgement

First of all, I would like to submit my humble praises and gratitude to Allah Almighty who has given man the power of reason and thinking. Then I would like to praise the greatness and holiness of His messenger and prophet (PBUH) without whom the world would have been in the darkness of ignorance.

I would like to say especial thanks and gratitude to my supervisor, teacher and guide prof. Dr. Muhammad Ashraf Khan who has been very cooperative, helping and supportive throughout my coursework and research work and without whose support the present work could not have got its final shape. I am also thankful to the teaching staff of Taxila Institute of Asian Civilizations specially Dr. Ghani-ur- Rahman who has been very encouraging and supportive during my academic period and whose smiling face has been a great source of appreciation. I would also like to extend my gratitude to Dr. Rafiullah and Dr. Sadeed Arif, who have been my teachers and who helped me in clearing the concepts of archaeology even beyond the formal class room.

I am grateful to my honourable father, Abdul Qayum Balala, who has been known as the visitor and narrator of Swat valley, not only supported me but laid a guiding hand on my shoulders too. Who have been the real architect of my academic career and family life.

Photography, artefacts cleaning and washing is a different (and indeed necessary) set in survey. For help in this respect, I am greatly thankful to my family members, particular my sister Palwasha (Babina), my niece Brekhna, my brother Ihtasham Qayum and Rehmat Qayum. My brother Israr Qayum also helped me in collecting pot sherds from different sites.

I would say my heartiest thanks to my mentor, teacher, my great source of inspiration Dr. Luca Maria Olivieri (Director, Italian Archaeological Mission, Swat, Pakistan) who gave me his precious time from his busy schedule and guided me about the methods of Survey. He also identified and gave me information about some newly discovered archaeological sites in Tehsil Kabal.

I would also pay special thanks to my class fellows and friends who have been very nice and cooperative. My gratitude must go to Mr. Muhammad Ibrahim, PhD Scholar, TIAC, Quaid-i-Azam University, Islamabad.

I am also grateful to the Director General, Department of Archaeology and Museum KP, Dr. Abdus Samad, who issued me a license for conducting a legal survey on the right bank of river Swat. I am very thankful to the Nazim of Parai “Adnan Khan” and Nazim of Asharay “Zia-ud-Din Khan” who helped me in guiding to visits the sensitive areas.

I would like to extend my thanks to the Staff of Taxila Institute of Asian Civilizations especially Mr. Sardar Ali Shah and Mr. Qaim Ali Shah who have been helping in the technical issues pertinent to my research and courses registration and submission and other official works. I would also extend my thanks to Mr. Fateh Haider Jaffari who has allowed me to frequently consult books, journal and reports available in the departmental Library and he also guided me to research the needful material relevant to my research topic. I would also say especial thanks to Ms. Qurat-ul-ain, Mr. Nasim, Mr. Javeed, Mr. Basharat, Ms. Tayaba and Mr. Muhammad Jan whose tremendous efforts have been commendable in keeping up with me.

Contents

Abstract.....	vi
Acknowledgement.....	vii
Chapter 1	1
1 Introduction.....	1
1.1 Introduction.....	1
1.2 Statement of Problem:.....	2
1.3 Significance of the study:.....	2
1.4 Hypothesis:.....	3
1.5 Methodology	3
1.6 Review of Literature:.....	4
Chapter 2	19
2 Swat: Geography and History	19
2.1 Geography:	19
2.1.1 Topography:.....	19
2.1.2 Swat Elevation:.....	19
2.1.3 Climate	19
2.1.4 Location of the Swat Valley	20
2.1.5 Population of Swat.....	20
2.1.6 Ethnic Groups	20
2.1.7 Crops and Crops Season:.....	20
2.1.8 Flora and Fauna	21
2.1.9 Physical Features	21
2.2 Administrative Units:	22
2.3 Nomenclature:.....	22
2.4 History.....	22
2.4.1 Prehistory	22
2.4.2 Proto-history.....	23
2.4.3 Protohistoric Sequence, Ghalegai.....	24
2.4.4 Aryans in Swat	24
2.4.5 Persia and Swat	25
2.4.7 The Mauryans.....	26
2.4.10 Partians.....	27
2.4.13 White Huns	27

2.4.14	Hindu Shahi (Udi Shahi)	27
2.4.15	Muslim Period	28
2.4.16	Establishment of the Swat State	29
Chapter 3	32
3	An Archaeological Survey on the right bank of river Swat:	32
3.1.1	Introduction	32
3.2	Chingialai (chunngialai)	39
3.4	Parai rock-shelter	41
3.5	Sarikop (Monastery).....	42
3.6	Maloch	44
3.8	Tasigram (Settlement-I)	45
3.9	Tasigram (settlement-II).....	47
3.10	Tasigram (settlement-III)	48
3.11	Tasigram (settlement-IV)	48
3.12	Tasigram (Settlement-V).....	49
3.13	Tasigram (settlement-VI)	52
3.14	Tasigram (settlement-VII)	52
3.15	Tasigram (settlement-VIII)	53
3.16	Fig. General view of the site Tasigram (settlement-VII)	54
3.16	Patay-kas	55
3.17	Patay-kas (settlement I)	56
3.19	Patay-kas (monastery III)	59
3.20	Patay-kas (settlement IV).....	62
3.21	Patay-kas (settlement V).....	62
3.22	Patay-kas (settlement VI).....	63
3.23	Patay-kas (unidentified VII)	65
3.24	Patay-kas Tasigram site (the site on the border of Patay-kas and Tasigram ravines).....	65
3.26	Gir-banr I	68
3.27	Gir-banr II.....	70
3.28	Gir-banr III.....	71
3.29	Gir-banr IV	72
3.30	Azghan (Mahak).....	72
3.31	Maloch Tangay	73
3.32	Patay-kas (s-VII) cup-marks.....	73

3.33 Manzaray-gatt I (Mian-bila).....	74
3.34 Tasigram; Tasigram (s-VIII) Cup-marks.....	74
4 Conclusion	76
1 Juga Khat Graveyard.....	78
3 Parai rock-shelter.....	86
4 Sarikop (Monastery).....	88
5 Tasigram (Settlement-I)	89
6 Tasigram (settlement-II)	92
7 Tasigram (settlement-III).....	93
8 Tasigram (settlement-IV)	95
9 Tasigram (Settlement-V).....	97
11 Tasigram (settlement-VII).....	99
12 Tasigram (settlement-VIII).....	101
13 Patay-kas (settlement I)	104
14 Patay-kas (settlement II)	109
15 Patay-kas (monastery III)	110
16 Patay-kas (settlement IV).....	113
17 Patay-kas (settlement V).....	115
18 Patay-kas (settlement VI).....	118
19 Patay-kas (unidentified VII)	120
20 Patay-kas Tasigram site (the site on the border of Patay-kas and Tasigram ravines) 122	
21 Gir-banr I	125
22 Gir-banr II.....	126
23 Gir-banr III	127
24 Gir-banr IV	128
25 Azghan (Mahak): cup-marks.....	129
26 Maloch Tangay: cup-marks	131
27 Patay-kas (s-VII): cup-marks	132
28 Manzaray-gatt I (Mian-bila).....	133
31 Tasigram; Tasigram (s-VIII): Cup-marks	135
Bibliography	136
Appendix.....	142
3.29 List of the sites discovered by the researcher during the previous survey for his Master Degree: 2013	142

Introduction	142
List of the Surveyed Sites:	142
Maps	144

1 Introduction

1.1 Introduction

The Swat Valley lies between 34° – 10 and 35° – 50 N. and 72°- 5 and 73° E (Menon 1957: 58). On the north part, it is surrounded by Chitral and Gilgit, on south side by Malakand agency, on west side by Dir while on east side by Shangla.

As far as the history of this region concerns it goes back to 3000 B.C, as is evident from Ghalegai cave. A huge corpus of researches is available on the history and archaeology of Swat. The Valley has different names given by different people in different periods of time. The first historical written source, in which the name of Swat is found, is Reg –Veda. It gives the name as Suvastu. The next historical written source is that of the Greek writers who called Swat as Soastene while third historical source is the Chinese rewards. The earliest Chinese pilgrim was Fa-hian who visited India in the first two decades of the 5th century CE. He reported 500 monasteries. The next was Sung-Yun who visited India in 519 CE and reported 6000 monasteries. This pilgrim mentioned Swat as U-chang, equaling Ujjana (in Pali) and Uddiyana (in Sinskrit) while Hiuen Tsang was third pilgrim who came in India in 629 CE and returned to India in 645 CE.He reported 14000 monasteries in Swat and mentioned Swat river with the name of Su-po-fa-su-tu “the Subhavastu and Suvastu of Sanskrit”, which is Suvastus of Arrian and the Swat or Suat of present day.

Making the above sources as guideline, the first modern and on large scale survey of Swat was carried out by Sir Aurel Stein in 1926, a Hungarian-British Archaeologist and explorer. Stein was followed by E. Barger and Ph. Wright. They carried out their surveys and excavations in Swat in 1938. Next is the Italian Archaeological Mission in Swat under the leadership of G. Tucci. Their extensive scientific surveys and excavations on large scale explored the history of Swat. The Italian long period of archaeological research, starting from 1956 still going on, covers prehistoric, proto historic, and historic period of Swat. Similarly, the Department of Archaeology and Museum, Government of Pakistan, conducted survey under the supervision of Dr Ashraf Khan, Syed Qammar and and the G.M Khan from (1992-19994). The Department of Archaeology of Peshawar University also took active part in the explorations and excavations in Swat under the leadership of Abdul Rehman.

Although this huge bulk of research materials is available about the history of Swat but there are still large gapes are present. To explain these mysteries and to fulfill the remaining gapes, further scientific researches and surveys are necessary. But in all of these researches, the first and most important are the scientific surveys. For this purpose, the author carried out a fruitful survey in Tehsil Kabal area for M. Sc thesis and discovered more than 40 archaeological sites including pre-historic (Elanai-kamar), proto-historic, Buddhist and Islamic period sites. In M. phil the Scholar is again willing to take another survey on the right bank of river Swat to add more important sites to the archaeology of Swat.

The proposed area of the right bank of river Swat includes three Tehsils, Matta, Kabal and Birkot. This area can also give us a number of archaeological sites relating to the various periods of the history of Swat.

1.2 Statement of Problem:

The work of scholars and Archaeologists solved many problems of Swat history but at the same time it raised many new historical questions.

There are a number of gaps in the history of Swat right from the prehistoric time to the modern times. Archaeologists and historians have been in the field for getting answers to the historical problems and they have achieved great success so far. However, many questions still remain unsolved and need continuous research. This survey attempts to address these problems. In addition to this, the archaeological site, which is a scarce resource, are fast diminishing due to multiple reasons. The problem is difficult to be addressed easily. So it is a best way to make the cultural heritage preserved by documenting it. Swat archaeological resource is one of the most threatened one in Pakistan and this survey aims at the preserving the archaeological wealth of right bank of river Swat.

Therefore, it is necessary to carry out systemic and comprehensive survey of right bank of river Swat in order to document these sites before they disappear. This study also brings these sites in front of archaeologists because the sites are illegally being excavated and destroyed. There are many sites capable for excavation; this research will help to point out those sites.

1.3 Significance of the study:

There are many sites in right bank of river Swat which are very rich and are yet preserved. Some sites, like the graves in Juga-khat, are completely destroyed. These sites are vulnerable to destruction and, sooner rather than later, they are destined to disappear. The precise

archaeological materials from these sites need to be rescued. This study is significant as it tries to bring the archaeological wealth of the area into the notice of the concerned departments and institution for the purpose of preservation, excavation and conservation. It will aim to attract the attention of archaeologists and visitors to this culture heritage for future use.

1.4 Hypothesis:

New archaeological surveys help in solving historical problems as well as preserve the culture heritage sites.

1.5 Methodology

Due to short time horizon of two months and mountainous region it is a type of rescue and to some extent intrusive survey. In some sites where artifacts were not found from surface, shovel probes of 10x10 cm will be dug to find artifacts or other evidences of human activities. Due to the present winter season most of the land is empty from vegetation so this is a good season for survey. In the paper both descriptive and analytical methodology will be followed. Data will be collected from local people, from site surfaces and sub surfaces. Where artifacts are numerous and collection of all of the artifacts is impossible, random sampling approach will be used. The survey follows, but not strictly, the rule of probabilistic sampling approach because the whole area (data universe i. e. right bank of River Swat) selected for investigation is mountainous, is divided into sub valleys and one thing is common in all sub valleys, their topographical features, thus studying the topographical features of one of these area (population) in the data universe, which have close resemblances with each other, many sites in the other areas (populations) will be estimated in each sub valley.

The whole area of right bank of River Swat comprises on three Tehsils namely Matta Tehsil, Kabal Tehsil and Birkot Tehsil. The survey will be conducted cursory in all the three Tehsils however, the area is mountainous and not easy to cover, therefore, the author will focus first on Tehsil of Kabal dividing the whole Tehsil Kabal (already in M. Sc thesis) into four main areas (four populations) A, B, C, and D. Population A consists of those areas which lie in the southwestern area of Kabal, ranging from Kabal to Dadahara and is divided into two sample units A1, A2. Population B will be divided into three sample units B1, B2 and B3, ranging from Kabal up to the border of Dir on the north. Sample unit B1 is from Kabal up to Sirsinai Chawak, B2 is from Sirsinai Chawak up to Sarbala-kandao, Qalagay on the northwest, while

B3 is from Sirsinai Chawak to Manai, Dardial, Swat-manzai on the north, and to Shabeka on the northeast. Population C is starting from Kabal, going to eastern side up to Ningwlai, will be divided into two sample units C1, C2. Population D is from Koza-bandai up to Sigram is also divided into two sample units D1, D2.

First will be surveyed sample units B1, B2, B3 from area (population) B, and then area A, C, and D respectively. During survey of each unit, the surveyor will first meet with the local people, mostly old age and those people who are interested in it, who can give information about many things related to the site i. e. name of the site and folktales related to the site, illegal excavation of the site, about the materials which have been found etc. After it the site will be surveyed with close analysis (walking over the selected area), first of all nature of the site (i. e. historical or prehistorical, mountainous or plain, religious or settlement etc.) and conditions (i. e. completely or partially destroyed, remained intact or partially preserved, looted or not, destroyed naturally or illegally excavated) will be observed, then the site will be measured, directions and co-ordinates will be found by using compass and GPS and then potsherds and other sporadic will be collected in collecting bags. During surface collection magnetic will also be used. Then photos of the site will be taken. All this information will be filled in the survey form. During survey mostly potsherds, grinding stones and sometimes other objects are found. These materials from different Units will be compared with each other and also with other comparable documented sites. Thus observing the sample units from a population, generalization about that population will be drawn.

1.6 Review of Literature:

A bulk of work has been published on Swat. The Italian Archaeological Mission, The Department of Archaeology Peshawar University, the Department of Archaeology and Museum of Government of Pakistan have carried surveys and excavations and published their works in the journals, East and West, Ancient Pakistan, in the Journal of Asian Civilizations and in other sources. Reviews of some of these are given below.

“Detailed Report of an Archaeological Tour with the Buner Field Force” written by M. A. Stein published in 1898.

After the uprising of 1897 and the subsequent suppression of the tribes, led to the decision of sending an expedition to Buner. It was a successful opportunity for an archaeological survey of the area. For this purpose, Major Dean invited Sir Aurel Stein to join the punitive

expedition into Buner; and he surveyed large tracts of Buner comprising Dagar, Pir-baba, Swarai, Ringar galai, Nanser etc.

However due to the existence situation he could not cover the whole Buner territories and large number of archaeological sites are left.

Serindia Detailed Report of the Exploration in Central Asia and Westernmost China Carried out and Described under the Orders of H. M. Indian Government by Aurel Stein, K. C. I. E., and Vol. 1, published in 1921, republished in 1980.

It was second Central Asian expedition of Stein carried in 1906. Starting his journey from Peshawar he reached Chinese Turkistan, which was the focus area of his survey, by following a new rout passing through, Swat, Dir, Chitral and finally the Afghan Pamir. The author shows great excitement during his journey to Chines Turkistan through the new rout in Ancient Uddiyana. During his journey through this rout he surveyed many important archaeological sites. In this report the author has identified the rout, followed by Alexander, and the point of his stay during his campaign on Asia. The author then writes about the different Chines pilgrims which came in Uddiyana. The author also tells, from their narrations, the routs followed by these pilgrims, their sacred spots and monasteries in the different valleys of Uddiyana, which have been mentioned in this report.

“In Archaeological Tour in Upper Swat and Adjacent Hills Tracts” is written by Sir Aurel Stein and published in 1930.

It is the first detail and most important survey carried out by Stein in Swat in 1926. It was his fourth Asian expedition. Stein made attempt for this survey in 1921 but due to unfavorable political circumstances it was delayed and he started his regular expedition in 1926 with the approval and support of Mian Abdul Wadud Gul Shezada (ruler of Swat), Sir Norman Bolton (Chief Commissioner of the North West Frontier Province), and the political agent Colonel E. H. S. James. The author surveyed the tract started from Thana along the river Swat up to Torwal, the valley just below Kalam. Author has made main focus over, and trying to explain, the points mentioned by Chines pilgrim (Hsuan-tsang) like search for Aornos, Ilum, Birkot, e. t. c.

However, this survey is not enough to know the complete history of Swat. A large number of sites have not been visited still. Further the focus of Stein survey was just on the left bank of river Swat while the right side was remained unvisited.

“Timargraha and Gandhara Grave Culture” is written by A.H. Dani published in *Ancient Pakistan*, vol. 3, 1967. These are the reports of Dani on the work of Gandhara graves edited by also Dani. These reports make a brief study on these graves sites from every point of view. These are divided into seven parts and six sections. A comprehensive work has been done by the author in these reports about the Aryans graves. In this paper author explains about introduction, discoveries, geography, materials, comparisons, chronology and different archaeological missions, which have been done on these graves.

“Swat and central Asia” is written Silvi Antonini. This report is also published in *East and West*, Vol. 19, in 1969. This report is also about the graves of Swat regions that are related with Aryans. In this report the writer does a comparison between the materials of Swat graves with that of the Iranian pottery. He also explains the two hypotheses about the arrival of cylindrical conical flask into Swat.

“Silvi Antonini, C.& G. Stacul. (1972) *The Protohistoric Graveyards of Swat (Pakistan)*, RepMem, VII, I-II. Rome”.

In these reports the author discussed about graves of Aryans with title name proto historic graves of Swat. In these reports the writer explains about the chronology of the graves through their stylistic comparison and also conducted different dating methods for their chronologies. There is also discussion about the materials discovered from these graves during different excavations. s

“More about swat and central Asia” is written by Silvi Antonioni. This paper published in *East and West*, Vol. 23, 1973.

Author made basis for his discussion the sites and materials which are related to the Gandhara graves culture especially of the swat.

Different reports on the excavation of Aligrama have been published. First report is published *East and West* Vol.25, September, December 1975, with the title “Report on the Excavation at Aligrama (Swat, Pakistan) 1966, 1972”, while second report “Report on the Excavation at Aligrama (Swat, Pakistan) 1974” is also published in *East and West* Vol.27, December, 1975. Both reports have been written by Giorgio Stacul and Sebastiano Tusa.

The work at Aligrama by the Italian Mission is the first systemic work in tehsil Kabal. At Aligrama subsequent excavations were carried out in 1966, 1972, 1973 and 1974.The

research papers published in these years contain detail description of Aligrama work. This work opened a door to the new history of Swat. These papers are about the Grave Culture found in Aligrama. In these papers the author also mentions several others grave sites in tehsil Kabal. The author went to Nasrat, Arkot Qila and Shah-dherai Khwar. But before reaching Nasrat the author have left many important graves sites near Aligrama, i.e in Sirsinai at about 6km from Aligrama. During this work different periods were identified. The pottery of different periods and strata from Aligrama were compared with other protohistoric sites found in Swat and links have been made with the protohistoric sites of Loe-banr, Katelai, and Butkara.

The pottery and other features of Aligrama graves have resemblances with the other undiscovered grave sites in Sirsinai, Kabal.

“The Fractional Burial Custom in the Swat Valley and Some Connected Problems” is written by Giorgio Stacul in *East and West*, Vol. 25, September-December 1975.

In this research paper the author discusses about the graveyards of Loe-banr, Katelai, Butkara II of Swat. He describes different types of burials and theories which explain these burials. The author also mentions the work of other scholars and their views about these burials. Furthermore, he makes comparisons of different burials of Swat with other regions e.g. Central Asia. Some types of burials which author have discussed in this paper have also been found in Kabal.

“Analysis of the Association of types in the Proto historic Graveyards of the Swat Valley” is written by Sandro Salvatori in *East and West*, Vol. 25, September-December 1975. The graves of the mentioned sites have been explored by the Italian Archaeological Mission.

