

**PRELIMINARY REPORT ON THE RECENT ARCHAEOLOGICAL SURVEY OF DISTRICT  
MALAKAND, KHYBER PAKHTUNKHWA, PAKISTAN (2016-17)**

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**Abstract**

*The present paper deals with the results of fresh archaeological exploration carried out in the Malakand district of Khyber Pakhtunkhwa Province of Pakistan, with the objectives to document the cultural heritage sites and monuments of archaeological and historical importance. Behind the objective, the core question needs to be addressed, what is the archaeological importance of present-day district Malakand? During the survey, some new archaeological sites dated from pre-Buddhist to the Buddhist, Hindu Shahi and Islamic periods were brought to light. An attempt is therefore made here to highlight the endangered archaeological assets of Malakand district to draw the attention of the concerned authorities for their proper acquisition, maintenance and conservation.*

**Keywords:** District Malakand, Archaeological exploration, Cultural heritage, Endangered archaeological assets, Conservation.

**INTRODUCTION**

District Malakand is located in the Khyber Pakhtunkhwa province of Pakistan and covering an area of about 952 square kilometers with the total population of the district is 720,295 with 11.1 PC urban populations as per provisional statistics for population in 2017 census report (Khan, 2018: 125). Geographically it lies on latitude north 34.5000° and longitude east 71.7500° with an approximate height of 2705 ft., from the sea level. Holding strategically a key position and serving as a gateway to Swat, Buner, Dir, Chitral and Bajaur from the Mardan via Dargai, this district is bounded on the North by lower Dir, to the east by Swat, Mardan and Charsadda (respectively) to the southeast and southwest and to the west by the newly created districts of Mohmand and Bajaur (Pl. 1). District Malakand comprised by hilly areas with scenic beauty and provided favourable abode for different species of flora and fauna.

Historically the area of district Malakand holds a very prominent position since the time immemorial; this mountainous region has attracted the attention of human beings to settle here permanently. The discovery of Paleolithic period tools from different sites in District Malakand proves that human population existed in the area since million years and their economy was based on hunting and food gathering (Rahman, 2009: 2). Similarly the large scale discoveries of Proto-historic graveyards (Gandhāra Grave Culture), at Thana and Timergara have revealed skeletal remains and pottery assemblage dated to the second millennium B.C (Dani, 1967). Similarly the excavation of early historic period sites, particularly in Balambat (Lower Dir), has revealed artifacts of the Achaemenian period of 6<sup>th</sup> century B.C. (Dani, 1968a).

In the 3<sup>rd</sup> century B.C. the area of Malakand marked a new epoch of religious activities, Buddhism reached to its heart area and neighboring districts like Swat, Buner, Dir, Bajawar, mardan, Peshawar and became the major religion embraced by both the upper and lower classes of the community. This fact is attested by the scattered remains of several hundred stupas, monasteries, (Gombatuna at Gunyar village, IoriyoTangai, Zalamkot and Takht site), shrines and rock carvings which also attracted the indigenous and foreign pilgrims. Some of the foreign pilgrims, particularly those came from China have called this area by the name of Uḍyāna, and have left their accounts about the abundance of Buddhist stupas lavishly adorned with sculptures of Buddha, Bodhisattvas and the

existence of various Buddhist schools and sects inhabited in Malakand (Stein, 1921:8; Legge, 1886: 28; Beal 1884:119; Watter, 1904: 225).

However, with the passage of time a slow disintegration of Buddhism ensued due to various reasons such as the lack of royal patronage, revival of Hinduism and foreign invasions (Chihara, 1996:8). In this regards, the account of the Chinese pilgrim Hiuen Tsang (7<sup>th</sup> century A.D.), mentions the existence of fourteen hundred monasteries on the right and left banks of river swat, but most of these religious centers were abandoned and dilapidated (Beal, 1884:120). Hence it can be assumed that the downfall of Buddhism has started in the 7<sup>th</sup> century A.D. and the process was further supplemented by foreign invasion which gave a death blow to its further progress. Thus, slowly and gradually, most of the religious edifices and work of art crumble down and converted into heaps of stones and earth.

### **HISTORICAL OVERVIEW OF ARCHAEOLOGICAL EXPLORATIONS IN MALAKAND REGION**

The 19<sup>th</sup> century of the present area marked an epoch for the search of underground treasures, and objects of ancient art or precious antiquities like coins, sculptures and jewellery. As India had come under the influence of British rule while the Punjab had received the might of Sikh Empire, who had also included parts of the North-West Frontiers in their dominion. The military and civil officers serving either under British or Sikhs supremacy were curious about the rich cultural heritage of Peshawar valley (ancient *Gandhāra*) and its adjoining regions of Malakand, Swat, Dir and Bajaur. In this connection, one of the Military Generals of Maharaja Ranjit Singh by the name of Mons A. Court tried to explore the archaeological remains in Malakand. Although his military duty or some other factors might have prevented him to enter the independent territories of Yousafzai, yet the task of exploring ancient monuments, especially Buddhist stupas, was accomplished by some of his faithful agents. His published report in the Journal of the Asiatic Society of Bengal is probably the first of its kind to deal with some of the Buddhist monuments of Malakand, Dir and Swat districts (Court, 1840:306-312).

Among the British explorer, in 1854 Mr James Abbot, in 1862, Major H.G. Raverty, and in 1864 H.W. Bellew visited different areas of Dir and Swat for knowing the location of the mount Aornos of the Greek historians of Alexander the Great, and to document ancient ruins (Khan, 2017:62). Alexander Cunningham was the next to record the geographical location of Udyānain 1871 (Cunningham, 1871: 81-82). Similarly H. A. Dean, the first Political Agent of Malakand and other military officers of the Chitral Relief Force also got the opportunity to explore and excavate the Buddhist sites in Malakand (Dean 1896, Olivieri, 2015).

