

CATALOGUE

1. ROCK MONUMENTS *IN SITU* OR OF CERTAIN PROVENANCE (TABLE 1)

Mingora area

The Mingora area comprises two very important valleys: the Jambil Valley, which joins the Saidu at the level of Butkara, and the Saidu Valley, which joins the Swat, after following its course, in the proximity of Udegram. The two valleys are separated by the watershed of the Shararai chain, the highest peak of which, Mt. Loe-sar (2570 masl), lies to the S; both end in passes (see *infra*) through the mountains separating Swat from Buner (southern watershed). The Saidu Valley runs parallel to that of the Swat, from which it is separated by a mountain ridge that is joined to the southern watershed of Swat through the peak of Maran-sar (2181 masl; Ilam range: 2810 masl).

Jambil Valley

Stein 1930; Tucci 1958; Cimmino and Guj 1964-1965; Faccenna 1964; Faccenna 1980-1981: pl. XXIX; Faccenna *et al.* 1993; Abdur Rahman 1991; Ashraf Khan 1993; Olivieri 1993; Ashraf Khan 1996c; Faccenna and Spagnesi 2014.

Right bank

Mingora and Pānṛ (AMSV 005, 006)

Lat. 34°45'N, long. 72°23'E. 43 B/5

Stein 1930: 42, 46, pl. 8; Tucci 1958: 309 (as Badama: 312); Cimmino and Guj 1964-1965: nos. 62, 74, 73; Faccenna 1964: 53-55; Callieri 1985; Faccenna *et al.* 1993; Olivieri 1993; Ashraf Khan 1996c; Filigenzi 1999.

A first group of monuments is situated on the outskirts of the heavily urbanised area of Mingora (formerly Mengjeli; see Olivieri 1996: 71), now called Faza-gat (Ashraf Khan 1996c). From here it must have been possible to reach the area of Manglawar via a path crossing the Shamelai chain. Here, on a rock cliff overlooking the NE sector of the Mingora bazaar, along the ancient pathway (which may be followed as far as the entrance to the present-day State Emerald Mine, Mare-kandao area; in Pashto, *mare* = emeralds), four reliefs were found (C2, C3, see Ashraf Khan 1996c: figs. 50 and 48; C1, C4). Starting from Mingora, the first is now located inside the city, on the E face of the rock cliff; the other three are found on the rock face skirting the narrow road leading to the mine. In this zone the *stūpa* of Rangmala-gumbat was reported, but is no longer visible today (Stein 1930: 42; Tucci 1958: 309; Faccenna *et al.* 1993: 136, n. 2).

The second group of monuments has been documented S of the limestone highlands of Kandao-patai (1292 masl), which is also part of the Shamelai chain (Faccenna *et al.* 1993: 136) WNW of the Buddhist sacred area of Pānṛ I.¹⁰ The SE highlands are exploited as a quarry; to the NW, on the mountain sides, two reliefs (C5 and C6) were found to which may be added a further two (C177 and C178), located by Ashraf Khan (1996c: figs. 43 and 45B) in this area. The peak of the Kandao-patai takes the form of an amphitheatre-shaped ridge cut by a

¹⁰ As detailed in Part I of this work, very few archaeological indications are available that may be used to date the rock sculptures of Swat. Their contiguity with several excavated and documented sacred areas may therefore be taken into consideration, at least for statistical inferences. As for Pānṛ I, see Chap. 1.3.

stream valley towards the N and the E, which here dominates the north-western outskirts of Mingora (the entire area is dotted with Buddhist ruins: Cimmino and Guj 1964-1965: nos. 61/65). Corresponding to the innermost point in this amphitheatre, facing the sacred area of Pāṇṛ I, two further reliefs (C7 and C8) are located. On the slopes overlooking Mingora three reliefs were found (C9, see Callieri 1985: pl. Vb; Ashraf Khan 1996c: fig. 46; Filigenzi 1999: fig. 1; C10; and presumably the above-mentioned C177). S of the site of Pāṇṛ I, along the road, a relief (C11) is found in the vicinity of a brick kiln (Rash-gata area). The two stelae S12 (Sardar 2003: 10-11, pl. 14) and S13 (Ashraf Khan 1993: 25, fig. 8; Sardar 2003: 3, pl. 1) also come from this area, although their original location could not be ascertained.

Inv. Rep. C1 (Figs. 1a,b; GS 5) Buddha
 Cons.: badly chipped almost over the entire surface; corrosion; lime incrustations.
 Mat.: calcareous schist.
 Meas.: 250 (228-185) x 155 x 36.5; elephants: 42 x 55 x 25
 Ashraf Khan 1996c: fig. 50.

Haloed Buddha, in *dhyānāsana*, with triple-lined neck; wearing *saṃghāṭī* with round neckline and central pleats over breast; on low quadrangular throne, with cushion, supported by three elephants squatting frontally, with head to right in profile, trunk lowered, folded towards the left, large elongated eyes.

Inv. Rep. C2 (Fig. 2) Bodhisattva
 The relief follows the inclination of the schistose rock.
 Cons.: very poor; badly chipped, corroded, abraded.
 Mat.: sericitic limestone schist.
 Meas.: 153 x 80 x 11.5 (max)
 Ashraf Khan 1999a: fig. 48.

Bodhisattva in reverse *ap.*

Inv. Rep. C3 (Fig. 3) Buddha / standing figure
 Cons.: severely leached, corroded, abraded; chipped; lime incrustations.
 Mat.: *vacat.*
 Meas.: 70 x 72 x 13.5; 64 x 23 x 6; tot.: 120 x 96

Buddha in *padmāsana*, with nimbus (?) and aureole; on throne with cushion and figured front face: in the centre *cakra* with inscribed lotus; on the sides, two frontal lions with heads turned towards the wheel. On left: frontal standing figure, with long robe; right hand in *varadamudrā* with attribute (*akṣamālā?*); on base composed of a row of reverse lotus petals.

Inv. Rep. C4 (Fig. 4) Padmapāṇi
 Cons.: very poor; badly chipped, corroded, abraded, especially the lower part.
 Mat.: calcareous schist.
 Meas.: 130 (115) x 80 x 7 (max)
 Padmapāṇi, pensive, haloed, in *ap.*; with short necklace.

Inv. Rep. C5 (Fig. 5) Triad (Buddha and bodhisattvas)
 Cons.: abraded; chipped; corroded. Buddha figure badly chipped and abraded on the head and shoulders; the right-hand figure badly abraded; upper part of left-hand figure missing.
 Meas.: from right: 70 (65-58) x 27 x 3; 119 (84-74) x 55 x 21; 40 x 10 x 4.5
 Ashraf Khan 1996c: fig. 45; Filigenzi 1996: fig. 2.

In the centre: Buddha with nimbus and aureole, in *dhyānāsana*, with *saṃghāṭī* with lateral pleats, uncovered feet, on a high throne covered by a drape, with cushion and base composed of petals and sepals and listel on top, supported (?) by two frontal crouching lions, with crossed paws, curly mane rendered by means of

circular discs, fur of the chest with leaf-like shape with central parting between them; between the lions are two small crouching animals, viewed in profile, converging at the sides of a *cakra*. On the sides, two standing bodhisattvas, half the size of the Buddha, on half-closed lotus corollas; the right figure with nimbus, on right leg, right hand on shoulder, left hand on flank with attribute; with *p.*, short necklace, pendant earrings, elongated headdress; left one on left leg; a vertical element (staff?) may be seen on right of the figure.

Volumes simplified and bulky, particularly conspicuous in the Buddha figure, which displays a rectangular bust, round shoulders, triangular leg profile; summary drapery execution, with occasional pairs of parallel lines; in particular the central hem of the garment and the drapery on its sides stand out as decorative devices.

Inv. Rep. C6 (Fig. 6) Triad (Buddha and bodhisattvas)
 Cons.: poor; severely abraded; chipped; corrosion; lime incrustations.
 Mat.: *vacat*.
 Meas.: from right: 72 (63) x 36 x 4; 88 (61-52.5) x 41.5 x 4; 59 (55) x 16.5 x 6

In the centre: Buddha in *dhyānāsana*, with uncovered feet; with nimbus and aureole, right hand stretching downwards, left hand on thigh (in *bhūmisparśamudrā*?); seated on a high throne with cushion, supported by a pair of frontal crouching lions with crossed paws, muzzles turning inwards and upwards, curly mane rendered by means of circular discs; on the right, bodhisattva seated on throne with cushion, in reverse *ap.*, short necklace, pendant earrings, high tapering headdress; right hand on leg (with attribute?), left hand on thigh, with attribute; on the left, bodhisattva standing frontally on right leg, haloed, with *p.*, short necklace; right hand on shoulder, left hand lowered, with attribute.

Details of the drapery have been preserved, with symmetrically arranged parallel lines.

Inv. Rep. C7 (Figs. 7a,b) Padmapāṇi
 Cons.: very poor; only the figure's outline has been preserved.
 Mat.: calcareous schist.
 Meas.: tot.: 68 x 40; fig.: 60 x 40

Pensive Padmapāṇi, in *ap.*; the sharp outline of the ogival-shaped niche is visible.

Inv. Rep. C8 (Figs. 7a,c) Buddha
 Situated about 70 cm to left of C7. On the right, in the immediate vicinity, two reliefs of which only the profile of the niche remains; the position, at a slightly lower level, follows the lines of rock stratification.
 Cons.: very poor; only the outline of the figure remains.
 Mat.: calcareous schist.
 Meas.: 78 x 5; fig.: 60 (55-50) x 42 x 7

Buddha in *dhyānāsana* on podium, with nimbus and aureole; it is possible to observe the clear-cut lines of the niche, approximately triangular and rounded in shape.

Inv. Rep. C9 (Figs. 8a,b; GS 7, 24) Various subjects: Triad / Padmapāṇi.
 On a large rocky outcrop with terminal lobe on the right, projecting upwards.
 Cons.: fair; abrasions; lime incrustations; badly chipped on upper part, corresponding to the figures' faces and arms and Buddha's bust, as well as bottom left; crossed by a continuous vertical cut corresponding to the right knee of Padmapāṇi, and by a continuous oblique cut bottom left; corrosion.
 Mat.: *vacat*.
 Meas.: from right:
 140 (134) x 89 x 7; 107 (88) x 25.5 x 6; 131 (88-80) x 69.5 x 3; 108 (94-87) x 36.5 x 4

Callieri 1985: pl. Vb; Ashraf Khan 1996c: fig. 46; Filigenzi 1996: fig. 6; Filigenzi 1997: fig. 1; Filigenzi 1999: fig. 1; Filigenzi 2000: fig. 2.

Left: Triad; centre: Buddha in *dhyānāsana*, with uncovered feet, with nimbus (and aureole?), on tall throne with cushion and undulating lateral tassels; underneath the cushion, at the two extremities, two frontal lions, erect with their forepaws slightly spread and decorated with banded bracelets, head in profile view facing inwards, wavy mane with fur on the chest in a leaf shape, parted in the middle. At the sides, two smaller haloed bodhisattvas, standing in three-quarters view facing the Buddha, on a lotus with double corolla, the lower one reverse: on the right, Maitreya, with *p.* and *samghātī*; the right hand holding the ascetic's staff to the shoulder, sloping transversely; left hand below with ansated vase; on left Padmapāṇi (?) with *p.*, belt visible with knotted ends, short beaded necklace, pendant earrings; right hand in *varadamudrā*; left hand on the shoulder with reverse lotus (?), held at the lower extremity of the stem, with corolla facing downwards.¹¹ At the base of the relief runs a row of lotus petals and reverse sepals, slightly oblique, diverging from the centre.

On the right, and dominant in proportion, is a haloed pensive Padmapāṇi in *ap.* on a lotus throne; with *p.*, *dupaṭṭā* rolled around the arms and falling on the left side with pronounced undulation, bracelets, short beaded necklace, pendant earrings; tall headdress (crown?); three-lined neck; with type a lotus.

Slight anatomical disproportions are visible, especially in the exaggerated volume of faces and hands; the lions' figures are very clumsy and over-simplified; the drapery follows conventional criteria, with dense parallel lines; repeated curved and crested lines in drapery and headdress.

Inv. Rep. C10 (Fig. *vacat*) Two Buddhas in *padmāsana*
Not far from Inv. Rep. C9.
Cons.: very poor; only a few traces of the relief remain.
Mat.: *vacat.*
Meas.: from right: 31 x 29; 53 x 51

Inv. Rep. C11 (Fig. 9) Various subjects: Padmapāṇi / minor figures
On the projecting isosceles lobe of a boulder.
Cons.: rather poor; right side of relief missing as recently removed; severely leached, abraded, chipped; lime incrustations.
Mat.: *vacat.*
Meas.: main figure: 130 x 75 x 13;
minor figures: from below: 35 x 25; 65 x 47 x 4; 35 x 25

Pensive (haloed?) Padmapāṇi, in *ap.* on throne with cushion. Left: in the centre Padmapāṇi, as above, smaller in size. Below: small figure in *padmāsana*. Above: small figure of Padmapāṇi, as previous.

Inv. Rep. S12 (Fig. 10) SM Standing bodhisattva (Vajrapāṇi?)
Irregularly oval-shaped, elongated stela.
Cons.: whole; face, lower part of legs and left arm badly chipped; abraded on the entire surface.
Mat.: gneiss.
Meas.: 136 x 58
Sardar 2003: 10-11, pl. 14.

Bodhisattva, with nimbus with circle and flaming edge, standing on the right leg on a lotus corolla with reverse petals; wearing short *p.*, *uttariya* draped like a shawl, Brahmanic cord (?), crown knotted at sides with descending ribbons; the bracelet and decorated armilla on right arm, the short necklace and the earrings can

¹¹ For a possible comparison of this unusual attribute and the manner it is held, see the relief 1995.570.2 at the Metropolitan Museum (<http://www.metmuseum.org/Collections/search-the-collections/38640?rpp=20&pg=1&ft=1995.570.2&pos=1>), which shows nonetheless some uncommon features in both iconographic and technical aspects, as for instance the shape of the throne and the attribute of the bodhisattva on the right side, possibly a long-stemmed lotus but of apparently inconsistent shape.

be made out; right hand in *varadamudrā*, left hand lowered. The relationship between the element depicted on the right (probably a lotus emerging from the ground) and the left hand (with *vajra* with lower point on the lotus?) is not clear.

Inv. Rep. S13 (Fig. 11; GS 1) SM Standing Buddha
Irregularly oval-shaped, elongated stela.
Cons.: whole; chipped along the top edge; whole surface slightly abraded.
Mat.: dioritic gneiss.
Meas.: 65.5 x 37

Ashraf Khan 1993: 25, fig. 8; Sardar 2003: 3, pl. 1; *Gandhara, the Buddhist Heritage of Pakistan*: 364, cat. no. 288.

Buddha standing (on base?), with *saṃghātī* with round neckline and central pleats, with crenellated hem on right, *antaravāsaka*, separate *uṣṇīṣa* with large ribbon or ring at the base; right hand in *varadamudrā*, left hand holding to breast a hem of the robe (?). Several anatomical details (hands, feet) highlighted by relative disproportion.

Inv. Rep. C177 (Fig. 12) *Vacat* (description based on Ashraf Khan 1996c: fig. 43). Bodhisattvas: two pensive Padmapāṇis and a standing bodhisattva
Cons.: badly chipped and abraded.
Mat.: *vacat*.
Meas.: 230 x 170

Ashraf Khan 1996c: fig. 43.

Two pensive Padmapāṇis, in *ap.* on thrones of uncertain shape; with nimbus, tall crown, bracelets, short beaded necklace, pendant earrings, type a lotus. Between the two Padmapāṇis is a bodhisattva standing on right leg, on a pedestal of uncertain shape, with right hand in *varadamudrā*, left hand at the shoulder, with attribute (?); wearing a short *p.*; of the ornaments only the pendant earrings are still distinguishable.

Inv. Rep. C178 (Fig. 13) *Vacat* (description based on Ashraf Khan 1996c: fig. 45B).
Buddhas and bodhisattvas
The carving is set in a sort of wide, open, rock shelter.
Cons.: badly abraded and chipped; heads cut off.
Mat.: *vacat*.
Meas.: 122 x 170

Ashraf Khan 1996c: fig. 45B.

Five figures (A-E, from right): B and E are Buddhas in *dhyānāsana* on a low seat, probably a full-blown lotus with two opposite rows of petals; of the first one the nimbus and the body halo are visible. The three other figures are smaller; A: seated figure (in *padmāsana*? with body halo?); C: standing Padmapāṇi, in *varadamudrā*, with nimbus, tall crown, bracelets, short necklace, pendant earrings; D: pensive Padmapāṇi.

Dangram and Garasa (AMSV 007, 008)

Lat. 34°45'N, long. 72°24' E. 43 B/5

Tucci 1958: 288, 312, 316, fig. 24; Cimmino and Guj 1964-1965: 22a, 22b, 24; Faccenna 1964: 25; Olivieri 1993 (as Gudz); Ashraf Khan 1996c; Faccenna and Spagnesi 2014.

The small Dangram Valley (perhaps the ancient Dhānyapura; see Tucci 1958: 288, 316) stretches beside a right bank tributary of the Jambil. At the level of the Garasa village, another small river flows into the Jambil. The two valleys thus formed are separated by a small ridge, where the following have been discovered: relief

C14 and C15, just SW of the Garasa mosque. WSW of the first of the two valleys, about 500 m upstream from the Mingora-Jambil road, relief C16 was found (Cimmino and Guj 1964-1965: no. 24; Ashraf Khan 1996c: fig. 42). The three reliefs, and the stela S17 (Tucci 1958: 306, fig. 24; Sardar 2003: 12-13, pl. 19) and S18 (from Dangram; Sardar 2003: 19-20, pl. 31) might have been linked to the Buddhist ruins of Dangram (Tucci 1958: 312; Faccenna and Spagnesi 2014) (AMSV 007) and Garasa (Cimmino and Guj 1964-1965: nos. 26/28) (AMSV 008).

Inv. Rep. C14 (Figs. 14a,b,c) Padmapāṇi / *stūpa*
 On a polyhedric-shaped boulder.
 Cons.: only fair; leached; corroded; abraded; lime incrustations.
 Mat.: *vacat.*
 Meas.: 90 x 54 x 9; 52 x 18 x 2; tot.: 90 x 83 ca.

On the left: pensive Padmapāṇi, in *ap.* on throne composed of a double corolla lotus, the lower one reverse; wearing *p.* with knotted belt visible, with extremities descending on to the seat; crown with figurine of Buddha in *dhyānāsana* on the central crest; with bracelets, short beaded necklace, pendant earrings; type a lotus; on the right, small *stūpa* on plinth, with triple (?) moulded body, quasi-spherical *aṇḍa*, tall pinnacle and set of umbrellas probably supported by struts, which are still visible below the first *chattra*.

Relatively shallow field, of a roughly ogival shape.

Drapery rendered by dense parallel lines; despite the simplification of the volumes, a certain air of naturalism has been achieved, particularly regarding the position of the bodhisattva's body.

Inv. Rep. C15 (Fig. 15) Three Padmapāṇis / small figure in *dhyānāsana*
 Decorated field delimited above by an engraved horizontal line that prolongs the natural fissure line to the left.
 Cons.: badly corroded, abraded, chipped; large areas of lime incrustations.
 Mat.: *vacat.*
 Meas.: from right: 74 x 27; 35 x 22; 84 x 37; 95 x 43 x 4.5; tot.: 95 x 149

Three pensive Padmapāṇis, probably haloed, in *ap.*, with type a lotus, on a tall throne; the one on the left – almost completely conserved – with a base with a double row of petals, the lower one reversed; the central figure conserves traces of drapery in the space between the arms and the trunk, probably of *dupaṭṭā*.

Between the first and the second figure from the right there is a small figure in *dhyānāsana*, on a throne (with lotus-shaped base?).

Figures characterised by harmonious proportions and a degree of naturalism in the position of the body.

Inv. Rep. C16 (Figs. 16a,b; GS 16) Padmapāṇi / bodhisattva / Buddha
 On a large elongated ovoidal boulder; the figured field occupies the left lateral extremity marked by natural fissures. In the vicinity there is a basin dug out of the rock.
 Cons.: relatively poor; severely abraded and corroded; lime incrustations.
 Mat.: *vacat.*
 Meas.: from the right: 78 x 40 x 4; 34 x 15.5 x 2; 105 x 56.5 x 9.5; 78 x 40 x 7.5

Filigenzi 2000-2001: pl. IV.

At the centre: pensive Padmapāṇi, haloed, in *ap.*, on a tall (lotiform?) throne with cushion; long-stemmed, full-blown lotus in frontal view, on which there is a small figure of Buddha in *dhyānāsana* on a low seat, with nimbus with decorated circle. Right: a haloed figure (Buddha or bodhisattva?) in *dhyānāsana* on a throne with cushion, supported by three frontal lions sitting on hind legs. Left: a bodhisattva in reverse *ap.* on a tall throne, right arm stretching downwards (perhaps with a flat elongated attribute, held horizontally), left hand on thigh with attribute (*vajra*?).

Inv. Rep. S17 (Fig. 17) SM Standing Padmapāṇi
 Stela with irregular elongated oval shape, with very low foot.
 Cons.: whole; almost entirely chipped, except for chest, right leg, and feet of the figure.
 Mat.: gneiss.
 Meas.: 136 x 64
 Tucci 1958: 306, fig. 24; Sardar 2003: 12-13, pl. 19.

Padmapāṇi, nimbate, standing on right leg on flat full-blown lotus; wearing short *p.* with laced belt, knotted, with undulating end(s) descending in front, tall crown tied at the sides with descending ribbons, short necklace, earrings with polylobate terminal part; right hand in *varadamudrā*; left hand held low on one side grasping the curved stem of the lotus, which emerges from the ground.

Inv. Rep. S18 (Fig. 18; GS 32) SM Standing Vajrapāṇi
 Stela of irregularly oval, elongated shape.
 Cons.: whole; badly abraded: only the outline of the figure is conserved, lacking any legible details.
 Mat.: gneiss.
 Meas.: 59 x 28
 Sardar 2003: 19-20, pl. 31.

Vajrapāṇi, standing on right leg, with right hand with *vajra* held horizontally to the shoulder on one side, left hand on hip.

Kokarai sub-area (AMSV 009, 010, 011)

Lat. 34°44', long. 72°24' E. 43 B/6

Tucci 1958: 308, 312; Cimmino and Guj 1964-1965: nos. 6, 11, 75, 84, 86, 87; Faccenna 1964: 25; Olivieri 1993.

