

**HISTORY AND ANTIQUITIES OF DISTRICT GHIZER:
A CASE STUDY OF TEHSIL PUNYĀL, GILGIT-BALTISTAN**



by

MUEEZ UD DIN

**DEPARTMENT OF ARCHAEOLOGY
UNIVERSITY OF PESHAWAR**

2015

HISTORY AND ANTIQUITIES OF DISTRICT GHIZER: A CASE STUDY OF TEHSIL PUNYĀL, GILGIT-BALTISTAN

Dissertation submitted to the Department of Archaeology, University of Peshawar
(Pakistan) in partial fulfilment of the requirements for the award

of

Doctor of Philosophy in Archaeology

Approved by

Prof. Dr. M. Nasim Khan (T.I.),
Meritorious Professor,
Department of Archaeology,
University of Peshawar.

Supervisor

External Examiner

Internal Examiner

**DEPARTMENT OF ARCHAEOLOGY
UNIVERSITY OF PESHAWAR**

2015

Dedicated to my Father, Muhibuddin

Abstract

This research is an attempt to understand the archaeology of District Ghizer, based on the data gathered through investigations in the research area, particularly in Tehsil Punyāl. As an outcome, the establishment of an archaeological inventory becomes possible, besides understanding the details of such sites and monuments. Moreover, an indepth and analytical study, based on synchronic and diachronic analysis, in relation to similar archaeological discoveries in the surrounding world, has helped in understanding the cultural profile of the area, on preliminary grounds. More than this, the focus of our learning is on the unique graves, known locally as *bumbati* or *gumbati* (mausoleums), dated to the formative phases of Islamic culture.

This dissertation, presenting the investigation, is offered in six chapters. The first chapter attempts to introduce District Ghizer with special reference to Tehsil Punyāl. The second chapter is specified on the past investigations, conducted on the archaeology of District Ghizer. This portion of dissertation presents a brief review of ancient literature in broader context of Gilgit-Baltistan, besides that of colonial and post colonial attempts towards understanding the history of Ghizer zone. Our third and main chapter let us know the recent archaeological explorations, with the descriptive details of the explored sites of archaeological and historical significance. It includes the details about the selected archaeological sites, including the type sites of rock art, megalithic graves, settlement sites of proto-historic or early historic periods, Buddhist-age sites, structural dumps of medieval-age and monuments of Khuśwaqte and Buruśe period. The fourth chapter focus to explain the details of the *gumbati* (mausoleums). This portion also offers the influence of this burial tradition upon our contemporary model of Islamic grave and burial in Punyāl, in its adjacent valleys of Yasin, Gupis and Ishkōman, and that in Hunza. The fifth chapter is an attempt towards establishing the cultural history, reconstructed from an analytical study of explored antiquities. It help in understanding the cultural outline of this region, in relation to the archaeological evidences of ancient cultures in and around Gilgit-Baltistan. The last and sixth chapter of this study is our conclusion.

Contents

Abstract	iv
Contents	v
Acknowledgement	viii
Table of conversion	x
List of illustrations	xi
List of abbreviations	xvii
 Chapter I INTRODUCTION	 1-11
1.1. Sources for the historiography of Ghizer area	2
1.2. Statement of the problem, research objectives and the scope of study	3
1.3. Geography of District Ghizer	4
1.4. Historical background	6
1.5. Topographic details of Tehsil Punyāl	8
 Chapter II PREVIOUS ARCHAEOLOGICAL INVESTIGATIONS	 12-22
2.1 John Biddulph's archaeological discoveries	14
2.2 Ghulam Muhammad's contribution	16
2.3 Archaeological and historical findings of Mark Aurel Stein	16
2.4 Discovery of Hatun Inscription	17
2.5 Decipherment of the inscription at Hatun	18
2.6 Re-discovery of Houses of the deads	19
2.7 Discovery Tibetan inscriptions in Ghizer	19
2.8 Pak-German Archaeological Mission	19
 Chapter III ARCHAEOLOGICAL EXPLORATIONS	 23-76
3.1 Methodology adopted for archaeological survey in a mountain area	23
3.2 Exploration of sites, monuments and other antiquities	26
3.3 Inventory of archaeological sites and monuments	31
3.4 Illegal digging for artefacts	42
3.5 Local mythology involved in the protection of archaeological sites	42
3.6 Sites' suitable for archaeological excavation	43
3.7 Rock art sites	44
3.7.1 Thingdas	44
3.7.2 Sujo Thōki	45
3.7.3 Ziyratei Lāṭh and Loe Kho, Singul	46
3.7.4 Drawings of ibexes in Ishkōman and at Daldas in Darmandar	46

3.8	Megalithic graves	46
3.8.1	Hatun megalithic graves	47
3.8.2	Gōm megalithic grave	48
3.8.3	Manichi megalithic graves	49
3.8.4	Chāṣi megalithic grave	49
3.8.5	A megalithic grave at the junction of the rivers of Yasin and Gupis	49
3.9	Settlements and burials of proto-historic or early historic periods	49
3.9.1	Bachimal	50
3.9.2	Karōsingal	51
3.9.3	Akṣēmī Kuī	54
3.9.4	Findings from Ayaśi	56
3.9.5	Shukur Muhammad-e Agon in Upper Ghakuch	58
3.9.6	Śetikei	59
3.9.7	Structural findings and ancient burials from Tehsil Gupis	59
3.9.8	Structures, burials and other antiquities from Tehsil Ishkōman	61
3.10	Antiquities of Buddhist-age	61
3.10.1	Rock art and inscriptions	62
3.10.2	Sculptures and reliefs	67
3.10.3	A monastic establishment at Sumāl	69
3.11	Structural remains	70
3.11.1	Kuturōṭ Kōṭ, Gich	70
3.11.2	Ziyārat-ei Lāṭh, Singul	71
3.11.3	Leo Kho, Singul	71
3.11.4	Kaṣiṣal, near Yangal	71
3.12	Monuments of Buruśe and/or Khuśwqate period	72
3.12.1	Yasin Fort	72
3.12.2	Mudurī Fort, Sandi	73
3.12.3	Ishkōman Kōṭ	73
3.12.4	Takht-e Khatān	73
3.12.5	Royal Cemetery of the House of Khuśwaqte	75
3.12.6	Gahkuch Fort	75
3.12.7	Maghjut Ziyārat, Ishkōman	76

Chapter IV **THE TOMBS OF COLLECTIVE BURIALS: ARCHITECTURAL DETAILS AND CONNECTED FUNERAL TRADITIONS** 78-88

4.1	Geographical expansion and architectural features	79
4.2	Hypothetical reconstruction of pre- <i>gumbati</i> funeral cultures	80
4.3	A <i>gumbat</i> in Badurē tribe's cemetery	81
4.4	A <i>gumbat</i> in Jarau Malik cemetery	82
4.5	A <i>gumbat</i> near Upper Gahkuch graveyard	83

4.6	Houses of the Deads in Gurunjur graveyard	83
4.7	Dom-Rā at Bubur	85
4.8	House of the Deads at Gupis	86
4.9	House of the Deads at Yasin	86
4.10	Thusho-ei <i>Bumbat</i> at Gulapur	87
4.11	Growth of mausoleums and impacts on prevailing style of burial tradition	87
Chapter V THE CULTURAL HISTORY		90-104
Chapter VI SUMMARY AND CONCLUSION		107-110
	Bibliography	113
	Glossary	120
	Index	121
	Tentative time scale	127
	Illustrations: maps	128
	Illustrations: figures	128
	Illustrations: plates	164

Acknowledgement

I feel honoured to be a student of Prof. (Dr.) M. Nasim Khan (Tamgha-i-Imtiaz), who not only supervised this research but also worked as my mentor. It is he who highly encouraged me to get enrolled in M. Phil, appreciated me to lead the courses further for the degree of PhD, and motivated me to work on the archaeology of Gilgit-Baltistan, I extend all my thanks to him.

This day I should acknowledge the services of Government of Pakistan; Higher Education Commission; Vice Chancellor, Prof. (Dr.) Muhammad Rasul Jan; Director Admissions, Prof. (Dr.) Hizbullah Khan; the members of Graduate and Research Management Council (GRMC) of this University; and the members of Graduate Studies Committee of Department of Archaeology.

In the completion of this research work, I received the appreciation from experts in different fields of study. Let me acknowledge the help and encouragement of the Worthy Vice Chancellor, Karakoram International University (KIU), Prof. (Dr.) M. Asif Khan (T.I.); Innayatullah Shimāli, Advisor Culture and Tourism, G-B; my respectable elder Sherbaz Bercha, Librarian (r.) Buddulph Library Gilgit; Col. (r.) Salman Baig and Saffiullah Baig of Aga Khan Cultural Service, Pakistan; Prof. (Dr.) Harald Hauptmann, Director, Pak-German Archaeological Mission to Northern Pakistan; Akhtar Ruzvi, Secretary Excise and Taxation, G-B; Prof. (Dr.) Ashraf Khan, Director Taxila Institute of Ancient Civilizations, Islamabad; (Dr.) Muhammad Arif, Director General Archaeology, Islamabad; Prof. (Dr.) Aqila Shaheen (Ex.) Dean, Faculty of Natural Sciences, KIU; (Dr.) Samad, Director, Directorate of Archaeology, Khyber Pakhtunkhwa; (Dr.) Shakirullah Khan, Assistant Professor, Archaeology Department, Hazara University; and (Dr.) Muhammad Zahir, Assistant Professor, Hazara University.

I owe the kind support of Prof. (Dr.) Livia Holden, Dean, Faculty of Humanities and Social Sciences, KIU, and her husband Mr. Marius Holden. I am very much thankful to Prof. (Dr.) Jonathan Mark Kenoyer, for his kind guidance, and I am very glad to American Institute of Pakistan Studies for organising an important workshop on archaeological studies for the seekers of knowledge in this field of study.

My teachers have always appreciated and supported me in learning the archaeology. Among them Prof. (Dr.) Abdur Rehman, Prof. (Dr.) Taj Ali, Prof. (Dr.) M. Farooq Swati, Prof. (Dr.) Gul Rahim Khan, Prof. (Dr.) Mukhtar Ali Durrani, (Dr.) Shah Nazar, Prof. (Dr.) Naeem Qazi, (Dr.) Ibrahim Shah, (Dr.) Zakirullah Jan, Mr. Naeem Bacha and Mr. Nidaullah Sehrai. I extend my thanks to all my teachers individually, as I am indebted for their moral and academic support. Technical and clerical staff helped me a lot in the process of this work, I shall acknowledge their services. This day, I pray for the soul of Mr. Asad Ali, Photographer of this Department, who contributed his services in archaeology till the last breath, and received the highest honour of *shahadat* in a bomb blast at a mosque in Peshawar.

I am very thankful to colleagues, fellows, seniors and juniors who motivated me for hard work. Among them, Mr. Mir Muhammad Khan, Mr. Zafar Hayat Khan, Mr. Zarawar Khan, Mr. Ghayur Shahab and Mr. Nasha Roziadi Khaw have always played a supportive role.

During my field work, I should not forget the names of the people, who honoured me to be their guest at their villages in Ghizer. I am grateful to Mr. Nawaz Naji, Member Legislative Assembly Gilgit-Baltistan; Peace Committee of Gahkuch; Raja Niyat Wali, Mr. Mobin and Mr. Ghulam Murtaza of Gahkuch; the family of Namberdar Sahib of Gurunjur including Adnan Shah; Mr. Shahfaraz of Bubur; Mr. Shah Alam; Mr. Kamal and his friends; Mr. Janguin of Ishkōman, his grandson Mr. Niyaz and his family; Mr. Takbir Khan and his family from Pakora, for their warm hospitality at their homes. My special thanks are for Raja Jahan Zeb of Khuśwaqte at Yasin, and his honourable family honoured me to participate in *Hēmās* festival, 2014.

My Grand-father, Ghulamuddin Ghulam is always an inspiration to me, and indeed, this work is the continuity of that he produced. The hand behind all my activities, the moral and financial backing is of my father, Muhibuddin. It is only he who made it possible to bring this work in front of you all. I owe this as a lesson from a father to a son.

(Mueezuddin)

PhD Research Scholar, University of Peshawar.

Table of conversion¹

f	ف	tz	ڈ	a ²	ا
q	ق	r	ر	ā	آ
k	ک	ɾ	ڑ	b	ب
g	گ	z	ز	p	پ
l	ل	zh	ژ	t	ت
m	م	ʒ	ڙ	ṭ	ط
n	ن	s	س	th	ث
w	و	ś/sh	ش	j	ج
h	ہ	ṣ	ڻ	ch	چ
ʿ	ء	ṣ̣	ص	ḥ	ح
i/ī	ی	ẓ	ض	kh	خ
ī	ئ	ṭ	ط	ćh	ڇ
y	ے	ẓ	ظ	d	د
ȳ	ئے	ʿ	ع	ḍ	ڌ
		gh	غ	dh	ذ

¹ Excluding the commonly accepted names like Silpi, Sherqilla etc. not following the local phonology, are retained as they are known.

² Vowel letter and others: 'u' use for 'و' 'i' for 'ی' 'e' for 'ے' and 'o' for 'ا'

List of illustrations

Maps

Map I: Location map of Ghizer District in context to its surrounding world.	128
Map II: Archaeological sites in District Ghizer.	129
Map III: Selected rock art sites.	130
Map IV: Megalithic graves.	131
Map V: Settlement and burial sites of proto-historic or early historic periods.	132
Map VI: Sites of Buddhist period.	133
Map VII: Structural remains.	134
Map VIII: Geographical expansion of gumbati (mausoleum).	135
Map IX: Sites of Kuśwaqte and Buruše period.	136
Map X: Archaeological remains in Hatun, near the confluence of <i>Hanisārī</i> (Ishkōman River) and Yasin River (after Stein 1944)	137

Figures

I: Hatun—Plan and section of megalithic grave ‘A’.	138
II: Hatun—Plan and section of megalithic grave ‘B’.	139
III: Bijayōt (Yasin)—plan of megalithic grave at Gōm.	140
IV: Yasin—plan of Manichi megalithic grave.	141
V: Gurunjur—Karōsingal, exposed structures.	142
VI: Khalti—Kōṭ/Noghor, fortified settlement.	143
VII: Selected pottery—decorated with incised lines.	144
VIII: Selected pottery—rims’ variety.	145
IX: Ayaśi—beads.	146
X: Ayaśi—beads.	147
XI: Ayaśi and Karōsingal—beads.	148
XII: Deshing, Khalti and Dōli II—beads.	149
XIII: Imit—copper cauldern and bronze rhyton.	150
XIV: Hatun—inscription.	151
XV: Gich—Kutorōṭ Kōṭ.	152
XVI: Singul—Ziyārat-ei Lāṭh.	153
XVII: Singul—Loi-Kho ‘A’.	154
XVIII: Singul—Loi-Kho ‘B’.	155
XIX: Kaṣīṣal near Yangal (Tehsil Gupis)—a settlement.	156
XX: Upper Gahkuch—Jarau Malik, location of cave.	157

XXI: Jarau Malik—entrance and section of cave.	158
XXII: Bubur—Dom-Rā, plan of complex.	159
XXIII: Dom-Rā—phases of construction.	160
XXIV: Gurunjur—cemetery of <i>bumbati</i> mausoleums.	161
XXV: Gupis—a <i>gumbat</i> and adjacent shrine.	162
XXVI: Sections showing development in burial culture.	163

Plates

I: Singul and Thingdas—a bird eyes view.	164
II: Singul—ravine and road leading to Singul Gah, a short access to Darel.	164
III: Ishkōman Valley—marshy zone.	165
IV: Darmandar—road leading to Daldas.	165
V: Gupis valley—a view from Gaut.	166
VI: Thingdas—rock art.	166
VII: Thingdas—details of art on rock surface.	167
VIII: Thingdas—details of upper portion.	167
IX: Upper Gahkuch—Sujo Ṭhōki, hunting snow leopard.	168
X: Sujo Ṭhōki—animals breeding.	168
XI: Sujo Ṭhōki—snow leopard and its hunt.	169
XII: Sujo Ṭhōki—hunting scene.	169
XIII: Sujo Ṭhōki—details of hunters.	170
XIV: Sujo Ṭhōki—details of hunting scene.	170
XV: Sujo Ṭhōki—mountain ecology.	171
XVI: Sujo Ṭhōki—details of hunting scenes.	171
XVII: Sujo Ṭhōki—hunting techniques and supporting dogs.	172
XVIII: Loe Kho, Singul—stone bearing carvings reused in structures.	172
XIX: Ishkōman—drawings of ibexes.	173
XX: Darmandar—Daldas rock art.	173
XXI: Daldas—details of rock art.	174
XXII: Hatun—grave ‘C’ and grave A and B are also in view.	174
XXIII: Hatun—megalithic burial ‘A’.	175
XXIV: Hatun—interior of megalithic grave ‘A’.	175
XXV: Hatun—exterior of grave ‘A’.	176
XXVI: Hatun—grave ‘B’.	176
XXVII: Hatun—robber’s trench in grave ‘B’.	177

XXVIII: Hatun—robber's trenches on megalithic graves.	177
XXIX: Bijayōt, Yasin—megalithic grave at Gōm.	178
XXX: Bijayōt—details of grave.	178
XXXI: Yasin—Manichi megalithic grave.	179
XXXII: Yasin—grave walls, exposed by illegal digging at Manichi.	179
XXXIII: Bubur—Bachimal and village below.	180
XXXIV: Bubur—Bachimal.	180
XXXV: Karōsingal—picture showing the landscape.	181
XXXVI: Karōsingal—location of site and the surrounding landscape.	181
XXXVII: Karōsingal—exposed trench A.	182
XXXVIII: Karōsingal—exposed trench B.	182
XXXIX: Gurunjur—Singal-ei Laṭh, robbers' trenches.	183
XL: Kānchi—Akṣēmī Kui, boulder in centre and surrounded wall.	183
XLI: Akṣēmī Kui—terraced fields in 'area A'.	184
XLII: Akṣēmī Kui—details of a wall in 'area A'.	184
XLIII: Akṣēmī Kui—fertile soil of field in 'area A'.	185
XLIV: Akṣēmī Kui—fortification wall and mound in 'area B'.	185
XLV: Akṣēmī Kui—robber's trench at the top of mound in 'area B'.	186
XLVI: Akṣēmī Kui—section of robber's trench.	186
XLVII: Akṣēmī Kui—robber's trenches in 'area C'.	187
XLVIII: Akṣēmī Kui—wall showing the extension of fields	187
XLIX: Akṣēmī Kui—deep quern on surface of the site in 'area A'	188
L: Hatun—illegal digging in progress	188
LI: Dain—Chator-Mali, digging for antiquities, in progress.	189
LII: Dain—Duran Sor, excavated graves.	189
LIII: Duran Sor—details of excavated grave.	190
LIV: Duran Sor—another burial in area, beside our resource persons.	190
LV: Duran Sor—ruins of settlement.	191
LVI: Chator Khand—Pucutnēni, ruins at top of the hillock.	191
LVII: Ayaśi—granary pit.	192
LVIII: Heium—Śetikei, granary pit.	192
LIX: Collection of antiquity dealer—stylised horse from Ghizer.	193
LX: Duran Sor—a zoomorphic figure in bronze.	193
LXI: Majini Phari—a bell.	194
LXII: Ayaśi—a seal.	194

LXIII: Karōsingal—a metallic bar.	195
LXIV: Ayaśi—drop earring.	185
LXV: Ayaśi—a metallic bead.	185
LXVI: Ayaśi—metal ore.	195
LXVII: Khalti—Deshing, broken bronze ring and bell	196
LXVIII: Ayaśi—figure rings.	196
LXIX: Imit—a rhyton and a cauldern.	197
LXX: Sections of selected of potsherds from different sites.	197
LXXI: Deshing, Khalti—variety of potsherds.	198
LXXII: Kōṭ, Khalti—shard with two incised designs of comb impression.	198
LXXIII: Akṣēmi Kui, Kāñchi—variety of potsherds.	199
LXXIV: Akṣēmi Kui—rim of a jar.	199
LXXV: Darmandar—Ḍōli II, variety of potsherds.	200
LXXVI: Ḍōli II—a sherd of painted pot.	200
LXXVII: Duran Sor—handmade pottery.	201
LXXVIII: Duran Sor—conch shells.	201
LXXIX: Ayaśi—findings of Mirdullah Khan in a handmade pot.	202
LXXX: Ayaśi—beads of unknown soft material.	202
LXXXI: Ayaśi—beads of carnelian, a kind of agate and others.	203
LXXXII: Ayaśi—beads of agate	203
LXXXIII: Ayaśi—beads.	204
LXXXIV: Ayaśi—beads.	204
LXXXV: Karōsingal—beads.	205
LXXXVI: Deshing, Khalti—beads in variety of shapes and kinds.	205
LXXXVII: Ali Ahmad Jan (private collection)—relief from Ghizer.	206
LXXXVIII: Balengdas, upper Gahkuch—metallic sculpture of Buddha.	206
LXXXIX: Bubur—relief of Buddhistic figure.	207
XC: Ali Ahmad Jan house, Gilgit—current condition of preservation.	207
XCI: Burbur—relief of Buddha, on other side of same rock.	207
XCII: Ali Ahmad Jan house, Gilgit—current condition of preservation.	207
XCIII: Hatun—rock bearing inscription.	208
XCIV: Hatun—Proto-Shārada Inscription of seven lines.	208
XCV: Hatun—Close view of the inscription.	209
XCVI: Hatun—remains of Makaravehini.	209
XCVII: Gutōmus, Hōl/ Lower Gahkuch—stone I.	210

XCVIII: Gutōmus—stone II.	210
XCIX: Gutōmus—stone II, current condition preservation.	211
C: Gutōmus—stone III.	211
CI: Gutōmus—stone IV.	212
CII: Gutōmus—stone V.	212
CIII: Gutōmus—stone VI.	213
CIV: Gutōmus—stone VII.	213
CV: Gutōmus—stone VII current condition preservation.	214
CVI: Gutōmus—stone VIII, Tibbetan inscription.	214
CVII: Sumal, Gupis District—monastic establishment called Kōṭ.	215
CVIII: Sumal—southern wall of Kōṭ.	215
CIX: Sumal—cell exposed as a result of digging at the top of site.	216
CX: Sumal—details of masonry.	216
CXI: Kōṭ Sumal—a grinding stone.	217
CXII: Kōṭ Sumāl—a <i>chatra</i> of stupa.	217
CXIII: Kōṭ Sumāl—rough opposite side of pl. XCV.	218
CXIV: Gich—ruins of Kutorōṭ Kōṭ.	218
CXV: Gich—eastern portion of fortified settlement.	219
CXVI: Ziyārat-ei Lāṭh, Singul—structural remains.	219
CXVII: Loi-kho ‘A’, Singul—structural remains.	220
CXVIII: Loi-kho ‘B’, Singul—structural remains.	220
CXIX: Kaṣiṣal—structural remains.	221
CXX: Kaṣiṣal—terraced fields.	221
CXXI: Sumāl—Ṣei Tham dado (Zyārat).	222
CXXII: On track to Mathan Ter—Maghjūt Ziyārat (a votive shrine).	222
CXXIII: Jarau Malik, Upper Gahkuch—cave entrance.	223
CXXIV: Jarau Malik—cave entrance (l.) and interior (r.)	213
CXXV: Upper Gahkuch—a <i>gumbat</i> in the graveyard of Badurē clan	224
CXXVI: Upper Gahkuch—interior of above <i>gumbat</i>	224
CXXVII: Upper Gahkuch—a <i>gumbat</i> at Jarau Malik graveyard.	225
CXXVIII: Upper Gahkuch—interior of Gumat at Jarau Malik.	225
CXXIX: Upper Gahkuch—a <i>gumbat</i> at the road side near the village.	226
CXXX: Upper Gahkuch—interior of <i>gumbat</i> connected to road.	226
CXXXI: Gurunjur—a general view of cemetery of <i>bumbati</i> (mausoleums).	227
CXXXII: Gurunjur—a bird eye view of the <i>bumbati</i> mausoleums.	227

CXXXIII: Gurunjur—exterior of grave no. 1.	228
CXXXIV: Gurunjur—interior of grave no. 1.	228
CXXXV: Gurunjur—exterior of grave no. 2.	229
CXXXVI: Gurunjur—interior of grave no. 2.	229
CXXXVII: Gurunjur—covered roof over the grave no. 2.	230
CXXXVIII: Gurunjur—side pit of grave 2. in view.	230
CXXXIX: Gurunjur—interior of grave no. 3.	231
CXL: Gurunjur—interior of grave no. 3.	231
CXLI: Gurunjur—exterior of grave no. 5.	232
CXLII: Gurunjur—interior of grave no. 5.	232
CXLIII: Gurunjur—interior of grave 6.	233
CXLIV: Gurunjur—eastern wall of grave 6.	233
CXLV: Gurunjur—remaining mausoleums no. 8, 9, 12 and 13.	234
CXLVI: Ɖom Rā, Bubur—cultral material, nearly one metre thick.	234
CXLVII: Ɖom Rā—a general view.	235
CXLVIII: Ɖom Rā—façade of mausoleum.	235
CXLIX: Ɖom Rā—façade, present condition of preservation.	236
CL: Ɖom Rā—opening into the grave.	236
CLI: Ɖom Rā—interior of grave during 1964.	237
CLII: Ɖom Rā—current condition of above nich.	237
CLIII: Gupis—a mausoleum attached to road leading to Yasin.	238
CLIV: Gupis—attached shrine to a <i>gumbat</i> .	238
CLV: Yasin—a mausoleum of Nani-mo Ziyārat.	239
CLVI: Nani-mo-Ziyārat, Yasin—nich under western wall.	239
CLVII: Upper Gahkuch—mound of Gahkuch Fort.	240
CLVIII: Upper Gahkuch—remnants of fortification wall, eastern portion.	240
CLIX: Upper Gahkuch—Chibi Śīkāri (watch tower) of Gahkuch Fort.	241
CLX: Upper Gahkuch—interior of Pīr Khānah inside fort area.	241
CLXI: Upper Gahkuch—façade of Jamā’at Khāna inside fort area.	242
CLXII: Upper Gahkuch—decorated entrance of Jamā’at Khānah.	242
CLXIII: Yasin—the only standing remnant of Yasin Fort.	243
CLXIV: Yasin—decorated entrance of royal cemetery of Khuśwaqte.	243
CLXV: Yasin— <i>panji</i> , at Khuśwaqte royal cemetery.	244
CLXVI: Ishkoman Kōṭ—A decorated column.	234
CLXVII: Sumal—A decorative design on column.	234

CLXVIII: Sandi—location of Muḍuri Fort.	245
CLXIX: Sandi—Muḍuri Fort.	245
CLXX: Sandi—remnants of fortification at the bottom of cliff.	246
CLXXI: Sandi—a close view of bastion.	246
CLXXII: Sandi—ruins at the top of cliff.	247
CLXXIII: Sandi—bird eye view of lower fortification wall.	247

List of abbreviations

A.D.	Anno Domini
A.H.	After Hijri (Islamic calendar)
A.P.A	Assistant Political Agent
B.C.	Before Criest
D.P.	Datum Point (right location of GPS point)
F.C.R.	Frontier Crimes Regulations
G-B	Gilgit-Baltistan
GPS	Global Positioning System
KIU	Karakoram International University
LHS	left hand side
P.A.	Political Agent
RHS	right hand side
UoP	University of Peshawar

Chapter - I

INTRODUCTION

Gilgit-Baltistan³ is making the northern part of Pakistan, expands over a rugged mountainous topography of 72,496 square kilometres area (Map I). This area share its borders with four countries and that with a province in its surroundings, include: China in the North, Tajiskistan across the Wakhan corridor in the North-West, Afghanistan in the West, Indian held Kashmir in the East and Khyber Pakhtunkhwa province is located in the South. The region houses the three great mountain chains of the world such as Himalaya, Hindukush and Karakoram.

This mountain area is administered under the three major Divisions, further distributed into ten Districts. First, the Gilgit Division (Buruśal) encompasses the areas of Gilgit, Ghizer, Hunza and Nagir Districts; second, the Baltistan Division consists of Skardu, Shigar, Kharmang and Ganche Districts; and third, the Diamir Division (Dardistan) covers the areas of Astor and Diamir Districts of Gilgit-Baltistan (G-B).

Our study attempts to reconstruct the history of Ghizer District, in Gilgit Division; which is further divided into four Tehsils: namely, Punyāl, Ishkōman, Gupis, and Yasin. However, our special emphasis is on Punyāl, the valley located at the opening, and/or south-eastern corner, of this District.

The Head Quarter of the District and that of Tehsil Punyāl is Gahkuch. From Gahkuch there are two openings: (1) the valley on the right leads to Ishkōman Tehsil with Head Quarter at Chaṭorkhand and (2) that to the left leads to Tehsil Gupis with Head Quarter at the town with the same name. Near Gupis town, valley once again splits into two: (1) the valley to the right leads to Yasin Tehsil with Head Quarter at the main town named Yasin; and (2) the valley to the left leads to the border lands of Gupis at Shandur Pass. Anyhow, Yasin was also known as Woorshigoom, means the land Woorshik⁴, or Virchik of Wakhis.

In broader geographical context, District Ghizer is situated on the cross-road, which connects ancient Gandhāra (South Asia) with significant areas of Central Asia and

³Formerly, this mountain area was called Northern Areas of Pakistan, before 1970s this area was known as Gilgit Agency with its administrative head quarter at Gilgit.

⁴Khowar terminology for the speakers of Buruśaski (Biddulph 1878 [Reprint 2001]: 56), probably it is a distorted form of Buruśik—Buruśo with attached suffix 'ik'.

China from archaeological context. From this District, the southern regions can be reached directly through the track from Singul Gah in Punyāl, across the passes leading into Darel/Tangir and onward to access Gandhāra; the northern regions can be approached through the passes in Ishkōman and/or Yasin Valleys; the western areas can be found through the valley and across the passes in Gupis; and the eastern places can be accessed alongside the river's flow through Gilgit. The tracks from these passes are indeed some of the shortest routes among the tracks connecting Pamir steppes and trans-Pamir regions with Gandhāra proper.

1.1. Sources for the historiography of Ghizer area

History is always reconstructed by investigating and re-investigating multiple sources and evidences of the past. The sources involved in the historiography of Ghizer include: (1) oral tradition, (2) written (foreign) records, and (3) archaeological evidences.

The indigenous oral source for history is merely recalling of the past memories either in their (1) actual, or (2) distorted forms. This source, let us understand the era of Khuśwaqte and Buruše (17th century to mid 19th) with higher degree of certainty, and the stories related to the uncertain periods, prior to the said era, can be included in the category of folk-tales. In the past, the oral history was narrated in the form of stories for entertainment and in the courts of local rulers, remembered and transferred to the next generations. However, there was no any formal system of proper documentation involved in keeping the records of such events. Though, another way of memorising some of the very significant events, was in the form of songs, which transfers from one generation to other, normally with minimum major changes.

In the ancient literature (pp. 12-14) of the foreign world, one can get a general understanding about the area. Ancient accounts let us know about the mountain landscape of this region, where the source of the Indus lie, its richness in gold, some information about the survival of Bonism/Shamanism, Sino-Tibetan conflicts of 8th century in Ghizer, and the names of important places like 'Shiltas' (Chilas), 'Klkt' (Gilgit) and 'Asvir' or in broader geographical terms, 'Buruža', 'Balur' or 'Baluristan'.

Among such names, ‘Asvir’ of Alberuni as a place in this area is now identified (Dani 1989 [Rept. 2007]: 47) with Astor. However, this name ‘Asvir’ can also be related with Azvair or Azvār,⁵ an alternative name for Ghizer. The another name of this area, known from a clue in the oral tradition (pp. 4-5) is also endorsed by an epigraphical source in Hatun mentions it as *Hanesāra*, should be located in the modern administrative geographies of Punyāl and/or Ishkōman.

In this scenario, the only source on which we can mainly rely is the archaeological data, which can help us in developing the understanding about the cultural profile of this area. However, the historiography from this source needs several attempts towards the object, in order to understand the precise idea; which can let us know about the answers related to the aspects of upcoming problems.

1.2. Statement of the problem, research objectives and the scope of study

The study of ancient history of this area through archaeological research is indeed in its infancy. At the inception of this research, the major issues related to Ghizer archaeology, under our consideration, were three: first, the actual or approximate number of archaeological sites in Punyāl area, in relation to their periods were unknown to us; second, the cultural profile of this region was uncertain; and third, no one had investigated the geographical expansion of *gumbati* (mausoleums) in Ghizer, as well as their details and influences on the surviving burial culture. Therefore, keeping such academic problems in view, this study seeks:

1. To prepare an inventory of archaeological sites and monuments in the Ghizer District.
2. To reconstruct a complete cultural profile of the area⁶.
3. To investigate the mausoleums of collective burials from Ghizer valley, interpret their geographical expansion, and establish an understanding about their influences on the surviving burial tradition.

⁵ The area, including all four tehsils of District Ghizer, is known in Hunza and Nagir as Azvār, or in Gilgit with little variation in pronunciation called Azvair, which can be (Biddulph 1878 [Rept. 2001]: 56) another version for word Ghizer.

⁶ One of the main objectives of this research was to conduct an archaeological investigation through excavation at any of the important archaeological site, in order to endorse the cultural profile, but unfortunately we were unable to achieve this object due to connected financial and legal issues.

Thus, based on said objects, this study attempted to establish an inventory of archaeological sites in this District (pp. 31-42), by conducting an archaeological survey in all four Tehsils, focusing mainly on Punyāl area. The collected data during this survey is classified on typological grounds and studied synchronically and diachronically, that has helped us to reconstruct an outline of the cultural history (pp. 90-105). More than this, a special focus of our study is on the unique burial tradition of mausoleums, locally called *gumbati* or *bumbati* (pp. 78-89).

1.3. Geography of District Ghizer

This District, located in the mountain ranges of the Karakoram and the Hindukush (Koh-e-Ghizer), geographically covers the area between Northing 35° 55' to 36° 51' and Easting 72° 29' to 74° 15' encompassing 9,635 square kilometres. Ghizer, one of the seven Districts of G-B, is surrounded by the Districts of Gilgit in the East; Hunza-Nagir in the North-East; Chitral (Kyber Pakhtunkhwa) is demarcated by the Shandur pass shares its Northern, North-Western, and Western administrative borders; Kohistan and Darel-Tangir valleys of Diamir District are located in the South; and the Wakhan corridor of Afghanistan lies in the North and North-West.

The borders of this District are protected by mountains just like a fortified wall. Passes in them give an access to enter into the area. Famous of them are, the Karumbar Pass, the Darkut Pass, the Shandur Pass, the Gupteir Pass, the Shahgichi Pass, the Sheobat Pass, the Chileli Pass and the Batakhun Pass. Due to heavy snow and glaciers, only few passes in the North, the West and the South give a seasonal way to enter into this valley. However, from the main valley, Gilgit is the only place remains in connection with Punyāl in all seasons, alongside the river Gilgit also known as *Hanisārī* or *Anisārī*⁷. This river emerges in the Karumbar valley of Tehsil Ishkōman, which flows down to meet the river of Hunza near Gilgit, a tributary of the River Indus.

Water, being one of the primary sources for survival, and the cause of emergence of civilisations, starts to flow in the valleys here. Streams gathering the share of water from different small ravines, sourced in glaciers, get enough quantity to form a rivulet. In Ghizer, such kind of rivulets can be seen in the inner regions, like the

⁷*Hanisārī* is the version known in Gilgit area whereas *Anisārī* is pronounced in Ghizer, it is due to regional variation in pronunciation of the same name.

Karumbar valley of Ishkōman, Darkut valley of Yasin, the areas beyond Phandar valley; and several small gorges on the both sides of main valley with the major river, can also be included in the same category. Such rivulets flow down in the ravines in order to contribute their share of water into the main rivers. The rivers of such kind emerge in the three corner valleys of Ghizer, well-known to us as Yasin, Gupis and Ishkōman. The river of Yasin meets that of Gupis, rich in fish, very near to headquarter of Gupis Tehsil, known by the same name. The formed river, from two, with more quantity of water is known among us as the river of Yasin. This river further flows down to meet and forms *Hanisārī*, by joining it nearby Gahkuch.

According to 1998 Census, this district was having the population of 88,366 individuals (Arif 2001: 15). However, the current demography must cross the limits of one hundred thousand souls, which is comprised of the diverse ethnolinguistic groups. The major division of people is based on their linguistic backgrounds, and the distribution is very prominent on the ground, which clearly demarcates the ethnic geography of this mountain area. The spoken languages (Fussman 2001 [Reprint 2007]: 52-67) are Khowar, Şinā, Buruśaski, Wakhikwar,⁸ and Gojari. Khowar, being an ancestral dialect of the ruling families of both Khuśwaqte and Buruśe of Yasin and Punyāl respectively, seems the superior language above all. This language, remained the language of the Courts of the rulers in the past, is now spoken by the majority, beside their own mother tongues. Buruśaski, the vernacular, is only spoken in Yasin. The Buruśaski dialect of Yasin is very different than that spoken in Hunza and Nagir, and also influenced by the Khowar language. However, the survival of Buruśaski in antiquity outside the areas of Yasin in the valleys of Punyāl and Ishkōman is marked by the names of fields, important places, villages and pastures⁹. A clan of musicians in Bijayōt (Yasin) speaks Şinā on their household level. In Gupis, Khowar is the major spoken language besides the Şinā; in Punyāl Şinā is common; in Ishkōman both Wakhikwar and Şinā are spoken, beside the major Khowar.

⁸ It is the Khowar terminology for the Wakhi language, a Persian-like dialect spoken in Wakhan and adjacent areas (Fussman 2001: 52-67). The ethnic group or speakers of this language are known in Chitral as Wakhik, in Ghizer and Gilgit as Gōje and in Hunza as Guicho and their land in Hunza is called (little) Gōjāl, can be the land of Gōje.

⁹ Some Buruśaski names in Ishkōman are: Şiqam Ter, means green pasture; Chang Ter, narrow pasture; Mathan Ter, pasture located at far distance; Han Das Mal, one barren field etc. And in Punyāl, Silpi or more accurately Tzil-api, a place without water; Dal mal field located above and khat mal, below field, Ayaśi the place in sky etc.

The belief system of this land is Islam, however, three interpretations of it survive in this District. The largest population, roughly speaking, more than eighty percent, believes in Shī'ah Imāmi Ismā'ili interpretation of Islam. A small portion of the population believes in Sunni Hanafi, the orthodox interpretation of religion, are next to the former in number. Mainly, the royals of Khuśwaqte, and also a portion of Buruśe beside Gojars of Darmandar are the believers of this sect, joined by a small group of Pashtoons. There are few houses of the followers of Shī'ah Imāmi Ithnā'aśari Islam in Yasin, reached with the family of Raja Mehbub Ali Khan from Nagir was appointed as the governor of Yasin, settled here during the early half of the last century.

1.4. Historical background

The region of Ghizer, before seventeenth century, was under the sovereignty of Tarakhan rulers of Gilgit or governed by the local kings; about this we do not have any clear information in the tradition. It is also known in oral history to be invaded by Taj Mughul (Dani 1989 [Reprint 2001]: 71, 72, 174 and 175) from northern Afghanistan and introduced Ismā'ili interpretation, and Ali Sher Khan Anchan (Dani 2001 [Reprint 2001]: 91), during the late sixteenth or early seventeenth century, from Baltistan in the East. However, the history, particularly that mentioned in the Khowar song of *Ajāro*, carolled in *Hēmās*¹⁰ festival, keeps intact the context of the story related to the assassination of the last among the kings of ancient line, known in tradition as *Bari*. In Yasin the tradition calls him to be a cannibal sovereign and killed by throwing him into the burning well. This story seems similar to the legend of Śrī Badat (Muhammad 1905: 114-119, see also pp. 100-102) popular in Gilgit, Hunza and Nagir.

However, the tradition speaks that this ruler was replaced by Shah Raees¹¹, a prince came from Chitral or more rightly Čitrar, mentioned in the same song. This ruling house is known to us as the *Raīsān-e Chitral*. So, it means this territory became the part of Chitral, with the extension of the power of the Raisān. After this, when this

¹⁰A festival of seed sowing, was celebrated everywhere in the days of spring harvest in the areas of Buruśal (p. 1.), known differently in different localities: at Gilgit, it is called with *Bī Phau/ Shino Bazono* (Muhammad 1905: 97-98), in Hunza and Nagir as *Bo-Phau* but in Ghizer, everywhere it is called *Hēmās*.

¹¹Text of the song starts with: *Sharaiso takht nishini, Sharaiso ghalkurini, ho do-Dorkhan ho Chumarkhan, Shahraiso takht nishni...* its translation is: the enthronement of Shahrais, the polo plying of Shahrais, at Dorkhan and Chumarkhan (two villages in Yasin) the enthronement of Shahrais...

dynasty was replaced by three succeeding families, inherit the kingdom from Raisān and divided the country of Chitral into three parts. First, the Khuśwaqte established themselves as the masters of Upper Chitral including Mastuj and Yarkhun beside Gupis, Ishkōman and Yasin, and Yasin remained the Capitals of this kingdom; second, Buruśe being another branch of Khuśwaqte, ruled over the country of Punyāl, the territory between the kingdom of Yasin and Gilgit; and third the Kaṭurs hold the present lower or proper Chitral.

In short, the regular invasions of Khuśwaqte *Mehtars* of Yasin, particularly that of Gohar Aman *Tham* on Gilgit ended the actual line of Tarakhans, the throne of Gilgit left empty with no male successor to be raised on, and the last princess holding the pure blood, named Sahib Numa, left alone. In this situation, with object to keep the bloodline pure, according to local myths, the loyal subjects of Tarakhans at Gilgit accepted Ishkandar Khan of Maghlots¹² of Nagir earlier and his brother Karim Khan later as their masters, once again repeating a model of previous several such examples in history. Later, Iskandar Khan was killed by Gohar Aman, so his brother went to seek the help of Dogras during the early half of the fourth decade of the nineteenth century.

The reach of Sikh power into this land leads several battles between the locals of mountain states and the forces of the Dogras. With the rise of Dogras of Kashmir in this territory, the political geography of this land abruptly changed. In 1862, three years after the death of Gohar Aman, with Dogras' invasion at Ghizer and massacre at Yasin (Dani 1989 [Rept. 2007]: 253-260), the *Mehtar* Mulk-e Aman son of Gohar Aman fled to Tangir and his Brother Mir Wali replaced him. The latter was succeeded by Ghulam Muhiuddin commonly known as Pehlavan Bahadur at the throne of Yasin. Before the events in 1862, Punyāl was under the suzerainty of Yasin, and the date after the territory of Punyāl came under the direct control of the Dogras, through the local rulers, decedents from the old royal families.

British Indian Government, in order to stop the Russian movement towards the South, established the Gilgit Agency in April 1877 (Chohan 1985 [Reprint 1998]: 22-50). Thus, the area of Ghizer, came under the direct control of the British, under

¹²The line of Maghlote is considered pure in Gilgit, and directly decedents from the daughter of Śrī Badat (pp. 101-102) without any break in the line of male hirers to the throne. Like several examples in the past, this time it was also accepted to bring any prince from Nagir in order to continue the pure blood line of Śrī Badat, at Gilgit when there was no option left for the continuity of kingship.

the Frontier Crimes Regulations (F.C.R.). Thus, the scattered territory of Yasin, under the Colonial administration, was divided into three by establishing two more Political Districts: first Gupis, and second Ishkōman. The local Rajas working as the Governors were given the monetary benefits by the Political Office of the Government.

In this connection, ruler of Wakhan, Ali Mardan Shah was placed as the Governor of Ishkōman. Latter, many of the Wakhis taking refuge in this territory returned back to Wakhan and re-established there on their ancestral lands, with the death Ali Mardan Shah. They migrated with the body of their master; following his words on the death bed, to shift his body to Wakhan. This was fulfilled by keeping him temporarily buried in winters at Imit and shifted when the borders opened in the spring season.

During the later half of 1947, when the British was rolling its rule in India back, the locals being unhappy from the Dogra power, expelled them out from their land. In this situation, without any condition, the locals offered their will to the newly formed Muslim majority country of Pakistan. The same kind of administration continued under Pakistani Political Office at Gilgit. Beside the Governor, Assistant Political Agents (A.P.As.) were working at Gupis and Chatorkhand (Ishkōman) till the early 1970s. When the then Prime Minister of Pakistan Mr. Zulfikar Ali Bhutto abolished the system under the F.C.R., and the territory was started to be called as Northern Areas. This change introduced a new administrative setup consist of the Districts and Tehsils, as the units of administration. In this connection, Ghizer was established as District in September 1974, (Dani 1988 [Rept. 2007]: 410) and due to financial constraints it was merged again with District Gilgit. In Early 1990s, this District was re-established with two Tehsils earlier and later distributed the area into four Tehsils, based on the model of four Political Districts of Colonial era and succeeding periods.

1.5. Topographic details of Tehsil Punyāl

Punyāl also known locally as Puñā or Puñāy is situated at the eastern corner and at the entrance of District Ghizer. Starting the travel from Gilgit city by a road beside the river *Hanisārī* on its right bank, one can enter into the territory of this Tehsil, at a distance of twenty five kilometres. The administrative borderline between Tehsil

Punyāl or in broader geographic and administrative terms District Ghizer and District Gilgit lies in the mid fields of the village of Śikārkuī, next to the twin villages of Śirōt and Śikoyōt on Ghizer Road from Gilgit.

Next village is Gulapur, on the other side of the river against this village Chēr or Chēr-qil'a is normally brought in writing as Sherqila is located. The landscape of both villages of Gulapur and Chēr, being situated on the right and left banks of the river, below the steep mountains presents the opening of Ghizer Valley. In such narrow valleys, above the mountains on both sides, the pastures locate. Such meadows are called *gah* in Śinā, used by the locals as the grazing lands for their household animals in the summers are covered by snow in the winters. Above the village of Gulapur, the pasture is known as Gulapur Gah, whereas, on the other side of the river, right above village Chēr, Bichar Gah and Chēr Gah are located. However, a track from Bichar Gah, leads us to reach the pastures of Naltar in Gilgit District.

Proceeding further, the next village after Gulapur is Dalnāti and the pastures above are known as Dalnāti Gah and Mund Gah. The next to it on the road is Goharabad, and the settlement on the opposite side of the river, across the bridge is called Hamuchal. Goharabad is a resort-like tourist place on the mid road between Gilgit and Gahkuch. After Goharabad, villages of Japuke and Gich can be reached. Gich Gah is sharing enough water to the river, during the summer time. Singul, where facilities of better quality for health and education are available is next after Gich. Village Thingdas next to Singul is separated by the ravine flows down from Singul Gah (Plate I). Singul Gah (Plate II), a valley itself is one of the tributaries of *Hanisārī*, which share a good quantity of water in both winters and summers. This is a track which gives a seasonal way to reach Darel across the pass of Batakhan on the way between the two lakes called the Majā-Sar. In this valley there are several grazing localities of them popular are: Shatucho Gah, Kurgiza Gah and Sar Gah.

Animal barn is in local languages of Śina as well as in Buruśaski is called *Harāy*. In pastures, for cattle management and their security a *Harāy* can play a very significant role. It is not important for any *Harāys* to be built on proper plan. But there are some necessary components that can be seen everywhere common to such arrangements. Major components of any *Harāy* are two: (1) a room for shepherds, and (2) a space for cattle. Cattle place is sometimes covered, but normally not,

however compound wall occasionally with bushes is necessary to protect the cattle from beasts and to place the animals gathered at night. Such *Harāys* are also found here in these pastures. The popular *Harāys* in Shatucho Gah of Singul Gah are (1) Ghuṭumi *Harāy*, (2) Musē *Harāy* and (3) Duga *Harāy*.

Gulmuti and Bubur, on the right and left banks of the river, respectively, are next in the series of villages. Gulmuti is on the road, whereas Bubur can be reached by crossing the river with a wooden suspension bridge. The village of Bubur is rich from the archaeological perspective. An important village of Gurunjur from the same point of view is located right next to Bubur on the same side of the river. It can be approached from two sides: first, from a wooden bridge in Gurunjur village, leads us to the innermost part of the village; and second, is from the next bridge in village Kānchi, a track bringing Kānchi into direct connection with Gurunjur, leads towards the village.

Kānchi Bridge lets us cross the river on the road leading to the valley of Ishkōman (Plate III). After crossing a barren space between Gulmuti and Gahkuch, we can reach this bridge at the eastern extreme of Gahkuch town, the head quarter of the District and that of Tehsil Punyāl. The landscape of Gahkuch area is divided into two terraces: upper terrace and lower terrace. Upper terrace locates in a lap of the mountain in the South and the lower terrace, consist of marshy area near to the river, and alluvial flood deposits locates in the western portion of lower town area, and eastern portion is separated by a cliff like a step from the upper village.

At enough height on the western side of Upper Gahkuch, against the connected ravine, the village of Ayaśi or also called Ēshī locates. The landscape of this village is little elevated in comparison to the former. The pasture above Gahkuch and Ayaśi is known as Gahkuch Gah. On the road from Hōl or Lower Gahkuch towards west, there are three villages located in series, namely: Damas first, Heium second and Hoper third. The pasture above Heium and Hoper is rich archaeologically with ancient settlement known as Śetikei. Hoper is the last villages in the western area of Tehsil Punyāl. And the administrative demarcation between Tehsils of Gupis and

Punyāl is near the Bridge leading into the valley and pastures of Darmandar (Plate IV)¹³.

Near the villages of Damās and Heium, across the Yasin River is Hatun. This village rich in archaeology, can be approached from its two sides: first, a wooden bridge on the Yasin River near village Heium, leads into this village from its south-western side; second, a bridge of same kind, but not in a good condition now, let us reach from the north-eastern side of the village. A jeep-able road joins the two bridges from the village Hatun, between them. On Ishkōman road across Kānchi Bridge, the first village is Kānchi and above it Akṣēmī Kuī, an ancient settlement locates. The next villages are Silpi, Gulodas, Hasis, Phamani and Birgal, on the same road. These villages, once part of the Ishkōman Political District, are now included in the territory of Tehsil Punyāl.

¹³It is the only modern settled village we saw in this area, where horses and donkeys are still used for transportation.

Chapter - II

PREVIOUS ARCHAEOLOGICAL INVESTIGATIONS

The understanding of Vedic priests about the area where the source of River Indus (Sindhu) lie, and that about its course, can be identified from a hymn in the Rig Veda (Rig Veda: X. 75, 5.). It speaks, “First thou goest united with Tr̥ṣṭāmā on this journey, with the Susartu, the Rasa, and the Sveti [Swat], O Sindhu, with Kubha (Kopphen, Kabul River) to Gomati (Gomal), with Mehatnu, to Krumu (Kurum)—with whom thou proceedest together” (Das 1920 [Ed. 1980]: 70). The classical sources to understand the mountain area in the North of ancient Gandhāra with reference to the ethnic group of Dards mainly include the accounts of Herodotus and the fragments of Megasthenes quoted by Strabo (XV.1.44). Dards were neither depicted in earlier bas reliefs of Persepolis nor mentioned in the Achaemenid inscriptions (Tucci 1977: 11). It is Herodotus (Book VII: 66) who let us know that both Gandhārians and Dadicæ were placed in the same category by Achaemenids, and were commanded together by a single leader. Both of them also share the same kind of equipment with Bactrian, Parthian, Khorasmian and Soghdian. Such sources let us understand that Dards (Jettmar 2002: 189-201) were paying tribute to the Achaemenids, and contribute their power into the Empire in the time of war. In more detail, as per the references from Megasthenese, the highlands near Gandhāra, expands over 3000 stadia in circumference, where underneath the mines of gold locate. Herodotus (Book III: 102-105) further records about the mysterious ants of the size nearly of dogs, digging the gold in the desert area located in the inner region of this part of the world.

From such ancient sources, we also know about Sakas or Scythians, also subjugated by Achaemenids, locate themselves along the northern borderlands of the Empire. They established their own style of art, wearing peaked caps and burying their deads with grave goods, as we got this information from the Behistun Inscription. Herodotus in his book VII in 64 (Rawlinson 1862: 52-53), calls for the battle axe of Scythian “Sakan Sagaris”. Naqsh-e Rostam Inscription of Darius I divide this group of nomads into three: *Sakā Haumavargā* of Ferghana, *Sakā tigraxaudā* of region beyond Syr Darya and *Sakā tayaiy paradrayā* or European Sakas (Abetekov and Yusupov 1996: 26). After the end of Scythian rule in Bactria, with the invasion of Yüeh-chih—Kushanas of succeeding period, Scythians had established their

Kingdom at Taxila, with the raid of Moga (Maues). Several evidences in rock-art and ancient inscriptions associated to Scythians alongside the River Indus in Upper Indus Valley, help us to consider the direction of attack on Indo-Greek King Appolodotus II at Taxila was from the North, i.e. the Karakoram region (Puri 1996: 185, Bivar 1984: 5-15).

The Chinese pilgrim, Fa-Hsian (Remusat, et al. 1848: 31-36) crossed 'Congling or Onion Mountains' during A.D. 401 (Cunningham 1854: 2, Tsuchiya 2006: 101-103), by travelling for one month in difficult mountain terrain, where he noticed that the snow never melts, and proceed to the kingdom *Tho-ly*, which can be identified with Darel or Chilas zone (p. 22). The difficult terrain for travel in this area is documented by him, besides the religion (Beals 1869: 19-25). The travelogue of Sung Yun is also describing the difficulties in travel from this mountainous region (Dani 1995: 15-18).

Xuan Zang (Tsuchiya 2006: 102) also documented the area of Darel or Diamir and the colossal gilded statue in wood of Meitreyā Buddhīśattva therein. He calls for Darel or Diamir as Ta-li-lo, and Po-lu-lo for Po-lu-lae of Fa-Hsian. Sino-Tibetan conflicts in Ghizer are recorded in the annals of T'ang dynasty describes the march of the Chinese army to the borderlands of Ghizer and fought therein with Tibetans, in order to stop them to be allies of Muslims (p. 16), the emerging power of its time (Stein 1922: 113-114).

Tibetan sources of the 8th century A.D., let us know about Buruza or Burusal, which was a centre of Bonism or Shamanism. It also describes the marriage between the royals of Tibet and Buruza, and from this place several Bon priests used to visit Tibet (Hoffmann 1950: 212, Chakravarti 1954: 230). As per the records of Azraqi, two inscriptions on the throne of Kabul Shah, Maharaj Pati Dhomi, reached to K'aba during A.D. 814-16, with the Orders of Khalifa al-Mamun of Abbasids. It mentions about the conquest of Islam over Bakhān (Wakhan) Balur (G-B), Tibet and Kashmir beside the territory of Kabul Shah (Ghafur 1965-66: 4-12).

Raja Tarangni of Kalhana also mentions the region as Darada Desha and Darada Puri. Alberuni in his monographs on India, mentions about the important places known as Klkt, Sheltas and Asvira (p. 2). *Hudud-ul Alam*, let us know about the

king of Balur, calling himself, son of the sun. Mirza Haider Dughlat's *Tarikhe Rashidi* records the infidels of Balur in 1526/27 (Jettmar 2001 [Rept. 2007]: 82).