After the independence of India and Pakistan, the Department of Archaeology and Museum, Government of Pakistan and the Department of Archaeology, University of Peshawar also carried out archaeological exploration and excavations in Malakand and the areas (Lower Dir). In 1963 A. H. Dani and his team from Peshawar University excavated the Proto-historic graveyards (*Gandhāra* Grave Culture) at Thana and Timergara (Dani, 1967). In 1968, the Buddhist establishments of Andan Dheri, Chatpat and Ramora were excavated (Dani 1968b & 1968c). In 1992-93, another exploration campaign was carried out by the same Department in collaboration with the Department of Archaeology and Museums, Government of Pakistan under the name of *Gandhāra* Archaeological Project, with the objective to discover fresh archaeological sites in Malakand (Khan, 2015: 77-78). In 1999, a project for the exploration of archaeological survey and documentation of sites and monuments of Malakand was launched by the Department of Archaeology and Museums, Government of Pakistan, in which several Buddhist establishments and other scattered remains were, enlisted (Bahadur Khan et al., 1999). In the recent past, IsIAO Mission conducted an exploration in the lower Swat valley for the documentation of painted rock shelters and structural remains (Olivieri, 2006: 119-120, & 2011). In 2017, a detailed survey of the settlement sites of the Hindu Shahi period was also conducted by a Pakistani research scholar of the University of Leister, United Kingdom (Khan. I 2017: 62-64).

The present research article aims to highlight those sites belongs to past civilizations including the present day religious sites in district Malakand. To address the central question about the archaeological importance of present day district Malakand, an archaeological research project was commenced in 2016. The project titled **“SURVEY AND DOCUMENTATION OF**

**ARCHAEOLOGICAL SITES AND MONUMENTS IN DISTRICT MALAKAND, KHYBER PAKHTUNKHWA, PAKISTAN**” under the supervision of Dr. Badshah Sardar (principal Investigator), funded by Higher Education Commission of Pakistan.

**THE CURRENT PROJECT**

The current project for the documentation of the cultural heritage sites of district Malakand was initiated by the present authors while keeping in view two fold objectives, firstly, to revisit all the previously explored archaeological sites for knowing their state of preservation and secondly to discover more sites not yet formerly observed. In this connection, our survey expedition explored several ancient sites ranging from Buddhist establishments to structural remains probably belong to the Hindu Shahi period located on the mountain peaks. On the contrary the Buddhist sites are situated near a water spring and riverine, and surrounded by terraced fields laid. The embankments of such fields are, in most cases raised from the reused building material of ancient sites (see Pl.2). Moreover, some of the modern graves in the vicinity are also decorated with the carved slabs extracted from Buddhist stupas (see Pl.3)

As for as the sites documented by former archaeological explorers is concerned, most of them are either washed away by the natural disasters or robbed by human vandalism. However, among all explored sites there were seventy one sites still survive in dilapidated condition and if not properly conserved, they will soon disappear since the rapid increase in population and construction of new houses is paving the way for their deterioration. Similarly, the illegal digging of ancient remains is also a profession of earning for majority of the population of the area and every visible site we observed, is scarcely spared by the treasure hunters. According to the local information, the use of metal detector is very common and search for the old coins, jewellery and precious objects have caused an irreparable loss to the cultural assets of the area.

A list of all 105 explored sites is presented below in order to share the new data with scholars and researchers and to draw the attention of the concerned Government authorities for the acquisition, preservation and conservation of the cultural assets of District Malakand.

1. AlladandDehrai Buddhist mound, located in the middle of AlladandDherai village. The mound still stands to a height of about 10 meters and slopes to the sides. At the length of 50 meters, traces of robbed walls, scattered potsherds and grinding stone can be seen. (see pl.4)
2. The Buddhist Stupa site, known as Takht (throne), is located in the village of DreSare and close to the ancient Buddhist route known as HathiDarah, (correctly HatiLar or elephant road). It measures 21.4m east-west, and 12.5m north-south, with a height of 3.4. It has 11 projected outwards pilasters at base of the wall, which still survive to considerable height, however, treasure hunters have exposed its foundation stones and left a deep trench behind (see Pl.5). Close to this site lies the remains of another stupa which is locally called Nangorasar. Scattered potsherds and carved stone slabs are lying at the site (see also Swati et al 2002: 231).
3. HathiDarah mosque, probably built on the remains of Buddhist site as can be attested by pieces of grinding stones and defaces sculptures scattered here and there. It can be approached through HathiDarah stream (see Olivieri&Vidale2004: 12, and Khan 1983:5).
4. Ancient water well at ZarkandaiTangai-I, with a diameter of 1.5 meter and depth of about 12 meters. The well is finished through stone masonry till the bottom and still provides water to the nearby villagers. It is located on the left bank of ZarkandaiTangainalla near AlladhandDehrai (see Bahadur Khan et al 1999: 6).
5. ZarkandaiTangai-II rock carvings which covers an area of 2.45 x 7 meters. The site is located near AlladhandDheri village, and can be approached through a dry nallah which leads to the modern Muslim mosque. The Carvings are quite similar to those found at Tope-China by former explorers (See Bahadur Khan et al., 1999: 6).
6. Ancient rock cut water well at ZarkandaiTangai III; probably belong to the Buddhist period of the area. It is more than 12 meters deep and currently used for storing the rain water for cattle and cultivation (See Bahadur Khan et al., 1999: 6).