Kokarai is a large village in the vicinity of a valley and stream. S of the village stands a shoe-shaped hill separating the narrow Kokarai Valley from another through which a stream runs; the latter is a right bank tributary of the Jambil, into which the stream flows in the vicinity of Jambil. Following the Kokarai torrent up its valley, we are led in an ENE direction to the Ghuz plateau: just before reaching the plateau (Gat-patai zone) we come across reliefs C19 and C20 near the ruins of Buddhist structures (AMSV 009); slightly after this (Gumbat-patai zone; Cimmino and Guj 1964-1965: nos. 9 and 13) stela S23 was documented (AMSV 010). Continuing S at the same height we come to the village of Kulia, N of whose mosque stands relief C21. In this area, from which also relief C22 comes, numerous ruined *stūpa* were discovered (see Faccenna 1980-1981: pl. XXIX) (AMSV 011).

Inv. Rep. C19 (Fig. 19) Padmapāṇi
 Cons.: very poor; severely corroded and abraded.
 Mat.: *vacat.*
 Meas.: 130 x 86 x 6
 Ashraf Khan 1996c: fig. 42.

Pensive Padmapāṇi in *ap.*, with long-stemmed lotus, on tall throne with cushion and body subdivided into three horizontal rows of quadrangular ashlar (cf. Rep. C194, C72, S132); traces of the *p.* are still visible, in particular the drapery on the pelvis and the central hem falling over the throne.

Inv. Rep. C20 (Fig. 20) Padmapāṇi
 Cons.: very poor; almost entirely corroded and abraded, especially the upper part; head completely obliterated.

Mat.: *vacat.*
 Meas.: 82 x 76 x 5
 Pensive Padmapāṇi, in *ap.* on tall throne with cushion.

Inv. Rep. C21 (Fig. 21) Padmapāṇi
 On a round boulder on the edge of a cliff.
 Cons.: head and lotus flower badly abraded; forearm and right hand badly chipped; slightly leached and abraded; small lime incrustations in the upper part of the relief.
 Mat.: granitoid to granite gneiss.
 Meas.: 210 x 150 x 13
 Filigenzi 1996: fig. 5; Filigenzi 2000-2001: pl. IIa.

Pensive Padmapāṇi, with nimbus and aureole, in *ap.* on tall throne with cushion and moulded base with pronounced lateral projection; wearing *p.* with central hem and belt falling over the throne, beaded armilla, pendant earrings, crown (tied at the sides?); with type a lotus.

The figure is characterised by harmonious proportions and by a certain naturalism in the anatomical rendering, despite the simplification of the volumes; thick drapery, rendered by means of symmetrical curved lines.

Inv. Rep. C22 (Figs. 22a,b,c) *Vacat* (description based on archive photographs)
 Various subjects: Padmapāṇis / Maitreya / bodhisattvas / Buddha(s) / *stūpa*
 Cons.: severely abraded and corroded, especially the upper part: in particular, faint traces still exist of the heads of the minor figures. The description of the relief (not found in the course of recent surveys) is based on archive photographs
 Mat.: *vacat.*
 Meas.: *vacat.*
 Filigenzi 1999: fig. 2; Filigenzi 2000-2001: pl. Ia.

Centre: Padmapāṇi, pensive, in *ap.* (haloed?), with *p.* with circular central hem with vertical drapery on the inside, with short necklace, pendant earrings with expanded final portion, with curved-stem lotus; corolla's shape unidentifiable. Symmetrically arranged around the central figure are four other minor figures, two below and two above: on top, on a base of uncertain shape, are two standing bodhisattvas, the one to right with right hand in *varadamudrā*, left hand on the hip; the one to left with right hand on the shoulder (with attribute?), left hand on the thigh. At the bottom, even smaller figures: on the right, bodhisattva or Buddha, probably with nimbus and aureole, in *dhyānāsana*, with covered feet, circular central hem of robe; on moulded podium: on left Maitreya (with nimbus and aureole?), with *saṃghāṭī*, right hand on shoulder grasping ascetic's staff upright sideways, left hand below (with vase?).

On the left, in non-symmetrical arrangement, are other figures: above, bodhisattva standing on left leg, on base of uncertain shape; arm position not clear, however with elbows visibly protruding at the sides, especially the right-hand one; below, but smaller, pensive Padmapāṇi in *ap.*; on the left end of the figured field a small *stūpa* on a base composed of two (quadrangular?) bodies: the lower one, taller, with a niche in the centre, accommodating the figure of a Buddha in *dhyānāsana*; the upper one receding slightly; *aṇḍa* of uncertain shape (bell-shaped?), high pinnacle with circular disks with edge interrupted by regular engraving (small bells?).

Inv. Rep. S23 (Fig. 23) Padmapāṇi
 Ogival-shaped stela.
 Cons.: only fair, most of the surface badly chipped; leached; corroded.
 Mat.: augen schist.
 Meas.: 100 (90) x 70 (63) x 4

Pensive Padmapāṇi, haloed, in *ap.*, on tall throne with cushion and body with traces of figurations on the side (probably lions); at the base irregular projection (row of lotus petals?); the bodhisattva is wearing *p.* with

central three-pointed hem falling over throne, short necklace, pendant earrings, headdress with pronounced projection of central crest above; type a lotus.

Figure characterised by massive volumes; note the pronounced inclination of the head (index finger of right hand almost touching the forehead), which makes the pose less conventional than the more widespread model; traces of drapery, executed with parallel lines, are still visible.

Jambil (AMSV 012)

Lat. 34°43'N, long. 72°27'E. 43 B/6

Tucci 1958: 310-311; Cimmino and Guj 1964-1965: nos. 14, 15; Olivieri 1993.

The village of Jambil is situated near the end of the valley. The reliefs C24 (erroneously attributed to Fazagat by Ashraf Khan 1996c: fig. 49) and C25 were documented between the village and the river. A third piece reported during the 1965-66 reconnaissances upstream from the village (Faccenna 1980-1981: pl. XXIX), is relief C199 (not found). The stelae S187 and S26 have been recently documented in the same location. Near the village, on both sides of the river, a number of ruins, possibly belonging to Buddhist sacred areas, were noticed (Cimmino and Guj 1964-1965: nos. 16, 113, 114 and 115).

Inv. Rep. C24 (Figs. 24a,b) Various subjects: three reliefs close together: Triad (Buddha and bodhisattvas) / two Padmapāṇis
The reliefs are situated between two descending bands formed by natural fissure lines in the wall.
Cons.: only fair; badly leached.
Mat.: *vacat*.
Meas.: Triad: Buddha: 135 (87) x 69 x 15; bodhisattvas: 67 x 21 x 3; Padmapāṇis: from right: 53 x 35 x 4; 54 x 35 x 3; distance of the three reliefs from each other: ca. 1 m.

Ashraf Khan 1996c: fig. 49; Filigenzi 1996: fig. 16.

From the right: Triad: at the centre, Buddha with nimbus (and aureole?), in *padmāsana* and *abhayamudrā* (?); on throne with base composed of a row of reverse lotus petals, supported by two frontal, crouching lions with crossed paws; between them, in the centre, a vertical element (deers and wheel?) touching the base and the cushion; on the sides are two bodhisattvas appreciably smaller than the Buddha, haloed, standing frontally on bases of uncertain shape: the right-hand one with right hand on the shoulder, left hand at the side; the left-hand one with right hand lowered (in *varadamudrā*?) with attribute (*akṣamālā?* *kamaṇḍalu?*), left hand on side (with lotus?). These are followed, on the left, above, by two pensive Padmapāṇis in *ap.*, on thrones of uncertain shape; each of the figures is housed in an ogival niche with rather clear-cut lines.

Inv. Rep. C25 (Fig. 25)¹² Various subjects: Padmapāṇi / Buddha
Cons.: only traces of the figuration have been conserved.
Mat.: augen schist with fuchsite.
Meas.: in the order of the description: 84 x 54 x 5; 80 x 49 x 3; 60 x 35 x 3; 49 x 34; tot.: 310 x 105

Centre: two pensive Padmapāṇis in *ap.*, with minor figures at the sides. Right, pensive Padmapāṇi, in *ap.* Left, Buddha in *dhyānāsana*; pensive Padmapāṇi, in *ap.*

¹² Discovered by Badshah Sardar

Inv. Rep. C199

Vacat.

Inv. Rep. S26 (Fig. 26) *Vacat* (description based on archive photographs).¹³ Bodhisattva
Oval-shaped stela.

Cons.: broken in two pieces, recomposed; badly chipped and heavily corroded and encrusted.

Mat.: gneiss (?).

Meas.: *vacat.*

Haloed bodhisattva seated in reverse *ap.* on cushion over tall throne with flat base; the right hand in *abhayamudrā* (?), the left hand lowered with attribute.

Inv. Rep. S187 (Fig. 27) *Vacat* (description based on archive photographs).¹⁴ Standing bodhisattva
Elongated stela.

Cons.: badly chipped and heavily corroded and encrusted.

Mat.: gneiss (?).

Meas.: *vacat.*

Standing bodhisattva wearing *p.*, with long hair, necklace, holding a lotus (?) with the right hand, the left one lowered along his flank.

Left bank
Butkara (AMSV 013)

Lat. 34°46'N, long. 72°22'E. 43 B/5

Stein 1930: 42-43; Tucci 1958: 287-288; Faccenna in Faccenna and Gullini 1962; Cimmino and Guj 1964-1965: n. 118; Faccenna 1964: 27-52; Faccenna 1980-1981: 753, pls. 13, 470; Ashraf Khan 1996c: fig. 44.

The monument, relief C27, was discovered inside the archaeological area of Butkara I¹⁵ (in Pashto, *but* = idol; from “Buddha”) during excavation of the Inhabited Area near entrance E to the Sacred Area, perhaps in connection with an itinerary of access to the Sacred Precinct surrounding the *stūpa* area (Faccenna 1980-1981: 753, fn. 2; pls. 13, 470; Ashraf Khan 1996c: fig. 44). Nearby is the sacred area of Butkara III (Abdur Rahman 1991); slightly to the W, towards the Saidu River, is an artificial mound where the fortified site of Barama I was discovered (Faccenna 1964-1965).

Inv. Rep. C27 (Figs. 28a,b) Padmapāṇi

Small boulder roughly triangular in shape, tapering upwards.

Cons.: broken in the centre into two reconnected fragments; head, and left arm and leg badly chipped; corroded; abraded.

Mat.: dioritic gneiss.

Meas.: 129 (124) x 83 (68) x 45

Faccenna 1980-1981: 753, fn. 2; pls. 13, 470; Ashraf Khan 1996c: fig. 44.

Padmapāṇi, pensive, haloed, in *ap.*, with *p.*, crown knotted at the sides, short necklace, pendant earrings; on throne composed of cushion and lotus corolla with double row of petals and sepals, the lower one reverse.

Drapery sketchy and symmetrical, with closely-spaced thin pleats.

¹³ Courtesy of Badshah Sardar.

¹⁴ Courtesy of Badshah Sardar.

¹⁵ Relief C27 can be tentatively – but quite reasonably – related to Period 5 (late seventh/early eighth century CE–tenth century CE) of the site.

Arabkhan-china (AMSV 014)

Lat. 34°45'N, long. 72°23'E. 43 B/5

Stein 1930: 45, fig. 38 (as Shararai); Tucci 1958: 310, fig. 18; Cimmino and Guj 1964-1965: n. 17; Faccenna 1964: 25; Callieri 1985; Olivieri 1993; Filigenzi 1999; Sardar 2004-2005 (as Rehman Cheena).

On high ground, near a spring, eight monuments were documented. Following the course of a stream up-valley leads one first to a flat area where the reliefs C28, C29, C30 (Stein 1930: fig. 38; Tucci 1958: fig. 18; Callieri 1985: pl. Vb) and C31 (Filigenzi 1999: fig. 8) were documented; further on, in an ESE direction, are the reliefs C32 and C33; lastly, slightly further upstream in a WNW direction relief, C34 is situated. Slightly upstream from this zone, near the ridge of the Shararai range, stand the ruins of six *stūpas* (Stein 1930: pl. 7). Recently a new carving has been documented (C41) in the plain S of the six *stūpas*.

Inv. Rep. C28 (Figs. 29a,b,c) Padmapāṇi / Buddha

On an isolated boulder.

Cons.: only fair; leached; corroded; bodhisattva's face chipped all over; incrustations.

Mat.: augen schist.

Meas.: 148 (124) x 75 x 7; 60 (51) x 42 (37) x 3.5

Left: pensive Padmapāṇi, haloed, in *ap.* on lotiform podium; with type a lotus; wearing *p.* with central hem falling over throne, crown (cap-like with fan and knotted at the sides?), pendant earrings.

Right, centre, half way up: small Buddha in *dhyānāsana*.

Each figure is inserted in an irregularly-shaped field that follows the contours of the figuration.

The figures are massive, the volumes geometric; a degree of anatomical disproportion is visible above all in the compression of the trunk and in the ratio between the head and the rest of the body.

Inv. Rep. C29 (Fig. 30) Padmapāṇi / two Buddhas

A large niche carved onto an isolated boulder.

Cons.: only fair; leached; the bodhisattva has a completely abraded face; left arm and leg chipped; incrustations.

Mat.: granitoid two-mica gneiss.

Meas.: 115 x 80 x 71; 47 (37) x 30 x 8; 42 (36) x 32 x 8. tot.: 143 x 132 x 71

Filigenzi 2000-2001: pl. Va.

Centre: Padmapāṇi, haloed, in *ap.* on rectangular podium with cushion; with long-stemmed lotus; left foot on circular footstool; wearing *p.*, crown.

Sides: centre, half way up: two small Buddhas in *dhyānāsana*, inside niche.

The figuration is contained in a large field that is approximately oval in shape, with concave surface and projecting lower horizontal plane.

The figure of the bodhisattva is characterised by slender and harmonious proportions; in particular, the wide angle of the left leg and the slightly raised left shoulder enhance the slenderness of the figure and the impression of depth.

Inv. Rep. C30 (Figs. 31a,b,c,d,e; GS 6, 25, 37) Various subjects: Triad / Triad of bodhisattvas / Bodhisattva
On an isolated boulder of a rather elongated oval shape.

Cons.: heads chipped, as well as the lower part of the large central Buddha; the central part of the relief is crossed by a large fissure; abrasions; corrosion; chipping.

Mat.: granitoid two-mica gneiss.

Meas.: from left: 52 x 20 x 2; 78 x 39 x 3; 95 (70) x 68 x 13; 95 (80) x 33 x 4; 50 x 18 x 3.5; 57 x 28 x 3; 46 x 20 x 3.7; right angle: 25 x 20 x 3.7

Stein 1930: fig. 38; Tucci 1958: fig. 18; Callieri 1985: pl. Va; Filigenzi 1996: fig. 3; Filigenzi 1997: fig. 3.

The composition is made up of three groups of haloed frontal figures: Triad with Buddha and bodhisattvas in the centre, Triad of bodhisattvas on the left, isolated figure of bodhisattva on the right.

Central group: in the centre: Buddha in *dhyānāsana*, wearing *saṃghāṭī* leaving the feet uncovered and with circular lower hem, on tall throne with turned legs; in the inner space between the latter are two frontal lions, with upright forepaws, globular eyes, and curly mane rendered as circular discs. Above the Buddha's head there are tree branches and leaves, or a fringed parasol. On each side of the Buddha are two standing bodhisattvas, on half-closed lotus with bordered petals and short stem from which project, at the side, two smaller lotuses, full-blown, with pistil clearly visible. The bodhisattvas are wearing *p.* with visible belt, with left end knotted, descending, right end lifted up and secured at the waist, pendant earrings; bodhisattva on the right (Padmapāṇi) on right leg, right hand on shoulder, left hand on side with type a lotus; bodhisattva on left (Maitreya? Mañjuśrī?) on left leg, right hand lowered to the side with *akṣamālā*, left hand on the shoulder with attribute (a manuscript closed by loop with pendant?). In the space between the two figures, above, four small minor figures: above, two flying (winged?) figures, in three-quarters view, converging towards the Buddha, with hands joined at the breast (with attribute?); below, two figures seated in European fashion with legs stretched wide apart.

Left group: three bodhisattvas with *p.*, pendant earrings. Centre: Padmapāṇi in *ap.* on tall podium with cushion-like row of petals on top, following the inclination of the right leg; with short beaded necklace, crown; type a lotus in the left hand. Sides: two bodhisattvas standing on lotuses with half-closed corolla with bordered petals. The bodhisattva on the left (Maitreya) with right hand to the shoulder with an ascetic's staff, left hand lowered holding a vase with vertical top handle and body divided into three horizontal, convex motifs; bodhisattva on the right with right hand lowered, with attribute (*akṣamālā*?), left hand on side, with attribute.

Isolated bodhisattva on the right: Maitreya, as in the preceding group, but with ascetic's staff held in the front, at a slight angle.

The figuration is enclosed in an irregularly-shaped field which follows its outline.

Simplified and massive volumes, drapery with closely-spaced parallel lines.

Inv. Rep. C31 (Figs. 32a,b; GS 20) Various subjects: Maitreya (?) / Buddha / bodhisattvas
On bilobate rocky outcrop.
Cons.: leached; abraded; chipped; lime incrustations.
Mat.: two-mica granitoid gneiss.
Meas.: from right: 65 x 38 x 4.8; 90 x 61 x 6.3; 49 x 14 x 4; 31 x 20.5 x 4; 84 x 44.5 x 5.5
Filigenzi 1996: fig. 7; Filigenzi 1999: fig. 8.

Centre: haloed bodhisattva (Maitreya?), in reverse *ap.*, on lotiform podium, with base composed by a row of petals surmounted by a pronounced listel, on which two frontal lions stand erect on their forepaws, with curled mane. The bodhisattva wears *p.*, short necklace, pendant earrings, tall headdress (*jaṭāmukuṭa*? crown?) with side knots; right hand lowered on one side with *akṣamālā*; left hand on thigh with attribute (*kalaśa*?). Followed on left by two superimposed minor figures: below, standing haloed bodhisattva, with *p.*, pendant earrings, crown (?), probably Padmapāṇi; above, Buddha inside niche (with nimbus and aureole?), in *dhyānāsana* on tall throne, with cushion on a row of lotus petals; at each end of the figured field, a pensive Padmapāṇi, in *ap.* on a tall podium with cushion, the right-hand one smaller in size and better preserved, with *p.*, short necklace, Brahmanic cord (?), pendant earrings, crown.

The figures are characterised by harmonious proportions.

Inv. Rep. C32 (Fig. 33) Padmapāṇi
On large rocky outcrop.
Cons.: fair; nose and left hand chipped; slightly leached and corroded; lime incrustations.
Mat.: *vacat.*
Meas.: 169 x 94 x 7

Pensive haloed Padmapāṇi, in *ap.* on throne with body topped by laterally projecting listel, row of upturned lotus petals, cushion. The bodhisattva is wearing *p.*, short beaded necklace, pendant earrings, tripartite crown

with figurine of Buddha in *dhyānāsana* in the central crest; type a lotus. The figuration is enclosed in an irregularly-shaped field, clearly defined only on the right side, which roughly follows the figuration's outlines.

The figure is characterised by harmonious proportions; the details of the face have been partially conserved; it is round and prominent in the lower part, with large eyes, widely separated and slightly oblique; the drapery is stylised, with pairs of parallel lines; the hems of the garment fall over the throne and are given a manneristic treatment with alternating vertical curved and straight lines.

Inv. Rep. C33 (Fig. 34) Padmapāṇi
 Small isolated boulder.
 Cons.: very poor; badly leached, corroded; lime incrustations; only the figure outlines can be made out.
 Mat.: *vacat*.
 Meas.: 41 x 27 x 2
 Pensive, haloed Padmapāṇi, in *ap.*, on throne with cushion.

Inv. Rep. C34 (Fig. 35) Buddha / Padmapāṇi
 A roughly trapezoidal-shaped rocky outcrop.
 Cons.: very poor; badly leached, abraded, corroded.
 Mat.: *vacat*.
 Meas.: 115 (91.5) x 66 x 12; 96 (84) x 53.5 x 6.

Right: Buddha, with nimbus and aureole, in *dhyānāsana*, with *saṃghāṭī* leaving feet uncovered, on oblong podium with traces of figuration on the front face. Left: pensive Padmapāṇi, slightly smaller in size, with nimbus and aureole, in reverse *ap.* and lotus in right hand, on low lotiform throne.

An irregularly-shaped field encloses each figure, following its outlines, with a deeper and clearer cut on the left side.

Figures constructed using geometric volumes, which are observable above all in the accentuated angle of the legs, especially those of the Buddha, rendered in the form of a triangle.

One significant detail is the pose of Padmapāṇi, which presents a mirror image with respect to the customary depiction.

Inv. Rep. C41 (Fig. 36; GS 11) Padmapāṇi
 A large isolated boulder.
 Cons.: fair.
 Mat.: augen schist.
 Meas.: 170 (160) x 125

Sardar 2004-2005.

Pensive haloed Padmapāṇi, in *ap.* on throne with body topped by laterally projecting listel, row of upturned lotus petals, cushion. The bodhisattva is wearing *p.*, short beaded necklace, pendant earrings, tripartite crown; type a lotus.

The figure is characterised by harmonious proportions; the details of the face have been conserved; it is round with large eyes, widely separated and slightly oblique; the drapery is stylised, with pairs of parallel lines; the hems of the garment fall over the throne and are given a manneristic treatment with alternating vertical curved and straight lines.

Loebanr, Jurjurai and Arabut (AMSV 015, 016 and 017)

Mean Lat. 34°45'N, mean long. 72°24'E. 43 B/6

Stein 1930: 46, fig. 28, pl. 7; Tucci 1958: 305, 310-312, figs. 19-23 (as Shanglai, Arabut); Cimmino and Guj 1964-1965: 32, 84, 86-87, 101; Faccenna 1964: 25; Callieri 1985; Ashraf Khan 1993: 43-45; Olivieri 1993 (as Ghildodar); Ashraf Khan *et al.* 1996 (as Loi Banr); Faccenna and Spagnesi 2014.

SE of Arabkhan-china, along the contour of ca. 1200 masl lies a series of ruins of *stūpas* and remains of structures associated with them; moving NW up the valley, following this contour, we find the twin Buddhist sites of Loebanr (Ashraf Khan 1993: pl. IV, fig. 18; Ashraf Khan *et al.* 1996: 86; Faccenna and Spagnesi 2014) (AMSV 015) and Jurjurai (Stein 1930: fig. 28) (AMSV 016). These are probably connected to the remains of the completely illegible C35 (now disappeared, but documented in Loebanr), as well as the stelae S36, S37, S38 (Tucci 1958: fig. 23) and S39. Even further SE we come across the site of Arabut, near which the following stelae were documented: S40 (Tucci 1958: fig. 20), S42 (*ibid.*: fig. 23), S43 (*ibid.*: fig. 21), S44 (not found; it could correspond to no. 32 in Cimmino and Guj 1964-1965), S46 (*ibid.*: no. 86a) and S49, as well as reliefs C47 and C48. Relief C50, documented by Cimmino and Guj (*ibid.*: no. 101) and reported in the area of Shahama, SE of Arabut, has not been found. Also the reliefs S197, C190 and stela S189 are now missing: according to the scant data recovered in the MAI archive, the three rock sculptures might have been originally photographed in this area. The stela S146 is also probably connected to this zone. According to Tucci, this zone should also contain the Kṣāntivādin *stūpa* mentioned in the Chinese sources (Tucci 1958: 305).