Based on such historical sources from the classical age to *Rajatarangni*, probably Leitner (1893) suggested Dardistan for the whole mountain area in the North of Gandhāra. With whom Biddulph, much familiar with local data (Biddulph 1880 [Rept. 2001]: 12), do not agrees, and argues that the locals of Kohistan, the residents on the right bank of river Indus in villages of Dubair, Pattan, Seo and Kandia call Dard to the people, living on the left bank, but nowhere else it is known.

Like other parts of the Indo-Pakistan Subcontinent, archaeology of this region also attracted the attention of colonial officials and explorers. Amongst the pioneers, the most important are John Biddulph (1870s), the first Political Agent (P.A.) at Gilgit and Ghulam Muhammad (1990s), the then Chief Clerk. They, however, mainly contributed to linguistics, ethnography and history of the region. Following them Mark Aurel Stein (1920s-1940s), Chakravarti (1950s), Jettmar (1950s-1980s), Dani (1970s-2000s), and several members of the Pak-German Archaeological Mission, continued the tradition of learning ancient history of human culture from the material remains in this mountainous area, since 1979. This Mission is now headed by Prof. (Dr.) Harald Hauptmann.

2.1 John Biddulph's archaeological discoveries

Biddulph (1880 [Rept. 2001]: i) visited this District two times: the first time in 1876, he toured Punyāl and Yasin; and the second time in 1878 beside re-visiting the said areas, he also visited the valley beyond Gupis and further to Chitral. During his earlier visit he noticed circular graves of huge size in Yasin area, and more to his understanding was added by his later visit, and attempts to record (Biddulph 2001: 57-58) such megalithic graves, he calls 'circular stone tables':

“...They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about $3\frac{1}{2}$ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of circle all round... ...In Chashi and Yassin there are collections of several of these tables placed close together...”

He further mentions that he never found or heard about similar erections in neighbouring valleys. However, the graves of such kind from Astor mentioned by Vigne are referred by him. According to him, the grave in the best condition of preservation is located on the land at the junction of rivers of Yasin and Gupis. He assumes them as the funeral mounds, based on the similarity with prehistoric circular graves, found from central India.

He (Biddulph 2001: 150-154) also documents and interprets the oral history of twin dynasties of Punyāl and Yasin known as Buruśe and Khuśwaqte, respectively, beside the details related to Kaṭurs¹⁴ of Chitral. The topics he discusses mainly, is the common origin of said ruling houses including that of Kaṭurs. In brief, towards the ends of the sixteenth century, and at the beginning of the seventh century, the country of Chitral was ruled by the family of Rais. The last ruler in the line was having no heir to inherit the throne of Chitral, so he adopted a son of Baba Ayoub, a noble of Khurasan settled in Chitral. Third in succession from him was Shah Sangali, a powerful ruler, often considered as the real founder of this ruling house. To his son named Muhammad Beg, the twins had born, named Khush Ahmad and Khushwaqt. Khushwaqt succeeded him in the Northern region. Who was succeeded by Feroz, It is he who conquered (or re-conquered (?)) the area of Yasin.

Furthermore, he (1880 [Rept. 2001]: 137-140) elaborates the rivalry of Khuśwaqte of Yasin and Tarakhans of Gilgit, during the early nineteenth century. With detailed explanation he mentions about the decline of prosperity in Gilgit with the murder of grandson of *Dadī* Jawari from her son Habi Khan, named Suleiman Khan, titled Gowritham Khan by Suleiman Shah of Khuśwaqte during his refuge at Gilgit. With the invasion of Muhammad Khan, the successor of Gowritham, on Punyāl the real enmity started. This revenge swallowed the peace and prosperity in Gilgit, leads the continuous enmity for generations, this internal conflict resulted to bring the Dogra power into the region. More than this he established the genealogy of Khuśwaqte of Yasin, Buruśe of Punyāl and Kaṭurs of Chitral.

¹⁴ The oral history of Kaṭurs is in visibly in conflict with that from the historical sources, which links them back to Kushans (Khan 1991: 111-114).

2.2 Ghulam Muhammad's contribution

He devoted an attempt, interpreting the various aspects of intangible cultural heritage of this mountainous area is titled *Festivals and Folklore of Gilgit*. Beside the information he mentions (Muhammad 1905: 94) about Pre-Dogra rule in Gilgit with reference to the rulers of Yasin and Punyāl, he documents (Muhammad 1905: 121) the tradition related to the grave of Thusho-ei Bumbat, located at Gulapur in Punyāl. It is the first time to mention about such a House of the Deads (pp. 18-19) which were later also entitled as the Tombs of Collective Burial (p. 21). He documents the structure of this grave and related tradition. Putting his description in brief wording, it is a form of small vault in Gulapur (Punyāl) in which Wazir Thusho, a rich and influential person of this village, was killed by Badshah (?), the *Mehtar* of Yasin, and buried with his twelve sons together in one grave (p. 87).

2.3 Archaeological and historical findings of Mark Aurel Stein

Stein visited the then Gilgit Agency and its borderlands three times (Ikle 1968: 147-151), of them twice he crossed Ghizer. The first time he set out for his travel in May 1900 from Mohand Marg, his mountain camp in Kashmir, towards the regions of Kashghar and Khotan in the North of the present G-B Province (Stein 1902: 575-590, Ikle 1968: 147). In 1906, he started his second journey towards Central Asia over went from Peshawar to Kashghar, via Swat, Chitral, Darkut (Yasin) and Burughul (Chitral) passes (1922: 112, Ikle 1968: 148). His third visit started in 1913, travelled from Kashmir to Kashghar via Darel-Tangir and through the Taghdum-bash Pamirs (Ikle 1968: 150). It seems that all of his visits to the G-B were not due to his interest in the archaeology of this region, but to approach eastern Central Asia, his area of study from different routes of this mountain area. However, Stein focused his attention towards the archaeology of Ghizer in 1920s, when he demonstrated his interest by writing an article (1922: 112-131) on the expedition of Chinese in connection to Sino-Tibetan conflicts during A.D. 747. He (1932: 103-106) also attempted to write on ancient jewellery and a specimen of Buddhisattva in bronze found from Yasin provided by the P.A. for analysis, beside his observations about archaeological findings in Yasin and Darel valleys. It was he (1944: 6-8, Chakravarti 1954: 226) who was informed by the P.A. about the Hatun Inscription (p. 17), and published it first time in 1944, describing the archaeology of

the region focussing on the Hellenistic bronze vassal from Imit (Ishkōman) and Buddhist rock art and inscriptions from Chilas.

As mentioned above, he contributed on three topics related to the archaeology of this area: First, he focussed on the movement of Chinese and Tibetan Army in our study area around mid of 8th century. The Tibetans, in order to have a joint collaboration with rising Muslim power in Central Asia against the Chinese, reached the land of Baltistan “Great P'o-lii” of the Chinese Annals through Ladakh and marched further into the territories of Gilgit and Yasin, “Little P'o-lii”, which provides the direct access to Wakhan area. They reached “Great P'o-lii”, i.e. Baltistan, during A.D. 722 and attacked further to “Little P'o-lii” in succeeding decades. In order to stop this development against Chinese interest, Kao Hsien-chih marched with a force of 10,000 cavalry and infantry, in the Spring of A.D. 747 from *An-his*, the then headquarters of the Chinese administration in the Tarim basin, and reached to the borderlands of Yasin, won the fight, enthroned the local chief and returned back through Ishkōman or from the valley of Hunza. (Stein 1922: 112-131)

Third, he produced an article covering the data from Ghizer and Chilas. From Ghizer, the location map of Hatun drawn by Afrazgul presented by him, which covers different details at Hatun village. The study covers its interpretation from a historical perspective and archaeological importance based on the preliminary decipherment of Inscription at Hatun by Chakravarti. He also studied the inscription in relation to the depicted remains on the map produced by Afrazgul. In the same work he added the information about the cauldern and rhyton found from a site in Imit during 1940. The depicted human figure with horse legs was identified by him with centaur of the Greek mythology and associated to the Hellenistic work of art.

2.4 Discovery of Hatun Inscription

Captain A. W. Redpath (Chakravarti 1954: 226), the then A.P.A., while touring Ghizer Valley near Silpi in Punyāl, noticed Hatun Inscription for the first time, in 1941, and exposed photographs. These photographs were forwarded by him to Major G.C.L. Crichton, the then P.A., who mailed further to Sir Aural Stein, in a letter dated 8th May 1941. Stein, who identified the script as Śāradā with Sanskrit language, dispatched the photographs of the inscription for preliminary examination of the Director General of Archaeology. Dikshit, the then Director General, passed

on the photographs to N.P. Chakravarti. Chakravarti (1954: 227) felt the need of estampage of the inscription for the full decipherment. For the task of attaining the required proper paper impressions (estampage) of inscription, Stein (1944: 6) suggested the name of his survey assistant, Khan Bahadur Afrazgul Khan. Afrazgul took the impression of inscription on a piece of cloth, which was delivered to Chakravarti.

During this visit of Afrazgul Khan, to prepare impressions of Hatun Inscription, he also prepared a map (Stein 1944: 4) of archaeological remains in Hatun area. Depicting the remains in the surroundings of the inscription on the map, he identified the remains like ancient canal, graves and settlements. These findings may include the remains of city Makarapura, later known from the decipherment of Hatun inscription (Chakravarti 1954: 231).

2.5 Decipherment of the inscription at Hatun

Based on pictures exposed by Redpath in 1941 and the drawing of Inscription sketched by Khan Sahib during 1942/43, Chakravarti, deciphered the inscription, and came up with its interpretation from historical context.

This study added, amazing and new information to the history of this region. It was adding the list of Paṭola Śāhīs, earlier only a name of ruler ‘Śrideva Śāhi Surendra Vikramaditya Nanda’ and that of his Queen was known from Gilgit Manuscripts (Dutt 1939 [Rept. 1984]: 40). The next important information is about the clan Kañchudi, associated with the patron of inscription named Makarasimgha. The word *Kanjūt* is another name of Hunza popular among its Northern neighbours. Based on said sources, he relates implausibly the inscription speaking about Hunza. Among the titles of Makarasimgha, he found Giligitta Saramgha. For Saramgha he interpreted as the chief of the Army at Gilgit. And the name of the village in which the inscription locates find inside the inscription.

Later, Sircar (Fussmann 1993: 7) brought some corrections, in the earlier work. He offered some changes in transliteration of lines 4 to 7, which effected the understanding of its meaning. Dr. Rehman (1979: fig 5) also investigated the inscription on palaeographic grounds in relation to the Proto-Śāradā inscriptions from Kabul, Rānīgat, Gumbatūna and Tochī Valley. Following him Fussman also offered an attempt of investigation. This attempt of transliteration (Fussman 1993:

9) brought some major changes in the understanding about wording and which has impact of change in understanding of the inscription. Following Fussman, it is the attempt of Hinüber (2004: 48-52) which reviewed the past researches and the most improved transliteration and translation is offered. (see also pp. 62-65)

2.6 Re-discovery of Houses of the deads

On road from Gilgit to Chitral at upper Gahkuch, Prof. Adolf Friedrich, the leader of the first expedition, identified a grave, a kind of which from Gulapur was earlier mentioned by Ghulam Muhammad (pp. 15-16). The additional information he mentioned about the details of this tradition. The nomenclature he used to call this burial tradition is "Totenhaus" can be translated as "House of the Deads" in Punyāl. Friedrich was mentioning (Jettmar 1967: 69, Jettmar and Sagaster 1993: 123) the details in his record that in the subterranean chamber of the grave the bodies were laid to decay, after which the bones were separated by sexes and age groups, pushed into niches on the sides. The skulls are placed in a row on the opposite of the access. He further demonstrates that these collective funerals were dated the period when the Islam was already known in Ghizer as an official religion.

2.7 Discovery Tibetan inscriptions in Ghizer

Karl Jettmar (1967: 69-70) visited the region for the first time in the latter half of 1950s. Before his approach to Punyāl, he found above mentioned details in the diary of Prof. Dr. Adolf Friedrich, after his passing away. Assuming the above the information fake, Jettmar hurriedly reached Punyāl to know the facts behind. He visited an example of such graves in Bubur called 'Collective Tombs of Islamic Period' and studied in comparison with burial traditions in surrounding countries (Jettmar, 1967: 59-82). During this academic visit to Ghizer, he discovered a site of rock art and Tibetan inscriptions at Hōl or Lower Gahkuch (Jettmar and Sagaster 1993:123-139). He also discussed the Hatun Inscription and had a brief discussion on the sculptural reliefs recovered from the site near Bubur (Jettmar 1981: 1-18).

2.8 Pak-German Archaeological Mission

Amazing archaeological explorations increased the significance of the then Northern Areas of Pakistan (now G-B), leads to form an archaeological collaboration between Pakistani and German archaeologists during 1979. It was

entitled Pak-German Archaeological Mission, and was headed by eminent scholars like Jettmar and Dani. This collaborative scholarship gave a platform to the archaeological studies of this region. Beside this, the construction of Karakoram Highway (KKH) made it easy to access the data, for its systematic recording and study.

In this connection, Jettmar and Sagaster (1993: 123-140) studied the earlier discovered outline drawings of a stupas or stupa-like structures with Tibetan inscriptions from Höl in Gahkuch area. In this attempt, beside the descriptive study of the carvings of stupas, they put an effort on the decipherment of seven specimens of inscriptions written in Tibetan characters (pp. 65-67).

Artefacts explored during 1940s from Imit (p. 16), were showing close cultural relation with similar findings from different parts of Central Asia. This adds to our understanding (Litvinskij 2002: 148-149) that Central Asian articles of Scythian-age have close assimilation to the discoveries from this area. This close assimilation of such evidences on stylistic grounds with two miniature bronze cauldrons in a Saka or Scythian period hoard from the bank of Bezgas River, establishes the cultural links between Ghizer and Pamir regions (Litvinskij 2002: 130).

The analytical study of metallurgy of antiquities having provenance in Imit, reveals that cauldron is made in copper, whereas, rhyton is in composite bronze. The date of this cauldron falls somewhere between 4th to 2nd c. B.C., established by radiocarbon identification of contents (Litvinskij 2002: 129). Moreover, the rhyton with the centaur, standing on its four legs has close assimilation with those of early Greek rhytons, for them authorities agree (Stein 1944: 15, Dani 1989 [Rept. 2007]: 112, Litvinskij 2002: 129) as classic by form but not by style. Based on this view, rhyton is considered later than the former and can be dated somewhere between 4th to 1st centuries B.C.

Fussman also offered the study of Hatun Inscription in relation to other its contemporary inscriptions in this mountain area. He also brought little changes in transliteration and translation in earlier attempts. It is a kind of revisiting the inscription in transliteration and translation and its interpretation from historical and cultural point of view, in relation to the Proto Shāradā inscriptions found from other parts of G-B. Beside this work he (Fussman 2001 [Rept. 2007]: 55-61) also

attempted to understand the languages as a source for history. He studied all the languages of the region based on their Dardic and non-Dardic origin. In same regard, Hinüber (1985, 1989, 2004, and 2010) contributed in understanding the history and culture of ancient G-B, based on epigraphic sources, mainly contributed in understanding the history of Palola Şāhi.

Besides the colonial and post-colonial history of Ghizer area with reference to Chitral and Kashmir (Dani 1989 [Rept. 2007]: 16-17), Dani contributes to the ancient history of this area, attempting to reconstruct it from archaeological remains and historical sources. He places the megalithic graves (pp. 46-49) and pit graves (p. 61) from Duran Sor in the same category and period (1989 [R. ed. 2001, Rept. 2007]: 118). And he (Dani 1989 [Rept. 2007]: 111) further suggests that the big circles of stone from Chaşi and Yasin represent the graves of chiefs or noble, whereas other graves surrounded (?) by them might belong to the common people. Here, Dani (2007: 420-429) attempts to understand the migration of Dardic hordes, a group of Indo-Aryan ethno-linguistic group, from the remains of graves found with concentration in this District. He also includes circular graves at Bubur, at Gurungur, upper Gakuch to the list. At Hatun near the inscription, he also claims for the discovery of such graves. Of such kind of graves at Duran Sor, half a kilometre away from Dain, near Chotor Khand in Ishkōman, Nazir Khan excavated three pit graves during 1994-95 (Dani 2001 [Rept. 2007]: 422-423). Likewise, the evidences from this area are suggested by Hauptmann (n.d. 26-27) earlier than the similar evidences from Kashmir and South Asia, as marking the movement of nomads.

At Duran Sor (Dani 2001 [Rept. 2007]: 423) the graves are in two rows. Circular in plan, constructed of boulders, entrance are provided from south-west, in the middle lies human skeletons, with burial objects: trunnion axe, drop earring, antimony rod, hairpins, conch-shell, and small beads, bronze dummies, finger rings and handmade pottery. Such grave goods are visibly different than the material available in Gandhara Grave Culture which helped Dani to imagine about the origin of Dardic people, because he feels that the conch-shells are closely associated with that used by the people of Kalash of our contemporary era.

Dani relates the burial remains of *gumbati* mausoleums to Zoroastrians, and tried to connect this style of burial with Azur known from oral tradition and mentions the exaggerated form of the name as “*Gumbad-e Raisan*” to such graves (Dani 1989

[Rept. 2007]: 164). In his another monograph on wooden architecture, Dani (1989: 154-155) also let us know about the monuments of architectural importance and their remains in Ghizer valley, including Sher Qila Fort and the mosque, and the ruins of old forts at Gahkuch, Gupis and Yasin.

Later Jettmar (2001 [Rept. 2007]: 83-84) also changed his mind about the graves of collective burials fall in Islamic Period, and supported a new hypothesis of having associated with Raisan-e Chitral (?), a ruling family of Chitral ruled right before the Kaṭurs.

After field oriented accomplishments in Ghizer and Darel regions, Tsuchiya (1998: 47- 48, 2006: 101-103) a Japanese scholar reached to the conclusion that Fa-Hsien, in fact, travelled through the track of Ishkōman and Punyāl to approach Darel (Cunningham 1854: 2 and 1872: 82-83, Tsuchiya 2006: 101-103) or Chilas zone (Dani 1983: 3-4, 50-52 and 1995: 15), where the existence of a colossal statue of the Bodhisattva was mentioned by him. However, another view about other possible routes of his travel has been attempted to explore by authorities (Deeg 2000 and 2005) from Baltistan or Hunza Valley to reach Chilas zone.

Since 1989, the research on this area is succeeded by Harald Hauptmann (Hauptmann (?) 2006: 2-3). The team, headed by him until this time, is mainly focussing on the proper documentation of rock art in Chilas area, particularly those which are going to be affected by the construction of Diamir-Basha Dam.

ARCHAEOLOGICAL EXPLORATIONS

The object of any research can be achieved successfully only by adopting proper methodology. It include the whole procedure from pre-exploration research, through data collection, and further its analysis, helping a researcher to establish a plausible understanding about the academic problem under consideration, can be presented in the form of a research report or dissertation as an end product.

3.1 Methodology adopted for archaeological survey in a mountain area

In our case, pre-exploration research includes the inquiries about the natural and cultural landscape of the study area, from different sources, in general; and previous archaeological investigations, in particular (pp. 12-22). Such investigations have helped us in establishing a theoretical framework and understanding the academic problems, which played a key role in defining the objectives of this research. This is added by the examination of available artefacts, reached the antique dealers at Gilgit, as a result of illegal digging on the archaeological sites in Ghizer. Majority of them were beads; terracotta pottery; bronze objects like a Sytho-Siberian styled crouched legs horse (Plate LIX), a figure of boar, bangles, needles, axes; and etc.

This inquiry is followed by our second phase of the reseach i.e. exploration. In order to collect the data from primary sources—the archaeological sites—a researcher needs some instruments, which include a proforma or a questionnaire, a Global Positioning System (GPS), a digital camera, a measuring-tape, some graph papers, a field diary, scales/ranging road, a compass, a map of District Ghizer, pens or pencils and some bags for collecting the artefacts from the surfaces of the sites, were used during the fieldwork in the study area. Field diary was maintained on daily basis, in order to plan and record the daily activities.

The collection of data is made with the help of all above instruments, including the major instrument of questionnaires, designed to record the explored data. Any additional information if available was kept attached with this proforma. During field activities, one of the major aims was to explore new archaeological sites, in order to add archaeological inventory of this District. In exploration of such sites of archaeological significance, field interviews played an important role. During our

fieldwork, we observed that general villagers and headmen know the information about the historical sites in their villages, but mostly in the cases of the sites located far away from settlements, are normally not visited by them. Selection of our resource person varies from case to case, but particularly for the sites located away from the settled area, we preferred to ask cow boys and shepherds, who visit such sites on regular bases. They normally give us better information about the location of archaeological sites located in outskirts.

After approaching the sites, we always have a general visit, by exposing some pictures randomly, helpful in understanding and presenting a general landscape of the area and important features of the site, if visible. After this activity, we used to fill the proforma or questionnaire by using the instruments with us. In the proforma, some basic and necessary information was documented first, which introduces the survey on the site, such as: date of the survey, the name of sites, kind of site and the name of the landowner. If possible the period of the sites was tentatively suggested, based on the available data, on preliminary grounds. Details required under the heading of address/location, were answered accordingly, and the spaces asking the geographic coordinates were filled, as per the readings of GPS and describing the access to the site.

Detailed archaeological photography of such sites, an important task of this survey, is the major record about the archaeological site. Scaled (digital) photographs were exposed in the field and organized in folders, in the database later, and tracking number were kept mentioned in the questionnaire. Measurements of sites—if possible—and artefacts available at the surface were gathered. Collected artefacts from sites' surfaces were organised in different bags, as it is necessary to manage these bags by marking the proper numbers and sites' codes from where such antiquities are collected. The additional information about each artefact was recorded in an Index Card, kept attached with. The artefacts inside the bags were also marked with a number and sites' codes.

At third phase of this research, the data, concealing the information about past was classified keeping the type and/or approximate or tentative date based on relative grounds of any site/ artefact in view, on preliminary grounds. Thus, we receive seven different groups of antiquities: (1) sites of rock art; (2) megalithic burial sites; (3) proto-historic or early historic settlement and burial sites; (4) Buddhist period

art, architecture, and epigraphic records; (5) medieval period structural remains; (6) *gumbati* (mausoleums); and (7) monuments and settlements of Buruśe and/or Khuśwaqte-age.

In order to understand each type in detail, every type is studied based on synchronic and diachronic analysis. In the synchronic analysis, we studied the artefacts by comparing with the similar explorations reported from other regions in the surrounding world. And in the diachronic analysis, we placed the archaeological sites in chronological order by establishing the cultural connection between, and showing the development or decline in cultures throughout the human history, here in this land¹⁵. With the help of Geo-spatial analysis, we have attempted to understand and elaborate the cultural history with the help of maps (I-XI) using a Arc GIS 10.1 software. A provisional time scale of such sites is also established based on this study. This is how, we reached the plausible conclusion of our study.

It is only the surface data from the sites, which is not strong enough to place the site in chronological framework of the area with certainty. Anyhow, analysis of ceramic findings helps us to understand the broader classification of site on chronological grounds. Terracotta pottery is one of the variables, helping us to identify the sites dated to ‘proto-historic’, ‘early historic’ and ‘Buddhist ages’, different than those of ‘medieval and post medieval’ which do not yield any kind of terracotta pottery. In more detail, Pre-Buddhist and Buddhist period sites yield pottery of terracotta and have samples available on the surfaces of the sites, but those sites dated to medieval and succeeding periods, not show the culture of terracotta material. It is probably due to this fact that the current population and their ancestors did not inherit the art of pottery making in terracotta, or the preparation of burnt bricks for the construction, so this art do not survives here.

The analysis of rock art is made by observing the visual analysis of patination and the subject matter. The work of art is placed in the framework of chronology by studying the relation of the features with the examples from the area and surrounding world.

To determine the difference between Buddhist and pre-Buddhist period sites, we can base the cross cultural comparative approach. In this connection, the sites where

¹⁵ It is presented in the next chapter titled “The Cultural History”.

one can observe the elements related to Buddhist cannon are placed in the period of Buddhism. Whereas, the sites culturally connected to proto-historic sites in Central Asia are classified as Pre-Buddhist archaeology of this area. The classification is mainly based on the evidences of burial tradition, related to eras before the introduction of Buddhism. Anyhow, those sites which are being clearly marked by the features of Buddhistic era, like Proto Shārada inscriptions, sculptures and sculptural reliefs, structures similar to the monastic establishment, etc. can be placed in the period of Buddhism. The common feature between both Buddhist and pre-Buddhist is the ceramics. However, based on deep observation, and comparative study, one can clearly differentiate the pottery of Buddhist age and that of the earlier kinds.

Transitional periods between cultural transformations cannot be detected visibly in the remains at the surface level. So, the precise and certain understanding of their introduction and the factors of decline are still something beyond the limits of our understanding, at the current stage of research. Nevertheless, the difference in different group of sites is noticeable. Based on this, a rough sketch of the classified periods establishing a general outline of cultural history can be presented as: the period of the earliest known rock art is dated somewhere between 5th to the 2nd millennium B.C.; the period of the burials in megaliths along with that of protohistoric or early historic settlements and burials, can be placed during second or first millennium B.C., and in fact it is pre-Buddhist period; from 1st/ 2nd c. A.D. (?) to the 9th/10th c. A.D, it is the period of Buddhism on this area; Medieval era is not much prominent in the archaeology of this region, however, a kind of structural remains have been proposed to be placed; and in continuation, post-Medieval period can be dated from 15th/ 16th century A.D. to the date.

After going through all the above mentioned procedure, we reached the fourth and last phase of this activity, which is the drafting of research report, as we have presented this dissertation in six chapters (see p. iv).

3.2 Exploration of sites, monuments and other antiquities

Our field activities in Ghizer valley can be divided into four periods: first, from January 1st to 12th of 2014; second, from 24th to 30th of the same month; third, during February 15th to 19th of the same year; and the fourth is from March 2th to

11th. Thus, the total working days in field were comprised of thirty one days. The intervals were due to the snowfall and/or very cold weather in the valley.

The first site which we documented is that of Kutorōṭ Kōṭ. This site is located in village Gich. The track alongside the ravine's water flow down from Gich Gah leads us to the right location of structural dump. It is at the top of the village, giving a panoramic view of Gich and Japuke villages. The valley, cut down into two by the river, can be seen from the location of this settlement site. The drawing of the visible plan of the structures was prepared, by measuring the site and its details, showing the plan of the remains (Fig. X). The photographs were exposed mainly related with the detailed features of this site (Plate CXIV).

After the survey of the ancient ruins at Gich, we directly reached Gahkuch and continued our work in the upper terrace of this capital town. It can be reached, by a road from lower town of Gahkuch to Upper village. A *gumbat* (Plate CXXV), in the graveyard of Badurē clan, at Upper Gahkuch, is second to record for this thesis. This graveyard is located in its southern portion of the village, in area of slope landscape on the right side of the road. This grave is in its worst condition of preservation, with broken roof and fallen walls of the upper room. We attempted to prepare its drawing by measuring its plan and also prepared a photographic record of it. In the same village, we recorded a cave with scattered human bones. This cave, used as a burial is known to locals with Jarau Malik. It is located in the middle of the upright standing rocky cliff, demarcating upper and lower terraces of Gahakuch's landscape. Beside its photographic record (Plate CXXIII), we prepared its plan (Fig. XXI) and sections (Fig. XXII). Next under our study is the *gumbat* in the graveyard connected to Jarau-Malik, we prepared its plan by taking required measurements and also collected data in photographic form (Plate CXXVII). After this we visited the fort area. There, we collected the required information known among the people. We also attempted to study, the sole surviving watch tower of the fort, constructed in the traditional model of wooden frame and columns (Plate CLIX), the granary, *Pīr Khānah* (Plate CLX) and Jamā'at Khānah (Plate CLXI). A photographic record of all of its aspects is also prepared during this survey.

The next village, which we visited during this survey, was Bubur. This village is on the left bank of river Gilgit, can be approached with a wooden bridge. In the extreme eastern portion of the village there is another *gumbat*. It is known among

locals as Dom Rā or Dong Rā. It was recorded by Karl Jettmar (p. 18) and studied in comparison with burial traditions in Central Asia and others. The current condition (Plate CXLIX) of the grave was very different than that in the 1960s (Plate CXLVIII). Then we moved to find the exact location of the Buddha, now in the custody of Ali Ahmad Jan's family. It was from Khutum in Bubur, shifted by him during 1978/79. Sarfaraz, and his son, who excavated it from their field, named Tehsildar Shahfaraz told me that Police Office shifted this artefact from the site to the house of Ali Ahmad Jan. He also showed me another site called Bachimal. From 2005 and onward, many people attempted for so-called eye-beads and found a huge quantity of antiquities here, and now the site is almost destroyed.

Our next academic visit was to Gurunjur, located on the northern side and left bank of the river Gilgit, connected to Bubur. This village is also rich in archaeology. Local boys guided me in finding the sites, where people have found artefacts in the past. First was the site of *Bumbati* burials. There is a complex of thirteen examples of such kind of Graves (Fig. XXV). We also documented the connected site of Shaheed-e Khat and Karōsingal. Both Shaheed-e Khat and Karōsingal are located in one area along above mausoleum and most probably both are contemporary too. After this, we also visited the place named Singal-e Laṭh, located at the top of the village.

After Gurunjur, we paid a special visit to the area structures of fields above the village Kānchi. The site can also be seen from Gahkuch region. This site, known among locals as Akṣēmī Kuī is located right above the Kānchi village in Silpi portion of Gurunjur.

While on return from the said site to town Gahukuch, we stopped on way at Guchin at Hōl/ Lower Gahkuch. We also paid a visit to the location of ancient inscriptions in Tibetan script discovered from Gutōmus in Hōl by Jettmar (p. 19). From this site, we collected the pottery samples also, which in different than other examples.

After Hōl, we planned to visit Hatun. In this village, we searched out the location of Inscription, megaliths and some other sites of archaeological value. Hatun Inscription, located very near to the canal, we visited and also noticed the stones depicting the ancient canal. This inscription is near to the village's school, in the central area of the village. Megalithic grave are located at the northeastern extreme

of the village. This site is very near to the road which lead to Ishkōman is brought into connection with Hatun by a wooden suspension bridge. Crossing the bridge, nearly at a distance of one Kilometre, the road bifurcates, to right on a jeep-able bumpy track leading towards the exact place of megalithic graves. This group of megalithic circles is comprised of three examples.

Remains can also be noticed at Magīni Mal. There are two places from where archaeological remains have been noticed by the locals. Kōṭ, connected to the main road in Hatun, has archaeological evidences of structures. It is at the edge of the village with structural remains.

After gathering data from Hatun, we directly reached Singul and Thingdas connected to it. There in these villages, we visited three sites: two in the town of Singul and one at Thingdas. Structural remains located in the barren area above the town Singul include Ziyārat-ei Lāṭh and Loi Kho, whereas, at the side of Thingdas we only find the remains at the location of present graveyard.

After this we planned to travel towards the Ishkōman valley. We directly reached Imit, where we visited a graveyard of Islamic period and also the field from where recently villagers destructed an old granary. From the site, we collected pottery and exposed pictures. It was too cold and snow was also there, and was impossible to move further into the valley of Karumbar, so we returned to Ishkōman on the other side of river *Hanisārī*. In Ishkōman, we went to the extreme limit of the village, to the opening of Mathan-ter, where a votive shrine, is being paid a high regard. After this we visited the fort area and a rock art site in the same locality near Faizabad. And directly reached Pakora, from Pakora we visited Duran-Sor and Chator Mali at Dain. Sites around the house of honourable Mr. Governor of Gilgit-Baltistan, Pīr Karam Ali Shah called Puchutnēni, Musulmānāno Noghor and Kafirāno Noghor. We collected all the possible information from the sites and reached back to Gahkuch.

Our next trip was paying a special focus on the ancient settlement site in the pasture of Śetikei, above Heium and Hoper. To reach this site we did a field walk on the mountain track of almost three kilometres from Heium, leads us to find this huge village site. On the way back, we noticed scattered examples of rock art depicted on the surfaces of stones and boulders at several locations.

Next, two sites were noticed at Gaut, near Gupis besides the monumental building of Governor of Gupis Political District (Plate CLXXV) in the area. Our next academic tour was in an archaeologically important village of Sumāl. From this village, two sites have been discovered. First is Śai-tham-dādo Shrine and second Noghor/Kōṭ. Noghor seems to be a monastic establishment. On the road, between Gahkuch and Gupis there is the site of Kaṣiṣal. This is a settlement site, with ruins of terraced fields (Fig. XX).

We toured into Darmandar valley across the brige and track leading into. The main village of this pasture land is Dōli. Beyond this village the whole area is the grazing land. In Dōli, a semi-nomadic nature tribe of Gojars settles in winters and shift to above pastures in summers. People also speak about the ruins of ancient settlements at the pastures, but we were unfortunate to visit them. However, at the opening of pasture, right above a cliff, there are remains of ancient fortified settlements. People also found beads, while digging for the foundations of the building for Dispensary. During our visit, we noticed people digging in a field, right below the fort site, their findings include: beads, bones and terracotta pottery. At the first village of Darmandar named Daldas (Plate XXI), there is a rock with a depiction of anthropomorphic and zoomorphic depictions.

Now, moving into the valleys beyond Gupis, the western extremes of our survey in the area of Tehsil Gupis, is marked by the village and the lake of Khalti. In this village we found two sites: first one is the burial area of proto-historic/early historic period; the second one is a settlement located above on a cliff, probably of the same age. On both sites, pottery (Plate LXXI and Plate LXXII) is scattered on the surface, however former site also yielded beads too (Plate LXXXVI).

In the area of Yasin, we visited to the limits of Sandi, where the Muḍuri fort (Plate CLXVIII) locates. In this village, above a hill at ideal strategic location, the fort locates. This fort is popular here due to its connection with the battle fought with Dogra forces, in which, Yasin fall into the hands of Dogras during 1862. At the proper town of Yasin, remains of fort locates and the cemetery of royals of Khuśwaqte like Gohar Aman and others is very near to it, across the ravine. An example of *gumbat* is also located here, near to the house of Raja Jahan Zeb. Three Megaliths were known from the valley; however, now two of them exist. First one is in Bijayōt and another is at Manichi in Proper Yasin. Bijayōt, a village in Yasin,

popular for its unique style of local musicology, can be called School of Bijayōt. In the centre of this village, at the very place known as Gōm there is a megalithic grave.

Thus, as a result of such field oriented activities in the research area, by following the mentioned methodology of field work, we explored more than fifty archaeological sites in Ghizer region. Anyhow, to the earlier researchers, of them around twenty sites were known from Ghizer, now, this activity has added more than thirty sites of different periods to the list, located in different villages in and in the surroundings of Tehsil Punyāl.

3.3 Inventory of archaeological sites and monuments

The catalogue of sites, presented below, is classified based on sites' typology (Map II). Under the heading of each site type the sites are listed with basic data, include (1) Geographic Coordinates, (2) name of land owner, (3) location or address of the site, (4) its type and the (5) provisionally suggested date or period.

A. Rock art sites

1. Thingdas

Geographic Coordinates: X 36.11233 and Y 73.88571

Land owner: community graveyard

Location: at a top of foot hill, in the mouth of Singul Gah leading to Darel, where the present graveyard locates, in Thingdas Punyāl.

Type site: rock art and settlement site

Period: Holocene-age rock art

2. Sujo Thōki

Geographic Coordinates: X 36.160194 and Y 73.78285

Land owner: community

Location: at the eastern portion of village upper Gahkuch.

Type site: rock art site

Period: Bronze/ Iron-age

3. Daldas

Geographic Coordinates: X 36.300792 and Y 73.635347

Land owner: Naji

Location: at the first village of Darmandar Nala called Daldas, near to local mosque.

Type site: rock art

Period: uncertain

4. Rock art site in Ishkōman proper

Geographic Coordinates: X 36.56823 and Y 73.78872

Land owner: community

Location: at the upper road leading from Faizabad towards the Ishkoman Fort site.

Type site: rock art

Period: Uncertain

B. Megalithic graves

5. Hatun Megalithic Graves (A, B & C)

Geographic Coordinates: X 36.27206 and Y 73.77233

Land owner: Nazim S/o late Qadir Shah

Location: above the bridge connecting Hatun with Ishkoman road.

Type site: burrial

Period: Bronze-age

6. Gōm Megalithic Grave, Bijayōt

Geographic Coordinates: X 36.34971 and Y 73.34651

Land owner: Ghulam Shah

Location: at the centre of the fields, near to road at Bijayōt in Yasin

Type site: burial

Period: Bronze-age

7. Manichi Megaliths (Yasin)

Geographic Coordinates: X 36.35751 and Y 73.34186

Land owner: Sayurj Khan

Location: at Manichi near to Jami mosque in proper Yasin

Type site: burial

Period: Bronze-age

8. Chaşi Megalithic grave

Geographic Coordinates: X ? and Y ?

Land owner: ?

Location: at village Chaşi in Gupis.

Type site: Burial

Period: Bronze-age

9. Sileharan

Geographic Coordinates: X ? and Y ?

Land owner: ?

Location: at the confluence of the rivers of Yasin and Gupis.

Type site: Burial

Period: Bronze-age

C. Settlement and/or burial sites**10. Bachimal**

Geographic Coordinates: X 36.15719 and Y 73.86259

Land owner: community

Location: a barren area above the canal where illegal digging has destroyed the site.

Type site: settlement/burial

Period: proto historic/ early historic

11. Shahīd-e Khat

Geographic Coordinates: X 36.16787 and Y 73.83264

Land owner: community

Location: connected to the Bumbate, yield pottery, beads and structural remains.

Type site: burial

Period: proto historic/ early historic

12. Karōsingal

Geographic Coordinates: X 36.16957 and Y 73.82921

Land owner: community

Location: at the extreme western portion of Gurunjur.

Type site: settlement

Period: proto historic/ early historic

13. Singal-e Lāṭh

Geographic Coordinates: X 36.16379 and Y 73.84597

Land owner: community

Location: at the top of a mound of sand, right above Gurunjur village.

Type site: settlement.

Period: proto historic/ early historic

14. Akṣemī Kui

Geographic Coordinates: X 36.18319 and Y 73.80972

Land owner: Community

Location: right above the village Kānčí

Type site: settlement

Period: proto historic/ early historic

15. Guchīn

Geographic Coordinates: X 36.17052 and Y 73.77556

Land owner: Daud Khan, Sana Khan and brothers

Location: in Hōl to left hand of side of road, while entering Gakuch from the East.

Type site: burial

Period: proto historic/ early historic

16. Kōṭ (Hatun)

Geographic Coordinates: X 36.26787 and Y 73.76494

Land owner: Wali Khan and brothers

Location: on the South eastern most edge of the village Hatun.

Type site: settlement

Period: proto historic/ early historic

17. Majini Phari I

Geographic Coordinates: X 36.26381 and Y 73.75874

Land owner: Šēli Khan

Location: in the field near to road leading to school in Hatun.

Type site: settlement

Period: proto historic/ early historic

18. Majini Phari II

Geographic Coordinates: X 36.26419 and Y 73.74941

Land owner: Mir Faraz

Location: near to canal of Hatun in upper portion of Majīni Phari.

Type site: settlement

Period: uncertain

19. Imit Centre

Geographic Coordinates: X 36.50517 and Y 73.90485

Land owner: ?

Location: at connected fields very near to the road at central Imit in Ishkoman.

Type site: Settlement (?)

Period: proto historic/ early historic

20. Duran Sor

Geographic Coordinates: X36.352117 and Y 73.824561

Land owner: community

Location: in the southern portion of Dain, right above the limits of water channel.

Type site: burial with settlement

Period: proto historic/ early historic

21. Chator-Mali

Geographic Coordinates: X 36.35806 and Y 73.83221

Land owner: Shaheen Khan

Location: near pologround in the Northern portion of village Dain in Ishkoman.

Type site: burial

Period: proto historic/ early historic

22. Puchuṭnēni

Geographic Coordinates: X 36.339992 Y 73.851189

Land owner: Pīr Karam Ali Shah

Location: above the palace o Pīr Sahib, in mountains, and two other sites very connected to it are, Musulmanano Noghor and Kafirano Noghor

Type site: burial/settlement

Period: proto historic/ early historic

23. Shukur Muhammad-e Agon

Geographic Coordinates: X 36.158311 and Y 73.76681

Land owner: Shukur Muhammad

Location: at the Southern portion of village Upper Gahkuck, little below Balengdas.

Type site: settlement/burial (?)

Period: proto historic/ early historic

24. Śetikei

Geographic Coordinates: X 36.24298 and Y 73.66947

Land owner: community pasture

Location: pasture right above Hoper but is in the territory of Heim, Tehsil Punyal

Type site: settlement, burial etc.

Period: proto historic/ early historic

25. Gaut I

Geographic Coordinates: X 36.23268 and Y 73.46889

Land owner: community

Location: above the village Gaut, at the left side of Gaut ravine.

Type site: cattle barns (?)

Period: proto historic/ early historic

26. Gaut II

Geographic Coordinates: X 36.227403 and Y 73.473192

Land owner: settlement

Location: in the garden of Shehzada Ali Ahmad Jan

Type site: settlement

Period: proto historic/ early historic

27. Dōli I

Geographic Coordinates: X 36.305722 and Y 73.638961

Land owner: Government Dispensary

Location: at the centre of village Dōli in Darmandar valley.

Type site: settlement

Period: Proto Historic/ Historic (?)

28. Kōṭ (Dōli)

Geographic Coordinates: X 36.311281 and Y 73.638517

Land owner: community

Location: at a top of cliff above the village Dōli, near to Dōli-aga-din, on the opposite side of Balibar.

Type site: settlement

Period: proto historic/ early historic

29. Ayaśi

Geographic Coordinates: X 36.172606 and Y 73.733197

Land owner: Mirdullah Khan

Location: at the centre of village Ayaśi, very connected to the House of Mirdullah Khan

Type site: settlement (?)

Period: proto historic/ early historic

30. Dōli II

Geographic Coordinates: X 36.309867 and Y 73.640267

Land owner: ?

Location: right below the settlement of Dōli Kōṭ.

Type site: burial

Period: Iron-age

31. Deshing (Khalti)

Geographic Coordinates: X 36.24821 and Y 73.35149

Land owner: Muhammad Nabi

Location: near to bridge over lake in village Khalti.

Type site: burial

Period: proto historic/ early historic

32. Kōṭ/ Noghor (Khalti)

Geographic Coordinates: X 36.252292 and Y 73.353272

Land owner: community

Location: above the village of Khalti

Type site: settlement

Period: proto historic/ early historic

D. Antiquities Buddhist-age

33. Provenance of Buddha now at Ali Ahmad Jan's house at Gilgit

Geographic Coordinates: X 36.15496 and Y 73.85481

Land owner: Ziyārat Khan

Location: at the western portion of Bubur known as Khat-Mal, in Punyal, the sculpture was unearthed during 1976/77.

Type site: Buddhist period site.

Period: 8/9th century A.D.

34. Hatun Inscription

Geographic Coordinates: X 36.25476 and Y 73.74563

Land owner: Nabiullah

Location: near to school, connected to cannal in Hatun.

Type site: inscription

Period: Buddhist (8th century A.D.)

35. Balengldas

Geographic Coordinates: X 36.15675 and Y 73.767508

Land owner: Ghulam Murtaza

Location: at the Southern portion of village Upper Gahkuck, inside the forest

Type site: monastery (?)

Period: Buddhist-age

36. Kōṭ/ Noghor (Monastery)

Geographic Coordinates: X 36.249717 and Y 73.571881

Land owner: Harmazan Jan

Location: at the lands of royal house, at Dalti in the centre of village Sumal.

Type site: monastery (?)

Period: Buddhist-age

37. Ghutōmus

Geographic Coordinates: X 36.180106 and Y 73.756561

Land owner: ?

Location: on road, in lower Gahkuch, leading to Upper part of village and Eshi.

Type site: inscriptions

Period: Buddhist-age

E. Structural dumps

38. Kuturōṭ Kōṭ

Geographic Coordinates: X 36.09799 and Y 73.93121

Location: settlement located above the village of Gich, can be reached following the track alongside the ravine, flow down from Gich Gah.

Land owner: Sawab Khan

Type site: settlement

Period: Medieval (?)

39. Ziyārat-ei Lāṭh

Geographic Coordinates: X 36.10643 and Y 73.89631

Land owner: community

Location: at a top of foot hill above the town Singul, Punyal.

Type site: settlement

Period: Medieval (?)

40. Loe Kho

Geographic Coordinates: X 36.10336 and Y 73.90046

Land owner: community

Location: nearly at a kilometre distance from Ziyatei Lāṭh to the eastern direction, in Singul, Punyal.

Type site: settlement

Period: Medieval (?)

41. Kaşısal

Geographic Coordinates: X 36.254033 and Y 73.629125

Land owner: Mirbaz

Location: connected to road with other ancient remains of fields, near to village Rauşun.

Type site: settlement

Period: Medieval

F. Monuments of Buruše and/or Khushwaqte

42. Gahkuch Fort

Geographic Coordinates: X 36.16478 and Y 73.77095

Land owner: community

Location: at the centre of village upper Gahkuch, not in direct connection to road. Pologround of colonial period is attached with it

Type site: settlement

Period: Buruše period

43. Maghjut Ziyārat

Geographic Coordinates: X 36.56721 and Y 73.78857

Land owner: community

Location: at the opening of pasture, Mathan Ter above Ishkoman proper.

Type site: votive shrine

Period: Islamic

44. Ishkōman Kōṭ

Geographic Coordinates: X 36.56724 and Y 73.78855

Land owner: community

Location: on this site where present Jamā'at Khānah has been constructed. It is located between two ravines.

Type site: settlement

Period: Khuşwaqte/ Buruše

45. Shaitham Dādo (Votive Shrine)

Geographic Coordinates: X 36.25031 and Y 73.57225

Land owner: Haidaro and brothers

Location: in the Western portion of village Sumal.

Type site: settlement and votive shrine

Period: Islamic

46. Khay (Yasin)

Geographic Coordinates: X 36.37626 and 73.33945

Land owner: Raja Jahan Zeb

Location: near pologround connected to ravine in Yasin.

Type site: settlement

Period: Khuśwaqte era

47. Muḍuri, Sandi

Geographic Coordinates: X 36.43281 and Y 73.39167

Land owner: community

Location: above a hill, between two ravines of village Sandi.

Type site: fortified settlement

Period: Khuśwaqte era

48. Gupis Fort

Geographic Coordinates: X 36.227411 and Y 73.455564

Land owner: Government property

Location: at the centre of Gupis town near to Football ground.

Type site: Fort site

Period: Colonial era

G. The tombs of collective burials**49. A gumbat in Budure clan's graveyard**

Geographic Coordinates: X 36.15973 and Y 73.76652

Location: it is a mausoleum located at a corner of Badure clan's grave yard in the southern area, above the road at Upper Gahkuch.

Land owner: Badure clan

Type site: burial

Period: Early Islamic

50. Cave of Jarau Malik

Geographic Coordinates: X 36.16818 and Y 73.77202

Land owner: (Raja) Niyat Wali

Location: a cave inside the rocky cliff, right above lower Gahkuch, or at the lower edge of upper Gahkuch, at a distance of half a kilometre from the fort site.

Type site: burial

Period: Pre-Islamic/ Medieval (?)

51. A *gumbat* in Jarau Malik cemetery

Geographic Coordinates: X 36.16794 and Y 73.77222

Land owner: community

Location: in a graveyard, above the cliff, very near to the cave of Jarau

Malik in upper Gahkuch.

Type site: burrial

Period: Early Islamic

52. Dom-Rā

Geographic Coordinates: X 36.13993 and Y 73.87093

Land owner: community

Location: at the extreme eastern part of village of village Bubur, above to the grave modern grave yard at a top of natural mound.

Type site: burial

Period: Early Islamic

53. Bumbatē, Gurunjur cemetery

Geographic Coordinates: X 36.16707 and Y 73.40801

Land owner: community

Location: at the western portion of Gurunjur village, where the settlement ends.

Type site: burial

Period: early Islamic

54. Ziyārat, Gupis

Geographic Coordinates: X 36.23405 and Y 73.43793

Land owner: Makan Khel tribe

Location: connected to road, at the graveyard of Makan Khel clan in the western portion of Gupis.

Type site: Burial

Period: Early Islamic

55. A *gumbat* in Nani-mo-ziyārat graveyard (Yasin)

Geographic Coordinates: X 36.36594 and Y 73.33228

Land owner: community

Location: at a graveyard called Nani-mo-ziyārat near the house of Raja Jahanzeb in Yasin proper.

Type site: burrial

Period: Early Islamic

56. *Thosho-ei Bumbat*

Geographic Coordinates: X ? and Y ?

Land owner: ?

Location: at village Gulapur, in Punyal

Type site: burial

Period: Early Islamic

3.4 **Illegal digging for artefacts**

Same to the archaeology of other parts of the country, dealers of antiquity appreciate poor villagers of this area with wealthy dreams, to dig artefacts for them. Another technique used by the dealers is by getting permission to convert the land into cultivable fields and recovered artefacts are promised to be divided in equal proportion between the landowner and the dealer. Before doing such kind of activities they prefer to use a metal detector which identifies the treasure, according to them. In several places such activities have been made from the decade of 1990s and onward. During our survey, we found the people digging on Guchīn in Gahkuch, Karōsingal in Gurunjur, Majini phari in Hatun, and Chator Mali (Plate LI) and Duran Sor in Dain.

Beside such illegal activities, trial excavations have also been conducted two times on a site called Duran Sor in Dain. At Duran Sor (Plate LII, Plate LIII and Plate LIV), first Nazir Khan excavated in 1996-97 (Dani 1998: 156, 2001 [Rept. 2007]: 422) and later in 2011/12, by a foreign team conducted an excavation based activity only for two days. Our resource persons mentioned that, during this hurry excavation with the help of local labours they found human bones inside the grave, two axes, some terracotta pottery, hair pins and rings.

3.5 **Local mythology involved in the protection of archaeological sites**

In Ghizer, we noticed everywhere the sites are under destruction to trade artefacts unlawfully. This activity, on one hand helps us to explore and identify new site of archaeological value, but on the other hand it destroys the surviving or known monuments of historical significance. Here, we are going to discuss few case studies, and the positive impact of local mythology on illegal digging for artefacts, that we observed during our fieldwork in the study area.

The locals believe that the involvement in such activities like digging for ancient treasures takes *mārī*, the tax in the form of human life, thus, whosoever involves himself in digging on such places (archaeological sites), certainly will die. It is also believed that such sites are protected by the fairies on the mountains, their anger can be known through the Shamans and it is Shaman locally called Dañal (Ṣinā) or Biṭan (Buruśāskī), who can get permission from the fairies for their excavation. This believing is not only known in Ghizer, beside in Gilgit region—*Sat-maqso*, the land of seven provinces—Hunza and Nagir.

The site of Akṣēmī kuī, is little disturbed by such illegal activities, as people do not allow their villagers or family members to conduct such diggings on the site, because they believe that this site is under the strong protection of fairies. Sometimes the people offer sacrifices in order to make the fairies happy before attempting such diggings. In Chatorkhand, at Kafirano-Noghor, nearly five years back locals offered the blood of an animal before the start of their work of digging to find treasure. After this sacrifice they destroyed whole site and sold allot of beads and other artefacts. In Hatun, when the megalithic grave ‘A’ was first time destructed during 2001/2 by the landowner, a villager saw a dream and the anger of God, he started to recite the Holly Qur’an on the site for an interval of time daily. In Yasin at Manichi in Sayurj Khan’s compound there is a megalithic grave. As per our resource person, he had a happy life before their destruction by illegal diggers. This unfortunate permission given by him to diggers, disturbed his family life. He felt uncomfortable to live inside the compound area. Therefore, he dismantled his house near to the grave and constructed a new one in his field outside the place of the site.

3.6 Sites’ suitable for archaeological excavation

During survey in Ghizer, more than fifty sites (p. 31-41) were identified in different villages. These sites can be dated to different periods on relative grounds and are expected to add new information to the knowledge. Important site very suitable to investigate through excavations are few, namely: circular megalithic burial at Bijayōt, in Yasin, same in the opening of the Yasin valley, Akṣēmī Kuī and Karōsingal at Gurunjur in Punyāl; Duran Sor at Dain in Chatorkhan; Kōṭ at Ḍōli in Darmandar; Kōṭ or Noghor in Sumāl; Mudurī Fort in Yasin; and more than twenty examples of *gumbati* mausoleums from different localities, are the most important

sites and very suitable for archaeological excavations to know about the forgotten ancient history of this region.

3.7 Rock art sites

The scattered examples of depicted art on rocks surfaces are noticeable everywhere in Ghizer. However, we do not have any huge cluster of rock art and inscriptions, as explored more than thirty thousand specimens of rock art (Bandini-König et al. 1997: 32, Nasim Khan 1998: 45) and more than five thousand inscriptions (Bandini-König et al. 1997: 66, Nasim Khan 1998: 41) in Chilas valley. Selected sites of rock art in Ghizer zone include (Map III), (1) scattered engravings on boulders in the graveyard area above Thingdās, at (2) Sujo Ṭhōki in Upper Gahkuch, on the road from (3) Faizabad to the fort (Kōṭ) site at Ishkōman and (4) Daldas at Darmandar. Similarly, we have scattered evidences at Ziyārat-ei Lāṭh and Loe Kho in Singul, at several locations on the track leading from Heium to its pasture at Śetikei, on several points between Gupis and Phandar and at Phitidas in Nazbarnala, Yasin (Dani 1989 [Rept. 2001]: 100).

3.7.1 Thingdas

The rock art site lies in the area of the present graveyard of village Thingdas and located in the opening of Singul Gah leading directly into the valley of Darel (Plate II). The area is comprised of several carvings scattered on different stones but a cluster of carvings is visible on the smooth surface of a big boulder. A small portion of this rock has been exploded. It is depicted with two kinds of engravings. The first kind of carvings, with darker vernished-like patination, depicted on the eastern face of the boulder (Plate VII), can be classified into (A) zoomorphic and (B) anthropomorphic depictions. Zoomorphic figures include the depiction of Ibexes in outline drawings and hollowed depictions can also be seen more prominently. Among numerous depictions of anthropomorphic carvings include three visible major engravings: first, a man in contact with the other; second, a cluster of several attached human figure represents the socialised man; and third, raised hands of men, showing their aesthetics of dance. At the same rock, right above such depictions, there are nine specimens of hand impressions (Plate VIII), in light patination. Of them, four are the impressions of right hand and remaining five are that of the left hand. Beside hand impressions, there are three examples of mounted

horsemen and more than six samples of ibex are drawn. All of the carvings, in light patination, are looking contemporary to one another, and this carved over the earlier examples seems contemporary to the depictions mentioned above, on the ground of of patination on the same boulder. Around this rock, there are several other depictions of Ibex drawn on different various stones. Whereas, at the same location, structural remains of ancient times can also be seen, which yield broken sherds of terracotta pottery.

3.7.2 Sujo Ṭhōki

Sujo Ṭhōki, is a rock art site, located in the eastern most portion of Upper Gahkuch. The name of this site, Sujo Ṭhōki, means the sacred mound. It may not be confused from its name with a heap of soil, but it is a hillock made of rock, among a few others of such kind in Upper Gahkuch, which is granitic in nature. The highest point of this site is more or less twenty five metres elevated from the surface level of the ground. In this area, rock carvings are scattered everywhere on the rock surfaces at the site.