The aim of this study is to know the characters of material culture emerged from these graves by analytical exposition. A brief work has been done on this topic by G. Stacul and it is the precise conclusion of that work.

From the materials association four main periods have been identified. Then author describes the characteristics of each period. Author also makes clear the beginning and ends of each period and compares these periods with other sites in Swat.

From this study the author wants to know about the composition and social structure of the people who made these graves.

“Gandhara Grave Culture and Aryans Problems” is written by A.H. Dani in the *Journal of Central Asia*, vol. 1, July 1978.

In this paper author explains about the graves of Aryans who were inhabitant of Swat. In this paper author explains briefly different views of authors about these graves. This paper also explains stylistic comparison with its special features. Author also discusses the main sites of Gandhara graves in the frontier region of Pakistan.

“The Prehistoric sequence from Ghalegai and its Culture Relation with Various Excavation Sites of Swat” written by Dr. Ashraf Khan in *Ancient Pakistan*, Vol. VII, 1991. In this research paper the author discusses about the rock shelter of Ghalegay, excavated by Italian Archaeological Mission of Swat in 1967, 1968, 1980 subsequently.

The author establishes the prehistoric sequences of Swat and also the cultural relation of this region with other regions on the basis of available materials, excavated from this shelter. He established this sequence in seven periods. Each period has its own characteristics of culture and materials. He has made comparison of materials of each period from this shelter with other region.

Among these periods, period IV is important to the new survey point of view because the materials of this period have also been found in different areas of Kabal in considerable amount. Moreover, the conditions of period seven, as described by author, are also bearing some connections with the historical environment of Kabal.

“Report on the Kalpani survey” is written by Sebastiano Tusa in *East and West*, Vol.36, 1986.

The article consists of two parts; the first short portion is a description of the Italian work under the directory of Dr. Faccena while the other long portion consists of Archaeological survey of Kalpani Valley carried out by Italian Mission in 1986.

In the first introductory part the author has described the three archaeological campaigns carried by D. Faccena.

The first campaign includes the work in Kalpani and Sanghao cave, second includes the work on the Buddhist sacred areas of Saidu Sharif and third on the Ghaznavid mosque of Udegram, which is the most important work of D. Faccena.

In the second part, which is about the survey of southern part of Swat, the author has first described the geographical and geological circumstances of southern areas, particularly Kalpani, of Swat in order to know the environmental conditions to be possible for existence of man before third century BCE or not.

The aim of this article is has to know some mysterious questions related to Swat history (e.g. there is no evidence of man before the third century BCE). To find this and many other questions the author has suggested extending the survey beyond the boundaries of Swat. Another important point for which the author wants to extend the survey beyond the Swat is to know the links between Swat Valley and those areas where similarities in objects have been found like Iran, Kashmir, Afghanistan, Punjab and Indus.

But undiscovered, undocumented, and unexcavated important prehistoric, proto historic and historic sites are still present in Swat in considerable quantity, hidden from the eyes of archaeologist which can produce much information.

To find answers to those and many other questions the archaeologist first should concentrate over these sites because these sites are continuously perishing from earth surface.

“Early Copper/ Bronze Age in Swat Valley” is written by Abdul Azim published in *Ancient Pakistan*, Vol. VII, 1991.

The main focus of the article is to know the beginning of copper and bronze age in Swat. For this purpose, the author makes base period four of Ghalegay because it is the earliest known copper and Bronze age in Swat. The author makes comparison of the materials recovered from different sites with that of Ghalegai.

According to the author the copper and bronze objects recovered from period IV of Ghalegay belong to very latest period, because the objects of this period are well develop which show a particular stage of development, as compare to other Chalcolithic sites, and there are no evidences of metal object from period I, II, and III. This sudden change, between period III and IV, the author explains with the help of two reasons.

It is either possible that there was exist previous metallurgical tradition and we did not found its evidences still or the metal tradition has been introduced to this region due to trade connections.

In summary the author emphasizes that earliest metallurgy in Swat needs further evidence and explorations.

Three excavation reports “Kalako-dherai, Swat: 1989-1991 Excavation Report”, “Kalako-dherai, Swat: 1992-1993 Excavation Report”, and “Kalako-dherai, Swat: 1994-1996 Excavation Report” consecutively written by Giorgio Stacul published in “East and West” Vol. 43, 45, 47, December 1993, 95, and 1997 respectively.

These are the subsequent reports on the subsequent excavations of Kalako-dherai. Kalako-dherai is an important protohistoric site comparable to the Loebanr and period IV of Ghalegai. This site was excavated by The Italian Archaeological Mission and after three successive excavations very useful evidence was found. On the basis of materials recovered from Kalako-dherai a chronology has been established by the Italian Mission. During excavation the whole site was divided into three areas i. e. area A, B, and C. At first seasons most excavations were carried out in Area A, in second season Area B, while in third season area C was excavated. Each area was divided into different pits and compared with the different periods of Ghalegai. The knowledge obtained from these pits and materials large gaps were filled in the chronology of Swat. But this chronology is incomplete and needs further researches.

“Preliminary Report of Excavation at Marjanai Kabal Swat” written by Shah Nazar Khan published in *Ancient Pakistan*, Vol. XI, 1995.

Excavation of Marjanai probably is the first large scale excavation of Buddhist site in Kabal. Marjanai is located in Swegalai Valley, famous for its schist stone, emerald mine, and the hunting place of Wali Swat. Swegalai is about 7km from Kabal and 10km from Sirsinai to the west of Kabal.

During excavation coins from Kushans, Sassanians, minor antiquities, fragments, of rock carvings numerous relic caskets, Buddha sculptures and pottery have been recovered. However, there are large numbers of undocumented sites present around Marjanai but there is no documentation of any site, published in this report.

“Pit Structures from Early Swat” is written by Giorgio Stacul published in *East and West*, Vol. 46, 1996. The author mainly focuses upon the pit structures found in Loebanr III and Kalako-dherai assigning these with period IV of Ghalegai sequence i. e 1700 -1400 B.C.

The author makes comparison of materials recovered from these pits with each other and also with other regions. On the basis of comparison of some special specimens, like holed sickles (harvester) and grinding stones, the site of Kalako-dherai was connected to the Neolithic period of Kashmir. The author has described the conditions and characteristics of these pits and concluded that this is non-Indus tradition rather he connected it with the Neolithic culture of Kashmir.

“Dwellings or Granaries? The Pit Phenomenon of the Kashmir-Swat Neolithic” written by R. A. E. Coningham and T. L. Sutherland in *Ancient Pakistan*, Vol. XII, 1997-98.

In this research paper the author explains the pits structures discovered from Kashmir and from various places in Swat like those of Kalako-dherai and Loe-banr.

The authors describe the characteristics features of these pits and on the basis of evidences, found from these pits, establishes different hypothesis.

For the first time these pits were discover from Kashmir and then from Swat. The pits of these both regions are similar to great extent.

These pits were named as Kashmir Swat Neolithic Culture Complex. There are many problems associated with these pits but the main problem is that many scholars believe that these pits were used by the ancient people in earliest times for dwelling purposes in order to save themselves from the intense cold season of winter. These pits have also similarities with the British Iron Age Pits.

However, most scholars do not agree with this concept rather they believe that these pits would use for storage purposes as granaries. But we cannot believe totally on this theory also because many objects have been recovered from these pits which do not belong to granaries e. g. figurines, stone tools, pots etc. have been discovered from these pits.

“Legacy of Mehmud of Ghazna at (Udegram) Swat” is written by Badshah Sardar published in *Journal of Asian Civilizations*, Vol. XXIV, December 2001.

This paper contains of three parts, in the first parts the author writes about the history of Swat and the arrival of Islam in this region, the second part contains detail description of Udegram Mosque while the last part is about the finds from Udegram Mosque.

“Arsalan Jadhīb, Governor of Tus: The First Muslim conqueror of Swat” is written by Abdur Rahman published in *Ancient Pakistan*, Vol. XV-2002.

In this article the writer writes about an inscription at Zalamkot, (in lower swat) and Arsalan Jadhīb. According the writer, it is the 1st Persian inscription found in Pakistan. The inscription helps in the reconstruction of history of this region. From this inscription it is clear that Arsalan Jadhīb was the governor of Tus appointed by Mahmood Ghazna. The date given on this inscription is 1011 CE. According to the author this inscription proves the personal presences of Arsalan Jadhīb prior then 1011 CE. The author explains different reasons and then estimate that Arsalan should be entered in to the lower swat during the 1st campaign Mohammad of Ghazna in between 1001 CE, 1002 CE. According to the author Arsalan only laid foundation of the tomb, obviously prior then 1011 CE which is the completion date, and in 1011 CE it was completion. The tomb was completed by junior officers, Khalil bak / jalil bak, and then went back.

The tomb was probably built for those martyrs who were killed during the 1st campaign of Mahmud of Ghazna on Peshawar and swat.

“The Hephthalites in Tokharistan and Gandhara” written by Sokowayama, published in a collection of papers by Sokowayama in 2002.

In this paper he says that the white Huns are not directly involved in the destruction of Buddhism in Gandhara, they rather closed their routes to Gandhara due to which these people stopped coming to Gandhara.

“A Short Note on Archaeological Discoveries in Chitral, Pakistan” written by Muhammad Nasim Khan in *Ancient Pakistan*, Vol. xv, 2002.

This article consists of archaeological discoveries in Chitral. These discoveries are of three types, rock carvings, and grave sites and third are the settlement sites.

Among these the grave sites are important to the new survey point of view. The objects recovered from these graves (Chitral) have close resemblances to those objects which have illegally been excavated by diggers from Sirsinai graves (Tehsil Kabal).

This survey will help in making links between Chitral and Swat by comparing these materials.

“Field survey report on the right and left bank of river Swat” carried out by Prof. Dr. M. Ashraf Khan, Shabir Hussain, Muhammad Aqleen and Badshah Sardar published in the archaeological reconnaissance in Gandhara. During the survey more than eighteen archaeological sites have been explored on the right bank of river Swat and they also conducted exploration on the left bank. They also have described the location, nature and establishing period of the sites, which are briefly discussed in this report.

“Pre Buddhism Swat: A Historical Description” is written by Rafiullah Khan in *Journal of Asian Civilizations*, Vol. XXVII, 2004.

“Buddhist Rock Carving in the Swat Valley” is written by Badshah Sardar Published in 2005. It is a detail study of the rock carving of Swat valley. Author have mentioned carvings from different areas of swat valley and has made a good catalog of carvings which is very helpful and informative for further study of rock carving in swat. But the problem is that author published many rock carvings in his book and he did not mention sites name due to which it is impossible to know whether the sites belong to which area.

The article gives the brief history of the Aryan evidence in Swat, the Persian connections with the valley and Alexander’s campaigns in the area.

“A copper hoard of the Great Kushanas” is written by Gul Rahim Khan in *Ancient Pakistan*, Vol. XVII, 2006.

This article is about the copper hoard of the Great Kushanas Kings, found in northern Pakistan. The author describes various features of these coins. Such coins have been found from various areas of Kabal.

Comparing these coins with coins found in Kabal tehsil, much information can be obtained.

“Terracotta Female Figurines from Protohistoric Swat” is written by Arundhati Benerji published in *Ancient Pakistan*, Vol. XVII, 2006.

In this article the author gives description about the excavations carried out in Swat, Dir, Chitral and Peshawar; show a new socio-economic and culture stages which are different from Harappan. This culture in the Gandhara region has extended from the western border of

Afghanistan to Taxila in the east from river Kabal in the south to Chitral and Kohistan in north. On the basis of radio-carbon and relative dating the author has established the chronology of this culture and laid it in three periods. In the first period includes complete burials and belongs to sixteenth and fourteenth century BC. The second period contains complete burials along with cremation and datable from fourteenth century B.C to eleventh century B.C while the third period which includes multiple burials is assignable to tenth-ninth century B.C.

The author compares the objects and figurines of this culture with Harappan and also describes in detail the anatomical features as well as the various types of ornaments and jewelries of the figurines found in different areas of Swat.

The author concluded that this is a new culture introduced in Gandhara by new people from Iron, Turkmenistan and from some other groups from north-west.

“Special Features of the Buddhist Art in the Swat Valley” is written by M. Farooq Swati published in *Ancient Pakistan*, Vol. xviii, 2007.

The origin of Gandhara art is an unknown mystery. Large numbers of papers have been published on this topic but our concept about this art is not clear still. It is a complex art in which various ideas and civilizations from different regions have been diffused. This continuous diffusion of these different cultures in the indigenous art produced gave new features to the original art. These different influences can be seen in large numbers of objects recovered from different valleys of Swat.

The chronology of this art is continuously changing with the discoveries of new Buddhist sites. Each new discovery makes this art one step closer to its genuine position and this chronology becomes more correct than the original one.

So in this research paper the author explains the sculptures from their archaeological context and traces its changing perspective in the historical profile.

The author also explains the zonal workshop in each sub valley of Swat. To understand it fully and to establish the exact chronology of this region on the basis of this art the author emphasis on further researches, the new survey in Kabal Swat will help it.

“Alexander’s Route and Stein; Massaga to Ora” is written by Abdur Rahman and Shah Nazar Khan is published in *Ancient Pakistan*, Vol. XIX, 2008.

This article consists of detailed description of the evidences and references of different scholars, given about the routes followed during the campaign of Alexander on India. The author mentions different ancient names of tribes and places. For the identification of these names different scholars have given different views.

The important work on this respect is that of Sir Aurel Stein. The identification of ancient names (i.e. Bazira with Birkot, Aornas with Ora) with present names by Stein, have been critically described by many scholars. The Italian Archaeological Mission in Swat has provided many evidences to support Stein views.

However, it needs further evidences to solve this mystery for which the discovery of new Archaeological sites in Swat is necessary.

“Recent Discovery of Buddhist Sites in Swat Valley” written by Muhammad Farooq Swati in *Ancient Pakistan*, Vol. XIX, 2008. It is a short survey carried out by M. Farooq Swati in 1995.

This survey mostly focuses on Buddhist sites on the right bank of river Swat. A total of 28 sites have been recorded during this exploration. In this survey he documented sites which are present between Bahrain and Fate-pur, between Bagh-dherai and Rahat-kot, between Mata and Chuprial, between Sij-banr and Pir-kote. Then author comes to Tehsil Kabal but skips many important areas and directly goes to Shah-dherai. Thus he has left many sites which will be documented in this paper.

“Gandhara and Exploration of Gandhara Art of Pakistan” written by M. Farooq Swati in *Ancient Pakistan*, Vol. XIX, 2008.

This paper is very informative and consists of several parts. In the first part the author discusses the Gandhara region and its boundaries in present and in previous time. The author then discusses about those archaeological sites which are within the boundaries of Gandhara. The author tells about the ancient names of many archaeological sites, given by Chinese pilgrims, with different references.

In the second part the author tells about the Gandhara art and influences of various civilizations in this art.

One important point of this paper, to which the new survey in Kabal will help, is that the author explains the boundaries of Gandhara region, the Buddhist sites in it and the ancient

link routs. The new survey will extend and highlight these routes and boundaries of Gandhara region.

“Garland Bearer Reliefs from Butkara III, Swat” is written by M. Farooq Swati published in *Ancient Pakistan*, Vol. XIX-2008.

In this article the author writes about the garland found in Butkara III. The site of Butkara was explored by Professor Abdur Rahman and subsequently excavated by him in 1982 and 1985 respectively.

The garland bearer reliefs found from Butkara are of four varieties. The author describes the features of each variety and the depiction of the relief. From the study of these reliefs the author concluded that there are Greek influences in this art which tells us that these influences came from Bactria to Swat and from Swat to Sanci. Furthermore, these garlands show the evolutionary stages of this art in the particular period of time from the first century BC to the Kushana period.

“Gandhara Deities in the 4th Century BCE-2nd Century CE” is written by Aman-ur-Rehman in *Ancient Pakistan*, Vol. XX-2009.

In this article the writer discusses about the coins and seals which he has collected. Author explains that how he made this collection and how this collection helps in solving many problems related to the history of this region.

In this paper the author also discusses the Deities of this region on the basis of icons found in his collection. In this paper features of different coins have been mentioned and similar coins have also been found from different areas of Kabal.

“Archaeology in Swat: Activities and Challenges of the Italian Mission, 2000-2010” is written by Luca Maria Olivieri published in *Ancient Pakistan*, Vol. XX-2009.

This paper includes the discussion upon the archaeological activities of Italian Mission. In the paper the difficulties and challenges which are coming in the work of Italian Mission have been discussed.

The author has divided the work into four phases, the first phase is from 1956 to 1966 and includes the excavations of Buddhist sacred areas and Monasteries, second phase is from 1967 to 1983 and include pre and protohistoric circumstances of Swat, while the third phase

starts from 1984 and continue till 2006. During this phase the focus of Italian was the historic settlement. This phase also includes three years' surveys. The fourth phase of Italian Mission includes discussion above their future planning. Their important future project was ACT.

“Analysis of Wali-e-Swat Collection: A Preliminary Study” is written by Tahira Tanveer in journal of *Ancient Pakistan*, Vol. XX-2009.

It is an important and most effective effort of the author. In this paper the author tries to put the precious historical sculptures in a chronological sequence, collected and donated to Swat museum by Wali Swat, Mian Gul Abdul Haq Jehanzeb.

The author explains these objects in the light of Gandhara art. She has divided the art of Swat in three distinct phases each with specific characteristics.

The paper is important to the new survey point of view because several fragments of rock carvings will be presented, met during survey, in the thesis which are without their context.

“Post-Gandharan Swat. Late Buddhist rock sculpture and Turki Shahi' religious centres” written by Anna Filigenzi published in *journal of Asian Civilization*. Vol. 34, no.1, July 2011.

In this article she rejected the views that the two rocks sculptures represent king Uttarasena. According to her view the rock sculptures represent Surya and his assistants and wives accompanied by Ganisha.

“Present State of Archaeological sites and Monuments of Swat Valley” written by Rafiullah Khan in *Proceedings of the International Workshop on Gandhara Culture Heritage*, Vol. 1, December, 2012.

The valley of Swat, i. e. Uddiyana, in literary sources found to be extended Swat, Dir, Buner, and Bajawar.

The author has first described the boundaries of ancient Uddiyana, history of Swat and different research works carried by different scholars.

Then the author writes about different archaeological sites after the crises (2007-2009) in Swat. The author himself visited to these sites and described their present state. In conclusion the author has told the reasons responsible for the decaying of these sites and has given suggestions for the preservation of these sites in an improved way.

“A Neolithic-Chalcolithic Settlement in Swat: Elanai-kamar. A preliminary Note” is written by ikram Qayyum Hafiz Khel published in *journal of Asian Civilizations*. In this article the author discusses an important Neolithic site which the author found during his previous survey, for M. Sc thesis. The author describes the features of the site and its importance. Than the author discussing the collected surface material and analysing these with other comparable sites and finally conclude the site as pre-historic.

2 Swat: Geography and History

Swat valley has been abode of various religious and cultural groups since pre-historic time and the relics and artifacts witness its grandeur and sanctity of those periods. It is largely to its location as being a crossroads and melting point that the history of Swat goes back to prehistoric times. The historic period of the valley is also rich enough due to the political, economic, religious and social developments.

2.1 Geography:

The geography of Swat is important both in terms of its location and resources.

2.1.1 Topography:

Swat is a mountainous region and can be divided into three distinct units: namely: (1) Swat Kohistan or mountain country on the upper reaches of Swat River and its effluents as far as south as Ain; (2) Swat proper (upper and lower Swat); (3) The Buner region, a circular basin east and south-east of Mt. Illam, drained by Barandu river and its tributaries (Menon 1957: 58).

In Swat Kohistan the hills are covered with forest of fir, pine and deodar. The upper Swat has also some well-known forest. Lower Swat, however, is deficient in these natural resources (Menon 1957: 58).

2.1.2 Swat Elevation:

The elevation of Swat varies from place to place ranging from 2000 feet, at intersection of Panjkora and Swat rivers, to 22000 feet, at the northern peaks (Rafiullah Khan 2004: 1).

The length of Swat valley from north to south ranges from 125 to 130 miles and from east to west is about 50 miles occupying an area of 2,934sq (Menon 1957: 58 59).

2.1.3 Climate

The climate of the Swat is temperate. The summer season of Swat Valley is moderate with snowy winter on the northern mountains. The summer temperature at some places reaches to 102°F while in winter it goes down below the freezing point. Total annual rainfall amounts to 30 inches. Much of the rainfall takes place between December and April, due to the

Mediterranean depression, and between July and September due to monsoons (Menon 1957: 59).

2.1.4 Location of the Swat Valley

The Swat Valley lies between 34° – 10' and 35° – 50' N. and 72° – 5' and 73° E (Menon 1957: 58). On the southern side it is bounded by Malakand range, in the west by Dir district and in the east it is separated by the Indus from Hazara district.