Inv. Rep. C35 (Fig. 37) *Vacat* (description based on archive photographs). Seated figures.
On an oblong flat boulder.
Cons.: very poor: badly abraded over the entire surface.
Mat.: *vacat*.
Meas.: *vacat*.
Traces remain of figures seated on the right end, top, corresponding to the greater height.

Inv. Rep. S36 (Fig. 38) Triad (Buddha and bodhisattvas)
Ogival-shaped stela.
Cons.: now broken off near the base, at the sides and above, corresponding to the upper part of the bodhisattva figures (the description is drawn from a 1964-65 photographic document showing the still-intact stela); badly leached and abraded; chipped, particularly the face, the arms and the hands of the Buddha.
Mat.: *vacat*.
Meas. (current): stela: 95 x 78 x 24; fig.: 60 x 40 x 4

Centre: a haloed Buddha, in *dhyānāsana*, with *saṃghāṭī* with round neckline, feet uncovered, on lotus with double corolla (the lower one reverse) of a rather wide and flattened shape and with a short stem from which project the long curved stems of two appreciably smaller lotuses with half-closed corolla, aligned with the central lotus; supported by them two standing frontal haloed bodhisattvas: the one on the right on the left leg, right hand on the shoulder (with attribute?), left hand lowered (with attribute?); the left one, in an identical pose, but as a mirror image; only the outlines of the headdresses are conserved, narrower and more compact than that of the right hand bodhisattva, wider and taller than that of the left hand bodhisattva; at the base of the relief are unidentifiable figuration elements.

Massive figures, simplified geometric volumes, conspicuous above all in the triangular profile of the Buddha's legs and in the conventional anatomical pattern; the bodhisattvas have narrow waist, round flanks, massive rigid lower limbs; sketchy drapery, rendered with closely-spaced parallel lines.

Inv. Rep. S37 (Figs. 39a,b) Padmapāṇi
Ogival-shaped stela.

1. Rock monuments *in situ* or of certain provenance

Cons.: split longitudinally into two adjoining fragments (the description has been drawn from a 1964-65 photographic documentation; the right hand fragment has now been lost); face, arms and lotus badly chipped; abraded; corroded.

Mat.: *vacat.*

Meas.: 91 x 43 x 13

Pensive Padmapāṇi, in *ap.* on tall throne, supported by frontal lions upright on the forepaws and with a row of reverse lotus petals at the base; the bodhisattva is wearing *p.*, crown, bracelets, short necklace, pendant earrings; with type a lotus.

Harmonious proportions, despite the simplification of the volume; rather sketchy drapery consisting of pairs of parallel lines.

Inv. Rep. S38 (Fig. 40; GS 22) SM Seated bodhisattva
Irregularly oval-shaped stela.

Cons.: whole; the projecting parts chipped; entire surface abraded.

Mat.: *vacat.*

Meas.: 100 x 75

Tucci 1958: 312, fig. 23; Filigenzi 1997: 627, fig. 2; Sardar 2003: 10, pl. 13.

Nimbate bodhisattva, in reverse *ap.* on lotiform throne. The hem of the *uttarīya* can be seen falling over the left arm in a wide curve, as well as the short beaded necklace, the pendant earrings with thickened end and, indistinctly, the profile of the crown crests. The bodhisattva has the right hand in *varadamudrā*, the left one on the thigh with vertical attribute, slightly tapering upwards and with tapered upper ending on top (*vajra? kamaṇḍalu?*). The facial features are partially conserved: large eyes with pronounced eyebrows, slightly downward gaze, small fleshy mouth; remarkable rendering of the facial expression, with smile accentuated by slight prominence of the cheeks and the expressiveness of the gaze. For a similar iconographic device cf. S133.

Inv. Rep. S39 (Fig. 41) Triad (Buddha and bodhisattvas)
Stela of roundish shape.

Cons.: badly abraded, especially the upper part of the figure; corrosion; lime incrustations.

Mat.: *vacat.*

Meas.: from the right: 76 (68-63) x 22 x 5; 107 (84-75) x 59 x 11; 73 (67-63) x 20 x 5

Sardar 2003: pl. 4.

Centre: Buddha in *dhyānāsana*, with uncovered feet, with nimbus with circle and decorated external edge (probably with flames); on stool-like throne supported (?) by two frontal lions, upright on forepaws (with muzzle facing inwards? Cf. C6), which seem to be raising with their back a bordered drape which falls over the centre with a circular hem; the two vertical elements at the ends of the throne should probably be interpreted as tassels. At the sides, two bodhisattvas, haloed, standing frontally on a full-blown lotus, with *p.* and *dupaṭṭā* worn as a shawl falling over the left side, short beaded necklace, pendant earrings; the right-hand one with right hand on the shoulder with attribute, left hand on hip; the left-hand one (Padmapāṇi) on left leg, with (knotted?) belt visible, right hand in *varadamudrā*, left hand on the shoulder with type a lotus.

Simplified volumes, geometric pattern of figures, visible above all in the triangular profile of the Buddha's legs; the bodhisattva figures display a pronounced bending; they have narrow waist, round flanks, massive rigid lower limbs; sketchy drapery consisting of closely-spaced parallel lines.

Inv. Rep. S40 (Figs. 42a,b) MAI Standing Buddha
Ogival-shaped, elongated stela with tall foot.

Cons.: whole; corroded and abraded.

Mat.: *vacat.*

Meas.: 215 x 70

Tucci 1958: fig. 20.

Buddha, nimbate, standing on right leg, with *saṃghāṭī* with oval neckline and *antaravāsaka*, hair rendered in concentric waves, right hand in *varadamudrā*, left held to breast on one side, probably with a hem of the garment. Below the Buddha's right hand there is a silhouette of uncertain identification, perhaps a small figure of a devotee, kneeling, in profile.

Inv. Rep. S42 (Fig. 43) SM Pensive Padmapāṇi and small *stūpa*
Irregularly oval, elongated stela.
Cons.: whole; figure's face and arms badly chipped; abraded over entire surface.
Mat.: gneiss.
Meas.: 130 x 68 (125 x 78)
Tucci 1958: fig. 22; Sardar 2003: 8, pl. 10.

Pensive Padmapāṇi, in *ap.* on throne with front face with illegible figuration and row of reversed lotus petals at the base; the circular central hem of the *p.* is visible, as well as elements of the crown, secured at the sides with descending ribbons, short necklace, earrings with polylobate end part.

Low, left, there is a small *stūpa* composed of several (four?) superimposed bodies, quasi-spherical *aṇḍa*, tall pinnacle with discs supported by perimeter struts.

Inv. Rep. S43 (Fig. 44; GS 30) SM Standing Vajrapāṇi
Irregularly oval, elongated stela with low foot.
Cons.: whole; badly corroded and abraded; chipped, especially the figure's face.
Mat.: gneiss.
Meas.: 118 x 56
Tucci 1958: fig. 21; Filigenzi 1996: fig. 10; Sardar 2003: pl. 21.

Vajrapāṇi, nimbate, standing on a base, probably a flat lotus corolla; the adherent *p.* is visible with its closely-spaced thin drapery, as well as the profile of the crown secured at the sides and the earrings; the right hand is in *varadamudrā*, the left hand with an elongated *vajra* of type *a*, the lower point of which rests on the corolla of a lotus emerging from the ground.

Inv. Rep. S44 (Figs. 45a,b) Padmapāṇi
Thick oval-shaped stela or small boulder.
Cons.: only fair; badly abraded, corroded, chipped.
Mat.: leucogranite to granite gneiss.
Meas.: fig.: 112 x 64 x 14; stela: 152 x 94 x 30
Sardar 2003: pl. 18.

Pensive Padmapāṇi, in *ap.* on tall throne with cushion and body with projecting vertical elements at the sides (legs? lions?), base with projecting horizontal element (row of lotus petals?); the bodhisattva is wearing *p.* with central hem falling over throne; a section of sketchy drapery with pairs of parallel symmetric lines has been conserved.

Inv. Rep. S46 (Figs. 46a,b,c; GS 13) Padmapāṇi
Stela with tall foot.
Cons.: two non-contiguous fragments of the lower part of the stela have been conserved: part of the torso, the left arm, left leg and part of the attribute (section of stem) of the figure; part of the right leg, and right arm of figure; badly abraded.
Mat.: *vacat.*
Meas.: 160 x 50 x 23 / 161 (155) x 58 x 5; tot. 207 x 58 (?)

Padmapāṇi, certainly pensive, in *ap.*, on tall throne with cushion, supported (?) by lions sitting on hind legs, with muzzle and front part of body facing front; of the right-hand lion the whole body has been conserved; it displays conspicuous anatomical disproportions, with the front part rather squat and the rear highly elongated and

slender; tail coiled upwards; in the left fragment, a vertical element has been conserved (leg of throne? tassel?) on the side of the lion, on the outside; base of throne composed of row of petals and sepals, and listel on top. For the throne cf. Pal 1975: 31.

Inv. Rep. C47 (Fig. 47) Padmapāṇi / *stūpa* / two standing figures
On large round boulder.
Cons.: figure of bodhisattva abraded, corroded, incrustated; the other elements of the figuration are badly damaged and only a few details remain.
Mat.: augen schist.
Meas.: 109 x 79 x 7

Centre, Padmapāṇi, haloed, pensive, in *ap.* on tall throne with cushion; with *p.*, central hem falling over throne, bracelets, short beaded necklace, Brahmanic cord (?), pendant earrings with expanded extremity (cluster? flower?), with crown (?) knotted at the side; type a lotus. Right, centre, a small *stūpa*, the quasi-spherical shape of whose *aṇḍa* is visible, as well as the tall pinnacle; left, centre, two small standing figures. Figure with massive wide volumes; conspicuous disproportion of the head.

Inv. Rep. C48 (Figs. 48a,b,c) Two Padmapāṇis
On elongated ovoidal boulder. The position of the two figures, at a slightly different height, follows the lines of the rock stratification.
Cons.: fair; leached, corroded, particularly the lower part; chipped.
Mat.: leucogranite gneiss.
Meas.: from right: 155 x 94 x 9; 210 x 125 x 12

Tucci 1958: fig. 19; Filigenzi 1996: fig. 14; Filigenzi 1997: fig. 5; Filigenzi 2000-2001: pl. X.

Two pensive Padmapāṇis, in *ap.* on tall throne with cushion (the left-hand one has conserved traces of figuration on the body); with *p.* with central hem falling over throne, armilla (?), bracelets, short beaded necklace, pendant earrings, crown; thick curly hair; nimbus with flaming border; type a lotus. Bodhisattva on left with *dupaṭṭā*, of which the end portion is conserved on the left, and crown with lateral knots (details not clear or not present in the right-hand figure).

The figures are characterised by harmonious proportions, and by a somewhat naturalistic anatomical rendering, despite the simplification of the volumes; somewhat prominent belly, large triple line on neck; the bodhisattva on the right partially conserves the somatic features: broad face, massive cheeks, large eyes, elongated and widely spaced, small fleshy mouth close to the short nose. Drapery consisting of closely-spaced pairs of parallel symmetric lines.

Inv. Rep. S49 (Fig. 49) Padmapāṇi
Ogival-shaped stela.
Cons.: only fair; split top right; badly leached and abraded; incrustations.
Mat.: *vacat.*
Meas.: stela: 174 x 60; fig.: 144 (138) x 55 x 10

Pensive Padmapāṇi, haloed, in *ap.* on tall throne with cushion; with *p.*, *dupaṭṭā*, short beaded necklace (and pendant earrings?), crown.

Inv. Rep. C50 (Fig. 50) *Vacat* (description based on archive photographs). Triad?
On an approximately isosceles triangle-shaped boulder.
Cons.: very poor: whole surface badly abraded.
Mat.: *vacat.*
Meas.: *vacat.*

Three figures are visible: the central, largest one is probably seated in *padmāsana*, on a throne supported by lions (with head facing front and body in profile?), hands on breast (*dharmacakramudra*? with attribute?); the two figures at the sides are standing. Probable figuration element top left, between the central and the lateral figure.

- Inv. Rep. S197 (Fig. 51) *Vacat* (description based on archive photographs).
Three Padmapāṇis / unidentified figure
On rectangular boulder.
Cons.: very poor: whole surface abraded.
Mat.: *vacat*.
Meas.: *vacat*.
Horizontal row of four figures seated in *ap.*, the first three from the right may certainly be identified as Padmapāṇi owing to the better conservation of significant details such as the lotus and the pensive pose; identification of the left-hand figure uncertain.
- Inv. Rep. S189 (Figs. 52a,b) *Vacat* (description based on archive photographs).
Unidentifiable subject
Ogival-shaped stela (?), found lying on the ground
Cons.: very poor.
Mat.: *vacat*.
Meas.: *vacat*.
Standing figure.
- Inv. Rep. C190 (Fig. 53) *Vacat* (description based on archive photographs). Seated figure
Cons.: very poor; figure almost entirely removed.
Mat.: *vacat*.
Meas.: *vacat*.
Figure seated on tall throne.
- Inv. Rep. S146 (Fig. 54) SM From Loebanr? Vajrapāṇi
Irregularly oval-shaped elongated stela with straight cut on sides and foot.
Cons.: whole (?); badly corroded and abraded.
Mat.: augen schist
Meas.: 134 x 57
Sardar 2003: 17, pl. 26.
Vajrapāṇi, nimbate, standing, with crown tied at sides and descending ribbons, with unidentifiable figuration in the central crest; the profile of the short necklace and earrings can just be made out; right hand in *varadamudrā*, left lowered with *vajra*, the lower point of which rests on the corolla of a lotus emerging from the ground.

Saidu Valley

Stein 1930; Tucci 1958; Taddei 1962; Faccenna 1964; Faccenna 1980-1981; Callieri 1989; Callieri 1997; Qamar and Ashraf Khan 1991; Olivieri 1993; Abdur Rahman 1993; Faccenna 1995; Noci *et al.* 1997; Taddei 1998; Faccenna 2001; Olivieri and Vidale 2006.

Saidu Sharif area (AMSV 502)

Two stelae have probably been found in this area: S125 and S192. The latter in particular is said to have been originally found in the vicinity of the present-day location of the Saidu Sharif Hospital, i.e. just opposite the excavated ruins of the Saidu Sharif I Sacred Area and Monastery (Callieri 1989; Faccenna 1995; Noci *et al.* 1997; Faccenna 2001).

1. Rock monuments *in situ* or of certain provenance

Inv. Rep. S125 (Fig. 55; GS 4) SM Seated Buddha
Cons.: mutilated; top and left part missing; Buddha's head missing; badly abraded.
Mat.: limestone/marble.
Meas.: 44 x 58

Buddha in *dhyānāsana* on throne with protruding upper edge and decorated front face, probably with lotus scrolls motif; the Buddha wears *samghāṭī* with round neckline; feet visible.

Inv. Rep. S192 (Fig. 56; GS 3) SM Seated Buddha
Ogival-shaped stela.
Cons.: mutilated: upper left part missing; head of the figure almost totally missing; corroded.
Mat.: marble.
Meas.: 60 x 40
Filigenzi 2003: fig. 5; Sardar 2003: pl. 2.

Buddha, with bordered nimbus and aureole, seated in *dhyānāsana*, with *pātra*, on a low pedestal with plain body and projecting base and cornice; hands and feet exposed; *samghāṭī* with curved pleated neckline, left side folds, lower circular hem.

Right bank
Boligram (AMSV 018)

Lat. 34°22'N, long. 72°23'E. 43 B/6

Stein 1930: 45; Qamar and Ashraf Khan 1991; Ashraf Khan 1993: 37-39.

Although long since lost, the reliefs C51-57 are worth mentioning, also because they must have been connected with a recently discovered Buddhist sacred area. In the early 1960s, M. Taddei photographed a relief with seven figures carved out of a rock face at the entrance to the small Baringan Valley, near Aqba, today lying on the southern outskirts of Saidu Sharif (the sacred area of Saidu Sharif I was possibly the area of the ancient Rahorbhara of the Tibetan pilgrims. See Tucci 1971: 416, fn. 2 [repr. Tucci 1997: 43, fn. 196]). It should be noted that at the time of Stein a further seven were visible (Stein 1930: 45). The sculptures were located on the rock cliff, on the right, as one travels up along the valley; today, this cliff, which offers good-quality striped marble, is used as a quarry; this activity is responsible for the disappearance of the monuments. At the bottom of the valley, on the NE slopes of the Dop-sar (near the pass leading to Salampur), not far from Aqba, lies the Buddhist sacred area of Boligram, investigated by the DOAM (Ashraf Khan 1993: pl. VI).¹⁶

Inv. Rep. C51-57 (Fig. 57) *Vacat* (description based on archive photographs). Various subjects
On a section of smooth, vertical rock wall.
Cons.: very poor surface, entirely abraded and leached.
Mat.: *vacat*.
Meas.: *vacat*.

Groups of unidentifiable individual carvings (representing Padmapāṇi?) arranged close together on two or three planes, each enclosed in a separate field.

¹⁶ According to the authors of the report on the Boligram excavations, the life of the sacred area came to an end in the seventh-eighth century CE (Qamar and Ashraf Khan 1991: 206-207).

Salampur (AMSV 019)

Lat. 34°23'N, 72°23'E. 43 B/6

Tucci 1958: 313-314; Faccenna 1980-1981: pl. XXIX; Olivieri 1993.

This site (present-day Islampur) lies at the end of a small valley formed by a right-hand tributary of the Saidu, at the foot of the SE slopes of Mount Dop-sar (1732 masl) separating Salampur from Saidu Sharif. The monuments documented here may be related to a Buddhist sacred area noticed in the 1960s (as “Balan”, see Faccenna 1980-1981: pl. XXIX; probably rendered better as “Balo”). However, they might also be connected with the sacred area of Boligram (see above), to which the Salampur Valley provides an additional access. The reliefs were actually all found upstream from the village, along the mule track leading to Boligram (C58, C59, C60), except for stela S61, which was found in Manichinar, a site located downstream from Salampur (Tucci 1958: 314, fig. 26); another relief (C62; Tucci 1958: 314) previously reported in this area was not found.

Inv. Rep. C58 (Fig. 58) Padmapāṇi
 Cons.: very poor; only the figuration, in slight relief, has survived.
 Mat.: dioritic gneiss.
 Meas.: 85 (75) x 69 (49) x 5.5

Padmapāṇi, pensive, haloed, in *ap.*, with crown, pendant earrings. Above the left forearm figuration elements are visible that can only partially be ascribed to the lotus attribute.

The figure is characterised by simplified volumes, anatomical disproportions and irregularities, which are particularly visible in the right arm and the left leg, which is lifted up and appears unusually close to the body.

Inv. Rep. C59 (Fig. 59) Buddha
 Cons.: very poor; only the figuration in slight relief has survived.
 Mat.: dioritic gneiss.
 Meas.: 62 x 58 x 35

Buddha (haloed?) in *padmāsana*; on throne of uncertain shape supported by two frontal lions.

Inv. Rep. S60 (Figs. 60a,b) SM Standing figure (Buddha? bodhisattva?)
 Irregularly oval-shaped, elongated stela with low foot.
 Cons.: mutilated; right side split along the edge on the median section; highly abraded and corroded; right hand chipped as well as the whole face; chipped; lime incrustations.
 Mat.: tourmaline bearing ophiolite.
 Meas.: 150 (141-127) x 56 (42) (max) x 12.5

Frontal figure standing on right leg, with calf-length robe and sinus section below knees (tunic and cloak?); below neck and over breast curved lines in relief (short necklace and long necklace, or round neckline and central fold?); with nimbus with flaming external border, right hand in *varadamudrā* (with attribute?); left hand on hip (?); the preserved details (partial profile of the head, and lower hem of the dress to left) render identification with a Buddha likely.

The figure displays simplified volumes; of the sketchy drapery, which is probably sparse over the rest of the body, the section between the legs has been conserved, receding, with closely-spaced, thin concentric pleats.

Inv. Rep. S61 (Fig. 61) SM Standing four-armed Maitreya
 Irregularly oval-shaped stela.
 Cons.: broken off on left and top; face completely (and intentionally?) chipped as well as the arms; badly abraded; chisel marks on the left.
 Mat.: sandstone.
 Meas.: h.: 108
 Tucci 1958: fig. 26; Filigenzi 1996: fig. 9.

Four-armed Maitreya, standing on a base in the shape of a lotus corolla with reverse petals and sepals. Wearing *saṃghāṭī* and *antaravāsaka*, crown (or *jaṭāmukuta?*), earrings; lower right hand in *varadamudrā* (with *akṣamālā?*), upper right hand grasping an ascetic's staff; lower left hand with *kamaṇḍalu*, the upper one on the shoulder with cylindrical, horizontal attribute, identifiable as a manuscript (cf. C65, C91, S126).

Inv. Rep. C62
Vacat.

Supal-bandai (AMSV 020)

Lat. 34°42'N, long. 72°22'E. 43 B/6

Stein 1930: 44; Taddei 1962: fn. 21; Olivieri 1993; Ashraf Khan 1996c; Filigenzi 1999.

Slightly N of this site, not far from the road, the reliefs C63, C64 (Filigenzi 1999: fig. 7) and C65 were documented (Taddei 1962: figs. 11 and 12; Olivieri 1993: fig. 5; Ashraf Khan 1996c: fig. 56). The reliefs C193 and C194 (not found) have been recorded in the past around Supal-bandai. The relief C195 is probably also from the same area.

Inv. Rep. C63 (Fig. 62; cf. GS 21) Bodhisattva (Maitreya?)

Cons.: badly corroded and abraded; chipped.

Mat.: dioritic gneiss.

Meas.: 70 x 48 (45) x 3

Filigenzi 1996: fig. 8; Filigenzi 1999: fig. 7.

Bodhisattva in reverse *ap.*; with crown (or *jaṭāmukuta?*) with lateral projections at the base (knots?); long wavy hair; right hand on knee in *varadamudrā*, with *akṣamālā*; left hand on thigh with attribute (probably *kalaśa*); on tall throne with upper projecting border composed of a row of reverse lotus petals.

The figure has simplified volumes and displays a certain degree of anatomical disproportion, especially the lower limbs.

Inv. Rep. C64 (Fig. 63) Padmapāṇi

On isolated boulder discovered overturned on one side.

Cons.: corroded; abraded; chipped.

Mat.: augen schist.

Meas.: 125 (113) x 80 (67) x 4.5

Pensive Padmapāṇi, haloed, in *ap.*; with crown knotted at the sides, long wavy hair; with short necklace, pendant earrings; on tall throne with cushion.

Inv. Rep. C65 (Figs. 64a,b; GS 28) Various subjects: two Padmapāṇis / four-armed Maitreya

On a large boulder.

Cons.: split longitudinally on the right into two contiguous fragments; the split involves the first figure on the right, which lacks the head; heavily corroded and abraded; chipped.