On this site, there is the cluster of the work of art, depicted almost on every flat surface, where ancient man found a better ground to draw his experience or deep observation in nature. At enough height, in the upper western portion of the hillock, there are carvings depicting a scene of preying snow leopard (Plate IX). Another depiction portrays the breeding animals, (Plate X), showing their domestication. There is another standing leopard, is shown waiting for its hunt wandering behind the ridge, represented by a line depicted in between both (Plate XI). One more hunting scene (Plate XII) showing the scattered ibexes below being gathered by the pet dogs, and four men hiding behind the ridge loose their arrows shown striking them. Some of the scenes (Plate XVII) show clearly the techniques used in hunting. It depicts that bows and arrows with the hunters, were unable to hunt at long distances. Therefore, in order to bring the prey closer, they used the trained dogs. With the help of such pet dogs, they were able to strike the sensitive parts of animal precisely. It is shown (Plate XVII) that the right place to penetrate the arrow into the heart is possible by striking at the back of frontal legs, across the ribs. This work of art, presents the selection of hunt too. The hunter is neither striking the nurturing ibex with kids and not that which seems younger, both near to him, but preys that

one which is at a distance and the largest in Ibex's family. It also let us feel about the selection of hunt, giving a little gesture of conservation.

3.7.3 Ziyārate Lāṭh and Loe Kho, Singul

At Ziyārate Lāṭh and Loe Kho, in the surroundings of two connected settlement sites, few scattered examples of rock art are visible on the surfaces of different stones. Few of the stones had been re-used, (Plate XVIII) in the structures of such sites of the medieval period (?), found on both sites. Some of the depicted carvings bears the figures of mounted horsemen, beside several other carvings of scattered ibexes.

3.7.4 Drawings of ibexes in Ishkōman and at Daldas in Darmandar

The drawings of carvings of ibexes at a flat surface of boulder can be seen in village Ishkōman somewhere on the upper road between Mominabad and Kōṭ (Plate XIX). These carvings are more than twenty five in number depicting ibexes with long recurved horns. Of such zoomorphic figures, seventeen are facing to the right and ten are facing to left. Carvings are visibly varied in colour of patination, few seem darker and the majority are light.

On another rock at Daldas (Plate XXI) in Darmandar, we have several carvings of wild goats or ibexes, more appropriately with zoomorphic (A) and anthropomorphic (B) figures, drawn on the rock surface. Horns of such ibexes are shown recurved (A/1), straight or straight with tips extending outwards (A/2), and zigzag (A/3). There are six carving of ibexes with recurved horns, one is with the horns' tips extending outward, two examples of ibexes are with straight horns, and two more are of the zigzag horns animal. However, seven of the drawn ibexes are carved out facing to right and one to left. Similarly, there are also two depictions anthropomorphic figures.

3.8 Megalithic graves

The graves constructed on a large circular plan with big boulders, have been reported from different areas of G-B, as mentioned above (pp. 14-15). From Ghizer District, such megaliths are known to us since 1880s. Based on all primary and secondary sources, so far, there are eight examples of such graves, located at five different localities in District Ghizer (Map IV). At (1) Hatun in Punyāl, there are

three graves located in one place. In Tehsil Yasin, we have three surviving examples of four of such monuments—including the one located in the opening of (2) Yasin valley near Gupis town, another one is at (3) Gōm in Bijayōt and one more is located at (4) Manichi in Yasin town. Near to this megalith at Manichi, there was another one which is now completely lost. In the area of Gupis, there is so far single example, known from (5) Chaši. More about the lost megalithic grave, which was surviving before 1990s, has been disappeared, and at the right location now the constructions are made by the land owner.

Including this surviving grave at Manichi Yasin, five examples from different localities are in their worst condition of preservation. In all of the graves excluding that at Bijayōt (Tehsil Yasin) and that in the opening of Yasin valley, illegal diggers have attempted to find so-called treasures. This grave at Bijayōt, not being disturbed by such diggers for antiquity is comparatively in better condition of preservation. Another one at the opening of Yasin valley is also reported in good condition of preservation.

3.8.1 Hatun megalithic graves

In the eastern portion of the village Hatun, these ancient graves are located, constructed in line at one place in northeast and southwest arrangement (Plate XXII). The space between all, three of them is same and is nearly 36 metres. Of them, the one with the largest in plan is located in the southwestern side, the grave in the middle is smaller than the former, and the northeastern one seems the smallest among all three, half swallowed by the intervals of floods in the connected river flows down from Ishkōman. Here, for easy understanding, we can call the southwestern one as ‘A’, the middle one is named ‘B’ and that at the northeastern end is said to be ‘C’.

Among all the examples, grave ‘A’ (Fig. I / Plate XXIII) is with largest boulders ever used in any grave in Ghizer. The average height of stones placed in a circle is nearly 1.9 metres and the average width of each stone is more than a metre. The full diameter of this grave in circular plan is 8.2 metres. This grave is badly destroyed by the owner (late) Qadir Shah during 2001 and 2002. During this dig, the digger found a grave in the centre. Locals claimed that there was nothing else buried as a grave good and no one was able to explain the position of the body. Two stages are

visible on the exterior of the grave: below at first stage, stones of larger size are placed standing and above at the second stage, elongated smaller stones are placed horizontally, projecting outward.

The grave 'B' (Fig II / Plate XXVI) constructed between graves 'A' and 'C' is comparatively smaller in circumference than grave 'A' and seems larger than 'C'. The diameter of this circle is 7.2 metres. It was fully intact till 2012, when robbers dig into the grave and badly destroyed the site of burial. Locals told me that they found only bones right underneath the grave stone at the centre of the circular grave. The body was covered with stone planks and pebbles around. The grave is constructed with a circle of standing stones around it. The average size of each stone exposed from modern ground surface is 0.7 metres. The even surface of the stone is shown exposed and rough part of it is kept hidden in the arrangement of them. Above the standing stones the stones in triangular-like section are placed above by exposing the thick portion of it to the outer-side.

Grave C (Plate XXII) is not fully intact, but a portion of it is intact until now. Its destruction is due to the connected river, which cut the bed down to the present level. Major components of the grave are destroyed by these activities. However, eight standing stones represent this grave. This circular alignment of standing stones helps us to determine the size of a grave: can be of size of nearly 5.5 metres. The characteristic of this grave must be same with the remaining two, when it was constructed, but now only standing stones are available to us. The placement of stones is on same grounds as mentioned above and the sizes of standing stones are uniform with 1.2 metre.

3.8.2 Gōm megalithic grave

Word 'Gōm' might be a corrupt form of grama means village in Sanskrit, is called gām in Ṣinā, giram in Buruśaski, all may have the influence of Sanskrit during its classic period. Coming to the point, Megalith grave (Plate XXIX) at this village is the largest in diameter. It is the largest grave of its kind with largest plan and is located at Gōm, in Bijayōt, Yasin. Its size is 9.9 metres in diameter from every angle and is truly measured circle in plan. Its radius is 4.95 metres and circumference is 31.11 metres. The stones are aligned in their standing position at

the lower stage and on upper stage the stones of triangular section are placed with bit expose to front, as normal. It is the better preserved grave of its kind.

3.8.3 Manichi megalithic graves

Earlier, before 1990s, there were two examples of megaliths available at Manichi in proper Yasin. However, now, one (Plate XXXI) of them has been completely destroyed and the remains of others can be observed at the location. Latter, is partially intact grave is located in the garden of Sayurj Khan. Its plan's diameter is 8.2 metres. This grave is also badly destroyed by the illegal activities. Our informants told us that during digging they found bones covered by stone slabs, broken sherds of terracotta pottery and scattered small beads, white in colour, found inside the grave. It also presents that burial (Plate XXXII) was made on ground level and a wall was constructed around the body, covered by planks and a heap of soil the mixed with stones was deposited around, and circle of megaliths were arranged as similar to cases mentioned above.

3.8.4 Chaşi megalithic grave

Another example of this type of megalithic grave is mentioned by Biddulph (p. 14), also referred by Jetmar, and Dani located at Chaşi. It has same characteristic features as all above others. Circular in plan, the standing stones at the lower stage, at the upper stage horizontally placed stones lie.

3.8.5 A megalithic grave at the junction of the rivers of Yasin and Gupis

On the right bank of the river Yasin, near the junction of rivers, at a barren place there is well preserved grave of this kind. We were unfortunate to visit this grave. But it was among the graves which were visited by Biddulph and mention about its best condition of preservation (pp. 14-15). This grave was also recorded by Pak-German Archaeological Mission.

3.9 Settlements and burials of proto-historic or early historic periods

Field accomplishments in the area of study reveal the introductory information about several sites of ancient settlements and connected burials (Map V). Such sites show their cultural connectivity with the same kind of sites of proto-historic and early historic sites and antiquities recovered from Central Asia. At our stage of

research, this connection is on provisional grounds. The higher degree of our certainty will be achieved, when it will be re-confirmed or rejected through more intensive field work in the area mainly based on careful archaeological excavations on different sites. Such future researches will prove the cultural growth during proto-historic and historic periods. All of the sites of same characteristic features are grouped here one together. The names of some of the important settlements with burial sites, also explained below are: (1) Bachimal, located in northern portion of village Bubur in Punyāl; (2) Karōsingal in Gurunjur, located in the western barren portion of the village, in the same Tehsil; (3) Akṣēmī-Kuī, in the area of Kānchi, a village in Silpi on the opposite site of Gahkuch, the head quarter; some scattered remains in Upper Gahkuch and also in (4) Ayaśi; (5) Śetikei, a pasture above Heium and Hoper; in the jurisdiction of Tehsil Gupis sites at (6) Ḍōli in Darmandar, a fortified settlement at (7) Gaut, (8) Deshing below and (9) Kōṭ above at Khalti. In the Jurisdiction of Ishkōman Tehsil, (10) Duran Sor at Dain and (12) Puchunēni at Chator Khand in same Tehsil are of this category known to us.

3.9.1 Bachimal

This site, known as Bachimal is located in the northern part of village Bubur, above the limits covered by the canal, on the site of modern grave-yard of the village. It can be approached through walking from streets in the area of Khat-Mal. In Bubur, like other places of Ghizer, names are in Buruśaski language. Name ‘Bachi-Mal’ if decomposed are comprised of two Buruśaski words: first Bachi and second Mal. Word ‘Bachi’, a meaningless word, can be understood by again decomposing both ‘ba’ and ‘chi’. Root word ‘ba’ may be corrupt form of ‘bar’ means both ‘word’ or ‘ravine’ and sometime used as a meaning of pasture too. Word ‘chi’ always indicates towards any location, in Buruśaski nomenclatures and, always used as suffix. Word ‘mal’ clearly means field. So, *Ba(r)chi-Mal* means the field in pasture or field near the ravine flow down from a pasture. On ground, the site is located in the opening of the track leading to the pasture above, so, *bar* may be indicating towards the grazing lands.

The site (Plate XXXIII) was identified by locals around ten years back, while digging for the modern graves on the surface. The recovery of pottery from the site indicated for them, towards the artefacts. With object to find them, the majority of

the villagers attempted their luck in these old ruins. Thus, the destruction (Plate XXXIV) of site was made by the villagers.

During our fieldwork we were in search to know the exact location of the Buddha, displaced by Ali Ahmad Jan (Plate XC). This site has been destroyed by illegal digging, is revealing a bulk of broken sherds of terracotta pottery, the people have found a big number of beads of several kinds, metallic tools and objects like horses and that of aesthetic significance have also been found from this area.

The structural remains can be divided into two parts: first, the settlement area and second is area of burial. Settlement area is located in the eastern area, whereas, the graves are located to the west. In settlement area, properly constructed square rooms can be noticed whereas at the location of burials, plans of stone arrangement at the ground level in almost a circle, doors/ entrances to graves are made of stone and haphazardly constructed.

3.9.2 Karōsingal

The site is located on the track (Plate XXXV) connecting Gahkuch, the head quarter of the District, with the village Gurunjur through Kānchi Bridge. A jeep-able bumpy track connects this site with Kānchi Bridge on Ishkōman road. There is another way to find this site is by crossing the river Gilgit through the wooden bridge of village Gurunjur, leading us to reach the village first and further moving westwards, and one can reach the site. Anyhow, later is very complicated than the former.

These ruins at the location of Karōsingal have been found (Plate XXXVI) by the locals under a thick alluvial deposit, more than twenty years ago. This site is located right under the strike of flash flood on one side and rising and falling river at the foot, on the other, which is not looking suitable for a safe settlement from natural hazards.

The area between the mountain above and river below is a narrow strip: narrower in North-South plan and expands in the East-West direction. In bit detail, the space between the foot of mountain and the river is very narrow in the extreme western limits of the area however it opens more wide, when we move towards the eastern

side from the location of the site, or to the western limits of modern settlement of Gurunjur.

The archaeological landscape of the area is comprised of structural remains, also can be noticed in surroundings, beside the one now under our study, in the same locality. The present ground surface of the area of ancient ruins is much higher than the level of cultural material in it. The thickness of superimposed deposit varies and has uneven surface. It should be correct to believe that this thick deposit of alluvial material over the remains of ancient settlement is due to several intervals of flash floods, brought from the connected mountain, in past. The material over such ancient structures is comprised of loose soil, with gravels and stones of various sizes. The boulders and stones seen above the surface are with dark impressions of weathering.

This site is under the destruction, since the day of its identification made by villagers for artefacts. Locals being appreciated by dealer of antiquity to find eye-beads for them, and giving good prices in return, are in search to find them and attempt for their best on this site. During their digging for artefacts, they have never shown their concern with structural remains, pottery, art etc. of archaeological value. This digging by destroying everything and searching out the only the eye-beads of high market value from the site has destroyed the site.

A large portion of this site is being damaged as a result of such digging, but one of its portions is intact. It seems from the digging, that the diggers have started from the lower most part of it, near to the road. And slowly and gradually they have extended further their work to the North. The place of earlier digging has been filled again by the material dug later to it, in its North. So, now, the features are not visible to document them here.

Villagers also informed us about the valuable cultural material recovered from this site in past, diggings that have already been sold. In the past, the terracotta pottery not attracted the attention of diggers for treasures, and several number of beads of different kinds, the stylised horse is found from this site is the prominent among them. Locals told me that many of pottery have been recovered in better conditions

during their digging but now lost. Same like all others; Himat Khan¹⁶, a villager has also attempted his luck in the ruins recently, and found some artefacts. Now, the only material under our study is that recovered by said person and the structure exposed recently by other locals.

In the northern extreme of this excavated portion of site, the recent digging has been made. It is the only place in whole site, where the diggers comparatively less destroyed the structures and a portion of it, is intact. These structures or walls, when we reached the site, were partly exposed, enough visible to understand the plan of rooms. The structures are of the two separate rooms, room A and room B, connected to one another. Both of them are exposed by digging two trenchers by the treasure hunters (Fig. V): trench 1 is to right on room A and trench 2 is to the left exposing room B. The third trench which let us know about the actual ground surface of the site is the trench 3 of illegal diggers.

Trench 1 (Plate XXXVII) exposes two walls of room A, with its Northern corner: wall A1 is to the North-Eastern side and wall A2 is to the North-Western side of square room. The size wall A1 is nearly 2.9 metres and wall A2 is of 2 metres. Beside the corner of room in trench 1, treasure hunters dig the area down to the level of slightly more than a metre, without demolishing this structure. So, walls are exposed little more than a metre, vertically. Soil debris from this trench is dumped in the remaining area inside the room, not shifted to other place. We do not have any information about the findings of this dig, but a pot unearthed was received in broken condition near the trench. The masonry of exposed wall is rubble, in which used stones are placed undressed but in in organised way.

Trench 2 (Plate XXXVIII) is exposed in the same way as the former. It seems, room B is partly exposed, which can be square in plan but the angle slightly turned to the West in plan than the former. The North-Western corner of this room is exposed, which was taken down by diggers. The size of Northern exposed wall (B1) is nearly 3 metres and the Eastern wall (B2) is also of the same size. The debris is not shifted to other place but dumped in the earlier dug portion of trench. The masonry of both walls is same to earlier example. Wall is constructed on proper plan and both wall coincides one another in right angle and forms the corner.

¹⁶ Thanks for his generosity in sharing experience on this site and recently recovered artefacts and allowing me for the study.

Trench 3, being excavated in irregular plan, almost in a circle. It is located next to trench B, attached to the Western side. The debris is dumped out to the southern side of this trench. There, we can not see the cultural material such as structural remains, exposed out from this trench. However, it shows the fertile ground, underneath a thick layer of deposit of alluvial material. The fertile soil is visible around the depth nearly two metres from the ground level at this position of site.

The antiquity recovered recently includes beads, a metallic bar and several sherds of pottery including that of a pot, which is reconstructed in drawing (Fig. VII). Three beads of semi-precious stones of different kinds including one example of agate, toruque, are being recently uncovered beside many of them in past.

Several sherds belonging to a pot, has been reconstructed by joining all parts of pot-sherd, including that of upper portion of pot or body sherd or base, are drawn together which make us to understand in its almost full shape. This pot has decorative design of two parallel incised lines, depicted in a form of band in zigzag pattern around the neck. The height of this pot is 17 cm., diameter at the top (neck,) is 9.5 cm., average thickness of pot's wall is 6 mm. A sherd of upper part of pot is bearing a broken part of lug handles in vertical position. This pot has flat string cut base.

3.9.3 Akṣēmī Kuī

The settlement site of Akṣēmī Kuī is located right above the Kānchi village in Silpi portion of Gurunjur at enough height, on the opposite side of Upper Gahkuch, against the river.

The village of Kānchi, right below this site is at distance of nearly at two kilometres from Gahkuch, the capital town of Ghizer District, on Ishkōman road across the bridge. From the village, there is hilly track of nearly of half a kilometre, to reach the site located at the upper terrace of landscape. No any modern population occupy this ancient village to re-establish.

Word 'Akṣēmī' in Ṣīna language means 'bad people' or 'people with bad habits', an appropriate word for its replace in English can be 'pagans' and kuī a common word in the same language means 'village' therefore in English it can be called 'The Pagans' Village'.

The archaeological landscape of this ancient village, stretches nearly a Kilometre in the East-West plan. Whereas, the village spreads on land extends for more than half a Kilometre in its North-South plan. The land with slop is developed with fields, arranged in terraces.

Two of the ravines distribute the whole area into three portions. Portion in the western extreme with fields only and a circle of wall around a big stone, on the other side of flood ravine can be called 'A' middle portion with traced fields and a settlement portion can be called 'B' and the third portion where several terraced fields are on upon other is the third part called here as 'C'. Everywhere the walls of field are constructed of stone in rubble masonry. A thick deposit of fertile soil in the fields shows its survival for a long period of time. Several case of extension in walls shows time to time development in the settlement (Plate XLVIII). The beginning of settlement seems to be connected with the ravine, a source of water drain, in which water flows until now, we can notice a deposit of cultural material here, near to the water source for this settlement. And the remains of compounded orchards can be noticed area C.

Antiquities found at the surface are quite interesting. Around the settlement area we find two examples of grounding stones. First one is larger in size than the later one.

In portion 'A' (Plate XLI) we do not find any example of pottery. However, pottery can be gathered at the surface at the top of settlement mound (Plate XLV), where the treasure hunters, attempted to dig into. Sherds of terracotta were scattered on the surface. It is red ware, and some of them are decorated with incised lines.

The fields are very fertile (Plate XLIII) and soil reached into the fields, in mud form with water of summers, is thickly deposited. This depicts that the site was surviving for several centuries and the practice of agriculture on fields is much visible. Several extensions in fields can also be noticed in several locations.

Walls around the orchards in the eastern portion of the village are clearly demarcates the division of land and the construction of walls to protect the fruits and fruit trees from human and animal damages.

Water the source for agriculture was properly channelized, present scarcity in water and the size of huge settlement forces us to believe that either at the age of its

settlement water was more available than that of our time, or if not so, it was managed properly and organised systematically for agricultural and drinking purposes.

The settlement located in area B is giving a gesture of mound like site. At the top of mound there is an attempt made by illegal diggers (Plate XLVI), exposes some cultural material and a layer of burnt wood and charcoal can also be seen. Two samples sherds there are decorative motifs in the form of incised crosses depicted like a band around the necks of pots. Near this settlement area we also noticed two samples of quern in stone.

3.9.4 Findings from Ayaśi

Ayaśi, also pronounced as Ēśi, in Buruśaski it means the place in sky. It describes the elevated location and the position of its landscape in the valley of Gahkuch, where two rivers of *Hanisārī* and Yasin meet one another at feet. The area is rich in archaeological remains. Modern population, settled in this village, their ancestors migrated from Nogām in Astor.

In Ayaśi, a villager named Mirdullah Khan was digging to extend his field connected to his house, found a small granary pit (Plate LVII) with having depth of a metre, constructed in circular plan with stones and a foundation of structural remains. Within these structural remains he found a handmade pot full of beads and other artefacts. From this pot, he found around sixty (Fig. IX, X and XI/1- 4.) beads of various shapes (Plate LXXIX), sizes and semiprecious stones.

The variety of beads in their designs can be studied based on their plans and sections: thus, we have three major designs in plan—first cylindrical (with rounded section) or rectangular (with square section), second oblong and third lozenge. Whereas, for section we have six different designs: first rounded, second square, third oblong, fourth triangular, fifth hexagonal and sixth heptagonal.

Based on such three designs in plan and six in section, the total collection of beads in hoard can be classified into eight groups. First, we have six similar examples of beads with rectangular plan and square section (Fig IX/1, Fig. X/1, 4, 5, 7 and Fig. XI/5). Second, there are two examples having a shape made on cylindrical plan and rounded in section (Fig. X/3 and Fig. XI/1). Third, there is one example of bead

with same plan and heptagonal section (Fig. XII/3). Fourth, there is huge variety of beads with oblong plan and rounded section (Fig. IX/3, 4, 5, 6 and Fig. XI/2, 3, 4). Fifth, with both oblong plan and section we have two examples (Fig. XII/2 and Fig. XI/6). Sixth, we have thirty three examples presents the pattern of lozenge plan and rounded section (Fig. IX/2 and Fig. X/ 8 '32 examples'). Seventh, we have one example with lonzenge plan and hexagonal section (Fig. X/2). And eighth with lozenge pan and heptagonal section we have one example (Fig. X/9).

The study of stone types, designs and sizes of beads drawn in Fig. IX have following details: A bead (Fig. IX/1) in rectangular plan with distorted section, probably due to its long usage, has size in diameter 1.0 cm. and length of 2 cm. Another bead (Fig. IX/2) of agate produced in lozenge plan and rounded section has size in length is 2.1 cm and the diameter its section is 1.3 cm. A bead (Fig. IX/3) of same type of stone and almost same shape has diameter 1.2 cm. and length is 2.5 cm. In same variety of stone, the next sample (Fig. IX/4) has size of its diameter is 1.4 cm. and length 2.7 cm, it is oblong in plan and rounded in section. There are two more examples of same type stone and design, oblong in plan and rounded in section, but different in sizes: the first one (Fig IX/5) has size 1.2 cm. in diameter and its length is 2.2 cm. and the second one (Fig. IX/6) is 1.9 cm. in diameter and length is 2.5 cm. Next example is of quartz, designed in vertically extended rectangular plan with cut edges and rounded in section has diameter of 1.6 cm. and it length 1.0 cm. There are more than thirty beads of dark greyish (Plate LXXX) colour are found in this hoard. The uniform designs of such beads are with lozenge plan and rounded sections, and have the average size in diameter of 1.2 cm. and length is also 1.2 cm.

Similarly, the details of beads drawn in Fig. X are as following: A bead (Fig. X/1 or Plate LXXXII) in cylindrical shape is having the size of 1.9 cm. in its diameter and 3.1 cm. is the length of this artefact. It is of carnelian stone, red in colour but not shining: it can be due (?) to improper work of cutting and polishing or may be used extensively. Another bead, (Fig. X/2) is of unidentified semiprecious stone, produced in lozenge shape as its plan and section is hexagonal. Its size in maximum diameter can be measured at centre 0.9 cm. and the length of this bead is 1.9 cm. A small bead (Fig. X/3) of carnelian has size 0.7 cm. in diameter and length is 0.8 cm. It is cylindrical with little swollen to out in plan and rounded in section. Another

bead (Fig. X/4) of same stone carnelian, has size in diameter is 0.9 cm. and length is 1.7 cm., is rectangular in shape. A bead (Fig. X/5) in the same design and of same stone has size of 0.9 cm. diameter and its length 1.9 cm. Another bead (Fig. X/6) with same stone but shape in oblong in plan and triangular in section has size 1.2 cm. is diameter and its length is 2.1 cm. A specimen in another variety of Agate (Fig. X/7) has size 0.7 cm. in diameter and length 2.7 cm. There are two beads of same carnelian stone, design and size; with lozenge plan and rounded section have sizes 0.9 cm. in its diameters, and lengths is 1.7 cm. Another group comprised of two beads are lozenge in plans and heptagonal in sections having sizes of 1.1 cm. in diameters and 2.1 cm. in lengths.

There are four more specimens of beads in Agate, presented in Fig. XI (Plate LXXXIII) from 1- 4. All of them are oblong in plan and rounded in section. Their sizes are: (Fig. XI., 1) diameter 0.1 cm. and length 3.2 cm.; (Fig. XI., 2) diameter 0.9 cm. and length 1.1 cm.; (Fig. XI., 3) diameter 1.5 and length 2.5 cm. and (Fig. XI., 4) diameter 1.1 cm. and length 2.4 cm.

Beside large variety of beads, there are some pieces of metal ore (Plate LXVI), a silver bead (Plate LXV) earring (Plate LXIV) and a seal (Plate LXII). Similar to a bead fixed in dropped portion of earring and looking to be a broken part of it. The earring of silver bar is having a bead sealed from one side by the provided hole for lock and by a string of same metal from other side, looking like a spring. The bar with delicate turnings and forming 'U' like shape and further it has curve towards the tip of bar, to be placed in the hole provided for lock.

The seal (Plate LXII) made of bronze, is giving an impression of flower like design, with circle and dot in centre and four petals showing the gesture of flower in bloom. The die of seal is welded with a bar having hole at top.

3.9.5 Shukur Muhammad-e Agon in Upper Ghakuch

At archaeologically rich area of Upper Gahkuch, there is another site, falling in this group of sites. The site is named locally with reference to the name of owner as Shukur-Muhammad-e Agon, or the orchard of Shukur Muhammad. The site is located in southern areas of village Upper Gahkuch, where the villagers of our age have established the orchards. The site yields the pottery of terracotta beside some

structures. We can also find the bones there. Probably, this site can be a burial site of proto historic or early historic period.

3.9.6 Śetikei

This ancient settlement of agrarian society, present the practice of inhumation as their burial pattern, using terracotta pottery at their household for cooking and dining, is located the high pasture above Heium and Hoper, known as Śetikei. This ancient village was established on the water from two ravines; of them one is dried now. It is big settlement even bigger than that of Aksemi Kui (56-58).

The site is comprised of terraced fields, walls are constructed of stone makes the fields visible. The whole area can be divided into four parts: first, the area can be called 'A', second 'B', third 'C' and fourth 'D'. The whole cultivable area, seems to be established on two major ravines, can be called 'ravine 1' and '2'. Area 'A' is located in the western extremes of this ancient village; area 'B' is separated from area 'A' is by the 'ravine 1'. A slope landscape between area 'B' and area 'C' there is no evidence of any human alteration to the nature. However, across this gape of nearly hundred metres, there are remains of fields and dwelling area, known here as 'C' and 'D'. There are numerous of fields in terraces at this area. Field in both areas of 'C' and 'D' seems to be established on 'ravine 2', dried now. This settlement and burial can be noticed in the lower portion of area 'C'.

3.9.7 Structural findings and ancient burials from Tehsil Gupis

In Darmander at a cliff, above the village of Dōli this site known as Kōṭ means fort among the locals. The site being located at the top, give a panoramic view over all its directions from. From this site, one can see the pasture to the North, area of village granary to the West, whole Southern portion of Darmandar valley, including that of Dōli, can be easily seen. So, location is very ideal from the strategic point of view. This site can be reached from two tracks, first which leads us by foot is short the difficult approach, second is the horse track let us reach the site.

At the top of the cliff, there is scattered dump of structural remains. The walls seen at the top are constructed in rubble masonry. The structure was probably fortified, and fully protected. Its entrance can be located to the northern side, because it is the only approach towards this cliff. It does not cover a big area to be assumed as the

residential area of bigger population, anyway, it can be assumed as a castle. The people of this area knew the art of terracotta pottery, because sherds of such pottery can be found in the dumps of structural remains.

Right below the fort or Kōṭ site, there are some artefacts found by the locals when we were on survey into the valley. Connected to the house of local Gojar, they were digging for a water tank, locals found a button of stone (Fig. XII/4, 5) and a bead, bones terracotta pottery and a layer coal and ash above. There is nothing visible on the ground surface, which marks the location to be a place grave but it seems a settlement. Sherds of terracotta pottery, found in the burnt area below the fort are exactly of the same varieties as we have noticed at Bachi-Mal, Karōsingal, and Akṣēmi Kui. Further, southwards when we move on the location of present Dispensary at Dōli, during its construction, the locals found a huge bulk of beads and bones.

At Gaut in Gupis, there are two locations where we have structural remains: First, to the left side of ravine above at enough elevation there are the remains of ancient cattle barns. There are also some carvings depicted on few stones in this area. The area of cattle barn is separated from the remaining portion by a wall. However, in the locality we find circular rooms with entrances made of stones. From the site we find a sherd of terracotta pot also. Second, in the land of the family of the earlier Governor of Political District of Gupis, there are the remains of a huge settlement site. These remains include a foundation wall of fortification nearly 3.5 m. thick. Inside this fortification wall we find ruins of structures, which yield a big number of broken sherds of terracotta pottery.

Travelling further towards the western parts of Gupis, there is the lake of Khalti, above the village with same name, on the other side of the lake or on its left bank, above the cliff, there are the fortified remains of ancient period (Fig. VI). The site yield pottery (Plate LXXII) and has structures of irregular pattern shown by the surface plan. Below this settlement site near to the bridge on the lake, in fields, some illegal diggers identified the remains with the help of metal detectors. At the location of the site, the land owner attempted to find the treasure detected by the machine. He found graves, yielding terracotta pottery, bronze objects such as bells and rings, ornamental objects include beads of several different kinds (Plate LXXI

and Plate LXXXVI). The beads found in grave are having low quality than that we found in the settlement sites.

3.9.8 Structures, burials and other antiquities from Tehsil Ishkōman

From Imit area, bronze couldren and copper rhyton (Fig. XIV and Plate LXIX) is already known from the Colonial era. However, a detailed archaeological survey in Karumbar Valley is still awaited. During our survey, we paid a short visit to Imit, the capital town of Political District of Colonial period and following three decades. Potsherds finding on the surfaces of almost every field, in the area, is very common. We also picked some samples of terracotta sherds from such a field, from where the locals have earlier found a wine cellar or granary. Focussing on the earlier discoveries from the area, we asked many to let us know about the exact location of these two discoveries in the area. Villagers, from whom we inquired, were unable to provide any information about the exact location. However, the villagers know about several ancient settlements in different villages in the Karumbar Valley.

Duran Sor (p. 21), is the site located in Dain village, at the opposite of the Chator Khand, across the river. The site includes the remains of settlement beside the graves of Bronze-age. Such remains yield large quantity of broken pottery. Structural remains are scattered and graves can be seen at the lower portion of this settlement.

This site is comprised of both burial area and settlement site. The settlement (Plate LV) site is located at a little elevation some two hundred metres away from the below area of burial site. The pit graves are constructed in rows. The internal walls are being exposed by such digings in the area. The constructions are in rubble masonry. At the ground level, a circle like cenotaph marks the existence of such graves.

3.10 Antiquities of Buddhist-age

The remains of Buddhist period (Map VI) can be further classified on typological grounds in (1) rock art and inscriptions, (2) sculptural reliefs and sculptures and (3) monestic establishments.

3.10.1.1 Rock art and inscriptions

So far we do not have any evidence which endorse the survival of the art of writing prevailing before 7th Century A.D., in this area. In this regard, the evidences we only have, are the inscriptions from two localities: first at Hatun and second at Hōl in Gahkuch. Beside these two, from Sumāl an inscription was found by a local three years back but unfortunately they lost it now.

Hatun Incription of seven lines is executed at upper portion of a boulder, on the smooth surface, in Proto-Shārada characters. This inscription adds our understanding in the fields of (1) history of Paṭōla Śāhis, (2) ancient administrative unit of Hanesāra, (3) *Kanjūti* (Buruśo) clan, estatablishment of (4) Makarapura, (5) origin of ruling families and connected mythology, and etc.

The first decipherment of this inscription by Chakravarti was based on pictures exposed by Redpath in 1941 and the drawing of Inscription sketched by Khan Sahib during 1942/43. Chakravarti came with its decipherment and its interpretation from historical context. Based on same data Sircar offered the reading bit differently. Fussman having updated data of the inscription added some more changes into its decipherment, which was furture studied by Hinüber. Indeed, the later attempts are based on the first one.

The decipherment of first line produced by Chakravarti is: “*Om svasti|| sa[m]vatsarē [sa]ptachatva[rīm]śa(ti)tamē 47 Pōshya (Pausha)- śhukala-trayo(da)śyam 13 śri-Bhagadatta-vañśa (vañśa)-saṁbhūta- paramabhaṭṭā*” There is no changes offered by Sircar, however, Fussman suggests a little change in “*vañśa*” as “*vatśa*” with whom Hinüber do not agrees and endorse the eariest attempt of Chakravarti as “*# svasti||saṁvatsare saptachatvariśatitame 47 poṣya śukla-trayodaśyam 13 śri bhagadattavañśa-saṁbhūta-paramabhaṭṭā*”. Its translation can be “Heil! In forty-seventh 47 year, (in the month) *Pauṣya*, on the thirteenth 13 day, in the reign of *Paramabhattaraka* decended in the lineage of Śri Bhagadatta...”

Chakravarti deciphered the second line as: “*raka-mahārājādirāja-paramēśva(śva)ra-Paṭōladēva-Shāhi-śrī-Nava Sur(ē)ndrāditya-nandi(dē)va-pravardhamāna-rājayē*”. This attempt is endorsed by all of the later contributors.

The translation of this line is “...*Maharajadhiraja Parameśvara Paṭōladēva Shahi, Śrī Navasurendrādityanandideva, during his prosperous reign...*”

The third line of first decipherment is: “*nirantara-śrī-Shāhidēva-pāda-bhakta-Kā[ñchu]dīya-mahāgajapa[t]i-mahāmāṭṭyavara mahāsā-dha(ma)-*” In which Fussman suggested a change in “...*Kā[ñchu]dīya...*” as “...*Kāñudīya...*”. It is due to the confusing letter between gutral ‘kā’ and dental ‘da’ with medial vowel ‘i’. However Hinüber opts the earlier “...*Kāñchudīya...*”. He further suggest change in “...*mahāgajapa[t]i...*” as “...*mahāgaṃjapati*”. His attempt is “...*śrī-ṣāhi-dēva-pādabhakta-Kāñchudīya-mahāgaṃjapati-mahāmāṭṭyavara mahāsādha-*”. The translation can be, “...faithful of *śrī-Shāhidēva*, the Kanjudi, the Treasurer, the Lord among Mahāsādhantas (Mahāsāmantas)...”

The fourth line of inscription, deciphered in the first attempt is: “*ntādhipati-Giligitta-Sarāṃgha-Makarasimghē(na)Haṇēsarā-vishayā[yē] Hātūna [grā]ma-maddhyē*” However, minor additions offered by Sircar are “...*Haṇēsarā-viṣayāt...*” with whom Fussman agrees, but Hinüber supports the decipherment as “...*Haṇēsarā-viṣayā...* in the transliteration “...-*Giligittā-Sarāṃgha-Makarasimghēna Haṇēsarā-viṣayā Hātūna-grāma-maddhyē*”. The translation of this line can be “...the Chief Minister at Gilgit-Sarāṃgha (or Sārgin Gilit) Makarasimgha in *viṣayā* Hanesara, at the middle of the village Hatuna...”

The fifth line, is transliterated differently by all four: first attempt is, “[*pūrva*]-*prāntaṃ yāva[t] hasta-saha[sarāṇi] dvātriṃ(triṃ)śa 32000 [dvātriṃśa]-sahasra chat. shkaṃ ka (?) makaravāhinī[nā]*”. In which some additions are offered by Sircar as, “*dvātriṃśa 32000 X X X X hastacatuṣk[ā]t makaravāhinī[nā]*”. More than this, Fussman suggests changes as, “*pūvra brantyaṃ yāvata Pūsa[ta]raṃ[i] dvāttriṃśasata X X X sva X ṣa X X makaravāhinī-nā*”. However, Hinüber deciphers as “*pū(r)va-prāntaṃ yāva hastasaha[srāṇi]dvātriṃśa 32 000 +++ hasta ++ṣṭ(h?)a + Makaravāhinī-na-*” can be translated as “...from the ancient edge measured thirty two thousand 32000- the channel Makaravahini was extended...”

The sixth line of inscription was read for first time as, “*ma kuly[ām] apakṛiṣya [Rēvānsō?]māla nāma aṭavyā[m] abhinava-[Ma]karapur-ākhyam paṭṭaṇam kṛitam ||*”. The suggestion of Sircar in this regard were different, “...*apakṛiṣya [Kha]nsōmāla nāmāṭavyām abhinava-[Ma]karapur-ākhyam paṭṭaṇam kṛitam ||*”. Similarly, Fussman also suggested a different transliteration, “...*apakṛiṣya Rēvārmomāla [nā]ma aṭavyām abhi[na]va X X X purākhyam[m]...*”. Hinüber deciphers it as “*makulyām aprakṛiṣya Revārmomālanāma aṭavyām Abhinava(makara)purākhyam paṭṭaṇam kṛitam*”. In each attempt, the word following *apakṛiṣya* is deciphered in a different way. In the first attempt it was *[Rēvānsō?]māla*, in second *[Kha]nsōmāla*, in third *Rēvārmomāla* and in fourth *Revārmomālanāma*. This is due to two confusing letters between ligature *ṣya* and long labial *mā*. However, this confusing character can be agreed for *sō*, as suggested by earlier two epigraphists. It is because, this letter completes the name of connected village *Sōmāl* or *Sumāl*. The translation of this line can be “it prolongs to forest/wilderness of Revano *Sōmāla* the new establishment is called *Makarapura* declared as city...”

The last and seventh line of inscription is first time deciphered as, “*yāvaśch(ch-cha)ndr-[ārka]-pṛithvī [pitṛi-māṭṛī-kalatra] sarva-sattv-ōpakāraṇam kṛitam=iti [||]*”. Sircar deciphered differently, “...*pṛithvī-varttamāna-k[ā]laśca sarvasattvopakāra-ṇam kṛitamiti...*”. Fussman recommends, “*yāvaścandr[ā]rkapṛ [thvī] va[rta]mānakāla[nca] sarvasattva[nam] sukāraṇam kṛitam iti*”. However, later Hinüber offers the transliteration as “*yāvaś candrārka-pṛthvī[m] varttamāna-kālasya sarvasatvopakāraṇam kṛitam iti*”. Can be translated as “...lets this last so long as the moon, the sun and the earth last, it is for the support of all beings”.

The minor differences in transliteration are in first, third and fourth lines, however, in decipherment of second line all the four agree on one. Anyhow, the major difference of opinion is in the fifth, sixth and seventh lines of the inscription. In this research we revisited the inscription and attempted to confirm the decipherment and to understand the problems. The translation of whole text of inscriptions based on first and last attempts, can be further developed including our new understanding about the history of this area.

Now, we are going to discuss the drawings of stupa or stupa-like structures (Nasim Khan 1997-98: 35-45) with Tibetan inscriptions discovered by Jettmar (pp. 18-19)

carved on ten stones in one location from Ghotōmus at Hōl in Gahkuch. The inscriptions have been dislocated from actual place and shifted to Gilgit during early 1990s. The reason behind the Official shift is connected with the construction of a road and their endangered location. In Gilgit now, we can find some of them in the collection of Archaeology department, one (Stone VI) in Biddulph Library, and remaining two (Stone II and VII) are in their worst condition of preservation in the private collection of the family of AIG (r.) late Ali Ahmad Jan of Nagir.

Outside the geographical limits of Tibet, beyond the borders of *Tibet-e Khurd* i.e. Baltistan, the western most evidence (?) of Tibetan writing is marked by these inscriptions. It presents the movement of Tibetans in this area during the era of their climax, as also marked by historical sources (p. 16) The transliteration and also translation have already been presented by Sagaster (1993) from the data collected by Jettmar (p. 21).

Stone I:

Now, this inscription (Plate XCVII) is in the collection of Archaeology section of Tourism Department, G-B. The inscribed stone, has inscription below the drawing of sacred structure above. The drawn structure is comprised of podium, a transition of converging three rectangular stages between the plinth, and the dome. A line showing *yaśti* drawn across the *hermika* and the small dome and three lines shows at the top of *yaśti* are the *chatras*. The hanging bands can be seen on both sides. The inscription at foot of this drawing is transliterated by Sagaster (1993: 128) as:

“*Pho kyon śes bya (?)*”

Stone II:

This stone with carving is in its worst condition of preservation, now, in the collection of Ali Ahmad Jan. On horizontally open space, there is the stupa-like figure, drawn on the stone flanked by the inscription. There are four steps topped by the dome, including the podium. *Hermika* is drawn above dome and trident/ triratna is topped by the *yashti* across the dome and *hermika*. Currently the inscription is not much visible, excluding few prominent letters. Transliteration is:

“Line 1	<i>su(?) mor blon ch(en)</i>
Line 2	<i>srid kyi guñ blon</i>
Line 3	<i>chen po'i (?) bd(ud)</i>
Line 4	<i>dul ?</i> ”

Stone III:

The carved stone is now in custody of G-B Tourism Department. On one side of stone there is the outline drawing of stupa-like figure and on the other side there is the inscription in Tibetan characters. There are five converging stages/steps topped by a hemi-spherical dome with *hermika yaṣṭi*, drawn accros the centre of figure. *Hermika* is topped by *tri-rattna* and flages are shown hanging on both sides. The inscription in two lines is transliterated by Sagaster as:

“Line 1 *rgya ṣi na (order rgya ṣi ni)*

Line 2 *khyan pa la”*

Stone IV:

This drawing of stupa quite different than the earlier models in the drawing of mains structure of base and drum. Lower three converging steps are leading to a drum. Transition between dome and drum is by over shadowing, extending platform. On this platform dome is depicted. From dome across *hermika* the *yaṣṭi* stands, topped by *tri-ratna*. However from the foot of dome the flages are shown hanging. Below the drawing of the sacred structure, the inscription is deciphered in past as:

“Line 1 *blon chen bra...*

Line 2 *...n...”*

Stone V:

The stupa here is almost similar to earlier case, however, more clear and nicely carved. There are three steps at base, the narrow transition of drum is there between base for dome and and base of whole structure. Base for drum is extending out, is in three stages. Upper and lower are equal in length and middle one is expands bit more. From dome of structure the *yaṣṭi* stands, which is topped by *tri-ratna*. As other examples inscription is worked out below the carved structure. The reading of earlier attempt is:

“ja ya ma ni (?) ja ya (ma ni svā hā) ja ya ma”

Stone VI:

Now, this stone is in better condition of Preservation at Biddulph House Library, Gilgit. This carved image of stupa-like structure is having converging four bars, showing a jesture of stages. In the centre there is the impression of steps. Above which there is dome and *hermika*. There are three carved lines representing *chatras* and all are connected with lines at both ends. Probably topped by lotus flower,

different than the *tri-ratnas* depicted in remaining examples. Two line legible inscription is at the foot of monument. It was presented in past investigation as:

“Line 1 *nama pu’u da sta*
Line 2 *mo myig rtsa”*

Stone VII:

This stone has only the drawing of stupa. The base is showing the hollowness and impression of track, as a standing model in Ladakh (Sagaster 1993: Abb. 10 and Abb. 11). Drum is depicted in three stages and uppermost is the thickest. Dome is not giving a gesture of reality but a circle bulging or pointing downwards, which an impression of circle in centre.

Stone VIII:

A stone bears the inscription in three lines. First line has ten characters, second line has nine letters and last has five. It is a legible script and is in the collection SRO Gilgit. Its transliteration is:

“Line 1 *srog gcad (=gcod)rku dañ g’ye*
Line 2 *m pa dañ ‘dod pa rnams (?)*
Line 3 *dañ chags...”*

Stones IX, X, XI, and XII:

However, the remaining examples have no carving of inscription. Stones IX and X has drawings of ibexes and stones XI and XII have drawings of stupa-like structures. As usual the drawings are depicted base, and stepped drum leading towards the dome topped by *hermika*, *yaṣṭi* in it and *tri-ratna* or circle at top.

3.10.2 Sculptures and reliefs

There are four such examples, so far known from the area of ancient *Haṇṣarā*: First two examples of reliefs ‘A’ and ‘B’ are carved in two facit reliefs in a standing rock, unearthed from Bubur, now in the custody and collection of the family of late AIG (r.) Ali Ahmad Jan. Third example of this art is from the same collection but separately and partially broken of relief, is claimed to be came from Ghizer. Fourth example is a figure of Buddha on pedestal, unearthed from Balengdas in upper Gahkuch. It was in the collection of Nazir Khan. Three of them are reliefs on granitic stone, and one is a miniature sculpture in metal.

Buddha from Bubur: Relief A

This low relief figure is carved in a vertically elongated granitic rock, comprised of two different materials, having different size of Cristal (Plate XCI and Plate XCII): the relief executed in stone is softer in nature than rock in background. Soft material in stone provided the artist a soft ground for executing the figure. The height of carved relief is 4 feet 10 inches, width at bottom is 2 feet 9 inches, stone tapering to its height, and width at top is 1 foot 7 inches. This standing relief of Buddha having sacred features common to such sculptures include: *uṣṇīṣa*; elongated ears; its right hand in reassurance pose; left holding *sanghati* in fist; but *urna* is not visible.

Head of Buddha is topped by hemispherical *uṣṇīṣa*, the area of its hair is separated from its forehead by a line nibing down right above the nose. The hairy portion of head is rough and executed in little relief from the level of the forehead. Ears are as long as touching the shoulders and lobes are shown cut from the centre. Eyes are as large as covering the eye sockets, depicted with an outer line and the dot in it marks pupil. Chubby cheeks are bulging out with deeper mouth between. However, the nose is broken. Head covers more area than the remaining body, so, there is no balance between both. Around the neck there is a little relief giving a band like gesture from one shoulder to other, around the neck, probably presenting the *sanghati*. Its right hand is gesturing *abhaya mudra*. Mudra is not shown in a natural way and is managed its depiction in an artificial approach, by carving the hand on chest. All the five figures of the hand are carved out as per the availability of space right above the chest, of figure each fingure is identified by incised carving, striking to right at the top. However, its left arm is hanging down with little curve, hand is shown holding the *sanghati*, hanging down below the arms. The lower portion of body, below nave seems similar to the female body with abdominal cavities and bulging thighs, which narrows down to the feet. Two sitting figures are flanked the main figure at the level of feet below.

Buddha from Bubur: Relief B

The relief (Plate LXXXIX and Plate XC) is actually destroyed by its careless shift from the original place in Bubur to Gilgit, through the Police Office. The size of stone is as same as above. A line distorting the figure divides it into two. Long hairs can be seen on both sides of the face of this figure. The headdress is missing and broken now. The execution of eyes is similar to above carved in large size, in an unnatural way with a dot in centre. Same to above one, a band of decoration around

the neck from shoulder to shoulder probably marks the *sanghati*. Its broken right hand might depict the *mudra* of *abhaya*, and the hanging left hand is also broken. Like the one above, it is depicted naked and lower body is similar to that of a female. Elongated strips on two sides of lower body falling down from the level of hands and converging on the feet of sculpture, represents the monastic robe.

Another relief from Ghizer

The actual provenance of this figure is unknown, but the keepers of it claim it to be from Ghizer area and half of it is broken (Plate LXXXVII), is in custody of family of Ali Ahmad Jan. It is near a metre in height. The figure is adorned with the headdress. The crown is presented with three joint triangles with the impressions of dots at the edges. It is carved out with large size eyes same to above and bulging cheeks. Its long hairs are shown above the shoulders but ears are not exposed in depiction. It is in sitting posture and having an impression of the monastic robe around the neck.

Bronze figure from Upper Gahkuch

Whereas, the site of Balengdās, located right above the orchard of Shukur Muhammad, is the place from where during 1990 a villager found a Buddhistic figure (Plate LXXXVIII). Word Balengdās, itself indicates towards its archaeological importance. Baleng in Buruśaski means walls and dās literally means barren area. So, its meaning becomes the barren area of structures or the ruins of structures. However, presently there is no evidence of any visible structures, but during the dig in the area for the construction of an agricultural field. A villager named Sifat Wali found three artefacts of archaeological significance. First, a figure of Buddha in *Abhaya Mudra*, sold to a Pashtoon dealer, second, a Buddha, taken by Nazir Khan during 1993 and with latter example, they found a figure of a camel, it is still with the family. Our informant, Ghulam Murtaza told us about the findings of his father Niat Wali.

3.10.3 A monastic establishment at Sumāl

In core of Sumāl village (Plate CVII), where the lands of family of Khuśwaqte dewll, on the left bank of river Yasin, there is a mound of ancient ruins called among locals as Kōṭ in Şina and Noghor in Khowar. The site is very unique and

significant too. The height of mound from vergin level is roughly 10 to 12 metres (Plate CVIII).

On this mound the land owner constructed a house for himself two times. The cultural deposit was not able to hold the weight of new constructions on it. So, the new building was caused crack. Thus, the inhabitants quit anymore constructions on the mound. The land owner, dug a trench vertically nearly 3 metres into the mound, and explored a room in rectangular plan (Plate CIX). There is no evidence of door, probably it was the second story of building. At the lowest point of this dig there are some marks of wooden rafters, which prove it to be so. We never noticed such a quality in the art of masonry (Plate CX), used in this monument anywhere applied in Ghizer. The owner mentioned to me that while digging into the cultural material, he noticed several layers of charcoal. Beside this, from this site they found a circular stone with a hole in the centre (Plate CXII and Plate CXIII). This can be a *chatra* of stupa. If it is so, than there is large possibilities for this monumental building to be a monastery.

3.11 Structural remains

The structures constructed in a plan of fortification, built in rubble masonry are group together here in the category of structures of medieval (?) period (Map VII), which is different than earlier and later examples. These sites of settlements are located at enough height, seems that it is due to the security reasons behind. This visibly speaks about unsettled peace situation in the area. Possibly internal conflicts and external invasions were common to this age. There are four sites of this kind are known to us. First, Kutorōṭ Kōṭ situated in Gich. Second, Ziyat-ei Laṭh and, third, Loi-kho both located in the area above the town of Singul. The fourth one of this kind of settlement is located in Gupis area, named Kaṣiṣal.

3.11.1 Kuturōṭ Kōṭ, Gich

This site of Kuturōṭ Kōṭ, is located above the village Gich, on a cliff to the right of the ravine, flows down from the Gich Gah. The site is now a dump of structural remains (Plate CXIV). This dump is showing the plan of structures (Fig. X), which help us to know about the fortification of this settlement site, and the majority of rooms constructed inside with stone in rubble masonry. On different localities at the

site, illegal diggers attempted to dig for artefacts. These small trenches executed on different corners of the rooms inside the site are seven in number.

The innermost portion of the site is not revealing a plan of any structure; however, the external-most structure is a fortification wall, marking the outer limit of the site; which has an average thickness of a metre. Connected to the fortification, to inner side, the walls show the outline of construction inside this fort. These are the walls of twenty three rooms connected to the outer wall. Ruins are not yielding the pottery of terracotta.

The tradition relates this settlement with Kuturē clan, who were in enmity with the inhabitants of lower two more forts, located below the site in an area around the road in Gich, now there is nothing which marks these settlements of sites. The settlements were known as Mayuri Kōṭ and Um Kōṭ. The people of Kuturē clan were of Rono tribe and assuming themselves superior over all clans and used abuse the remaining two. One day the people of lower two settlements jointly invaded over, while they were busy in amusements with drinks and dances, and put no mercy. Two men of them were successful to escape from this place and reached Yasin. The families descended from these two are now in proper Yasin.

3.11.2 Ziyārat-ei Lāṭh, Singul

Right above the lower plan area of Singul, there is a cliff with a little open area to its back is known to the locals as Ziyārat-ei Lāṭh, means the mound of shrine. On the location, the locals told me that there was a shrine on the site which is now lost. On the site there are remains of ancient settlement (Plate CXVI and Fig. XVII). The site donot yield pottery, it is a dump of structures constructed in rubble mesonary. The main entrance to the structure is visible to the North. There are several rooms shown by the marks of foundation of structures.

3.11.3 Leo Kho, Singul

Leo Kho means the cave of fox. The site is situated to the eastern side of Ziyārat-ei Lāṭh. The structures are scattered in two fortifation areas: can be called, area A (Plate CXVII and Fig. XVIII) and area B (Plate CXVIII and Fig. XIX).

3.11.4 Kaṣīṣal, near Yangal

It is a small settlement area, surrounded by terraced fields on both sides of present road in Kaşışal near Yangal (Plate CXIX). The walls are constructed of rubble masonry. The masonry is similar to the sites of medieval age. However the walls are comparatively thicker than that in remaining three examples. The size of thickness is every where uniform, unlike others. A portion of it is affected by road construction (Plate CXX). However, the foundations of remaining three rooms are intact.

3.12 Monuments of Buruše and/or Khuśwqate period

Punyāl was the country of Buruše and Yasin was the centre of rule of Khuśwaqte. The twin dynasties came to rule after the Raisan in Chitral, extending their power to Ghizer area. The style of architecture during this period is based on the model of wooden frame and cribbage column. This style is also popular, in Hunza, Nagir, Baltistan, Kohistan, Swat, Dir and Chitral. The earliest known surviving architectural monument, marked by the radiocarbon dating, is the Watch Tower in Altit Fort (Hunza) and based on relative chronology the decorative work on door frames and that on columns in same fort are dated to 10th/11th century A.D. Area of Ghizer is also been inspired by this style of wooden architecture. However, in the remains of medieval period we do not have any evidence of survival of this style during early medieval ages. However, the style can be dated as early as 16th and 17th century in Ghizer Area. In the area of this district we have few surviving examples of this architecture. Include (Map IX) the ruins of (1) Gahkuch Fort, (2) Yasin Fort, (3) Takht-e Khatan, Yasin and (4) Ishkōman Kōṭ. The Fortification of (5) Muḍuri has no connection with such wooden style of monumental architecture. There are some votive shrines, without any grave but marks the mythological significance of the place. Such shrines are also very popular in Hunza region. The evidences of such shrines are (6) Maghjut Ziyārat in the opening of Mathan Ter in Ishkoman, and (7) Shaitham Dado Ziyārat in Sumāl.

3.12.1 Yasin Fort

In Proper Yasin, near to the ravine of Nazber Nala, and old pologround, there is the location of old fortified settlement. This settlement is known as *Khay* means settlement area in Buruśaski. Now, there are some ruins of this settlement, working as a representative of the style of architecture. The ruins include a remnant of

fortification wall and watch tower (Plate CLXIII). The extensive use of wood in both fortification-wall and watch tower includes the monumental building into the category of wooden style of architecture.