Swat was called with different names such as Su-ho-to, Subhavastu and Suvastu by the Chinese pilgrims Faxian and Xuanzang. The historical sources suggest that ancient Swat extended from Tirath (south of the Swat Kohistan) in the north-east down to Malakand in the south and Kalingai in the south-west, where the river Panjkora meets with the river Swat. In the east it extends to the Indus watershed zone and in the west to that of Panjkora.

Since the British time the western part, Adinzai sub-valley, has been making part of Dir district and the southern part i. e. Ranizai and Thana, of the Malakand Agency (Swati 2007: 105-106).

2.1.5 Population of Swat

According to 1981 census report the total population of the Swat Valley is 0.72 million with density of 190 persons per square kilometers (Swati 2007: 105). According to the last census, held in 1998, the population of Swat was 1,257,602. It was 1,748,067 in 2013, according to a book on Swat by a Lahore-based organisation, Punjab Lok Sujjag (<https://www.thenews.com.pk/print/136672-Splitting-Swat>).

2.1.6 Ethnic Groups

Swat has the following ethnic groups namely Kohistani, Torwali, Gujar, Pukhtuns, Sayyedan, Miangan and Mulan. Kohistani and Torwalis live in Swat Kohistan, regarding profession the Gujar is divided into two main groups, heavy cattle rear i. e buffalos and cows, and light cattle rears i. e goats and sheep, Pukhtuns, inhabit upper and lower Swat (plain area) while Sayyedan, Miangan and Mulan are religious people.

2.1.7 Crops and Crops Season:

In the Swat Valley there are two crop growing seasons.

- (a) Spring Harvest

This harvest is called Rabee in other part of Pakistan but its name in Swat is “Har”. It starts from September-October and lasts till May and June. The chief crops of this season are Wheat, barley, mustard and lentil.

(a) Autumnal Harvest

This harvest is known as “Kharif Crops” and in Swat Valley it is known as “Manay”. The crops of this season are sown in June-July and are harvested in September-October. The chief crops of this season are maize, rice and jute (Balala 2000: 44-46).

2.1.8 Flora and Fauna

The whole Swat Valley is green and 20% of it is covered with thick forest of deodar, cheer, blue pine, spruce, and oak. Other types of small forest of the Swat Valley include popular, mulberry and olive tree pine and cedars. The herbs are of many kinds e. g henbane, elodeas etc.

The Valley also inhibits various types of animals and birds. The famous birds of the Swat Valley are pheasant, partridge, duck, falcon, waterfowls, and golden fowl. Mammals include snow leopard, black and brown bears, markhor, musk deer, ibex, pig, porcupine, hedgehog, hare, cat, jackal and monkey. The farming animals of the Valley are cow, buffalo, sheep and goat while donkey and horse are also used in large amount in the Valley for transportation (Sardar 2007: 27-28). Several worlds known types of fishes like trout are also found in the river of Swat Valley.

2.1.9 Physical Features

The valley basin is alluvial, a deposit of Cenozoic era, overlaid by the alluvial deposit of Swat River. In the south (Malakand ranges) elevation of the Swat Valley reaches to 600m and then gradually increases toward north. The Valley is wide in south and becomes narrow at the north. Several famous peaks are situated in the north of the Valley, these are at Dadarili (4941m), Mankial (3872) and west of Baranial (4174m).

The floor of the middle and lower Swat has a thick layer of post-Tertiary alluvial soils. These deposits were formed in sub-humid climatic condition because of the higher rainfall. They have been leached of lime and are non-calcareous have slightly higher organic content (Sardar 2007: 20).

2.2 Administrative Units:

The Ex-Wali of Swat had divided the valley into eight large zones known as Haakimi and the administrator of Haakimi was called Haakim. Each Haakimi was further sub-divided into Tehsils and administrator of Tehsil was Tehsildar. There were 32 Tehsils, in total.

The merger of the Valley in 1969 into Pakistan, the whole Valley was divided into the following four sub-divisions (Balala, 2000: 85).

Babozai Sub-Division

Matta Sub-Division

Alpurai or Sangla Par District

Buner District

2.3 Nomenclature:

The Valley had different names given by different people in different periods of time. The first historical written source, in which the name of Swat is found, is Rig-Veda. It gives the name as Suvastu. The next historical written source is that of the Greek writers who called Swat as Soastene while third historical source are the Chinese records. The earliest Chinese pilgrim was Faxian who visited India in the first two decades of the 5th century CE.

He reported 500 monasteries. The next was Sung-Yun who visited India in 519 CE and reported 6000 monasteries. This pilgrim mentioned Swat as U-chang, equaling Ujjana (in Pali) and Uddiyana (in Sinskrit) while Xuangzang Tsang was third pilgrim who came in India in 629 CE. and returned to China in 645 CE. He reported 14000 monasteries in Swat. Zuangzang mentioned Swat River with the name of Su-po-fa-su-tu “the Subhavastu and Suvastu of Sinskrit”, which is Suvastus of Arrian and the Swat or Suat of modern day (Rafiullah Khan 2004: 1-2).

2.4 History

The history of man in Swat can be traced back to prehistoric and protohistoric times. In historic period Swat has remained very important till the recent times.

2.4.1 Prehistory

First comprehensive Paleolithic survey in Swat was carried out by the Italian Mission in the Kandak valley. The important prehistoric sites discovered in the Kandak valley, are Grotai-

kandao 1, Daman and Kandak village. During this survey the Mission found several Paleolithic artifacts i. e. stone tools. The Grotai-kundao 1 collection consists of 2 bifacial, 2 blades, 1 flake, several tools on pebbles and 3 discs shaped artifacts. The Daman artifacts include pebbles and flake tools and scrapers. While from Kandak village only one stone tool was collected (Micheli 2006: 43-48).

The artifacts collected from Grotai-kundao and Daman can be divided into three main groups. The first group which includes the bifacial tools, pebble tools and blank, mostly belonging to the lower Paleolithic, several tools belongs to the middle Paleolithic or to the late phase of lower Paleolithic. The second group include artifacts belong to Neolithic while a group of few tools belonging to the Bronze Age (Ibid., p. 49).

On the basis of characteristics of tools, it can be postulated that both the sites were occupied during favorable climatic episodes during the late middle Pleistocene or early upper Pleistocene; in any case before the climate worsened during the early OIS-3 when the maximum expansion of the glaciers of Swat and the neighboring regions occurred.

However, on the basis of small number of artifacts which have been found without their context, it is impossible to make clear chronological and cultural sequences from time when early hominoids occupied the Swat region (The exact chronology of Paleolithic age has not been completed yet). It needs further scientific research in which the archeological data are fleshed out by reliable paleo-environmental data (Ibid., p. 49).

2.4.2 Proto-history

The presences of various necropolises (proto historic sites) were noted by G. Tucci. During his survey of Swat valley in 1956 in the area around Saidu Sharif, he made this deduction of protohistoric site on the basis of some ceramics (Antonini 1963: 13). In the further surveys G. Tucci and G. Stacul identified many protohistoric sites. The list of protohistoric sites that have been discovered so far is given below.

List of Protohistoric Sites

1. Butkara
2. Loe-banr
3. Katelai
4. Aligrama

5. Arkot-kile
6. Nazahai
7. Birkot
8. Gumbatuna
9. Tilgram
10. Kalako-dherai
11. Kherai
12. Ghalignai
13. Gogdara
14. Odigram

2.4.3 Protohistoric Sequence, Ghalignai

The most important protohistoric site in Swat is the one discovered in Ghalignai. Evidences of proto-history have been found in many areas of Swat Valley. However, the oldest evidences of the protohistoric Swat have been discovered in the rock shelter of Ghalignai by the excavations carried out in 1967 and 1968 by the Italian Archaeological Mission (Antonini 1963:13).

In the excavation of Ghalignai rock shelter, which is more than ten meters below the surface, 24 strata were identified and these were divided into seven periods. These periods provide relative as well as absolute chronology from the early phases of protohistoric Swat to the Islamic period. This is the only protohistoric site in Swat which provides us absolute chronology and all other protohistoric sites are compared with it. The earliest period of it is dated to the second half of the 3rd millennium BCE while period VII correspond to the first half of first millennium BCE (Stacul 1969: 44-91). The periods from I to IV correspond to the Chalcolithic period of Central Asia, the Indus Valley and Neolithic Period of Burzahom in Kashmir. The periods V to VII belong to the Gandhara Grave Culture i. e. 13th to 4th century BC (Swati 2007: 106).

The researcher has discovered another important site “Elanai-kamar” during his M. thesis, which is comparable to Ghalignai site (Qayum: 2013).

2.4.4 Aryans in Swat

The evidence of the presence of Aryan in Swat comes from Rigveda. In this sacred book the name of Swat was mentioned as Suvastu. The entering of Aryans in Swat goes back to 14th

century BCE These peoples were driven out by the Iranian from the Iran and Afghanistan and they entered Swat in 14th century BC. The charming valley was suitable to their natural living style (Khan 2004: 2-3). According to Mahabharata the Aryan entered to Swat Valley in between 1500-500 BC (Amin 2005: 22-12-12). Many researchers relate the Gandharan Grave Culture or the protohistoric graves of Swat to the Aryans.

2.4.5 Persia and Swat

Cyrus the Great established the Achaemenid Empire in 558 BCE and after Cyrus, Darius-I became ruler of the Achaemenid Empire (528-486 BCE). Darius-I integrated Gandhara as a province in his Empire (Ali and Qazi, 2008: 3-4).

It is a matter of great controversy that the land of Swat was under the direct control of Persian or not. Makin Khan writes that Uddiyana was occupied in 518 BC by Darius. According to Ashraf Khan the land of Swat was under the direct control of Achaemenian until the Alexander conquered the land. G. Tucci suggests that Swat was a separate land from Gandhara, however it remained under the influences of Gandhara. Many evidences like pottery and other tools recovered from Loe-banr III, Katelai, Butkara II, Aligrama and Balambat prove the influence of Persia in Swat. Anyhow whether Swat was under the suzerainty of the Achaemenian Empire

Here were probably great political, religious, and cultural influences between Swat and Persia because of presence of strong evidences. The last Achemenian Emperor was Darius-III. Darius-III was defeated by Alexander the Great and after conquering the whole of Persia Alexander became the inheritor of Swat too (Khan 2004: 5).

2.4.6 The Greeks (Alexander the Great)

The first settlement of Swat occupied by Alexander, in November of 327 BCE, was Massaga which was the capital of Assakenoi. When Alexander occupied Massaga he dispatched Koinos to Bazira (Barikot), and Attolos, Alkatas and Danetrious to Ora (Udegram). These areas were also conquered after a hard struggle (Ibid., p. 7).

According to G. Tucci after conquering Ora (Udhegram), and Bazira (Barikot) the resident fled to take refuge in Petra which Arrianus calls Aornos. Sir Aurel Stein identified it with the Pir-sar, Shangla-par. But Tucci is against this view (Ali and Qazi 2008: 4-5).

After the death of Alexander, the rule of Greek became limited to the northern region of the Hindukush while the southern regions including Gandhara were conquered by the Mauryan dynasty.

2.4.7 The Mauryans

Swat and Peshawar Valley came under the domination of Chandragupta Mauryan in between 321-297 BCE. Asoka Maurya became patron of Buddhism and thus the inhabitants of Gandhara and Udyana converted to Buddhism (273-235). From a copper coin which was found in the great Stupa of Butkara-I, it can be known that the Great Stupa was built in Swat by Chandragupta Mauryan. However new researches proved that the Great Stupa of Butkara-I was built in the time of Asoka which dated to three century BCE. Buddhism survived in Swat from second century BCE. to eighth century CE and left behind great evidences in the form of its art and architectures (Sardar2007: 59-60).

2.4.8 Indo-Greeks

After the decline of Mauryan Dynasty, the Bactrian Greeks conquered the whole territory west of the Khyber Pass, Gandhāra, to the north Hunza, and most of the Punjab as far as Multan. The Greek and Buddhist texts shows that Menander was the most active of all the Greeks invaders of India. The discovery of large number of Menander coins in Gandhāra and the Swat Valley shows that he ruled over this region for many years. About two hundred Greeks coins have been found in Swat in unblemished condition, belonging to Menander period. According to A. K Narain, Menander, Antimachus–II, Zailus–I and Apollodotus ruled over the Swat Valley (Tanweer 2010: 11-13).

2.4.9 Scythians or Sakas

The Indo-Greeks were followed by a Central Asian tribe called Saka. Scythians or Sakas were Indo- European speaking tribes of Central Asia who conquered the Indo-Greek in 75 BC. Maues was the Great Scythian Emperor in the 1st century B. C. who overthrew Apollodotus.

The evidences of Scythians in Swat Valley have also been found from their coins. The Scythian kings mostly used Greek as well as Kharushti traditions on their coins. In Swat, coin of a Scythian ruler, Azes II, has been found in the Great stupa of Butkara which belongs to 1st century BC (Sardar 2007: 62).

2.4.10 Partians

Scythians were followed by another ancient Iranian peoples, the Parthians. The Parthians invaded from 19-49 B. C. from a region in Iran known as Parthia. They have left their evidences in the form of inscriptions. They ruled over this region for about one and half centuries.

2.4.11 Kushans

Parthians were followed by the Yuehchi or Kushans. The Yuezhi tribes were under the control of a chief, Kadphises-I. They conquered the Bactrian regions under a powerful king Haraos. Haraos extended the Kuṣāṇa Empire from the Persia to the Indus upto Jehlum. Kaniśka was a very famous ruler of Kushan dynasty. He converted to Buddhism and patronized it and in his reign Buddhism became a widespread religion in the whole region. Swat was not part of the Kuṣāṇa Empire but it paid tribute to the major empires alternating on its borders. Although the actual origin of Buddhism in Swat goes back to Aśoka but it became prominent faith of the people during the reign of Kanishka (Tanweer 2010: 11-13).

2.4.12 Sassanians

With the decline of Kushan dynasty the Sassanians took control over the region. Shahpur-I, the Sasanian ruler of Iran, overthrew the Kuṣāṇa Dynasty. To the middle of 4 century AD, a nomadic people of western China called White Huns, fight with the Sassanian kings of Persia and pushed the Iranian out of the area.

2.4.13 White Huns

The White Huns closed the alpine routes and Chinese pilgrims stopped coming to Gandhara in 5th Century CE. According to Berger and Wright natural causes are responsible to the destruction of Buddhism. But this theory also not satisfactory, because the sites like Butkara-I, Panr Stupa, Leobanr Stupa, Saidu-Sharif and Gumbatoona Stupa are above river levels and it is difficult to accept their theory.

2.4.14 Hindu Shahi (Udi Shahi)

White Huns were replaced by the Udi Shahi. It is also said that during the Shahi rule Buddhism further went to decline and new ideas penetrated into it. A new sect, called Tantrism or Vajrayana, emerged in this time (Ibid., pp. 65-68).

Hindu Shahi is also known as Udi Shai. According to Abdur Rahman, epigraphical record suggests that Rajas of Bajur, Swat and Gandhara were Udis. The ancient name of Swat,

Udhyana, means land of Udis. Similarly, some villages in Swat, Bajure and Peshawar regions are still known as Udigram, which exactly means an Udi village.

The Hindu Shahi dynasty came into the region after the fall of Turki Shahi dynasty. The date of the beginning of the Hindu Shahi dynasty is not available; however, they ruled from 843 to 1026 CE. Hund was the capital of Hindu Shahis. They ruled till the beginning of the eleventh century CE (Sardar 2007: 68-69).

2.4.15 Muslim Period

Mahmud of Ghazna replaced the Hindu Shahi by defeating Raja Gira, the local ruler of Swat, in the beginning of the 11th century CE. Commander of Mahmud the Ghaznavid army, Pir Khushal, properly Ghazi Baba, was reportedly martyred during this battle (ibid., p. 74). Bilingual inscription found at Zalam-Kot near Batkhela proves that Arsaln Jadhīb “Governor of Tus” was the first Muslim conqueror of Swat Valley (prior to 1011) (Abdur Raheman 2002: 11). After the conquest of the region by the Muslims, Afghan tribes took over the land and settled there may come to be known Swati. They set their own rules for hundreds of years and the region remained under the rule of these tribes (Tanweer, p. 13; Sardar, p. 75)*. They ruled in the Swat valley till the last decade of the 15 century, while Sultan Awais was its chief ruler at the time (Sardar 2007: 75).

In first two decades of the sixteenth century the land was occupied by the Yousfzai Pakhtuns. They moved from the basin of the Peshawar and Mardan and pushed Dilazak beyond the Indus (Sultan-i-Rome 2008)

The Yousazai also pushed the Swati, by defeating the ruler Sultan Awais and also conquered Dir and Buner. Since then they have been living in the valley. Although Yousafzai conquered all the area but they failed to establish an organized Government. After conquering the land, their leaders divide the whole land of the Swat among the different tribes of Yousafzai.* Sheikh Mali introduced the Wesh system (periodical land distribution) which retained to the first quarter of the 20th century.

At the time, when the Yousafzai first arrived, Babar was the ruler of Kabul. To defeat Yousfzais he marched for Swat but Yousafzais of Swat retained their independent position. Akber sent an army under the command of Zain Khan Koka, but they were badly defeated and Raja Birbal lost his life along with two thousand soldiers at the Karakar pass. From 1587 to 1592 CE., they made another campaign under the command of Zain Khan.

* (Personal communication with Abdul Qayyum 2016) Malik Ahmed and Sheikh Mali, divided (and Shekh Mali also set a law for peace and safety which is known as Qanoon-e-Shekh Mali)

However, they failed and Swat remained independent throughout the Mughal period. The people of Dir, Swat and Bunēr never came under the control of any administrative system after the occupation of the Yousafzai.*

2.4.16 Establishment of the Swat State

The British captured the Punjab and Peshawar in 1849 (1894), but Swat remained independent and a new phase in its history began. Swat never came under the foreign power since the Yousafzais' entrance, but they failed to establish an organized system of government. Throughout their occupation, they remained divided into dallas (parties) and each was headed by a chief. They established the Jirga system (assemblies) and became agreed to make a king namely Sayyed Akbar Shah of Sithana after the consultation from the Akhund of Swat (Miangu Abdul Ghafoor, known as Saidu Baba) in 1849. He made Ghaligay as his headquarter. Sayyed Akbar opposed the British policy, but Saidu Baba was in the favor of the British. He ruled over Swat till his death on May 11th 1857 (Tanweer 2010: 14).

After the death of Sayyed Akber, Saidu Baba clearly opposed Sayyed Mubarak Shah, the son of Late Sayyed Akbar Shah and expelled him from the Swat. Swat was more depressed after the death of Sayyed Akbar Shah. Saidu Baba was keen to get recognized his son, Miangu Ghaligay as his headquarter. Sayyed Akbar opposed the British policy, but Saidu Baba was in the favour of the British. He ruled over Swat till his death on May 11th 1857 (Tanweer 2010: 14).

After the death of Sayyed Akber, Saidu Baba clearly opposed Sayyed Mubarak Shah, the son Abdul Hanan, as the ruler of Swat, in 1871 and then in 1875, but could not succeed (Ibid., p. 14). Saidu Baba died in 1877 and his two sons, Abdul Hanan and Abdul Khaliq, died 1887 and in 1892 or 1893 respectively. Both brothers had 2 sons each in which the sons of Abdul Khaliq killed both the sons of Abdul Hanan (http://www.zamaswat.com/swat_valley_history/mian_gul_abdulwadood.php accessed 01-12-12). After it Miangu Abdul Wadud consolidated his position. He tried to make better relation with the British. At that time the Nawab of Dir attacked on the right bank of the River Swat forcefully and occupied it.

*Personal communication with Abdul Qayyum 2016.

The region was conquered by the Nawab of Dir but was recaptured by the people of Swat under the leadership of a religious scholar, Wali Ahmad, popularly known as Sandakai Mullah, in 1915. So that the people of the right bank requested Miangul Abdul Wadud and his brother to become their rulers, but they did not accept. Then people invited Abdul Jabbar Shah of Sithana as a ruler of Swat. He became the king of Swat in 1915 and organized the system of government. He was removed from the ruler ship of Swat after about two and a half years in September 1917. With the removal of Abdul Jabbar Shah, the situation became favorable for Abdul Wadud Miangul to become the ruler of Swat. A big *jirga* selected him as a ruler of Swat in September 1917.

The Swat State was recognized by the British on 1926, the ruler as *Wali (ruler)* instead of *Bacha* (King). Miangul Abdul Wadud relinquished his rule in favor of his son, Miangul Abdu Haq Jehanzeb who became the ruler of Swat state on 12 December 1949. Miangul Jehanzeb lunched the progressive works in the Swat. He gave preference to communication, education and health sectors (Tanweer 2010: 15). He started cruelty and hostility towards the old supporters and partners of his father. The old supporters became angry and disappointed. Some modern educated persons also were not happy with the dictatorship and the method of ruling and wanted rights, freedom and reforms. Miangul Jehanzeb ruled the Swat State till its merger in Pakistan on July 28, 1969 (Ibid., p. 14). After the merger Swat state became a district of Pakistan and afterward the regions of Buner and Shangla-par were severed from it and became separate districts. Nowadays Swat district comprises, Swat proper excluding that part of the Valley which since the British time either makes part of Dir or Malakand Agency.*

*Personal communication with Rafiullah.