7. Baba Ghakhai site is located on the South of Shahkot and on the North of Zalumkot. There are various impressions of cups-marks, and carved human foot, holes, and human face impression, stars with five angles. Potsherds are scattered at the site.
8. PeranraTangai-I. The site is located to the East of Peranra village. There are two boulders with four carvings quite similar but mostly defaced. The carvings are most likely donkey or mule outlines, measuring 13cm x 6cm x 19cm x 10cm x 33cm x 22cm x 30cm x 7 m. All the carvings are in profile.
9. PeranraTangai-II. It is probably a ruined Buddhist site, situated on the left side of the Nallah and opposite to the Peranra village. A stone panel showing Buddha in DhyaniMudhara was found there and inserted in the entrance of a small room of the house by AnzarGul Baba of the same village. Four pedestals of pillars, terracotta pipe pieces, decorated stone pieces are fixed in the modern walls. On the back side of house there were evidences of Buddhist Monastery with exposed walls and remains of three niches in the southern wall of the monastery. A portion of the site is turned into cultivation fields while one of the surviving walls supports a shelter for cattle.
10. PeranraTangai-III is a Buddhist settlement located in Peranra village and can be approached through the village of Nal. The site is badly damaged by treasure hunters and only the remains of small rooms survive.
11. Cup marks at the village of Nal (Thana-Sub Valley). The village of Nal is located on the left side of the main Thana to Palai. On the upper surface of one of the rocks is marked by three Cup-marks with the diameter of 19cm, 7cm and 10cm respectively. There are also remains of ancient walls above the cup-marks. Two big boulders are pierced with large holes in the middle. Another boulder in the same area reveals about six cup-marks (see pl.6). The site is also included in a previous survey report of the Malakand (See Bahadur Khan et al., 1999: 25).
12. Mora Banda ruined Buddhist site. The site is measuring 6 x 15m and situated near the main road leading from Palai to Shahkot. Some boulders of the site are marked by big cup-marks.
13. Dagona site at the village of SherKhana. The site is located on the left side of main Palai to SherKhana. Currently most of the area of the site is turned into agricultural field. Ashlar masonry walls and pieces of grinding stones are scattered on the site.
14. Buddhist site at Bachagan, SherKhana village. The site measure 100m x 300m and lies on the north of Sheer khana village on main Palai road. Walls in diaper masonry, painted potsherds, and stucco pieces can be observed on the site (see Bahadur Khan et al., 1999: 18)
15. JewaryTangaySar at BochaKhar village. It is probably a Hindu Shahi period Settlement site and measuring 30m x20m. The site is located on the western side of the JewaryTangay ravine on main Palai road. There were traces of two rooms measuring 7.9m long and 1.8m in height. The local people have re used the stones in their modern construction. Pottery shreds and grinding stones were collected from the site.
16. NokkonoGhwand-Irock shelter. It is situated on the top of the hills that separates the village of Thalang (district Swat), from the village of Nalo (district Malakand). Buddhist. The shelter contains irregular floor, having three cup-marks with a diameter of 24 cm, 17 cm, and 12 cm respectively. On western side of the floor have small water channel in hard stone of 2.7 meters on extreme west floor 14 small cup marks having 4 cm diameter covering an area of 1 meter. The shelter is open both to north and south sides. On the southern opening, there is another big cup marks with double cavity measuring 31 cm diameter and inside cavity of 8 cm. (for more detail see Nazir Khan, 1995:333,Vidale & Olivieri, 2002:189, and Sardar, 2016:128-130)
17. NokkonoGhwand-IIpainted shelter. This painted shelter is also located near the above site no.22. Small stupas and human worshippers are executed in red paint. Most of the paintings are defaced by local people. (For detail see Nazir Khan, 1995: 333, Vidale & Olivieri 2002:189 and Sardar, 2016:128-130).

18. NokkonoGhwand-II boulders with cup marks. The boulder measures 1.68 x 1.34m and lies on the west of Nalo village. It is marked by at least 44 cup-marks. The big one with diameter of 14 cm (see Vidale & Olivieri, 2002:189).
19. Kafir-kot-I site near the village of Nalo. It was a Buddhist site excavated by H. A. Dean and the recovered sculptures reached to British Museum. Currently a muslim graveyard is built on the site and some of the graves are finished with reused stones extracted from Buddhist monuments. Near the site, a boulder with cup marks was also observed (Sardar, 2016:128-130).
20. The Kafir-kot-II Buddhist Complex, measuring 400mx500m, is located on the top of hill in Nalo village in Thana valley. Remains of stone masonry walls and pieces of sculptures are scattered on the site (see Bahadur Khan et al 1999: 25).
21. China-Kamar site in the village of Nal. The site also represents foundations of ancient building, probably Buddhist establishment and located nearly a water spring. The local people have made terraced fields on the site by reusing the stones in the embankments of the fields.
22. China-Kandaro-I, Buddhist, site. It measures 300x100m and located to the east of Nalo village on the main Palai road. The site has exposed walls and foundation with diaper and rough ashlar masonry. The site has been illegally excavated and according to local people large number of sculptures, pottery, beads and coins has been taken away by treasure hunter. Pot shreds and fragments of sculptures are scattered on the surface.
23. China-Kandaro-II cup-marked boulders. Near the above mentioned site, there are 11 big boulders marked with the impression of deep cup-marks.
24. Kandaro and Janu-Jaba sites. To the south east of Nalo village, there are the remains of masonry walls and known as Kandaro or ruins. The site measures about 500x200 meters. Another site which is situated to south west of Nalo village is called Janu-Jaba where traces of stone masonry walls are exposed by treasure hunters. Two rocks cut basins or wine presses are also visible near this site. Broken pieces of grinding stones and pottery are scattered nearby by the site.
25. Girbanr site located to the south east of Nalo village near the main Thana to Palai road. It is a ruined Buddhist site and marked by the remains of five stupas and eight stone chattras. Fragments of sculptures and potsherds can be collected from the surface of the site. Fresh signs of illegal diggings were noticed during our survey.
26. Bar Girbanr site located to the north east of Nalo village. It is a los a Buddhist period site as attested by fragments of sculptures scattered here and there. The exposed walls by the treasure hunter show ashlar masonry. Some portion of the site is also converted into agricultural fields (for detail see Bahadur Khan et al 1999: 25)
27. Bar GirbanrSar stupa site. It is located about 200 meters to the east of Nalo village and near the metaled road. Traces of big stupas dug in the center and walls of the monastic complex have been exposed by illegal diggers. The whole are of the site measures 120x70 meters. Broken pieces of sculptures can still be viewed on the site.
28. Painted rock shelter at Mora Banda, Palai. The site is locally known as Gir Banda and locates to the north of Mora Banda village near a road that leads to Loebanda. The shelter is internally marked with thirteen painted images of horses, men and dogs and some unidentified animals in red colour. It was probably a hunting scene; however most of the figures are in bad state of preservation. Several small and large cup marks were also observed near the shelter. The shelter is about 2.5 meter deep, 1.03 meter high and 6m wide internally.
29. ChatraiKamar painted rock shelter in Girbanda. This is yet another rock shelter bearing painted images of unidentified animals. The painting is mostly deteriorated. Near this site, traces of ancient masonry walls have been exposed by treasure seekers.
30. LakaTiga or standing stone located 2km to the north east of Mora-Banda. The top of the stone is marked by three cup marks. At a distance of about 7meter to the north of this stone, there is another stone with concave inner surface in which some painted figures are