3.12.2 Mudurī Fort, Sandi

The material evidence of battle ground of 1862 in Yasin is the fort of Muḍuri (Plate CLXVIII). With an unexpected invasion of Dogras on Ghizer, the master of Yasin, son of Gohar Aman, Mulke Aman fled to Mastuj, country was devastated by the invading forces, even for children they kept no mercy, old men and women were sent to prison at Gilgit, and youngsters were sold in slavery. In this situation, the last refuge of the people of Yasin was the strong fort of Muḍuri, later also fell into the hands of Dogras. The walls of fort were raised to its eastern side. The only side from where one can attack on it. These walls seem to be constructed in hurry. Two walls were constructed: Upper wall (Plate CLXIX) and Lower wall (Plate CLXX). Mud mortar is used in the construction of walls with small sticks placed at each interval. In lower wall, rectangular bastions are provided at regular interval. From the area around the site we also collected some terracotta potsherds. This marks an existence of ancient settlement at the very location.

3.12.3 Ishkōman Kōṭ

Ishkoman Kōṭ is the name of whole area, where the earlier fortified settlement of eight houses was located. From these eight houses, the eight clans of Ishkoman developed. At the very location of fortified settlement, modern Jamā'at Khānah of Ishkōman Kōṭ is constructed. Till 1990s, there was a standing watch tower, in the area which is lost now. In the area there was a house, highly adorned with wooden decoration. We only observed the columns of this destructed house/room, in the area of Jamā'at Khānah. The column bears the decoratives of floral designs (Plate CLXVI).

3.12.4 Takht-e Khatān

Takht-e Khatān in Khowār literally means the house of throne. It is the house in the settlement area of proper Yasin, where the rituals connected to *Hēmās* are performed. They include the music and fire rituals with branches of juniper. In more detail, at first night of festival, the keeper of house belonging to Diramkutz tribe, perform the ritual in house with the permission of the King. King encrowns the

keeper by tightening his head with turbun and wearing the royal robe. He catches the branches of of Juniper tree brought down from skylight of house and throws on all the people in surrounding. Underneath, in fireplace, the fire was given to the branches. In this ritual, three times the flour is hurled into the fire with following verses in Buruśaski:

Tūli Thamē bo yānimī
Bubli-gas ghāya dūsomō
Dal phar manā ghendiṣ ūlimī
Khat phar manā burī ūlimī
Sā daghā doghom, maghā doghom Hēmās

TRANSLATION

Tuli king hold the seed (in hands)
Queen Bubli, reach out to see all this
Turn yourself up (or right and see), gold raining
Turn yourself down (or left and see), silver raining
*Sā (of the sun) daghā doghom (flour), maghā doghom (flour) Hēmās*¹⁷

From this fire a torch is lit, which is taken to the connected field, where a big fire is made from. The King throws the seed of barley three times on the people and around this fire, he turns the oxen three times by ploughing. And this fire is taken burning with torches to the house of the king where a born fire is made, and dances and amusements are made till mid night. Next morning after having a gathering of dances and performing of some rituals at Takht-e Khatan, lined the marching horses, allowed to jump over a wall and a tench in the fields, and pollo is played in the ground. The game is started by the King with striking the ball on the running horse.

Architecturally, it is same to all traditional houses. With two elevated spaces on both sides and deep area I nave, *yorchī* in between, where the fireplace locates. The roof is hold by four columns, and in the central area, above the nave/ fireplace/ *yorchī* it is adorned a skylight in lantern pattern, as usual.

Next night, common people celebrate the *hēmās*. At the house of every individual the day is celebrated and the fire is burn in the same way but spell is different.

¹⁷ ‘sā’ and ‘doghom’ in Buruśaski of Yasin means ‘of the sun’ and ‘flour’ respectively, however the meaning of remaining wording is understandable.

*Ume, ume, ume,
Thamō tziriṣ gārtziṣ,
Pīriṣō mulk maniṣ,
Sā daghā doghom, maghā doghom Hēmās*

TRANSLATION

*Theirs' teeth, theirs' teeth, theirs' teeth
The roots (dynasties) of kings shall dry (end),
The country would be of pīrs (saints),
Sā daghā doghom, maghā doghom Hēmās*

3.12.5 Royal Cemetery of the House of Khuśwaqte

The graveyard located on the left bank of ravine, near Yasin Fort, is surrounded by a wall of mud bricks with a single door of wooden frame, provided to the East. This frame is decorated with floral and geometrical designs (Plate CLXIV). Inside the area there are several graves, some of them are identified now. Among these graves, two are made more monumental by the constructions of two *panjis*. The walls of both *panjis* inside the cemetery are constructed with sundried bricks. The construction of wall or façade at each side is made in 'W' shaped elevation: fall down from corners, deepens and gets triangular height in the centre. First *panji*, the northern one from both, is of 7.0 m. by 7.61 m. in plan is consist of several graves in it, the burials are anonymous. The connected *panji* of almost same size is of Shah Sulaiman Shah. Outside the area of *panjis*, to the southern side, there are two connected graves of Gohar Aman and his son Ghulam Muhiuddin commonly known as Palavan. The grave of Akbar Aman brother of Gohar Aman is located near the exterior wall, attached to the west of main entrance of graveyard. Cenotaphs of some of the important graves are reconstructed recently, with more monumental outlook.

3.12.6 Gahkuch Fort

The fort at Upper Gahkuch was the capital of Buruśe dynasty of Punyāl. It was the place of royals and the settlement of subjects, living together. Now, it is a mound of structural remains, beside some intact erections restored by Aga Khan Culture Service, Pakistan. This intact portion includes Chibi Śikāri (a watch tower Plate

CLIX), Granary, *Pīr Khāna* (Plate CLX) and *Jamā'at Khāna* (Plate CLXI). Whereas, the mound (Plate CLVII) at the backside of these standing monuments, is a heap of debris of structures, where the plans of some later period quarters are visible at its topmost level, and was surrounded by the fortification wall comprised of several watch towers, now, only the foundation plan of two towers is intact, beside the standing one.

Chibi Śikāri, the sole standing watch tower is located to the northern corner of the whole fortified area. Underneath this watch tower, there is a spring, becoming a source of drinking water at night when doors were closed and in the time of war. For the store of food (mainly grains) the granary was there connected to the tower. This granary of size 4 by 2.5 metres has four openings, in the covered roof.

Pīr Khāna, the house of *Pīr*, was the place where the religious saints of Shi'a Imāmi Ismā'ili tradition of Islam, with object to preach the religion used to stay temporarily. The people of this area have high emotional attachment with the *Pīrs* and their preaching. Several Ismā'ili or Moulāi *Pīrs* from Central Asia used to visit such places. *Pīrs* were always in travel, never enjoying the settled life and always preaching the message of Ismā'ilism and its basic concepts. The local settled *Khalifas* (vicegarent) of *Pīrs* used to follow their principles taught by them, and on behalf of the *Pīr* the *Khalifas* perform the rituals connected to an individual, from birth to death. The house of *Pīr* is built on the model of traditional living room: comprised of elevated places at three sides and roof holded by four columns, and lantern pattern of skylight is provided to the centre of the roof.

Jamā'at Khānah, the house of *Jamā'at* or community is a place where a *murīd* or a member of this community receives the guidance of a *Pīr* about the right path of the *Imām* leading towards the salvation. *Jamā'at Khānah* is the place where a *murīd* can perform some particular prayers, and listen to their master. Architecturally, this place is a rectangular hall in plan, faces in the direction to *Qibla* and door provided to the centre of its eastern wall and a narrow porch is surrounding from its two sides. The door frame of prayer hall is adorned with floral designs (Plate CLXII).

3.12.7 Maghjut Ziyārat, Ishkōman

A shrine (Plate CXXII) related to a legend of a saint and a flood devastating the nearby village Ghutolti, is located in the opening of Taghun gah, is called Maghjut

Ziyārat. The tradition let us know that, one day, a preaching saint reached the village Ghutolti and his activities annoyed the villagers. As a consequence, the villagers chased him to kill, holding the axes, swords, etc. At the very place of shrine, the locals believe that, the saint cursed the people and disappeared, and only the impressions of his feet left. As a result, it is believed that a flash flood devastated the village. In this memory, the people of that time preserved his feet impressions, and paid high regard to them.

The shrine is comprised of two walls in rubble: first a wall circular plan to interior and; second a square wall to exterior. The inner circular wall is nearly 1.3 m. in height, which in its center, encloses some feet-like impressions in stone and grass is grown in surrounding. This grass is the first to be green in the area, as observed by the locals. Around this circular wall a path is kept for circumambulation, and square wall with height of nearly a metre is surrounded by it. The central place, circular plan wall is having size of 2.74 m. and the surrounding wall in square plan is 6.95 m., in diameter.

THE TOMBS OF COLLECTIVE BURIALS: ARCHITECTURAL DETAILS AND CONNECTED FUNERAL TRADITIONS

during our field work in the valleys of Gupis and Yasin, we found one at the graveyard of the Makān Khēl clan in Gupis town and another at the graveyard of Nani- A vault, where several people being buried in the fractional form¹⁸, in a single properly constructed monumental grave is known as '*gumbat*' or '*bumbat*' in Punyāl. Such kinds of graves are popular among the villagers of Upper Gahkuch as *gumbat* whereas the people of other villages of Gurunjur and Gulapur call *bumbat* as a singular noun. However, *gumbati* or *bumbati* with suffix 'i' is giving a plural sense in Šinā language. This slight variation in pronunciation on regional grounds is due to replacing of guttural sound 'ga' with labial 'ba' or vice versa. Either, word *gumbat* or slightly corrupted *bumbat* may be derived from the same term used for 'dome' in Persian, very common in the Islamic world of monumental burial. But architecturally, there is no connection of such examples of burials with domical structures of Islamic tradition.

During our survey in Ghizer District, we came across such graves, about which we were having fragmentary information in literature (pp. 15 and 18). The first of its kind, we saw was at the cemetery of the Badurē clan in Upper Gahkuch. Another, in the same village at the Jaṛau Malik graveyard, nearly at a distance of a kilometre to the northern direction from the former one, was next to it. The same characteristic features increased our curiosity towards this culture. Next, one more we saw at the Dom-Rā cemetery in Bubur. This is the place where a problem in our mind became clear. Furthermore, a cluster of thirteen examples of such kind of Burials at Gurunjur, confirmed it as one of the formal style of the burial in Ghizer. While revisiting Upper Gahkuch, with object to know more about its archaeological significance, we come across one more examples connected to the road, very near to the modern graveyard. While mo-Ziyārat, means mother's shrine, in the town of Yasin. There is another grave of this kind mentioned by Ghulam Muhammad (1905: 52-54 and p. 15) in Gulapur, namely *Thosho-ei Bumbat*, unfortunately we were unable to visit this mausoleum. Thus, more than twenty examples of such graves

¹⁸ As per the record earlier contributor, dead bodies were kept to decay inside and latter pushed into niches on the both side, keeping the sex and age in view (Jettmar 1967: 66).

from eight different localities of such kind, attests it to be a formal style of burial in this area.

4.1 Geographical expansion and architectural features

In Upper Ghakuch, located above the lower town and the Head Quarter of the District Ghizer has not less than three examples of such mausoleums. Gurunjur being located at a distance of six kilometres to the East of the principal town, across the bridge and/or the river, there is the largest graveyard of such burials with thirteen mausoleums. At Bubur, located next to Gurunjur, on the other side of the road leading to Gilgit from Gahkuch, on the left bank of river *Hanisārī* has another example of its kind among the graves of Islamic model. Furthermore, at a distance of thirty kilometres on the road towards Gilgit from Gahkuch, there is an example of its kind at Gulapur. There is another mausoleum of this kind located in Gupis town, at a distance of thirty kilometres to the West from Gahkuch; and at proper town Yasin, in the valley across the river Gupis, nearly at a distance of thirty five kilometres from Gupis. Similar graves are also recorded by Gufran (1893: 67) at Proper Chitral, are known with reference to the Raisān, called Gumbate Raisān. Thus, the tradition of this burial was popular in Ghizer and Chitral regions. In Ghizer it extends from Gupis and Yasin to Gulapur. The eastern limit of this burial tradition is marked by an example at Gulapur. The concentration of such evidences seems to be at Punyal, more precisely in Gurunjur (Map VIII). The tombs of this kind are built with the following characteristic features:

- a) All of them are located in the graveyards of the Islamic period;
- b) built on a square plan;
- c) constructed in alignment to the North;
- d) have burial room below and its replicating living rooms right above at the ground level;
- e) walls are constructed normally with stones around and plastered with adobe;
- f) chambers for depositing the bones are provided underneath the eastern and the western walls in burial room;
- g) the roofs of the lower burial rooms are made of wood and clay slurry is plastered over;

- h) the wood used in the roofs is normally of the juniper (juniperous *marcocarpa*) locally called *chilī*, in *Šinā* and *gal* in *Buruśaski*, it the *sujo* means sacred tree in local myths¹⁹;
- i) the planks of approximately 7 cm. thick, varying in width, length according to the size grave (average 5 m) are arranged in the East-West alignment, there is no concept of rafter visible here;
- j) the entrance to upper room is provided from the South;
- k) however, to the southernmost portion of the roof, planks are arranged in opposite direction (north-south) to the former for its easy re-opening as we have the evidence at *Dom Rā*; and
- l) a door provided to the unique example at *Gurunjur* (grave 3) different than the remaining mausoleums, constructed with steps are leading us to enter into the lower burial room of the tomb are attached to the southern wall, right under the wooden planks, kept for the reopening.

4.2 Hypothetical reconstruction of pre-*gumbati* funeral cultures

There is no strong evidence which marks the pre-*gumbati* funeral cultures of Ghizer area. However, anthropologically speaking, there can be (?) two sources to establish a hypothesis about such traditions in Ghizer zone. Firstly, one can infer from the rituals, of our contemporary times, and second from the material evidences helping us to understand more about.

In Ghizer we noticed some sticks of almost of human body size, in a *bumbat* (grave no. 3) at *Gurunjur* (Plate CXXXIX) and also in similar mausoleum at *Yasin* (Plate CLV). On our inquiry, it is told by the locals at *Gurunjur* that it is a custom to throw, such a stick at the day of funeral, into the old graves or to the river. This ritual most probably indicates towards the earlier cultures, probably in practice now in its symbolic forms.

Being establishing a rough idea about such custom from said rituals there can be two possibilities of burial practices mainly: first, to let the deads flow in the river; or second, possibility is to deposit inside the caves. The former example is well attested by a proverb popular in *Gilgit*, “*Hanisārī, kunī zākī*” (p. 100) means the

¹⁹ Mostly used in rituals of various kinds and also used to make the smoke of it for shamans to bring them in trans which creates their connection with fairies or *mothers* on mountains and also used in various rituals.

river *Hanisārī*, the dragger of dead bodies. This information about the dragger river of dead bodies, in tradition, probably indicates towards the past funerals of throwing the dead into the river, and probably this practice preserves now in its symbolic form.

The evidence of depositing deads in old burial places like caves (Plate CXXIV), is well attested by the cave of Jarau Malik²⁰, located in a cliff between Hōl (below) and Upper Gahkuch (above). It is situated at the middle of the cliff and there is a track leading the cave, only from Upper Gahkuch. The size of entrance is nearly a metre in extreme opening, which narrow down to few centimetres. The mouth of this cave is looking just like a female reproductive organ, and its interior is also narrow and deep. The vagina-like entrance seems not a naturally made, but impressions clearly show the formation is due to human interference (Plate CXXIV). This door clicks the mind towards the mythology of a group of people, most probably were believing in the birth of mankind from female and they have to return back to the same place (?), after their death. The interior of this cave give us an expression of a womb, organ in the pelvic cavity of females. It is 5.7 m. long and width near to its entrance is 1.6 m. that becomes narrower to the innermost portions, and it is naturally made. People told me that it was full with bones, two decades back. However, treasure hunters have thrown them away, now some of them can be still seen inside the grave. Though, no one found anything associated to the material culture of this age from this grave but only human bones. It is not the only one example in the area, there is another about which locals of Shikyot in the administrative area of Gilgit, adjacent to Punyāl, speak about it in their village above the mountains.

4.3 A *gumbat* in Badurē tribe's cemetery

One of the sites of such mausoleums in Upper Gahkuch, is the burial ground of Badurē clan. This graveyard is located in the area of said clan. It can be find by crossing a narrow streets to the southern slope from road, in the southern area of Upper Gahkuch. Now, the graveyard is full for more burials, and it is already abandoned by the villagers for burial since thirty years ago. In whole ground there is a single *gumbat*, located in the northern corner of the graveyard.

²⁰ A similar grave is also located in Shirot, near the ancient settlement of Dadai Kōṭ outside the limits Punyāl in Gilgit region, as my resource persons informed, but I was unfortunate to visit this site.

This grave in Upper Gahkuch is now exposed by the broken covered roof of burial room (Plate CXXV). The burial house is square in plan and its size is 6.5 by 6.5 m. This square house is aligned according to the cardinal direction, seems to made in relation to the rising and setting of sun, or true North, so magnetic North falls with tilt to the western direction.

The house has two components (Plate CXXVI): first the burial room below is underground portion (basement); second is its copy at the ground level (first floor). The room at the ground level has only walls, and the stones of walls are scattered around. The depth of lower burial room is uncertain, however can be guessed nearly of 2 to 2.5 m. Lower burial room was covered with the wooden rafters of Juniper tree were covered over the room by placing them in east-west alignment over eastern and western walls. Masonry is rubble applied for the construction of both rooms above and below. Burial pattern is unknown, and needs to be excavated to know more about it.

4.4 A *gumbat* in Jarau Malik cemetery

Cemetery of Jarau-malik, comprised of several Islamic graves. This graveyard is located above the cliff, which demarcated lower town and upper village parts of Gahkuch. In the cliff very near to this graveyard there is a cave of Jarau Malik, mentioned above. A mound of soil used here for burial located right above the cliff, was used as burial ground till recent times and abandoned to use it around thirty years ago by the current population. Among these graves of Islamic period, there is a trench of 4.9 by 5.4 m., visible with collapsed wooden roof and walled around (Plate CXXVII). There are evidences of thick deposit soil over the grave, must be the remnants of super structure constructed over the lower burial house. It is also constructed as per the direction suggested by the true North. Its depth cannot be established on true grounds but can be guessed around 2 to 2.5 m. The walls are constructed in proper plan in rubble masonry. The remnants of rafters/ thick planks of rafters are aliened in east-western direction, over the grave.

The story of its discovery of this grave as narrated by locals²¹ is: Several years ago, at the ground surface there was no any impression of the existence of any such

²¹ I extend special thanks to my informant (Raja) Niyat Wali for narrating about its discovery and Peace Committee of village, and provided me the local guide Mr. Mobin, in finding and documenting these sites.

structure. One day, local boys playing at the site find a hollow inside the land. The earth around the hole was sounding different when boys jumping on it and indicating something hollow inside. This made the locals very curious about it, and attempted to open it, to find the ancient hidden treasure. But unfortunate locals found bodies and the remains of skeletons. There were four laying skeletons, heads where to the North, laid in stretched position, and bones were as fragile as the dust. The people still remember that, when it was opened an year followed a German scholar visited that and documented the details, however, they did not remember his name. Might be he was Adolf Friedrich.

4.5 A *gumbat* near Upper Gahkuch graveyard

On road in Upper Gahkuch, near the modern cemetery and Health Centre, there is a mausoleum of this kind. This structure is on the southern side of road, leading towards core area of Upper Gahkuch, inside the compound of orchard. The size of grave is 4.5 by 5 m. From inside the lower burial house of the mausoleum, a tree (*kikar*) is grown now, and the tree trunk stands by breaking the roof. The wall of upper house is intact from its two sides however remaining two are fallen, but their foundations are clearly visible. It was not possible to measure the depth of grave but it can be assumed similar to the above mentioned examples.

4.6 Houses of the Deads in Gurunjur graveyard

In Gurunjur, such graves are called *bumbat* as singular and *bumbati* as plural. These graves are located over the alluvial deposit underneath the ruins of ancient settlement can be seen, a portion of it is exposed in the same area at Karōsingal by treasure hunters. Such kinds of graves are located among the modern graves, and burial ground is still used by the locals. This site is located at the western portion of Gurunjur village. From two sides it can be approached: first from the track diverges from Kānchi Bridge; and second from the wooden bridge leading us the core of the village.

There are thirteen examples of such graves (Fig. XXV). It is the largest concentration of such kind of burials in the region (Plate CXXXI and Plate CXXXII). The whole group can be classified into four sets according to their grouping in construction: set 'A' consist of three graves lined together numbered 1, 2, and 3; set 'B' include two adjacent graves at the northern side set 'A' numbered 5

and 6; in set 'C' there are two more only touching their corners their number in series is 8 and 9. And the graves included in the fourth set 'D' consist of scattered are numbered as 4, 7, 10, 11, 12 and 13. Some of the elders told me about the graves that they remember some of them were single story and some were also constructed double story. Now, it is difficult to determine their floors, due to their worst condition of preservation. People also heard from their earlier generations that the bodies were exposed outside the graves and when they have been consumed by the wild life, their bones were deposited inside such structures.

The first among the three examples of set 'A' is consisting of two parts: first part is the structure of grave and second part is a portico in front (Plate CXXXIII and Plate CXXXIV). The function of frontal portico, is quite difficult to determine, it is not a grave however can be assumed to a platform for exposing the dead bodies to the nature (?). The grave 1 in front of portico is having the size of 4.9 by 4.5 m. Most probably this is the second earliest grave among the whole thirteen graves. This mausoleum, with the opening from the southern side, consists of two portions: first the burial room below inside the ground; was covered by the planks of Juniper (now broken); and the upper room at the ground level. The masonry of grave is rubble. The current condition of preservation of graves is not satisfactory and the planks are broken down into the lower burial room.

The next grave, in the same set is grave 2 (Plate CXXXV). The size of grave is 4.9 m. from northern, western and southern sides but the eastern wall sharing with grave 1 is 4.5 metres (Plate CXXXVI). The wall running beside the facade of grave in continuation but the extension of western wall shows the extension in the size of grave. By shape it is same to all other examples. Similar to previous example the current condition of grave is not good. Roof of juniper planks have been broken down (Plate CXXXVII). To the north-eastern corner, a rafter of eastern niche is visible (Plate CXXXVIII).

The plan of third example of the grave is in perfect square with 4.9 by 4.9 metres (Plate CXXXIX). This grave visibly shows the inception of this culture. It is the attachment of door frame (Plate CXL) as entrance to the grave to enter the dead bodies into. The remaining structure is same to the earlier mentioned examples, including masonry and the roof of burial room, which is also broken.

The two graves (no. 5 and 6) of set 'B', at the back of set 'A', are in better condition than the earlier mentioned three examples (Plate CXXI). The roofs of burial portion of graves are not been fallen (Plate CXXII), they are still intact (Plate CXXIII and Plate CXXIV). Same to all there are no more doorframes nothing shows the existence of roof etc. Two more graves in the northern portion of grave are only touching their corners. The condition of preservation is same. The remaining scattered graves around include the grave number 4, 7, 10, 11, 12 and 13 (Plate CXXV). All of the graves have entrance to the southern side excluding the grave 12 has the entrance to the eastern wall.

4.7 Dom-Rā at Bubur

Dom-Rā or Dong-Rā can be find by following the road, in the eastern direction across the bridge of village Bubur. It is at the extreme eastern portion of the village where a large cemetery of village is located. It is in a grave yard at above trace to the connected graveyard below. A jeep-able road can lead us to see such monumental graves from this region.

This portion of Bubur graveyard looking to be the earliest most portion, are constructed on an earlier settlement site. The cultural material as exposed by the digging on its Northern edge of mound clearly demarcates the stratum of more than a metre of cultural remains. This cultural deposit is being cut down by the several graves, some on them cannot be identified at the surface of mound. The burial ground is made on the ancient settlement the thickness of cultural material nearly of a metre and structural remains on the surface visibly marks it. There are several graves in the area, some are visible on the surface and some are not. However, the central grave is prominent beside another among locals, known as Dom-Rā. The myth associated to this grave is already mentioned by Jettmar (1967). In surrounding of these main graves there are foundations of ancient wall are visible having no proper idea of connection with the prominent structure. Major among the all graves of Islamic period, two are the prominent, can be called as grave I and II. Grave I is more larger in size having size of 16 by 18 feet however the size of grave II is 14 by 11 feet.

The entrance provided to the grave I is on the southern direction. It is the grave being opened by the illegal diggers for antiquity. And many of them entered into the grave mentioned their name on walls and roof after its opening. At the ground floor,

there are two burial pits under the wall, nearly six inches deeper than the ground. Walls are plastered all around. Roof is made of wooden planks arranged in east-western alignment. There are four burial pits with human bones, under the eastern and western walls.

The bones of these graves are very fragile and are not in better position to understand their rituals and clear position of body. However the scattered bones reveal that the head was in position to North and placed in stretched position.

The grave visited and documented by Karl Jettmar (1967). It was in better condition when was visited by him. Its upper room was well preserved. Probably maintained by the tribesmen. Now nothing is in good condition, only the remnant walls are standing, above the burial room.

4.8 House of the Deads at Gupis

This house of the deads is located in the western portion of the town Gupis, at the graveyard of Makan Khel tribe. The tomb (Plate CLIII) is connected to a shrine of a saint (Plate IV), with grave and wall in rubble around, highly respected in the town. Its size is 7.0 m in the East-West and 6.4 m. in the North-South plan. It is almost square in plan and the only intact wall is to the Southern side of the wall. The walls are of Sun dried brick, which is a different material of construction for such graves, among the so far known examples. The roof over the grave seems bent down at the surface level, and possible will fall soon.

4.9 House of the Deads at Yasin

At the location of Nani-mo-Ziyārat (Plate CLV) in the central town of Yasin, is known by the same name, is a grave of the same kind. There is no particular name called for such graves in Yasin. This grave was exposed by the locals in early 1990s. People claim that half of their bodies were buried and half was exposed. All the characteristic features are same to examples in Punyāl area. Its size is 3.1 by 3.1 metres and square in plan. In the lower burial room there are only two niches under eastern and western walls, different than the exposed example at Bubur.

4.10 Thusho-ei *Bumbat* at Gulapur

In Gulapur, in the opening of Ghizer valley, an example of such graves is also located named Thusho-ei *Bumbat*. As per the details mentioned by Ghulam Muhammad (1905: 120-121, see p. 15) its size is 5 yards (4.57 m.) square and 9 feet (2.74 m.) high. This grave is associated with the tradition of the family of Wazir Thosho, a wealthy man of this area challenged his master Badshah (?), the *Mehtar* of Yasin. He mentions the tradition in detail; however, in short, this rebelled Wazir of Gulapur was killed by the king with his faithful sons, after several setbacks in earlier attempts, through bribing one of his sons named Hakim Beg and torching his younger brother Kushal Beg, who was later installed at the position of Wazir of Gulapur.

4.11 Growth of mausoleums and impacts on prevailing style of burial tradition

The entrance provided to grave 3 (Plate CXL) at Gurunjur, makes it unique and different than all of the remaining examples (Fig. XXIII- Fig. XXVI). One can infer from this difference that probably it is the earliest (?) evidence of this burial tradition which copies a model of living room and has its components similar to it: such as plastered walls, roof, door etc. However, the door opens to outside. Probably, the dead bodies were brought from this door to keep them inside for decay, or after decay. Anyhow, such practice to provide door to a grave must fail. Because, beasts cannot be stopped by this door or the putrefying smell of decaying bodies can make the environment polluted. Probably, as a result of failure in this experiment, another practice can be assumed to be introduced (?) to keep the skylight with steps to southern side, instead of the door. We can see this model in all the graves of this kind everywhere in Ghizer. The grave 1 (Plate CXXXIV) of Gurunjur, is constructed after the earliest, which clear shows human experience which brought a major change in the new model. The space between them was occupied by the construction of third one 'grave 2' (Plate CXXXVI). And the remaining graves conceal the story of their development in them. Most probably, when the period of transition towards Islam over, orthodox system was introduced. This orthodox system, having all the requirements complete as per the guide lines of *Śarī'ah*, however, it continue the influence of skylight provided with grave as entrance.

The prevailing style of burial, covering the basic concepts of orthodox approach in Islamic tradition: The grave is constructed in orientation to Qibla by closing nearly 80 percent of burial pit with provided walls by covering with planks and keeping a square skylight in the extreme southern portion. This becomes the entrance for grave to enter the dead body. Usually, two men support for placing the dead body inside the grave: first person standing in the entrance passes the body to the second inside the grave. A person, inside the grave, who placed the body by turning his head to right means Qibla, placing left hand on navel and right hand of dead person placed straight in parallel to the leg. This person after placing dead body in said posture, while coming out from the grave, dispels his foot impressions inside the grave. Addition to this, in Hunza a person who dies on Wednesday, inside his grave an Iron nail(s) is dragged, in order to seal the line of deaths in continuity after him, according to their local myths. The same is also done for a person belonging to the clan of Dhatusin-kutz, the flag holders of the State of Hunza. People believe that if a person dies from this clan, he will take many with himself.

After the burial, usually on third day from death, a cenotaph is constructed and later a wall is added around the grave, at the ground surface called *Panji*. This wall around the grave is not unique, also known in other areas, but the ritual performed after its construction of such wall are very unique, in which a big feast is offered for the public, by slaughtering the animals, became full inside the walls around the cenotaph of the grave with drinks, details are mentioned by Jettmar (1967: 71-72).

The geographical expansion of this burial tradition includes all the areas of Ghizer, excluding the Wakhik or Ismā'ilis of Imit, not performing the same. In Imit the Suni population practice this tradition but not Ismā'ilis. At Imit majority of Isma'ilies are immigrants of Wakhan and Sunis are came from southern valleys particularly from Punyāl. Both traditions of Islam, Ismā'ilis and Sunnies practice this kind of burial in remaining Ghizer area. Ismā'ilism later in 1820/30s introduced in Hunza, continues this model in that area. In Chitral this culture is not popular among Ismā'ilis. Thus this tradition is popular in Ghizer including Yasin and Gupis, Punyal and a part of Ishkōman and in Hunza too. This is the third style of grave architecture in Islamic tradition of burial, beside two known others.

This concept of burial is probably evolved on two grounds. First, continued the model of covered grave with skylight entrance for burial and second grave cover the

basic principles of orthodox system, which is not challenged by this style. Making it easier to understand, the skylight entrance was the need of architecture in *gumbati* burials, whereas, it is not the requirement of Islamic grave. The concept of making the grave house-like before the conduct of burial seems the influence of earlier of *gumbati* burials model upon the modern Islamic one.

In very brief wording, firstly, the grave of *gumbat* was constructed with a door to enter, which probably not continued. One can infer the cause of its discontinuity can be due to the failure of the door in sealing the smell caused by the process of decaying bodies. Than it was constructed with out providing a door, but the concept of keeping a place as skylight was kept for its re-opening. With the decline of this culture, and with the introduction of orthodox methods a skylight continued, which even continues until now in majority area of Ghizer and in Hunza. (see development in Fig. XXVII)

THE CULTURAL HISTORY

In Punyāl, the earliest (?) signs of human existence are found marked on the surface of a rock in village Thingdas, with a darker and varnished-like patination (p. 44). Both, the subject matter and the depicted carvings can be related to similar engravings dated to late Holocene era, in the Chilas zone (Dani 1983: 18, Salim 1998: 290, Hauptmann n.d.: 24-25), roughly falling somewhere between 5th to 3rd millennium B.C. Such discoveries, supports the idea of reconstruction of environmental conditions of Holocene period, during post glaciation ages, when thick glaciers were receding back (Schlütz 1999: 116-117, 121) and due to the rise of precipitation in the valleys (Hauptmann (?) 2006: 4), one can visualise the lush green summers and richness of the mountain areas in the availability of wild animals. Probably, such green valleys, having good opportunities for the hunters had attracted (?) the first human to this area.

Rock art at Sujo Thōki, continues the story of man in this part of the world. When a man has short range bows and arrows, cannot strike the wild animal at a distance, so he used the trained dogs to gather them for easy hunting. The hunters of this age, having the sense of selection of better hunt, give a little gesture of conservation (?) of wild animals. The art (Plate XVI and Plate XVII) noticeably shows that, they select the animals of old age, neither with kids and nor too young in age. Their expertise in hunting is also visible here. They loose the arrow in the direction, striking at the ribs right behind the front legs of the animal, where an arrow can directly penetrate into the heart, and at the right movement the animal can fall. More than this, the intellectual degree of man, before he was introduced to writing, seems quite high. The depicted art (Plate IX) vividly show the observation of artists toward the ecosystem, where the carnivores are shown stalking and hunting the herbivores. The man of this age also domesticated various animals and particularly the cow (Plate X) for the production of milk and meat. So, it means he was partially dependent on hunting and gathering. The domestication of animal marks, the shift in economy from hunting and gathering towards the practice of agriculture, which can be dated (Salim 1998: 290) to Neolithic period (4000-2000 B.C).

Such anthropomorphic and zoomorphic carvings, illustrate human and animal bodies normally with incised lines. Similarly, ancient man depicted animal figures also with outline drawings, mostly hollowed and few filled. The carvings are executed out by pecking. Such engravings on rock surfaces are very common in the rock art sites of the Upper Indus Valley, mainly at Chilas I, Thalpan, Thor and Gichi valleys (Mughal 1985: 214, Nasim Khan 1997-98: 169). Similarity of such carvings as suggested by Jettmar (1982: 19) and Dani (1983: 15-24) to the drawings presented on Neolithic and Bronze-age pottery from Central Asia.

The depictions of carving related to ibex-types at Daldas in Darmandar (p. 45) can let us know about three kinds of wild goats (Plate XXI): first, with recurved horns presenting the Himalayan or *Capra ibexes*; second, with straight horns looks like (?) the animal related to the genus of *Oryx*. This animal is also shown (?) sometime with horns converging inward or tips extending outward, and the third type of goat is with zigzag horns is representing the *Capra Falconeri Jerdoni* or Markhor. There are some more examples of its third type, depicted with long zigzag horns at Thalpan (Bandini-König et al. 1997: 48-49).

Next phase, in the cultural development, seems to be related with the megalithic builders (Dani 1989 [Reprint 2001]: 118-119). In Ghizer District, there are eight megalithic circles known so far from five different localities (pp. 46-49). Of them, three are located in Hatun, one is in the opening of the Yasin valley near the confluence of the rivers attached to town Gupis, another one is in Bijayōt (Yasin). There were two more examples of this burial tradition at Manichi in Proper Yasin, unfortunately one of them is lost now, and the other one is intact in its worst condition of preservation. We have one more example of this culture, located at Chaşı in Gupis Tehsil. Such monumental graves have following characteristic features:

- a) The builders of such tombs had selected the site near the ancient banks of the rivers normally, now bit away from. As we have noticed in Hatun, the tomb near Gupis town, an example located at the confluence of the River Gupis and the River Yasin, a case at proper Yasin, at Bijayōt, and that at Jutal in Gigit area. In Hatun, the burials help us to imagine the height of the river bed during the age of their construction, and three graves lined together are very close to the river. In Yasin valley, such tombs are located in a plain

area now, but at the time of their construction, it seems to be very close to the flowing river. In Jutal at Gilgit, the case is same to that at Hatun. Thus, it is understandable that most probably the builders of such graves were nomads who selected the site for their burial near the rivers. It also lets us think that they may use to camp on the banks of the rivers, during their seasonal stay, beside the water resources.

- b) It seems that the dead body was not buried by digging a pit in the soil, but kept on the surface at the ground level in East-West (?) direction, as we observed the evidence at Manichi in proper Yasin (Plate XXXII), surrounded by wall around and sealed by planks of stones over, which is further covered with gravels with or without soil were filled around the burial.
- c) The filling inside the tomb was made of pebbles only or gravels mixed with soil were deposited till the limits of the outer wall of vertically placed large stones. In two cases, including that of Bijayōt and that located in the opening of Yasin valley we have only the deposit of pebbles. Conversely, in remaining five cases: one at Manichi in Yasin, three at Hatun and one at Jutal the filled material is comprised of gravels mixed with soil.
- d) The size of the grave, in its circumference and/or diameter and that of vertically placed stones varies from grave to grave. The largest grave in circumference is in Bijayōt with full diameter of 10.05 m. The tomb 'A' at Hatun and that at Jutal have size in diameter by 8.2 m. Differently, the megalithic grave 'B' at Hatun has size 7.2 m. in diameter. The smallest example of this kind seems to be the tomb 'C' at Hatun its reconstructed size seems (?) 5.5 m. in diameter.
- e) Stones of huge and uniform size, preferably from the rivers were arranged for the monumental construction of such graves. The heights of vertically placed stones vary from tomb to tomb: In case of Hatun 'A' the stones height from the present ground level is 0.7 m. but actual sizes of stones are nearly 2 m. Hatun 'B' the height of standing stones from present ground level is also 0.6 m. but actual size is unknown. In case of Hatun 'C', the total height is 1.2 m. In Bijayōt the height is nearly a metre, from ground level. And same is the size at Manichi in Yasin.
- f) The outer wall, after the burial at ground surface, was constructed in three stages can be classified as first, second and third:

- a. At the first stage, megalithic stones are being placed in a circular plan around the grave. During the placement of stones, builders kept this in their mind that the smooth surfaces of the stones must be kept exposed; however, the rough parts should be kept hidden to the interior side. Between the two megaliths gaps were filled with smaller ones.
- b. On upper or second stage, elongated stones comparatively smaller in size are placed horizontally with slightly projecting out from the limits of standing megaliths.
- c. On the third stage, the upper surface or the floor is made smooth by placing the circular stones in the mosaic or left unfinished. The evidence of floor is marked by the tomb of Hatun 'B'. However, in all other cases there is no visible evidence.
- d. In the centre, right above the grave a big circular boulder was placed, which marks the location of the grave below, as we have only the evidence of grave 'B' at Hatun (Fig. II and Plate XXVI).

This phase of burial at our stage of research, it is purely inhumation. There is no concept of cremation visible to us, so far. However, there must be some rituals, such as those associated to fire (?), in this burial tradition, about which there is no evidence left. Interestingly, such sites are not connected to any ancient settlements, therefore, it can be assumed for these graves to be related with ancient nomads (Hauptmann n.d.: 26), rather than of the settled people.

Large size stone cenotaph of burials are comparable to the circles of stones in India (Gullapalli 2009: 442-444), proto-historic burial mounds between Aral Sea and Pamir (Litvinskij 1984: 11-139) and to similar constructions in wood from different localities in the Xinjiang region, as it is defined as Gumugao II culture, related to similar stone circles categorised as Andronovo Culture (Chen and Hiebert 1995: 253-257) including such examples in Siberia (Panyushkina et. al. 2008: 459-469). This culture of proto-historic nomadic hordes is not only concentrated in Ghizer area, but also extends to Astor (Vigne 1842, Dani 2001 [Rept. 2007]: 420-428), Darel (Nasim Khan 2000: 110-113), Tangir, Goharabad (Gor) near Chilas, Jutal on the opposite side Nomal in Gilgit (Dani 2001 [Rept. 2007]: 422).

The evidences of in big circles are comparable to the circles, also found in Siberia, Urumqi and Kazakistan are dated on Radio Carbon analysis of data from several sites which dates this culture to the latter half of 3rd millennium and early half of 1nd millennium B.C. (Chen and Hiebert 1995: 249-251, Panyushkina et. al. 2008: 464-467). Indeed, the plan of tomb indicates towards the Solar cult. Such graves are implausibly linked by Jettmar (1975: 229-230) to the memorial of raised platform, particularly for the women *Sīli* spent her life with honour, called *Sīlo-vei thali* (Ghulam Muhammad 1905: 102) in *Şinā*.

However, it contemporary and culturally related proto-historic burial tradition known from Chitral, Dir, Swat and proper Gandhāra presents a complicated story (Zahir 2012: 120). In this case, in dates, it shows the parallel to the earlier and fall in between third millennium to fourth century B.C (Zahir 2012: 80). The later culture is known to us with Gandhāra Grave Culture (Dani 1979: 42-56) or Swat Valley Culture (Gupta 1979: 296-219, Müller-Karpe 1982: 12-128), broader classified in three forms of burials: (1) inhumation, (2) cremation and (3) fractional burial.

A systemetic study of ethnography based on scientific investigation through genetics can help us in understanding the complicated data of such cultures in Central Asia and that in Chitral, Dir, Swat and Gandhāra. This is how the problem of ethnic migration of nomadic groups into the valleys in and around Gandhāra can be understandable. If in case the studies will unsuccessful to reveal the evidences of ethnic migration, then the cultural connection during Bronze or Iron-age can be assumed as the major reason behind the common origin of Indo-European languages. This can help us to resolve the unsettled academic puzzle of Aryan Problem, divided the world's scholarship into two areas of understanding (Dhavalikar 2006: 1-2).

One can easily imagine about the development of burial cultures from inhumation (?) into three of its above mentioned forms during Vedic Ages. It means in Gandhāra, it is the transition from the inhumation towards the cremation, occurred between 1500 to 500 B.C. It can also be assumed, of all the three, cremation become popular in the later phases of development, and was in practice at the time of Buddha during 6th c. B.C. The similarities in the architectural features of megalithic tombs and hemispherical *Dharmarajikas* vividly show the cultural

connection, and forces us to believe the origin of stupa cult rests in such earlier models of monumental burials gesticulating towards the solar cult.

Contemporary to such nomads of Central Asia, settled culture can also be seen in the ruins at Ghizer area (pp. 49-61). Their burials show to some extent their connection to the above mentioned model. However, it is a pit burial, also different than those of Gandhāra Grave Culture, and those of megalithic graves, above. Their settlements are very close to such kind of burial sites of inhumation, such as in case of (1) Bachimal in Bubur, (2) Karōsingal in Gurunjur, (3) Duran Sor in Dain, (4) Kōṭ Dōli, (5) Kōṭ Khalti and (6) Deshing.

There is the evidence of terracotta pottery found from such sites, and makes it visible that the inhabitants of this era knew the art of ceramics. We do not have any evidence so far, which let us know about their writing. Besides so-called eye-beads, people remember the findings of horse-like figures, from such sites which let us think about cultural connection of this area with Central Asia, during the millennium right before the Christian era. We found human bones from the sites which indicate towards the burial tradition. It is inhumation, but to know the details of such burial, whether it was fractional or pure inhumation, we need proper and careful excavations.

Pottery collected from such settlements and burials have following characteristic features:

- a) All sites yield red ware.
- b) Pottery is found both handmade and wheel turned also.
- c) Sherds recovered from these sites show the same level of quality in their manufacturing:
 - a. Everywhere, the soil is not well refined or not properly sewed out, to raise the quality—soil is in a mixture of gravels of tiny size—and poorly levigated (Plate LXX).
 - b. A small proportion of sand is also in mixture for making such kind pottery; shining mica is visible in several sherds.
 - c. Baking pottery was there.
- d) Variety of decorations on pottery includes only the technique of incised lines.

- e) From the surface we have only single evidence of painted pottery, black applied on red ware.
- f) The kinds of pots so far known include storage jars, cooking pots and dining pots.

Locals have been found beads from several sites, but we came across from four sites which reveal the sample of beads for this research. The sites include, Karōsingal, Ayaśi, Deshing, and Dōli (Darmandar). These four sites yield around seventy samples of various kinds of beads. Such beads are also different in their sizes, weights, shapes and variety of semi-precious stones.

A hoard of beads is from Ayaśi, found by a villager in his field, in hand made terracotta pot. Beside beads, some pieces of metal ore, an earring, finger rings, a metallic bead, and a bronze seal have been found together. The bead in the hoard includes fifty eight (58) examples as a whole: comprised of twenty nine (29) samples of unknown semi-precious stone, nine (9) samples of carnelian, six (6) samples of agate and one (1) of quartz and remaining are of variety of unidentified semi-precious stones.

Three samples have been uncovered by a villager on the site of Karōsingal. Of them, one sample is of agate, one of turquoise, and other is of unknown semi-precious stone white in colour. Such beads are in fact comparable with the similar so-called eyebeads from the sites in Indus Valley Civilization; its culture begins around 7000 B.C. at sites like Mehrgarh (Kenoyer 2013: 1-17).

In Gupis from Dōli at Darmandar, locals dig out two examples: one is button made of stone of schist (?) and the other is a bead made from the fossil shell. From Deshing in Khalti the land owner found the beads while digging into beside pottery. Of them majority was broken and of agate and other semi-precious stones.

Burials of this age with circular-like cenotaph with pit grave can be find in Duran Sor, Bachimal and Shaheed-e Khat near Karōsingal. The stones are arranged in a circle-like square in plan with a door provided from one side. In Duran Sor, Nazir Khan found a pit grave below such circle with grave goods beside the human burial. Grave goods include beads, metal objects of axes, figure of leopard and handmade pottery of terracotta.

Dating this period in cultural history by adopting the methodology of relative chronology, we are going to discuss the cultural relation between the antiquities of this from Ghizer with such findings in the surrounding world. The seal giving an impression of floral design, found in a hoard from Ayaši among other artefacts in a handmade terracotta pot is comparable with a seal with almost similar impression found from Namazga IV and V of Early Bronze Age (2500-2000 B.C.). Seals from Namazga IV and V include a seal with almost similar to the impression with four petals (Gupta 1979: 137/ fig. 3.1), an another seal from site Atin Tepe from same cultural level of Namazga V (Gupta 1979: 162/ fig. 1 of 3.15) we have nearly similar seal of four petals/wings and another seal in copper with five petals/wings (Gupta 1979: pl. XXXIII), found from Namazga V.

A pot, reconstructed from sherds of Karōsingal (Fig. VII, a.) is almost similar in shape to (Gupta 1979: pl. VIII, d.) a pot found from Namaga V cultural level. So far available pottery at the surfaces or that dig out by the treasure hunters from sites in Ghizer are mainly decorated with designs of incised lines. Though, investigations in Central Asia have brought a huge variety, in pottery types and also in decorations executed in both painted and incised lines. Based on such evidence we need a huge variety of data. Similarly, an Axe found from Duran Sor (Dani 1998: 162) is closely similar to the discoveries from Daina (Gupta: 161).

From two sites in Ghizer namely Bachimal and Karōsingal, the local diggers claim about the findings of horses-like metallic figures. Likewise, from Duran Sor, we have similar finding but the figure is of a leopard (Plate LX) in bronze. A villager named Himat claimed for a finding of a horse at Karōsingal, his description seems similar to the stylised horse, we found in the collection of antiquity dealer at Gilgit (Plate LIX). Dealer also informed us on our inquiry that it came from Ghizer several years ago. The maximum length of this figure is 8.9 cm. and that of width is 6.3 cm. Head is carved with very similar features as of horse having same ears, nose and mouth. The bent neck and six triangular extensions present its hairs. Its abdominal portion is shown squeezing to inner portion, whereas crouched frontal and back legs are turned inward and horseshoes are shown touching and the tail hangs down at the back of the animal. Three circles with dots in the centre are pressed on different parts of the body: two of the same size impressions are on front and back thighs and a similar impression but of smaller size presents the eye of the

horse. Two attached knobs on the back side of the bronze figure presents that it can be use as a lock of a belt.

Similar to this figure of horse, we have carvings depicting comparable zoomorphic figures at Upper Indus Valley, bronze figure from Kandia and we have also other akin evidences come from the sites in Central Asia. The similar evidences from Upper Indus Valley include the figures from Thalpan and Dadamdas sites of rock art. Such animals with crouching legs, can be seen on stone surfaces (Bandini-König 2003: Figs. 226, 190, 73 and L, 2005: Figs. 78 and 48, 2007: Fig. 42, 2009: 499) known as Scytho-Siberian Animal Style (Jettmar 1982: 4). Scythian influence can also be understandable by comparing the mentioned sample of art (Plate LIX) with the discoveries from Kuban area of Georgia dated around 500 B.C. This idea strengthen the thought of cultural connections of Gilgit region with Central Asia, as already proved by the similar discoveries from Imit in Ishkōman, and that from Pamir region well demonstrated by Litvinskij (2002: 131-144), were linked by Stein (1944: 14) to the Hellenistic culture based on the similarity of the human figure holding the ibex in hands to the centaur of Hellenistic art. Comparable findings of artefacts from Saka burials from Pamir and the similar evidences from Gilgit region, has already revealed the existence of similar culture in Pamirs and Gilgit. Based on such evidences we can believe that these settlements might belong to the Sun and horse worshipers of Central Asia known to us as Sakas or Scythians. Therefore, it may be safe to say that the site can be dated to 1st millennium B.C. The features of art can be related also to the work of art on the gold from Patan agreed by authorities (Nasim Khan 1997-98: 132) to be related with Scythians.

Therefore, we are not sure about such sites giving variety of artefacts, whether such sites can be dated Proto-history based on cultural relation with Central Asian site such as Namazga or Historic period site based on the artistic ground of a sample dated to Scythian period. But for now all of the sites are placed in the same category. This problem can be resolved by future investigations. In continuation to this we have of copper cauldrons from Imit (Stein 1944: 14-18) showing the feature of Hellenistic nature, visibly presents the cultural connection of this region to Hellenistic world (p. 20). From rock carvings at Chilas valley we have evidences of Iranian Symbols (Nasim Khan 1997: 97-108) engraved on rock surface, but from

Ghizer valley we do not have any evidence so far, which can be classified under this group of antiquities from Upper Indus Valley.

Among the factors of decline of such settlements, for now, two are visible at the surface: first is the flash floods, we can see a thick deposit of alluvial material over the structural remains Karōsingal and Bachimal; and second is human conflict as it is revealed by ashy layers at topmost strata at Akṣēmī Kui, Dōli II and Kōṭ Hatun.

Buddhism being introduced by Siddhartha during 6th century B.C., became the religion of Indo-Pakistan Subcontinent, when it received the royal patronage of the Emperor Aśoka (Anand, A. K. 1996: 2-4). This was the time when this belief system reached to the valleys of Gandhāra and Udyana in the south of present G-B (Zwalf 1996: 30). But it is unknown so far, whether, during this period, this belief system was introduced in the mountain region in the north of ancient Gandhāra or not (?). Second patron of this religion after Aśoka was indeed Kaniṣka I of Kuṣāṇas (Hauptmann n.d.: 29), ruled during earlier half of 2nd c. A.D. It was this time when Mahayana interpretation of Buddhism evolved, sprung from Gandhāra, and spread to the remaining world including Afghanistan, Chinese Turkistan and Central Asia, around present G-B. G-B is giving a short approach but difficult terrain on road between Gandhāra, Central Asia and Chinese Turkistan. In said all regions we have evidences of introduction of Buddhism, dated to mentioned period. So, G-B on road between all, should receive the theology of Buddhism, during 2nd c. A.D. However, this is not visible in the ruins of Ghizer area. Conversely, Buddhism can be seen in Punyāl area visibly during to 7th / 8th c. A.D. This can be the age of its climax in ancient Haṇṣarā.

Significance of epigraphy is always there to understand the ancient history of this area (Hinüber 1989: 53-68). Haṇṣarā, being mentioned in important epigraphic evidence at Hatun (pp. 62-67) as *Viṣaya* or District, is under our discussion now. But presently, we do not have any genuine source, to identify the exact geographical limits of this ancient District. This problem was for the first time felt by Mark Aurel Stein (1944: 10), and was confused either this district was modern Punyāl or Ishkōman. Latter, Dr. Chakravarti (1987: 227) blindly identified it with Hunza, which was wrong (Dani, 1985: 5). However, Dr. Dani (1989 [2007 Rept.]:

34-35) suggested on probable grounds, that ancient Haṇēsārā could be present Punyāl.

We do not have any story in tradition about the ancient names of Punyāl or Ishkōman. But the name of the river Gilgit, only with its tributary of Ishkōman river emerged in Karumbar Valley is known as *Hanisārī* or *Anisārī* in tradition, as also told in a well-known Šinā proverb, “*Hanisārī, kunī zākī*” (p. 80). Biddulph (1880 [Rept., 2001]: 56), also defines and interprets this tradition as, “The river from its source in Karoombar Valley [Ishkōman] to the Indus, is sometime called *Anisari*, from *anisar*, which in the Khowar language, signifies a mountain lake,—referring to the lake formed by the glaciers in the Karoombar Valley.”

Geographically, Hatun Inscription is very connected to Tehsil Punyāl²², not now in the administrative limits Ishkōman. It means Punyāl should be a part of ancient Haṇēsārā, as already suggested by Dani. But the relation of river *Hanisārī* with Ishkōman River, in tradition, is indicating towards some relationship of ancient Haṇēsārā with modern Ishkōman, in Antiquity. If this assumption based on the information from said two sources is true, then ancient Haṇēsārā may be comprised of both present Tehsils of Punyāl and Ishkōman. This epigraphic evidence also proves that the District with this name survives thirteen centuries back, far before the introduction of the Khowar Language in this area, therefore this term has nothing to do with this language of *Kho* in Chitral, as assumed by Biddulph.

From this inscription, one can clearly understand the myth behind the kingship in Gilgit region, which evidently mentions the Paṭolas were the descendents of Śrī Bhagadatta²³. Similarly, according to the tradition, the first and most important qualification towards the acceptance as the King of Gilgit is his pure blood line. The King must hold the royal blood from Śrī Badat through his paternal and/or maternal lineage. The confusing and corrupt oral history of Gilgit always starts from this name Śrī Badat. The same thing we can feel in the inscription at Hatun that the Paṭolas were the descendents of Śrī Bhagadatta. The tradition of Śrī Badat is related to the Jataka of Brahmadata by Mock (1998: 658-659). However, this story concealing the truth behind, places Śrī Badat right before the dynasty of Tarakhans, seems different to us. In Gilgit, the dynasty of Tarakhans is assumed to be the

²² It was earlier part of Ishkoman Political District, and part of the Kingdom of Yasin ruled by Khuśwaqte family, before Colonial period.

²³ Literally means the gift of Vedic god Bhaga (Kazanas 1999: 22)

descendent of Śrī Badat from his daughter remembered as Nur, keeping secret the illicit relations with Azur, an external (Persian) prince and caused the birth of a baby boy. Tradition (Muhammad 1905: 114-119) further narrates, in order to keep this truth secret from her father, she was used in a conspiracy of Azur, and frustrated nobles of Śrī Badat, to kill him, the King made of an Iron body and the heart of Butter. This king is told in the tradition as a cannibal sovereign, who imposed the tax of a baby to be slaughtered for him on his subjects, annually. His daughter was the only person knowing the secrets of the possible way of his murder. She knew that his heart was made of butter and can be killed with burning, thus she exposed this to Azur. Tradition further narrates that his nobles and suppressed subjects made a big fire, in front of the main entrance of the fort at the midnight, keeping it the top-secret from him. But the family of the keeper of stores, *Ghulchin* has not participated in it, and actually was the supporter of the King. In a hurry, at the latter half of the night, the king was wrongly informed that his kingdom is being attacked by the enemy. And was asked to reach the main gate of the fort, where he was pushed into the burning well. People believe that he was having godly powers, he sank into the soil came out in Punyāl. Where he demanded water from a farmer. The farmer offered the wine to his Master, which lead him towards the ultimate death. In the memory of this event, at Hunza and Nagir the festival of *Thumuśalling* is celebrated, which continues until now. Now, the annual date of its celebration is day and night of the 20th December, and the morning of the 21st.