Chapter 3

3 An Archaeological Survey on the right bank of river Swat:

3.1.1 Introduction

This chapter includes the documentation and explanation of the sites discovered during the survey carried out in 2016.

S.no.	name of the site	Coordinates	Tehsil name	Village name
1	Juga-khat (g)	Lat.34°48'39.12"/N Longit.72°16'15.8E Elevation:988m	Kabal	Juga (Sarsinai)
2	Chingialai	Lat.34°56'33.52" N Long.72°15'30.89" Elevation:2510m	Kabal and Matta	Chingialai (mountain)
3	Parrai rock-shelter	Lat.34°42'26.42" N Long.72°13'54.46" E Elevation. 858m	Birkot	Parrai
4.	Sarikop (m)		Matta	Sarikop mountain (Sardan)
5	Tasigram (s-I)	Lat.34°50'48.34" N Longt.72°17'48.45" E Elevation: 1206m	Kabal	Tasigram (Maloch)
6	Tasigram (s-II)	Lat.34°50'58.13" N Longt.72°17'40.00" E Elevation: 1232m	=	=
7	Tasigram (s-III)	Lat.34°50'55.19" N Longt.72°17'32.74" E Elevation: 1217m	=	=
8	Tasigram (s-IV)	Lat.34°50'55.30" N Longt.72°17'27.16" E Elevation: 1211m	=	=
9	Tasigram (s-V)	Lat.34°50'51.82" N Longt.72°17'19.70" E	=	=

		Elevation: 1193m		
10	Tasigram (s-VI)	Lat.34°50'47.34" N Longt.72°17'2.43" E Elevation: 1145m	=	=
11	Tasigram (s-VII)	Lat.34°50'39.80" N Longt.72°17'27.82" E Elevation: 1105m	=	=
12	Tasigram (s-VIII=)	Lat.34°50'56.39" N Longt.72°17'54.47" E Elevation: 1272m	=	
13	Patay-kas (s-I)	Lat.34°50'55.80" N Longt.72°18'11.08" E Elevation: 1216m	=	Patay-kas (Maloch)
14	Patay-kas (s-II)	Lat.34°51'10.19" N Longt.72°18'17.08" E Elevation: 1251m	=	=
15	Patay-kas (m-III)	Lat.34°51'15.54" N Longt.72°18'23.69" E Elevation: 1557m	=	=
16	Patay-kas (s-IV)	Lat.34°51'15.20" N Longt.72°18'17.24" E Elevation: 1296m	=	=
17	Patay-kas (S-V)	Lat.34°57'11.58" N Longt.72°18'19.38" E Elevation: 1386m	=	=
18	Patay-kas (s-VI)	Lat.34°51'9.55" N Longt.72°18'17.97" E Elevation: 1343m	=	=
19	Patay-kas (s-VII)	Lat.34°51'26.56" N Longt.72°18'23.97" E Elevation: 1367m	=	=
20	Patay-kas Tasigram	Lat.34°50'56.67" N Longt.72°17'58.52" E		

Cup-marks				
21	Gir-banr I		=	Gir-banr
22	Gir-banr II		=	Gir-banr
23	Gir-banr III		=	Gir-banr
24	Gir-banr IV		=	Gir-banr
25	Azghan		=	Mahak
26	Maloch Tangay		=	Maloch
27	Patay-kas (s-VII) cup-marks		=	Maloch
28	Manzaray-gatt I Manzaray-gatt II Manzaray-gatt III		=	Mian-bila
28	Tasigram (s-VIII) cup-marks	Lat.34°50'39.80" N Longt.72°17'27.82" E Elevation: 1105m	=	Maloch

3.2 Juga Khat Graveyard

The south-eastern part of Juga-baba village is called Juga-khat (Hereafter as JK). It is located at about 2km north from Kabal Chawak and a half km west to the main Sarsinai road. Western side of the site is bordered by a small local canal while the other sides are surrounded by fields (Fig 1)

The site is a graveyard and exact measurement is difficult due to digging by the people from a long time, however, a rough measurement of the length of the site is 200ft and width is 150ft. It was discovered when the villagers were digging the area to make the land for cultivation and to take away soil for construction. On the surface there is nothing which indicate that the area is a grave-yard, however, during bulldozing the area many human skeletons were exposed but unlike the Warukay Gujar-banr grave –yard, where every skeleton recovered with several intact pots, here pottery is completely absent (Qayum 2013 35:37). During the bulldozing process small amount of thick rough pot-sherds and several fragment of baking kiln were found. The process of digging has destroyed many graves and the remaining area around the site is also endanger because the bulldozing is still continuous. The researcher also found a dog skull with human skull in a grave partially exposed by tractor.

Exposed Features

There is no sign of graveyard or graves on the surface. The deepness of graves varies due to the hilly slopes. In some places deepness reaches to one meter while in other it is about 2 or 1ft below from the surface. Generally, the deepness is less than the usual. Majority of skeletons, exposed by labors during their work, have been broken down and scattered both by worker and vehicles.

To the north-west of the site at small distances there are located important Buddhist and Kushan period archaeological sites (Qayum 2013: 50).

Finding

From the site bones were collected during the survey. Small amount of thick rough red ware pot-sherds were also found which may be parts of kiln.

Grinding stones

Several fragment of grinding stones were also noted from the site.

Kiln pieces

Several pieces of kiln collected from surface (fig. 12).

Dog skull

An unusual dog skull was found along with human skeleton from one of the exposed grave (fig. 10).

Human skeleton

Many parts of human skeleton were found (fig. 7). Five human skull were collected (fig. 7, 8).

Bronze object

Small narrow eroded bonze unknown object has been found (fig. 11).

Comparison

Comparing the graveyard of Juga-khatt (Hereafter as JK(g) with the graveyard of Warokay Gujar-banr (Hereafter as WGB(g)) the researcher found many difference. These differences are given below.

The first difference between the two graveyards is that, unlike the Juga-khat's graves where there is no proper cavity for skeleton appears, all the graves in WGB(g) have two clear cavities; the upper one is large enough to place the large covering stone while the lower cavity is small for placing skeleton (Qayum 2013: 39).

Second and main difference is the lack of pottery with skeleton in the grave-yard of JK(g). In WGB(g) each grave consists a variety of pottery with skeleton but in JK (g) there is no pottery (Qayum 2013: fig. 1-21). Only few rough potsherds were collected from JK (g) (fig. 12).

In WGB (g) all types of burial system, like urn burial, cremation, more than one skeleton in one grave, have been found while in JK(g) only one type of burial, simple influx burial, has been observed till now.

Another difference about these two grave-yards is the upper covering stone. In WGB(g) all the graves have been covered by a large elongated stone numbering from 4 to 5 while the JK(g) graves lack this property (Qayum 2013: fig. 1). However, some graves have several small stones on their surfaces.

There are also differences in skeletons found from both the sites. Usually size of skeletons from WGB(g) are large than the JK(g) skeletons to some extent. Furthermore, all the forehead of JK(g) skeleton appear very small and more vertical than the WGB(g) (Fig. 8, 9).

Direction of skeleton is also different. In WGB(g) all the skeletons lie in east and west direction, head toward west and feet toward east (Fig. 13) while in the Juga grave-yard there is no proper direction but majority of skeletons found, observed in north-west and south-east direction, head between north-west while feet between south-east (Fig. 14).

Remarks

The most remarkable feature of JK(g) is that all skeletons recovered from the site have very narrow forehead and structure of all the recovered skulls is also similar which indicates that the people belongs to the same race.

From the above observation, the researcher concludes that both the grave-yards belongs to two different culture, period and races.

The site is large and most part has been destroyed but there are many chances of more graves in the surrounding area, therefore, the researcher suggests for immediate excavation of the site because the grave-yard needs close observation by expert researchers before its destruction.



General view of Juga-khat



Human skeleton

3.2 Chingialai (chunngialai)

Chungialai is the name of a beautiful mountain located in the northern most of the Nikpe-khel valley. It separates Matta valley from Nikpe-khel valley. In its east located Biakan of Matta Sub-division, in the north-west the Archalai and Saland mountains, in the south Sikai, Langanr and Shah-derai.

The name Chingialai has been derived from Chunnga, which according to the people was a ruler of this area. It is thought that it was a sikh ruler who occupied this area. Another story tells that Chunga was the name of his daughter. There are several old and new stories about the top of Chungialai mountain. The old stories are about its historical background and the new stories are about the activities of treasure hunters.

The top of Chingialai has gained importance in the history of Swat. This importance is reflected from the ruins scattered on top of the mountain. Rare evidences of grave-culture and folk stories tell that the top has been occupied from the earlier time of Swat up-to the recent critical situation in Swat. The main reason of its importance is its strategical location as from its top both the Nikpe-khel and Matta valleys and all the surrounding area can be clearly seen. It is due to this reason that in the initial stages of Taliban domination on Swat capturing the top of Chungialai was among in their first priorities. In the north-east of Chingialai, one of the Taliban's great station, Gatt-peochar is situated. During the Taliban dominancy the ruins were reused for defence purposes and the old walls and foundations were unfortunately replaced by new one. After the Taliban, the Pak-army with the help of artillery and jets conquer the top. Pak army start making new defence walls using the same stones, brutally demolished the remaining walls.

Features of the site

During the first visit to the site in 2000 the researcher found structures, scattered everywhere. occupying a considerable area. Large portion of the ruins (walls portion and foundations) were in better condition accept little destruction by the activities of treasure hunters. The exposed features of the ruins showed that the whole construction has been built partially buried in the earth. They have dug earth to enough depth of more than 6ft and then raised strong foundation and walls in it (fig. 12). Due to this underneath construction strategy Pak-army was faced strong resistance by Taliban.

During the second visit by the author in 2016 the old map of the site and ruins was almost changed. The historical beautiful walls with diaper masonry has been changed by irregular modern walls (figs. 6-8). No archaeological site has been effected in Swat by Taliban like Chingialai.

The site seems to be has been occupied subsequently by different people in different period of time. During the first visit in 2000, the researcher observed large stone slabs which were similar to the stone slabs found from the grave-culture (an evidence of grave-culture) found in Swat. But during the second visit the researcher did not found those stone slabs to be closely observed. More over the pot-sherds are very rare due to the accumulation of forest humus. The rare pot-sherds (dug-out by the Taliban, and treasure hunters) date back the site to Kushan period (fig. 25-27). One terracotta piece bears an unidentified sign on its one end (fig. 27).

Remarks

The researcher suggests immediate excavation at the site. But it is to remember that the Taliban have made under-ground holes, one intact small hole was identified by author (fig. 9-11), majority of which has been collapsed with the grenade by the army, inside which the Taliban remain buried so if any excavation is carried out in future these buried Taliban's skeletons may dug-out as the holes are beneath the ruins. The location of one such hole is given in the picture (fig. 16).



Fig. 1. General view of the Chingialai site

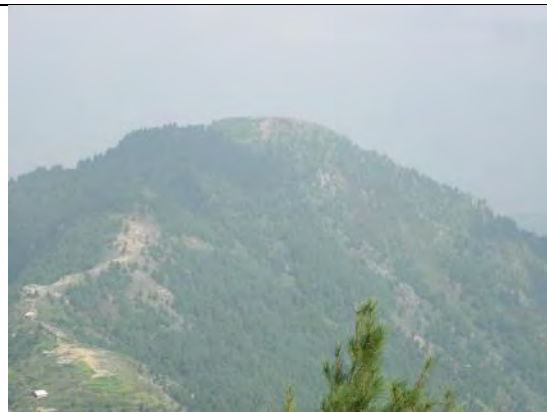


Fig. 2. Close view of the top (Chingialai site)

3.4 Parai rock-shelter

The evidences of pre-history in Swat have been found from some areas like Kandak valley, Goratai kandao and Daman but these evidences are not enough to give sufficient knowledge to understand the pre-history of Swat. The search for the earliest life in Swat began as long as the archaeological exploration started in the valley and in this regard the work of Italian Archaeological Mission is worth of tribute. These struggles have discovered very important sites like Ghalegai rock-shelter and Elanai-kamar. The Ghalegai rock-shelter made it possible to provide absolute as well as relative chronology from the Islamic period to the late neo-lithic period of Swat (Khan 1991: 35-37). Similarly, Elanai-kamar is another important neo-lithic-chalcolithic site which is yet to be studied (Qayum 2012: 39-53). From the found evidences we gained much knowledge about the late neo-lithic and proto-history of Swat. However, a long period of pre-history is still missing. To add some more knowledge to the pre-history of Swat the reseacher has identified a rock shelter in the Parai village about which the researcher is sure that it belongs to the cave people in Swat.

Parai located in Birkot Tehsil in the south-west of Kabal Chawak at a distance of 18 km. The village lies on the right bank of river Swat. There are many Buddhist sites in the village some of which are documented while others are remaining. While entering the Parai village, on the right side of the road (going from Kabal to Parai) at the base of adjacent hill is located a wide rock shelter which can be seen from the road. The cave is situated at a height of about 100ft from the ground level in the foot of sedimentary hill. In the opinion of the reseacher it has been an aboard of prehistoric people. The opinion of the author has based on the following reasons.

1. The shelter is located at a medium height, easily accessible for pre-historic man while this small height of the cave from the ground is also an advantage of self-defence from other carnivores.
2. Second important feature of the cave is its openness. It is so wide that it can be seen from a considerable distance. It is 50 to 60ft wide, an average length of inward deepness is about 25ft while it is 50 to 60ft high from its ground surface making a suitable size for boarding joint family of pre-historic people.
3. Another most important factor is the availability of water and food. The shelter is located on the right bank of river Swat at a short distance. Standing at the mouth of

the cave the river Swat gives a very beautiful shining view. The surrounding area is also suited for hunting probably due to this reason the Wali (ruler of Swat) of Swat used to hunt here.

4. Another factor is the source of light. The direction of the cave is such that the first rays of sun `early in the morning, lightened the whole shelter keeping the shelter lightened till the sunset.
5. Further, the ground of the cave is flat and the inner rocks also appear that some activities might have been performed on these in the past.
6. There are large number of pot-sherds scattered all around the shelter which belongs to Buddhist periods. On the top of the hilly mound in which the shelter is located there is a Buddhist site. The scattered sherds may belong to this Buddhist site but it seems also that the shelter has been used in the Buddhist period too.
7. The local Gujar people now using the shelter for keeping their herds of goats and sheep.

Conclusion

The availability of water and food, sunlight, openness of the shelter and suitable height were the demanding factors in pre-historic time. The abundance of these factors attracted the man not only in early times but also in the recent periods and the shelter is still in use.

From the above valid reasons, the researcher is quite sure that the shelter has been in use since the time the first pre-historic man entered the Swat Valley.

A trial trench to know the cultural profile of the site must be conducted.

3.5 Sarikop (Monastery)

Sarikop is the name of a forest covered mountain in Matta Tehsil. It is located in the north-west of Matta Chawak at a distance of about 35kms. The monastery is situated in the north of Sardar village at a spur of Sarikop. Approach to the site is by Sardar road. In the north of Sarikop is located the Dhop-sar (name of sky-high mountain), in the west Ghatt-peocher (a thick forest valley), in the south is Sardar Village.

It is a small monastery with partially destroyed stupa. According to the locals the monastery has been looted several times by the treasure hunters and present condition is not satisfactory. A large number of construction stones are scattered on the surface of the site. However, the signs of stupa and other construction can be seen apparently on the surface.

By measuring the exposed construction its length is about 100ft and width reaches to 50ft.



Fig. 2. General view of the Parai Rock Shelter



General view of the Sarikop monastery

3.6 Maloch

Maloch is a village located in tehsil Kabal area. It is situated to the North-east of Kabal at a distance of 4 km from the Kabal chwak. It is a small village on the east of the Nikpe-khel plateau (the only plateau in the Swat Valley and is bisected by Shorwa-kanda, Tasigram-kanda and Wach-khwar) while western side of the plateau is drained by the Nikepe-khel Khwar and also located Sirsinai Village.

On the eastern side the village is bordered by Spalmai Ranges. In the north is located Kalakalay village. To the west of Maloch village the most important pre-historic site of Elanai-kamar is located (Qayum 2012: 39-53).

The availability of water first by spring and second by irrigation canal made the plateau a good agriculture land for the people of the Maloch and Sirsinai. It is said that the great saint, Saidu baba lived here for some time.

Historically Maloch is important area of the Nikpekkel Valley. The hilly area of the village contains scattered cups-marks and large number of Buddhist sites most of which are excavated illegally by diggers. Tasigram and Patay-kas are the two areas of Maloch village which is rich of archaeological sites. Beside these, other archaeological sites are scattered all around the Maloch village. Here first we will discuss the archaeological sites of Tasigram area.



General view of Maloch area

3.7 Tasigram

Tasigram is located in the west of Maloch. It is a ravine covered on both sides by Spalmai hills extending 3 km from north to south where it joins the large Nikpekhel plateau. In the middle of the ravine there are numerous fresh water springs used by the local Gujar families.

The researcher identified about 10 archaeological sites in Tasigram. Majority of the sites belong to the Buddhist period and related to Kushan of 2nd and 3rd century AD (personal communication with Lucca 2015). There is one big settlement site and the remaining small sites scattered around this occupying the tops of hilly slopes which indicates that there is one big settlement site and all the remaining small sites were used to depend on the big settlement site (Tasigram 1). Below is a description of the main Tasigram sites.

3.8 Tasigram (Settlement-I)

Location

Tasigram (Settlement I) (hereafter as Tasigram (s-I)1) is located on the east side of the Tasigram ravine extending from the upper top to the lower end of the hilly slopes in a step-like structure.

Size: Length = 400m

Width = 150m

Exposed features

The surface of the site appears in the form of a mound. There are broken walls and structures of large strong construction. A rough sketch of some parts of the structure can be drawn.

Site nature: the site belong to the Kushan of the 2nd 3rd century CE of the Buddhist period.

Material description

The following materials have been collected from the surface of the site.

Pottery large amount of pottery pieces are scattered over the surface of the site. The pottery collected are plain, engraved, mostly thick and red ware. Majority of these sherds have red slip on their outer surfaces. The rims collected are of different types and texture including simple plain vertical rim (fig. 8, 9) and stamped necks (fig. 12, 13).

Very beautiful buff rim with fine structure (fig. 16), sandy rough red color rim (fig. 14) and roof impression bearer sherds (fig. 15) have been collected during survey.

Stucco like material

A fragment of stucco was found from the surface (fig. 17).

Comments

All the stone used in the wall are local belong to the area. The site is badly destroyed by diggers. There is also seems a small stupa like structure in the center of the site which has been

destroyed. The broken walls are massive and strong enough to foreign invasions. Sources of water are available to the site. The researcher recommends the site for excavation and preservation.



General view of Tasigram ravine



Fig. General view of Tasigram (s-I)

3.9 Tasigram (settlement-II)

Tasigram (settlement-II) (hereafter as Tasigram (s-II)) is a small site located at a distance of about half km west from the Tasigram (s-I). It is situated on the top of a mound.

Size: length 100ft

Width 30-40ft

Exposed features

Only small portion of foundation appearing on the surface of the site. Structure of the stone wall can be seen on the site.

The pot-sherds recovered (rarely seen) from the site belong to the same Buddhist period (Kushan 2nd 3rd century CE) as Tasigram 1. Only small amount of pot-sherds has been collected.

3.10 Tasigram (settlement-III)

It occupies the top of a small mound and lies at a distance of about 1 km east of the Tasigram (Settlement-I) (hereafter as Tasigram (s-I). To the north of it at a distance of 300ft is located Tasigram (s-II). Tasigram (s-III) is comparatively large than Tasigram (s-II). The length of the site is from 120-140 in length and from 100-130ft in width.

Exposed features

The site lies on the top of a mound which appears plate and no signs of foundation or walls can be seen on the surface. However, the north side of the site has been excavated illegally where one can find clear evidences of walls and foundation. Pot-sherds are present on the surface.

Materials

Pot-sherd were collected from the surface of the site. Pot-sherds are wheel turned, red and thick texture (fig. 5, 11). Part of a sever and stamped body-sherd was collected (fig. 10).

3.11 Tasigram (settlement-IV)

Tasigram (settlement-IV) (hereafter as Tasigrma (s-IV) is located in the west of Tasigram (s-III) at a short of distance of about 130ft. It also occupies the top of the mound which lies at a distance of 1100m from Tasigram 1. The size of the site is 200ft long and 150ft wide.

The bulk of construction lies in the south western part of the mound while in the north eastern side there are no signs of construction. This site has been disturbed by diggers.