Mat.: augen schist.

Meas.: from right: 107 (90) x 75 (?) x 9; 145 (133) x 71 x 5; 110 (95-90) x 37 x 3; tot.: 160 x 255

Taddei 1962: figs. 11 and 12; Olivieri 1993: fig. 5; Ashraf Khan 1996c: fig. 56.

From right: Pensive Padmapāṇi, in *ap.* on tall throne with projecting upper edge composed of a row of lotus petals (upturned?).

Maitreya, probably haloed, with four arms, standing frontally on right leg, on a base in the form of a half-closed lotus corolla; with *saṃghāṭī* with ample sinus over the knees, crown (or *jaṭāmukuta?*), long hair,

pendant earrings; front right hand in *varadamudrā*, probably with attribute (*akṣamālā*?); back right hand on the shoulder, with ascetic's staff; front left hand lowered, holding an ansated vase, with tall foot and expanded body; rear left hand on the shoulder, with attribute (probably manuscript).

Padmapāṇi, haloed, standing frontally on right leg on lotiform base resembling the previous one; with *p.* and *dupaṭṭā*, crown with lateral knots, pendant earrings; right hand in *varadamudrā*; left hand at the hip's level, with type a lotus.

Inv. Rep. C193 (Fig. 65) *Vacat* (description based on archive photographs). Padmapāṇi
On a big boulder, at ground level.

Cons.: badly eroded.

Mat.: *vacat*.

Meas.: *vacat*.

A pensive Padmapāṇi.

Inv. Rep. C194 (Fig. 66) *Vacat* (description based on archive photographs). Padmapāṇi
On a big boulder.

Cons.: badly eroded.

Mat.: *vacat*.

Meas.: *vacat*.

A pensive Padmapāṇi, on a throne with body composed of superimposed horizontal rows of quadrangular ashlar.

Inv. Rep. C195 (Fig. *vacat*) *Vacat* (description based on archive photographs). Padmapāṇi

Cons.: badly eroded.

Mat.: *vacat*.

Meas.: *vacat*.

A pensive Padmapāṇi.

Meragai (AMSV 392)¹⁷

Lat. 34°41'N, 72°21' E. 43 B/6

Tucci 1958: 315.

The site is located just before Marghazar, S of Supal-bandai.

Inv. Rep. C66 (Figs. 67, 68) Padmapāṇi
On a boulder with a slightly inclined plane.

Cons.: badly leached, corroded, abraded; head completely chipped; left arm and lotus chipped; lime incrustations.

Mat.: dioritic gneiss.

Meas.: 138 (127) x 90 (74) x 8

Pensive Padmapāṇi in *ap.*; with short necklace, pendant earrings; on tall throne with upper edge composed of a row of reverse lotus petals.

¹⁷ Olivieri and Vidale 2006: 98.

Left bank
Katelai (AMSV 021)

Lat. 34°46'N, long. 72°21'E. 43 B/5

Tucci 1958: 294 (as Katelai A); Faccenna 1964: 65; Callieri 1985; Filigenzi 1999.

In the Katelai area numerous ruins had been reported in the past, probably related to Buddhist sites (also judging by the finds discovered there); today, as a result of intense urbanisation, much of this evidence has disappeared, together with relief C67 (Tucci 1958: fig. 4); relief C188 (missing) and stela S68 come from the same zone (Filigenzi 1999: 17-18, fig. 6; Sardar 2003: 17, pl. 27). In the vicinity there is a sulphurous spring, the water of which is deemed to have curative properties (Skhachina), identified by Tucci as the Āyurpāṇi spring in the Tibetan sources (Tucci 1958: 294; Tucci 1971: 417, fn. 1 [repr. in Tucci 1997: 44, fn. 201]).

Inv. Rep. C188 (Fig. *vacat*) *Vacat* (description based on Tucci 1958: 294).
Triad (Buddha and standing bodhisattvas)

Cons.:

Mat.: *vacat.*

Meas.: *vacat.*

Tucci 1958: 294.

Inv. Rep. C67 (Fig. 69) *Vacat* (description based on Tucci 1958: fig. 4). Pensive Padmapāṇi

Cons.: *vacat.*

Mat.: *vacat.*

Meas.: *vacat.*

Tucci 1958: fig. 4

Pensive Padmapāṇi, with curly hair, bracelets, short necklace, earrings, high head-dress, type a lotus; seated on a pedestal with plain solid body and projecting base and cornice, with cushion. The figure shows a certain naturalism in the proportions, treatment of the muscles, and posture (cf. Rep. C48).

Inv. Rep. S68 (Fig. 70; GS 21) SM Seated Maitreya

Irregularly oval-shaped, elongated stela.

Cons.: broken top, right, along the edge; badly abraded; entire face chipped, perhaps deliberately (in the upper part the chipping seems to be the result of a blow).

Mat.: gneiss.

Meas.: 60 x 30

Filigenzi 1999: 17-18, fig. 6; Sardar 2003: 17, pl. 27.

Nimbate Maitreya, seated in reverse *ap.* on a lotiform throne. The ribbons tied at the sides of the crown (or *jaṭāmukuta*?) are visible, together with the short beaded necklace, and the earrings with polylobate ends. The bodhisattva has the right hand in *varadamudrā* with *akṣamālā*, left hand on thigh with ampulla-like *kalaśa*.

Top-dara and Shandala (AMSV 022, 023)

Lat. 34°44'N, long. 72°20'E. 43 B/6

Tucci 1958: 312-313, fig. 25; Faccenna 1980-1981: pl. XXIX.

Between the site of Katelai and that of Shandala numerous sacred areas have been reported, among which Prang-tangai and Top-dara. Approximately in the area between Shandala and Top-dara, Tucci photographed the stela S69; during a reconnaissance carried out in 1962, S70 was found (Tucci 1963: 146, figs.1-2; Taddei 1987: 358-359, fig. 13).

- Inv. Rep. S69 (Figs. 71a,b; GS 39) SM Figure in Scythian costume (Sūrya?) and minor figures
Irregularly oval-shaped stela.
- Cons.: Broken at top and on right, with two rejoined fragments; badly chipped and abraded; head of main figure missing; minor figures: of the figures below the profile is completely preserved, though highly abraded; of the figure top right only the outline of the base has been preserved, together with a section of the body's outline (bottom, left); of the figure top left the lower part, badly abraded, has been preserved.
- Mat.: *vacat.*
- Meas.: *vacat.*
- Tucci 1958: fig. 25.

Male figure standing frontally, on a base of indistinct shape, with caftan or tunic, probably with dagger held horizontally in front of belt. Hands on the side of breast, with attributes, possibly lotuses with short stems (on the left shoulder a protruding outline, circular in shape, perhaps a full-blown lotus, has been conserved). At the sides, on two superimposed planes, there are four minor figures, also standing frontally on a base of indistinct shape. Only in the case of the figure lower left can the position of the left hand be made out, at the breast on one side, with attribute. For a possible identification with Sūrya and his retinue cf. C116 and C183. On the subject matter see Chap. 7.3.

- Inv. Rep. S70 (Figs. 72a,b) SM Eight-armed goddess killing a caprid
Irregularly oval-shaped, elongated stela.
- Cons.: mutilated; two rejoined fragments, with parts missing; badly chipped and abraded.
- Mat.: limestone.
- Meas.: 120 x 48
- Tucci 1963: 146, figs.1-2; Taddei 1987: 358-359, fig. 13.

Goddess in *ālīḍha* posture with her right feet on the hip of a decapitated animal, probably a caprid, lying on the ground with the four legs bent towards the body, foot against foot, and severed head represented at the bottom of the stela. The goddess (whose female sex is indicated by the preserved traces of the breast on the left side), with *mukuṭa* (or *jaṭāmukuṭa*?) tied by means of a ribbon knotted at the sides and descending with undulating movement, seems to be wearing *p.* and bracelets. The eight arms, starting from the main right arm and proceeding clockwise, are represented as follows: on the shoulder, grasping a *triśūla* thrust into the animal's body; below, on one side, with a quiver full of arrows; uplifted up with a *cakra*; upraised, with a sword (?); upraised, with a bow; upraised, with a small shield; of the third and main left arm nothing is preserved; below, with an attribute (*pāśa*? *akṣamālā*?).

Shnaisha and Kukrai (AMSV 024, 025)

Lat. 34°43'N, long. 72°20'E. 43 B/6

Stein 1930: 43-44, fig. 34 (as Shinasi-gumbat); Tucci 1958: 313 (as Shanesha); Qamar and Ashraf Khan 1991: 176-197 (as Shna-shah); Abdur Rahman 1993; Olivieri 1993 (as Shnesha); Ashraf Khan 1996c; Filigenzi 1997; Taddei 1998.

A very important sacred area, known for some time, is located in the Shnaisha area (AMSV 024) but has only been excavated in the late 1980s in the framework of rescue archaeology (Stein 1930: fig. 34; Qamar and Ashraf Khan 1991, Abdur Rahman 1993).¹⁸ It is of particular importance with regards to the category of monuments under examination as during the excavations stela S179, with a decorated pedestal, was found *in situ* (Qamar and Ashraf Khan 1991: pl. 13; Abdur Rahman 1993: pl. XXVIIa-; Filigenzi 1997: 628; Id. 1999: 10-11; Id. 2000: fig. 3; Taddei 1998: fig. 9). In the proximity of the area relief C71 was found (Taddei 1998: fig. 2). Just S of Shnaisha lies the village of Kukrai (AMSV 025); advancing up the narrow valley where the built-up area is located, upstream from the latter it was possible to document reliefs C72 (Ashraf Khan 1996c: fig. 54), C73 (Stein 1930: fig. 32; Ashraf Khan 1996c: figs. 52 and 53), C74 (Ashraf Khan 1996c: fig. 55). The stela S75 was instead found at the beginning of the Salampur Valley, near the junction with the Saidu, and reused in a low terrace wall.

Inv. Rep. S179 (Figs. 73a,b; GS 26) Standing Maitreya
From Shnaisha, Cell no. 2.
PM
Stela of fairly regular shape, probably intended to define a body halo around the figure; figured base with large socket on the upper face.
Cons.: mutilated: feet, ears, nimbus (?), and the upper part of the ascetic's staff missing; badly chipped on the upper part of the head and on the frontal part of the crown.
Mat.: brownish schist.
Meas.: 128 x 80; base: 30 x 40 x 60
Qamar and Ashraf Khan 1991: pl. 13; Abdur Rahman 1993: pl. XXVIIa; Filigenzi 1997: 628; Id. 1999: 10-11; Id. 2000: fig. 3; Taddei 1998: fig. 9.

Ascetic Maitreya, standing on the left leg, with a round, slightly smiling face, curly hair; he wears a short *p.* whose descending final hem is secured to the decorated belt, to the left; a coiled cord hangs down from the belt between the legs; the ornaments are composed of (plain?) bracelets, armlets decorated with a central rosette, short beaded necklace, high tripartite *mukuta* (earrings not preserved). The bodhisattva holds an ascetic's staff grasped with the right hand at chest level; with the left hand he holds a small jar with body decorated with a lattice pattern with oblique fillets, swollen upper part and vertical top handle. According to the excavators, the stela was found along with "a heavy pedestal" (Qamar and Ashraf Khan 1991: 179-180, who inadvertently describe another piece from the same site; cf. Abdur Rahman 1993: 32-33). It is difficult to say whether this base originally belonged to the stela (cf. Taddei 1998: 469-471).

Base: the front face shows two lions whose clumsy rendering aims probably at depicting them as seated on hind legs (three legs are visible); heads disproportionately big, with humanised features, prominent forehead, globular eyes, whiskers in the shape of moustaches, small ears, curly mane. Between the lions, inside a square delimited by a projecting fillet, are two small human figures, kneeling, in *añjalimudrā*, heads bent back as though looking upwards, at the sides of a cloth decorated with a rosette with six pointed petals. On the upper part, next to the socket, is a full-blown lotus with reverse petals, in low relief.

Inv. Rep. C71 (Fig. 74) Padmapāṇi / standing bodhisattva
Cons.: very poor; badly chipped and corroded over the entire surface; lime incrustations.
Mat.: granatiferous phyllite.
Meas.: in the order of the descriptive information sheet: 85 x 52 x 3; 53.5 x 22 x 4; tot.: 120 x 139
Taddei 1998: fig. 2.

¹⁸ The importance of the finding of stela S179 has unfortunately been lessened by the contradictions contained in the two excavation reports published by different authors only a few years apart (Qamar and Ashraf Khan 1991 and Abdur Rahman 1993). For the entire question see the fundamental contribution in Taddei 1998 and the reply by Abdur Rahman (2001). For a discussion of the archaeological value of the stela S179 with relation to the general framework of the rock sculpture see Chap. 2.6.

Left: Pensive Padmapāṇi, in *ap.*; with *p.*, crown, pendant earrings; on tall throne of uncertain shape.

Right: bodhisattva standing frontally on right leg, with pronounced body bending, on a base shaped like a half-closed lotus corolla; with tall voluminous headdress (crown? *jātamukūṭa?*); right hand lowered with *akṣamālā*.

Drapery with closely-spaced parallel lines.

Inv. Rep. C72 (Fig. 75) Various subjects: triad of bodhisattvas; single bodhisattva
 Cons.: badly leached; corroded; abraded; especially the third figure from the right.
 Mat.: white marble.
 Meas.: from the right: 67 (65.5) x 25 x 2; 89 x 52 x 4; 59 x 25 x 3; 76 (65) x 40 x 4; tot.: 100 x 167
 Abdur Rahman 1993: pl. XXb; Ashraf Khan 1996c: fig. 54; Filigenzi 1996: fig. 4.

Right: triad of bodhisattvas, with central haloed Padmapāṇi, pensive, in *ap.*; with *p.* with circular central hem with vertical drapery on the inside, crown tied at the sides, bracelets, short necklace, pendant earrings; triple line on neck; on tall throne with row of reverse lotus petals (?) at the base, body divided into irregular, quadrangular ashlar (?) by incised lines, upper edge composed of a double lotus corolla, the lower one reverse, cushion. At the sides: two bodhisattvas, smaller in size, standing frontally (haloed?), with pronounced body bending: the right-hand one on the right leg, with *saṃghāṭī*, tall headdress with roundish top (crown? *jātamukūṭa?*), pendant earrings; ascetic's staff, held transversely, in the right hand held to the shoulder, with the hem of *dupaṭṭā* descending from the arm; on a base shaped like the corolla of a half-closed lotus; the left-hand one on the left leg, with *p.*, tripartite crown with clearly distinguished crests, pendant earrings; right hand in *varadamudrā*, left hand on flank with long-stemmed lotus; on a base of uncertain shape.

Left: haloed bodhisattva, of medium size, in reverse *ap.*; with *p.*, crown, short necklace, pendant earrings; right hand on knee, left hand on thigh with conical-shaped attribute (*kalāśa?* visible portion of *vajra?*); on tall throne with upper edge formed by a row of upturned lotus petals; same motif at the base (with points facing downwards?).

The figures are characterised by harmonious proportions, despite the simplification of the volumes; sketchy drapery, symmetrical, with closely-packed thin pleats.

Inv. Rep. C73 (Figs. 76a,b,c; GS 23, 35, 36) Various subjects: two pairs of bodhisattvas
 The two pairs of figures are represented by two boulders converging at an acute angle with an opening of 158 cm.
 Cons.: leached; abraded; corroded; chipped; lime incrustations.
 Mat.: white marble.
 Meas.: from right: 95 (88) x 53 x 4; 76 (60) x 42 x 4; 77 (75) x 33 x 4; 59 (56-50) x 35 x 3
 Stein 1930: fig. 32; Abdur Rahman 1993: pls. XXIa-XXIIa; Ashraf Khan 1996c: figs. 52-53; Filigenzi 1997: fig. 4.

Two pairs of haloed bodhisattvas, with *p.*, pendant earrings.

Right hand pair, from the right: pensive Padmapāṇi, in *ap.*, with crown, triple line on neck; on seat composed of a row of upturned lotus petals and thin cushion; followed by a bodhisattva seated cross-legged, in *sattvāsana*, with *mukūṭa*; right elbow on the knee, hand to the shoulder with attribute, most probably *akṣamālā*, left hand on the thigh with attribute of conical shape, most probably *kalāśa*, on a lotus corolla which follows the inclination of the legs.

Left hand pair, from the right: bodhisattva in reverse *ap.*, with *p.* with triangular central hem, tripartite crown with clearly separated crests; right hand in *varadamudrā*, right elbow on knee, hand on shoulder with elongated attribute, with element falling downwards (manuscript tied with knot with pendant?); on a seat of uncertain shape; followed by: bodhisattva seated cross-legged, in *sattvāsana*; with crown; right hand on leg (?), left arm bent at right angles, elbow upraised, hand on thigh with conical-shaped attribute (*kalāśa?*; visible portion of *vajra?*); on puffy cushion or lotus corolla.

Figures characterised by harmonious proportions, despite simplified volumes; sketchy drapery, with pairs of parallel lines.

1. Rock monuments *in situ* or of certain provenance

Inv. Rep. C74 (Fig. 77) Padmapāṇi / bodhisattva
Cons.: very poor; the outlines of the figs. appear in slight relief; covered by a white coloured layer; lime incrustations.
Mat.: white marble.
Meas.: 84 x 42 x 3; 78.5 (77-70) x 46 (36) x 3
Ashraf Khan 1996c: fig. 55.

From the right: Padmapāṇi, pensive (?), haloed, in *ap.*; with crown (?); on tall throne with cushion; followed by: bodhisattva in reverse *ap.*; right hand on shoulder, left hand on thigh with attribute; on a seat of uncertain shape.

Inv. Rep. S75 (Fig. 78) Buddha (?)
Tapered stela rounded at top.
Cons.: highly corroded, abraded, entire figuration chipped.
Mat.: phyllite.
Meas.: 110 (90) x 42 x 7; tot.: 119 x 55

Buddha (or Maitreya with *saṃghāṭī*?) standing frontally on right leg; with nimbus; right hand in *varadamudrā*; left hand on breast; on a probably lotiform base.

Manglaor area

The area denoted by this name (the ancient Mangala[p]or of the Tibetan sources; see Tucci 1958: 286; Id. 1971: 386 [repr. Tucci 1997: 17]) takes in four valleys named from S to N.

The first is the Shaldara-tangai Valley, or the incised valley to the N of the Jambil, from which it is separated by a ridge. On the southern slopes of this ridge, which culminates in the Unran-sar Peak (2829 masl), stand the villages of Dangram and Garasa).

The Shaldara-tangai Valley joins the Swat River at Sangota, a village near which the tableland of the same name rises and where some *stūpa*-like structures have been documented (Stein 1930: 43).

This is followed by the Landai Valley, which Stein (1930: 51) referred to as the “valley of Banjot”, the torrential watercourse of which flows into the Ugad ENE of the built-up area of Manglaor. The Landai Valley is separated from that of the Jambil by the same mountain range associated with the Shaldara-tangai Valley. The two valleys begin from the same system of southern valleys of the Swat and both culminate, like those of the Saidu and the Jambil, in the southern watershed separating Swat from Buner.

Next to be considered is the Ugad Valley, which culminates in the Dwo-sare mountain system forming the eastern watershed of the Swat; the eastern slopes of this system overlook the closed valley of the Puran (see below).

The crest of the Khadang-sar separates the Ugad Valley from the last of these four valleys: the northern valley of Mangaltan, the wide dry bed of which opens into the Swat near Charbagh. This valley is important as a communication route with Ghorband and the Indus Valley, which is alternative to the northernmost one starting from Khwazakhela (and which today goes as far as Alpurai-Besham, via the Shangla pass, along a bitumen road). Both these roads, in order to reach the Indus River, must cross the eastern Swat watershed via high-altitude passes (see also Rafiullah 2011).

**Shaldara-tangai Valley
Dre-bandai (AMSV 026)**

Lat. 34°47'N, 72°25'E. 43 B/5

Tucci 1958: 306-307 (as Shaldara); Olivieri 1993.

Near where the valley ends, on a small plain in the Dre-bandai area, stand the ruins of a vast Buddhist sacred area, with the remains of two *stūpas* and related monastery; squared building blocks of *kañjūr* were found among the ruins. Situated near the sacred area is relief C76; beside it is a circular basin dug out of the rock.

Inv. Rep. C76 (Fig. 79) Padmapāṇi
 Cons.: fair; corroded, abraded; lime incrustations.
 Mat.: granitoid to granite gneiss.
 Meas.: 160 (120-112) x 95 (71) x 12.

Padmapāṇi, pensive, nimbate, in *ap.* on lotiform throne; with *p.* with central bipartite hem (and *dupaṭṭā?*), crown (with figured central part?), bracelets, short beaded necklace, pendant earrings; type a lotus; figured field within ogive-shaped field.

Very sketchy drapery, with closely-spaced curved parallel and symmetric lines; pronounced anatomical disproportions, apparent above all in the ratio between torso and head.

**Landai Valley
Rasho-dherai (AMSV 027)**

Lat. 34°48'N, long. 72°25'E. 43 B/5

Stein 1930: 48-49.

Near the junction of the Landai and Ugad Rivers, ENE of the village of Manglaor, Stein reported the ruins of the *stūpa* of Rasho-dherai; in the vicinity of the sacred area, Stein identified two reliefs, C77 and C78, which were later lost; it will be recalled that in the travel narrative of the Tibetan pilgrim O rgyan pa mention is made of "...a temple founded by king Indrabhūti and called Mangalaor, where there are various stone images of Buddha (Munīndra), Tārā and Lokeśvara" (Tucci 1971: 398 [repr. Tucci 1997: 28]). From this area the stela S132 is reported.

Inv. Rep. C77
Vacat.

Inv. Rep. C78
Vacat.

Inv. Rep. S132 (Fig. 80; GS 15) SM Pensive Padmapāṇi
 Irregularly oval-shaped stela.
 Cons.: mutilated; upper edge, upper right section (?) and lower left section missing; face, abdomen, right arm and hand, and left foot (deliberately?) badly chipped; entire surface abraded.
 Mat.: limestone.
 Meas.: 100 x 54
 Sardar 2003: 7-8, pl. 9.

Pensive Padmapāṇi, nimbate, in *ap.* on ashlar-decorated podium with row of reverse lotus petals at the top, with full-blown lotus in frontal view; wearing *p.*, crown, short necklace, armillae (?), bracelets, ear-rings. Section of hair-style conserved, rendered by means of symmetrical locks arranged horizontally around the face.

Kalkata (AMSV 028)

Lat. 34°47'N, long. 72°26'E. 43 B/5

Stein 1930: 49 (as Maizere); Tucci 1958; Olivieri 1993.

The zone of Kalkata is situated "...in a field near a poor hamlet almost opposite Azgharai" (Tucci 1958: 308). The followings reliefs were found in an apparent lack of order: C79, C80, C81, C82, C83 (Tucci 1958: fig. 13) and C84. This zone also yielded stela S85 (Tucci 1958: figs. 14, 15). Upstream from the reliefs there are numerous ruined structures, perhaps linked to a sacred area. Slightly downstream from this site lie the ruins of a *stūpa* near the area of Inzar-tangai (Stein 1930: 51). Tucci also reports the finding of reliefs at Gidakot (or rather Gadakot), defined with a collective number C86, which were not found (Tucci 1958: 308).