<p>executed in red paint. However, the figures are obliterated and only the outlines survive. Foundations of small rooms are also exposed by the local people. The site is owned by Mr.Habib-ur-rahman of the same village.</p>
<p>31. Laka painted shelter in Mora Banda. It is yet another small rock shelter and bears several painted figures of horses, dogs and other wild animals (for detail see Olivieri 2013:11).</p>
<p>32. RahilKmar painted rock shelters in Mora Banda village. These two rock shelter formed by huge boulders are located to the east of the village about two km away from the main road. The shelters lies one above the other and shows almost 35 painted figures of horses, men, arrows and wild animals executed in red paint. The painted figures are in good state of preservation.</p>
<p>33. Bakurao-Kandao-I painted rock shelter in Mora Banda. This rock shelter is located to the north of Mora-Banda village at a distance of about 3km from main Palai road. The inner surface of the shelter show 11 painted figures in red and white paints consisting of the images of horses and men probably hunting some wild animals. All the paintings are in good state of preservation.</p>
<p>34. Bakurao-Kandao-II painted rock shelter in Mora Banda. This 1meter deep shelter is located to the north of Mora Banda. It is formed by a circular rock and bears in its interior 15 painted images of horses and men probably chasing some wild animals.</p>
<p>35. Khaista-Terai painted rock shelters at BakoraoKandao, Mora Banda. This rock shelter is located to the north of the Mora Banda village, at a distance of about 4km to the east of Palai. Inside the shelter, there are about 60 painted images of horsemen shooting wild animals with bow and arrows. Some human figures are shown with swords and attacking each other. Some figures are also discharging arrows from bows and shooting the wild asses which are running with upwards tails. Mountain goats and ibex are also shown running from the hunters. The floor of the shelter is marked by several cup marks probably for pressing the ingredients of painting. The local people shepherds also use the shelter as a resting place.</p>
<p>36. Jaghono-Gatt, in the village of Mora Banda. On the top of the Mora Banda Mountains, there is a large boulder in the shape of anthropomorphic figure which formed another rock shelter. The inner surface of the shelter is also marked by some painted figures of horses, dogs and other animals.</p>
<p>37. Sira-qwanj painted mountain cliff, in Mora Banda. Located about 4km to the north of Mora Banda, a vertical mountain cliff bears six painted figures of a deity and a sun disks.</p>
<p>38. Nalo-Kmar painted rock shelter is located to the north of Mora Banda village at a distance of 3km and to the west of Loe-Bnda village. The shelter can be approached through a narrow and zigzag passage in the mountain. The shallow area of the shelter show 12 painted figures on the eastern side and about 5 figure on the western wall. These painted motifs in red colour include horsemen, a stupa with dome and six umbrella disks and human figures probably paying homage to the stupa (see also Nazir Khan et al. 1995: 350, Olivieri 2005: 215).</p>
<p>39. Mora-Tangay painted shelter is located to the north east of Mora-Banda at a distance of about 300 m. There are several red painted images of human and animal figures. Most of the paintings were damaged but only few images were visible. Pottery pieces and elongated linear pattern of the cup marks were found on the site (see Olivieri 2013: 91).</p>
<p>40. Laka-II painted boulder is located to the north east of Mora-Banda village in Laka hamlet on main Palai road. The boulder measures 15m x 8m with the height 1.5m. The outward triangular corner bears several red painted images of horse riders, dog and unidentified animal. Few of the images are defaced.</p>
<p>41. Gidaro-Nao-I painted rock shelter is located in the western hill of Mora Banad and measures 8m x 7.5m x 7m. In the interior of the shelter, there are painted motifs showing hunting scenes and wild animals such as humped bull and elephants, being chased by hunters. The outline of an inscription is also traceable.</p>