It seems (?) that this is the local or oral version of the story of Mahabharata (Thadani 1935: 608-609). Probably, the story and scene presents the battle of Arjuna and Śrī Bagadatta, in a different way. It is most probable that in oral narration the Arjun is pronounced as Azur and Śrī Bagadatta as Śrī Badat in the long period of more than thirteen centuries, when this traditions was first time brought in writing. The inscription of Hatun is clearly mentioning the name of Śrī Bagadatta, from whom the Paṭolas were decedents. The subjects of Gilgit, Hunza and Nagir, never accepted any one as their King until and unless he is not the direct decendent of Śrī Badat. In Gilgit region, the blood line of the rulers of Nagir, the Magholote is considered pure and directly decendent from Śrī Badat. In past, several times, when there was no male hierer to hold the throne of Gilgit. At such several occasions the people of Gilgit approached Nagir and brought a prince from their in marriage with

their own female decedents of late Kings, in order to keep the bloodline pure. From both sources of informations—oral and epigraphic—we can infer that the Kings of Gilgit were the decedents of Paṭolas. On such grounds, it would be safe to say that there would not be any break of ruling family between the Tarakhans and Paṭalos.

From the same inscription in its fourth line, mentions after the long title of Makarasimgha “...Bakhta Ka[ñchu]diya mahamāṭṭyavara mahāsādha(ma)ntipati...” a word “Gilgittā Sarāṃgha” appears. Chakravarti (1954) translates this non Sanskrit word by analysing it with word “sar-hang” of Persian and assumes the meaning chief commander of the army for it. However, it seems implausible. The complete name of Gilgit, is locally pronounced as Sārgin Gilit. Long history already corrupted the word Gilgitta as Gilit pronounced by the Ṣinā speakers, and its more corrupted form Gīlt is spoken by the speakers of Buruśaski and plausibly Sārgin may be a distorted form of Sarāṃgha, already suggested by Dani (1989 Rept. 2007]: 46). Thus, on this ground we can infer, both words refers it to the complete name of city Gilgit.

Several investigations have already been made to establishing the chronology of Paṭōla Śāhis decended from *Śri Bhaghadatta*. The first person to notice a name of ruler belonging to this forgotten dynasty was Nalinaksha Dutt (1939 [Rept. 1984]: 34) found mentioned the manuscript of come from Gilgit during 1930s. The manuscript mentions the name of *Śrīdeva Śāhi Surendra Vikramāditya Nanda*. During hurry excavation at the same site in 1938, Kaul Shastri found another manuscript of the *mahamayuri* mentioning the name of *Nava Surendraditya Nandideva* (Mukherjee 1987: 25).

When inscription of Hatun was deciphered (Chakravarti, 1954: 230-231) we again come to know about the name of *śrī Nava- Surēndrāditya Nandidēva*. Similar to the evidence from colophons of Gilgit manuscript, further adds the names of other Kings, including *Vajradityanandi, Vikramaditya Nandi and Surendra Vikramaditya Nandi*. A single line inscription discovered by Jettmar (Hinüber 1985: 63) near Hudur speaks “*Śr[i] (pa)lola Shahi (Surendradityanandis sarva) dharmoyam*”. Hinüber (2004: 85-99) attempted to establish the genealogy of nine rulers of Paṭolas, from Somana to Surendraditya dated between 5th /6th to 8th century A.D., based on epigraphical evidences. In connection to this, an inscription on incense

burner adds the name *śri śīlādityanandin* to the list (Hinüber 2010: 3-8). The broader geography of sovereignty of the dynasty of Paṭōlas, is demarcated by mentioned epigraphical evidences, and center of rule seems at Gilgit. However, a group of authorities believe it to be in Baltistan for the first time argued by Jettmar (1989: XIX). The inscription from Hatun, has marked Ghizer part of sovereignty of this ruling house. So, the centre of the rule of this dynasty is awaited to be resolved with more strong evidences.

When this inscription was identified by A.P.A. in 1930s, with the suggestion of Stein, Afrazgul Khan was directed to Hatun in order to take an impression of Hatun Inscription (Stein 1940: 103). Beside this activity, he also sketched the map of archaeological remains in the area (Map XI). Including the ruins of ancient canal, mounds of settlements and the graves of megaliths. Later, when Chakravari (1950) deciphered it, the inscription was found speaking about a canal named Makaravahini, of size 32000 *hastas* (around 1.25 kilometres). We can still see a line of stones leading towards the Inscription from its eastern side marking the existence of canal (see Plate XCVI). Its construction is commemorated by this inscription on Friday 19 December 671.

Specimens of Buddhist art are mainly presented in the sculptural and relief examples from this region. This is what we are going to explain here. Data is not enough available to establish the development in relation to the art history but it is sufficient enough to understand its basic and esthetic features to study in relation to similar examples reported from ancient world of Buddhism in and around G-B.

Two reliefs workout on one stone from Bubur (pp. 67-69) let us know about the Buddhist art of ancient *Haṇesāra* dated to eight century A.D. The figure 'A' of Buddha to front is much eye catching than the distorted figure carved on the other side of the stone. This work of art is closely assimilated to the depictions of Kargha Buddha and that of Mulbe Chamba Ladakh (Dar 1985: 194). The depiction of *abhaya* is also same to that of Kargah. Eyes are large, depicted as fully covering the eye sockets and ear lobes are touching the shoulders and body below the navel is that of feminine. Another example of figure of Buddha from Upper Gahkuch, marks the same characteristic features: with large eyes, and ear lobes touching the shoulders. Thus the ear lobes touching shoulders with cut in it and large eyes with feminine lower body are the unique characteristic features of this work of art at

Gilgit and Ghizer area. The features of this figure closely relate to the features of so-called Gilgit-Kashmir Bronzes, however, a detailed study is needed to understand the linkages.

The architecture, of Buddhist period is marked by the structure at Sumāl (pp. 69-70). The building seems to be a monastery, as a circular stone with a hole (Plate CXII) suggests being a chatra of a stupa. The illegal digging on the site, exposed a room rectangular in plan is probably a monastic cell. The walls are constructed with elegantly placed stones and small ones around the bigger to fill the empty spaces in the wall. It is almost looking to be a copy of semi dapper masonry of Buddhist age from proper Gandhāra and Taxila.

Tibetan inscription of same period indicate towards the movement of Tibetan from this area during the period of their climax. Seven inscriptions with ten specimens of stupa drawings visibly mark the sacredity of the place and may be connected to Sino-Tibetan conflict. From the site we also collected several sherds of terracotta pottery, which marks about ancient offerings brought to these sites of religious importance.

There is no visible evidence which marks the existence of Hinduism here. However recent researches²⁴ prove the survival of Shivism in Gilgit and Chilas zones based on rock art evidences (Arif 2001: 35). Probably after the decline of Buddhism, Bonism or Shamanism, regained its popularity, was already known in this region and survived even beside Buddhism. There is no evidence of monumental architecture falling to this age. However, we have evidences of structural remains in four localities. The places are known as Kuturot Kōṭ, Kaṣīṣal, Loe Kho and Ziyārat-ei Lāṭh. All the sites are built with same style of masonry in rubble and structural dumps can be suggested contemporary to one another. Anyhow, the problem will be resolved by future investigations through excavations on the sites.

Ismā'ilism was already introduced in Central Asia, due to the unique preaching of *batīni* (esoteric) interpretation of Islam by Nasir-e Khisrow (394 A.H./1004 to 1077) and his disciples, centred in Yumgan, Khurasan and Badakhshan; extended to Gilgit region too with the invasion of Taj Moghul (Hunzai 2004: 151). However, archaeology of this region proves the hypothesis of Daftari (1998: 205) about dating

²⁴ An inquiry about Gilgit Fort site and archaeological evidences related to this site are helping us understand about Hinduism, an investigation is in pipeline, will be available for the readers soon.

the re-introduction of Ismā'ilism here during Anjdan period, 16th/ 17th c. A.D. It is connected to bringing of the renaissance in Ismā'ili preaching in Central Asia and India. In this connection, Imām Mustansirbillah II of Nizāri line of Ismā'ilis despatched several trusted *Da'is* to Central Asia, Afghanistan and Persia beside Indian subcontinent (Daftari 1998: 171). Thus, the Shi'i interpretation of Islam with Ismā'ili model again reached, Chitral, Ghizer and further expanded to the region of Hunza (Hunzai 2004: 152). This introduction of Islam probably forced the locals to change their burial traditions. Thus, most probably a transitional model of burial tradition of *gumbati* (mausoleums) emerged out between the pagan funeral model(s) and orthodox burial based on Islamic principles (pp. 78-89). There must be the gradual and regular preaching which can shifted this model into the proper Islamic style. However, a small architectural inspiration of former style of keeping the skylight to southern side of the grave, left retained in orthodox model. This orthodox model most probably emerged in Punyāl, reached further to Hunza during early half of 19th c. A.D. Based on the oral tradition, it is believed that Ismā'ilism reached Hunza from Badakhshan (Hunzai 2004: 152). However, the similar and unique burial tradition in Ghizer and Hunza let us think that it may reached Hunza after flourishing in Ghizer first. So, it is more logical to say that Ghizer worked as a centre for Ismā'ili preaching during late 18th century and beginning of 19th century A.D. The climax of Ismā'ili preaching in Ghizer, probably ended the vernacular belief system having shamanistic approaches. Most probably, it is this reason that, now, Shamanism cannot be seen in Ghizer. However, it still survives in Gilgit, Hunza and Nagir areas. Currently, in Ghizer people believe much in the decedents of Ismā'ili *Pīrs*.

Before the reach of Dogra/colonial power into this area, the present District of Ghizer was divided into two principalities: Yasin and Punyāl. However, Gohar Aman of Khuśwaqte family ruled both of the principalities, jointly. We have some architectural monuments can be dated to this age. The specimens include the forts and fortified settlements. Such architectural examples were constructed in wooden frame or *kaṭor*, which can be seen very popular in whole region during this age. The decorations on the columns and door frames are very common, adorned with floral and geometrical designs. The sites of this period include the remains of Yasin Fort, Muduri Fort Sandi, Ishkōman Kōt, Takht-e Khatan (Yasin), Royal Cemetery of

Khushwaqte Family, Gahkuch Fort. However two votive shrines of Maghjut Ziyarat at Ishkōman and Shetham dādo Ziyarat can be included in the same category.

Anglo-Indian architecture became a popular style during the colonial period in South Asia. Due to the Great Game and expansion of Dogra/Colonial power, particularly to Yasin (Hopkrick, 1990 [Rept. 2006]: 340) brought the style of Colonial architecture into this mountain area. Among some of the buildings of this era the fort of Gupis is the prominent example of this style of architecture. The masonry is semi-ashler. It is a military fort constructed on rectangular plan.

SUMMARY AND CONCLUSION

Among the sources that help in the reconstruction of the ancient history of Ghizer, foreign accounts contribute a minor share (pp. 12-14). Likewise, the oral tradition is creating a vague picture connected to the events in remote past (pp. 2-3). In this scenario, we have only the archaeological data, which can help us to establish an outline of the cultural history. Thus, to understand the cultural profile of District Ghizer, an exploration based archaeological investigation is conducted in this region, with special emphasis on Tehsil Punyāl (pp. 23-31).

Before approaching Ghizer, we knew about eight topics on archaeology and/or history of this area, from previous attempts (pp. 12-22). In chronological order, the first topic that let us know about the earliest evidences of human presence in Punyāl was the Bronze/Iron-age graves, for the first time documented by Biddulph, which were inferred as the remains of Dards (?) by Dani, are suggested earlier than the similar evidences in Kashmir and South Asia dated to Iron-age by Hauptmann. The second topic is about two artefacts from Imit, which provide with a better understanding about the cultural connections between Ghizer area, Central Asia and Hellenistic world, was studied for the first time by Stein, and later by Jettmar, Dani and Litvinskij have also contributed with new information about these antiquities. The third topic deals with the Chinese pilgrim Fa-Hsian, who, according to Tsuchiya travelled through Ghizer to reach Darel. The fourth topic is about the Hatun Inscription, deciphered for the first time by Chakravarti. Later on Sircar amended the same information, which was again investigated by Fussman. In this connection, the Hatun Inscription was interpreted from a historical perspective by Jettmar, Dani, Fussmann and Hinüber in order to understand the history of Paṭōla Ṣāhis, (p. 103) in particular. The fifth topic is about the city of Makarapura, established by Makarasingha, mentioned in the same inscription; its remains are shown in a map drawn by (Khan Sahib) Afrazgul Khan but published by Stein. The sixth aspect is about Sino-Tibetan Conflicts in Yasin, which Stein has attempted to elaborate. Seventh topic is about the mausoleums of *gumbati*, which was narrated for the first time in a legend connected to an example from Gulapur, by Ghulam Muhammad. This burial tradition was later re-discovered by Friedrich at Upper Gahkuch, unaware about the information mentioned before. However, later Jettmar

visited a mausoleum of same kind at Bubur following the footprints of Friedrich and studied in comparison to the burial cultures in Central Asia. The eighth and last topic is about the twin dynasties of Ghizer, explained by Biddulph.

Field work of a month in the area of study was conducted in four intervals during the first quarter of 2014 (p. 26-31). During this survey, proper procedure and methodology was adopted to gather the maximum accessible data. Field interviews played a key role in this exploration. Following the guidance received in such interviews, we approached the sites through field walk. The archaeological remains in the area were documented according to the details asked in the proforma. The visible features were captured in photographs, with the record of their description, and the surface collection of samples.

This investigation adds one more specimen to the evidences of earliest human in this region can be dated back to somewhere between the 5th and 3rd millennium B.C. So far, the only material evidence which represents the prehistoric periods is a evidence of rock art at Thingdas (Punyāl). This work of art is very similar to the depictions of late Holocene-age examples from the Chilas region (p. 91). The human of this age, illustrated on rock surface is looking socialised in character.

The site only mentioned in the past with reference to its location, named Sujo Thōki (p. 91-92) adds new to our understanding about the development of human toward a higher level culture leading towards civilisation. Several depictions of hunting scenes on rock surfaces and depictions of domestic animals clearly show the domestication of cows and oxen, and the human of this age was partially dependent on hunting and gathering. Hunting of wild animals was made with the help of tools like bows and arrows, and with the support of trained dogs. More than this, the higher level of their understanding about the ecology of the mountain area is observable here. It is the evidence of their deep observation and understanding about their environment. Hunt selection, visibly shows their approach towards the hunting assortment. It lets us know that animals selected for the hunt must be older in age, neither with kid(s) and nor too young. From this act, one can understand their approach towards hunt selection or can feel the sense animal conservation (?).

In the past inquires, Bronze-age graves constructed with megaliths, arranged in a circular plan, were not studied collectively. Here it is attempted to understand this

burial culture of such megaliths, in more detail, in relation to Andronovo burial tradition of nomads in Innermost Areas of Asia (pp. 91-94). The similarity in features of such graves with the examples in Chinese Turkistan, Siberia and Mangolia of 3rd or 1st millennium B.C. has clearly marked alike. From this similarity, one can easily infer about the Central Asian nomads perhaps travelling in between the limits of Siberia in the North and G-B in the South.

A settlement and a burial site of pit graves, different than that of megaliths were only known to previous investigators from Dain in Ishkōman. Such settlements and burials of this age were in dire need of an extensive survey, as felt necessary by Dani (1989 [Rept. 2007]: 118-119). It is this research, which improves the previous understanding about such ancient settlements and adds more than twenty sites (Map VII, pp. 49-61 and 94-98), to the list of this category, from the surface information. From such sites, we have evidences of practice of agriculture, use of beads as jewellery, metallic instruments, ceramics and their burial practices, mainly.

Such settlements were established on the glacier water. The cultivable terraced fields were constructed to produce varieties of agricultural products. The water, flows in ravines was canalised and brought to the fields in a systematic way. Thick deposits of fertile soil in such fields, reached with mud brought by muddy glacier water of summers, clearly show that the agriculture was practiced here for a very long period. The extensions of the walls of a terraced field built in rubble masonry marks the development of agriculture should be for a very long period, extending over several centuries. Now, the majority of such fields are re-established by a modern population, everywhere in Ghizer. Anyhow, the untouched ancient settlements of such kind include Akṣēmī Kuī and Śetikei. The sites of this age, probably dated to proto historic or early historic periods, reveal both handmade and wheel turned red ware, bronze ornaments, bronze seal and a variety of beads, both from settlement and burial sites of this age. Here the settlements and burial are found together in same locations, such as in case of Duran Sor, Bachimal and Karōsingal.

Buddhism perhaps reached this area during 1st or 2nd century A.D. (pp. 98-99). However, Shamanism, the vernacular belief system, can believe to be in co-existence alongside Buddhism. From the material remains, one can easily note the climax of Buddhism during 5th /6th to 8th century A.D. However, contemporary

information from Tibetan sources, we know the popularity of Bon or Shaman priests in this area (p. 13). Beside the works of art related to Buddhism, we have an evidence of monastic establishment at Sumāl. We have also the monumental inscription of Hatun, letting us know about various cultural and historical aspects and particularly about Paṭōlas (pp. 99-103). The findings related to Buddhist specimens of art from Upper Gahkuch, Hōl and Bubur help us to understand the local features, in relation to its contemporary art. Historical sources help us to know the Sino-Tibetan Conflicts in Ghizer (pp.16-17). However, we do not have any evidence which marks the survival of Hinduism here in Ghizer area.

Buddhist art (p. 103) of this age has a stylistic connection with that of Ladakh, which has deep roots in Mathuran styles of Kushana Art. However, the elongation of ear lobes, touching the shoulders; feminine lower body of such figures are the unique stylistic features. The monastic robe in the works of art of this period is depicted in an artificial way around the neck, which drops down from the shoulders and below arms it become visible at the lower part body, below nave and hands, unlike two garments of earlier Indian style.

Structural dumps of fortified settlements, not attracted the proper attention of earlier scholars, seem to be of Medieval-age (?), include the ruins of Kuturōṭ Kōṭ, Ziyārat-ei Lāṭh, Loe Kho and Kaṣīṣal (pp. 69-70). In majority cases, it seems that the locations of such settlement sites were selected by keeping the security point in view. So, such sites are located on a cliff above the main valley in three cases, but one of them, a site at Kaṣīṣal is different and located in the basin of the valley, near the river. The masonry is everywhere same as rubble. The outer walls are thick as large as a metre and inner walls are thin as 0.3 m., as an average. Three earlier sites are located separately than cultivable area, but the last settlement is located among the terraced fields. They all do not yield any kind of pottery in terracotta. Thus, the decline in use of terracotta in this area was probably around 9th to 12th century A.D.

The focus of our investigation, according to the objectives of this research, is on the analytical study of *gumbati* mausoleums. Such graves are called by Friedrich (pp. 18-19) as ‘Totenhaus’, Jettmar mentioned them as ‘Collective Tombs of Islamic period’, and also styled in exaggerated form by Ahmad Hasan Dani as ‘*Gumbad-e Raisan*’ and associated this culture with Zoroastrians (p. 21). The geographical expansion of such burial extends from Gulapur to Yasin, however, the

concentration of such graves is in Punyāl area, particularly in Gurunjur (p. 78). The examples of such burials are located, in every case, at Islamic period graveyards. In every grave yard the oldest Islamic are surrounded by such mausoleum and the latter examples spread around. Thus, this tradition indicates towards the inception of Islamic burial culture in this area, and can be placed in the transitional phase leading towards Islamisation, by supporting the idea of Friedrich and that of Jettmar's earlier view, this culture is dated some where around 16th/17th century, contemporary to the Anjdan period (pp. 88-90 and 105) of Ismā'ili History, when the renaissance was brought in preaching the religion in Central Asia.

We have two sources to know about the pre-*gumbati* funeral culture from an anthropological perspective: first, the sticks wrapped in funeral cloth are flowed into the river; or second, the same sticks are thrown in old graves. The optional rituals help us to establish a hypothetical understading about the burial culture(s), which not lived any strong material proof. From this ritual one can assume it either related to let the dead bodies allowed to flown in the river first, or second, may be dumped inside the caves (pp. 79-80). The first hypothesis, is supported by the evidence of known proverb, mentions the river *Hanisārī* as the dragger of dead bodies. The second hypothesis is supported by evidence of caves with scatered bones from Upper Gahkuch and from Shirot (?). This kind of new tradition having few examples, more developed than the earlier models, was most probably introduced by the *Pīrs* of Qasim Šāhi Nizāri Ismā'ili interpretation, having their centre at Anjdan, connected to the revival of Ismā'ili preaching in Central Asia.

Most probably this tradition was a transitional model (?) between the practice of exposing the dead bodies to the nature, and the development towards the orthodox burial tradition of Islam. Probably the earliest example of this tradition is in Gurunjur, Grave number 3 (pp. 82-84 and p. 86). This transitional culture most probably survided for a short period, which has a structural impact on the local style of Islamic burial tradition, continues till our age. The graves constructed with covering sealing planks of stones over the majority portion of the burial pit, with keeping an opening in the skylight-like form, to enter the dead body into the grave (pp. 86-88). This style is not known beyond Imit, Darkut (?) and Phandar (?). Though, along with the preaching of *Pīrs*, having their centre at Ghizer have copied and introduced this model in the area of Hunza. So, this style is also common

among the Ismā'ilis of Hunza, beside the Ismā'ilis and Sunis of Ghizer. A culture of construction of graves, with only keeping the skylight-like opening before the burial, is most probably the continuity of that in collective burial, which is in practice till our age.

There are several unresolved academic issues related to Ghizer archaeology and/or history. In this regard, future investigations can focus on the following five areas of study, including intensified field research by systematic documentation of architectural monuments and other antiquities: First, archaeological explorations are needed in Gulapur and Sherqila villages of Punyāl. Second, the pasture lands of Ishkōman, Gupis and Yasin can be investigated through extensive survey from where locals have collected different kinds of artefacts. Third, the area of Yasin particularly beyond Sandi is in need of proper investigation. Fourth, the region of Gupis beyond Khalti can be archaeologically surveyed in detail. And fifth, the problems in understanding the cultural development during proto-historic or historic periods (p. 49), Buddhist and medieval ages can be resolved by investigating the settlement and burial sites of different periods mainly by conducting systematic excavations. Such studies will add significantly to the understanding about the cultural history of Ghizer.

Bibliography

- Abetekov, A. and H. Yusupov. **1996**. Ancient Iranian Nomads in Western Central Asia. In J. Harmatta (ed.), *History of Civilizations of Central Asia Volume II*. (pp.24-29). Paris. UNESCO Publishing.
- Anand, A. K. **1996**. *Buddhism in India, from the Sixth Century B.C. to the Third Century A.D. (Religion, Civilisation, Indology)*. New Delhi: Gyan Publishing House.
- Arif, M. **2001**. *Study of Petroglyphs of Buddhist Period along the Silk Road between Shatial and Khunjarab Pass Northern Areas, Pakistan*. University of Karachi: Thesis Submitted for PhD Degree in General History.
- Bandini-König, D. **2003**. Die Felsbildstation Thalpan I. In H. Hauptmann (ed.), *Material zur Archäologie der Nordgebiete Pakistans Band 6*. Mainz: Philipp von Zabern.
- Bandini-König, D. **2005**. Die Felsbildstation Dadamdass. In H. Hauptmann (ed.), *Material zur Archäologie der Nordgebiete Pakistans Band 5*. Mainz: Philipp von Zabern.
- Bandini-König, D. **2007**. Die Felsbildstation Thalpan II. In H. Hauptmann (ed.), *Material zur Archäologie der Nordgebiete Pakistans Band 7*. Mainz: Philipp von Zabern.
- Bandini-König, D. **2009**. Die Felsbildstation Thalpan IV. In H. Hauptmann (ed.), *Material zur Archäologie der Nordgebiete Pakistans Band 9*. Mainz: Philipp von Zabern.
- Bandini-König, D., M. Bemmman and H. Hauptmann. **1997**. Rock Art in Upper Indus Valley. In H. Hauptmann (ed.), *The Indus Cradle and Crossroads of Civilizations*, 29-70.
- Beals, S. **1869**. *Travels of Fa-Hian and Sung Yun, Buddhist Pilgrims from China to India*. London: Trübner and Co.
- Biddulph, J. **1880** [Rept., 2001]. *Tribes of the Hindoo Koosh*. Lahore: Sang-e-Meel Publications.
- Bivar, A.D.H. **1984**. Maues at Taxila. *Journal of Central Asia*, 7, pp. 5–15
- Cunningham, A. **1854** *Ladākh, Physical, Statistical, and Historical; with Notices of the Surrounding Countries*. London: W.M. H. Allen and Co. 7, Leadenhall Street.

- Chakravarti, N. P. **1954**. Hatun Rock Inscription of Patoladeva. In N. L. Sircar (ed.), *Epigraphia Indica Volume XXX (1953-54)* (pp. 226-230). Janpath, New Delhi: The Director General Archaeological Survey of India.
- Chen, K. and F. T. Hiebert. **1995**. The Late Prehistory of Xinjiang in Relation to Its Neighbors. *Journal of World Prehistory*, Vol. 9, No. 2, pp. 243-300.
- Chohan, A. S. **1985** [Reprint 1998]. *The Gilgit Agency*. New Delhi: Atlantic Publishers and Distributors
- Daftari, F. **1998**. *A Short History of Ismailis*. Edinburgh: University Press.
- Dani, A. H. **1978**. Gandhara Grave Culture and the Aryan Problem. *Journal of Central Asian Studies*, Vol. I No. 1, pp. 42-56.
- Dani, A. H. **1983**. *Chilas, the City of Nanga Parvat (Dyamar)*. Islamabad: Published by Author.
- Dani, A. H. **1985**. The Sacred Rock of Hunza. *Journal of Central Asia* Vol. VIII No.2, 5-85.
- Dani, A. H. **1989** [R. ed. 2001, Rept. 2007]. *History of Northern Areas of Pakistan (Upto 2000 AD)*. Lahore: Sang-e-Meel Publications.
- Dani, A. H. **1989**. *Islamic Architecture: The Wooden Style of Northern Pakistan*. Islamabad: National Hijra Council.
- Dani, A. H. **1995**. *Human Records on Karakorum Highway*. Lahore: Sang-e-Meel Publications.
- Dani, A. H. **1998** or 2001 [Rept. 2007]. Origin of the Dardic Culture: A New Discovery in the Northern Areas of Pakistan. *Journal of Asian Civilization (Formerly Journal Central Asia)* Vol. XXI No.1, 153-183. or In A. H. Dani, *History of Northern Pakistan* (pp. 420-429). Lahore: Sang-e-Meel Publications.
- Dar, S. R. **1985**. Rock-cut Standing Figure at Kargah, near Gilgit: Some Thoughts on its Identification, Origin and Date. *Journal of Central Asia*, Vol. VIII No. 2 December, 191-211.
- Das, A. C. **1920** [Ed. 1980]. *Rgvedic India (Cultural History of India as depicted in the Rgveda)*. New Delhi: Cosmo Publication.
- Dhavalikar, M. K. **2006**. Archaeology of the Aryans. *Annals of the Bhandarkar Oriental Research Institute*, Vol. 87 pp. 1-37.
- Dutt, N. **1939** [Rept. 1984]. *Gilgit Manuscripts*. Delhi: Sri Satguru Publications.
- Eggermont, P. H. L. **1984**. Ptolemy, the Geographer, and the People of Dards: Alexander in Buner, the Aornos Problem and the Dards of Dyrta. *Journal of Central Asia*, Vol. VII No. 1 July, 73-124.

- Fussman, G. **1993**. Chilas, Hatun et les Bronzes Bouddhiques du Cachemire. In K. Jettmar (ed.), *Antiquities of Northern Pakistan, Reports and Studies* (pp. 1-60). Mainz: Verlag Philipp von Zabern.
- Fussman, G. **2001** [Rept. 2007]. Languages as a Source for History. In A. H. Dani, *History of Northern Pakistan* (pp. 52-67). Lahore: Sang-e-Meel Publications.
- Gafur, M. A. **1965-66**. Two lost Inscriptions relating to Arab Conquest of Kabul on the North-West Region of West Pakistan. *Ancient Pakistan, Vol. II*, 4-12.
- Ghufran, M. M. **1893**. *Tārīkh-e Chitrāl (Fārsī) Nuskha-e Thānī*. www.Mahraka.com/ghufran/chapter-3.html.
- Gullapalli, P. **2009**. Early Metal in South India: Copper and Iron in Megalithic Contexts. *Journal of World Prehistory*, Vol. 22, No. 4, 439-459.
- Gupta, S. P. **1979**. *Archaeology of Soviet Central Asia and the Indian Boarder Land. Vol. II*, Delhi: B. R. Publishing Corporation.
- Hauptmann, H. **n.d.** Pre-Islamic Heritage in the Northern Areas of Pakistan. In S. Bianca (ed.), *Karakoram Hidden Treasures in the Northern Areas of Pakistan*. Aga Khan Trust for Culture.
- Hauptmann, H. (?) **2006**. *Rock Carvings and Inscriptions along the Karakorum Highway*. Heidelberger Akademie der Wissenschaften.
- Hinüber, O. V. **1985**. Royal Inscriptions from Northern Pakistan. *Journal of Central Asia, Vol. VIII, No. 1, July*, 59-67.
- Hinüber, O. V. **1989**. Brāhmī Inscriptions on the History and Culture of the Upper Indus Valley. In K. Jettmar (ed.), *Antiquities of Northern Pakistan, Reports and Studies* (pp. 41-72). Mainz: Verlag Philipp von Zabern.
- Hinüber, O. V. **2004**. Die Palola Śāhis: Ihre Steininschriften, Inschriften auf Bronzen, Handschriftenkolophone und Schutzzauber—Materialien zur Geschichte von Gilgit und Chilas. In H. Hauptmann (ed.), *Antiquities of Northern Pakistan, Reports and Studies* Mainz: Verlag Philipp von Zabern.
- Hinüber, O. V. **2010**. An Inscribed Incense Burner from the MacLean Collection in Chicago. *Annual Report of The International Research Institute for Advanced Buddhism at Soka University for the Academic Year 2009, Vol. XIII*, 3-8.
- Hoffmann, H. **1950**. *Quellen zur Geschichte der tibetischen Bon Religion*. Jahrgang: Mainz.
- Hopkirk, P. **1990** [Rept. 2006]. *The Great Game On Secret Services in High Asia*, London: John Murray (Publishers).

- Hunzai, F. M. **2004**. A Living Branch of Islam: Ismailies of the Mountains of Hunza, *Oriente Moderno Nuova Serie*, Anno 23 (84), *Islam in South Asia*, 147-160.
- Ikle, F. W. **1968**. Sir Aurel Stein. A Victorian Geographer in the Tracks of Alexander. *Isis*, Vol. 59, No. 2 Summer, 144-155.
- Jettmar, K. **1961**. Bronze Axes from the Karakoram. Results of the 1958 Expedition in Azad Kashmir. *Proceedings of the American Philosophical Society*, Vol. 105, No. 1, 98-104.
- Jettmar, K. **1967**. The Middle Asiatic Heritage of Dardistan (Islamic Collective Tombs in Punyal and Their Background). *East and West*, 59-82.
- Jettmar, K. **1975**. Die Religionen des Hindukusch mit Beiträgen von Schuyler Jones und Mak Klimburg. *Die Religionen der Mehschheit* hrsg. V. Christel matthias Schroder Band 4,1. Stuttgart.
- Jettmar, K. **1977**. Rock Carvings and Stray Finds in the Mountains of Northern Pakistan, Archaeology before Excavation. *South Asian Archaeology Vol II*, 917-926.
- Jettmar, K. **1981**. The Gilgit Manuscripts: Discovery by Instalments. *Journal of Central Asia*, Vol. 4, No. 2, 1-18.
- Jettmar, K. **1982**. *Rock Carvings and Inscriptions in the Northern Areas of Pakistan*. Islamabad: Institute of folk Heritage.
- Jettmar, K. **1989**. Introduction. In K. Jettmar (ed.), *Antiquities of Northern Pakistan, Reports and Studies* (pp. XI-LVII). Mainz: Verlag Philipp von Zabern.
- Jettmar, K. and K. Sagaster, **1993**. Ein Tebetisches Heiligtum in Punyal. In K. Jettmar (ed.), *Antiquities of Northern Pakistan, Reports and Studies* (pp. 123-140). Mainz: Verlag Philipp von Zabern.
- Jettmar, K. **2001** [Rept. 2007]. Northern Areas of Pakistan—An Ethnographic Sketch. In A. H. Dani, *History of Northern Pakistan* (pp. 68-96). Lahore: Sang-e-Meel Publications.
- Jettmar, K. **2002**. *Beyond the Gorges of the Indus: Archaeology before Excavation*. Oxford University Press.
- Kazanas, N. **1999**. The R̥igveda and Indo-Europeans. *Annals of the Bhandarkar Oriental Research Institute*, Vol. 80, No. 1/4, 15-42.
- Khan, H. **1991**. The Genesis of the Royal Title ‘Shah Kaṭur’ *Journal of Central Asia* Vol. XIV, No. 1, 111-114.
- Kenoyer, J. M. **2013**. Eye Beads from the Indus Tradition: Technology, Style and Chronology. *Journal of Asian Civilizations*. Vol. 36, No. 2, 1-22.

- Leitner, G.W. **1893**. *Dardistan 1866, 1886 and 1893 Working*. New Delhi: Bharvana Books and Prints.
- Litvinskij, B. A. **1960**. *Archaeological Discoveries on the Eastern Pamirs and the Problems of Contacts between Central Asia, China and India in Antiquity*. Moscow: Oriental Literature Publishing House.
- Litvinskij, B. A. **1984**. Eisenzeitliche Kurgane zwischen Pamir and Aral See. In Verlag C. H. Beck München, *Materialien zur Allgemeinen und Vergleichenden Archäologie*. Band 22.
- Litvinskij, B. A. **2002**. Copper Cauldrons from Gilgit and Central Asia. *East and West* Vol. 52, No. 1/4 127-149.
- Mc Crindle, J. W. **1979**. *Ancient India as Described in Classical Literature*. New Delhi.
- Mock, J. **1998**. The Cannibal King of Gilgit. In I. Stellrecht (ed.). *Karakorum-Hindukush-Himalaya: Dynamic Change (Part II)* 653-661. Köln: Rudiger Röppe Verlag.
- Mughal, M. R. **1985**. The significance of Some Pre-and Protohistoric Discoveries in the Karakoram Region. *Journal of Central Asia* Vol. VIII, No. 1.
- Muhammad, G. **1905**. Festivals and Folklore of Gilgit. *Memoirs of the Asiatic Society of Bengal* (Vol. I, pp. 98-127). Culcutta: Baptist Mission Press.
- Mukherjee, B. N. **1987**. The Dating of Nawapur (Gilgit) Stupa No. C And Its Contents. *Journal of Central Asia* Vol. X, No. 2 23-35.
- Müller-Karpe, H. **1983**. Jungbronzezeitlich-früheisenzeitlichen Gräberfelder der Swat-Kultur in Nord-Pakistan. In Verlag C. H. Beck München, *Materialien zur Allgemeinen und Vergleichenden Archäologie*. Band 20.
- Nasim Khan, M. **1997**. Iranian Symbols in the Rock Carvings of the Upper Indus Valley. In F. A. Durrani (ed.), *Āthāriyyat (Archaeology)*. 97-108.
- Nasim Khan, M. **1997-98**. Some Thoughts on the Nature of the Gold Ornaments from Pattan (Indus Kohistan). *Ancient Pakistan*, Vol. XII, 117-138.
- Nasim Khan, M. **1997-98**. a. Fauna in the Rock-Carving Site of Thor North (Northern Areas of Pakistan) *Ancient Pakistan*, Vol. XII, 169-176.
- Nasim Khan, M. **1998**. Epigraphy in Pakistan. In F. A. Durrani and Ihsan Ali. *The Glory that was Pakistan*. 39-44. Peshawar: Department of Archaeology, University of Peshawar and National Heritage Foundation.
- Nasim Khan, M. **1998**. a. Rock Art in Pakistan. In F. A. Durrani and Ihsan Ali. *The Glory that was Pakistan*. 35-48. Peshawar: Department of Archaeology, University of Peshawar and National Heritage Foundation.

- Nasim Khan, M. **2000**. Archaeological Discoveries in Darel Muzot: An Iron Period Grave Culture Site. *Ancient Pakistan*, Vol. XIII , 19-119.
- Panyushkina, I. P., B. J. Mills, E. R. Usmanova, and L. Cheng. **2008**. Calendar Age of Lisakovsky Timbers Attributed to Andronovo Community of Bronze Age in Eurasia. *Radiocarbon*, Vol 50, No 3, 459–469.
- Puri B. N. **1994**. The Sakas and Indo-Parthian. In *History of Civilizations of Central Asia. Vol. II (The Development of Seditary and Nomadic Civilizations 700 B.C. to A.D. 250)* Paris, Printed by Darantière, Quétigny.
- Rawlinson, G. **1862**. *History of Herodotus Vol IV*. London: John Murray Albemarle Street.
- Rehman, A. **1979**. *The Last Two Dynasties of Shahis (An analysis of their history, archaeology, coinage and palaeography)*. Islamabad: Centre for the Study of the Civilizations of Central Asia.
- Remusat, Klaproth and Landresse, **1848**. *The Pilgrimage of Fa-Hian*. Calcutta: Baptist Mission Press.
- Rig Veda, Translated by R. T. H. Griffith, **1889** [Ed. 1896]. *The Hymns of the Rig Veda* in <http://www.sacred-texts.com/hin/rigveda/index.htm>.
- Salim, M. **1998**. Ancient Man in the Northern Areas of Pakistan. In I. Stellrecht (ed.). *Karakorum-Hindukush-Himalaya: Dynamic Change (Part II)* 289-295. Köln: Rudiger Röppe Verlag.
- Sircar, D.C. **1965**. *Indian Epigraphy*. Delhi
- Stein, M. A. **1902**. A Journey of Geographical and Archæological Exploration in Chinese Turkestan. *The Geographical Journal*, Vol. 20, No. 6, 575-610.
- Stein, M. A. **1922**. A Chinese Expedition across the Pamirs and Hindukush, A. D. 747. *The Geographical Journal*, Vol. 59, No. 2 Feb., 112-131.
- Stein, M. A. **1928**. *Innermost Asia, Detailed Report of Explorations in Central Asia, Kan-su and Eastern Īrān, (Vol. I)*. Oxford: The Clarendon Press.
- Stein, M. A. **1932**. Note on a find of Ancient Jewellery in Yasin. *Indian Antiquary* Vol. 61, 103-106.
- Stein, M. A. **1944**. Archæological Notes from the Hindukush Region. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 76, No. 1 Apr., 5-24.
- Thadani, N. V. **1935** *The Mystry of Mahabharata, the Explanation of Epic*, Part II. Karachi: Bharat Publishing House

- Tsuchiya, H. **1998**. Field Research along the Ancient Routes in the Northern Areas of Pakistan (1991-1995). In I. Stellrecht (ed.). *Karakorum-Hindukush-Himalaya: Dynamic Change (Part II)* 45-70. Köln: Rudiger Röppe Verlag.
- Tsuchiya, H. **2006**. The Darel Valley: The Chinese Sources and the Field Research (1998-2004). *Ancient Pakistan*, Vol. XVII, 101-118.
- Tucci, G. **1974**. On Swāt, The Dards and Connected Problems. *East and West*, Vol. 27, No. 1/4 (December 1977), 9-103.
- Vigne, G. **1842**. *Travels in Kashmir, Ladakh, Skardu*. London: Henry Colburn Publishers.
- Yong, M. **1989**. The Chinese Inscription of The “Da Wei” Envoy of the “Sacred Rock of Hunza” In K. Jettmar (ed.), *Antiquities of Northern Pakistan, Reports and Studies Vol. 1*. pp. 139-157.
- Zahir, M. **2012**. *Proto-Historic Cemeteries of North West Pakistan: The Deconstruction and Reinterpretations of Archaeological and Burial Traditions*. Thesis submitted for the degree of Doctor of Philosophy at the University of Leicester.
- Zwalf, W. **1996**. *A Catalogue of the Gandhāra Sculpture in the British Museum*. Great Britain: Cambridge University Press.

Glossary

<i>gumbat or bumbat</i> , n. (Şina)	Mausoleum of collective burials in Ghizer.
<i>panji</i> , n. (Şina/ Buruśaski)	A wall constructed around the grave normally in rectangular or square plan. After its construction a feast is also offered.
<i>harāy</i> , n. (Şina/ Buruśaski)	cattle barn
<i>Ghulchin</i> , n. (Şina/ Buruśaski)	keeper of stores or stocks, a ranked position under the King in veracular system of administration.
<i>Hanisārī</i> , n. (Şina/ Buruśaski)	River Gilgit.
<i>Jamā'at Khānah</i> , n.	The hall of prayer, popular among Isma'ilies, and other few sects of Islam.
<i>kaṭor</i> , n. (Şina/ Buruśaski)	rafters used in wooden constructions, root <i>kāṭo</i> (Şina) mean wood.
<i>Worshigoom</i> n. (Khowar)	Yasin, or the land of Buruśaski speakers, popular in Chitral.
<i>Virchik</i> n. (Wakhi)	Ethnic group of Buruśaski speakers, the name popular among Wakhi people.
<i>Kanjūt</i> n. (Wakhi)	Hunza, the name popular among its northern neighbours.
<i>Hēmās</i> n. (Buruśaski)	Seed sowing anniversary.
<i>Yorchi</i> n. (Buruśaski)	nave or space around the fire place under skylight of traditional houses.
<i>Pīr Khānah</i> n. (Persian)	House of the Pīr or saint.
<i>Ghalawar</i> n. (Şina/ Buruśaski)	a congregational music, being beaten to call for the gathering of public.
<i>Sat-maqso</i> n. (Şina/ Buruśaski)	the land of seven provinces, proper Gilgit and surrounding areas.

Index

A

Abbasids · 13
 Achaemenid · 12
 Afghanistan · 4, 98, 103
 Ajāro · 6
 Akṣemī Kui · 33
 Akṣēmī Kuī · 11, 28, 43, 54, 131, 132
 Alberuni · 3, 13
 Ali Mardan Shah · 8
 Ali Sher Khan Anchan · 6
 An-his · 17
Anisārī · 4, 98
 Anjdan · 103, 109
 Astor · 1, 3, 55, 92
 Asvir · 3
 Ayaši · vi, 5, 10, 38, 49, 55, 56, 94,
 95, 133, 134, 135, 179, 181, 182,
 183, 189, 190, 191
 Azur · 21, 99, 100
 Azvair · 3
 Azvār · 3

B

Baba Ayoub · 15
 Bachimal · 28, 32, 49, 50, 93, 95,
 107, 167
 Bactrian · 12
 Badshah · 16, 86
 Badure · 27, 31, 80
 Balengldas · 36
 Baltistan · viii, ix, xviii, 1, 6, 17, 63,
 71, 101
 Balur · 3, 13
 Baluristan · 3
Bari · 6
 Batakhun Pass · 4
 Bichar Gah · 9
 Behistun Inscription · 12
 Bijayōt · 6, 30, 39, 43, 46, 48, 90, 91,
 127, 165
 Birgal · 11
 Bonism · 2, 13, 103
 British Indian Government · 7

Bubur · vi, vii, 10, 19, 21, 27, 32, 49,
 50, 66, 67, 77, 78, 84, 85, 93, 102,
 105, 108, 146, 147, 150, 167, 194,
 221
 Buddhisattva · 16, 67
 Buddhism · 26, 97, 102, 103
 Buddhist art · 102, 108
 Bumbatē · 4, 33
 bumbati · iv
 Burughul · 16
 Buruśal · 13
 Buruśal · 5, 6
 Buruśaski · 1, 5, 9, 48, 50, 55, 68, 71,
 72, 79, 100
 Buruše · iv, 2, 5, 6, 7, 15, 25, 32, 36,
 70, 74
 Buruśo · 61
 Buruza · 3, 5, 13

C

Central Asia · 2, 7, 16, 17, 20, 26, 28,
 49, 75, 90, 93, 94, 96, 98, 103, 105,
 109, 111, 112, 113, 114, 115, 116
 Chaši · vi, 21, 41, 46, 49, 90
 Chaši Megalithic grave · 41
 Chatorkhand · 8, 42
 Chator-Mali · 36, 176
 Chēr · 9
 Chēr Gah · 9
 Chibi Śikari · 74, 228
 Chilas · 2, 16, 17, 22, 89, 90, 92, 106,
 112
 Chileli Pass · 4
 China · 2, 114
 Chinese · 13, 16, 98, 105, 107, 116,
 117
 Chinese Turkistan · 98, 107
 Chitral · 4, 5, 6, 14, 15, 16, 18, 20, 22,
 70, 87, 93, 99, 103
 Čitrar · 6
 Chotor Khand · 21

D

Dadicæ · 12
 Dain · 21, 29, 36, 42, 43, 49, 60, 93,
 107, 176, 188
 Daldas · vi, 30, 38, 43, 45, 46, 90,
 152, 160, 161
 Dalnāti · 9
 Dalnāti Gah · 9
 Damas · 10, 11
 Darada Desha · 13
 Darada Puri · 13
 Dard · 14
 Dardic people · 21
 Dardistan · 14, 114
 Dards · 12, 105, 112, 116
 Darel · 2, 4, 9, 13, 16, 22, 35, 44, 92,
 105, 115, 116, 151
 Darious I · 12
 Darkut · 4, 5, 16, 110
 Darkut Pass · 4
 Darkut valley · 5
 Darmandar · vi, 6, 11, 38, 43, 45, 46,
 49, 59, 90, 94, 95, 136, 152, 160,
 187
 Deshing · 39, 49, 93, 94, 95, 132,
 136, 183, 185, 192
 Dhatu-sing-kutz · 87
 Diamir · 1, 4, 22
 Diamir-Basha Dam · 22
 Dogra · 8, 15, 30, 71
 Dogras · 7, 30, 60, 71

Ḍ

Ḍōli I · 38
 Ḍōli II · 38, 97, 136, 187

D

Dubair · 14
 Duga Harāy · 10
 Duran Sor · 21, 36, 42, 43, 49, 60, 93,
 95, 96, 107, 176, 177, 178, 180,
 188

F

Fa-Hsian · 13, 105
 Ferghana · 12
 Fermoz · 15

G

Gahkuch · 5, 9, 10, 18, 19, 21, 27, 28,
 29, 30, 31, 32, 37, 41, 44, 49, 51,
 54, 55, 58, 61, 63, 66, 68, 71, 74,
 77, 78, 80, 81, 82, 102, 105, 108,
 109, 144, 155, 193, 197, 210, 211,
 212, 213, 227, 228, 229
 Gahkuch Fort · vi, 227, 228
 Ganche · 1
 Gandhāra · 2, 12, 14, 93, 98, 102
 Gandhara Grave Culture · 21, 112
 Gaut I · 37
 Gaut II · 37
 G-B · viii, xviii, 1, 4, 13, 16, 19, 20,
 46, 64, 97, 102, 107
 Ghowrithum · 15
 Ghulchin · 99
 Ghutolti · 75
 Ghutōmus · 41
 Gich · 27, 31, 69, 139, 205, 206
 Gich-gah · 27
 Gilgit · iv, viii, ix, xviii, 1, 2, 3, 4, 5,
 6, 7, 8, 9, 14, 15, 16, 17, 18, 27, 28,
 29, 32, 42, 47, 51, 63, 65, 66, 67,
 71, 78, 79, 80, 91, 92, 96, 97, 98,
 99, 100, 101, 102, 103, 112, 113,
 114, 115, 194
 Gilgit-Baltistan · iv, 1, 29
 Gilgitta Saramgha · 18
 Gilit · 100
 Gitch · 9
 Gitch Gah · 9
 Gohar Aman · 7, 30, 71, 74, 104
 Goharabad · 9, 92
 Gojars · 6, 30
 Gōm Megalithic Grave · 39
 Great P'o-lii · 17
 Greek · 17, 20
 Guchīn · 28, 33, 41, 132

Gulapur · 9, 16, 18, 41, 77, 78, 86,
105, 109, 110
Gulapur Gah · 9
Gulmuti · 10
Gulodas · 11
Gumbad-e Raisan · 21, 109
gumbat · 27
gumbati · iv, 3, 4, 43, 79, 105, 108,
148
Gumbatūna Insription · 18
Gupis · 2, 5, 6, 7, 8, 11, 14, 15, 21,
30, 39, 41, 43, 46, 49, 59, 60, 69,
77, 78, 85, 87, 90, 95, 104, 110,
143, 149, 153, 202, 225
Gupis Fort · 41
Gupteir Pass · 4
Gurunjur · ix, 10, 28, 33, 42, 43, 49,
51, 54, 77, 78, 79, 82, 86, 93, 109,
129, 148, 150, 170, 214, 215, 216,
217, 218, 219, 220
Gutumi Harāy · 10

H

Habi Khan · 15
Hamuchal · 9
Hanesāra · 3, 62
Hanisārī · 4, 5, 8, 9, 29, 55, 78, 79,
98
Harāy · 9
Hasis · 11
Hatun · xxx, 11, 16, 17, 18, 19, 20,
21, 28, 29, 34, 42, 46, 47, 61, 90,
92, 97, 98, 100, 101, 108, 111, 112,
126, 138, 161, 162, 163, 164, 175,
195, 196
Hatun Inscription · vi, 28, 34, 105,
196
Hatun Megalithic Graves · 34
Heium · 10, 11, 179
Hēmās · ix, 6, 72, 73
Herodotus · 12, 115
Himalaya · 1
Hinduism · 103, 108
Hindukush · 1, 4, 116
Hōl · 10, 19, 28, 34, 63, 80, 108, 197

Hoper · 10, 29, 37, 49
Hunza · iv, 1, 3, 4, 5, 6, 17, 18, 42,
71, 87, 98, 100, 103, 110, 112, 117
Hunza-Nagir · 1, 4

I

Imit · 8, 16, 17, 20, 29, 35, 60, 87, 97,
105, 110, 137, 184
India · 8, 13, 15, 103, 111, 114, 115
Indo-Pakistan Subcontinent · 14, 97
Indus · 4, 14, 90, 96, 98
Ishkōman · iv, vi, 2, 3, 4, 5, 7, 8, 10,
11, 16, 17, 21, 22, 29, 35, 36, 43,
45, 47, 49, 51, 54, 60, 71, 72, 87,
97, 98, 107, 110, 152, 160
Iskandar Khan · 7
Islam · 6, 13, 19, 75, 86, 87, 103, 109
Ismā'ili · 75, 103, 109
Ismā'ilis · 87, 103, 110

J

Jamā'at · 75
Jamā'at Khānah · 27, 75
Japuke · 9, 27
Jarau Malik · 27, 31, 32, 80, 81, 144,
145, 210, 212
Jawari · 15

K

Kabul · 13, 18, 113
Kabul Shah · 13
Kalash · 21
Kalhana · 13
Kanchi · x, 10, 11, 28, 33, 82, 170,
186
Kañchuti · 18
Kandia · 14
Kanjūt · 18
Kanjūti · 61
Kao Hsien-chih · 17
Karakoram · viii, xviii, 1, 4, 114, 115
Karakoram Highway · 19
Karim Khan · 7

Karōsingal · vi, 28, 33, 42, 43, 49, 51,
59, 82, 93, 94, 95, 96, 97, 107, 129,
131, 132, 135, 168, 169, 182, 192
Karumbar · 4, 5, 29, 60, 98
Karumbar Pass · 4
Karumbar valley · 4, 5
Kashghar · 16
Kashmir · 7, 13, 16, 20, 71, 114, 116
Kaṣiṣal · 39, 69, 70, 108, 143, 208
Kaṭurs · 15, 22
Khalifa Al-Mamun · 13
Khalti · 30, 39, 40, 49, 60, 93, 95,
110, 130, 132, 136, 183, 185, 192
Khay · 40, 71
Khorasmian · 12
Khotan · 16
Khowar · 1, 5, 6, 68, 98, 99
Khurasan · 15, 103
Khush Ahmad · 15
Khushwaqt · 15
Khushwaqte · 6, 7
Khuswaqte · 2, 7, 25
Khuśwaqte · iv, vi, ix, 5, 7, 15, 30,
36, 40, 68, 70, 74, 98, 104, 230,
231
KKH · 19
Klkt · 2, 13
Kohistan · 4, 14, 71
Kōṭ · vi, 29, 30, 34, 35, 38, 39, 40, 43,
45, 49, 59, 68, 69, 71, 72, 80, 93,
97, 103, 130, 131, 185, 202, 204,
205, 231
Kōṭ (Dōli) · 38
Kōṭ/ Noghhor (Monastery) · 39
Kurgiza Gah · 9
Kushana Art · 108
Kutorōt Kōt · 27, 69, 139
Kuturōt Kōt · 31, 69, 108
Kyber Pakhtunkhwa · 4

L

Ladakh · 17, 65, 102, 108, 116
Little P'o-lii · 17
Loe Kho · 29, 35, 45, 103, 108, 159
London · 113, 115, 116

M

Maghjut Ziyārat · vi, 35, 71, 75, 209
Maghlots · 7
Majini Phari I · 34
Majini Phari II · 34
Makarapura · 18, 61, 105
Makarasingha · 18, 105
Mangolia · 107
Manichi · 30, 40, 46, 48, 90, 91, 128,
166
Manichi Megaliths · 40
Mathan-ter · 29
Megasthenes · 12
Mehtar · 7, 16, 86
Mirza Haider Dughlat · 13
Mohand Marg · 16
Moscow · 114
Moulaī · 75
Muduri · 30, 40, 71, 232
Muhammad Beg · 15
Muhammad Khan · ix, 15
Mulk-e Aman · 7
Mund Gah · 9
Musē Harāy · 10
Muslims · 13

N

Nagir · 3, 5, 6, 7, 42, 63, 71, 100, 104
Naltar · 9
Naqsh-e Rustam Inscription · 12
Nawapur · 115
Nazbarnala · 43
Noghor · 29, 30, 36, 39, 40, 42, 43,
68, 130
Nomal · 92
Northern Areas · 1, 8, 19, 112, 114

P

Political Agent, P.A. · xviii, 14, 16,
17, 101
Pak-German Archaeological Mission
· v, viii, 14, 19, 49

Pakistan · ii, viii, ix, 1, 8, 14, 19, 74,
97, 111, 112, 113, 114, 115, 116,
117
Pamir · 2, 20, 97
Pamirs · 16, 114, 116
Panji · 87, 231
Parthian · 12
Paṭola Śāhīs · 18· 101, 105
Pattan · 14
Persipolis · 12
Peshawar · ii, ix, xviii, 16, 115
Phamani · 11
Phandar · 5, 43, 110
Phitidas · 43
Pīr · 27, 29, 36, 74, 75, 228
Pīr Khāna · 74, 75
Pīr Khānah · 27
Pīrs · 73, 75, 104, 109, 110
Plinius · 12
Pliny · 12
Po-lu-lae · 13
Po-lu-lo · 13
Proto-Śāradā · 18
Puchutnēni · 29, 36
Puñāy · 8
Punyāl · iv, v, 1, 2, 3, 4, 5, 7, 8, 10,
11, 14, 15, 16, 17, 19, 22, 31, 43,
49, 70, 74, 77, 80, 85, 87, 89, 98,
100, 103, 104, 105, 109, 110

Q

Qasim Shahi Nizāri Ismā'ili · 109
Qibla · 75, 87

R

Rais · 15
Raīsān-e Chitral · 6
Raja Mehbub Ali Khan · 6
Raja Tarangni · 13
Rānīgat Inscription · 18
Russian · 7