<p>Inv. Rep. C79 Cons.: Mat.: Meas.:</p>	<p>(Figs. 81a,b,c,d,e,f,g) Various subjects very poor; badly leached, abraded and chipped, especially the central part. augen schist. the measures are listed in the order of the descriptive data sheet: 58.5 x 31 x 3; 58 x 19 x 3; 104 (93) x 59 x 4.5; 41 x 14 x 3; 47 (43) x 16.5 x 3.5; 27 x 19 x 2; 54 (47) x 29 x 3; 27.5 (23) x 16 x 3.5; 44 (max) x 32 (max) x 5; 51 (45-39) x 25 x 5.5; 97 (87-83) x 44 x 7; <i>vacat</i>; 37 (33.5-29.5) x 16 x 3; tot.: 193 x 283</p>
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From the right: pensive Padmapāṇi (A), in *ap.* on tall throne with base of uncertain shape; three-quarter standing bodhisattva on the left (B) with pronounced bending of body; haloed; right hand on the shoulder (?), with staff (?), left hand held low (with attribute?).

This is followed, in the centre, by: large bodhisattva (Padmapāṇi?) in *ap.* (C), with *p.* with large central hem, on a throne supported (?) by two frontal lions erect on their forepaws, with cushion and base made up of rows of upturned lotus petals; lower down, at the sides, two bodhisattvas of much smaller size, standing frontally on base (a lotus corolla with upturned petals may be identified in the right-hand one), haloed; the right-hand one (D), probably Maitreya, with right hand on shoulder, with rod (ascetic's staff?) slightly inclined transversely, left hand held low with attribute (ansate vase?); the left-hand one (E) (Maitreya?) with right hand on shoulder (with upright lateral staff?), left hand held low with attribute (ansate vase); on the left, below, an unidentifiable figuration element; at the sides, above: two bodhisattvas (from the right: F, G) of the same size as the preceding ones, in *ap.* on a throne of uncertain shape, with *p.*, tall headdress; right hand (viewed in profile and turning outwards) on shoulder, left hand on thigh (with attribute?); slightly higher, on the left, between C and G, small Buddha in *dhyānāsana* (H) on a throne of uncertain shape.

These are followed, below, by: small figure (I) badly leached and abraded, aligned below with E, in *dhyānāsana*, with headdress of uncertain shape; above: figure in *dhyānāsana* (?) (L), aligned with G and having the same proportions, with head completely abraded, on throne of uncertain shape.

This is followed, on the left, by: a large Padmapāṇi (M), haloed, pensive, in *ap.*, with *p.*, crown, short necklace, pendant earrings; on throne with cushion and moulded base composed of a plinth (or row of reverse petals?) and listel; on the right the body of the throne has conserved several figuration elements of uncertain shape; on the right: below, male figure (N) standing frontally, with pronounced bending of body, with clothing of uncertain shape, of which only the belt around the waist is visible; uncertain headdress (hat?); right hand held low (with attribute?); left hand at shoulder height, with attribute, apparently voluminous; above, haloed figure in *dhyānāsana* (O).

- Inv. Rep. C80 (Figs. 82a,b,c) Buddha / Padmapāṇi
 On two consecutive faces of a squared stone block which display a lower projecting edge.
 Cons.: only fair; badly leached and abraded.
 Mat.: hoplitic gneiss.
 Meas.: Buddha: 60 (55) x 49 x 18; Padmapāṇi: 63 x 54 (41) x 18
 On one face: haloed Buddha, in *dhyānamudrā*, on podium, with attribute (*pātra?*); on the other face: Padmapāṇi, haloed, pensive, in *ap.* on tall throne (lotiform?); with *p.*, bracelets, short necklace, pendant earrings; type a lotus.
- Inv. Rep. C81 (Fig. 83) Padmapāṇi
 On isolated boulder marked by a continuous natural split, passing almost horizontally at the level of the figure's neck.
 Cons.: only fair; head and lotus corolla missing; badly chipped and leached, especially in the upper and lower portions.
 Mat.: *vacat*.
 Meas.: 55 x 53 (45) x 4
 Pensive Padmapāṇi, in *ap.* on tall throne with cushion; with *p.*
 A small section of drapery remains over the left thigh, rendered with closely-spaced parallel lines.
- Inv. Rep. C82 (Fig. 84) Padmapāṇi
 On isolated boulder.
 Cons.: very poor; badly chipped, leached, abraded, especially the head; lime incrustations.
 Mat.: laminated tourmaline hoplite.
 Meas.: 90 (83) x 59 x 9
 Pensive Padmapāṇi, in *ap.*, with foot on oblong footstool, with *p.* with ample central hem.
- Inv. Rep. C83 (Figs. 85a,b) Padmapāṇi
 On isolated boulder roughly shaped as an isosceles triangle.
 Cons.: very poor; badly leached and abraded, especially in the upper part; part of the left foot and the lower part of the torso are missing; corresponding to these elements the boulder is crossed by a continuous horizontal split; lime incrustations.
 Mat.: augen schist.
 Meas.: 59 (52.5) x 43 (30) x 3.5
 Tucci 1958: fig. 13.
 Padmapāṇi, haloed, pensive, in *ap.* on throne with cushion; with *p.*, tall crown, bracelets (and short necklace?), pendant earrings; full-blown lotus in frontal view.
- Inv. Rep. C84 (Fig. 86) Padmapāṇi
 On isolated boulder, on the upper side of which there is an artificial recess.
 Cons.: only fair; badly leached and corroded; lime incrustations.
 Mat.: granitoid to granite gneiss.
 Meas.: 100 (92) x 57 x 5
 Padmapāṇi, haloed, pensive, in *ap.* on tall throne (lotiform?), with *p.* with visible tied belt (and *dupaṭṭā?*), tall tripartite crown (with figuration in the central part?), bracelets, short necklace, pendant earrings; with type a lotus.
 Sketchy drapery, with curved symmetrical parallel lines.
- Inv. Rep. S85 (Fig. 87; GS 9) *Vacat* (description based on archive photographs).
 Standing Padmapāṇi and minor figures

Cons.: badly chipped and abraded.

Mat.: *vacat*.

Meas.: *vacat*.

Tucci 1958: figs. 14-15.

The description is based on the only two photos published by Tucci (1958: figs. 14-15) which provide a partial view of the object, only summarily described in the text (*ibid.*: 308).

Padmapāṇi, nimbate, standing on a low lotus corolla with reverse petals, with *p.*, *uttarīya* draped like a shawl, tall crown tied at the sides with descending ribbons, earrings; right hand in *varadamudrā*, grasping with left hand the stem of a lotus emerging from the ground. On the sides there are minor figures: the right-hand ones are less clearly discernible; from below: (partially visible) a figure, probably of a donor as on the left; lacuna; small standing figure (?); Buddha in *padmāsana* on throne; lower part of a figure in *padmāsana* (?). Left, below: small figure of donor (male?), kneeling, in profile, towards the interior, head in three-quarters view, hands clasped, with attribute (?) of uncertain shape; slightly larger figure (female?), similar to the preceding one, with lotus buds; to the right of this, a small standing figure of bodhisattva, with right hand in *varadamudrā*, left hand on shoulder at side with attribute (*vajra?* manuscript?); on a second level, above, is a figure of bodhisattva or Buddha (Akṣobhya?) in *padmāsana* on throne covered by drapery descending in a semi-circular central hem and supported by two frontal elephants, with trunks coiled inwards; further above, is a bodhisattva standing on a base of uncertain shape, like the preceding one, but larger, with *uttarīya* draped like a shawl; on the left of this, there are two superimposed smaller figures of standing bodhisattva, like the preceding ones; this is followed, above, by a small figure in *padmāsana*.

Inv. Rep. C86

Vacat.

Banjot (AMSV 029)

Lat. 34°46'N, long. 72°29'E. 43 B/5.

Stein 1930: 51; Tucci 1958: 308; Olivieri 1993.

The village of Banjot is situated on the right bank of the upper reaches of the Landai River. Before the village, in the Sangate area near the bridge, the following reliefs were found: C87, C88, C89, and C90 (the latter two, together with others of which only traces remain, belong to a group of reliefs carved out of a single large roughly parallelepiped-shaped boulder, with smooth vertical walls). Relief C91 was found in Banjot (Olivieri 1993: fig. 9). Tucci refers to reports, which he did not verify and which have not been confirmed by us, of other reliefs at Diwanbut.

Inv. Rep. C87 (Fig. 88) Various subjects: Padmapāṇi / bodhisattvas

Cons.: very poor; badly leached, abraded, corroded, chipped; lime incrustations.

Mat.: augen schist.

Meas.: 105 (100) x 66 x 6.5; 60 x 44 x 6; 78 x 48 x 2; *vacat*; tot.: 120 x 210

Centre: Padmapāṇi, haloed, pensive, in *ap.* on a throne with cushion and projecting base (lotus petals?).

On the right: bodhisattva (?), smaller than the preceding one, in reverse *ap.* on a seat of uncertain shape; right hand on the knee, with circular-shaped attribute (*akṣamālā?*); left hand on thigh (with attribute?). Left: two figures, probably haloed, the left-hand one slightly larger than the preceding one, the right-hand one smaller; on the left, bodhisattva (?) in reverse *ap.*; figure on the right unidentifiable.

Inv. Rep. C88 (Fig. *vacat*) Figure unidentifiable

On another face of the same boulder on which C87 is situated.

Inv. Rep. C89 (Figs. 89a,b; GS 29) Various subjects: Padmapāṇi / bodhisattva / flying genie (*vidyādhara?*)
On a large rectangular boulder, with two figured faces.

Cons.: badly leached and abraded; chipped.

Mat.: augen schist.

Meas.: *vacat.*

Filigenzi 2000-2001: pl. IX a.

Centre: Padmapāṇi haloed, pensive, in *ap.* on lotiform throne, with pronounced listel below the cushion; with *p.*, crown (?) with central, non-protruding element, with lateral knots, short necklace, pendant earrings; type a lotus.

On the right: bodhisattva haloed, smaller, standing in three-quarter view on the left on right leg, with pronounced bending of the body, on a base of uncertain shape, with *p.*, tall wide headdress (crown? *jātamukuta?*), short necklace, pendant earrings; right hand on shoulder with attribute, left hand lowered with attribute (*ansate vase?*). On the left: small winged figure (*vidyādhara?*), suspended in flight, three-quarter right, with tall voluminous headdress, hands on the shoulders at the side with attributes of uncertain shape, the one on the right possibly a sword.

Stylistically similar to the preceding one

Inv. Rep. C90 (Figs. 89a, 90) Padmapāṇi
On the other face of the same large quadrangular boulder as C89.

Cons.: badly leached and abraded.

Mat.: augen schist.

Meas.: fig.:104 (95-86) x 56 x 4.5; field: 104 x 68

Filigenzi 1996: fig. 15.

Padmapāṇi, haloed, pensive, in *ap.* on lotiform throne, with body with figuration on the front face (?) and cornice with listel; the bodhisattva has a tall tripartite crown with lateral knots, type a lotus.

Although the details are poorly conserved, the figure displays harmonious proportions and a certain anatomical realism, despite the simplification of the volumes.

Inv. Rep. C91 (Figs. 91a,b; GS 27) Four-armed Maitreya / small figure
On a large smooth wall, oblong in shape, separated by a horizontal split from a receding base with an irregular surface.

Cons.: only fair; highly abraded and chipped, especially the upper part.

Mat.: *vacat.*

Meas.: 185 (173) x 65 x 2 (?)

Olivieri in C. Faccenna *et al.* 1993: fig. 8; Filigenzi 1999: 44.

Maitreya standing frontally on a base composed of a row of bordered, reverse, lotus petals and sepals. The bodhisattva has a large nimbus, probably *saṃghāṭī* (as indicated by the large circular hem of the robe in the front), crown tied with large ribbons descending at the sides; the two lower arms are lowered at the sides, the two upper ones are bent upwards: lower right hand with *akṣamālā*; upper right hand with ascetic's staff, held just below the top; upper left hand with manuscript (?) (rectangular sheet type held between tablets?); lower left hand: the profile of the attribute, poorly conserved, suggests an ansate vase.

Below, left: the profile of the upper part of a small figure is preserved.

Ugad Valley Shakhorai (AMSV 030)

Lat. 34°49'N, long. 72°29'E. 43 B/5

Deane 1896: 656; Bühler 1896-1897: 133 ff.; Lüders 1901: 575-576; Stein 1930: 49-51; Tucci 1958: 305-306; Ashraf Khan 1993; Olivieri 1993; Ashraf Khan *et al.* 1996 (as Jāhanabad); Rafiullah 2011.

The site of Shakhorai (present-day Jahanabad) is located in the left bank of the valley. The site is well known in literature for the exceptional importance of the sculpted and epigraphic monuments, in particular, for the huge relief of Buddha in *padmāsana* (C92; Stein 1930: fig. 37; Tucci 1958: fig. 11; Ashraf Khan 1993: fig. 49).¹⁹ To the left of the relief a track leads off up the slope to the top of a small tableland on the sheer N sides of which a huge Buddha has been sculpted. A relief of normal size is found along the track (C93; Ashraf Khan 1996c: fig. 58). Climbing up even further we find two rock inscriptions in *nāgarī*²⁰ script containing a Sanskrit version of the *Dhammapada* (vv. 182, 281) and the *Mahāparinibbānasutta* (IV 16) (Deane 1896; Bühler 1896-1897; Stein 1930: 49-50, fig. 35; Tucci 1958: 306). A third inscription, slightly further down on the NE side, contains other verses from the Buddhist canons (Lüders 1901; Stein 1930: 50). On the other side of the inscriptions, further up on the tableland, the large ruins of a *stūpa* appear (Tucci 1958: 306; Ashraf Khan *et al.* 1996: 86). From the spot where the relief C93 stands it was also possible to reach the top along a second path in which steps had been carved out of the rock. According to Tucci this was probably the area where the Adbhuta *stūpa* mentioned in the Chinese sources must have stood (Tucci 1958: 305).

Inv. Rep. C92 (Figs. 92a,b,c,d)²¹ Buddha
 On a large boulder with a rather smooth, regular face, which appears to be sheltered by other, projecting, irregularly-shaped boulders.
 Cons.: [before the attack of September 2007] excellent; nose, eyes, hands chipped; slightly abraded. Present conditions: head badly damaged, especially in the upper part.
 Mat.: gneiss.
 Meas.: 6 (5.50) x 5.15 (4.20)

Stein 1930: fig. 37; Tucci 1958: fig. 11; Ashraf Khan 1993: fig. 49; Filigenzi 1996: fig. 11; Rafiullah 2011: fig. 2.

Haloed Buddha, in *dhyānāsana*, with feet covered, on a podium with cushion and smooth listel projecting from the base, and on top; with cloak with large round neckline and pleated sides; triple line on neck, hair with pointed hairline on the forehead, *uṣṇīṣa* separated, curls rendered by means of squares arranged in concentric rows. Flattened sketchy volumes; the drapery imitates a thin fabric; the pleats are flat, and rendered using pairs of parallel lines; the pattern of the circular central hem over the legs is repeated on the torso, where the garment falls and forms one central and four smaller lateral hems respectively touching the base and the top of the upper listel; broad, massive face, with small fleshy mouth close to nose; half-closed, large, elongated eyes.

As well as in the shallow niche with its hazy outline, the figure is included in an inset that cuts the surface, evening it out along a rectangular band.

Inv. Rep. C93 (Fig. 93) Padmapāṇi
 On an isolated boulder.
 Cons.: fair; leached and abraded, especially the face; chipped. For the present conditions see Rafiullah 2011: 209-210, fn. 12.
 Mat.: *vacat.*
 Meas.: 150 (135) x 80 x 7

Abdur Rahman 1993: pl. XXIIb; Ashraf Khan 1996c: fig. 58; Filigenzi 2000-2001: pl. I1b; Rafiullah 2011: fig. 3.

Pensive Padmapāṇi, in *ap.* on tall lotiform throne; with *p.* with visible knotted belt, crown (with figuration in the central part?), bracelets, short necklace, pendant earrings; full-blown lotus viewed from front.

¹⁹ This colossal relief recently became the object of the local Taliban iconoclastic fury; the face of the Buddha was targeted by a multiple automatic shooting two times on 11 and 23 September 2007. A similar attack has been reported against C93. See Chap. 3.1, fn. 60.

²⁰ Bühler's epigraphic study led him to date the characters of the two inscriptions, the forms being likened to those of the third cent. CE (Bühler 1896-1897: 133 ff.; Tucci 1958: 306).

²¹ We take this occasion to correct a typographical error: in Filigenzi 2006 (fig. 1), the caption the photo of this monument bore the wrong toponym of Shinkardar.

Qal'a (AMSV 031)

Lat. 34°49'N, long. 72°30'E. 43 B/5

Stein 1930: 50-51 (as Nangrial, Kala); Olivieri 1993 (as Qal'a); Rafiullah 2011.

This is a hill overlooking the village of Tilgram: relief C94 is situated just before the village. A path leads off from the village, probably following an ancient track. Along this path (flanked by the slopes, partly terraced by walls, of the hill) there is a series of reliefs, in the following order: C95, C96, C97, C98 (Stein 1930: fig. 36; Olivieri 1993: figs. 6-7), C99, C100, C101, C102, and C103. The S and N slopes of the hill are the site of huge remains of masonry substructions which perhaps gave it its name (*qal'a*, in Pashto = castle). On the top there are extensive remains, probably from a sacred area. From the top of the hill, proceeding SE along a ridge, we encounter relief C104; continuing along the ridge we find the remains of a *stūpa*.

Inv. Rep. C94 (Fig. 94) Standing figure (bodhisattva?)
 Cons.: very poor; badly leached, corroded, chipped.
 Mat.: granitic gneiss.
 Meas.: 95 x 37 x 2 (max)

Standing figure (bodhisattva?), frontal, on right leg; left, a vertical section in relief has been conserved – a staff or more probably a *dupattā* hem.

Inv. Rep. C95 (Fig. 95) Padmapāṇi
 On inaccessible rock face, at a considerable height, inside a natural funnel-shaped niche.
 Cons.: very poor; badly leached and abraded.
 Mat.: *vacat*.
 Meas.: 136 x 80 x 7 (max)

Filigenzi 1996: fig. 18; Rafiullah 2011: fig. 7.

Padmapāṇi, pensive, in *ap.*; top, right, traces of figuration or irregularly-shaped niche.

Inv. Rep. C96 (Fig. 96; GS 14) Padmapāṇi / Buddha / bodhisattva
 Cons.: leached; abraded; chipped, especially the face, the arms, and the left foot of Padmapāṇi; lime incrustations.
 Mat.: *vacat*.
 Meas.: in the order of the description sheet: 210 x 154 x 24; 57 x 42; 50 x 35
 Filigenzi 2000-2001: pl. Vb.

Centre: Padmapāṇi, haloed, pensive, in *ap.*, with *p.* with knotted belt and circular central hem with crenellated inner pleats, short necklace with amulets, pendant earrings; triple line on neck; on throne with cushion and upper border decorated with bordered petals and sepals (?), and base of uncertain shape; supported (?) by two crouching frontal lions, with crossed forepaws, long curly mane and fur on chest parted in the middle; with jaws slightly open, showing the teeth, bulging eyes, thick eyebrows; the throne is covered with a drapery with tasselled borders, upraised around the figures of the lions and falling in rigid and sharp angled hems.

Top, left: small figure of haloed Buddha in *dhyānāsana* on a podium of uncertain shape, with *samghāṭī* with circular neckline, feet covered; below, unidentifiable traces of figuration.

Top, right: bodhisattva, smaller in size than the Buddha, in reverse *ap.* on throne of uncertain shape, with right hand lowered (with attribute?), left hand on thigh with attribute.

Relief characterised by a certain naturalism in its proportions and in the pose adopted by the large central figure, as well as in the details, elaborated in a non-realistic key; sketchy drapery with closely-spaced, thin pleats.

- Inv. Rep. C97 (Fig. 97) Buddha
 Cons.: badly leached and abraded.
 Mat.: *vacat.*
 Meas.: 52 (45-38) x 36 x 3.5
 Haloed Buddha, in *dhyānāsana*, with feet (and hands?) covered by cloak with circular neckline, on a rectangular low podium with cushion.
 Squat massive figure; sketchy drapery, with closely-spaced thin pleats.
- Inv. Rep. C98 (Figs. 98a,b,c,d,e; GS 40, 43) Padmapāṇi / Gaṇeśa / flying genies
 (*gandharvas? vidyādhara?*)
 Cons.: Padmapāṇi: head and right arm missing; Gaṇeśa: head and lower left arm missing; abraded; corroded; chipped.
 Mat.: *vacat.*
 Meas.: 230 x 158 x 28; 57 x 48 x 20; 27 x 34 x 5; 27 x 24 x 4; tot. 251 x 210
 Stein 1930: fig. 36; Olivieri 1993: figs. 6-7; Filigenzi 2000: figs. 10-11; Filigenzi 2000-2001: pls. VIb, VII, VIIa,b; Filigenzi 2006: fig. 4; Rafiullah 2011: figs. 4-5.
 Centre, Padmapāṇi in *ap.*, with nimbus and aureole with flaming outer edge, with *p.* with knotted belt and central circular hem with crenellated internal pleats; shawl-like *dupattā* of which sections of drapery have been conserved lower left and on the right between the torso and the arm; with type a lotus; on throne with upper border with a projecting listel and cushion, supported by two frontal crouching lions, with long curly mane.
 Below, left: small Gaṇeśa in *ap.* on podium of uncertain shape; front right hand in *varadamudrā*; back right hand with attribute (broken tusk? three-pointed *vajra?* horseradish?); front left hand on breast with attribute (bowl of *modaka?*); back left hand on side with attribute (stick? inverted axe?). Above, at sides, two small flying figures (*vidyādhara?*), placed three-quarters on toward the central figure: the right-hand one, female (?), with anklet, right arm lifted up (forearm missing), left hand on abdomen (with attribute?); the left-hand one with right hand lifted up with attribute, left hand on breast with attribute.
 Sketchy drapery, with closely-spaced thin pleats.
- Inv. Rep. C99 (Fig. 99) Bodhisattva (?) / Padmapāṇi
 On large boulder with upper edge tapering toward the left; the figured field has been adapted to fit the shape of the latter, with the left-hand figure placed lower, and thus creating, with the right-hand figure, the perhaps unintentional effect of a second plane in the background.
 Cons.: badly abraded, corroded, chipped.
 Mat.: *vacat.*
 Meas.: from right: 86 x 58 x 4; 88 x 62.5 x 8.5; tot.: 200 x 140
 Right, bodhisattva (?), seated (in *padmāsana?*), with uncovered feet, robe with circular central hem and inner crenellated pleats, on a throne of uncertain shape (covered by drapery?); right hand lowered; left hand on thigh with attribute.
 Left: pensive Padmapāṇi, in *ap.*; with crown; on oblong throne with cushion or smooth projecting upper border and base of uncertain shape.
- Inv. Rep. C100 (Fig. 100) Two Padmapāṇis / standing Maitreya
 Cons.: left side missing; badly abraded, corroded and chipped, especially the central figure in the upper part, and the left-hand figure, whose head is missing; left part of body chipped all over.
 Mat.: *vacat.*

Meas.: in the order of the descriptive data sheet: 140 x 109 x 16; 107 (max) x 45 (max) x 15; 185 (165-138) x 45 x 9

Right: Padmapāṇi, haloed, pensive, in *ap.* on oblong podium with body divided into five horizontal sections by incised lines (ashlar?) and thick cushion; with crown (? with crests of equal height?), bracelets, pendant earrings; full-blown lotus viewed from front.