<p>42. Spago-Gharai-I, or Zwarand-Kamar painted rock shelter, is located to the northern side of Mora-Banda village at a distance of about 200m. It measures 2m x 2.5m x 2.5m. The painted figures of the shelter show a pair of horsemen in running position while another pair of horsemen are standing. The local people inform us that in the recent past some treasure hunters have dug out a pot containing about 900 coins near this rock shelter. When we observed the excavated area, there were two rusted Kushān period coins left behind.</p>
<p>43. Spago-Gharai-II painted rock shelter is located in the hill of Mora-Banda. It measures 6m x 4m, 1m x 5.5m. The paintings show horse riders discharging arrows from bows and shooting mountain goats. Some human figures are shown throwing spears on ibexes.</p>
<p>44. Koto-Tangay site in Mora-Banda. The remains of this small settlement site are located to the north of Mora Banda on the left bank of a dry stream. The treasures hunters have exposed the foundations of small rooms and rectangular halls. Potsherds are heaps of stones scattered on the surface.</p>
<p>45. Gidaro-Nao-II painted rock shelter and natural cave are situated about 4km to the east of Mora Banda. The painted designs of the shelters show traces of wild goats and ibexes. The natural cave is situated to the left of the rock shelter and devoid of painting but provide shelter to cattle in rainy season.</p>
<p>46. Gidaro-Nao-III natural cave is situated on the bank of a ravine in in the eastern hill of Mora Banda at a distance of about 4km from the village. Traces of red painted figures of wild animal can be observed on the side walls of the cave. The local people stil utilize the cave for storing grass and fire wood</p>
<p>47. Rahil-Gat-II painted rock shelters are located to the east of Mora Banada at a distance of about 2km from the same village. These two rock shelters are about 2meters deep and show traces of several wild animals. However one painting showing a wild goat chasing by hunters is in good state of preservation while the rest are obliterated.</p>
<p>48. Mandao-Gharai gat painted rock shelter is situated to about 2km east of Mora Banda. The interior of the shelter shows wild goats and horned bulls chasing by horsemen.</p>
<p>49. Landa-khpaZerbanda painted boulder is located about 3km to the south east of Mora Banda. The inner surface of this slanting boulder is showing some painted figures of animal, probably mountain goats.</p>
<p>50. Tabai-I painted rock shelter in the hamlet of Dara-Banda. The area is also known as Zer-Banr and situated to the north of Zerbanda and to the south-east of Mora Banda. The western wall of the rock shelter show hunting scene where mounted horsemen and spearmen are chasing long horned wild animals. Almost forty figures of animals and humans were recognised during documentation.</p>
<p>51. Tabai-II painted rock shelter is situated near Tabai-I rock shelter. The inner surface of the shelter is marked by almost 20 paintings small animals like goats and ibexes in the grazing position.</p>
<p>52. GunyarGumbatoona (Buddhist stupas) in Thana valley. This important Buddhist establishment is situated about three and half km in south of the Thana village. According to the local people there were seven stupas of which four were destroyed by the illegal diggers. The remaining three stupas are also in a bad state of preservation. One of these stupa is the largest, about 12 meter high, and build of stone masonry on square base round drum and hemispherical dome. Small niches for the installation of oil lamps still survive on the walls of the stupa. Wild bushes and creepers have covered the walls and dome and while treasure hunters have devastated the base and drum. The surrounding area of the stupas is converted into agricultural fields by the owners of the site. (Pl.7). Apart from the stupas, there is also the remains of circular and hallow Buddhist shrine and watch tower with projected outwards buttresses on the four corners (see also Khan. I 2017: 144, fig. 5.2).</p>
<p>53. GunyarGumbatuna -II this small stupa is located to the southwest of the main stupa-I at a distance of about 400 feet in the east of Gunyar Village. A large part of the stupa destroyed by the illegal diggers. Only the outer part of the stupa is remaining, while the central part has</p>

<p>also been deeply excavated most probably in the search of the relic casket. To the southern side of this stupa is located a small portion of about 10 to 12 feet high wall of rough ashlar type masonry and to the northern side located another small partially destroyed.</p>
<p>54. Gunyar-III stupa (small stupa III) is located to the North of the Gunyar stupa-II at the distance of about 150 feet and to the Northwest of main stupa-II with a distance from main stupa about 300 to 400feet. The actual heights and diameters of both the stupas are not clear due to the destruction by people and natural activities. The bases of both the stupas were also not clear because base portion of these stupas have been buried by soil, collected by the people around the stupa in order to make land for cultivation</p>
<p>55. Banda Tangai-I, this site is situated to the south of Gunyar village at a distance of about 2Km in the adjacent mountain. The site is apparently a defensive structure with two or three (some are underground) level of arch shaped small room like chambers. The width of these chambers is about 5 to 6 feet and the length is about 6 to 8 feet. The roofs of some chambers are existed in their actual structure and not been disturbed by any human or natural activities. the roofs have been built from elongated slabs of black schist stones which are arranged in a specific order (broad at the base then continuously narrowing at the top thus making a complete arch like roof. total length and width of the site is about 45.72 m x 30.48m. The chamber masonry are mostly in ashlar and some portions are in dipper masonry.</p>
<p>56. Banda Tangai-II is situated to the Southeast of the Banda Tangay, Gunyar I about 400 to 500m distance. Total area of this is about 91.44 meters. It seems to be a residential area because of the presence of pottery pieces. Two interested structures are still intact. These structures are seen to be religious because of the presence of small arches in the inside wall and its circular appearance. One of these two chambers is square from the outside while inside it is circular. The inside circular wall has four small arches. This chamber has a small door-like opening of 1.2 meter. The walls of this chamber are 2.5 feet thick at the thinnest part while the thickest areas (about 4 to 5 feet) are at the corners. Mix masonry (semi diaper-ashlar has been used. And the stones used in the construction are in the form of slabs mostly from the local area quarry.</p>
<p>57. Mehrab-gat painted boulder in Palo tull, located to the north of Koza-Bazdara. It is an oval shape rock with a height 10m, and width 4 meters wide. The concave portion of the boulder shows painted rosettes in a circle executed in red paint. According to local information these rosettes were surrounding the painted image of Buddha which is now obliterated.</p>
<p>58. Gudar Gat wine press or shallow basin. It a heavy boulder marked at the center by a shallow basin of about 1.5m deep. It is located to the north of Koza-Bazdara village at a distance of about 1 km and can be accessed through a narrow a hilly track from Koza-Bazdara village.</p>
<p>59. Sra-Gatta painted rock shelter is located about 2km north of Bazdara village. The shelter is internally 4m deep, 3,5m wide and about m high. Some mountain goats and circles are depicted in red painting on the inner sides of the shelter.</p>
<p>60. Mamai-gharai, painted rock shelter is located about 2km Northeast of Koza-Bazdara village. The shelter is 2m long, 1.5m wide and can be approached through a hilly tract. The paintings on the southern side are intact and show horsemen in red painting. At the northern side of the shelter, there is huge flat boulder, half buried in the ground and the visible portion is showing a shallow basin made through chisels with an engraved outlet for the discharge of water or wine pressed from local grapes.</p>
<p>61. Jamu-gatta painted shelters are located to the north east of Koza-Bazdara about fifty meters from the Mamai-ghari shelter. Both these shelters are adjacent to each other and provide sufficient space for accommodation. The interior sides of the shelters are painted with figures of wild animals and horsemen and the depiction of Buddhist stupas. These stupas are executed in dark red paintings and while the rest of the images are in light red.</p>
<p>62. Jamu-Tapo painted rock shelter to the north of Koza-Bazdara. It is a six meter deep and 4meter wide shelter and shows red paintings. Some horsemen are shown moving and other human figures carrying axes, and spears. Some of the painted designs are in good state of preservation and executed in dark red painting.</p>
<p>63. Bema Ghwand-I, painted rock shelter is also located to the north of Koza-Bazdara and measures 4m x 3m x 3m. The shelter is formed by a huge rock and its southern side show painted figures of horsemen holding bow and arrows.</p>