S

Sahib Numa · 7

Saka · 12, 20, 97
Saka Humavarga · 12
Saka tayaiy paradraya · 13
Saka tighrakhuda · 12
Sakas · 12, 97
Sandi · 30, 40, 71, 110, 232, 233, 234
Sar Gah · 9
Sārgin Gilit · 100
Śarī'a · 86
Scythian · 12, 20, 97
Seo · 14
Śetikei · vi, 10, 29, 37, 43, 49, 58,
107, 179
Shah Kaṭur · 114
Shah Raees · 6
Shah Sangali · 15
Shaheed-e Khat · 28, 95
Shahgichi Pass · 4
Shahīd-e Khat · 33
Shaitham Dādo (Votive Shrine) · 39
Shamanism · 13, 103, 104, 107
Shandur Pass · 4
Shatucho Gah · 9, 10
Sheobat Pass · 4
Sherqila · 9, 110
Shī'ah Imāmi Ismā'ili · 6
Shī'ah Imāmi Ithnā'aśari Islam · 6
Shikoyōt · 9
Shiltas · 2
Shirōt · 9
Shukur Muhammad-e Agon · vi, 37,
58
Siberia · 92, 93, 107
Sikārkoi · 9
Silpi · x, 5, 11, 17, 28, 54

Ş

Şinā · 5, 9, 42, 48, 77, 79, 98, 100

S

Singal-e Lāṭh · 33
Singul · 2, 9, 10, 29, 44, 45, 69, 70,
140, 141, 142, 151, 159, 206, 207
Singul Gah · 2, 9, 10, 44
Sino-Tibetan conflicts · 2, 13, 16

Sino-Tibetan Conflicts · 105
 Skardu · 1, 116
 Soghdian · 12
 South Asia · 2, 104
 Śrī Badat · 6, 7
 Śrideva Śāhi Surendra Vikramaditya
 Nanda · 18
 Strubo · 12
 Sujo Ṭhōki · vi, 37, 44, 89, 106, 155,
 156, 157, 158, 159
 Suleiman Khan · 15
 Suleiman Shah · 15
 Sumāl · vi, xv, 30, 43, 61, 62, 68, 71,
 102, 108, 204, 205, 209
 Sung Yun · 13
 Swat · 16, 71, 93
 Syr Darya · 13
 Sytho-Siberian styled crouched legs
 horse · 23

T

T'ang dynasty · 13
 Taj Mughul · 6
 Ta-li-lo · 13
 Tangir · 4, 7, 16, 92
 Tarakhan · 6
 Tarakhans · 7, 15, 99, 100
 Tarim basin · 17
 Thingdas · 9, 29, 35, 44, 106, 151,
 153, 154
 Thosho-ei Bumbat · 41, 77
 Tibet · 13, 63
 Tibetan · v, 2, 5, 13, 16, 19, 20, 28,
 63, 64, 102, 105, 108
 Tibetans · 13, 16, 63
 Tochī Valley Inscription · 18
 Tombs of Collective Burial · 16

Totenhause · 19, 108

U

Upper Gahkuch · ix, 10, 27, 44, 49,
 58, 77
 Upper Indus Valley · 96, 111, 113

V

Virchik · 1

W

Wakhan · 4, 5, 8, 13, 17, 87
 Wakhik · 5, 87
 Wakhikwar · 5
 Wakhis · 1, 8
 Wazir Thusho · 16
 Woorshigoom · 1
 Woorshik · 1

X

Xuan Zang · 13

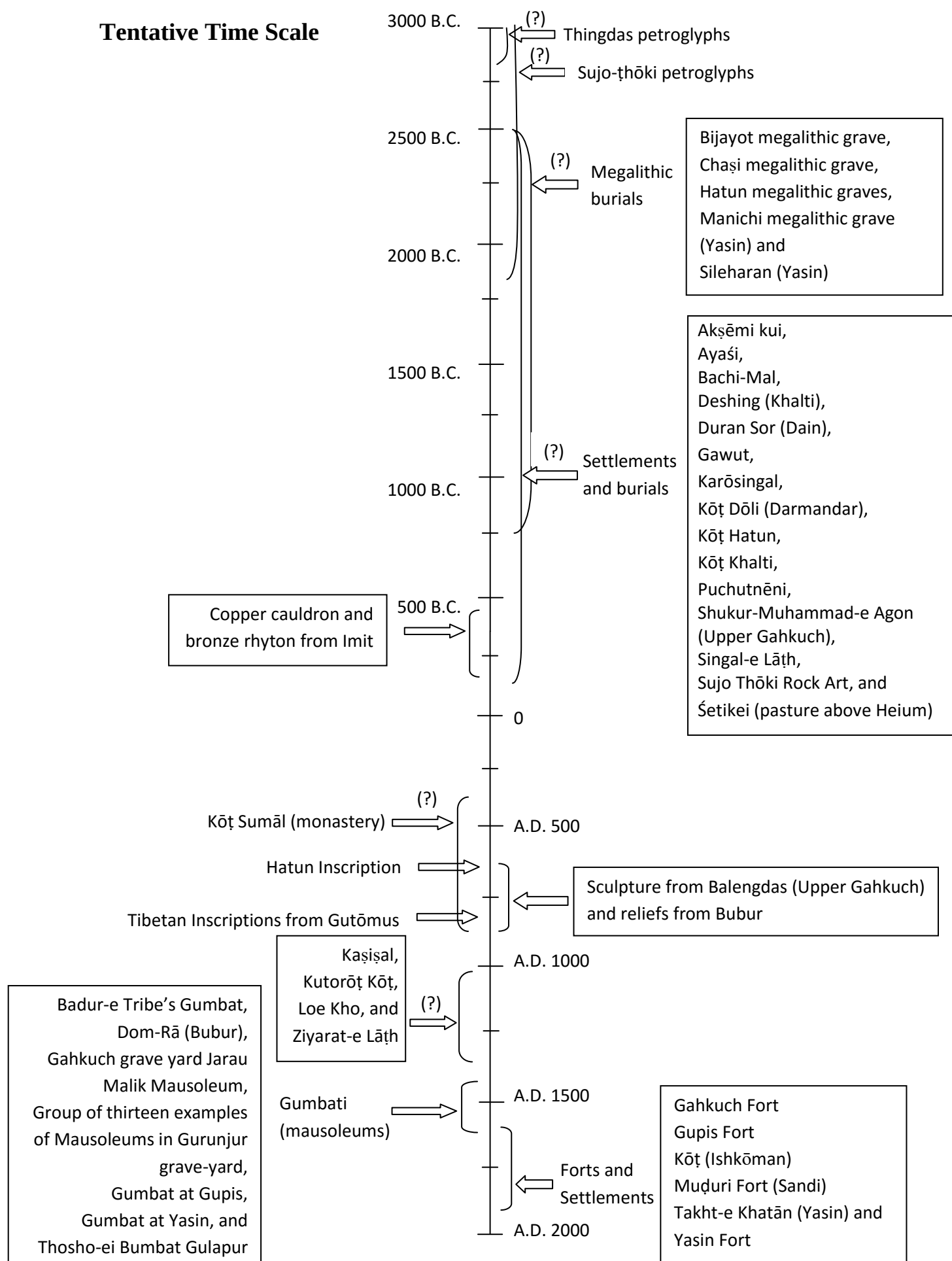
Y

Yasin · iv, vi, vii, ix, xxx, 2, 5, 6, 7, 8,
 11, 14, 15, 16, 17, 21, 30, 39, 40,
 43, 46, 48, 49, 55, 68, 70, 71, 72,
 73, 74, 77, 78, 79, 85, 86, 87, 90,
 91, 98, 104, 105, 109, 110, 116,
 127, 128, 165, 166, 225, 226, 230,
 231

Z

Ziyārat, Gupis · 39
 Ziyārat-ei Lāṭh · 29, 35, 70, 103, 108,
 140
 Zoroastrians · 21

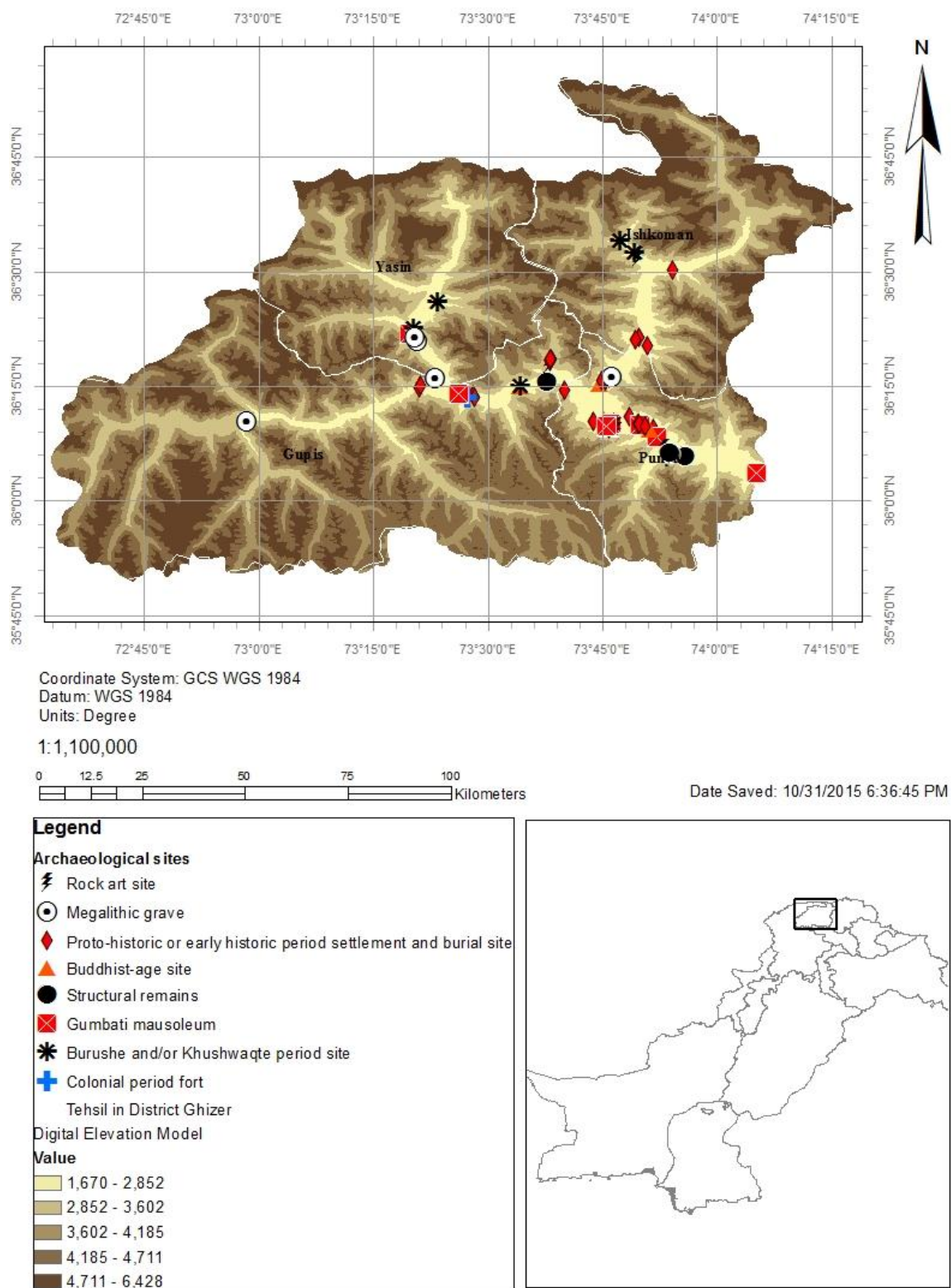
Tentative Time Scale



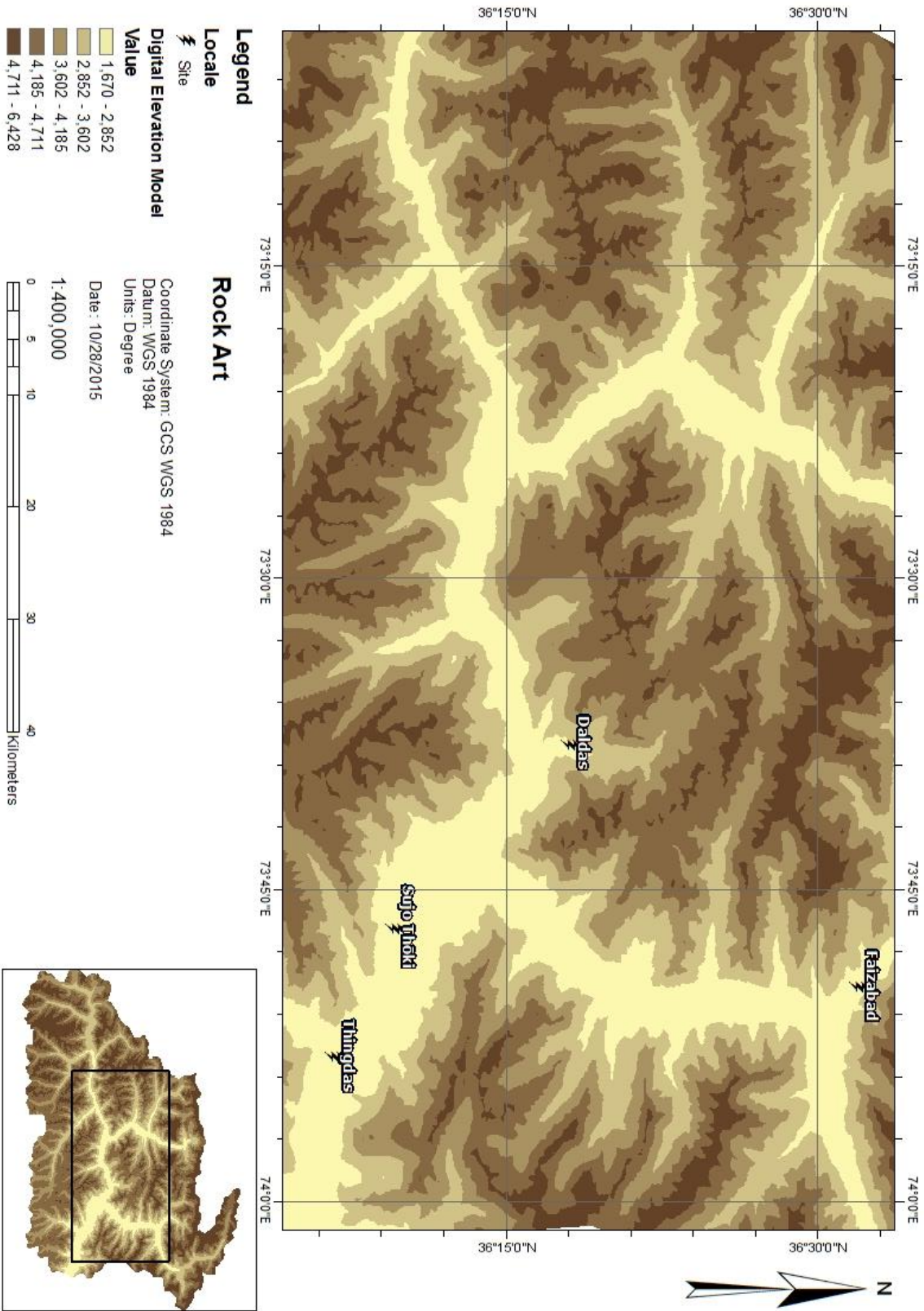
Illustrations: maps



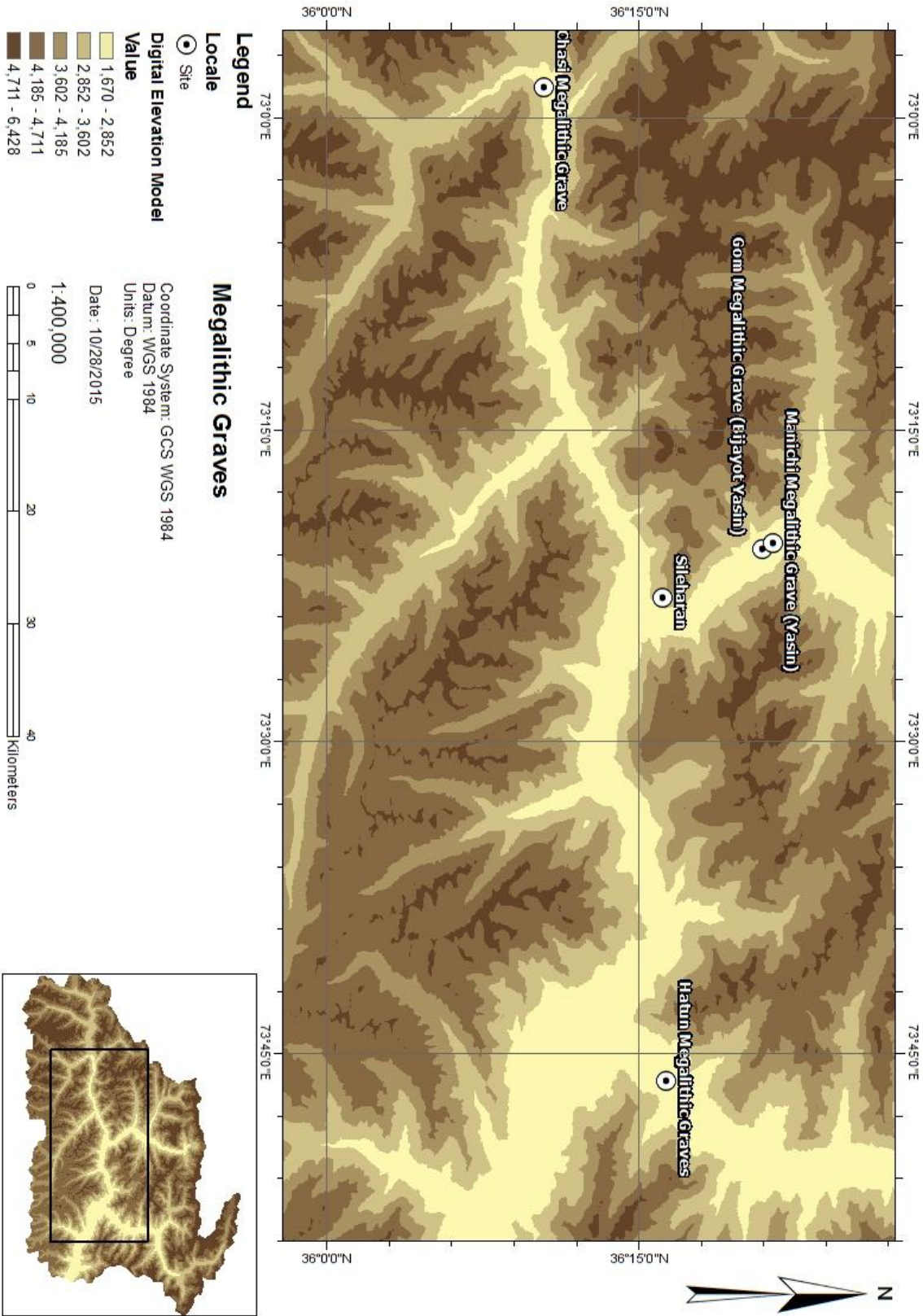
Map I: Location map of Ghizer District in context to its surrounding world.



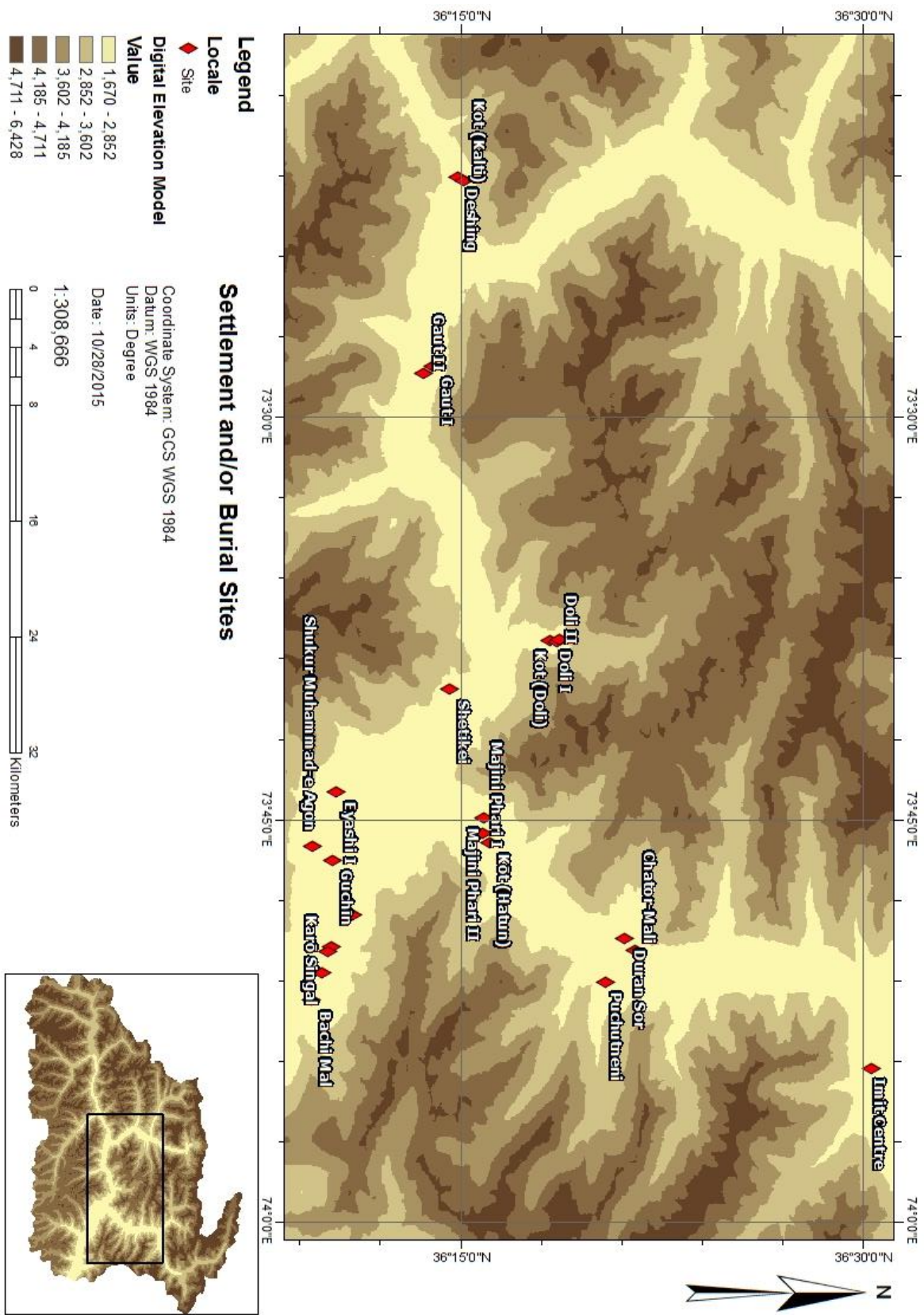
Map II: Archaeological sites in District Ghizer.



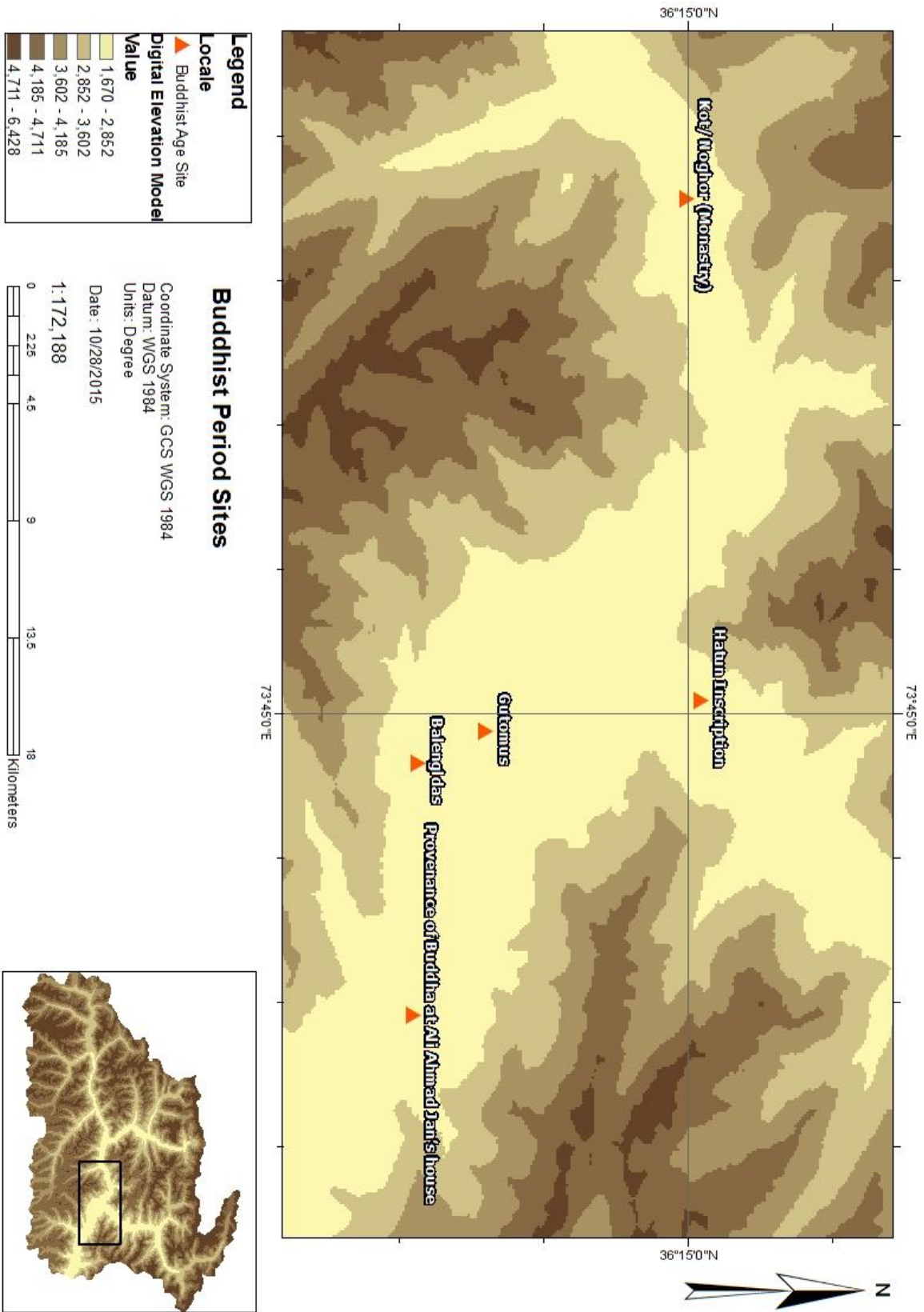
Map III: Selected rock art sites.



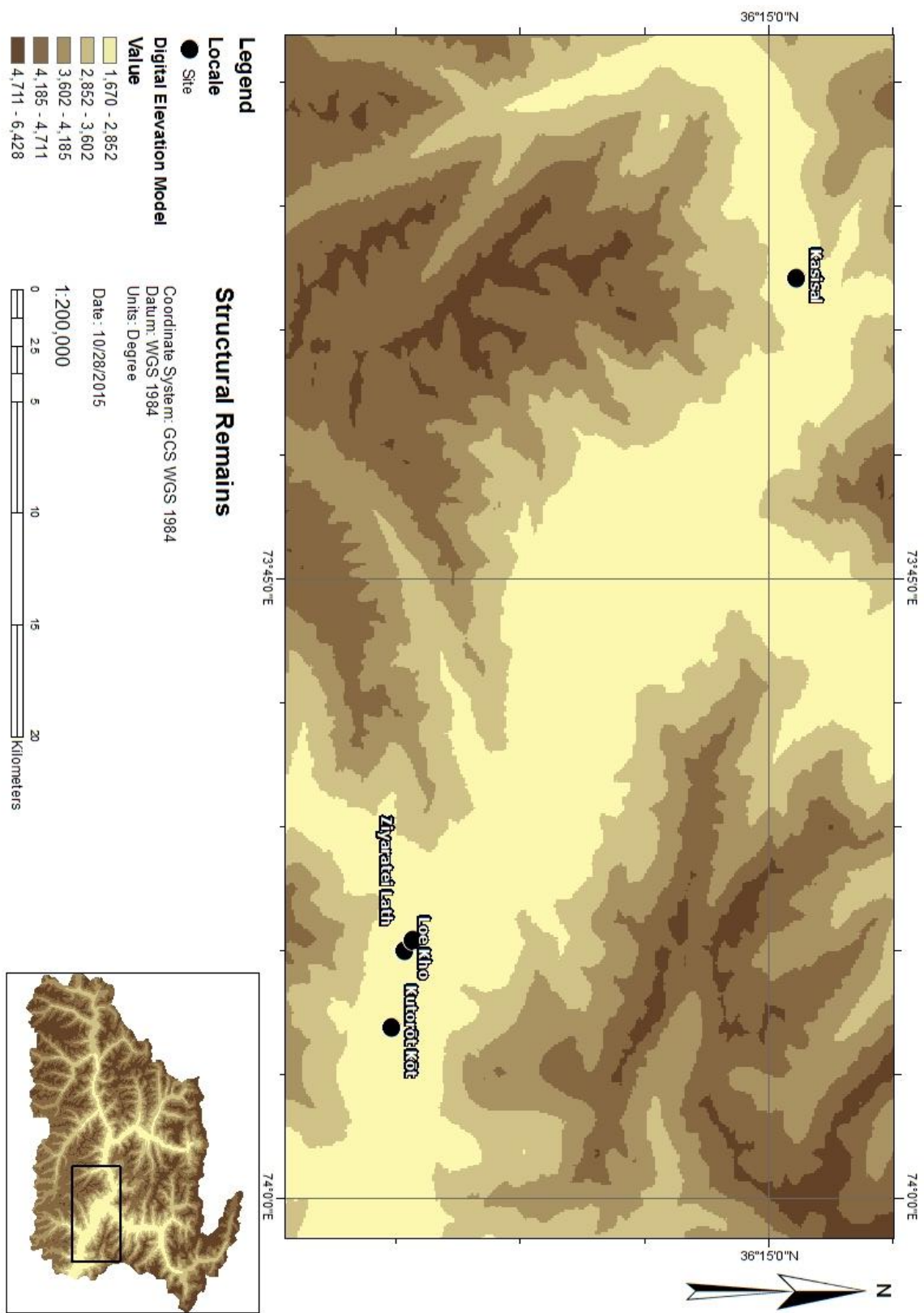
Map IV: Megalithic graves.



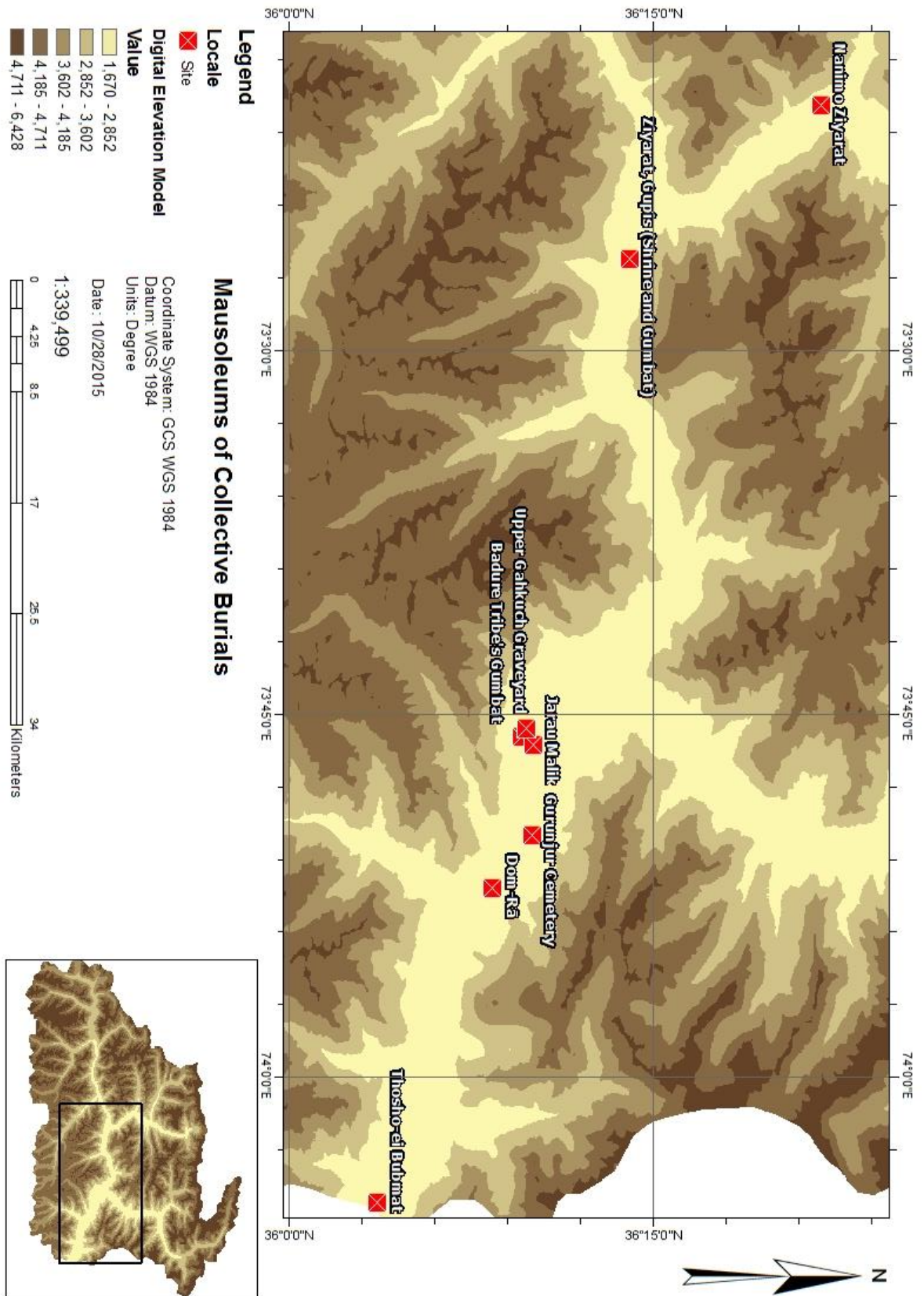
Map V: Settlement and burial sites of proto-historic or early historic periods.



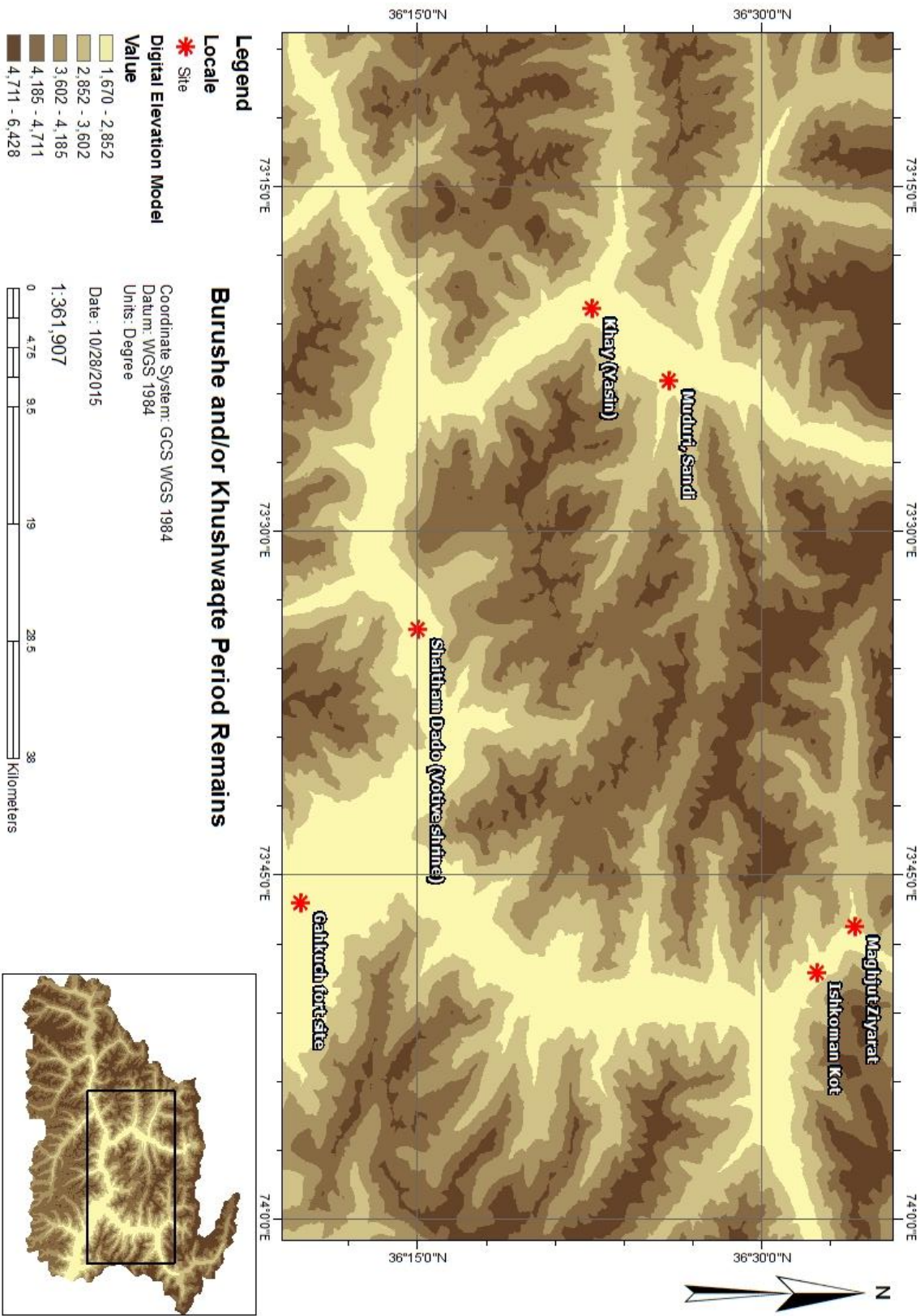
Map VI: Sites of Buddhist period.



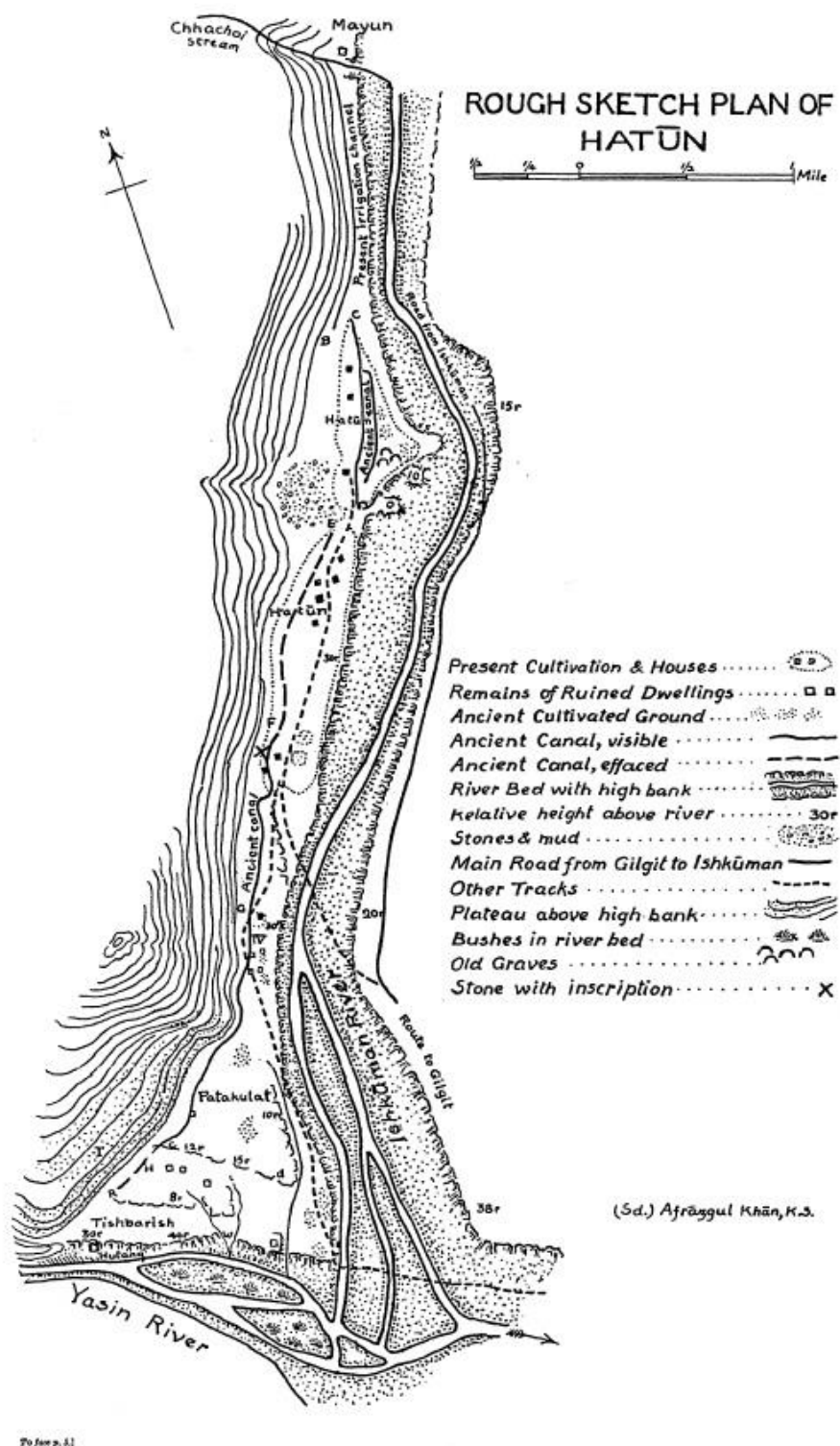
Map VII: Structural remains.



Map VIII: Geographical expansion of gumbati (mausoleum).



Map IX: Sites of Kuśwaqte and Buruśe period.



Map X: Archaeological remains in Hatun, near the confluence of *Hanisārī* (Ishkōman River) and Yasin River (after Stein 1944)

Illustrations: figures

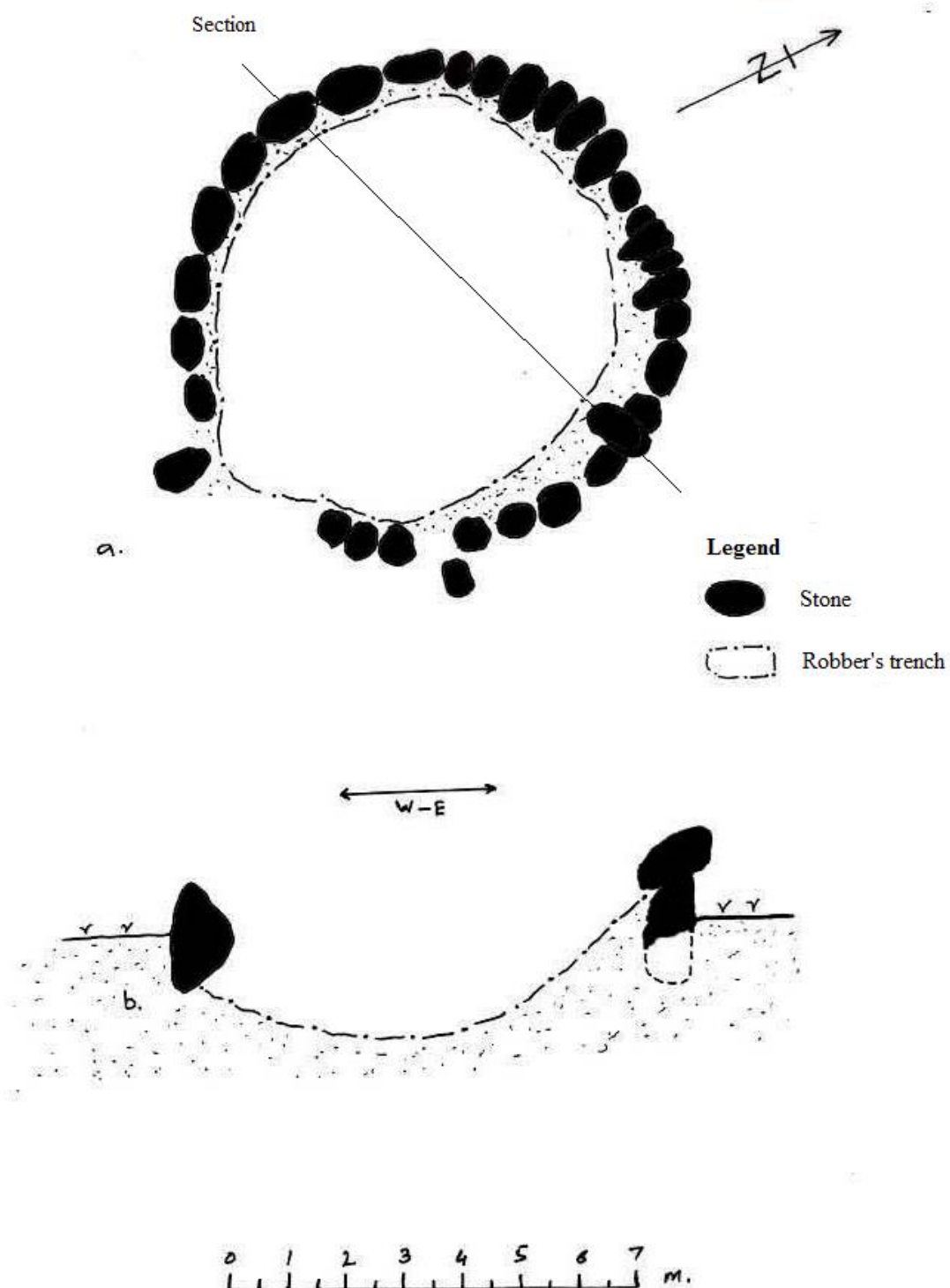


Fig. 1: Hatun—Plan (a.) and section (b.) of megalithic grave 'A'.

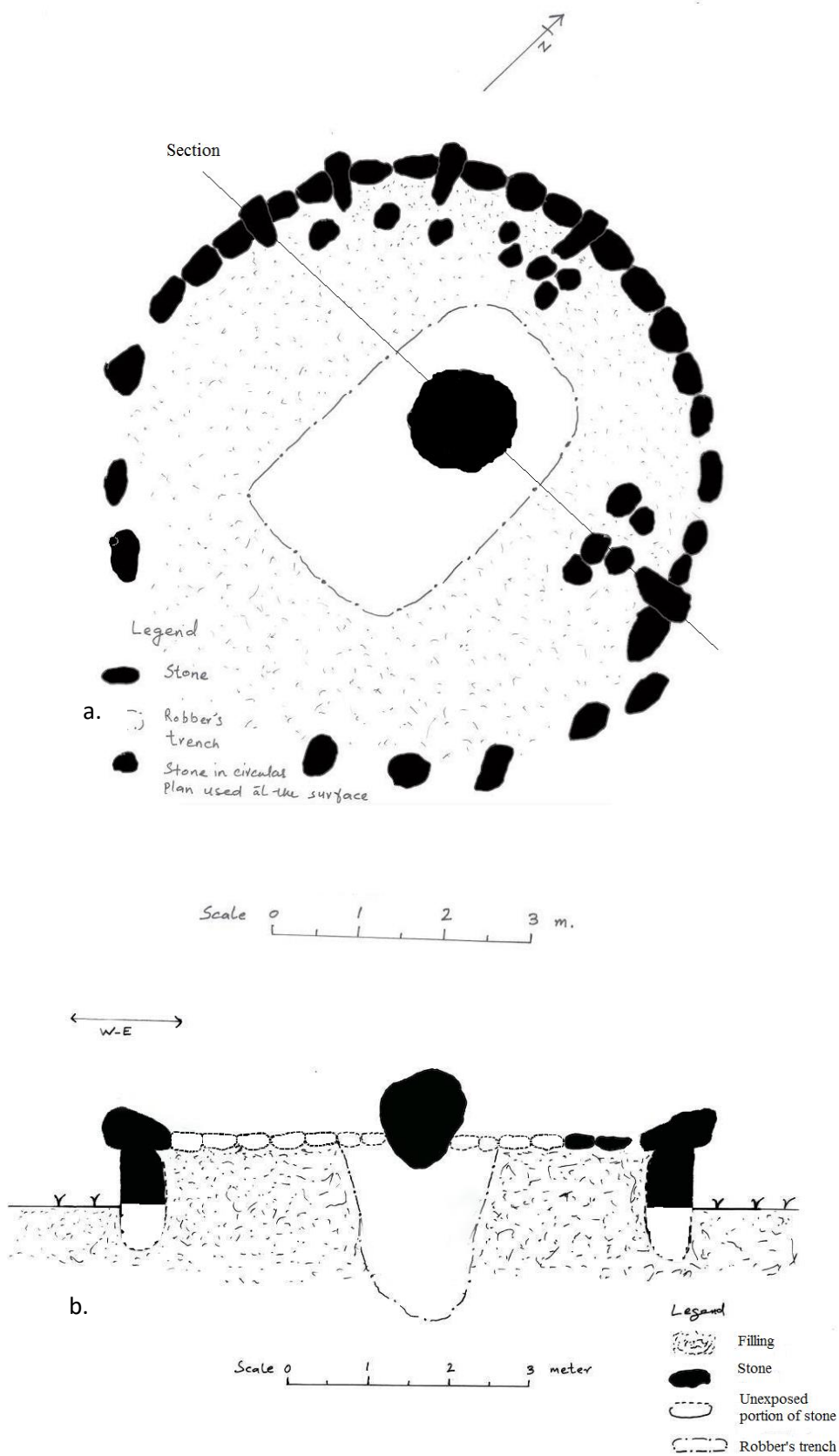


Fig. II: Hatun—Plan (a.) and section (b.) of megalithic grave 'B'.

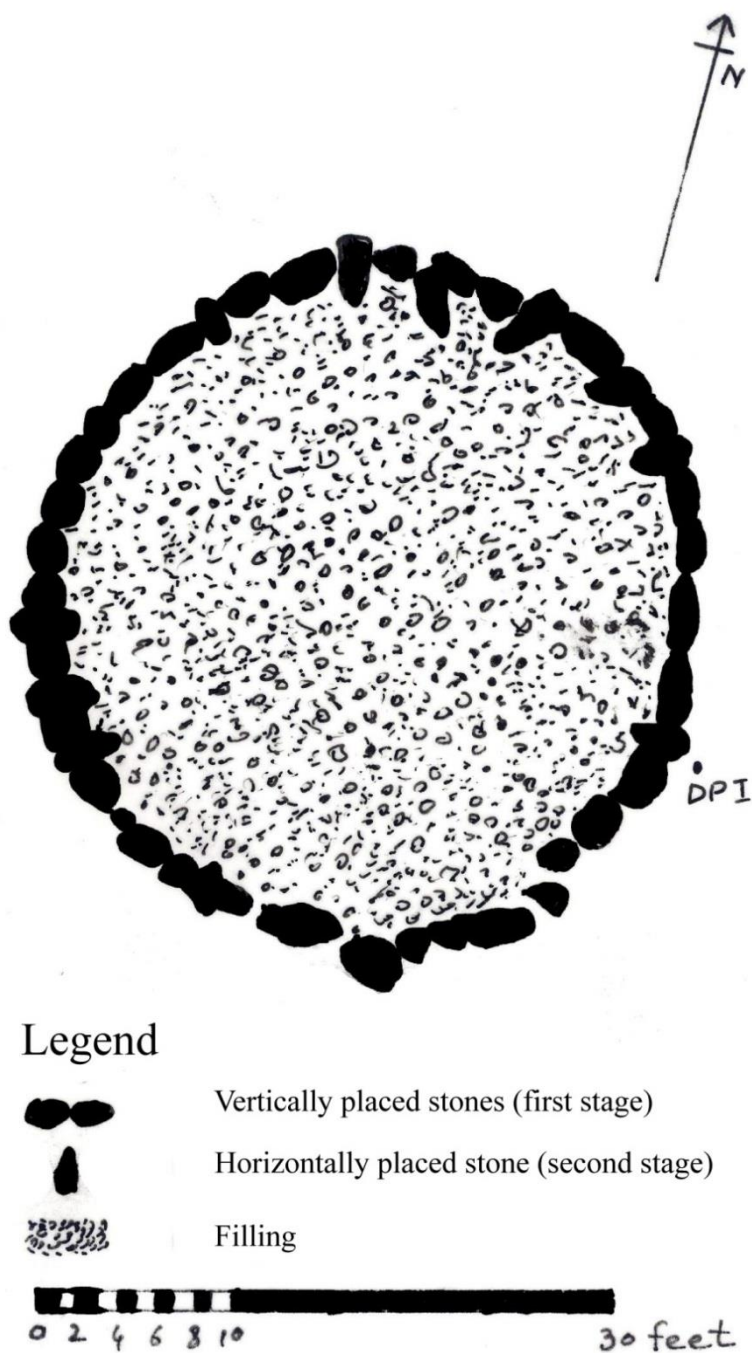


Fig. III: Bijayōt (Yasin)—plan of megalithic grave at Gōm.