Exposed features

Clear signs of walls and foundations are present on the surface of the site. In the western side of the site two room like structures are present. Heaps of stone appear on the surface and large amount of stone have been scattered everywhere indicates the activities of illegal diggers and the destruction of weather.

Materials

Good amount pot-sherds of various types were collected from the site (fig. 7...12) including broken lamp (fig. 11, 12).

3.12 Tasigram (Settlement-V)

To the west of Tasigram (s-IV) at a distance of about 100ft located Tasigram (Settlement-V) (hereafter as Tasigram (s-V)). Its distance from the largest site, i. e Tasigram (s-IV), is about 1200m west. It is a mall site occupy the top of a vertical ridge of a mountainous spur. The length of the site is 72ft and width is 60ft.

The site is small and completely destroyed by the owner for making field on his land. The stone of the site was reused for bordering his land. The pot-sherds are seven scarcely found on the on the surface only in the southern part of the small mound, made of heaped stones, signs of construction is appearing.

Exposed features

Southern part of the site appears in the form of heap of stones. Signs of walls, although not very clear, are also present.

pottery

Small amount of potsherds is present around the site.



General view of Tasigram (s-II)



Fig. General view of Tasigram (s-III) site



Fig. General view of Tasigram (s-1V), the right mound



Fig. A distance view of site (s-V)

3.13 Tasigram (settlement-VI)

Below straight to the south of Tasigram (s-V) on the middle of the vertical ridge of the same spur at a distance of about 160ft is located Tasigram (settlement-VI) (hereafter as Tasigram (s-VI)). Its distance from the main site (Tasigram (s-I)) is about 1km by air. Length of the site is from 120 to 150ft and width is from 80ft to 100ft.

The present condition of the site is such that there little illegal activities however large portion of the site has been eroded by rain water and by grazing cattle by children of the area.

Exposed features

Clear evidences of wall and foundations are present appearing on the surface of the site.

Material collected

Small amount of potsherd was collected

3.14 Tasigram (settlement-VII)

Tasigram (settlement-VII) (hereafter as Tasigram (s-VII)) is located on the southernmost extremities, where it ends and join the large Nikpe-khel plateau, of the right spur of Tasigram ravine. It is occupying the top of a beautiful mound lying south close to the Tasigram (s-VI). The site measures as 200ft long and 100-120ft as wide.

The site is present on the top of a beautiful mound in the mouth of Tasigram ravine which can also be seen from the main Maloch road due to which the site attracts many treasure hunters easily towards itself. because of this reason the site has been badly destroyed and the surface materials are scattered up to faraway distances and the stones and pot-sherds can be seen in the surrounding cultivated land. The pot-sherds, specially, indicate that the site was reside by several occupations.

Exposed features

The surface of the site is plate and no clear evidences of construction can be seen however in the illegally excavated parts diggers have exposed walls and foundations.

Material found

Good amount of pot-sherds was collected in the vicinity of the site (fig. 5, 12).

The rims are of different type including very thick fine texture (fig. 5, 6). One painted potsherd was found similar in texture with that of Hindu-shahi (fig. 9, 10).

3.15 Tasigram (settlement-VIII)

Tasigram (settlement-VIII) (hereafter as Tasigram (s-VIII)) is located in the upper northernmost of the Tasigram ravine. The site occupies a complete vertical ridge of a small separate spur extending in the middle of the ravine and the ruins appear in the form of steps along the ridge of the slopes going down from the top to the base of the slope where a fresh water spring is present. Its distance from the main Tasigram site (s-I) is a half km. Further north to it starts the Gir-banr area. On the east of Tasigram ravine is located Patay-kas ravine. The size of the site ranges about 200-300m in length and about 100-120m in width.

The site is large and the finding of varieties of potsherds it seems that the site has been occupied by more than one occupation. From the close availability of water (from the spring present in the base of the slope) and large number of potsherds it can be concluded that the site was used for settlement purposes. Another important feature of the site is that there are two cup-marks bearing stones. The upper stone is large and bears about sixty marks and the lower stone is small bearing four to five marks.

Exposed features

Clear evidences of walls and foundation can be seen on the surface of the site. As the construction were built on a vertical ridge therefore rain water flowed and washed away most part of the site and only foundations are appearing. Two cup-marks stone are quite apparent on the surface of the site (fig. 3, 4).

Collected material

Potsherds: large number of potsherd with different texture and color were collected which are wheel turned. Both painted and plain sherds were found however the painted sherds are very rare. The potsherds contain very thick textures rims and bases some with black bands (fig. 9, 10) typical of Hindu-shahi period. Very thin sherds were also collected (fig. 15). Wavy pattern and stamped sherds were also found.

Animal teeth. Portion of animal teeth were also collected in the eroded soil from the site (fig. 16)

Grinding stone: portion of grinding stone can be seen in the vicinity of the site (fig. 17).



Fig. A view of the whole area of the Tasigram (s-VI)



3.16 Fig. General view of the site Tasigram (settlement-VII)



General view of Tasigram (s-VIII)

3.16 Patay-kas

Patay-kas (hereafter PK) is a large ravine, bigger than the Tasigram ravine, located in the Spalmai ranges of Maloch village. It lies north to the main Maloch village. Its distance from the Kabal chawak is about 6km and lies to the north eastern side of the Kabal.

On the north it reaches up to Naraj-pora where it is bordered by the top of Spalmai ranges and separating it from Gir-banr valley and on the south it joins the Maloch plateau, to the east located another largest ravine where the well-known spring of Maloch (famous is as Maloch China) and the area of Jaba are located.

It comprises of small hilly slopes (spurs) on both right and left sides and good amount of water from fresh spring is flowing in the deep middle streamlet. The ravine consists of several small sub ravines on both sides of streamlet. The area is rich and the top of almost every hilly slope consist of an archaeological site. Majority of these sites belong to the Buddhist period and date back to the 2nd 3rd century AD Kushan with the exception of some rare pot sherd found from some sites belonging to latest Hindu period.

More than 16 sites were identified by the author on both sides of the streamlet but only 7 sites have been documented while the remaining sites are almost demolished, even the pot-sherds are also lacking, either by erosion or by diggers and only small traces are present due to which it is difficult to decide the site easily and need a very close observation.

The 7 documented sites were named (after the ravine name) as Patay-kas I, II, III, IV, V, VI, VII (hereafter PK (s-I), PK (s-II), PK (s-III) and soon. A short description of these sites are given below.



Fig. 1 View of Patay-kas

3.17 Patay-kas (settlement I)

PK (s-1) is one of the biggest site found in the Maloch area. It is situated at the mouth of PK on the right side of the ravine along the ridge of a spur (hilly slope) extending from the bank of the streamlet in the east to the north west up to the border of Tasigram. The site covers the whole ridge of the spur starting from the top and ends below at the main streamlet (fig. 4). To the north of it PK (s-II) site and to the north-east the second larger site PK (m-III) (probably a monastery) are present. In the north western side at a distance of 400ft and 1200ft occurs the sites of PK (s- IV) and PK (s-V) respectively. The length reaches from about 800m to 1km and width is more 500m.

The construction of the site lies on three spurs right, middle and left (fig. 5, 6, 7) and the main construction is situated on the ridge of the middle hilly spur. From the large amount of potsherds one can be concluded that the site is a settlement site. There are also evidences of fortress like structures. From the site bones fragment, charcoal, animal teeth were also collected. Broken pot-herd of different type was also discovered. At some places the walls were built over previously constructed walls which indicates that the site has been occupied by different people and were rebuilt several times (fig. 14).

The site belongs to the same Buddhist period (2nd 3rd century AD) as the other sites in the vicinity but may also with later occupations. The masonry of walls is semi diaper. large number of wall's stones are scattered and heaped by the diggers on the surface of the site from which we can estimate the size and importance of the site.

Exposed Features

The site is large and considerable parts has been destroyed but still there are enough evidences on the surface which indicates the size and importance of the sites. The evidences are in the form of parts (broken) of walls made of huge stone and large wide foundations indicating that the site was occupied by a large population.

More over broken huge grinding stones and signs of fort like structure can also be found around the site.

Pottery

Large fragment of pots was collected. The pottery is mostly plain and thick ware. Deep engraved sherds were also collected with thick texture. Medium size texture sherds are also

present in good amount while thin pot-sherds are in small amount. Mostly the sherds are rough however several fine thin sherds were also collected (fig. 22-29).

Sharpening stone

A big sharpening stone was also found on the site which consist the signs of sharpening (fig. 19).

Grinding stone

Grinding stone fragments are also scattered on the site surface

Charcoal

Small charcoal fragments were collected from a small pit (fig. 30).

Teeth

Sample of teeth were also found (fig. 30).

Bone fragment

A small bone piece was also found (fig. 30).



Fig. 2 General (upper) view of Patay-kas I



Fig. 3. Lower general view of Patay-kas I, construction of the site occurs on the three adjacent hilly spurs highlighted by yellow lines while the large red circle shows the whole area of the site.

3.18 Patay-kas (settlement II)

PK (s-II) is a small site located near the PK (s-I) to the north at a small distance of about 100m. It lies at a small distance from the streamlet in the middle of hilly spur. In the north east of it is situated PK (m-III). Its size ranges 100ft in length and has similar width. The potsherds from the site are similar to the other sites therefore it is a Buddhist site.

Exposed features

Foundation and walls portion are found on the surface of the site (fig. 1, 2, 3, 4, 5). Room like structures are also present.

Pottery

Small amount of pot-sherds was collected from the site

Bone fragment

A small bone fragment was also collected.



Fig. 1 site surface with foundations

3.19 Patay-kas (monastery III)

PK (m-III) is the second larger site after the PK (s-I) in the PK area. It is situated on the right side of PK ravine on the bank of the streamlet and in the west at about 300ft above on the

middle of the same spur another small archaeological sites PK (s-IV) is located. In the north west the top of this spur is occupied by PK (s-V). In the east it ends in the main PK ravine's streamlet. It sizes ranges from 400ft in length and 150ft in width.

From the location (occupies bank of the small stream) and structure of the sites the author concludes that the site is probably a Buddhist monastery. The whole appearance of the site and the recovered pot-sherds from the site are quite similar to that of Sumseel 2 (Kotago) and period of the site is also similar with Sumseel i. e 4th to 6th century AD (Qayum 2013: 60-61).

On the surface of the sites small chamber like structures in a regular pattern are also appearing which may be chapels and cells of the monastery (fig. 10). The site surface is plane (fig. 3) which shows the presence of water tank and chapels and cells filled with soil (fig. 9). Around the site on the slope going down to the streamlet signs of walls are also present (fig. 4).

Northern side of the site has been badly demolished by diggers (fig. 10), however, the remaining large portion is intact. The site seems to be very important and valuable for the archaeology of Swat and before it that the site destroyed completely the author suggests proper excavation and preservation of the site.

Exposed features

The surface of the site is flat and there is no apparent structure on the southern part but on the northern part of the site, where treasure hunter conducted digging, well plane small chambers are present (fig. 3, 10). On the lower sides of the site portion of walls and foundations are also present.

Pottery

The pot-sherds collected are plain (fig. 15, 16), engraved and thick ware (fig. 13, 14). No painted sherds ware found. One stamped small fragment was found (fig. 17).

Iron piece

A small thick heavy fragment of iron has also been collected (fig. 18).



Fig. 1 General view of PK (m-III)



Fig. 2 surface of the site

3.20 Patay-kas (settlement IV)

PK (s-IV) is a small settlement site located to the west of PK (m-III) at a distance of about 300ft on the ridge of the same spur on which PK (m-III) is located. In the west of PK (s-IV) another important site PK (s-V) is located. In the east lies the main stream of PK ravine.

The stones of the walls are heaped and the site appears in the form of a small mound on the ridge of the spur. Almost all the site has been illegally excavated and looted. The site is small cover a total area about 100sq ft.

Signs of broken walls and foundation and big deep holes shows the activities of the treasure hunters. Pot sherds are also scattered all around the site. The site belong to the same Buddhist period seems to be a part of the other big sites in the vicinity.

Exposed features

Portion of walls and foundations appear and two compartment like structures can also be seen (fig. 4).

Pottery

Only pot-herd were collected which are plain thick and engraved (fig. 5, 6, 7, 8). No painted sherds were observed. Two pot-sherds bear stamped designs (fig. 11, 12). The lowest pot-herd in figure 9 is brown colour which was very rarely found in PK area (fig. 9).

Stucco

A round stucco like material was also found (fig. 13).

3.21 Patay-kas (settlement V)

PK (s-V) is comparatively large site and has occupied the top of the spur on which PK (m-III) and PK (s-IV) are located. It lies on the border of Gir-banr area and PK ravine. Actually this site is situated on the main top from which various spurs goes down making the Tasigram and PK ravines. In other words, it is the top of both the said ravines. West to it lies the small the valley of Gir-banr surveyed by G. Tucci (ref.) The length and width of the site is 400ft 200ft respectively.

It is not sure whether the site is a settlement site or used for some other purpose because there are small chambers like structures which seem to be used, probably, as defensive, due to a good strategic position of the site and the entire Nikpe-khel plateau, the area of Maloch and

Sirsinai and all the archaeological sites which lie lower clearly can be seen from this top. However, the author puts the site as a settlement site on the basis of amount of pot-sherds. Moreover, a small round terracotta piece, disc shape, was also found probably made and used by children which is also an evident that the site is settlement.

Exposed features

The most important features of the site are small chambers filled with soil but the signs are still appearing on the surface (fig.4). There are also evidences of walls portion and foundation (fig. 4, 5).

Pottery

The pot-sherds recovered from the site are mostly thick plain and engraved (fig. 6, 17). All the recovered pot-sherd are wheel turned which clearly appears in the collected pots (fig. 15). several thin sherds were also collected. A small round shape, like a coin, was also found (fig. 12, 13). A rare brown colour (fig. 10, 11) and thread impression bearer pot-sherds (fig. 16) were also collected.

3.22 Patay-kas (settlement VI)

PK (s-VI) is located on the vertical ridge of the spur going down to the east from the top of PK (s-V) at a distance of about 300ft from the top. It is a small settlement site the length reaches to 100ft and width 70ft.

The site is completely destroyed by diggers which can be seen in the picture (fig. 1). The site seems to be consisted of several compartments filled with soil. On the surface big pits are present which shows the activities of diggers.

Exposed features

On the surface of the site large rooms like constructions are appearing (fig. 2). The stones of walls were reused by the owner to build a fortification walls around his land (fig. 3).

Pottery

Small amount of pot-sherds was collected from the site similar to the other sites in the vicinity (fig. 4, 6). Mostly these are pain, thick and engraved. One baked mad piece was found.



Fig. 1. General view of PK (s-IV)



Fig. 1 General view of PK (s-V)



Fig. 1. General view of PK (s-VI)

3.23 Patay-kas (unidentified VII)

PK (unidentified-VII) (hereafter as PK (u-VII)) is another important archaeological site located on the border between Gir-banr and PK ravine. It lies in the north of PK (s-V) at a distance of about 300ft. It occupies the northern uppermost part of the right spur of PK ravine. It is a large site the length of which is about more than 300ft and width is about 100ft.

The site is distinct because in the centre of the sites a beautiful stone with cup-marks is present. In addition to the cup-marks the stone also bear some other sign which were not identified by the author. The size of the site is large while the amount of pot-sherds found were small which indicates that the site is not, specially, used as a settlement. It may also appear like a worship place (monastery). The site has been become almost plate and no strong evidences of construction can be found, however, at some places in the site signs of construction can be found but these are in very disturbed condition and it is difficult to decide the site on the basis of such weak evidences. The area of the site appears in the form of terraces which indicates the presence of constructions (Fig. 5)

One special thing about the site is that there are no signs of illegally activities carried out recently as was in the case of other sites.

Exposed features

There are no apparent evidences of a big elaborate construction on the surface of the site but in north and in south extremities, which end in a slope like structure signs of foundation can be seen (fig. 4). In the centre of the site a big stone is present which bears several cup-marks in good condition (Fig. 5).

Pottery

The amount of pot-sherds collected are very small as compared to the other sites and the collected sherds are all plain medium, size and engraved (fig. 8-11).

3.24 Patay-kas Tasigram site (the site on the border of Patay-kas and Tasigram ravines)

The site is located on the spur separating Patay-kas from Tasigram ravines i. e to the east of the spur PK ravine and to the west Tasigram ravines are located. The site situated in the south of PK (s-V) at the distance of about half a km. The site is small ranges in length from 100ft to 200ft and in width from 100ft to 150ft.

The site appears in the form of a small vertical mound (fig. 2) and belongs to the same Buddhist period. Two pits have been dugout by the diggers in the north part of the site.

Exposed features

No clear walls are found however small foundation can be seen on the surface of the site. The northern part of the site has been destroyed by diggers and from the heaped stones it is concluded that these stones belong to the construction of the site (fig. 3-5).

Pottery

Pot-sherds collected were plain (fig. 8-11), some are engraved (fig. 12-17) with different colour (fig. 12) and one sherd bears stamps (fig. 16, 17). Majority of pot-sherds are medium and red ware.



Fig. 1. View of the site from distance



Fig. 1. General view of Patay-kas Tasigram site

3.25 Gir-banr Valley (also Gurr-banr Valley)

Gir-banr is a tributary valley of the Mahak valley which is a sub-valley of Nikpe-khel. The land of the valley is fertile due to the availability of water from springs and the whole sub-valley is covered by pines forest and appears green.

Starting from the eastern side (from the left side while coming down from the top of Gir-banr to its lower part) the area comprised on three main spurs dividing the whole valley into two ravines (Tangay in Pashtu). On the east it is bordered by patay-kas, in the north by Azghan, to the south located Tasigram area while in the west of it is located Kalakalay village.

Historically the area is important and many archaeological sites can be seen in the area. Because of this great archaeological importance, it attracted archaeologist and surveyor like G. Tucci. In his survey report he has mentioned little about the archaeology of this area. He has discussed a monastery which probably lies on the left spur at the mouth of Gir-banr valley which has now almost been demolished (G. Tucci Survey Report).

For the second time the area was survey by Dr. Sarfaraz Khan to re-observe the sites earlier visited by Tucci and mentioned the present condition of the area (Sarfaraz Khan Survey report).

The present author, while searching for cup-marks, made a detail survey of the area and identified several other archaeological sites, not previously documented, along with cup-marks. But due to the short time the author only mentioned about the cup-marks in his thesis and took the remaining sites in consideration for the next survey.

In the present survey the author identified several stones bearing signs of cup-marks but here only four of these which are important and to be observe its configuration clearly are mentioned. These are following.

3.26 Gir-banr I

Location: This stone lies at a distance of about 100m north, in the base of second ravine, from the mouth (the main entrance to the Gir-banr valley) of the Gir-banr valley. It lies on the left side of the small streamlet of the second ravine.

Features

Original position of the stone that how it was lied is unknown but at present the stone occur in slope shape the north side of which is higher than the south. The base of the stone is buried in the soil and measurement of the exposed part is such that the north end is about 4ft high while the south end is about 2ft high. The length reaches to 7ft and widest portion is 5ft.

The sloped surface of the stone bears more than 150 cup-marks. The may be more but due to natural weathering and activities of the local children the marks are not distinctly seen. One important feature is that almost all the cup-marks were connected with each other through a narrow channel (fig. 4).