Left: Padmapāṇi in *ap.*, with *p.* with circular central hem with elaborate inner drapery; on lotiform throne.

Centre: Maitreya, haloed, standing frontally, slightly smaller than previous figures, on smooth oblong base; right hand (on shoulder?) with ascetic's staff held somewhat transversely; left hand lowered with ansate vase.

Inv. Rep. C101 (Fig. 101) Various subjects: Buddhas / bodhisattvas / *stūpa* (?)

On oblong-shaped boulder, perhaps having fallen from its original site.

Cons.: very poor; broken off bottom left; chipped lower right; badly corroded and abraded; chipped.

Mat.: *vacat.*

Meas.: from right: 35 x 27 x 7; 34 x 7 x 5; 40 x 30 x 5; 36 (32) x 9 x 5; 36 (32) x 26 x 5.5; 30 (27) x 19 x 5; tot.: 57 x 158

From right: A) Haloed Buddha, in *dhyānāsana* on throne of uncertain shape. B) Small *stūpa* (?) with tall pinnacle, bell-shaped lower profile (originally a quasi-circular *aṇḍa* on a square-shaped body?), with lateral infulae descending from the top. C) Haloed Padmapāṇi (pensive?), in *ap.* on a throne of uncertain shape, probably lotiform. D) Haloed bodhisattva, smaller than C), standing frontally on a raised base of uncertain shape, probably lotiform; with *p.* and shawl-like *dupaṭṭā*, with hem draped over left arm; tall, wide headdress (crown with crests of equal height? *jaṭāmukuta*?); left hand lowered (with attribute?), right hand on flank (with attribute?). E) Haloed Buddha, same size as C), in *dhyānāsana*, with uncovered feet; on full-blown lotus, with visible pistil acting as a support for the image. F) Figure in *dhyānāsana* (Buddha?), same size as D), with nimbus (?) and aureole (?), on a throne of uncertain shape.

Inv. Rep. C102 (Fig. 102) Seated figure

Cons.: very poor, badly leached, corroded, abraded; lime incrustations.

Mat.: *vacat.*

Meas.: 110 (85) x 90 x 25

Pensive figure seated on a throne of uncertain shape; right hand on knee (in *varadamudrā*?; with attribute?); left hand on lap, probably with attribute.

Inv. Rep. C103 (Fig. 103) Buddha (?)

Cons.: very poor; badly leached, corroded, abraded; chipped, especially the head.

Mat.: *vacat.*

Meas.: 115 (70) 80 x 25

Buddha (?), haloed, in *dhyānāsana*, on throne supported by two lions, between which there are traces of an unidentifiable figuration.

Inv. Rep. C104 (Figs. 104a,b) Padmapāṇi

On a jagged steep face, with no access path.

Cons.: head, arms, legs and lotus chipped over entire surface; leached; corroded, abraded; lime incrustations.

Mat.: saccharoid marble.

Meas.: 220 (185) x 125 x (109) x 8.5

Filigenzi 1996: fig. 17. Rafiullah 2011: fig. 6.

Pensive Padmapāṇi, in *ap.*, with *p.* with visible belt and circular central hem with inner vertical drapery, crown (tripartite?), pendant earrings; on lotiform throne with base composed of row of petals and two superimposed listels.

Very sketchy drapery, symmetrical, with closely-spaced thin pleats.

Spinubo (AMSV 032)

Lat. 34°50'N, 72°34'E. 43 B/9

Olivieri 1993.

The site is located about 1400 masl; the unfinished stela S105 was found in an ophiolite quarry still in use. About five km further uphill lies the sacred area of Malam-jabba²² (2445 masl) (Ashraf Khan 1993: 40-44, pl. VIII, fig. 22; see also Rafiullah 2011).

Inv. Rep. S105 (Figs. 105a,b,c) Unfinished sculpture. Padmapāṇi
Cons.: very poor; chipped over all the more projecting surfaces, corroded; lime incrustations.
Mat.: muscovite chloritoschist or post-kinematic biotite.
Meas.: 154 (120) x 95 x 9; tot.: 162 x 115
Rafiullah 2011: fig. 8.

Padmapāṇi, pensive, haloed, in *ap.*; with crown with crests of equal height, short necklace, pendant earrings; on a throne of uncertain shape (supported by lions?).

Mangaltan Valley Zindwala (AMSV 033)

Lat. 34°51'N, long. 72°29'E. 43 B/5

Stein 1930: 52-53 (as Zundwala); Barger and Wright 1941: 29-31; Tucci 1958: 307-308; Olivieri 1993.

This site lies slightly E of Charbagh on the left side of the valley; here, near the village of Gumbat, a *stūpa* was reported (Stein 1930: 52); slightly further S lies the village of Zindwala, where stela S106 was documented (Barger and Wright 1944: 31). In front of these sites, on the right bank, lies the site of Jampur-dherai, previously reported by Stein (1930: 52) and subsequently excavated (Barger and Wright 1944: 29-31, pl XI4).

Inv. Rep. S106 (Fig. 106) Padmapāṇi
Stela
Cons.: lower left part missing; left top broken off; badly corroded and abraded; chipped.
Mat.: calcareous schist.
Meas.: 103 x 47 (max) x 33.5 (max)

Pensive Padmapāṇi, in *ap.*; with crown; type a lotus; on tall throne the front face of which retains unidentifiable figuration elements; the extremity of a vertical element (tassel?) has been conserved, followed on the left by a vertical internal hourglass-shaped element.

Mangalkot (AMSV 503²³)

Lat. 34° 41' 45" N, 72° 29' 29" E (approximate)

²² There is insufficient evidence to confirm a dating for the later phases of the sacred area. Judging by the typology of the principal *stūpa* (seemingly a *Dharmarājika*) and by the masonry technique used, the sacred area is probably an ancient one (third-first cent. BCE; Ashraf Khan 1993: 52-53).

²³ This toponym was in use until the mid-1960s, seemingly to specify a small hamlet in the outskirts of Mangaltan (N of Zindwala).

- Inv. Rep. S141 (Fig. 107; GS 18) SM Standing Maitreya with worshippers
Lobe-shaped stela.
Cons.: mutilated: broken off at the top, left, upper right and in the lower corner; small chips, especially on bodhisattva's face; whole surface slightly abraded.
Mat.: schist (?).
Meas.: ht.: 47
Taddei 1985: 621-622, fig. 7; Filigenzi 2000: 1065, fig. 1.

Maitreya, nimbate, standing on right leg on flattened lotus corolla, with upturned petals; wearing short *p.* upraised to the left knee, with laced belt tied, with one end descending and the other lifted up; *uttarīya* draped like a shawl, Brahmanic cord, crown (or *jaṭāmukuṭa*?) tied at the sides with descending ribbons and central *stūpa*-shaped ornament, bracelets decorated with a flower-shaped plaque, short necklace, polylobate earrings with drop-shaped ends; right hand in *abhayamudrā* with *akṣamālā*, left hand lowered with *kamaṇḍalu*. At the side, below, two smaller figures of worshippers, kneeling, depicted in profile towards the inside, head in three-quarters view, hands clasped, with attribute, on a base of uncertain shape: the one on the right, female (with *p.* and *uttarīya*?), with a lotus flower; the right-hand one, male (with tunic?), with portable fire altar.

Swat Valley
Left bank

*Middle Swat (upper section)*²⁴

Jare (AMSV 034)

Lat. 35°6'N, long. 72°30'E. 43 A/8

Bühler 1898; Konow 1929: 8; Stein 1930: 55-61; Tucci 1958: 302-304; Olivieri 1993.

The site is unanimously considered one of the most important in the sacred Buddhist topography in Swat. The finds known to have been made near Tirat, on the right bank of the river, are the boulder with the depictions of Buddha's footprints and inscription in *kharoṣṭhī* script, now in the Swat Archaeological Museum (Bühler 1898; Konow 1929: 8; Stein 1930: fig. 40; Tucci 1958: fig. 9; considered within a broader framework by Quagliotti 1998: 50-51, fig. 24), as well as the rock on which tradition has it that Buddha laid his clothes out to dry (Stein 1929: 86-87, pl. 48; Stein 1930: 55-56; Tucci 1958: 303). Near Tirat, Stein identified a sacred area (Stein 1930: 60-61; Tucci 1958: 302); another was found in the vicinity, at Kargha-dherai (Stein 1930: pl. 8). The rock monument C107 is situated on the left bank, before Tirat, near which there is a ford providing access to the other bank of the river (Tucci 1958: 303-304).

- Inv. Rep. C107 (Fig. 108; GS 12) Padmapāṇi
Cons.: slightly leached, corroded, abraded.
Mat.: dioritic gneiss.
Meas.: 325 (275) x 325 (223) x 10 (max)
Tucci 1958: fig. 10; Filigenzi 2000-2001: pl. IXb.

Padmapāṇi, pensive (with halo?), in *ap.* on a throne in the form of a wicker lattice stool; with *p.* with visible belt, shawl-like *dupaṭṭā*, crown with upward tapering central crest, with decorated outer edge and central figu-

²⁴ So far the name of Lower Swat has been used to refer to the river's stretch S of Khwazakhela, as opposed to Upper Swat; the terminology is incorrect and another has been proposed: Upper Swat (from the source as far as Manglaor), Middle Swat (as far as the junction with the Panjkora), Lower Swat (from here until it flows into the Kabul at Charsada) (see Olivieri 2003: 13). Middle Swat may be further subdivided, according to the morphology and the catchment areas, into: "upper section" (from Manglaor to Saidu Sharif), "central section" (from Saidu Sharif to Landakai), and "lower section" (from Landakai to Panjkora).

ration (Buddha in *dhyānāsana*?), lateral knots; banded bracelets, armilla with decorated bands, short necklace, pendant earrings; type a lotus.

Flattened relief; simplified volumes; the anatomy and limb movement are characterised by extreme rigidity and angularity; the face is wide, massive, the eyes open and elongated, slightly oblique; sketchy drapery, with closely-spaced and thin pleats.

Middle Swat (central section)
Bologram-Udegram and Gogdara (AMSV 035, 036)

Lat. 34°45'N, long. 72°17'E. 43 B/5

Deane 1896: 659-660; Stein 1930: 30 ff.; Tucci 1958: 288 ff.; Gullini in Gullini and Faccenna 1962; Faccenna 1964; Tucci 1971 [repr. Tucci 1997]; Scerrato 1985; Scerrato 1986; Di Florio *et al.* 1993: 67; Olivieri 1993; Ashraf Khan 1996c; Olivieri 1998: 57; Bagnera 2006; Filigenzi 2006.

Along the Kalam-Mingora-Malakand main road, NE of the important village of Udegram (probably the ancient Ra yi k'ar or Rāyiśar of Tibetan tradition “which is said to have been the capital of the King Indrabhote” according to the text of O rgyan pa; Tucci 1971: 398-399 [repr. Tucci 1997: 28]), lie the twin villages of Bologram and Udegram (AMSV 035). The stela S124 was originally acquired in the village of Udegram. Before Udegram, by the roadside near the hamlet of Bologram, lie the reliefs C108, C109 and C110. Climbing towards Udegram and bypassing it, on the N slopes of the valley carved out by Kushalkhan-china, we encounter the reliefs (kindly pointed out to us by F. Noci) C111 and C112. The valley ends in the site of Rajagira, where the Ghaznavid mosque was recently discovered in a Buddhist sacred area. Another sacred area is situated slightly further SW, at Gogdara III (Stein 1930: 34; Di Florio *et al.* 1993; Olivieri 1998: 57) (AMSV 036). Above and to the left of the wall, on which the protohistoric rock engravings of Gogdara I are found, are reliefs C113 (Ashraf Khan 1996c: fig. 57) and C114. On the top of the highland lies the Buddhist site of Gogdara III.

Inv. Rep. S124 (Fig. 109) MNAOR Seated multi-armed Avalokiteśvara
Stela of irregularly oval shape; possibly unfinished.
Cons.: whole; chipped along the edge (?); jutting parts badly chipped, especially the face (completely missing); badly abraded.
Mat.: black or dark gray schist.
Meas.: 80 x 53
Filigenzi 2000-2001: 257-58, pl. VIa.

Avalokiteśvara, nimbate, seated in *dhyānāsana* on a podium (probably of the lotiform type with row of petals on upper edge), with tall crown kept in place by laterally knotted ribbons, barely distinguishable short beaded necklace, bracelets (only one has been conserved and is visible, on the middle right arm); the bodhisattva has eight arms, the two anterior ones in *dhyānāsana*, the remaining ones arranged radially. From the left, in a clockwise direction: in *varadamudrā* (with *akṣamālā*?); open palm, on the side; raised, with *trīśūla* (?); raised, with attribute (lotus?); raised, with attribute (vertical rod); lowered, probably with outward turning palm, with attribute (*kamaṇḍalu*?). On the left, a part of the hair style is visible, rendered in the form of large symmetrical locks. Left, between the two hands on top, there is a section in relief, slightly curved, which seems out of place and not linked to any of the other elements present. The anatomical treatment of the arms reveals conspicuous disproportions and incongruities, in particular as far as the two lower arms on the side are concerned.

- Inv. Rep. S186 (Fig. 110) *Vacat* (description based on archive photographs). Padmapāṇi / minor figures
From the area between Tok-dara and Udegram.²⁵
Oval-shaped stela (?).
Cons.: broken off below (?); chipped all along the edge; protruding parts badly chipped, particularly the bodhisattva's face and legs; abraded and corroded.
Mat.: *vacat*.
Meas.: *vacat*.

Seated Padmapāṇi, with nimbus with circle and flaming edge, crown tied at sides with descending ribbons, full-blown lotus viewed from the front. On the right, three minor figures have been conserved, on three superimposed planes: the one below, larger than the others, unidentifiable; the other two, very similar to each other, are probably Buddhas in *dhyānāsana*: one at the same height as the bodhisattva's elbow, the other above, immediately above the lotus corolla.

- Inv. Rep. C108 (Fig. *vacat*) Bodhisattva
Cons.: only faint traces remain.
Mat.: carbonatic phyllite.
Meas.: 96 (71?) x 90 (68?-53?) x 3 (max)
Bodhisattva (haloed?), seated (in *ap.*?), with tall square-shaped headdress (crown?) with lateral knots; left hand on thigh.

- Inv. Rep. C109 (Fig. *vacat*) Buddha in *padmāsana*?
Cons.: only faint traces remain.
Mat.: carbonatic phyllite.
Meas.: 105 (97?) x 80 (max)
Buddha in *padmāsana*?

- Inv. Rep. C110 (Fig. 111) Padmapāṇi
Cons.: only traces of the figuration remain.
Mat.: carbonatic phyllite.
Meas.: 95 (91?) x 71?
Padmapāṇi in *ap.*; on tall throne; left foot on footstool?

- Inv. Rep. C111 (Fig. 112) Padmapāṇi
Cons.: very poor; badly chipped, corroded, abraded; lower part cut obliquely and badly chipped; lime incrustations.
Mat.: calcareous muscovite schist.
Meas.: 100 (90-85-75) x 94 (63) x 3.5

Padmapāṇi, pensive, in *ap.* on tall throne, with nimbus and aureole, bent head; wearing *p.* and visible belt, shawl-like *dupaṭṭā*, crown with lateral knots, short necklace, pendant earrings; type a lotus.

In the vicinity of the left hand a section in curved relief is discernible (*akṣamālā*?).

Although only poorly conserved, the figure displays a certain harmony and naturalism both in its proportions and position, despite the simplification of the volumes; sketchy drapery, symmetrical, with closely-spaced thin pleats.

²⁵ The photograph was provided by Domenico Faccenna from his personal archive. The photo was taken by Felice Benuzzi, First Secretary of the Italian Embassy, who accompanied Giuseppe Tucci on his first reconnaissance in Swat (see Olivieri 2006). The author's handwritten caption on the back of the archive photograph reads "tra Udegram e Tok-dara". Actually the two sites are about 10 km away; consequently the attribution to the Udegram area is a mere conjecture.

- Inv. Rep. C112 (Fig. 113) Padmapāṇi
 On irregular polyhedron projecting from the rock face.
 Cons.: very poor; badly chipped, corroded, abraded; continuous horizontal split through centre.
 Mat.: calcareous muscovite schist.
 Meas.: 86 (73) x 71 x 3 (max)
 Padmapāṇi, pensive, haloed, in *ap.*; on tall throne with cushion and/or upper protruding edge.
- Inv. Rep. C113 (Figs. 114a,b) Various subjects: bodhisattvas / *stūpa*
 On rock outcrop roughly in the shape of an isosceles triangle to which the composition of the figured field has been adapted.
 Cons.: badly chipped, corroded, abraded; lime incrustations.
 Mat.: sericitic calcareous schist.
 Meas.: in the order of the descriptive data sheet: 126 (117) x 66 (63) x 5; 65 (59) x 36 x 2.5; 27.5 x 19 x 2.5; 75 (64) x 37 x 3; 36 x 22 x 1; tot.: 150 x 126.5
 Ashraf Khan 1996c: fig. 57; Filigenzi 2000-2001: pl. Ib.
 Centre: Padmapāṇi, pensive, haloed, in *ap.*, with crown, pendant earrings; type a lotus; on tall throne with highly inclined cushion.
 Smaller figures on the three sides: right: bodhisattva, haloed, in reverse *ap.*, with tall crown (?), pendant earrings; right hand in *varadamudrā* (with *akṣamālā*?), left hand on thigh with conical-shaped attribute (*kalaśa*?). Between this and the central Padmapāṇi, below, there is a small *stūpa* on a tall base formed by receding bodies (the truncated-pyramid profile suggests a “star-shaped” base with steps on all four sides); quasi-circular *aṇḍa* and tall pinnacle. Left, top: Padmapāṇi, pensive, haloed, in *ap.*, with crown, pendant earrings; lotus like the preceding one; on tall throne with upper edge composed of a row of reverse lotus petals; below: haloed figure, smaller in size than the preceding ones, in *padmāsana*; right hand on shoulder?
- Inv. Rep C114 (Fig. *vacat*) Buddha in *padmāsana*
 Cons.: very poor; only a few traces of the figuration have been conserved.
 Mat.: *vacat*.
 Meas.: *vacat*.
 Buddha in *padmāsana*.

Tindo-dag and Manyar area (AMSV 037, 038)

The two sites differ in their topographic position; however, they actually refer to the same area, the large limestone cliff face overlooking the Swat River. The term “Tindo-dag” is used to refer to the group of reliefs situated on the lower face of the cliff (also known as “Hindu-ghar”); “Manyar” to those at the cliff top. It is also interesting that Deane, when describing the area around Shingardhar and the so-called “Elephant’s Rock” or “Hathi-dara” (see Stein 1930), writes: “[...] from what I can understand from the people, there is also a fine Deva temple near it” (Deane 1896: 660). The existence in the Tindo-dag top hill of a – possibly Turki-Śāhi – cultic centre has been recently conjectured (Filigenzi 2006, 2011; see Chap. 7.4).

Tindo-dag

Lat. 34°42’N, long. 72°16’E. 43 B/2

Deane 1896: 660; Stein 1930: 32-34 (as Ghaleghai); Tucci 1958: 294-295; Ashraf Khan 1993: 69-70; Olivieri 1993; Ashraf Khan 1996c; Filigenzi 2006.

The first of the two monuments (C115) is situated by the side of the main road, carved out of a tall limestone cliff (Tucci 1958: fig. 6; Ashraf Khan 1993: fig. 40; Ashraf Khan 1996c: fig. 59). Just above is the so-called Hindu-ghar cave, which contains relief C116 (Stein 1930: fig. 25; Tucci 1958: fig. 7; Ashraf Khan 1993: fig. 41); on the high ground at the top of the cliff lie remains that are perhaps related to a Buddhist sacred area. A short distance away lies the Shingardar *stūpa*, which Deane and Stein, but not Tucci, identified as the Uttara-sena *stūpa* of the Chinese sources (Deane 1896: 660; Stein 1930: 33 ff.; Tucci 1958: 294, 299; see below the site of Nawe-kalai). On the S face of the cliff is relief C180 (Ashraf Khan 1996c: 47).

Inv. Rep. C115 (Fig. 115; GS 2) Buddha
 On the rock face, below, right, with respect to the entrance to the cave containing relief C116.
 Cons.: head, torso and right arm badly chipped; chipped; corrosion.
 Mat.: limestone.
 Meas.: 500 ca. x 330 (290) x 62
 Tucci 1958: fig. 6; Ashraf Khan 1993: fig. 40; Ashraf Khan 1996c: fig. 59; Filigenzi 1996: fig. 12; Filigenzi 2000: fig. 8.

Haloed Buddha, in *dhyānāsana*, with *saṃghāṭī* with lateral pleats over torso, feet uncovered; on low rectangular podium with upper border or projecting cushion.

Simplified volumes; massive triangle-shaped sitting figure with slightly drooping round shoulders, lacking naturalism in the lower limbs' crossing and anatomical form. The drapery, with its thin, often coupled, pleats, features mannerist patterns, especially in the crenellated lower hem of the *saṃghāṭī* and the large circular central hem, flanked by a series of smaller hems, each with a crenellated border.

Inv. Rep. C116 (Figs. 116a,b,c; GS 41) Various subjects: Sūrya with attendants; Gaṇeśa; worshipper
 Cons.: very poor; badly chipped, corroded, abraded; lime incrustations.
 Mat.: limestone.
 Meas.: in the order of the descriptive data sheet: 84 x 44.5 x 2; 24 x 16 x 1; 30 x 15 x 1; 32 x 18 x 2; *vacat*; 41 x 23 x 2; 14 x 7 x 1; tot.: 190 x 100

Stein 1930: fig. 25; Tucci 1958: fig. 7; Ashraf Khan 1993, fig. 41; Filigenzi 2000: fig. 9; Filigenzi 2006: figs. 2, 3.