64. Palangai or Bema-Ghwand-II rock shelter is located to the northwest of Koza- Bazdara. The shelter is formed by a heavy boulder and the narrow opening is showing painted figures of mountain goats and ibex running from mounted hunters (see Olivieri 2013: 135).
65. Laro-Miana settlement site is located about 2km to the northwest of Koza-Bazdara. The structural remains of the site show the remains of stone masonry walls constructed from heavy stone blocks of about two feet in width. Potsherds and pieces of terracotta figurines are laying scattered as the site is plundered by treasure seekers.
66. Kandao rock carvings, is situated in a mountain pass that connect Bazdara with Mora Banda and can be approached through a metaled road from the later village. The carving depicts a horse man and some geometrical designs which are mostly obliterated. The local peoples have erased the carving by re-engraving their names. To the north of the carving there is big boulder marked by several shallow cup –marks.
67. JabagoManai ruins located about in mountains about 2km north of Koza-Bazdara. The remains show the foundation of rooms and halls but badly damaged by treasure seeker. It was probably a monastic area or could be Hindu Shahi period watch towers.
68. Swaro-gat ruins located about half a kilometer to Jabago-Manai in the mountain of Koza-Bazdara and can be approached through a metaled road from the same village. Remains of the foundation of rooms, built of large stone blocks can be viewed but the site is so badly robbed that no clear picture of the structures can be drawn (See also Sardar 2016:128-131).
69. JuwarKhan-I painted rock shelter, located near Dewana Baba at a distance of about 3km north of KozaBazdara. It is small shelter and show painted figures wild animals such as mountain goad, ibex and horned bulls.
70. Dewana Baba cup-marks located near a tomb of Dewana Baba in Koza-Bazdara. A large boulder is marked by 24 big and small cup-marks.
71. Sakhi-dhandKandary, located on the right side of a dry stream in Bara-Bazdara village. Remains of stone structures ale left exposed by treasure hunters (see Bahadur Khan et al 1999: 19, Swati et al 2002: 232).
72. DargaiBuddhst site, located in the hills of Bara-Bazdara near a spring. The remains show that the site was composed of two parts separated by a plain area of about 15 meters. The treasures hunters have scarcely spared foundations of the monastic complex and dumped the debris on the rest of the structures. Several fragments of schist stone sculptures, grinding stones and potsherds are scattered on the surface. There is also a boulder marked by few cup-marks.
73. Sariskam remains in Bara-Bazdara. The site is situated near Manzary tall near the road that connects Buner with Bara-Bazdara. The site is also owned by Bacha Khan, a local Gujar. Foundation of rooms in Ashlar masonry have been exposed by treasure seekers while a water tank built for storing rain water is also exhumed. The water tank is 10.5x5.5 meters with 2meter thick walls. Water to the tank was connected through several channels by cutting the rocky surface.
74. Shin-Rug Caves in the hill that separates Buner from Bara-Bazdara. These two caves are located near seasonal stream and provide sufficient space for human residence. Recent fire activities were also notices. However, no painted designs were observed for the inner surface is covered by a thick layer of soot.
75. Ghalo-Tangay cave-I, SherKhana, located to the west of Palai road. It is about 8meters deep, 7meters wide and 2.5 meters high at the mouth. There is an engraved outlet at the floor of the cave. Painted potsherd are scattered both inside and outside of the cave which suggest human occupation of the cave.
76. Ghalo-Tangay cave-II, Sherkhana. It is another cave in the same area and naturally formed in the rocks. It is about 4meters deep and 2.5meters wide. No traces of painting were observed. There are also structural remains near the cave but badly destroyed and suggests that the cave was probably used for meditation by the Buddhists.
77. BuchaganSar remains, SherKhana located on the top of a hill near Palai road. The