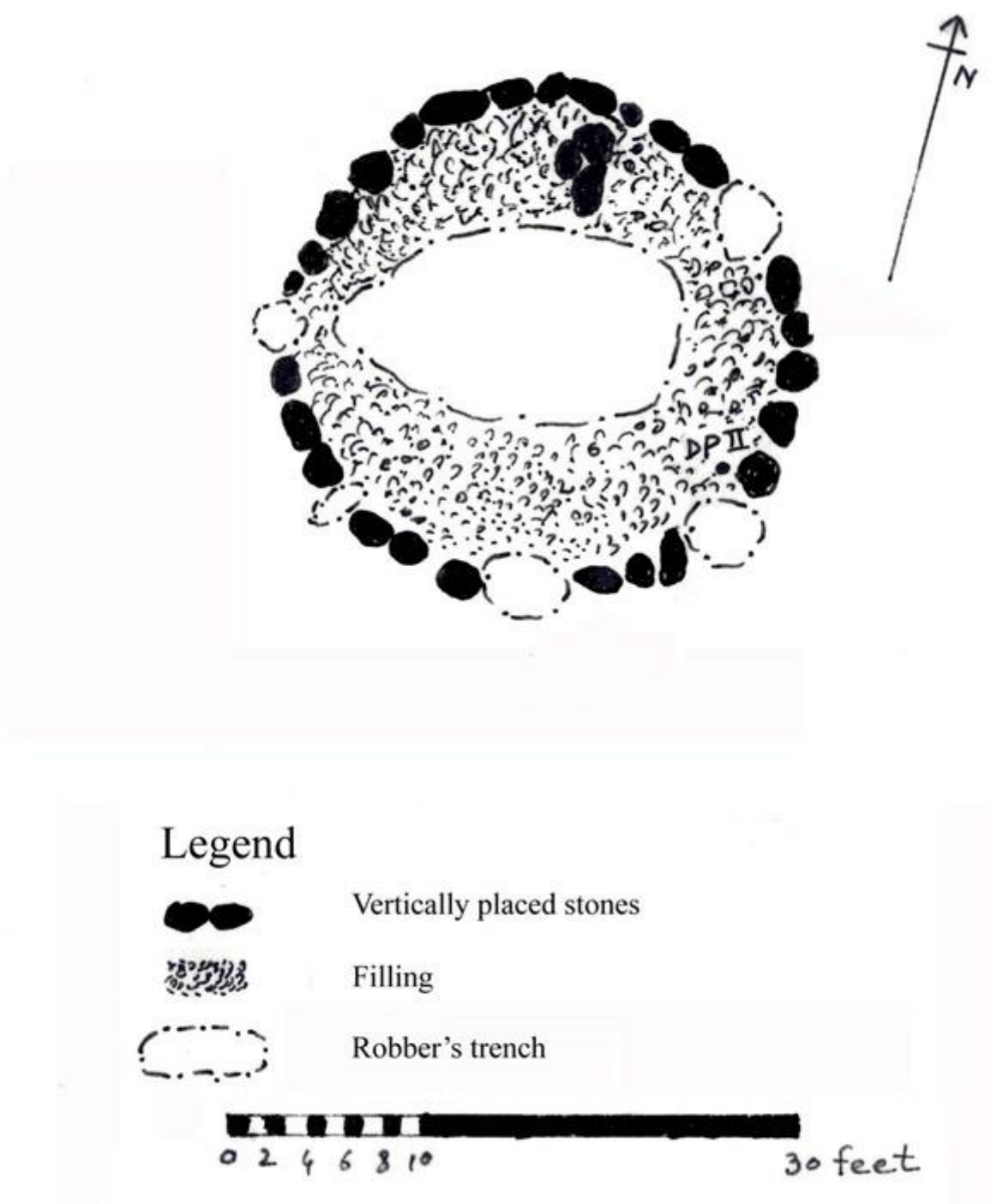


Fig. IV: Yasin—plan of Manichi megalithic grave

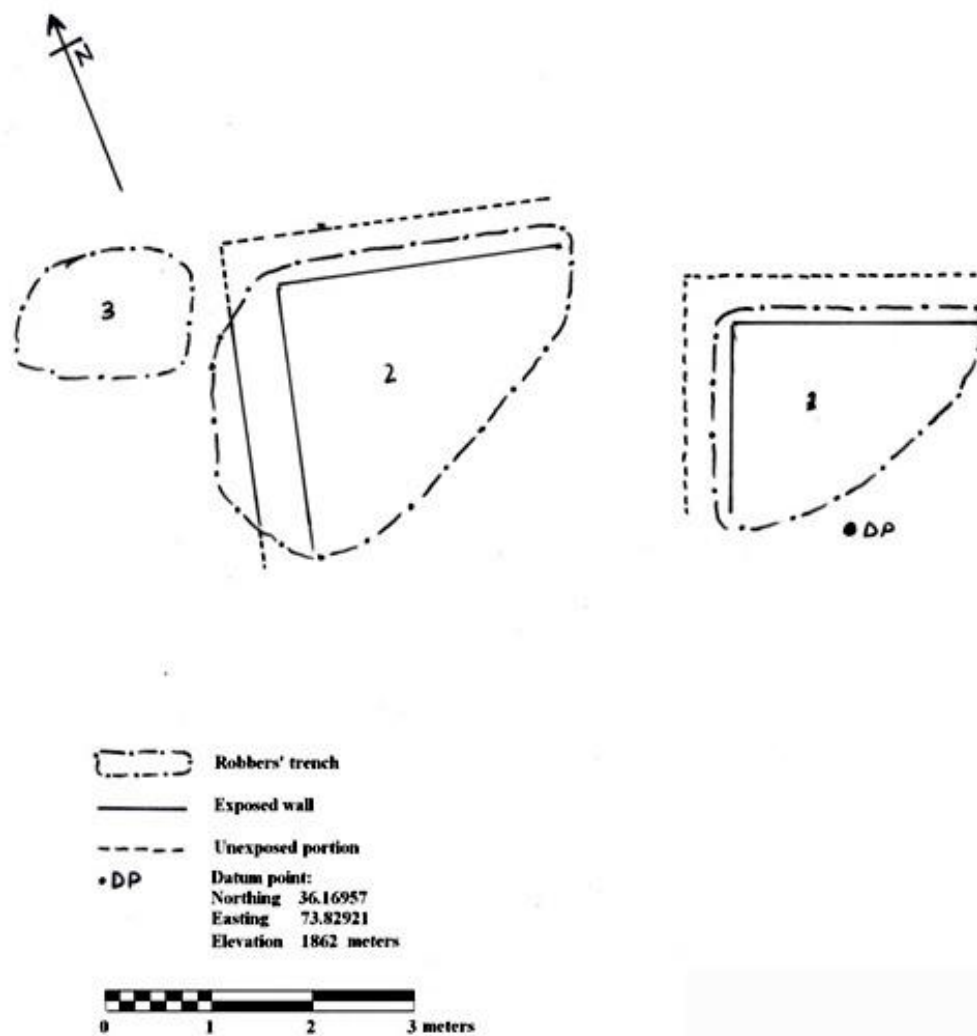


Fig. V: Gurunjur—Karōsingal, exposed structures

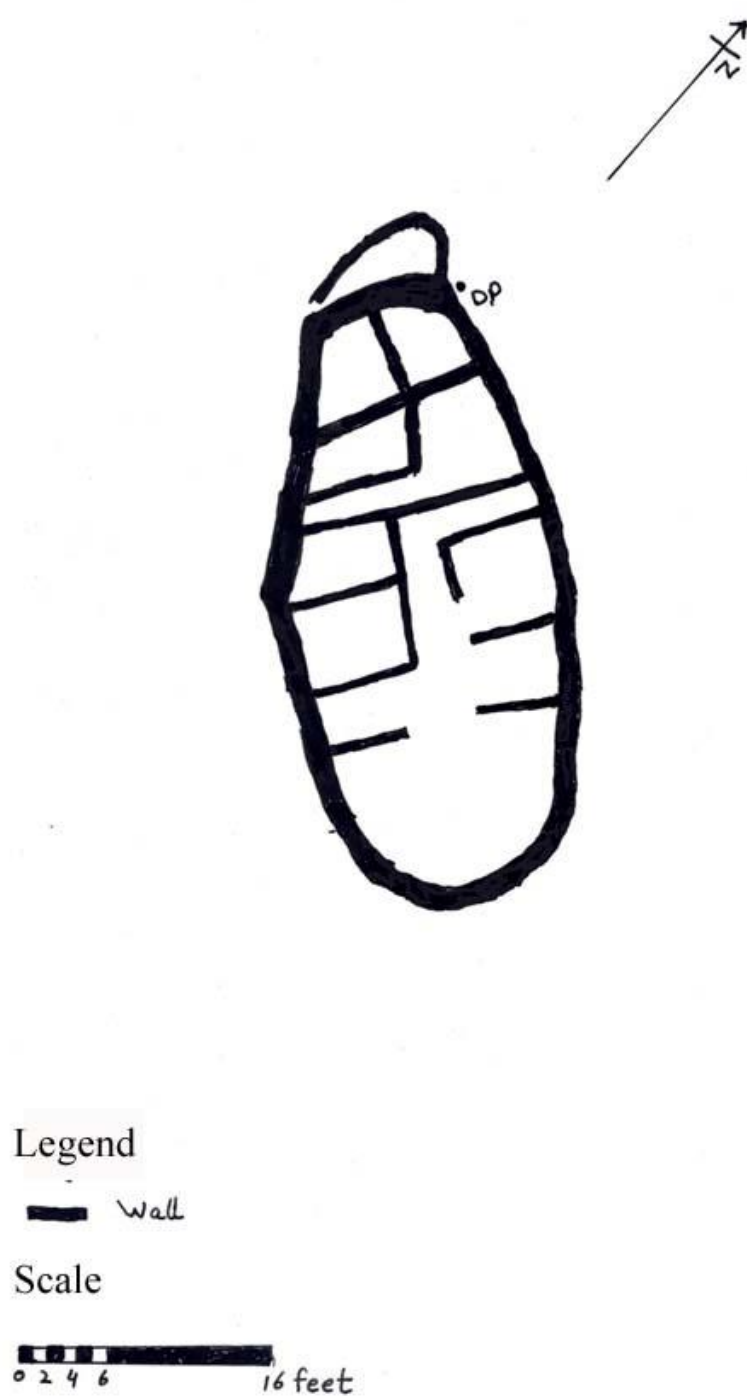


Fig. VI: Khalti—Kōṭ/Noghor, fortified settlement

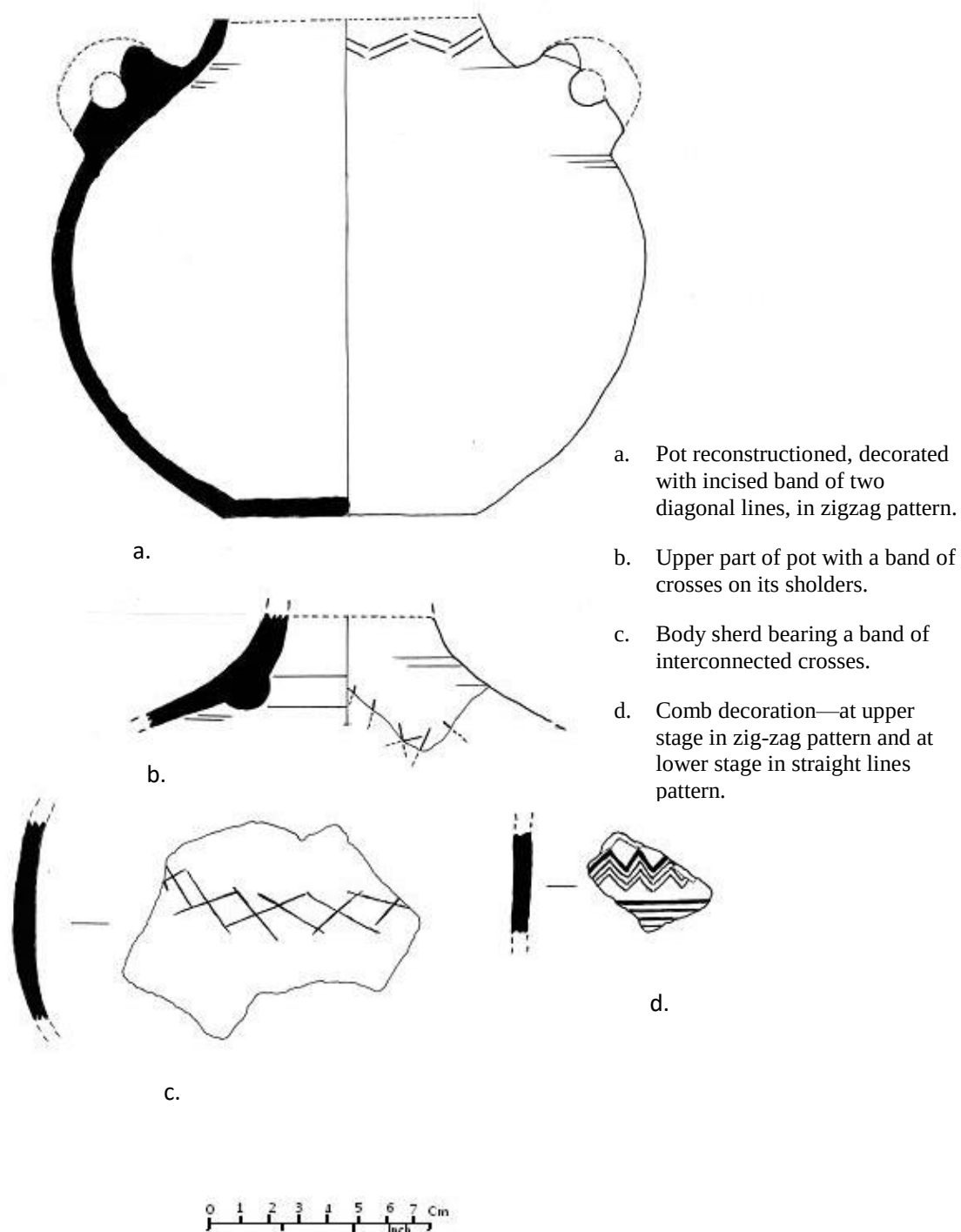


Fig. VII: (a.) Karōsingal, (b. & c.) Akṣēmī Kuī, and (d) Kōṭ Kalti—decorated pottery with incised lines.

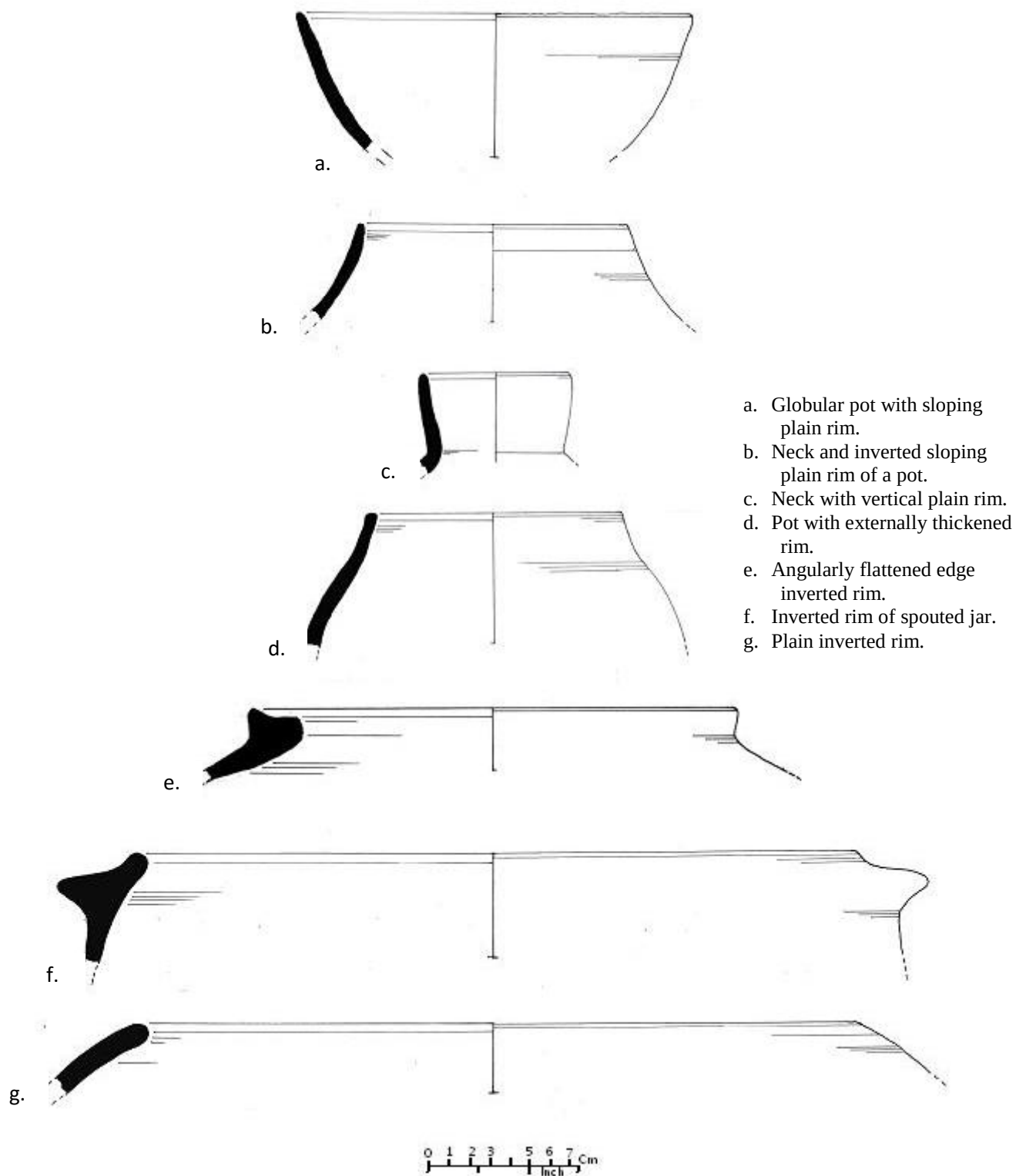


Fig. VIII: (a.- b.) Karōsingal, (c.- d.) Guchīn, (e.) Akṣēmī Kuī, and (f.- g.) Deshing, Khalti—rims' variety of terracotta pottery

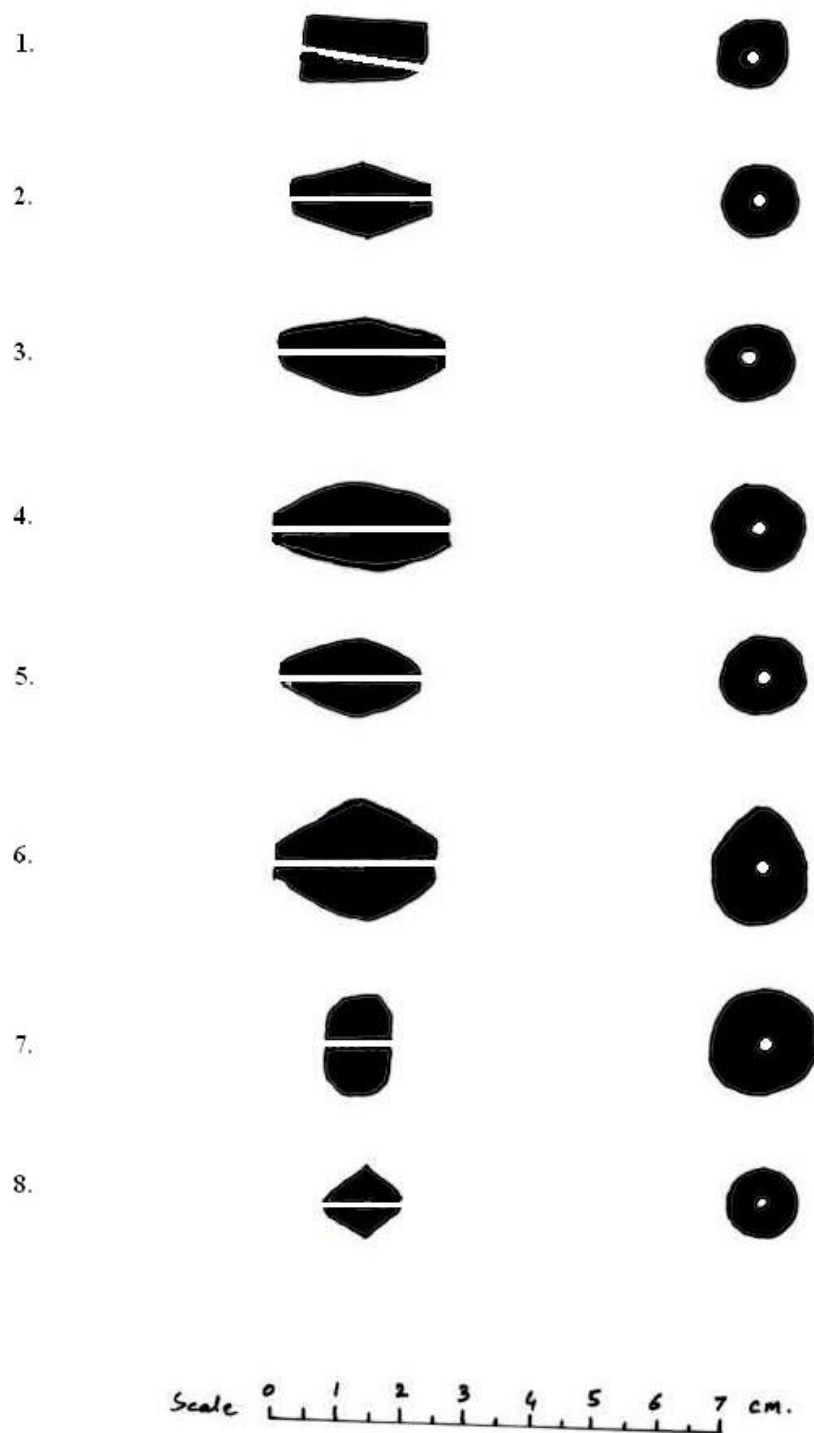


Fig. IX: Ayaśi—beads (see Plate LXXXI)

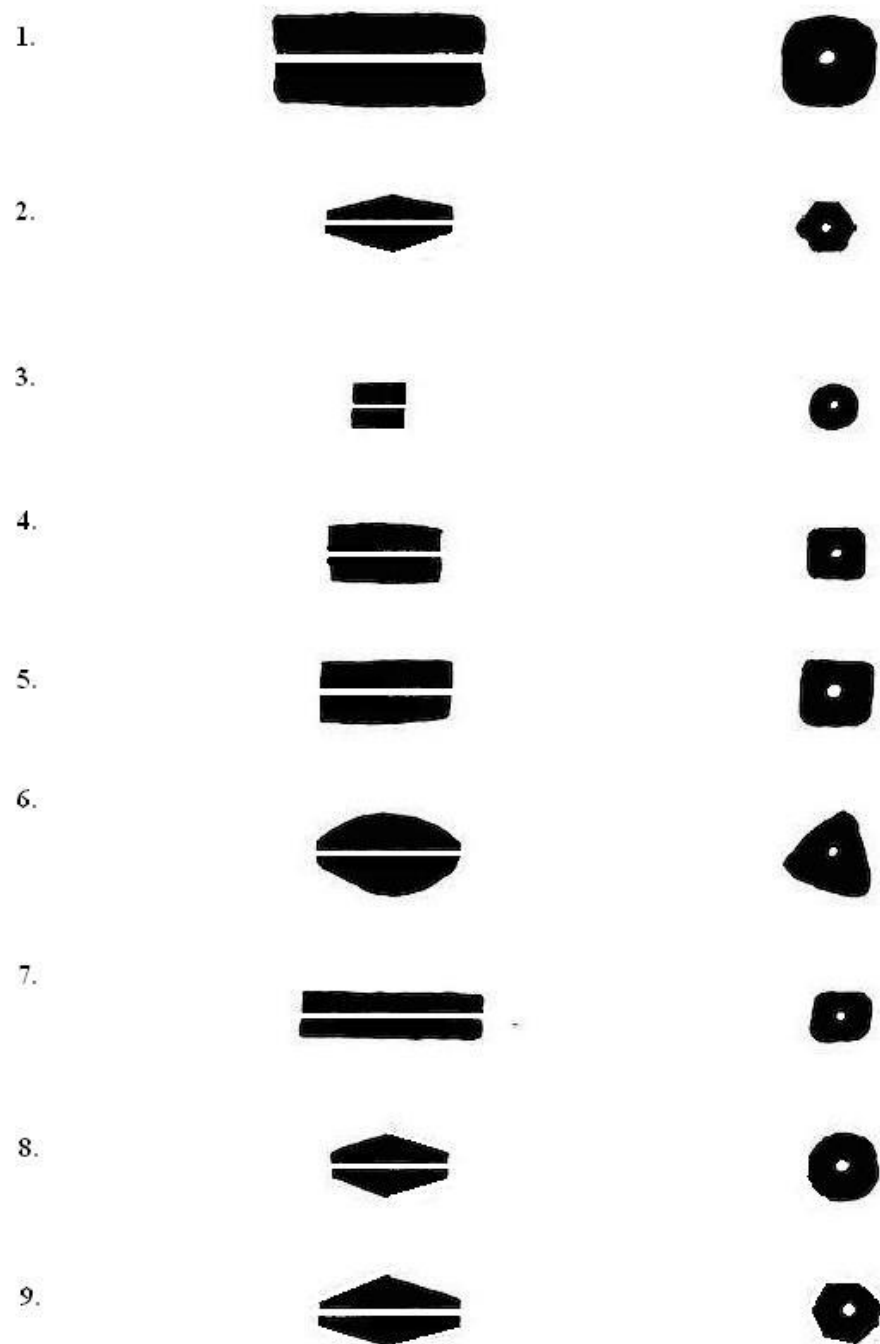


Fig. X: Ayaşi—beads (Plate LXXXII)

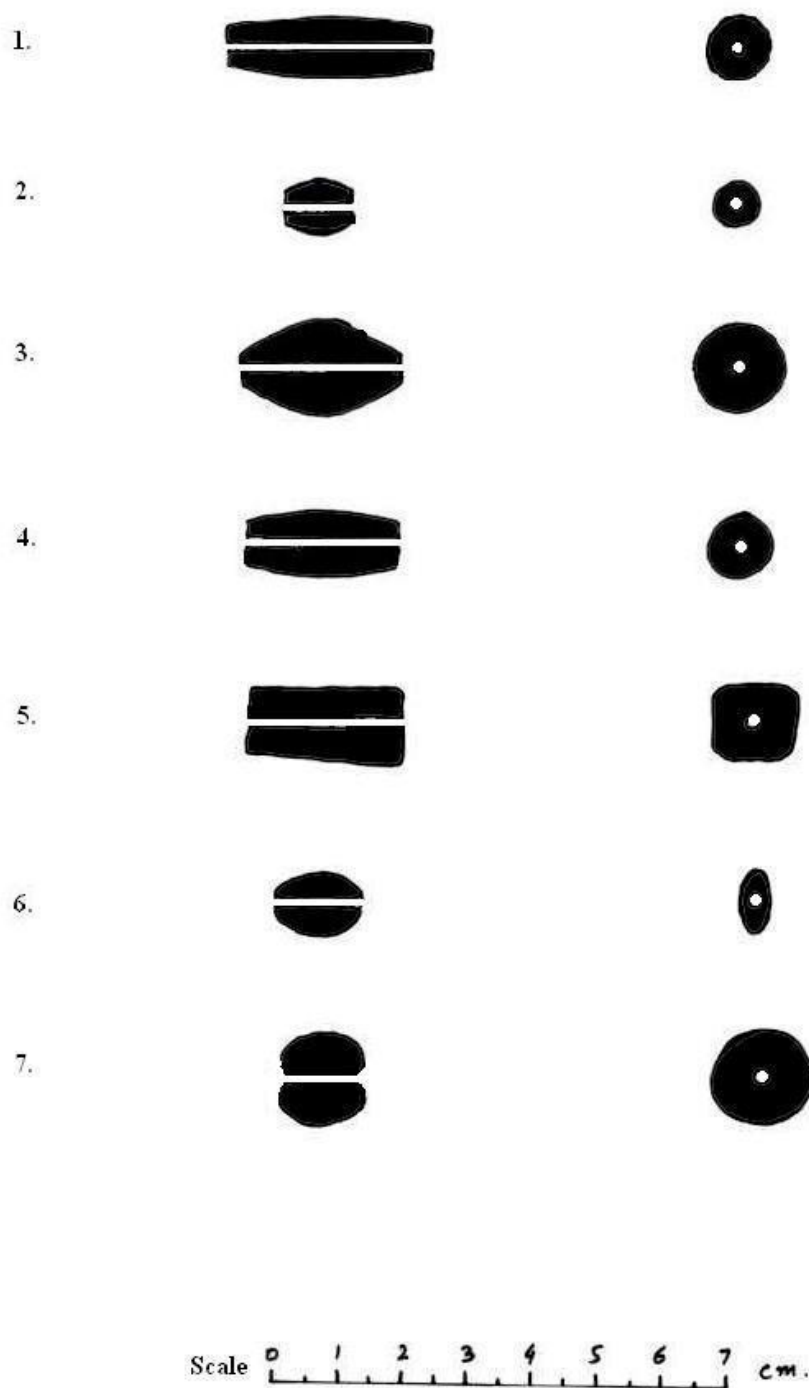


Fig. XI: (1.- 4.) Ayaši (Plate LXXXIII) and (5.- 7.) Karōsingal (LXXXV)—beads

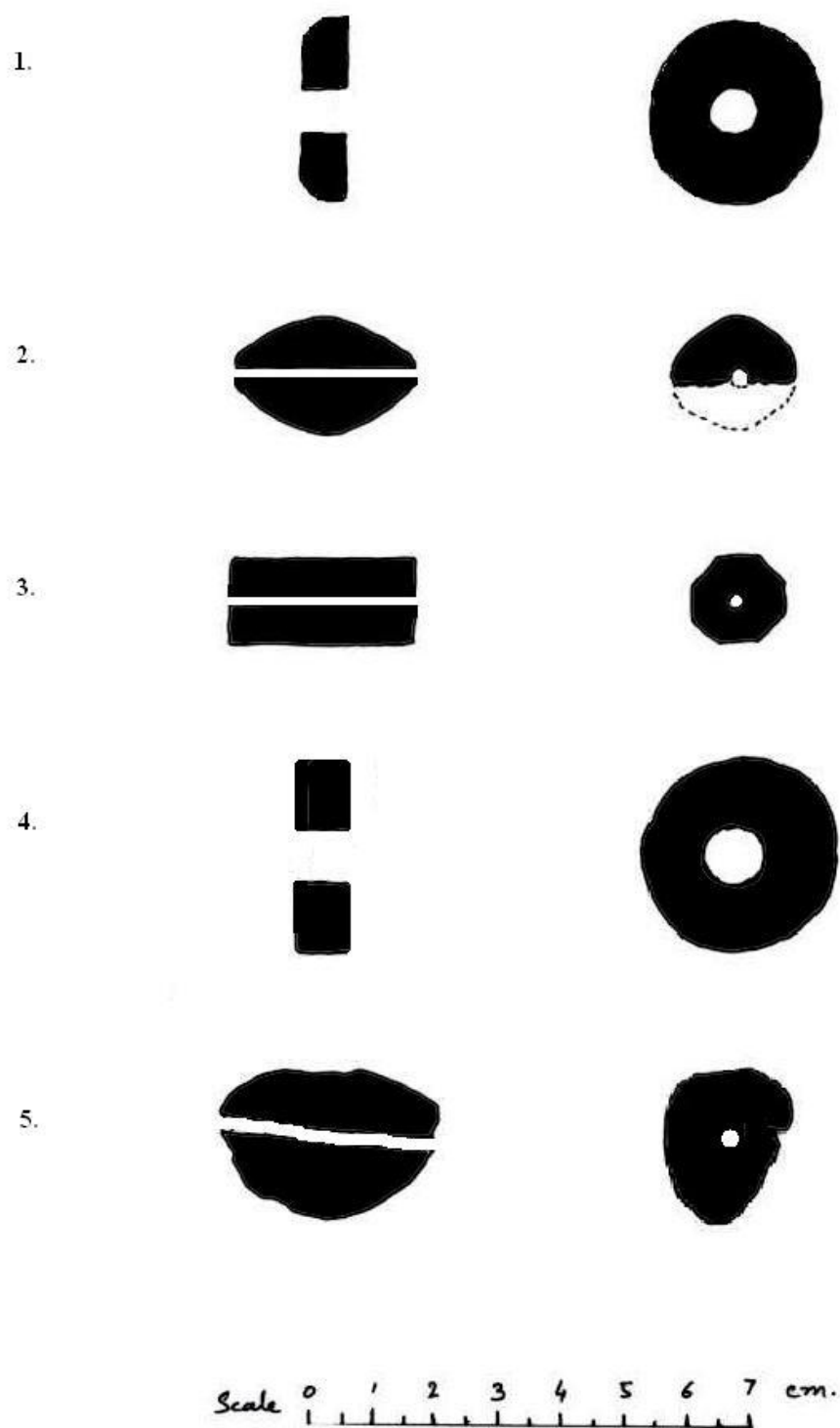


Fig. XII: (1. - 3.) Deshing, Khalti and (4. - 5.) Dōli II, Darmandar—beads (Plate LXXXVI)

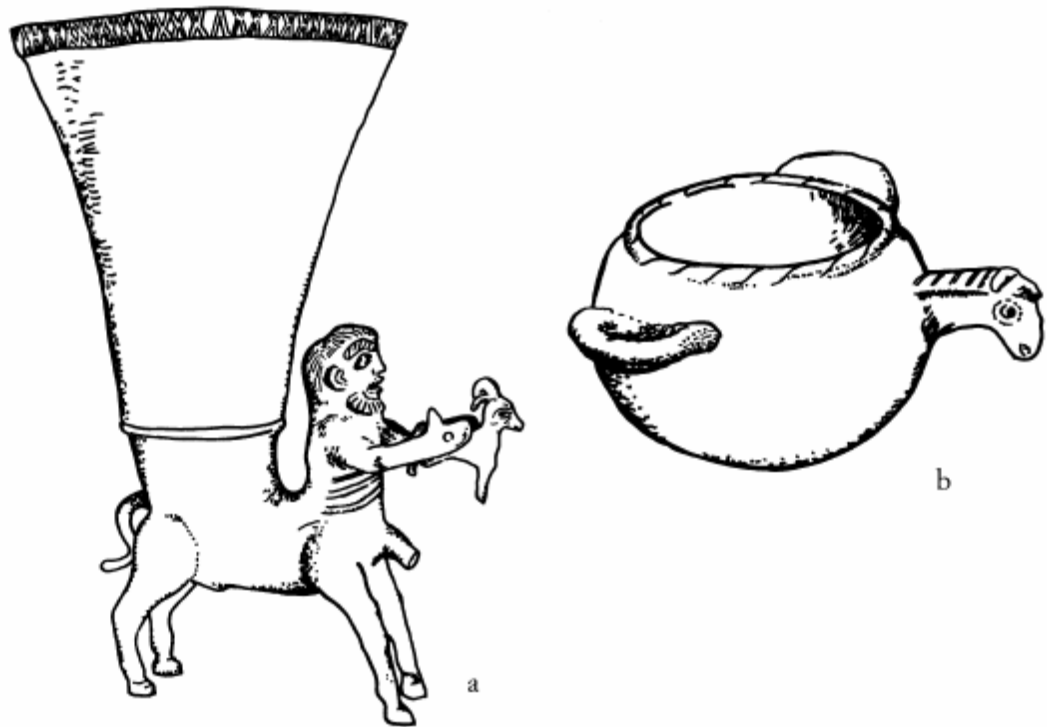
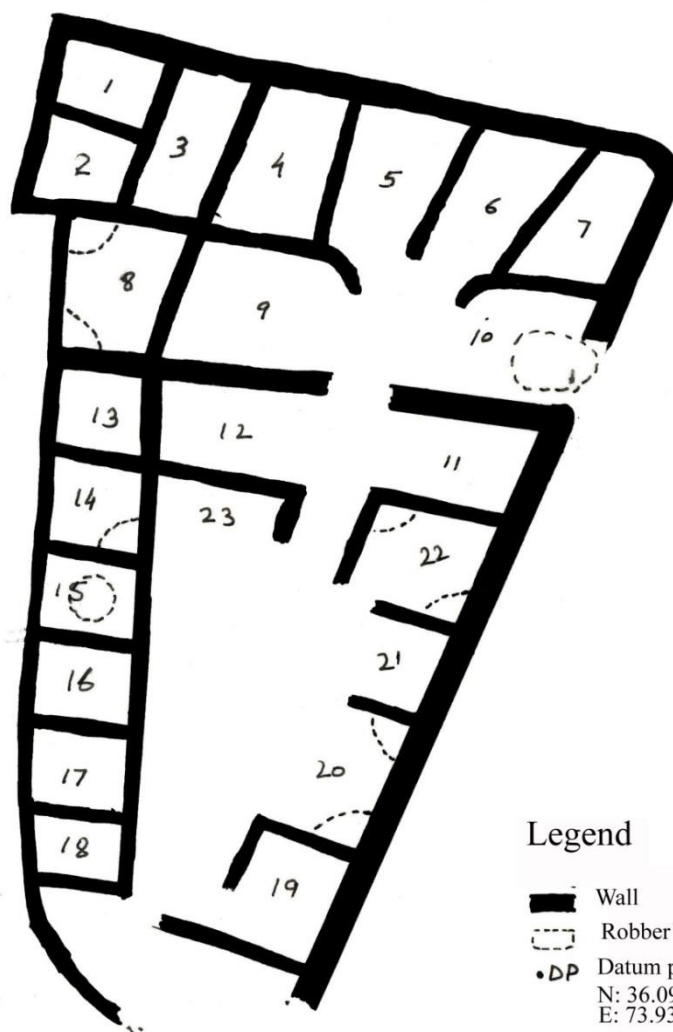


Fig. XIII: Imit—(a.) copper cauldern and (b.) bronze rhyton (after Litvinskij 2002). (see Plate LXIX)



Fig. XIV: Hatun—inscription (after Chakravarti 1954).



Legend

- Wall
- Robber's trench
- Datum point:
N: 36.09799
E: 73.93121
Elevation: 1942 m.

0 10 20 30 40 50 60 70 feet

Fig. XV: Gich—Kutorōt Kōt.

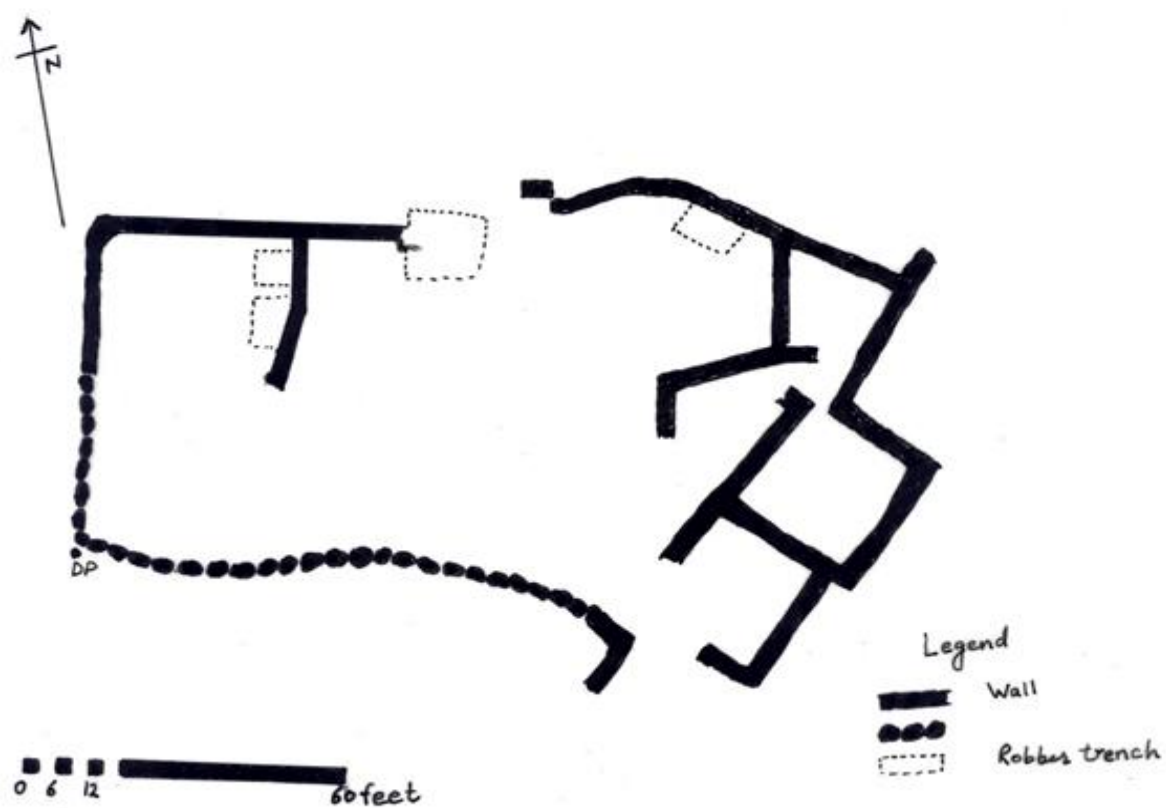
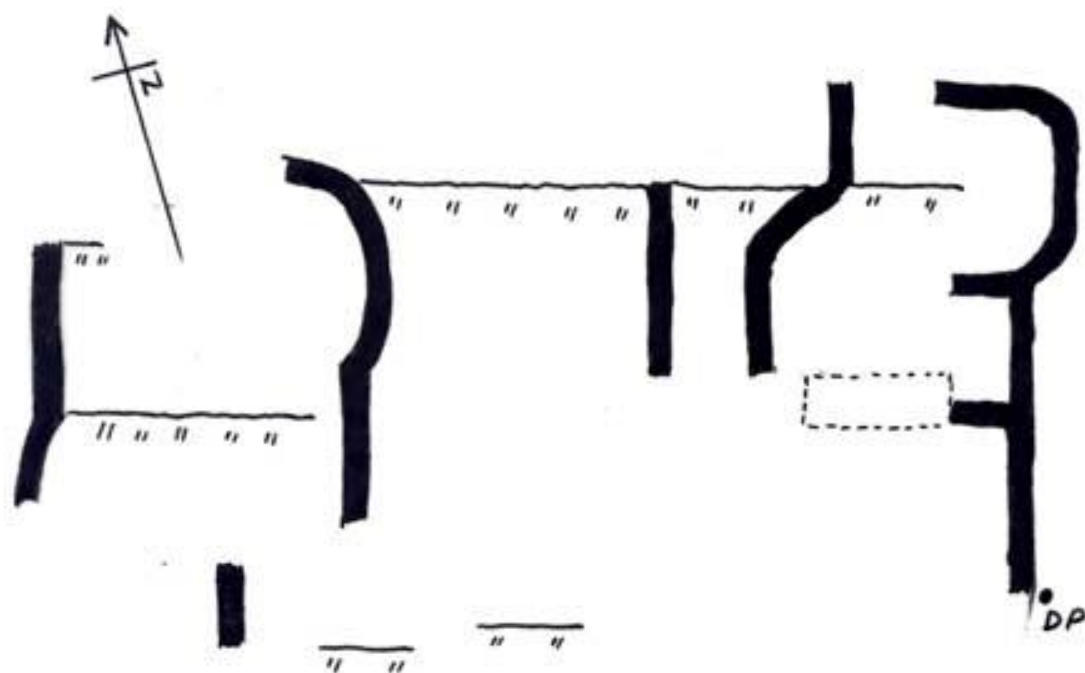
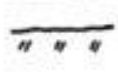


Fig. XVI: Singul—Ziyārat-ei Lāṭh.



Legend

 Double sided wall

 Single sided wall

 Robber trench

 0 6 12 18 60 feet

Fig. XVII: Singul—Loi-Kho 'A'.

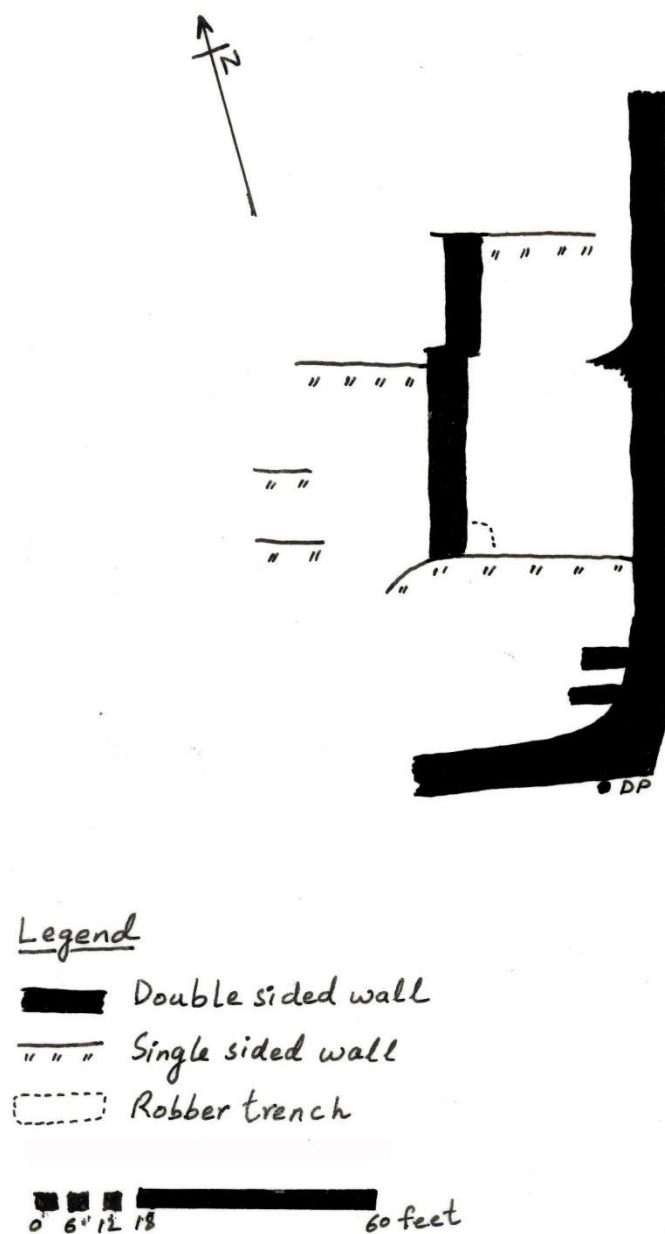


Fig. XVIII: Singul—Loi-Kho 'B'.

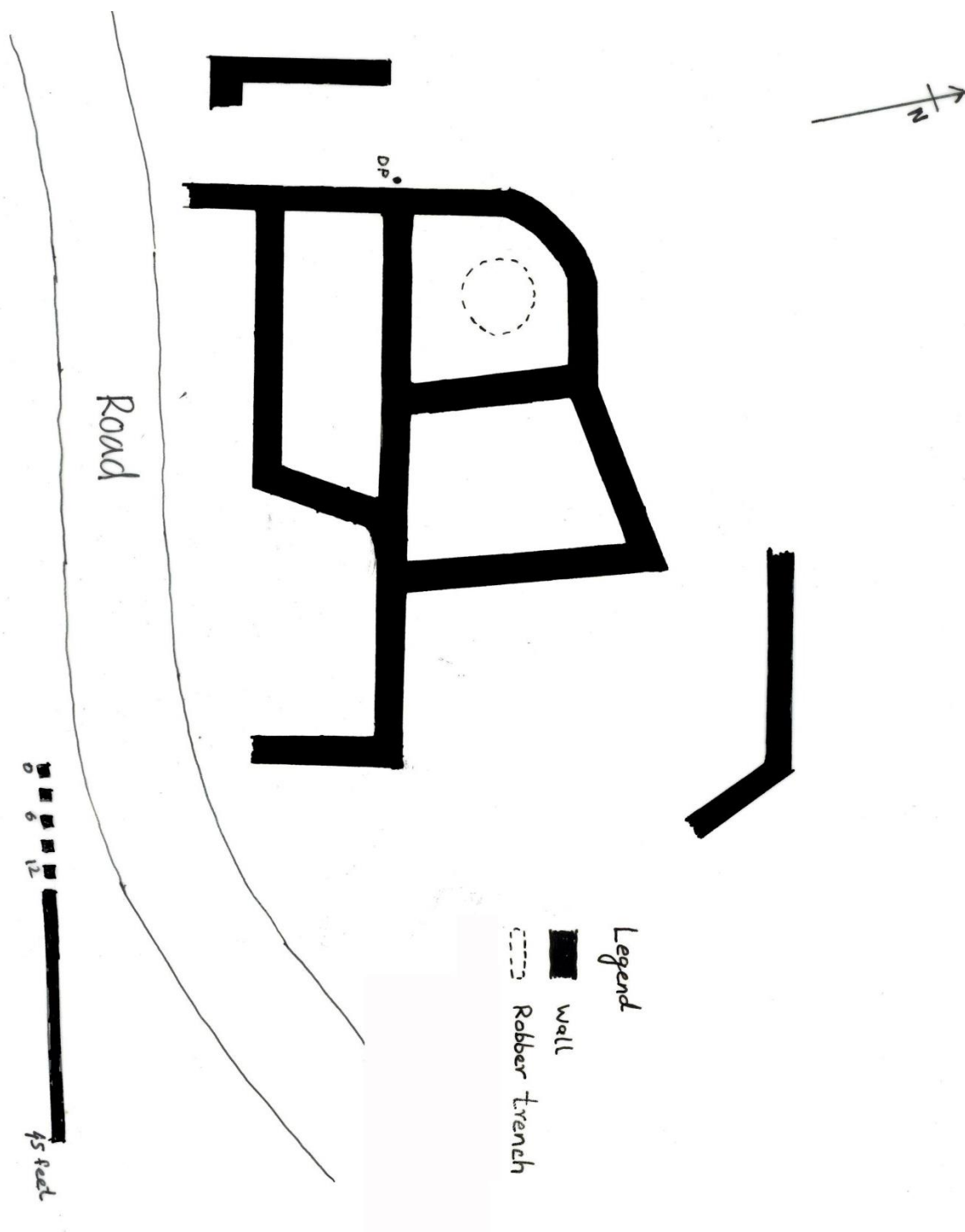


Fig. XIX: Kaşısal near Yangal (Tehsil Gupis)—a settlement.

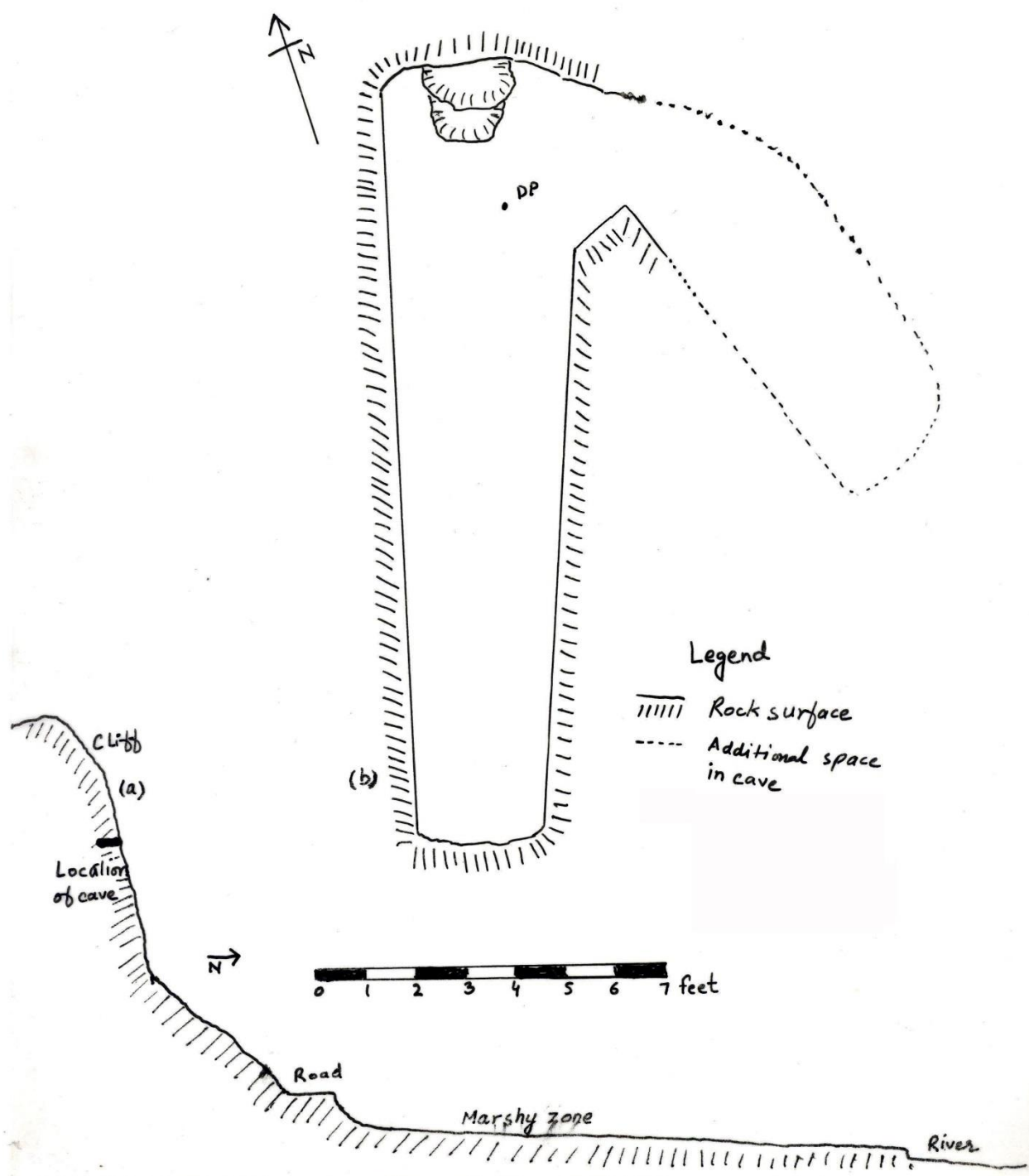


Fig. XX: Upper Gahkuch—Jarau Malik, location of cave in section of valley (a.) of lower Gahkuch and plan of cave (b.).

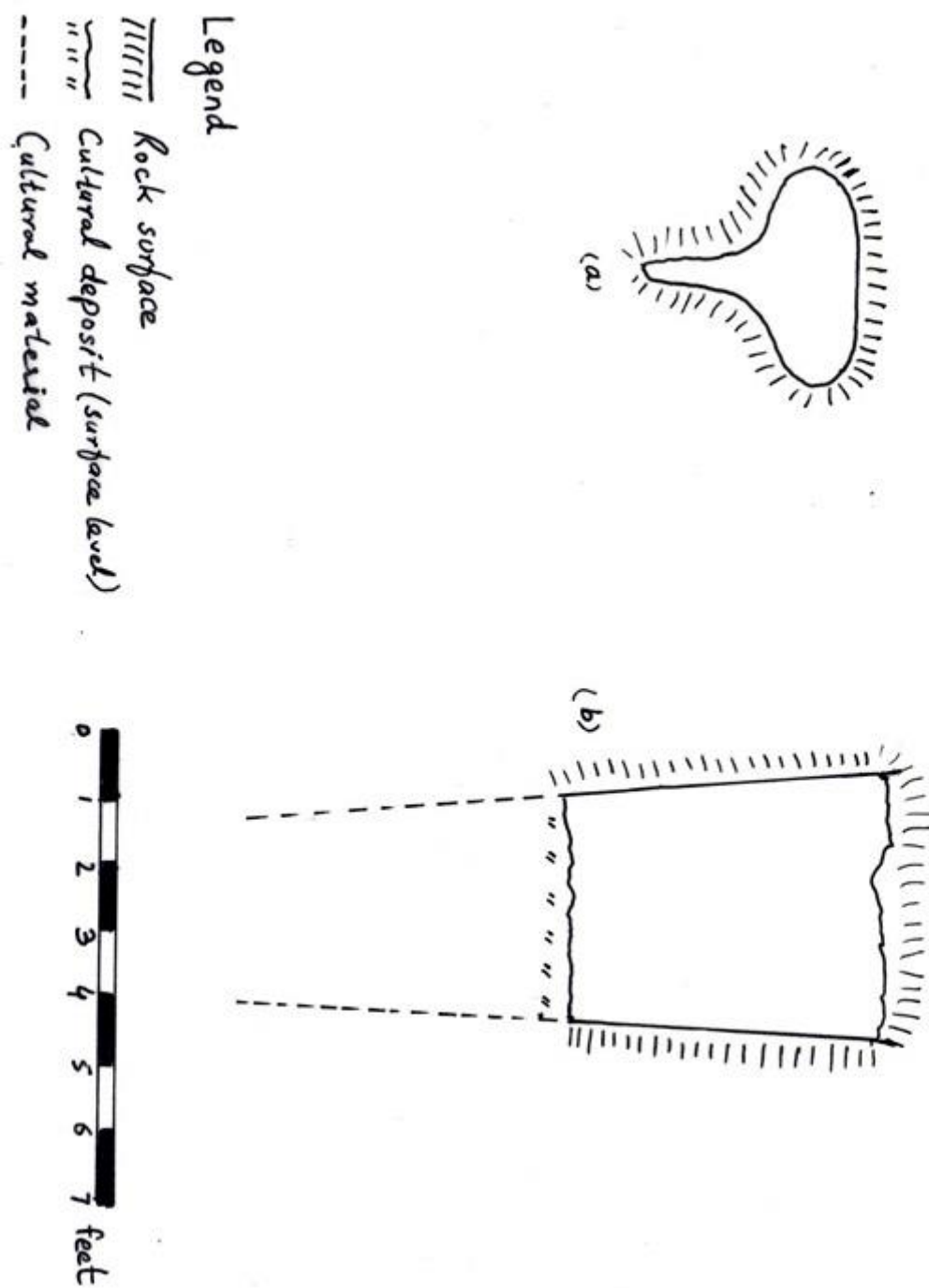


Fig. XXI: Jarau Malik—entrance (a.) and section (b.) of cave.