Centre: Sūrya, standing frontally, with nimbus with flaming outer edge; wearing caftan rigidly tapering downwards, fastened by a belt with central pendant element (dagger?), trousers (and short boots?); hands on breast (with attribute[s]?); on large quadrangular base with figured front face (row of animals, probably seven horses); right, behind the caftan, in the space between the left arm and the base, a flat vertical element is visible (sword?).

At the sides of Sūrya are other smaller figures. Four of these, standing frontally and haloed (two on right and two on left), are arranged around the central axis of the relief: the two lower figures probably males, as suggested by the profile of the garment, compatible with a caftan similar to that of the central figure. The figure on the right (Daṇḍin/Skanda) stands on a base of uncertain shape; it has bordered aureole (?), right hand on the shoulder with upright rod (spear?) and left hand on flank, probably with attribute (shield?); the figure on the left (Piṅgala) has right hand lowered on one side (with attribute?), left hand on the shoulder on one side (with attribute?).²⁶ The upper two figures are female, as suggested by the more slender profile (Ūṣā and Pratyūṣā); the one on the right, which is better conserved, with long garment, right hand on the shoulder with attribute, left hand probably lowered (with attribute?); on a base of uncertain shape; the left-hand one has the right hand lowered.

²⁶ The description of the relief and in particular of this figure, which has now been completely lost (the measures should correspond roughly to that of the figure with which it is symmetrical, on the right) was described on the basis of 1959 archive photos.

Top, left: a four-armed figure (Gaṇeśa: note the massive profile of the head, with lateral projections, which match the god's large ears), seated (most probably on a lion: the projecting element on the left, below, is compatible with the front part of an animal sitting upright), with nimbus (bordered?); rear hands lifted, with attributes; front right hand lowered (in *varadamudrā*?); front left hand on lap (with attribute?).

Below, left, beside the base of the central figure, is a small figure kneeling on right leg, facing three-quarters right, with skull-cap-like headdress; grasping sword hilt in right hand, obliquely, with tip pointing downwards. It may conceivably have been part of an originally symmetrical composition with a similar figure, now lost, on the right.

The entire figuration is characterised by simplified, squat, massive volumes.

Inv. Rep. C180 (Fig. *vacat*) *Vacat* (description based on Ashraf Khan 1996c: fig. 47)
Pensive Padmapāṇi / standing bodhisattva / small Buddha
On the projecting and smooth portion of a rock wall.
Cons.: chipped; abraded; heads defaced (intentionally?).
Mat.: *vacat*.
Meas.: 120 x 150

Ashraf Khan 1996c: fig. 47.

Three figures, all nimbate: at the centre is a pensive Padmapāṇi with nimbus, type a lotus; on a high throne with a row of upturned lotus petals on the top. On the left is a smaller standing bodhisattva, in *varadamudrā*, with right hand on the chest (with attribute?). On the right, above, is a small Buddha (?) in *dhyānāsana*.

Manyar

Lat. 34°43'N, long. 72°17'E. 43 B/2

Filigenzi 2006.

At the top of a limestone cliff overlooking Ghalegai there is a large archaeological area made up of numerous remains of masonry and artificial terraces, probably belonging to a Buddhist monastic area. Along the path leading up to the top, facing E and N, are four reliefs (C182, C183, C184, C185), two of which carved out of white marble boulders (C182, C183).

Inv. Rep. C182 (Fig. 117) Various subjects: Padmapāṇi; figure in *dhyānāsana* (?); bodhisattva; two Buddha figures; *stūpa* (?)
On an approximately quadrangular-shaped boulder.
Cons.: badly chipped and leached.
Mat.: limestone (white marble).
Meas.: in the order of the descriptive data sheet: 74(60) x 33 x 5.5; 56 x 21 (max) x 8.5; 24 x 20; 18.5 (max) x 15

Left: Padmapāṇi, pensive, haloed, in *ap.* on lotiform throne; with *p.*, crown (with lateral knots?), pendant earrings; on the right, equally bulky but slightly larger in size is a figure in *dhyānāsana* (Buddha?) on a large flattened lotus corolla, with upturned petals; in the centre, a smaller figure of a bodhisattva standing on a lotus flower with upturned petals; to the right of Padmapāṇi, above and below, are two small figures of Buddha (?) in *dhyānāsana*. Between the Buddha and the standing bodhisattva is an elongated element, probably a *stūpa*.

Inv. Rep. C183 (Fig. 118; GS 42) Various subjects: Sūrya and attendants, Gaṇeśa, Viṣṇu (?) and attendants
On an oblong boulder.
Cons.: very poor; badly chipped and leached.
Mat.: limestone (white marble).

Meas.: in the order of the descriptive data sheet:
72 x 37 x 9; 30 (max); 30 x 15 x 2.5; 54(38.5) x 39 x 4.5; 45 x 26 x 3; 12 x 5

Filigenzi 2006: figs. 6-8.

Centre: standing figure of Sūrya, only the upper part visible, up to the height of the thighs, with indistinct garment (*p.*?), tall crown, long earrings; hands to breast, holding on the side two short-stemmed lotus flowers, sloping outwards, the corollas of which project above the shoulders; on the sides, below, two small standing figures; the right-hand one, slightly larger, holds a spear in the right hand, above, at the side; left hand lowered to one side with attribute (garland?); the left-hand one with inclined torso, appears to be looking upwards, with arms outstretched. On the right is Gaṇeśa, seated in European fashion on a throne of uncertain shape, with four arms, the upper two bent upwards, with attributes, the two lower ones lowered on the side, the left one with attribute, the right one probably in *varadamudrā* (with attribute?). On the left is a four-armed figure standing frontally (Viṣṇu?) with a long garland or scarf hanging down from the forearms; his two upper hands bear undistinguishable attributes, the lower two are placed on the head of small attendants of whom only the profile has been preserved, the left one to a lesser degree.

Inv. Rep. C184 (Fig. 119) Padmapāṇi

On a small roughly quadrangular spur jutting out from rocky outcrop.

Cons.: broken on the upper part: figure headless; badly corroded and leached.

Mat.: limestone.

Meas.: 37 x 44 (max)

Filigenzi 2006: fig. 5.

Pensive Padmapāṇi, in *ap.*, on a lotus-shaped throne.

Inv. Rep. S185 (Fig. 120) Bodhisattva (standing?)

Cons.: fragment; only part of the bust of a headless figure is preserved; badly chipped over the whole surface.

Mat.: limestone.

Meas.: *vacat.*

Bodhisattva, probably standing.

Barikot (AMSV 26; in Olivieri and Vidale 2006: '002_a')^a

Lat. 34°41' N, 72°12' E. 43 B/2

Stein 1930: 11 ff.; Barger and Wright 1944: 14 ff.; Tucci 1958: 295 ff.; Callieri *et al.* 1993 (with preceding bibliography on the excavations); Callieri *et al.* 2000, Callieri *et al.* 2000-2001, Callieri 2005 (see here the more recent bibliography); Olivieri 2003 (see here the general description and location of the reliefs); Olivieri forthcoming; Olivieri and Vidale 2006.

Overlooking the Middle Swat reaches, the Barikot tableland (in Pashto: Bīr-koṭ-ghwaṇḍai) has been subjected to continual studies, excavations and research over the past thirty years. The site was identified by Stein and Tucci as the Bazira, or Beira, of Alexander's accounts and by Tucci as the Vajīrasthāna of the tenth century CE, mentioned in an inscription from the site (Tucci 1958: fn. 28; see Olivieri 1996 for a reassessment of the relevant sources). On the SE and N slopes of the hillside the reliefs C117 (Olivieri 2003: pl. XIb, as SBK I) and C118 (Olivieri 2003: pl. XXVIIIa, as SBK II)²⁷ were found.

²⁷ On Barikot Hill, as everything seems to indicate (see Olivieri 2003: 45), there must have been a Buddhist sacred area; this area was later eradicated by subsequent building (see Chap. 1.3, fn. 17). On the E terrace of the hill a Brahmanic structure of the Śāhi period was discovered (Callieri *et al.* 2000-2001; Callieri 2005; Filigenzi 2005; Filigenzi 2010c).

The hill is located near the junction of two large valleys, that of Karakar and that of Kandak (Stein 1930; Barger and Wright 1944; Tucci 1958; Olivieri 2003). Karakar Valley descends along the pass of the same name (the K'a rag k'ar or K'arakśar of the Tibetan sources, see Tucci 1971: 398, fn. 1 [repr. Tucci 1997: 28, fn. 94]; see also Olivieri 1996: 74) which crosses Mount Ilam (the ancient Aornos-Varaena, the Xiluo of the Chinese, the Tibetan Hilo; Olivieri 1996: 68-69, fn. 33).

Inv. Rep. C117 (Fig. 121) Various subjects: bodhisattvas / Buddha (?)
 Cons.: only the outlines of the figuration, in slight relief, have been conserved; lower part of the figure on the right missing.
 Mat.: phyllite.
 Meas.: in the order of the descriptive data sheet: 136 (115) x 66 x 2.54 (max) x 45 (max) x 1 (max); 50 x 40 (max)

Olivieri 2003: pl. XIb.

Centre: pensive Padmapāṇi, in *ap.* on tall throne; haloed, with bent head.

Right: pensive Padmapāṇi, haloed; smaller in size than the preceding one.

Left, below: Buddha (?) smaller in size than the preceding figures, in *dhyānāsana*.

Inv. Rep. C118 (Fig. 122) Padmapāṇi / Maitreya
 On the upper part of a rocky outcrop, smooth in the zone of the relief.
 Cons.: badly chipped; corroded; abraded.
 Mat.: granatiferous phyllite.
 Meas.: 95 x 50 x 6; 75 x 31 x 2; tot.: 95 x 92

Olivieri 2003: pl. XXVIIIa.

Left: pensive Padmapāṇi, haloed, in *ap.* on a throne of uncertain shape, with *p.*, crown (with lateral knots?), short necklace, pendant earrings.

Right: Maitreya, smaller in size, standing frontally on right leg, with pronounced bending of body; with *p.*, *saṃghāṭī* with ample sinus over the knees, tall headdress (crown? *jāṭamukūṭa*?), short necklace, pendant earrings; right hand on shoulder (with attribute? with slightly inclined ascetic's staff?), left hand lowered with attribute, probably a vase.

Amluk-dara (AMSV 314)

Lat. 34°40' N, long. 72°30' E. 43 B/2

Stein 1930; Callieri 1986; Olivieri and Vidale 2006; Spagnesi 2006; Faccenna and Spagnesi 2014.

The area (approx. 35,000 m²) is irregularly shaped as a triangle whose base runs NW-SE along the course of a stream. An extended Buddhist sacred area, recently excavated by the MAI (Olivieri 2014), lies approximately at the centre of the triangle. Not far from the main *stūpa* a Śāhi watchtower (a decayed mound interpreted as a *stūpa* in Stein 1930: 19) has been documented, as well as a series of wine presses, cup marks, and a painted shelter. An ancient quarry area (phyllite) with traces of unfinished extraction (*chattras*) was found in Zaro-tangai near the spring. Near the SE limit of the area, there is an ancient artificial pond, which is still used as a reservoir. SW of the village of Amluk-dara, Stein documented a rock carving on a granite boulder (C 119), which no longer exists as it was destroyed (before 1987) when the granite outcrops were blasted to obtain construction material.

Inv. Rep. C119 (Fig. 123) Buddha
 Unfinished sculpture; on a large isolated boulder.
 Cons.: *vacat.*
 Mat.: *vacat.*

Meas.: “4 feet 8 inches in height” (after Stein 1930:18)

Olivieri (2013): 328; fig. p. 330.

Buddha in *padmāsana*. Unfinished. Only the deeply carved outline is visible in the photograph taken by Stein, who defines it a “rudely carved relieve” (Stein 1930: 18). The original photograph taken by Stein is presently conserved in the British Library, Stein Collection (© British Library Board; Stein 392_30_127).

Nawe-kalai (AMSV 398)

Lat. 34°39’N, long. 72°11’E. 43 B/2

Tucci 1958: 300-302; Olivieri 1993; Abdul Nasir and Faiz-ur-Rehman 1996 (as Barabru); Olivieri and Vidale 2006.

The locality, which Tucci identified as the site of the Uttarāsena *stūpa*, was excavated in the late 1980s; a Buddhist sacred area was discovered. Upstream from the latter relief C120 is situated; W of the latter lie the reliefs C121 and C122. Continuing towards the left, the traces of two reliefs have been found. Traces of ancient canals are visible.

Inv. Rep. C120 (Figs. 124a,b,c,d) Various subjects: Padmapāṇi / Buddha
On two faces of a roughly square boulder with a parallelepiped shape.
Cons.: badly corroded and abraded, especially on the left front face; broken off at the top (and on the right?); chipped; lime incrustations.
Mat.: *vacat*.
Meas.: in the order of the descriptive data sheet: 62 x 40 x 3; 67 x 45 x 4; 59 (54-42-37) x 31; 30 (27) x 15 (max); 67 (60) x 51 (max)
Right front face: Padmapāṇi, pensive, haloed, in *ap.*; with short necklace, pendant earrings; on throne with cushion, supported (?) by two frontal lions (crouching?); Padmapāṇi, like the preceding one; Buddha in *dhyānāsana*, on tall throne with cushion or protruding upper edge; on the right end, above, small Padmapāṇi (pensive? with inclined head?) in *ap.* on lotiform throne; with full-blown lotus in frontal view?
Left front face: traces of figuration, probably Padmapāṇi in *ap.*

Inv. Rep. C121 (Fig. 125) Padmapāṇi
Cons.: only traces.
Mat.: granitoid gneiss.
Meas.: 53 x 39
Padmapāṇi, pensive, haloed, in *ap.*; on a throne of uncertain shape, with cushion and protruding upper edge.

Inv. Rep. C122 (Fig. 126) Padmapāṇi
Cons.: only traces.
Mat.: *vacat*.
Meas.: 86 x 80
Padmapāṇi (haloed?), pensive, in *ap.*; with crown with lateral knots, short necklace; on a throne of uncertain shape.

Right bank

Middle Swat (central section)

Dodeharra (AMSV 039)

Lat. 34°45'N, long. 72°13'E. 43 B/2

Ashraf Khan 1993: 57-60; Di Florio *et al.* 1993: 69-73; Olivieri 1993; Ashraf Khan 1996c; Ashraf Khan 1996b.

The locality, in which traces of ancient quarrying activities have been discovered (Di Florio *et al.* 1993), is rich in Buddhist remains and Śāhi-era fortifications; a sacred area was recently excavated (Ashraf Khan 1993: pl. IX).²⁸ SW of the latter, on a small hill, the remains of a sacred area have been found; at the foot of the hill stela S181 was discovered (Ashraf Khan 1996b: fig. 51).

Inv. Rep. S181 (Fig. *vacat*) *Vacat* (description based on Ashraf Khan 1996c: fig. 51).
Pensive Padmapāṇi

Cons.: broken: upper part missing; badly chipped over the whole surface.

Mat.: *vacat*.

Meas.: *vacat*.

Ashraf Khan 1996c: fig. 51.

Pensive Padmapāṇi on tall throne.

Parrai (AMSV 040)

Lat. 34°42'N, long. 72°14'E. 43 B/2

Barger and Wright 1944: 27-28; Tucci 1958: 318; Filigenzi 1984: 496; Olivieri 1993; Ashraf Khan *et al.* 1996.

Facing Barikot lies the village of Parrai. Just upstream from the village lie the remains of a Buddhist sacred area and of some caves that were perhaps associated with it (Ashraf Khan *et al.* 1996: 82); relief C123 is situated on the path leading to this area.

Inv. Rep. C123 (Fig. 127) Padmapāṇi

Cons.: broken off at the top; badly chipped, corroded, abraded; lime incrustations.

Mat.: striped marble.

Meas.: 65 max x 31 x 3

Padmapāṇi, pensive, in *ap.*, with flaming (?) nimbus (and aureole?); with *p.* with circular central hem, crown (with lateral knots?); long locks of hair falling at the sides of the face, strongly inclined outwards, long necklace (and pendant earrings?); full-blown lotus, with pistil turned upwards; on tall throne with cushion and upper edge composed of a row of upturned petals and sepals.

²⁸ According to the short excavation report, the site may be dated between the second and fifth cent. CE (Ashraf Khan 1996b: 94).

2. STELAE OF UNCERTAIN OR UNKNOWN PROVENANCE (TABLE 2)

Inv. Rep. S196 (Fig. 128) SM Seated Buddha
 Stela of irregularly oval shape.
 Cons.: mutilated; top and left parts missing; Buddha's head partially missing; badly abraded.
 Mat.: limestone.
 Meas.: h.: 47

Buddha in *dhyānāsana* on flattened lotus corolla with upturned petals; wearing *saṃghāṭī* with round neckline; feet visible. Figuration elements visible on the left, below, perhaps a section of aureole, on top an indistinguishable element (section of nimbus with flaming edge?).

Inv. Rep. S126 (Fig. 129; cf. GS 27, GS 28) SM Standing four-armed Maitreya
 Cons.: mutilated; upper and lower right hand side missing; face practically chipped all over; badly abraded.
 Mat.: gneiss.
 Meas.: 72 x 50

Filigenzi 1999: 43, fig. 11; Id. 2000: 1067, fig. 4; Sardar 2003: 16-17, pl. 25.

Four-armed Maitreya, standing, with *saṃghāṭī* and *antaravāsaka*, crown with central crest with rounded upper end, earrings, bracelets; lower right hand in *varadamudrā*, upper right hand grasping ascetic's staff on top; lower left hand with *kamaṇḍalu* in the shape of an ansate vase, upper one on shoulder at the side with horizontal, cylindrical attribute, identifiable as a manuscript (cf. C61 and others). Section of hairstyle visible at the side of the face, on the right, rendered as large locks, perhaps curls.

Inv. Rep. S128 (Fig. 130; GS 33) SM Seated bodhisattva
 Rather regularly oval shaped stela.
 Cons.: badly abraded and chipped on the most projecting parts.
 Mat.: *vacat*.
 Meas.: 46 x 34

Filigenzi 1999: 21, fn. 13, fig. 9; Sardar 2003: 17-18, pl. 28.

Bodhisattva, with nimbus bordered (by flames?), seated cross-legged (in *sattvāsana*?) on a flattened corolla of lotus, with upturned petals; wearing *p.* and *dupaṭṭā* draped like a shawl, flat crown, with ribbons knotted at the sides, globular shaped earrings; right hand on the shoulder at the side, with attribute, left hand on thigh with attribute (*kalaśa?* *vajra?*). Sections of the drapery, with closely-spaced symmetrical lines, have been conserved together with the hair-style, rendered as a crown of curls at the sides and curled locks descending obliquely over the shoulders. For a discussion of this and similar figures of uncertain identification, see Chap. 5.3.

Inv. Rep. S129 (Fig. 131) SM Pensive Padmapāṇi
 Cons.: mutilated; parts missing at the sides; face, arm and right hand badly (deliberately?) chipped; abraded.
 Mat.: limestone/marble.
 Meas.: 115 x 82

Ashraf Khan 1993: 169, fig. 128; Filigenzi 2000-2001: 248-249, pl. IIc; Sardar 2003: 8-9, pl. 11.

Pensive Padmapāṇi, with nimbus and aureole, in *ap.* on rather flat lotiform throne, seemingly decorated; holding in the left hand on the thigh the long stem of a full-blown lotus with large central button and two smaller inflorescences half way up, viewed frontally. The bodhisattva wears *p.* with fan-shaped central hem inscribed within a circular hem, *dupaṭṭā* draped like a shawl falling over right side in an undulating fashion, crown with ribbons knotted at the side, a short necklace of beads and a longer necklace with pendant (?), earrings, decorated armbands, bracelets (the one on the left arm visible) and, probably, a Brahmanic cord. The hairstyle has been conserved, with large wavy locks, as well as the outline of the face with broad chin, nose and

2. Stelae of uncertain or unknown provenance (Table 2)

mouth close together, large widely-separated eyes. On the central crest is a small Buddha figure in *dhyānāsana*. Drapery rendered by means of closely-spaced, symmetrical lines.

Inv. Rep. S130 (Fig. 132) SM Pensive Padmapāṇi
 Cons.: mutilated; broken into two rejoined fragments; parts missing on top and at the sides in the upper section and in the lower right corner; badly chipped and abraded; outline of the figure and, in part, of the lotus and the throne have been conserved.
 Mat.: limestone.
 Meas.: h.: 78
 Sardar 2003: pl. 11.

Pensive Padmapāṇi, with nimbus (with flaming edge?) and aureole. Tall throne probably of the lotiform type with row of petals along upper edge.

Inv. Rep. S131 (Fig. 133) SM Standing bodhisattva
 Cons.: mutilated; upper and lower parts missing; badly chipped, especially the conserved part of the figure's head and legs; badly abraded.
 Mat.: gneiss.
 Meas.: 110 x 66
 Sardar 2003: 12, pl. 17.

Standing bodhisattva; with *p.* with knotted belt, with descending undulating ends, *dupaṭṭā* draped like a shawl; right hand in *varadamudrā* (with attribute?), left hand on shoulder at the side grasping horizontally held cylindrical object (*vajra?* manuscript?). On the left a parallel section of ribbon descending from the crown and the headdress have been conserved which schematically outline the profile of the head and the shoulder.

Inv. Rep. S133 (Fig. 134) SM Standing Padmapāṇi
 Irregularly oval-shaped elongated stela with tall foot.
 Cons.: mutilated; parts missing above left along the edge and in the lower right corner; face and right hand chipped; entire surface abraded.
 Mat.: dioritic gneiss (?).
 Meas.: 68.5 x 35

Ashraf Khan 1993: 24, fig. 7; Filigenzi 2000-2001: 249, pl. IIIa; Sardar 2003: 6-7, pl. 7; *Gandhara, the Buddhist Heritage of Pakistan*: 364, cat. no. 289 (erroneously identified as Maitreya).

Padmapāṇi, with nimbus, standing on right leg on flat full-blown lotus, wearing short *p.*, raised up to left knee with short knotted belt, crown with central crest with rounded top, armband on right arm, short necklace, earrings with polylobate endings; right hand in *varadamudrā*, left holding frontally full-blown lotus with cut stem and two smaller inflorescences on the right.

Squat massive volumes, especially the lower limbs; oversized head.

Inv. Rep. S134 (Fig. 135) Standing Padmapāṇi
 Oblong stela, with tall foot.
 Cons.: mutilated; broken off at the top; acephalous figure, left arm badly chipped; whole surface slightly abraded.
 Mat.: gneiss.
 Meas.: 107 x 45
 Sardar 2003: pl. 21

Standing Padmapāṇi, with short *p.*, raised up to left knee, with decorated belt and looped belt (?), with one end descending in a wavy pattern, the other lifted up, *dupaṭṭā* draped like a shawl, bracelets, decorated armband, short necklace of beads; right hand in *varadamudrā*, left hand at the side, clasping the stem of a lotus emerging from the ground.