structures are badly damaged (see also Bahadur Khan et al 1999:18).
78. Ghalo-Tangay cave-III. It is situated in the same hill series of SherKhana village and measures 6m x 7m x 9m. The side of the cave has a green layer with signs of pick axe marks. Further research will probably reveal that the raw copper was also extracted here. Quartzite stone, of which some are similar to microlithic tools are also scattered in the site. Similar stone tools are also reported from Sanghao cave Mardan by Professor Ahmad Hassan Dani, and now housed in the Sir Sahibzada Abdul Qayyum Museum, University of Peshawar. The cave was also probably used by the Buddhists for meditation.
79. Shaheedan, Kandary, in WachaDara of Bara-Bazdara village. The site represents traces of a Buddhist monastic area in very dilapidated condition. The area is owned by MrZarghun and Astambol ( for detail see Bahadur Khan et al 1999: 8)
80. Manarai site in WachaDara of Baz-Dara village. The remains of this site are scattered in a vast area but badly disturbed by treasure seekers. The land, in which the site is located, is owned by Mr. Afzal. Traces of a covered drainage system can also be observed in the ruins.
81. NarayTangay boulder with cup-marks. The boulder is located in Wacha-Dara in the palai village and bears 15 shallow cup-marks. A small rock shelter also exists above the cup-marks boulder.
82. Ghokhto-tanga rock art site is located to the west of village Wacha-dara (Palai) on main Palai road. The rock shows some carved motifs of flowers drawn vertically on 2meters long area. The site is owned by Mr Amir Muqaam.
83. ZerbanTangay Cave is located to the west of Wacha-dara (Palai) on main Palai road. It measures 7m x 5m and is open to three side i.e. eastern side, northern side and from the top.
84. KhogDaraSar cup-marks in village Khog on main Palai road. A big boulder is marked by 8 shallow cup-marks of different size. There are only several cup-marks of earliest period found on the KhogDaraSar. (See also Bahadur Khan et al 1999: 18).
85. KhogDara rock shelters. There are four rock shelters in the KhogDara village and all of them are devoid of painted designs and rock art (see aloBahadur Khan et al 1999: 18).
86. Tero-Gato site in the Shahkot area of Palai. It is a Buddhist monastic site and shows the foundation of several rooms and halls with a veranda at the front. The walls are made in semi ashlar masonry with a thickness of about one meter.
87. Buddhist remains of the Shahkot village of Palai. The site is locally known as Gumbatuna and shows the remains of a large Buddhist site in dilapidated condition (for details see Bhadur Khan et al 1999: 18).
88. HathiKhapa site at Shakot village of Palai. It is also a Buddhist site and shows scattered remains of monastic area. Some area of the site is also disturbed by the construction of Swat express way (for detail see Olivieri 2011: 120 , Nazir Khan 1983:59-67
89. Kirro-baba site in Jalal Pur village of Palai. It is also a ruined Buddhist site and covers a large area of about 70m in length. Only the foundations of the monastic area survive (see Bahadur Khan 1999: 21).
90. Chinga Buddhist site is located on a hill top about 3km east of Palai. The remains of this site presently cover an area of about 15x10 meters. Buddhist. Measuring 15m x 10mx 15m. Only foundation of small rooms can be viewed while the rest of the structures are robbed by treasure hunters.
91. WaraSarkai site is located to on the hill top about 2km east of Palai. The remains of the site measures 12x140m and shows some small rooms and long parameter walls. The remains are badly damaged by treasure seekers.
92. Char Kaso Painted rock shelters are locate in the southern hills of Palai. These two shelters were once painted with different motifs; however, only the outlines of 8 figures could be survive.
93. Laal Gat Kaso boulder in the Loya Banda area of Palai is a big boulder forming a shelter beneath. 3 painted figures of horsemen holding spears are shown chasing horned animals. Other painted figures are also shown on the southern portion of the shelter (for detail see

Olivieri. 2013: 93-94).
94. Palangai-I & II painted sites in Chirat also represent painted figures of horsemen and Buddhist stupas (see Olivieri. 2013: 98-99).
95. Loya Banda Buddhist site. The remains of this Buddhist site are almost occupied by modern constructions. Re using of ancient building material can be noticed in the walls of mosque and houses of the village. In the open area of the village scattered remains can be noticed.
96. Manzary Tall the Hindu Shahi period structural remains located to the south of Bara-Bazdara on the road leading to Buner. The structural remains show foundation of watch towers and small defensive forts of which three are still in good condition. The site is owned by Bacha Khan, a local Gujar.
97. Wacha-Dara site in SherKhana village. It is probably representing the remains of a watch tower, measuring 30m x 24m and located near the main Palai road. The site is facing illegal diggings. Unidentified 4 circular black schist stone, grinding stone, pottery, and remains of foundation wall were documented at the site.
98. Remains of ancient fort at Wacha-Dara-I, SherKhana village. The ruins of this fortified fort are measuring 76m x 15m with 1.5 meter thick walls. Pottery was collected from the site and mostly the walls have been destroyed by illegal digging (see Pl.8).
99. Karko-Dhob rock shelter to the north of Loya Banda. There are several large and small rock shelters in the hill of Loya Banda. The floor of one rock shelter shows traces of chiseling which suggest that human dwelt here in a certain period of history (see Pl.9.)
100. The big cave of Wacha-Dara III, SherKhanavillage. Among the four caves, mentioned above, the largest in the series is 10.3 meter deep, 3.9 meter wide and 2.5 meter high at the mouth. There was also remaining of small walls in front of cave. The floor of the cave, if properly excavated, can yield cultural deposits. No painting was observed on the side and ceiling. The local people use it as a shelter for their cattle (see Pl.10).
101. Shalghasa cave in KhogDara. It is also a natural cave and measures 5m x 6m x 8m. Currently it is used as a shelter for cattle. A foundation of ancient stone structures in Ashlar style of masonry is also exposed near this cave by illegal diggers.
102. Serai graveyard at the village of Serai, which itself locates about half a kilometer to the east of AlladandDerai. This Muslim graveyard is laid out on ancient Buddhist ruins and measures about 13 meters to north-west, 12 meters to south-east and 13 meters to north-east. The sarcophagus of some the graves show reused Buddhist stone panels and cornices decorated with floral and geometrical designs. Potsherds and broken pieces of sculptures can be picked from the site. (see pl.11)
103. BaghDharaShaheedan, a Muslim Graveyard built on ancient mound. The site is located about a kilometer to the south of Zulamkot village, while the Dre sera (three peaks) village lies to its west. The site covers an area about 1000m x500m and can be approached through ZalumkotKhwar. Decorated stone slabs of a Buddhist site are reused in the masonry of the Muslim graves. According to a local person named Mr. SalehRehman, these engraved stones pieces have been brought by the people for these graves from HatiDaraTakht. Their purpose was only to decorate their graves, even though these graves are very old but of Muslim period. According to them, here a big war between Muslim and Hindu community 800 years ago. Mostly graves have been destroyed by flood and cattle only one side of modern graveyard was safe along with Eidgah for graves. (See Swati et al 2002: 232).
104. Dewana Baba graveyard, located about 3km north of Koza-Bazdara. This Muslim period graveyard has also been searched for treasures through metal detector and according to the local information, coins of the British period were found (See also Hayat 2018: 249-250).
105. Adam khan Durkhanai, located in Bara-Bazdara. The two rocks of this site are attributed as meeting point to the legendary lovers, Adam Khan and Durkhanai of 17 <sup>th</sup> or 18 <sup>th</sup> century of the current era.