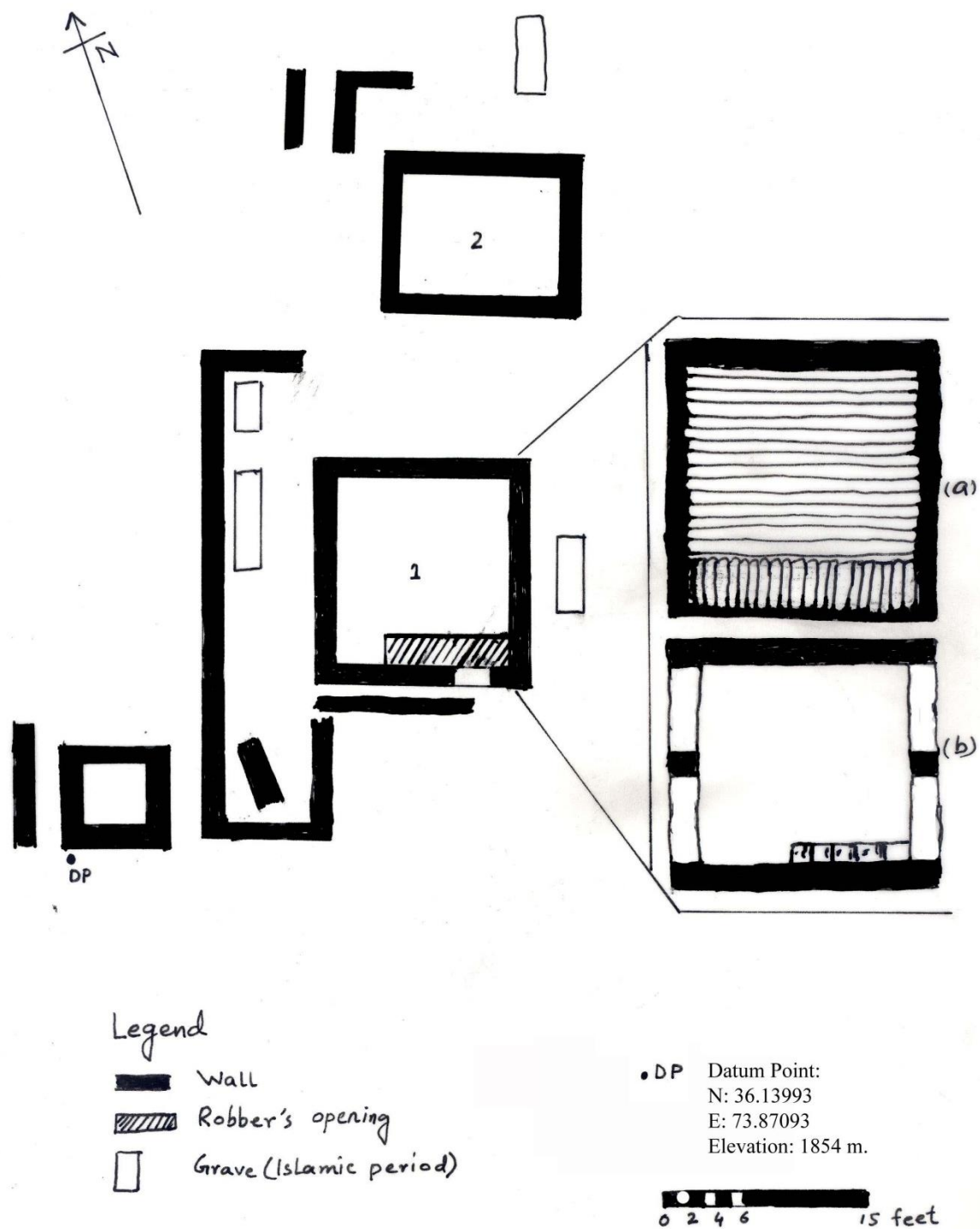


Fig. XXII: Bubur—Dom-Rā, plan of complex; (a.) plan of central grave at ground; and (b.) foundation levels.

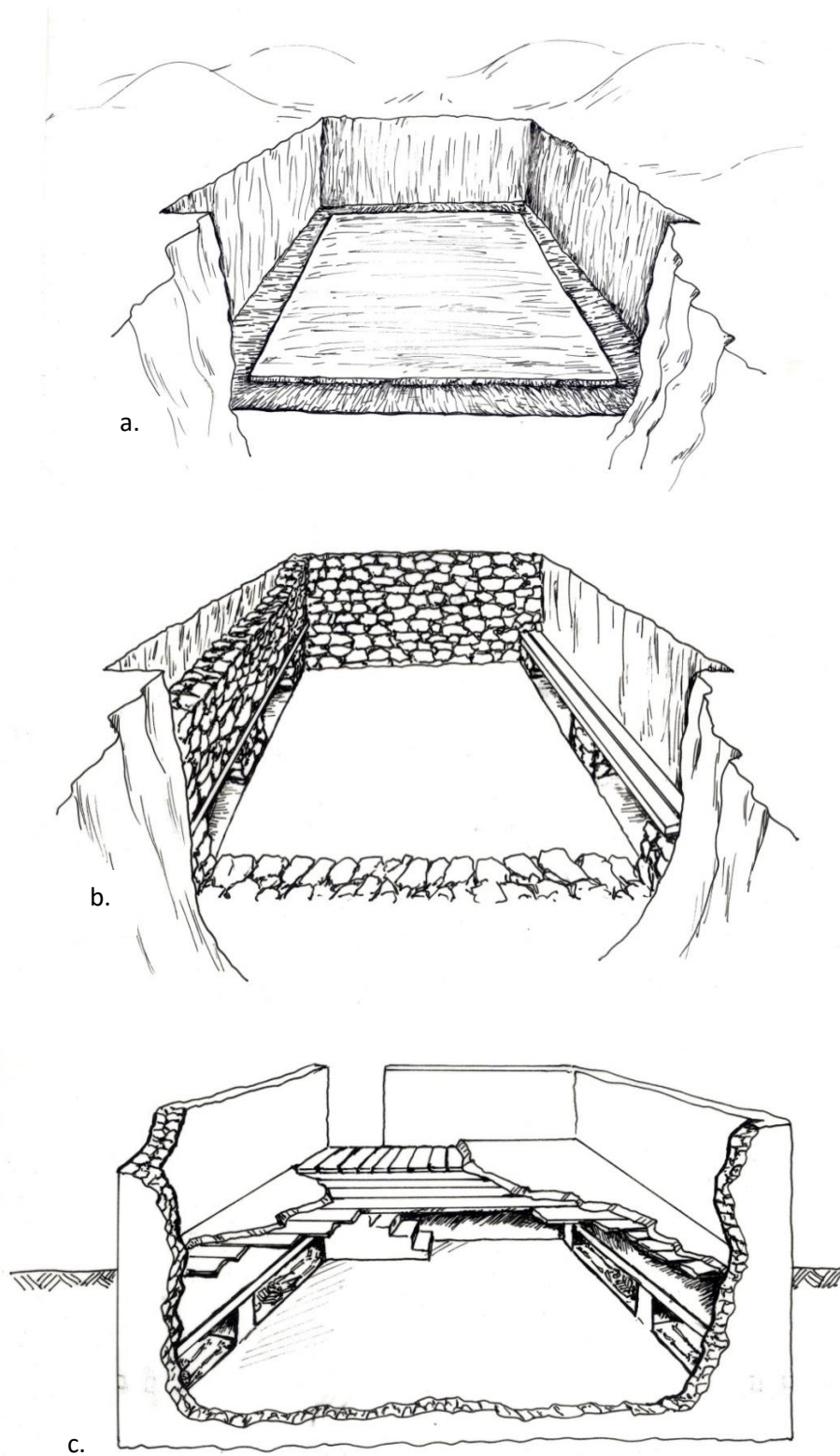


Fig. XXIII: Dom-Rā—phases of construction, (a.) first phase (b.) second phase (c.) and third Phase (courtesy Muhibuddin, not to scale).

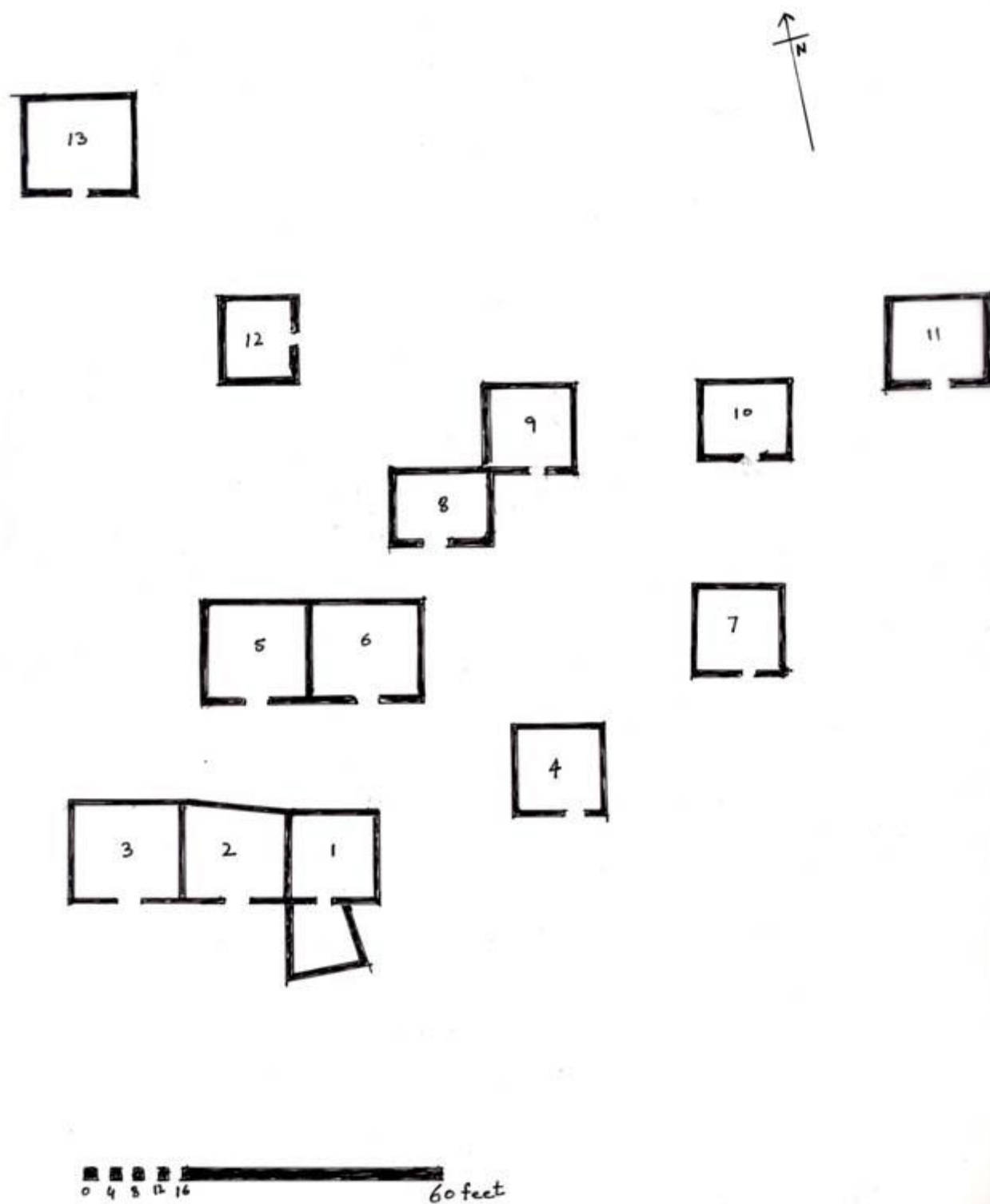


Fig. XXIV: Gurunjur—cemetery of *bumbati* mausoleums 1-13.

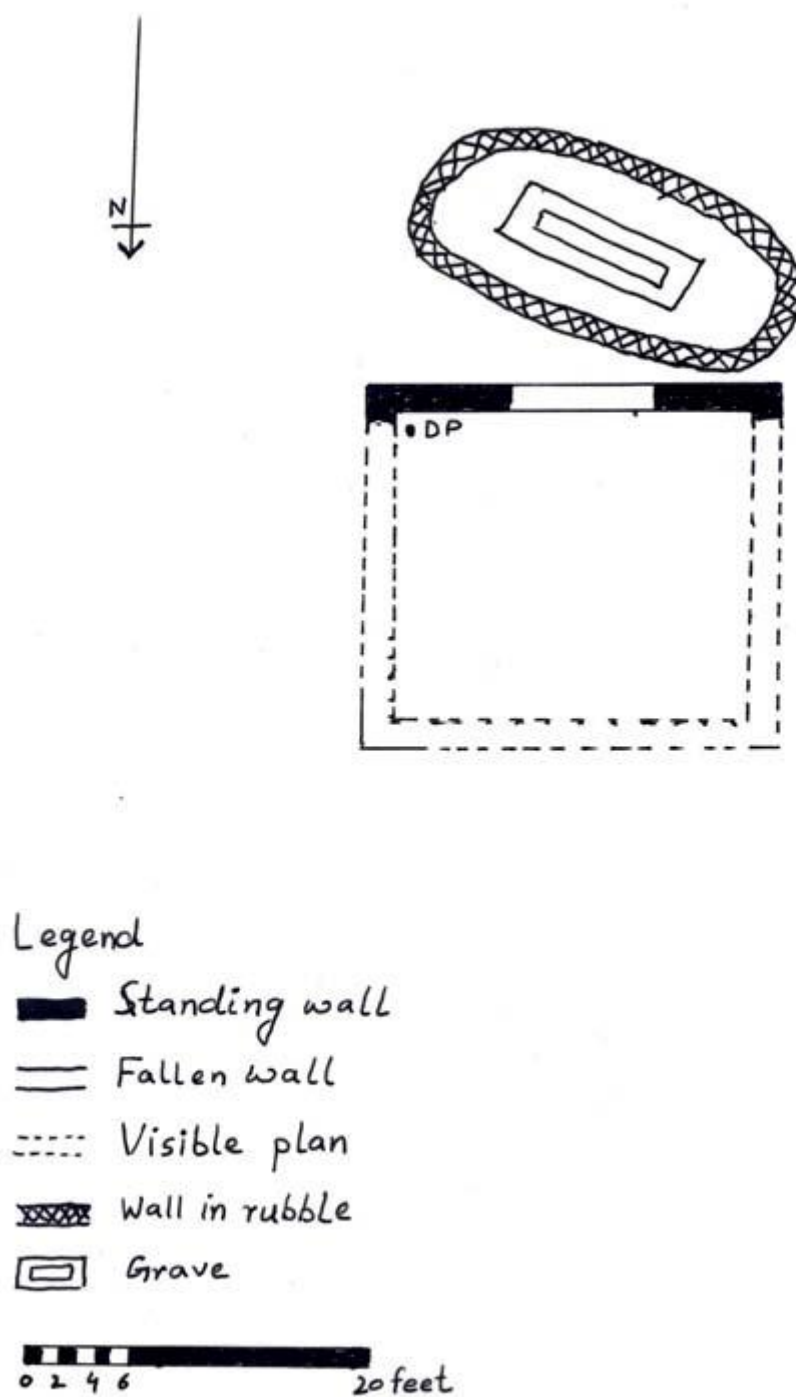


Fig. XXV: Gupis—a *gumbat* and adjacent shrine.

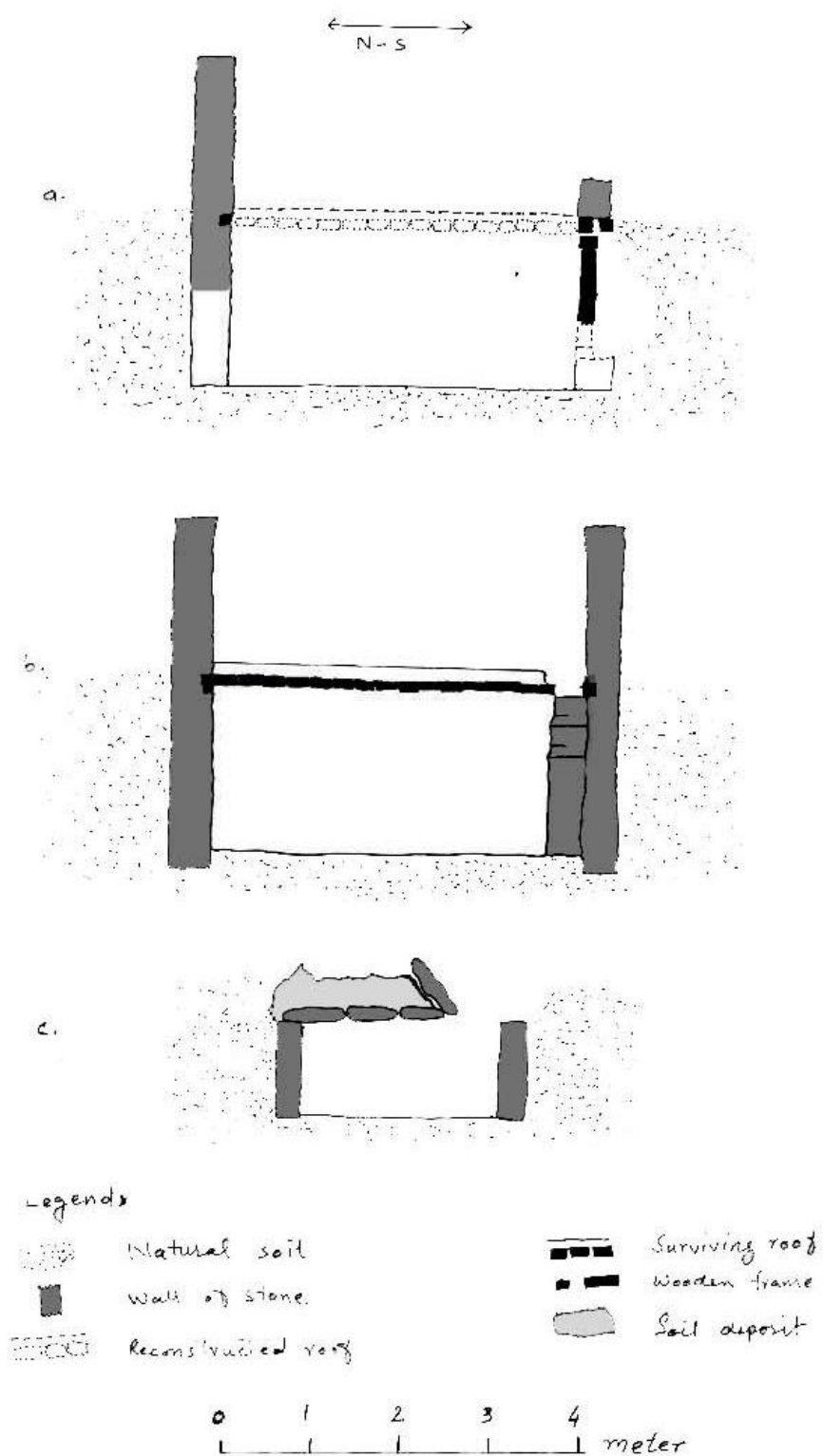


Fig. XXVI: Sections showing development in burial culture— (a.) Grave 3, Gurunjur (b) Dom Rā, Bubur (c.) our contemporary local style of Islamic grave, right before burial.

Illustrations: plates



Plate I: Singul and Thingdas—bird eyes view.



Plate II: Singul—ravine and road leading to Singul Gah, a short access to Darel.



Plate III: Ishkōman Valley—marshy zone.



Plate IV: Darmandar—road leading to Daldas.



Plate V: Gupis valley—a view from Gaut.

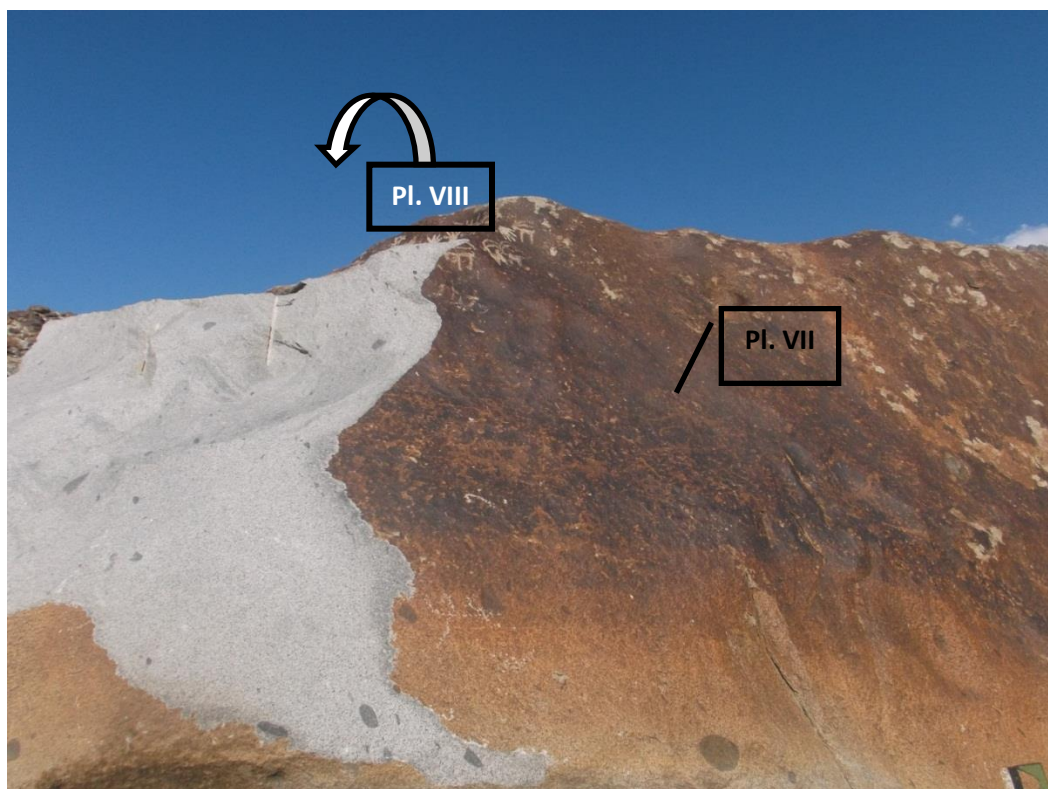


Plate VI: Thingdas—rock art.

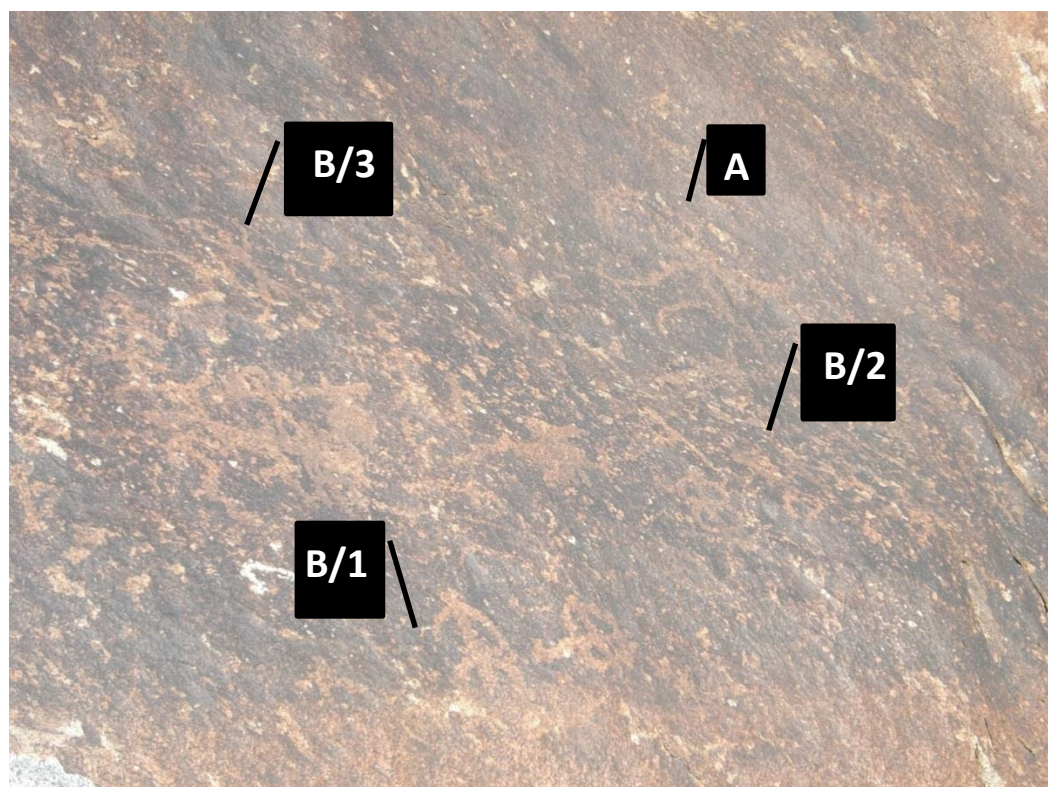


Plate VII: Thingdas—details of art on rock surface.



Plate VIII: Thingdas—details of upper portion.



Plate IX: Upper Gahkuch—Sujo Ṭhōki, hunting snow leopard.



Plate X: Sujo Ṭhōki—animals breeding.



Plate XI: Sujo Ṭhōki—snow leopard and its hunt.



Plate XII: Sujo Ṭhōki—hunting scene.



Plate XIII: Sujo Ṭhōki—details of hunters.



Plate XIV: Sujo Ṭhōki—details of hunting scene.



Plate XV: Sujo Thōki—mountain ecology.



Plate XVI: Sujo Thōki—details of hunting scenes.



Plate XVII: Sujo Thōki—hunting techniques and supporting dogs.



Plate XVIII: Loe Kho, Singul—stone bearing upside down carvings reused in structures.



Plate XIX: Ishkōman—drawings of ibexes.



Plate XX: Darmandar—Daldas rock art.

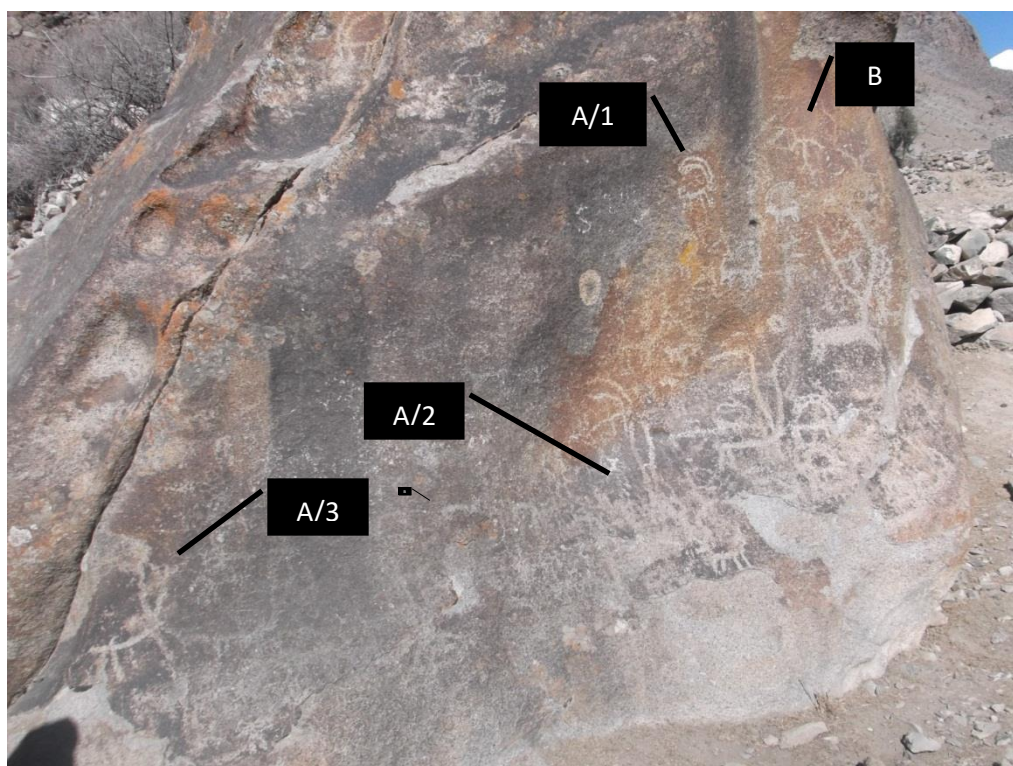


Plate XXI: Daldas—details of rock art.



Plate XXII: Hatun—grave 'C' and grave A and B are also in view.



Plate XXIII: Hatun—megalithic burial 'A'.



Plate XXIV: Hatun—interior of megalithic grave 'A'.



Plate XXV: Hatun—exterior of grave 'A'.



Plate XXVI: Hatun—grave 'B'.



Plate XXVII: Hatun—robber's trench in grave 'B'.



Plate XXVIII: Hatun—robber's trenches on ancient graves around the megaliths.



Plate XXIX: Bijayōt, Yasin—megalithic grave at Gōm.



Plate XXX: Bijayōt—details of grave.



Plate XXXI: Yasin—Manichi megalithic grave.



Plate XXXII: Yasin—details of grave walls, exposed by illegal digging at Manichi.



Plate XXXIII: Bubur—Bachimal and village below.



Plate XXXIV: Bubur—Bachimal.



Plate XXXV: Karōsingal—picture showing the landscape.



Plate XXXVI: Karōsingal—location of site and the surrounding landscape.

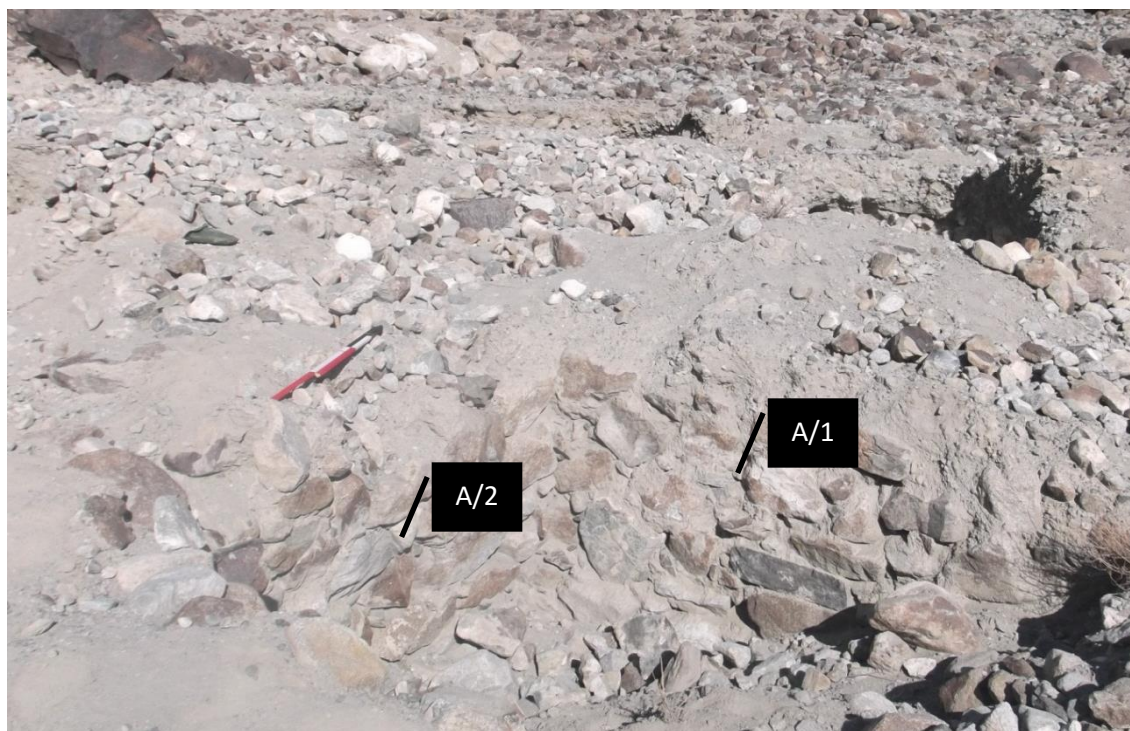


Plate XXXVII: Karōsingal—exposed trench A.



Plate XXXVIII: Karōsingal—exposed trench B.



Plate XXXIX: Gurunjur—Singal-ei Laṭh, robbers' tenches.



Plate XL: Kānchi—Akṣēmī Kui, boulder in centre and surrounded wall, western limits of ancient settlement.



Plate XLI: Akṣēmī Kui—terraced fields in 'area A'.



Plate XLII: Akṣēmī Kui—details of a wall in 'area A'.



Plate XLIII: Akṣēmī Kui—fertile soil of field in ‘area A’.



Plate XLIV: Akṣēmī Kui—foundations of fortification wall and mound in ‘Area B’.



Plate XLV: Akṣēmī Kui—robber's trench at the top of mound in 'Area B'.



Plate XLVI: Akṣēmī Kui—section of robber's trench presents two layers of charcoal in 'Area B'.



Plate XLVII: Akṣēmī Kui—robber's trenches in 'area C'.



Plate XLVIII: Akṣēmī Kui—wall showing the extension (marked by an arrow) of fields and agricultural development in 'area C'



Plate XLIX: Akṣēmī Kui—deep quern on surface of the site in ‘area A’



Plate L: Hatun—illegal digging in progress



Plate LI: Dain—Chator-Mali, digging for antiquities, in progress.



Plate LII: Dain—Duran Sor, graves.



Plate LIII: Duran Sor—details of a grave.



Plate LIV: Duran Sor—another burial in area, beside our resource persons.



Plate LV: Duran Sor—ruins of settlement.



Plate LVI: Chator Khand—Pucutnēni, ruins at top of the hillock.



Plate LVII: Ayaśi—granary pit.



Plate LVIII: Heium—Šetikei, granary pit.



Plate LIX: Collection of antiquity dealer—stylised horse from Ghizer.



Plate LX: Duran Sor—a zoomorphic figure in bronze (after Dani 1989 [R. ed. 2001, Rept. 2007]).



Plate LXI: Majini Phari—a bell.



Plate LXII: Ayaśi—a seal.



Plate LXIII: Karōsingal—a metallic bar.



Plate LXIV: Ayaśi—earring.



Plate LXV: Ayaśi—a metallic bead.



Plate LXVI: Ayaśi—metal ore.



Plate LXVII: Khalti—Deshing, broken bronze ring and bell



Plate LXVIII: Ayaşı—finger rings.



Plate LXIX: Imit—a rhyton and a cauldern (after Stein 1944).



Plate LXX—Sections of selected of potsherds from different sites.



Plate LXXI: Dashing, Khalti—variety of potsherds.



Plate LXXII: Kōt, Khalti—shard with two incised designs of comb impression.



Plate LXXIII: Akṣēmi Kui, Kānchi—variety of potsherds.



Plate LXXIV: Akṣēmi Kui—rim of a jar.



Plate LXXV: Darmandar—Dōli II, variety of potsherds.



Plate LXXVI: Dōli II—a sherd of painted pot.



Plate LXXVII: Duran Sor—handmade pottery (After Dani 1989, [Rept. 2007]).

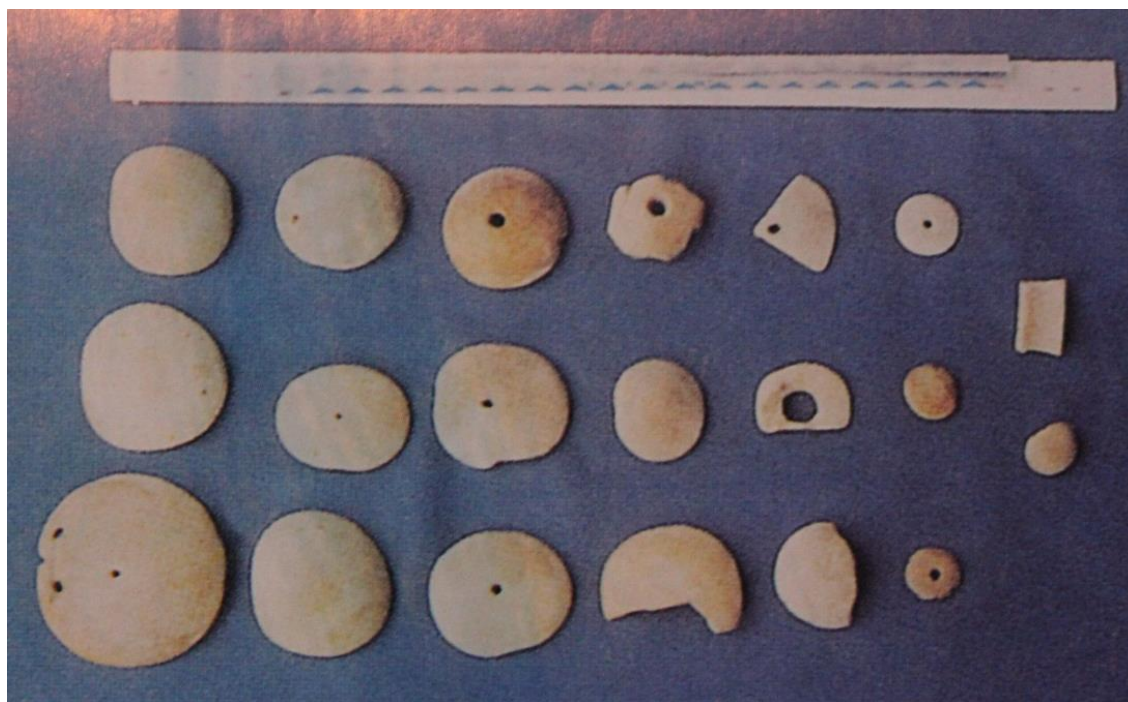


Plate LXXVIII: Duran Sor—conch shells (After Dani 1989, [Rept. 2007]).



Plate LXXIX: Ayaśi—findings of Mirdullah Khan in a handmade pot.



Plate LXXX: Ayaśi—beads of unknown soft material.



Plate LXXXI: Ayaşı—beads of agate



Plate LXXXII: Ayaşı—beads of carnelian, a kind of agate and others.



Plate LXXXIII: Ayaşı—beads.



Plate LXXXIV: Ayaşı—beads.



Plate LXXXV: Karōsingal—beads.

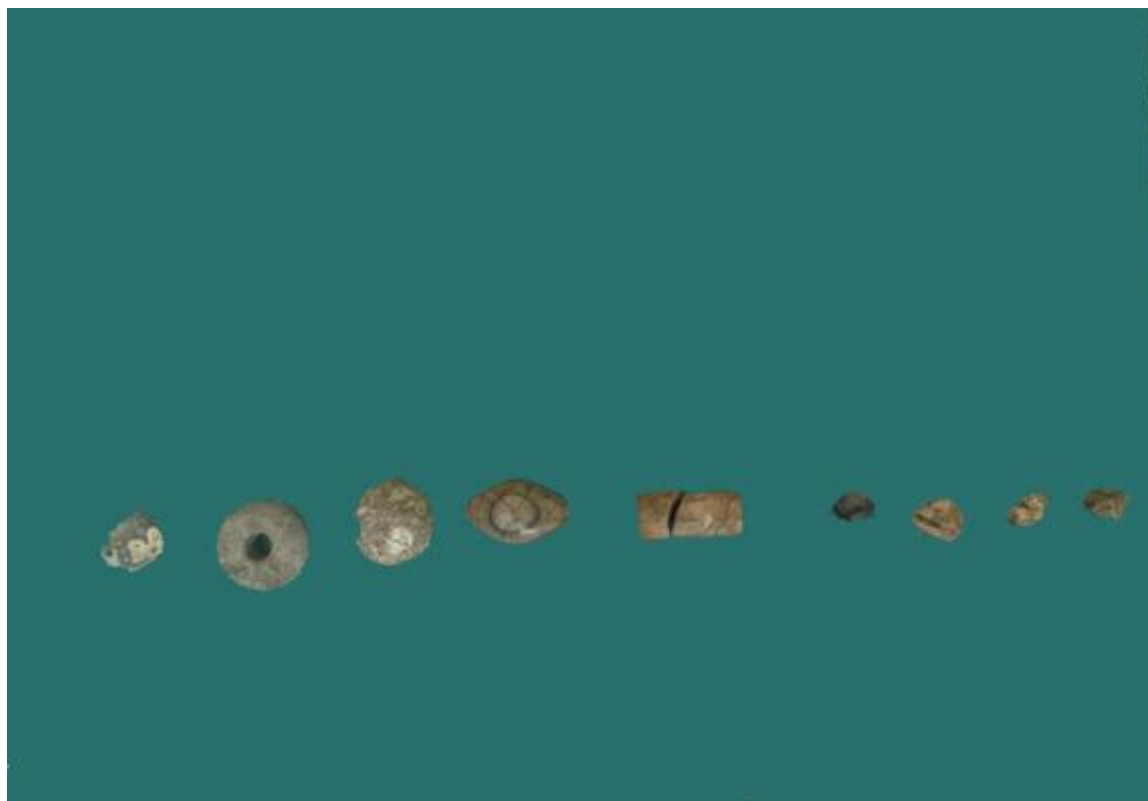


Plate LXXXVI: Deshing, Khalti—beads in variety of shapes and kinds.



Plate LXXXVII: Ali Ahmad Jan (private collection)—relief from Ghizer.



Plate LXXXVIII: Balengdas, upper Gahkuch—metallic sculpture of Buddha (after Tsuchiya, 2006).



Plate LXXXIX: Bubur—relief of Buddhist figure in Ali Ahmad Jan private collection (after Dani 1989 [2007 Reprint]).



Plate XCI: Bubur—relief of Buddha, on other side of same rock as in pl. LXXXIX (after Tsuchiya, 2006)



Plate XC: Ali Ahmad Jan house, Gilgit—current condition of preservation of pl. LXXXIX.

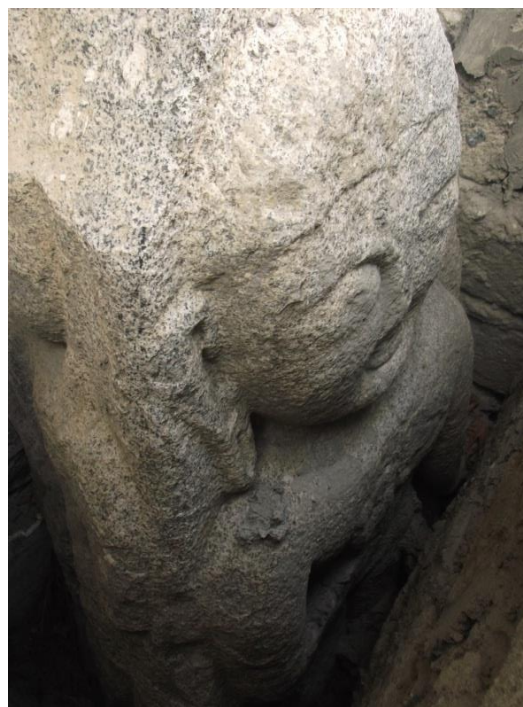


Plate XCII: Ali Ahmad Jan house, Gilgit—current condition of preservation of pl. XCI.



Plate XCIII: Hatun—rock bearing inscription.



Plate XCIV: Hatun—Surface engraved with Proto-Shārada Inscription of seven lines



Plate XCV: Hatun—Close view of the inscription.



Plate XCVI: Hatun—remains of Makaravehini, a canal leading to Hatun Inscription.



Plate XCVII: Gutōmus, Hōl/ Lower Gahkuch—stone I (after Jettmar and Sagaster 1993).



Plate XCVIII: Gutōmus—stone II (after Jettmar and Sagaster 1993).



Plate XCIX: Gutōmus—stone II, current condition preservation.



Plate C: Gutōmus—stone III (after Jettmar and Sagaster, 1993).



Plate CI: Gutōmus—stone IV (-do-).



Plate CII: Gutōmus—stone V (-do-).



Plate CIII: Gutōmus—stone VI (-do-).



Plate CIV: Gutōmus—stone VII (-do-).



Plate CV: Gutōmus—stone VII current condition preservation.

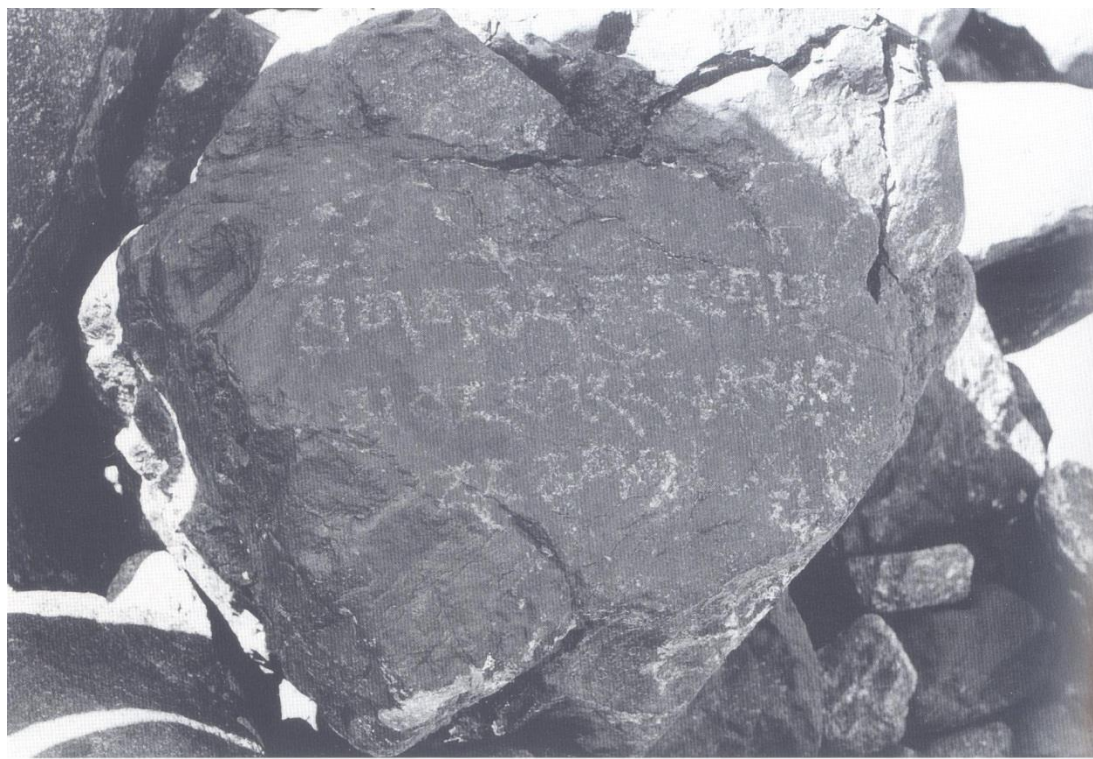


Plate CVI: Gutōmus—stone VIII, Tibetan inscription (-do-).



Plate CVII: Sumal, Gupis District—arrow marks the location of monastic establishment called Kōṭ.



Plate CVIII: Sumal—southern wall of Kōṭ.



Plate CIX: Sumal—cell exposed as a result of digging at the top of site.



Plate CX: Sumal—details of interior exposed structures, presenting the masonry of southern side wall's interior.



Plate CXI: Kōṭ Sumal—stone in circular plan with burrow in centre, a grinding stone.



Plate CXII: Kōṭ Sumāl—average 7 cm thick round stone with a hole in centre, a *chatra* of stupa.



Plate CXIII: Kōṭ Sumāl—rough opposite side of pl. XCV.



Plate CXIV: Gich—ruins of Kutorōṭ Kōṭ.



Plate CXV: Gich—eastern portion of fortified settlement.



Plate CXVI: Ziyārat-ei Lāṭh, Singul—structural remains.



Plate CXVII: Loi-kho 'A', Singul—structural remains.

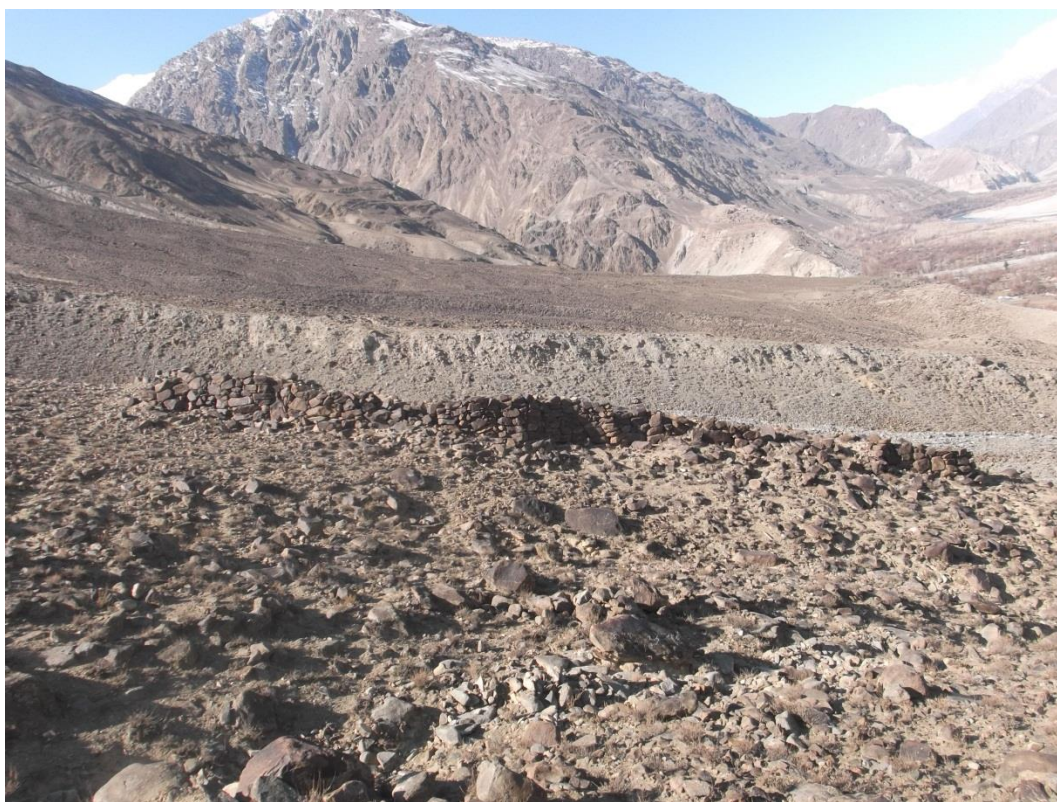


Plate CXVIII: Loi-kho 'B', Singul—structural remains.



Plate CXIX: Kaşışal—structural remains.



Plate CXX: Kaşışal—terraced fields.



Plate CXXI: Sumāl—Şei Tham dado (Zyārat).



Plate CXXII: On track to Mathan Ter—Maghjut Ziyārat (a votive shrine).



Plate CXXIII: Jarau Malik, Upper Gahkuch—cave entrance and a bird eye view of lower town in background (arrow marks for entrance).



Plate CXXIV: Jarau Malik—cave entrance (l.) and interior (r.)





Plate CXXV: Upper Gahkuch—a *gumbat* located in the graveyard of Badurē clan



Plate CXXVI: Upper Gahkuch—interior of above *gumbat*



Plate CXXVII: Upper Gahkuch—a *gumbat* at Jarau Malik graveyard.



Plate CXXVIII: Upper Gahkuch—interior of Gumat at Jarau Malik.



Plate CXXIX: Upper Gahkuch—a *gumbat* at the road side near the village graveyard (arrow shows the mausuleum).



Plate CXXX: Upper Gahkuch—interior of *gumbat* connected to road.



Plate CXXXI: Gurunjur—a general view of cemetery of *bumbati* (mausoleums).



Plate CXXXII: Gurunjur—a bird eye view of the *bumbati* mausoleums.



Plate CXXXIII: Gurunjur—exterior of grave no. 1.



Plate CXXXIV: Gurunjur—interior of grave no. 1.



Plate CXXXV: Gurunjur—exterior of grave no. 2.



Plate CXXXVI: Gurunjur—interior of grave no. 2.



Plate CXXXVII: Gurunjur—covered roof over the grave no. 2.



Plate CXXXVIII: Gurunjur—side pit of grave 2. in view.



Plate CXXXIX: Gurunjur—interior of grave no. 3.



Plate CXL: Gurunjur—interior of grave no. 3.



Plate CXLI: Gurunjur—exterior of grave no. 5.



Plate CXLII: Gurunjur—interior of grave no. 5.



Plate CXLIII: Gurunjur—interior of grave 6.



Plate CXLIV: Gurunjur—eastern wall of grave 6.



Plate CXLV: Gurunjur—remaining mausoleums no. 8, 9, 12 and 13.



Plate CXLVI: Dom Rā, Bubur—cultral material, nearly one metre thick.



Plate CXLVII: Dom Rā—a general view.



Plate CXLVIII: Dom Rā—façade of mausoleum (After Jettmar 1964).



Plate CXLIX: Dom Rā—façade, present condition of preservation.



Plate CL: Dom Rā—opening into the grave.



Plate CLI: Ȭom Rā—interior of grave during 1964 (After Jettmar).



Plate CLII: Ȭom Rā—current condition of above nich.



Plate CLIII: Gupis—a mausoleum attached to road leading to Yasin.



Plate CLIV: Gupis—attached shrine to a *gumbat*.



Plate CLV: Yasin—a mausoleum of Nani-mo Ziyārat.



Plate CLVI: Nani-mo-Ziyārat, Yasin—niche under western wall.



Plate CLVII: Upper Gahkuch—mound of Gahkuch Fort.



Plate CLVIII: Upper Gahkuch—remnants of fortification wall, eastern portion.



Plate CLIX: Upper Gahkuch—Chibi Śikāri (watch tower) of Gahkuch Fort.



Plate CLX: Upper Gahkuch—interior of Pīr Khānah inside fort area.



Plate CLXI: Upper Gahkuch—façade of Jamā'at Khāna inside fort area.



Plate CLXII: Upper Gahkuch—decorated entrance of prayer hall of Jamā'at Khānah.



Plate CLXIII: Yasin—the only standing remnant of Yasin Fort.



Plate CLXIV: Yasin—decorated entrance of royal cemetery of Khuśwaqte.



Plate CLXV: Yasin—*panji*, a wall around the central grave in Khuśwaqte royal cemetery.



Plate CLXVI: Ishkoman Kōt—A decorated column



Plate CLXVII: Sumal—A decorative design on column at a private house near Shai tham dado Ziyārat.



Plate CLXVIII: Sandi—location of Muḍuri Fort (marked by arrow).



Plate CLXIX: Sandi—eastern elevation of landscape topped by remnants of fortification at Muḍuri Fort.



Plate CLXX: Sandi—remnants of fortification at the bottom of cliff.



Plate CLXXI: Sandi—a close view of bastion.



Plate CLXXII: Sandi: ruins at the top of cliff.



Plate CLXXIII: Sandi: bird eye view of lower fortification wall (arrow marks).