Inv. Rep. S135 (Fig. 136) SM Standing Padmapāṇi
Irregularly oval, elongated stela with low foot.
Cons.: whole; projecting parts badly abraded; face and left arm badly chipped, right arm only partially chipped.
Mat.: gneiss.
Meas.: 136 x 50
Sardar 2003: 10, pl. 14.

Padmapāṇi, with nimbus with flaming edge, standing on right leg on flat lotus corolla with reverse petals and sepals, wearing short *p.*, probably raised up to left knee, *dupaṭṭā* draped like a shawl, crown tied at sides with descending ribbons, probably an armband on right arm, short necklace; right hand in *varadamudrā* (with *akṣamālā?*), left hand clasping, at the side, below, the curved stem of a lotus emerging from the ground. On the left, section of wavy hair-dress has been conserved, falling quite naturally over the shoulders. The upper part of the figure, with the exception of the lotus, is included in a slightly recessed ogival field.

Inv. Rep. S136 (Fig. 137) SM Pensive Padmapāṇi
Irregularly oval-shaped stela.
Cons.: mutilated: broken off at the top and on the left along the upper edge; badly chipped and abraded over the entire surface.
Mat.: gneiss.
Meas.: 102 x 51
Sardar 2003: 7, pl. 8.

Pensive Padmapāṇi, with nimbus with circle and flaming edge, in *ap.* on throne with two frontal lions on the front face.

Inv. Rep. S137 (Fig. 138; GS 17) SM Standing Padmapāṇi
Irregularly oval-shaped elongated stela.
Cons.: whole; face, arms and right flank of the figure badly chipped; badly abraded and corroded.
Mat.: gneiss.
Meas.: 91 x 36
Filigenzi 2000-2001: pl. IIIb; Sardar 2003: 11-12, pl. 16.

Padmapāṇi, with nimbus with circle and flaming edge, standing on right leg; wearing short *p.* with laced belt, tied, with end(s?) descending over front, crown, decorated armbands, earrings; right hand in *varadamudrā*, the left hand, held low, clasping the curved stem of a lotus emerging from the ground, with enlarged lower section (vase?).

Inv. Rep. S139 (Fig. 139) SM Standing Padmapāṇi
Irregularly oval-shaped elongated stela with hinted foot.
Cons.: mutilated: broken off at top and in the upper section, at the sides, and along the edge; face and arms of the figure entirely chipped; badly abraded.
Mat.: limestone.
Meas.: 55 x 28
Filigenzi 2000-2001: 249, pl. IIIc; Sardar 2003: 13-14, pl. 20.

Padmapāṇi, with nimbus with circle and flaming edge, standing on right leg on a flattened lotus corolla with upturned petals; wearing *p.* and *dupaṭṭā* draped like a shawl, crown, decorated armbands, earrings; right hand in *varadamudrā*; the left hand on the side, lowered, grasps the curved stem of a lotus which emerges from the ground.

Inv. Rep. S140 (Fig. 140; GS 38) SM Seated *siddha* (?) with attendants
Irregularly oval-shaped stela, with straight cut on the sides.

2. Stelae of uncertain or unknown provenance (Table 2)

Cons.: whole; lower left corner chipped; face of main figure entirely chipped (deliberately?); whole surface abraded.

Mat.: limestone/marble.

Meas.: 94 x 50

Callieri 1986: pls. I-IV; Ashraf Khan 1993: 170, fig. 129; Id. 1996: fig. 61; Sardar 2003: 5-6, pl. 6; Filigenzi 2003.

Male figure, with nimbus with circle and flaming edge, in *padmāsana* on throne with lions, supported by a double lotus corolla, under a canopy, flanked by a pair of smaller haloed figures, standing three quarters on towards the central figure on lotus flowers with upturned petals and short stem emerging from the throne. The central figure is dressed as a bodhisattva: *p.*, *dupaṭṭā* draped like a shawl, crown tied at the sides with descending ribbons, short beaded necklace, decorated armbands, earrings; right hand held to breast, with palm turned outwards, probably with attribute (small *vajra*?), left hand on chest with flattened attribute (skull cap?); of the minor figures, the right hand one, female, apparently naked except for a narrow thin shawl and ornaments (ankle band, short necklace and earrings), holding an attribute in both hands at one side of the breast (*ghaṇṭā*?); the left hand figure, male, with *p.* and *dupaṭṭā* draped like a shawl, the right hand extended downwards, holding an attribute with the palm of the left hand at the side (*vajra*?); details of headdress indistinguishable.

The throne is covered with a decorated drape, with hem falling over the centre, and is surmounted by a cushion from the sides of which two heavy tassels hang. The lions, crouching frontally with crossed forepaws, have globe-shaped eyes and long mane with symmetrical curls; below the lotus, in the centre, there are three figuration elements (buds?); a border in relief runs round the bottom of the figuration.

The canopy is decorated with a border in relief and inside by undulating ribbons descending from the tip, a full circular element, at the centre, and two lateral elements of uncertain shape (circular with central depression? half-moon-shaped?); undulating tassels and semicircular decorations (rows of beads/garlands?) hang from the two lower ends. For a possible identification of the scene see Chap. 6.2.

Inv. Rep. S147 (Fig. 141; GS 19) SM Standing Maitreya
Stela of oval shape, elongated.

Cons.: broken off lower left; face, headdress and right foot chipped all over.

Mat.: limestone/marble.

Meas.: 37 x 23

Maitreya, standing on right leg on a flat lotus corolla, with upturned petals; wearing *p.* with laced belt, tied, with one end descending and the other lifted up, shawl-like *dupaṭṭā*, crown tied at the sides with descending ribbons, short beaded necklace, pendant earrings; left hand stretching downwards, with *kamaṇḍalu*, right hand on shoulder with rosary.

Inv. Rep. S142 (Fig. 142) SM Standing Vajrapāṇi (?)
Irregularly oval-shaped stela, with foot.

Cons.: mutilated: broken off top right and below; recomposed from two fragments; chipped, particularly the upper part; badly abraded.

Mat.: gneiss?

Meas.: 69 x 37

Sardar 2003: pl. 23.

Vajrapāṇi (?), nimbate, standing on right leg on base of uncertain shape, probably a flat full-blown lotus; still discernible: a section of the drapery of the *p.* and the laced belt, descending, undulated, the profile of the crown tied at the sides with descending ribbons, and short necklace. The bodhisattva has right hand in *varadamudrā*, left hand on one side, with attribute, probably a *vajra* of uncertain shape, the lower part of which rests on the corolla of a lotus emerging from the ground.

Inv. Rep. S127 (Fig. 143) MAI Seated Buddha
Irregularly oval-shaped stela.

Cons.: mutilated; parts missing on top right and at the sides, along the edge; badly chipped, especially in the upper part; badly abraded.

Mat.: *vacat.*

Meas.: 1.29 x 0.78

Sardar 2003: 4, pl. 3.

Buddha with (flaming?) nimbus, in *dhyānāsana*, with feet visible, on throne with protruding upper edge, with two lions in profile facing outwards, head frontal, which seem to emerge from two cavities. A short curved section on the right could be related to an aureole.

Inv. Rep. S138 (Fig. 144) MAI Pensive Padmapāṇi
Irregularly oval-shaped elongated stela with barely hinted foot.

Cons.: whole; face, arms and part of the figure's torso badly chipped; abraded and corroded over the entire surface.

Mat.: gneiss (?).

Meas.: 102 x 53

Sardar 2003: 14-15, pl. 22.

Pensive Padmapāṇi, nimbate, in *ap.* on lotiform throne; wearing *p.*, *dupaṭṭā* draped like a shawl, crown tied at sides with descending ribbons, short beaded necklace. The volumes are rendered quite naturally in both their proportions and their composition.

Inv. Rep. S143 (Fig. 145; GS 34) MAI Seated bodhisattva
Irregularly oval-shaped stela.

Cons.: whole; projecting parts chipped; abraded.

Mat.: marble.

Meas.: 88 x 68

Filigenzi 1999: 21, fn. 13, fig. 10; Sardar 2003: 15-16, pl. 24.

Bodhisattva, haloed, ithyphallic (?), seated in reverse *ap.* on comparatively low lotiform throne, with *p.* with circular central hem; the short beaded necklace, pendant earrings and profile of the crown tied laterally with descending ribbons can be made out; right hand in *varadamudrā*, left on thigh with attribute (*vajra? kamaṇḍalu?*). For a possible identification of this and similar figures see Chap. 5.3.

Inv. Rep. S144 (Fig. 146; GS 31) Civic Museums of History and Art of Trieste
Standing Vajrapāṇi

Irregularly oval-shaped elongated stela with tall foot.

Cons.: mutilated: broken off on the right along the edge; badly abraded over the whole surface.

Mat.: *vacat.*

Meas.: *vacat.*

Ruaro Loseri 1973: 15.

Vajrapāṇi, haloed, standing on right leg on base of uncertain shape (probably a flat lotus corolla), with short *p.*; the profile of the crown can be made out, as well as the short necklace and earrings with polylobate ends; right hand in *varadamudrā*, left hand on flank at side with *vajra* of type b, the lower part of which rests on the corolla of a lotus with reverse petals emerging from the ground.

Inv. Rep. S191 (Fig. 147; GS 8) MNAOR Buddha

Cons.: Incomplete: upper and part of the left side missing; head of the figure cut off (intentionally?). Badly chipped and eroded, especially on the left side.

Mat.: Schist

Meas.: 1.15 x 0.85 x 0.10

2. Stelae of uncertain or unknown provenance (Table 2)

Buddha in *padmāsana*, with flaming nimbus and aureole, uncovered hands and feet, robe with crenellated edge on the ankles and round lower edge falling over the throne. The throne has a base composed of a row of reverse lotus petals and cushion on top, with lateral tassels, and is supported by two standing lions viewed frontally, with curly manes; between the lions, two small antelopes, crouching and facing the sides of a wheel. For the treatment of the figure and the garment in particular cf. Kurita II: figs. 295 and 389.

Inv. Rep. S200 (Fig. 148) LM (H 909) Seated Padmapāṇi / Buddha
Ogival-shaped stela.
Cons.: mutilated: the stela is broken and the upper left edge is missing, the main figure is badly chipped, in particular the face, the crown, both arms, right knee and foot; corroded.
Mat.: marble.
Meas.: h.: 90 ca.
Humera Alam and Olivieri 2011.

Pensive Padmapāṇi, haloed, in *ap.* on flat throne with lotiform cushion, row of lotus petals and dart at the base, and figured legs (lions?); holding in the left hand on the thigh the long undulating stem of a full-blown lotus of type a but with corolla oriented straight upwards. The bodhisattva is wearing *p.* with partly crenellated central hem and *dupaṭṭā*, draped like a shawl and falling in a rigid fashion along the sides; round-topped crown, with ribbons knotted at the sides; short necklace of beads; earrings; and, probably, a Brahmanic cord. The thick drapery is rendered by means of symmetrical curved lines. On the left, at the height of Padmapāṇi's right elbow, is a small Buddha, haloed, in *dhyānāsana* on a lotus (with double corolla?). The lower hem's drapery of the Buddha's robe is rendered by means of parallel semi-circular lines.

Inv. Rep. S45 (Fig. 149) Private collection, Saidu Sharif. Triad (Buddha and bodhisattvas)
Triangular-shaped stela.
Cons.: mutilated: the stela is broken and the upper left edge is missing; Buddha figure badly chipped and abraded on the head, arms and shoulders; only the lower part of the minor figures is preserved, although badly chipped; abraded; corroded.
Mat.: *vacat.*
Meas.: 88 x 77 x 3

In the centre is a Buddha, with nimbus and aureole, in *dhyānāsana*, with *saṃghāṭī*, uncovered feet (on low podium with cushion?). On the sides are two standing bodhisattvas, half the size of the Buddha, wearing *p.* The slab shows tool marks on the rear face.

APPENDIX

Middle Swat (lower section)

Damkot (AMSV 041)

Lat. 34°39'N, long. 72°2'E. 43 B/2

Caddy 1896; Dani 1968-69a; Abdur Rahman 1968-69.

This group of monuments was documented at the foot of the SW slopes of the Damkot hill, near Chakdarra. Approaching from the W the following reliefs were documented: two, C148, C149 (not photographed by Dani); and four others, C150-C153 (Dani 1968-69a: pls. 103a, 103b, 103c, 104a, 104b). On the hill a large archaeological site was discovered, occupied from protohistorical times until the Śāhi period; an important chronological phase is related to a Buddhist sacred area.²⁹

Three further reliefs (C203, C204 and C205), photographed by Alexander E. Caddy in 1896 and no longer extant, are probably to be located W of Damkot (Olivieri 2015: comment to Document 42). Being unpublished, and basically unknown, these three reliefs will be described and illustrated.

Inv. Rep. C203 (Fig. 150) Buddha / Padmapāṇi
 On a large rocky outcrop with projecting upper part which creates a sort of natural shelter for the relief.
 Cons.: faces (especially Padmapāṇi's), hands of the Buddha and feet of Padmapāṇi badly chipped (intentionally?).
 Mat.: *vacat.*
 Meas.: *vacat.*

To right: Buddha in *dhyānāsana*, haloed, on a square podium topped by a double lotus corolla, with *saṃghāṭī* with round neckline and lateral pleats over breast, uncovered feet.

To left: pensive Padmapāṇi, haloed, in *ap.* on tall throne with moulded base and cornice (?), topped by a row of lotus petals (or a double corolla?) wearing *p.* with central hem and belt falling over the throne, *dupaṭṭā* rolled around the left arm, beaded necklace, pendant earrings, crown (tied at the sides?); with type a lotus.

Inv. Rep. C204 (Fig. 151a: left) Various subjects: triad (Buddha and bodhisattvas) / Buddhas
 On the projecting and rounded upper portion a large rocky outcrop marked by a deep wavy cleft whose descending terminal part on left seems to have been artificially enlarged in order to accommodate the isolated Buddha figure.
 Cons.: faces chipped (intentionally?).
 Mat.: *vacat.*
 Meas.: *vacat.*

To right, centre: triad composed by a Buddha seated in *padmāsana* on a low podium, haloed, in *dharma-cakramudrā*. At the sides two standing bodhisattvas, haloed, in symmetric position; the bodhisattva to right with three-pointed crown, with right hand on the chest and left hand extended downwards (with attribute?); to left, Padmapāṇi, with crown (or *jaṭāmukuta*?) with rounded upper profile, in *varadamudrā*, holding a short-

²⁹ The sculpted monuments of Damkot must be related to the sacred area located on the hill. The chronological phase to which the excavators have assigned the sacred area is Period IV, dating to the fourth-sixth century CE. Some doubts are raised by the phase of obliteration of the sacred area (Period V) and the re-use of the area for the construction of a fortification. The latter actually has the typical features of a Śāhi fortress and may thus be dated to around the ninth-tenth century CE; if that is the case, then the life of the sacred area may be extended by a couple of centuries.

stemmed lotus. At the sides of the triad are two smaller, haloed Buddhas in *dhyānāsana* on low podium, that on right raised from the ground level.

To left: Buddha in *dhyānāsana*, with no visible seat, possibly unfinished.

Each figure is inserted in an irregularly-shaped field that roughly follows the contours of the figuration. The sculpture is characterised by a quite low relief.

Inv. Rep. C205 Figs. 151a: right; 151b) Various subjects: Padmapāṇis / Buddhas / bodhisattva
On a rocky outcrop close to the preceding one, smaller than the latter and characterised by an elongated rectangular form. Worked on two faces.

Cons.: not discernible.

Mat.: *vacat.*

Meas.: *vacat.*

On the square face: a pensive Padmapāṇi, haloed, in *ap.* on throne supported by a pair of frontal lions. To right, two minor figures: below, a bodhisattva in reverse *ap.*, right hand in *varadamudrā* (?), left hand on thigh, with attribute; above, smaller, a seated figure (Buddha? bodhisattva?). To left, perhaps, other figures, not clearly discernible.

On the rectangular face, from left: Buddha in *dhyānāsana*, with nimbus (and aureole?), on a square podium. To right: two (identical?) figures of Padmapāṇi, smaller than the Buddha. The size of the figures complies with the shape of the rocky face, marked by an irregular projection to right which reduces the exploitable smooth surface.

Mane-tangai (AMSV 042)

Lat. 34°39'N, long. 73°56'E. 38N/14

Caddy 1896; Dani 1968-69a; Ashraf Khan 1994; Behrendt 2010.

This group of monuments was documented near the mosque of the village of Mane-tangai, downstream from the latter and then following a track leading to a hill upstream from it where the masonry remains may perhaps belong to a Buddhist sacred area (Dani 1968-69a: 253). Moving back up the track, five reliefs were documented: C154-C158 (Dani 1968-69a: 99a,b; 100a,b,c = Ashraf Khan 1994: boulder 1; Dani 1968-69a: 101a,b; 102a,b,c = Ashraf Khan 1994: boulder 2, fig. 4.; Ashraf Khan 1994: boulder 3, fig. 5; boulder 4, fig. 6; boulder 5, fig. 7). At the top of the plateau two other reliefs were found: C159 and C160 (Ashraf Khan 1994: boulder 6, figs. 8, 9; boulder 7, figs. 10, 11 e 12).

Buner

Ancient Varaena, the Bhonele of the Tibetan sources (Olivieri 1996: 68-69; Tucci 1971: 397 [repr. Tucci 1997: 28] can be reached from Swat through the Karakar Pass and the other passes NE of this that cross the southern watershed. The road descending from the Karakar Pass following the course of the Churano Stream passes through the village of Jowar (Siddhabhor=Siddhapur in the Tibetan sources; see Tucci 1971: 398 [repr. Tucci 1997: 27]). S of Jowar, the Churano Stream flows into the Girarai Stream, which descends from the mountains W of Jowar (which separate Buner from the Mardan area). Continuing further E the Girarai Stream flows into the Wuch River. E of Jowar there is another river valley, that of the Charai, which flows into the Wuch in the proximity of Tursak. Slightly further W we find the Burjonkanrai Stream, which rises in the Ilam peak; the latter collects the water of the Koga and Tanta Streams and other smaller ones (all rising on the S slopes of the southern watershed of Saidu and Jambil Valleys). S of the Pacha village we encounter the most important river of Buner, the Barandu, which just to the S receives from the W the water of the Wuch and from the E the water of the Sandas. This complex hydrographic (and orographic, consisting of isolated massifs)

situation seems to correspond to the description given by the Tibetan pilgrim sTag ts'an ras pa of the zone of Dsomok'ati, where the palace of the king of Uḍḍiyāna stood and where all the rivers of that kingdom meet (*ibid.*: 415 [43]).

Archaeological research in Buner is still at the embryonic stage; for the purposes of our subject, it is necessary to mention only Stein's 1897 reconnaissance (Stein 1899) and our more recent ones (Olivieri 1994) together with those of the DOAM (Saeed-ur Rehman *et al.* 1996; Khattak 1997).

Jowar area
Tangai (AMSV 043)

Lat. 34°34'N, long. 72°19'E. 43 B/6

Stein 1899: 13-14 (as Juvur); Olivieri 1994: 468-473.

The locality is situated NNE of Jowar, near the end of the Charrai Valley, in a small amphitheatre-shaped valley crossed by a narrow gully, which gave rise to the toponym (*tangai*, in Pashto= gully, defile). At the bottom of the valley lies the monument C161, carved out of a rock face, half way up the NE slope (Olivieri 1994: figs. 2 e 3). At the foot of the relief lies a large horizontal stone slab. Below the wall there is a large terrace on which many ruins lie that presumably belong to a Buddhist sacred area.

Pacha area
Bhai (AMSV 044)

Lat. 34°35'N, long. 72°25'E. 43 B/6

Stein 1899: 23-24; Olivieri 1994: 468-473; Saeed-ur Rehman *et al.* 1996: 46-47 (as Naro Ubo Tange); Khattak 1997.

The village of Bhai lies at the foot of Mt. Ilam, on the alluvial plane formed by the junction of the Barandu and Burjokanrai Rivers. Behind the village, climbing the slope of the Halak-sar, we come to a spring known as Jurjurai (in Pashto: *jurjurai* = 'bubbling, rumbling'). Here Stein identified the ruins of two *stūpas* (Stein 1899: 24), no longer visible today. Higher up, along a track, is a projecting boulder, almost a shelter, inside of which there is a series of depictions (C162) (Olivieri 1994: figs. 4, 7 and 8). The ruins of masonry structures lie nearby. Going back along the track we come to a plateau overlooking the village of Pacha. Here, behind the numerous remains of monastery wall structures, lies relief C163 (Olivieri 1994: figs. 5, 6; Saeed-ur Rehman *et al.* 1996: fig. 64; Khattak 1997: front cover). A third relief, C198, has been also discovered in the area (Khattak 1997: 71).

Puran

This area consists of a wide closed valley traversed from the W by a series of streams rising in the eastern watershed of the Swat and all flowing eastwards (from the N: Bunerwal, Machkandai, Ismailkhel and Babrak); flowing into these are other streams (from the E: Khonan, Baina) rising in the watershed separating Puran from Buner to the S. Along the WSW slopes rivers rise (as the Sandas) which flow into the Barandu in the Daggar area. Puran is consequently separated by two great bastions of the Swat (to the W) and by the Buner (SW and S), all the passes of which rise to an altitude of 2000 masl. The waters of the hydrographic basin of the Puran are gathered in the Itai River which flows into the Indus after passing Martung. To the NW the Puran is separated from the Mangaltan Valley (Shangla Pass area) and to the N (Alpurai area) by another powerful watershed,

which is crossed by the only navigable road. This road leads from Swat into the valley, and then across the Yakh-tangai Pass, which in turn leads to Aluch and then on to the Bunerwal area (valley of the Puran Stream).

From the standpoint of archaeological research this clearly explains its isolation with respect to Swat; so far only two reconnaissances have been carried out – one by P. Callieri in 1982 (Callieri 1985) and ours in 1993 (Olivieri 1994): both had the objective of finding Buddhist rock monuments.

Bunerwal (AMSV 35)

Lat. 34°44'N, long. 72°40'E. 43 B/10

Callieri 1985; Olivieri 1994: 474.

To the SSE of Aluch, near the mouth of the Bunerwal Valley, on the left flank, a relief has been documented (C164) (Callieri 1985: Pls. I-IV; Olivieri 1994: fig. 10). Not far away, in the Giro-china area, lie the ruins of a *stūpa*; another is found in the Gumbat area.

Kafir-dherai (AMSV 36)

Lat. 34°41'N, long. 72°36'E. 43 B/6

Olivieri 1994: 474-479.

The Babrak Valley is crossed by the stream of the same name which rises on the SE slopes of Mt. Dwo-sare. Practically at the end of the valley lies the village of Pandorai; S of the village stands a steep hill with the significant name of Kafir-dherai, accessible via the Mangweldara Pass. Once the pass has been reached, the rocky tower-like peak of the Kafir-dherai rises on the right, at the top of which lie some masonry ruins belonging to a Buddhist sacred area. Along the track leading to the top, from S to the W, twelve reliefs, C165-C176, are found (Olivieri 1994: figs. 12-20).