**CONCLUSION**

The ancient monuments and sites of Malakand district represents the glorious epoch of the forgotten nations. The painted rock shelters, and remains of Buddhist establishments, Hindu temples and mountain passes all testify that the Malakand and its surrounding regions remained the abode of different nations in the past. The ancient caravan road hewn in mountains of Shahkot, known as Hathilar (Elephant route), probably constructed under the royal patronage not only for the exchange of trade and commerce but also for the convenience of Buddhist pilgrims coming to the Buddhist establishments of LorianTangai, Kafir-Kot, Gunyar (Malakand district) and those situated in Swat, Dir, Buner and Bajaur districts. The remains of a Buddhist shrine on the summit of the Shahkot pass (known as Takht or throne); further suggest that it was probably a pilgrimage place along the HathiDarah. Today almost all of the Buddhist stupas and monasteries documented in the present study are in very bad state of preservation and there is an urgent need for their restoration and conservation. Most of the ancient sites have been converted into agricultural fields or occupied by the modern villages. However, the sites of Gunyar, Kafir-Kot and many painted rock shelters along the Mora pass are to some extent preserved and can be utilised for the promotion of religious tourism in the area.

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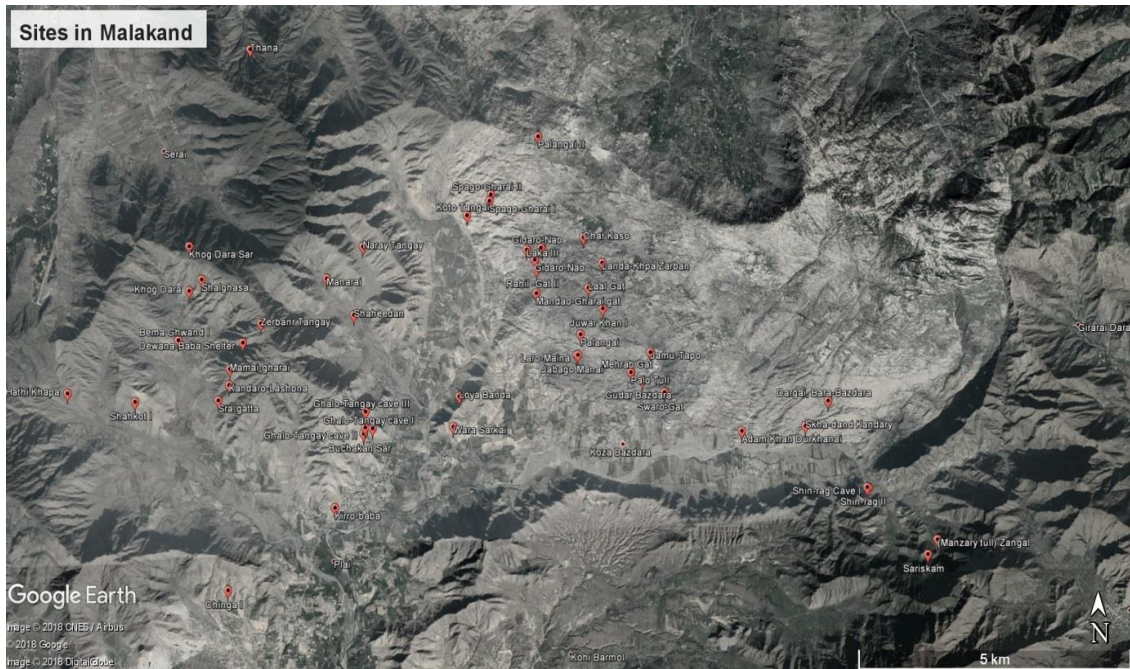
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Appendix



Pl.1. Location of district Malakand on the map of Khyber Pakhtunkhwa province (google earth)



Pl.2. Sites explored in district Malakand during 2016-2017 Survey project (google earth)



Pl.3. Carved slab at Kafir-Kot Graveyard near Thana village



Pl. 4. Robbers trench at Alladand Dherai



Pl.5. A deep ditch dug by treasure seekers at the foundation of Takht site in Hathi Darah



Pl.6. Cup Marks at Nal village, Thana



Pl.7. Ruins of Buddhist Stupa Gumbatoona site, Gunyar village, Thana



Pl. 8. Walled structures at Wacha-Dara-III, Sherkhana village



Pl. 9. Painted boulder, Karko-Dhob, Loya Banda Pl.



10. Wacha-Dara-I Cave, Palai village



Pl.11. Serai Grave Yard (Serai Maqbara),AlladandDherai