General view of Girbanr Valley



General view of Girbanr Valley

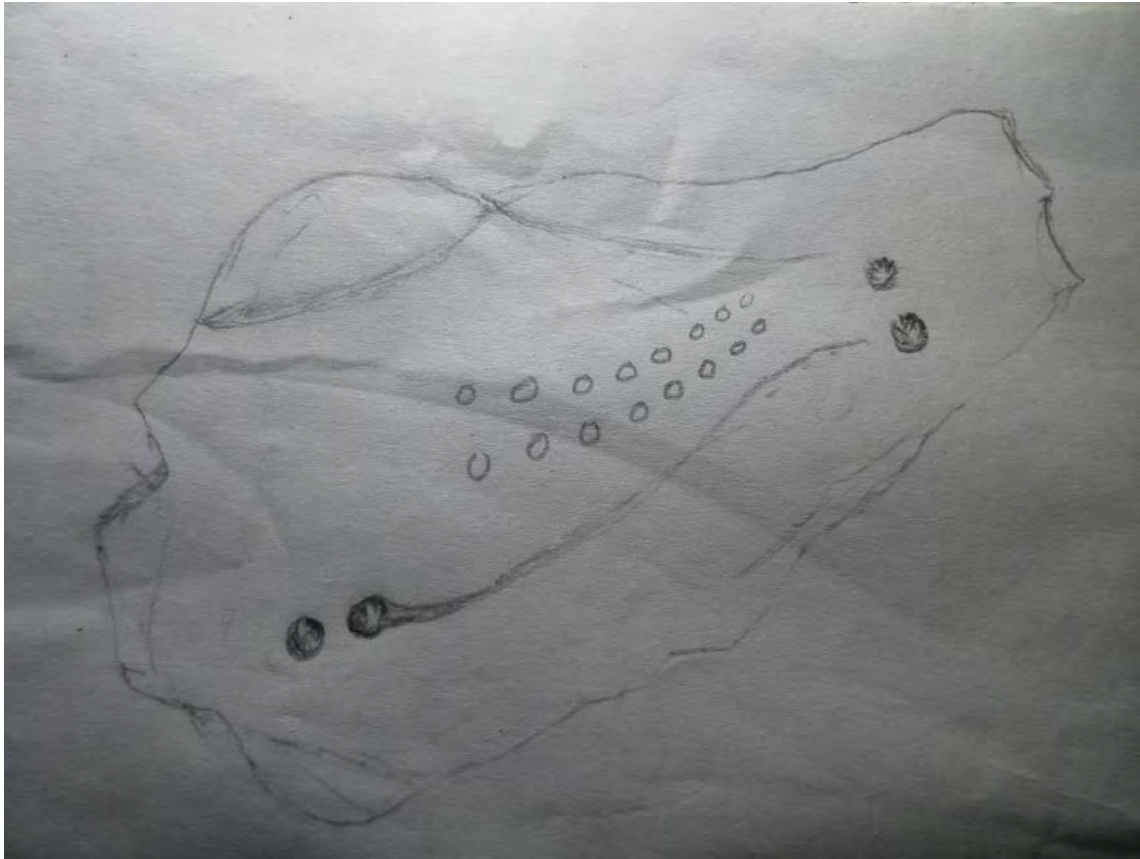
3.27 Gir-banr II

This stone lies about 300m east to the Gir-banr I stone on the ridge of a spur. The location of the stone is difficult to find easily but it is located somewhere in the middle of Gir--banr valley on the second spur starting from the eastern side (left side from the top).

Feature

It is a triangle shape stone lying north-south longitudinally. Its total length is 4ft while width of the north narrow end is 1 and half feet and the broad south end is three and half feet.

Due to the recent children activities and natural weathering the total number of cup-marks cannot be counted however there are four larger marks, two on each north and south end connected by a small channel and signs of about 30 to 50 smaller cup-marks (fig. 4-6). As large cup-marks on this stone is four but these apparently give a view some ritual practices.



Gir-banr II drawing

3.28 Gir-banr III

The location of this stone can easily be found as it is lying in the middle of the main streamlet of eastern most ravine (the first left ravine from the top).

Feature

The Gir-banr III marks are comparatively larger than all the marks identified in this area. The present position of the stone in the middle of the streamlet may not be original because if it was its original place than either the stone would have been washed away or the marks on the stone would be weathered till now due to high flow of seasonal and rain water (fig. 1).

Length of the stone is 4ft and width is 3ft (fig. 2, 3). There are two apparent marks one is larger than the other separated from each other by a distance of 6 inches (fig. 6). The larger cup is 6 inches wide (fig. 4) while the smaller one is 4 inches wide (fig. 5). There are also

ambiguous signs of four marks in square shape surrounding the larger cup (fig. 6, 7)s. These are beautiful.

3.29 Gir-banr IV

Location. The stone lies at the mouth of Gir-banr (the main entrance to Gir-banr ravines (Tangay) on the right side of the main stream to which the two tributary streamlet of both the Gir-banr ravines open

Features

The present location of the rock is not original and seems to be fill down from the top of the adjacent spur. The original cup-marks on this stone are not apparent and badly destroyed by children by making new marks for playing. The impact of natural factors is also involving in the destruction of this stone. The length of the stone is 4ft and its width reaches to about 2 and half feet.

The present condition of the stone is such that the old marks have been almost replaced by new cup-marks (fig. 2, 3).

3.30 Azghan (Mahak)

Azghan (meanings) is a another small tributary valley of the Mahak sub-valley located in the north-west of Gir-banr valley. The tributary valleys are separated by a large hilly spur. In the south of Azghan is flowing Mahak khwar. The valley comprised on two main ravines with small others.

It is a beautiful lush green and the area is now the control of Gujar people of Swat. Historically the area is important one because the author identified several archaeological sites, belonging to Buddhist period, in short period of time during the present survey.

Here one stone bearing cup-marks was identified which is lying very close in the west of the well-known spring (Abdul akbar spring) so the stone can easily be found.

Features

This stone has also been recently replaced from its original position by children for making playground as clear from the picture (fig. 1). In the present condition the surface of the stone bearing cup-marks is vertical which accordingly to the local children this surface was originally above (fig. 2). The length of the stone is around 3ft while the height of the exposed

part is 2ft (fig. 3) and that of the buried portion is about 1ft (fig. 5). The side opposite to the marks has been broken down by the local children while removing the stone from its original place (fig. 4).

3.31 Maloch Tangay

Maloch Tangay is located in a large ravine situated in the north-east of Maloch village. Its total distance from the village to the top of the ravine is about 3km. There are many springs in the area which are used by the local people for irrigation purposes. In the north-west of Maloch ravine is located the Patay-kas ravine and both the ravines are separated by a long hilly spur (fig. 1).

On the bank of the small stream of this ravine one large stone was identified which bear cup-marks. The stone has been broken into two parts separated by a distance of 6 feet, first part containing 6 cup-marks and the second part containing 2 marks (fig. 2, 4). The remaining part of the stone is buried in the soil and mostly destroyed. The 6 cup-marks are intact and the other two are not in good condition. The total length of the larger piece is three feet and having a width of two feet (fig. 2).

The area might have contained other cup-marks but large part of the area has been disturbed by the villagers to make field for cultivation.

3.32 Patay-kas (s-VII) cup-marks

The stone lies in the middle of the archaeological site of Patay-kas (s-VII) which has been discussed earlier on page (...).

Features

The stone bears very beautiful and intact cup-marks numbering up to thirteen. In which the ten marks are intact and the three are broken. The size of the stone ranges in length four feet and width is 2and1/2 feet (fig. 2). The stone lies in the North-South direction longitudinally and the height of the exposed part reaches up to two ft.

In addition to the marks the surface of the stone also contains an unidentified sign (fig. 5). One corner of the stone is also being used for sharpening purpose (fig. 3). On the same corner near the sharpening area there are also signs of sharp chiselling instrument (fig. 4). There are also signs of graffiti on the stone (fig. 6).

3.33 Manzaray-gatt I (Mian-bila)

Manzaray-gatt lies in the middle of the gorgeous tributary valley of the village Mian-bila. The location of the stone is easy to find because it is a large stone and lies on the left side of the main way while going uphill. A little bit ahead there are two other cup-marks bearing stone lying on the same side of the way

Features

“Manzaray” means Lion and “gatt” means stone and it looks like a seated lion. It is a large rock broken during the construction of the road (fig. 1, 2). The two parts one on each side of the road are still present but the large mid portion is missing which might bear cup-marks too. The height of the exposed cross section is more than 5ft (fig. 2) and the length of the cup marks bearing side is 3 and ½ ft (fig. 4). The width is about 2ft. all the cup-marks are almost intact and deep as compared to other marks (fig. 5). The largest cup-mark is more than 2” in size with the same deepness (fig. 4).

Manzaray-gatt II

At a short distance of 100ft from the Manzaray-gatt I on the left side of the same way another small stone bears three cup-marks in which the two are small and one is large (fig.8) The length of the surface bearing marks is 2ft and 2ft wide (Fig. 7, 8).

Manzaray-gatt III

Manzaray-gatt three is also located on the left side of the same way at a distance of about 50ft. It bears 5 to 7 small cup-marks. Its length is 3ft and width is about 2ft (fig. 9, 10).

3.34 Tasigram; Tasigram (s-VIII) Cup-marks

The stone lies in the northern most top of Tasigram Tangay (Tasigram ravine) in the upper part of the archaeological site Tasigram (s-IV) the location of which has been discussed earlier.

Features

The original location and position of the stone is unknown as it occupies the top of a vertical spur so the chances of slipping down was more and it might have gone further down but some when its back portion was come under a huge cliff of soil making it fixed on its recent position (fig. 1, 2). It is a large stone partially buried in the soil and has been broken near the

middle in to two parts. The whole surface of the stone bears numerous cup-marks most of which are intact and in good condition (fig. 3). The total length of the exposed portion is 8ft and 2 and 1/2ft wide. The number of intact cup-marks is from 60 to 70. The stone has been broken in to two parts the right part is small and the left one larger (fig. 2).

It seems that the stone was already present in the area before the first occupation arrived here. Adjacent to it, slightly lower from this larger stone there is another small stone bearing several cup-marks (fig. 4). The lower smaller stone is 3ft long and 2ft wide having total number of cup-marks is up to 10 (fig. 4).

4 Conclusion

This survey was carried out in the north-eastern parts of Tehsil Kabal (right side of river Swat). This researcher selected this area for survey because it is rich in archaeological remains.

Much work has been done on the Swat archaeology and many surveys have been carried out in Swat both by national and foreigner missions. However, most of these surveys and excavations were carried out on the left bank of Swat River and thus the area of Tehsil Kabal and other areas on the right bank of the river Swat were ignored. Looking the valuable and revealing cultural heritage of Tehsil Kabal, which is threatened, the present research was decided to be carried out excavation in this area.

Swat Valley is a mountainous region and many sites lies on high altitude which can be reached not without difficulties. Many archaeological sites are situating on top of mountains majority of which are in the control of Pak army, therefore, visiting the site is not so easy. Than the local people also create problems because they feel that they will lose their property. Beside all these problems the present research tried, to conduct the survey to document the unknown sites lying in the right side of Swat river, to the possible extent.

During this survey 18 archaeological sites and 8 rocks with cup-marks were documented. These include protohistoric sites (graves and settlement) and historic site (Buddhist sites, Hindu Shahi sites, Muslim period. During the survey three monasteries were also identified. One of these has a prominent stupa and chapels in good conditions. One prehistoric rock shelter was also identified.

Each site, recovered during the survey, was assigned to a particular period of Swat history. The assigning of different sites to particular periods of history has been based on the basis of comparison of the newly discovered sites with the already well-studied sites

Unfortunately, till now scholars have not given attention to this area due to which these precious and valuable sites have been diminishing with the passage of time. The reasons responsible for the destruction of these sites are of different types. The first and most dangerous reason is human activities. It includes the activities of treasure hunters who for the sake of money have destroyed very rich sites. Second types of human activities are construction processes which is development. During the construction of new buildings large

numbers of sites have been destroyed. Another reason is related to economy and cultivation. Large number of sites has been converted to cultivable land which has caused destruction. Other reasons are the natural processes which include erosion, weathering, volcanic eruption, land sliding and flood which are responsible for the destruction of archaeological sites.

Therefore, it is necessary to carry out systematic and comprehensive archaeological surveys of the right bank of river Swat to document these sites before disappearing. The other purposes of this study are to bring these sites to fore so that the remaining parts may be saved by the concerned authorities.

The findings of the present research add handsomely to the material and data for the reconstruction of the history of Swat. They also contribute towards policy making of the concerned heritage authorities for the protection of this resource and the promotion and development of the local people as a result.

During the last two successful archaeological explorations, first campaign held in 2013 during the research work for the requirement of MSc degree in Archaeology and second campaign was conducted in 2014-16 for the requirement of MPhil degree, the present researcher has identified more than hundred archaeological sites in the region and about 50 of these sites were document and included in the thesis of MSc and MPhil degree.

1 Juga Khat Graveyard



Fig. 1. The owner making field on the grave-yard



Fig. 2. Heap of stone from the grave-yard



Fig. 3. Whole view of the site



Fig. 4. Human skull



Fig. 5. Hight of the cliff



Fig. 6. Exposed human skull



Fig. 7. Human skeleton



Fig. 8. 5 human skull



Fig. 9. Close view of the skull



Fig. 10. Dog skull found with a human skull



Fig. 11. Bronze object

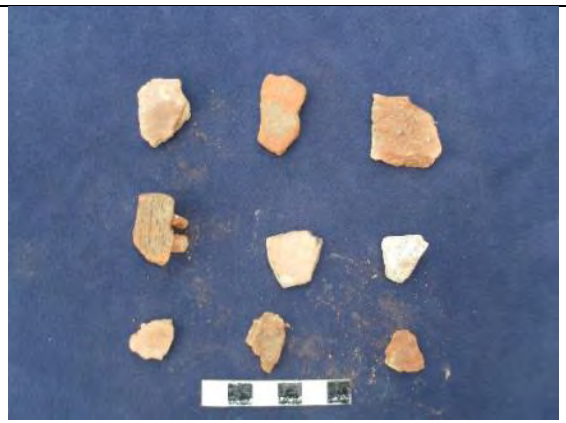


Fig. 12. Terracotta pieces found in the grave-yard

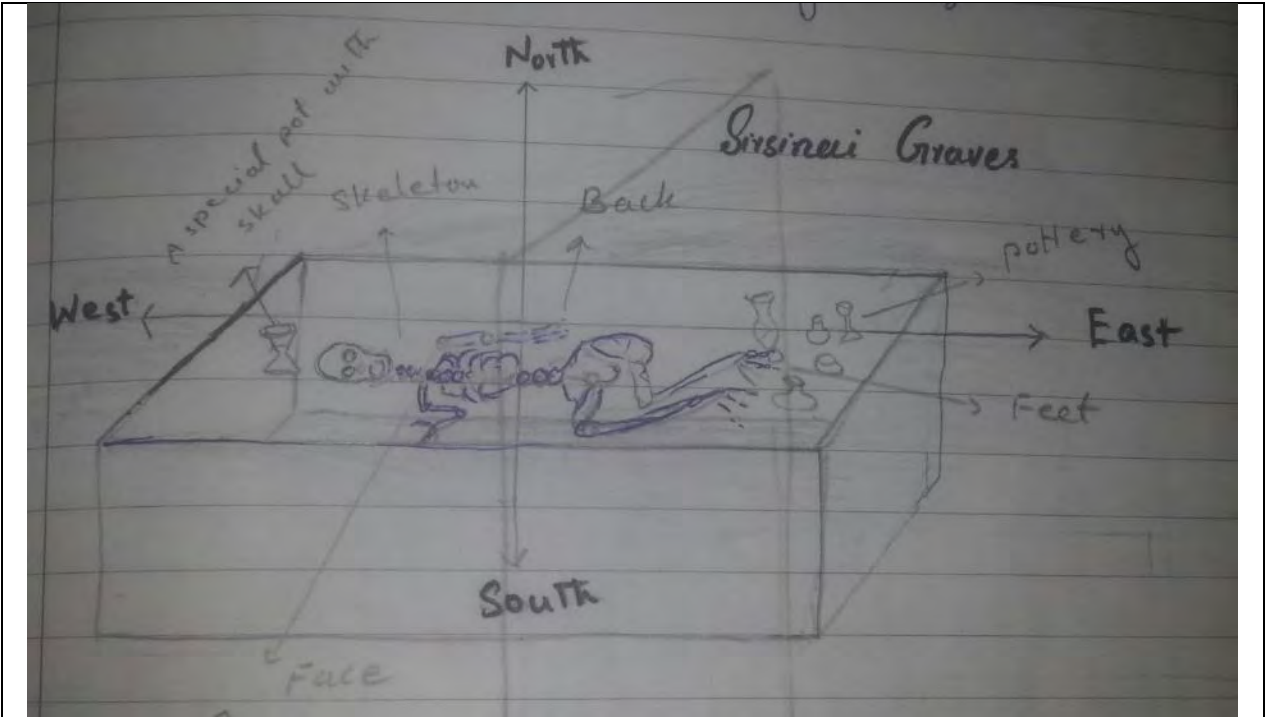


Fig. 13. WGBg grave-yard Skeleton direction

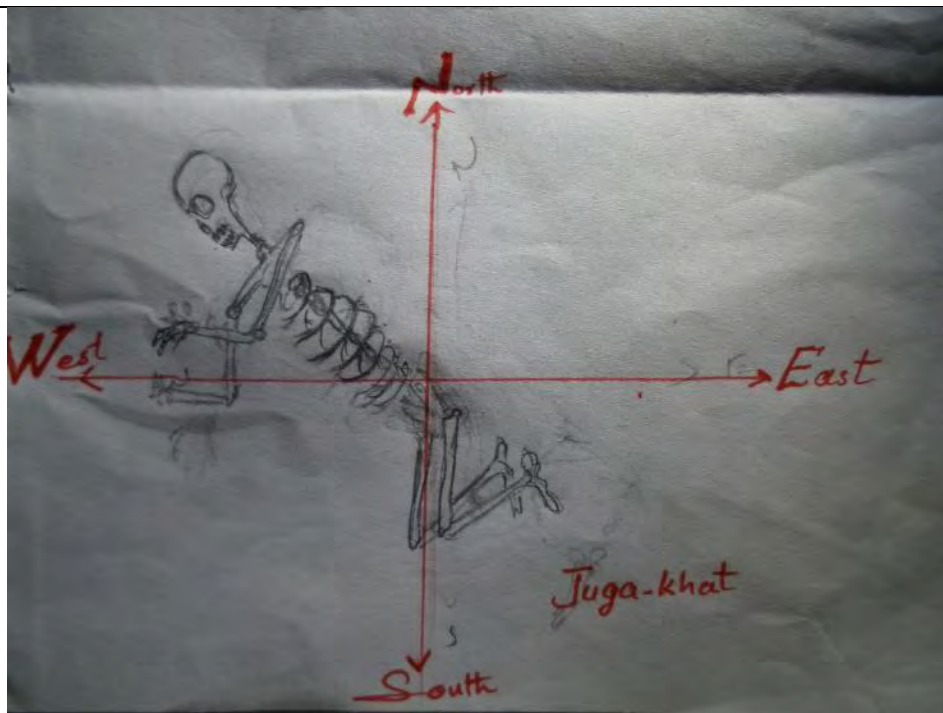


Fig. 14. Juga-khat skeleton

Site 2 Chunngialai



Fig. 3. Surface of the Chingialai site



Fig. 4. A deep trench excavated by illegal diggers



Fig. 5. Lower side of the Chingialai site



Fig. 6. Picture shows recent construction over old structure



Fig. 7. Illegally excavated Pit



Fig. 8. The upper part of the wall shows recent activities and the lower part with pure diaper masonry is the evidences of Buddhist period



Fig. 9. The under-ground Cave excavated by Taliban



Fig. 10. Inside the Cave



Fig. 11. Mouth of the Cave



Fig. 12. A large hall constructed by Taliban and Pak-army over the old structure



Fig. 13. Old wall appearing in the excavated pit



Fig. 14. A packet made by the army using stones of the old construction



Fig. 15. New defence construction by the army using stones from the original old construction



Fig. 16. The ranging rod is with the mouth of another mine which collapsed with grenade and Taliban remain buried inside this huge mound.



Fig. 17. Remains of the structure



Fig. 18. An intact buried portion of wall



Fig. 19. Buried ruins



Fig. 20. Another long partially buried destroyed chamber



Fig. 21. A beautiful view of the Chingialai top from Matta side



Fig. 22. Another new construction over the old



Fig. 23. A mosque made by army using stones of the old construction



Fig. 24. Another collapse deep underground mine



Fig. 25. Fragment of the Pottery



Fig. 26 Fragment of of Pottery



Fig. 27. The upper corner bears unidentified impression



Fig. 28. Fragment of iron piece from Chingal'ai

3 Parai rock-shelter



Fig. 1. General view of Parai Rock Shelter



General view of Parai Rock Shelter



Fig. 3. A view from the Rock Shelter from the right



Fig. 4. Measuring the Rock Shelter

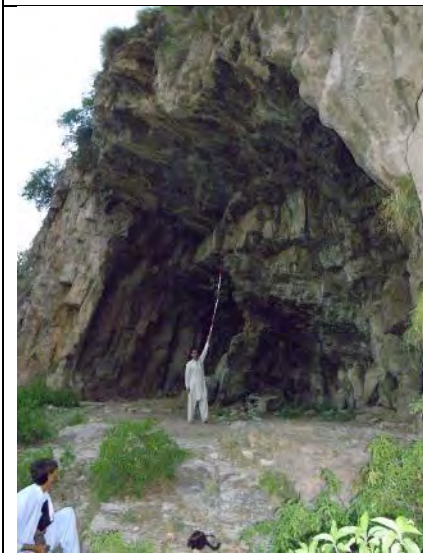


Fig. 6. Ground of the Rock shelter



Fig. 7. Front of the Rock Shelter



Fig. 8. Structure remains inside of the Rock Shelter

4 Sarikop (Monastery)



Fig. 1. Construction stones



Fig. 2. Pottery



Fig. 3. Foundation



Fig. 5. Long foundation



Fig. 6. Author collecting pot-sherds



Fig. 7. Wall portion

5 Tasigram (Settlement-I)



Fig. 1. Close view of the site Tasigram (s-I)



Fig. 2. Stone structure with rough semi-diaper masonry

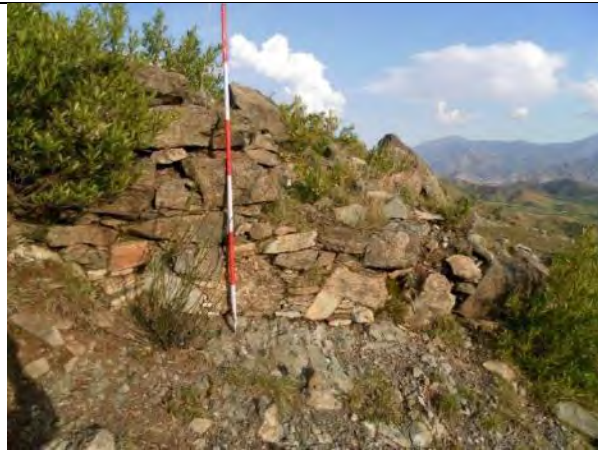


Fig. a. The stone structures



Fig. 3. A circular pit dug illegally



Fig. 4. Foundation on



Fig. 5. Structure on the surface of the site



Fig. 6. Another small hole dig illegal



Fig. 7. Portion of fortification wall



Fig. 8. Different types of rims, (c) is a simple plain rim



Fig. 9. Fragment of pottery



Fig. 10. Pot-sherds with double and triple engraved bands

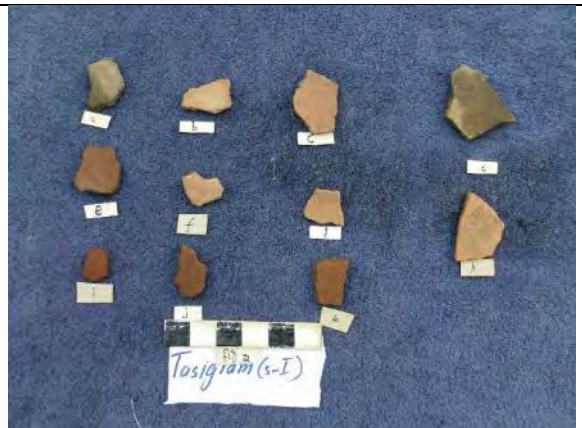


Fig. 11. Ventral surfaces



Fig. 12. Neck with stamped designs, (d) bears three stars shape structure

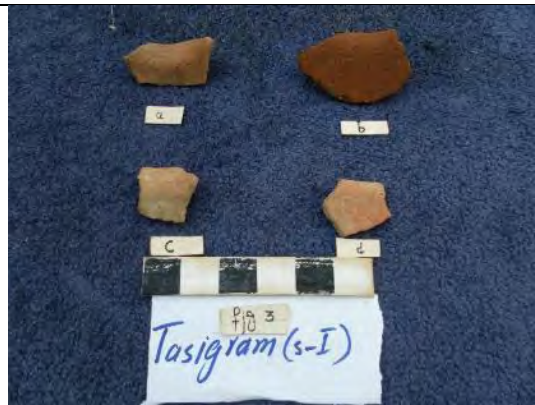


Fig. 13. Ventral view



Fig. 14. (a) is brown color (b) rim having rough sandy structure



Fig. 15. Roof impression on pottery



Fig. 16. (a) is fine buff rim, b and c are bases



Fig. 17. A stucco like material

6 Tasigram (settlement-II)



Fig. 1. Close view of Tasigram (s-II)



Fig. 2. General view of the site



Fig. 3. A grave like structure dug by the diggers



Fig. 4. Measuring the site

7 Tasigram (settlement-III)



Fig. 1. Mound of the Tasigram

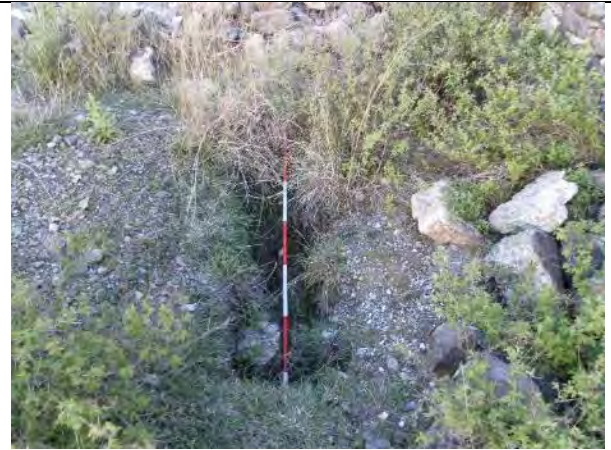


Fig. 2. Grave like structure illegally excavated



Fig. 3. New structures made on the surface of the site made by the owner in which stones of the old construction was used,



Fig. 4. Pot-sherds scattered on the surface



Fig. 5. Dorsal surface of a pot's base showing thread impressions



Fig. 6. Ventral surface, showing signs of fast running wheel



Fig. 7. Types of rims



Fig. 8. Ventral surfaces



Fig. 8. Pot-sherds



Fig. 9. Ventral view



Fig. 10. (a) is bearing small holes



Fig. 11. Ventral surface

8 Tasigram (settlement-IV)



Fig. 1. Distance view of Tasigram (s-IV)



Fig. 2. Close view



Fig. 3. Construction



Fig. 4. Large amount of bod-sherds on the surface



Fig. 5. Wall portion



Fig. 7. Types of rims



Fig. 8. Ventral surfaces



Fig. 9. Pot-sherds with different designs



Fig. 10. Ventral sides



Fig. 11. (a) base of a drinking vase, b is part of a lamp



Fig. 12. Ventral surfaces

9 Tasigram (Settlement-V)



Fig. 1. Stones the construction are in disturbed condition, Tasigram (s-V)



Fig. 2. Surface of the site



Fig. 3. Ruins on the surface

10 Tasigram (settlement-VI)

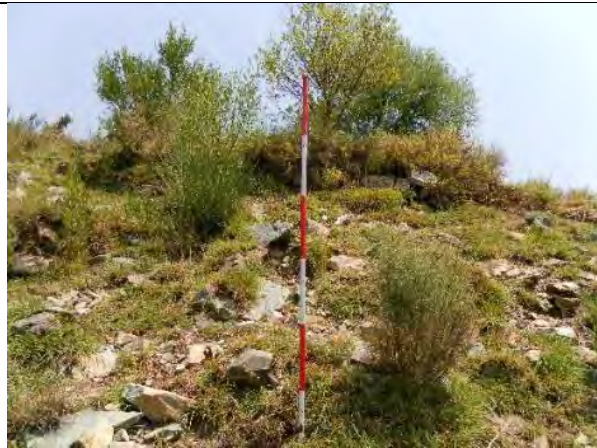


Fig. 1. Mound of the site



Fig. 2. Illegal digging



Fig. 3. Foundation

11 Tasigram (settlement-VII)



Fig. 1. Mound of the site covered with bushes of shrubs, Tasigram (s-VII)



Fig. 2. Foundation on the surface



Fig. 3. Pit dug in the centre of the site



Fig. 4. An old pit filled with soil



Fig. 5. Rims types



Fig. 6. Ventral surfaces



Fig. 7. Body-sherds



Fig. 8. Ventral surfaces



Fig. 9. Painted pot-shoulder having straight black bands



Fig. 10. Ventral surface of the piece is black



Fig. 11. (a) has signs of fast running wheel



Fig. 12. Ventral surfaces

12 Tasigram (settlement-VIII)



Fig. 1. Complete view of the site



Fig. 2. Signs of wall



Fig. 3. Whole view of the site, a stone with many cup-marks



Fig. 4. Another small stone in the middle of the site with cup-marks



Fig. 5. Signs of foundations



Fig. 6. Mound in the site



Fig. 7. Types of rims



Fig. 8. Ventral surface of the rims



Fig. 9. Piece with circular black bands



Fig. 10 other side of the piece



Fig. 11. Bod-sherds



Fig. 12. Ventral surfaces



Fig. 13. Engraved pot-sherds



Fig. 14. Ventral view



Fig. 15. Thin pot-sherds



Fig. 16. Animal tooth



Fig. 17. Grinding stone

13 Patay-kas (settlement I)

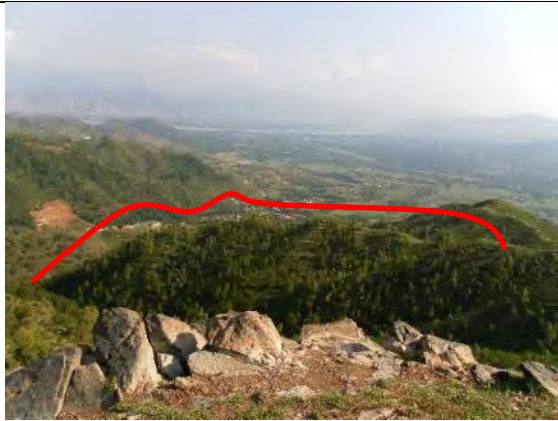


Fig. 4 the figure shows the view of whole spur occupied by the site



Fig. 5 the left spur



Fig. 6 the middle spur



Fig. 7 the left spur



Fig. 8 view from above



Fig. 9 view in the middle of the site



Fig. 10 walls portion of disturbed diaper masonry



Fig.11 wall with ranging-rod



Fig. 12 foundations with direction



Fig. 13 a corner view



Fig. 14. a wall portion built over another wall



Fig. 15. foundation of a large compartment



Fig. 16 a view of plate area of the site



Fig. 17 a small pit dig by author where bone, charcoal and teeth have been found



Fig. 18 pot-sherds on the surface



Fig. 19 sharpener



Fig. 20 destroyed wall



Fig. 21 wall built over a huge stone



Fig. 22. Rims dorsal surfaces

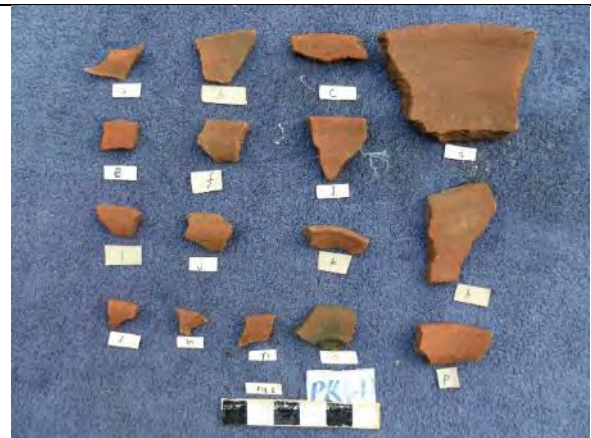


Fig. 23. Ventral surfaces of the rims



Fig. 24. Body-sherds dorsal surfaces



Fig. 25. Ventral surfaces of the body-sherds



Fig. 26. Outsides surfaces of the bases

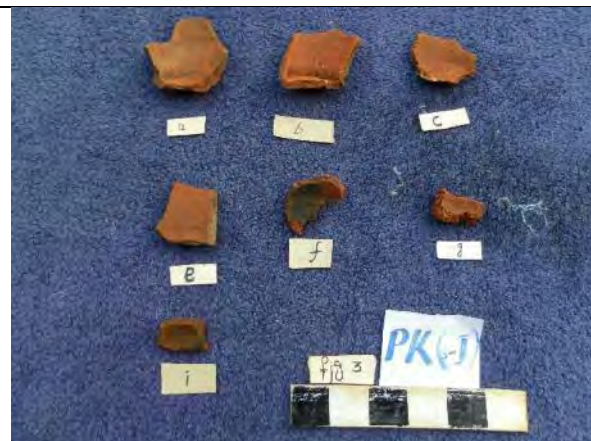


Fig. 27. Inside surfaces of the bases



Fig. 28. (a) is a lid, b and c are black potsherds (e) and (f) are beautiful thin fine redware rims and (g) is piece of an Owen

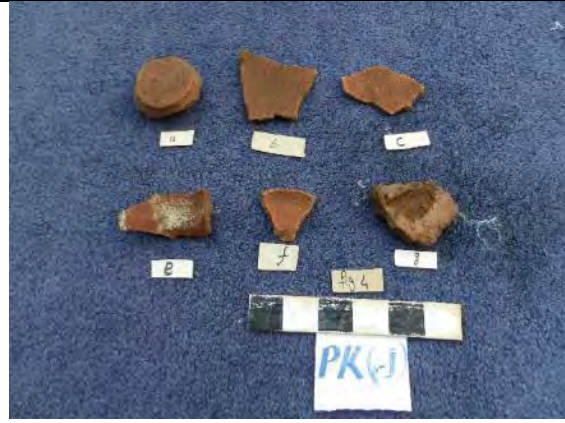


Fig. 29. Inside surfaces of figure 28.



Fig. 30. (f) is charcoal and a, b and c are teeth, (e) are bone fragments

14 Patay-kas (settlement II)



Fig. 2 wall portion with ranging rod



Fig. 3 disturbed wall



Fig. 3 intact wall portion



Fig. 5 wall



Fig. 6 small amount of pot-sherds were collected.



Fig. 7 (a) is bone fragment, (b) is a broken disc shape terracotta part.

15 Patay-kas (monastery III)



Fig. 3 illegal excavation on the left side of the site



Fig. 4 Base of the site



Fig. 5 Wall portion with ranging rod



Fig. 6 wall portion exposed by diggers



Fig. 7 a hole dug by treasure hunters



Fig. 8 Excavated illegally



Fig. 9 a view of a portion of large chamber like structures like water tank



Fig. 10 these are illegally excavated chambers



Fig. 11 Rims



Fig. 12 Dorsal surfaces of rims



Fig.13 Ventral view of engraved pot-sherds



Fig. 14 Dorsal surfaces



Fig. 15 Plain sherds with dorsal view



Fig. 16 Ventral view



Fig. 17 Fragment of stamped sherd



Fig. 18 Iron piece

16 Patay-kas (settlement IV)



Fig. 3 Mound of the site



Fig. 4 Room like structure on the surface of the site



Fig. 5 Rims



Fig. 6. Ventral surfaces of the rims



Fig. 7. Engraved body-sherds



Fig. 8 Ventral view



Fig. 9 Thin and fine body-sherds



Fig. 10. Ventral view



Fig. 11 (a) sherds has circular shallow bands
(b) has beautiful stamped designs



Fig. 12 Ventral view



fig. 13. A stucco like material

17 Patay-kas (settlement V)



Fig. 2. A close view of the site



Fig. 3. View from the eastern side



Fig. 4. View of the surface from the western side where the small chambers are appearing



Fig. 5. Top of the site



Fig. 6. Different types of rims collected from the site



Fig. 7. Ventral view



Fig. 8. Engraved thick pot-sherds

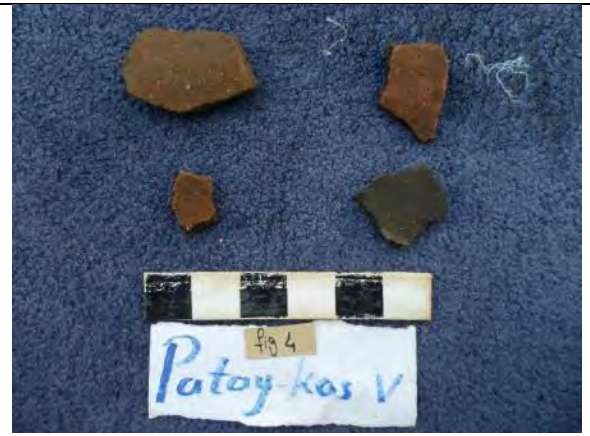


Fig. 9. Ventral view



Fig. 10. Buff colour engraved pot-sherds, rarely found in PK area



Fig. 11. Ventral view

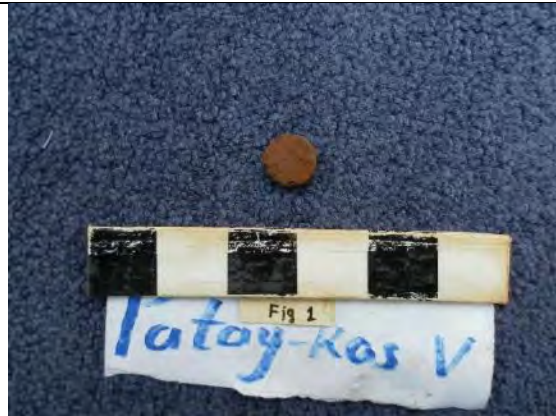


Fig. 12. A disc shape object bears three straight lines on one surface

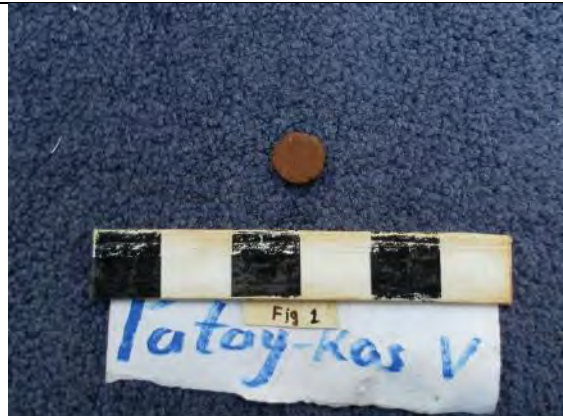


Fig. 13. Another side which is blank



Fig. 14. (a) is part of a thick cremation pot having dorsal red surface and black ventral surface, (c) has deep engraved bands

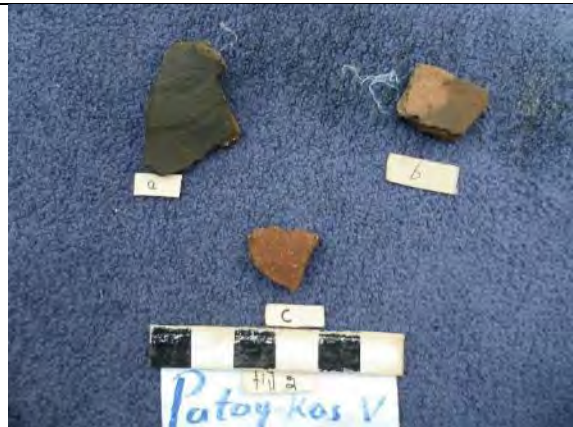


Fig. 15. Ventral view, the left black piece shows that the pottery has been by fast running wheel



Fig. 16. An engraved piece bears thread impressions



Fig. 17. Few bases

18 Patay-kas (settlement VI)



Fig. 2. Destroyed rooms



Fig. 3. The owner have used the stones of the site in fortification



Fig. 4. Thick rough rims



Fig. 5. Ventral view



Fig. 6. Engraved sherds similar to the other sites



Fig. 7. Ventral views



Fig. 8. (a) is a base, (b) is a piece of baked mud



Fig. 9. Ventral surfaces

19 Patay-kas (unidentified VII)



Fig. 2. View from the base



Fig. 3. Surface of the site



Fig. 4. Foundations



Fig. 5. The terrace appear produced due the stones of destroyed walls



Fig. 6. Destroyed walls



Fig. 7. Stone with cup-marks



Fig. 8. Rims



Fig. 9. Ventral view



Fig. 10. (a) has deep circular bands, (c) has band on its neck



Fig. 11. Bases

20 Patay-kas Tasigram site (the site on the border of Patay-kas and Tasigram ravines)



Fig. 2. Close view of the mound



Fig. 3. A deep pit dug by people



Fig. 4. Ranging rod in the illegally excavated pit



Fig. 5. Stones of construction brought out by diggers



Fig. 6. Smooth everted rims of Buddhist period



Fig. 7. Ventral surfaces



Fig. 8. Thin body-sherds, probably, of a ritual pot (because ashes were present in the pieces)



Fig. 9. Ventral view



Fig. 10. Pot-sherds



Fig. 11. Ventral view

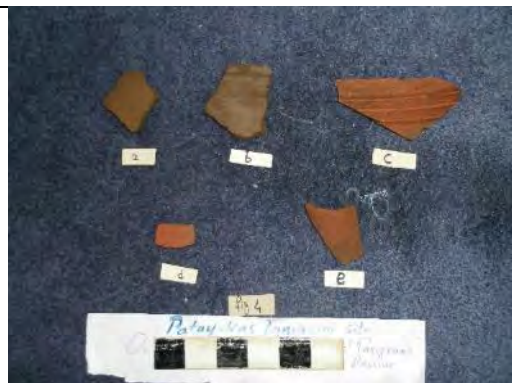


Fig. 12. (A) is yellow colour, (b) is brown (c) is red engraved (e) is very thin red colour



Fig. 13. Ventral view



Fig. 14. (a) is very thin fine pottery, (b) is band on neck



Fig. 15. Ventral surfaces



Fig. 16. A pot-shoulder with two small deep stamp impression



Fig. 17. Ventral surface

21 Gir-banr I



Fig. 1. General view



Fig. 2. Close view



Fig. 3. Surface of the stone



Fig. 4. Channel connecting the cup-marks

22 Gir-banr II



Fig. 1. Distance of the site



Fig. 2. Close view



Fig. 3. Surface



Fig. 4. Two marks on south and two on east



Fig. 5. Close view the southern marks



Fig. 6. Close view of the northern marks

23 Gir-banr III



Fig. 1. Distance view showing the present position of the stone in the middle of the streamlet



Fig. 2. Close view from front showing signs of weathered cup-marks around the larger cup-marks (right side)



Fig. 3. Close view from side showing the size of the cup-marks



Fig. 4. Size of the larger cup-mark



Fig. 5. Size of the smaller cup-mark

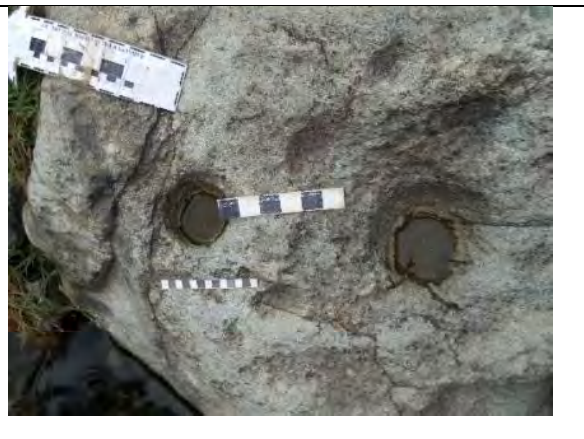


Fig. 6. Distance between the two cup-marks, also showing signs of weathered cup-marks around the right side larger cup-marks

24 Gir-banr IV



Fig. 1. Upper surface



Fig. 2. Southern end with old cup-marks



Fig. 3. Many of the original cup-marks have been replaced by new marks (vandalism)



Fig. 4. View from the southern end

25 Azghan (Mahak): cup-marks



Fig. General view of Azghan ravine



Fig. (a). Abdul Akbar spring (China)



Fig. 1. The children are making play-ground and replaced the stone from its original position



Fig. 2. The marks bearing surface with respect to direction



Fig. 3. View with ranging rod



Fig. 4. The stone has been partially broken (opposite surface to the marks bearing surface)



Fig. 5. Height of the stone, partially buried in the soil, the three large marks on the right side of the stone are apparent

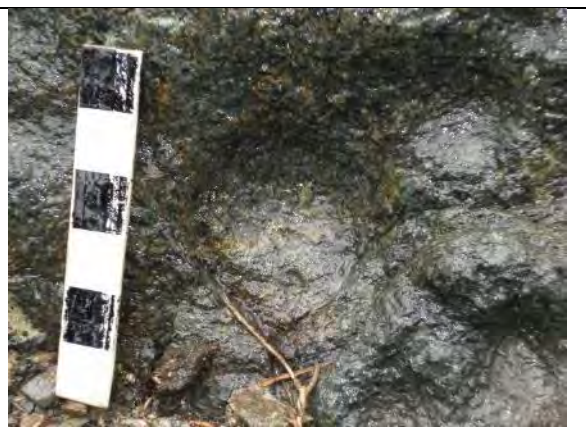


Fig. 6. Close view of the intact cup-marks

26 Maloch Tangay: cup-marks



Fig. 1. Maloch Tangay



Fig. 2. The larger part of the stone bearing 6 marks



Fig. 3. Right angle photo



Fig. 4. One clear cup-mark appearing on the second small part of the broken stone

27 Patay-kas (s-VII): cup-marks



Fig. 1. A distance view of the stone



Fig. 2. Surface of the stone



Fig. 3. Close view of the cup-marks and sharpening area of the stone



Fig. 4. Signs of chiselling



Fig. 5. An unidentified signs



Fig. 6. Graffiti

28 Manzaray-gatt I (Mian-bila)



Fig. 1. General view of the stone



Fig. 2. The broken side



Fig. 3. Right angle view



Fig. 4. Length of the surface



Fig. 5. Width of the surface



fig. 6. Position and height of the stone

29 Manzaray-ghat II



Fig. 7. Three marks on Manzaray-ghat II



Fig. 8. The largest cup-mark

30 Manzaray-ghat III



Fig. 9. Manzaray-ghat III



Fig. 10. Manzaray-ghat III

31 Tasigram; Tasigram (s-VIII): Cup-marks



Fig. 1. The stone (with ranging-rod) occupy the top of the whole Tasigram Tangay (Tasigram ravine)



Fig. 2. Two parts of the stone



Fig. 3. Close view of the stone



Fig. 4. The second smaller Cup-marks bearing stone



Fig. 5. Size of the second smaller stone

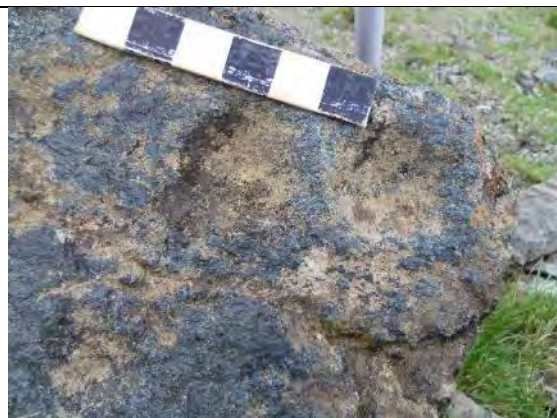


Fig. 6. Size of cup-marks on the second smaller stone

Bibliography

Ali Khan, Muhammad Sher. (2009) A Journey of Stitches from Tradition to the Heritage: Embroidery of Swat, *Ancient Pakistan XX*: 103-107.

Ali. Ihsan and M. Naeem Qazi, (2008) *Buddha Sculpture in the Peshawar Museum (Life Story of Buddha)*, Peshawar: Khyber Printers: 3-4. (5)

Aman-ur-Rehman. (2009) Gandhara Deities in the 4th Century BCE-2nd Century CE, *Ancient Pakistan XX*: 155-177.

Amin, Irfan (2005) History of Swat from Assakenoi to Ashoka (1500-300BC) (http://www.swatian.com/history/history_swat.html) (accessed 22-12-12).

Arif, Mohammed. (2001) Shivaism through Rock Carvings in Northern Pakistan, *Journal Asian Civilizations XXIV/2*: 112-121.

Ashraf Khan, M. (1991a) The Prehistoric Sequence from Ghalegay and its Cultural Relation with Various Excavated Sites of Swat, *Ancient Pakistan VII*: 35-37.

Ashraf Khan, M. (1996) Survey of the Historic Rock Carvings in Swat Valley, in Saeed-ur-Rehman (ed.), *Archaeological Reconnaissance in Gandhara. The Department of Archaeology and Museums, Pakistan*, 107-118.

Azim, Abdul. (1991b) Early Copper/Bronze Age in Swat Valley, *Ancient Pakistan VII*: 47-50.

Azzaroli, Augusto. (1975) Two Horse Skeletons from Swat (Pakistan), *East and West 25/3-4*: 353-357.

Balala, Abdul Qayum. (2000) *The Charming Swat*. Lahore:Maqsood Publishers.

Benerji, Arundhati. (2006a) Terracotta Female Figurines from Protohistoric Swat, *Ancient Pakistan XVII*: 83-89.

Bernhard, Wolfram. (1967) Human Skeletal Remains from the Cemetery of Timargaha, *Ancient Pakistan III/291-385*.

Callieri, P., L. Colliva, R. Michell, A. Nasir & L. M. Olivieri (2000) Bir-Kot-ghwandai, Swat, Pakistan: 1998-1999 Excavation Report, *East and West 50/1-4*: 191-226.

Coningham, R. A. E. & T. L. Sutherland. (1997-98) Dwelling or Granaries? The Pit Phenomenon of the Kashmir-Swat Neolithic, *Ancient Pakistan* XII: 177-187.

Dani, A. H. (1967) Extent of the Grave Culture and Report on Thana Grave Excavation, *Ancient Pakistan* III/213-234.

Dani, A. H. (1967) Report on the Excavation of the Balambat Settlement Site, *Ancient Pakistan* III/237-288.

Dani, A. H. (1967) Timargara and Gandhara Grave Cultures, *Ancient Pakistan* III/1-55.

Dani, A. H. (1978) Gandhara Grave Culture and the Aryan problem, *Journal of Asian Civilization* I/I: 42-55.

Faccenna, D., R. Gobl & M. Ashraf Khan. (1993) A Report on the Recent Discovery of a Deposit of Coins in the Sacred Area of Butkara I (Swat, Pakistan), *East and West*, 43/1-4: 95-114.

Faccenna, Domenico. (1986) The Italian Archaeological Mission in Pakistan, *East and West* 36/4: 473-495.

Faccenna, Domenico. (1985) The Italian Archaeological Mission in Pakistan, *East and West* 35/4: 430-450.

Farooq Swati, Muhammad. (2008) Gandhara Bearer Reliefs from Butkara III, Swat, *Ancient Pakistan* XIX: 117-130.

Farooq Swati, Muhammad. (2008) Recent Discovery of Buddhist Sites in the Swat Valley, *Ancient Pakistan* XIX: 87-116.

Farooq Swati, Muhammad. (2007) Special Features of the Buddhist Art in the Swat Valley, *Ancient Pakistan* XVIII: 105-157.

Farooq Swati, Muhammad. (2008) Gandhara and the Exploration of Gandhara Art of Pakistan, *Ancient Pakistan* XIX: 131-143.

Goron, S. and J. P. Goenke (2001) *The Coins of Indian Sultanates*, New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

Jawad, Alia. (1998) Faunal Remains from Kalako-dherai, Swat (Mid-2nd Millennium B. C), *East and West* 48/3-4: 265-289.

- Khan, Rafiullah. (2011) Present State of Archaeological Sites and Monuments of Swat Valley, *Proceedings of the International Workshop on Gandharan Cultural Heritage (1-3 December 2010)*, 1: 173-207.
- Khan, Rafiullah. (2004) Pre-Buddhism Swat: A Historical Description, *Journal Asian Civilizations XXVII/2*: 1-12.
- Menon, M. M. (1957) Swat: Some Aspects of its Geography, *Pakistan Geographical Review*, Vol. XII, 58.
- Micheli, Roberto (2006) Early Lithic Tools from Lower Kandak, *East and West*, 56/1-3:pp. 43-48.
- Nabi Khan, Ahmad. (1999) Progress of Archaeology and Cultural Heritage in Pakistan, *Journal of Asian Civilizations XXII/1*: 153-174.
- Nasim Khan, M. (2002) A Short Note on Archaeological Discoveries in Chitral (Pakistan), *Ancient Pakistan XV*: 179-185.
- Olivieri, L. M. (2009) Archaeology in Swat: Activities and Challenges of the Italian Mission, (2000-2010), *Ancient Pakistan XX*: 97-102.
- Olivieri, L. M. & M. Vidale. (2004) Beyond Gogdara I. New Evidence of Rock Carvings and Artifacts from the Kandak Valley and Adjacent Areas (Swat, Pakistan), *East and West* 54/1-4: 121-180
- Olivieri, L. M. (1994) Recent Discoveries of Rock-Carving in Buner and Puran (NWFP, Pakistan), *East and West* 44/2-4: 467-480.
- Qayum, Ikram. (2012) A Neolithic-Chalcolithic Settlement in Swat: Elanai-Kamar. A Preliminary Note, *Journal of Asian Civilizations* 35, 02: 39-53.
- Rahim Khan, Gul. (2006) A Copper Hoard of the Great Kushanas, *Ancient Pakistan XVII*: 139-157.
- Rahman, Abdur. (2002) Arsalan Jadhīb, Governor of Tus: the First Muslim Conqueror of Swat, *Ancient Pakistan XV*: 11-14.
- Rehman, Abdur. & S. Nazar Khan. (2008) Alexander's Route and Stein: Massaga to Ora, *Ancient Pakistan XIX*: 49-54.

Said Qamar, Mian. (2004) A Preliminary Report on the Excavation of a Buddhist Site at Nawagai Tehsil Barikot (Swat), *East and West* 54/1-4: 181-221.

Salim, M. (1986) *The Middle Stone Age Cultures of Northern Pakistan*. Centre for the Study of Civilizations of Central Asia, Quaid-i-Azam University Islamabad: M. Salim.

Salim, M. (2002) Protohistoric Survey of Jehlum-Haro 1993, *Journal of Asian Civilizations* XXV/2: 46-51.

Salvatori, Sandro. (1975) Analysis of the Association of Types in the Protohistoric Graveyards of the Swat Valley (Loebanr I, Katelai I, Butkara II), *East and West* 25/ 3-4: 333-351.

Sardar, B. 2007: Rock Art of Swat: A Study of Carvings, Inscriptions, and Paintings” unpublished Ph. D. Thesis, Department

Sardar, Badshah. (2003) Catalogue of the Stelae Explored by Various Archaeological Missions in Swat Valley, *Journal of Asian Civilizations* XXVI/1: 1-54.

Sardar, Badshah. (2005) *Buddhist Rock Carvings in the Swat Valley*. Islamabad: PrintMatic.

Sardar, Badshah. (2006b) Ghalegai Hill Engravings Reveal a Personification of Uttaraasina, King of Uddiyana: A New Thought, *Ancient Pakistan* XVII: 133-138.

Sardar, Badshah. (2001) Lagacy of Mahmud of Ghazna at (Udegram) Swat, *Journal Asian Civilizations* XXIV/2: 93-111.

Silvi Antonini, C. (1963) Preliminary Note on the Excavation of Necropolises found in Western Pakistan, *East and West* 14/1-2:13

Silvi Antonini, C. (1969) Swat and Central Asia, *East and West* 19/1-2: 100-115.

Silvi Antonini, C. (1973) More about Swat and Central Asia, *East and West* 23/3-4: 235-244.

Silvi Antonini, C.& G. Stacul. (1972) *the Protohistoric Graveyards of Swat (Pakistan)*, RepMem, VII, I-II. Rome.

Stacul, G. (1975) Report on the Excavations of Aligrama (Swat, Pakistan) 1966, 1972, *East and West* 25/3-4: 291-321.

- Stacul, G. (1970) An Archaeological Survey near Kalam (Swat Kohistan) *East and West* 20/1-2: 87-91.
- Stacul, G. (1973) Ochre-Coloured and Grey-Burnished Wares in North-West Indo-Pakistan (c. 1800-1300 B. C.), *East and West* 23/1-2: 79-88.
- Stacul, G. (1975) The Fractional Burial Custom in Swat Valley and Some Connected Problems, *East and West* 25/3-4: 323-332.
- Stacul, G. (1976) Dwelling-and Storage-Pits at Loebanr III (Swat, Pakistan): 1976 Excavation Report, *East and West* 27/1-4: 227-253.
- Stacul, G. (1993) Kalako-Dehray, Swat: 1989-1991 Excavation Report, *East and West* 43/1-4: 69-94.
- Stacul, G. (1995) Kalako-Dehray, Swat: 1992-1993 Excavation Report, *East and West* 45/1-4: 109-126.
- Stacul, G. (1996) Pit Structures from Early Swat, *East and West* 46/3-4: 435-439.
- Stacul, G. (1998) New Archaeological Evidence from Swat Kohistan, *East and West* 48/3-4: 449-455.
- Stacul, G. & S. Tusa. (1977) Report on the Excavation at Aligrama (Swat, Pakistan), *East and West* 27/1-4: 151-205.
- Stacul, G. (1966) Preliminary Report on the Pre-Buddhist Necropolises of Swat (W. Pakistan), *East and West* 16/1-2: 37-79.
- Stacul, G. (1969) Excavation Near Ghalegai and Chronological Sequence of Protohistorical Culture in Swat Valley, *East and West* 19/1-2: 44-91
- Stacul, G. (1997) Kalako-Dehray, Swat: 1994-1996 Excavation Reports, *East and West* 47/1-4: 363-378.
- Stein, Aurel. (1930) *An Archaeological Tour in Upper Swat and Adjacent Hill Tracts*, MASI, No. 42, Calcutta: Government of India.
- Stein, Aurel. (1986) *On Alexander's Track to the Indus*. New York: Benjamin Blom Inc (repr. 1972).

Stein, M. A. (1898) *Detailed Report of an Archaeological Tour with the Buner Field Force*. Lahore: Punjab Government Press [repr. Indian Antiquary 1899].

Sultan-i-Rome (2008) *Swat State (1915-1969) From Genesis to the Merger. An Analysis of Political, Administrative, Socio-Political and Economic Developments*. Karachi

Tanweer, Tahira (2010) *The Buddhist Collection of Wali-e Swat: Its History, Classification and Analysis*. Dissertation submitted to Institute of Archaeology and Anthropology Faculty of Arts and Humanities University of Peshawar.

Tanweer, Tahira. (2009) Analysis of Wali-e-Swat Collection: A Preliminary Study, *Ancient Pakistan* XX: 81-85.

Appendix

3.29 List of the sites discovered by the researcher during the previous survey for his Master Degree: 2013

An Archaeological Survey in Tehsil Kabal, Swat (Galoch, Sirsinai, Maloch, Shal-hand, Tutano-bandai)

Introduction

This chapter includes the documentation and explanation of the sites recovered during the survey.

List of the Surveyed Sites:

List of the surveyed sites 2012-13			
Sr.no	Site Name	Area Name	Village Name
1.	WGB (g)	Warukay Gujar-banr	Galoch
2.	WGB (s-I)	=	=
3.	WGB (s-II)	=	=
4.	WGB (s-III)	=	=
5.	WGB (s-IV)	=	=
6.	WGB (s-V)	=	=
7.	WGB (s-VI)	=	=
8.	LGB 1	Loi Gujar-banr	=
9.	LGB 2	=	=
10.	DUKAT	Dukat	=
11.	Dherai	Juga	Sirsinai
12.	SD 1	=	=
13.	SD 2	=	=
14.	Asif Khan-karin	=	=
15.	Badro-dherai	Sumseel	=
16.	Manrwano-tal	=	=
17.	Sumseel 1	=	=
18.	Sumseel 2	=	=
19.	Sumseel 3	=	=

20.	Shago-gal	=	=
21.	Kal	Sadin	=
22.	Karin-tal 1 (Skhawanay-banda)	Karin-tal	=
23.	Kain-tal 2	=	=
24.	Elanai-kamar	Deolai-sha	=
25.	Tasigram	Maloch	Maloch
26.	Manrwanro-banr	Matai	Shal-hand
27.	Shavai	Shal-hand	=
28.	Kandao-dherai	Bela	Bela

Maps

Juga-Khat



Chingialai



Parrai Rock-shekter

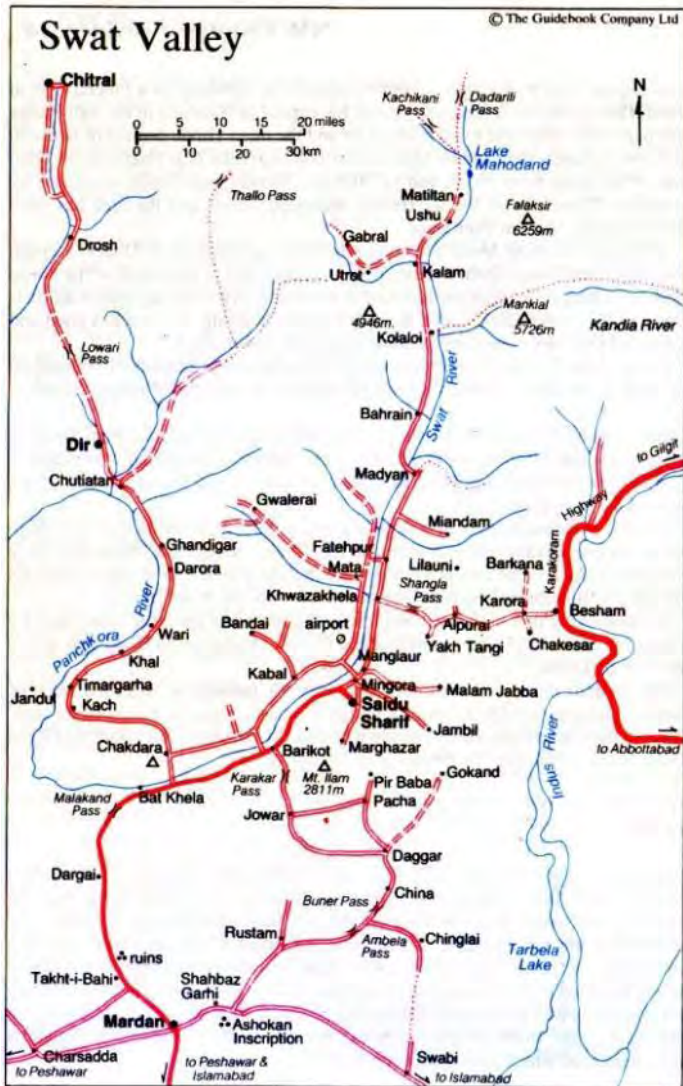


Tasigram



Patay-kas





Swat

