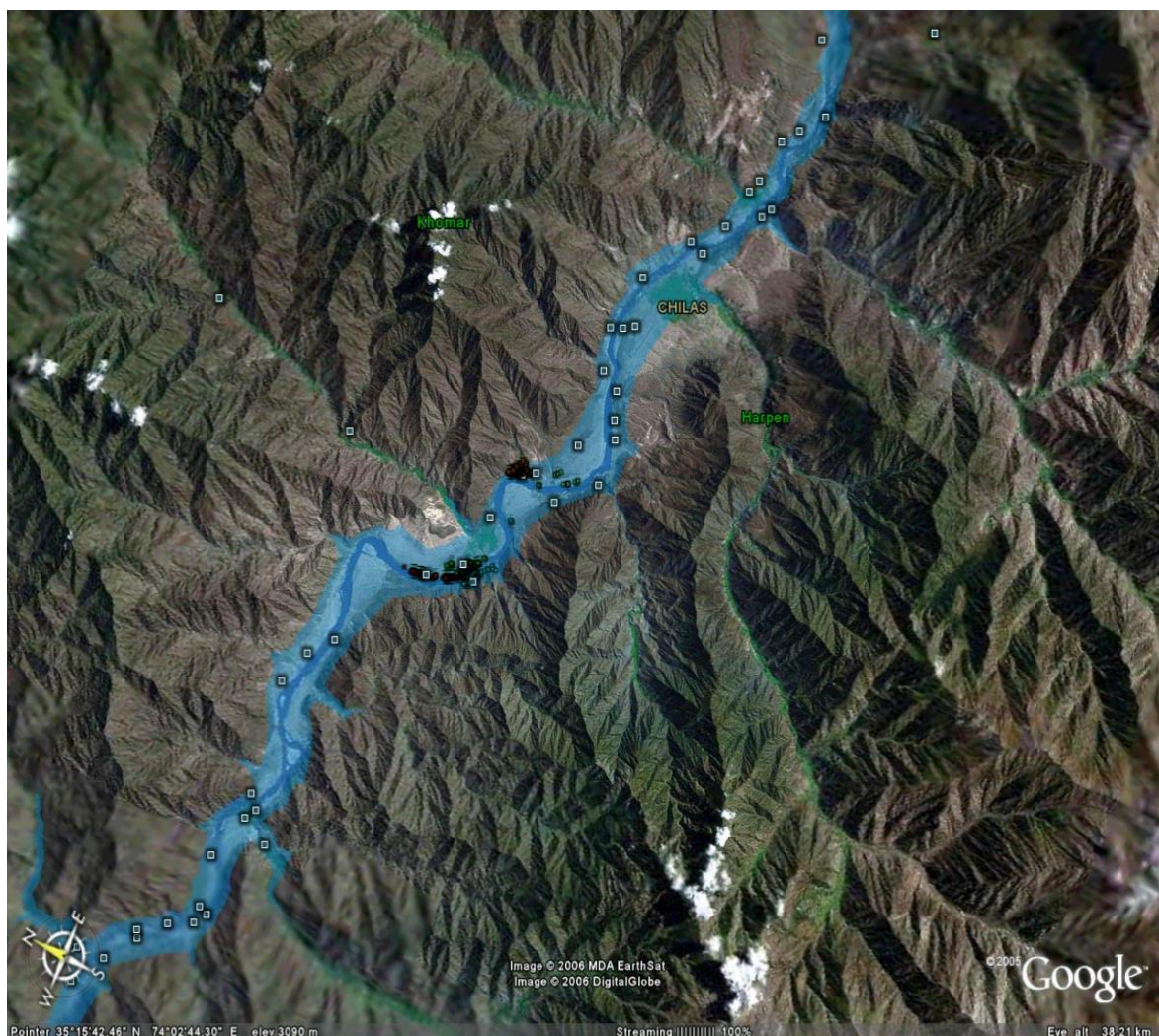


**LOCATION, DESCRIPTION AND MANAGEMENT OF THE ROCK CARVING
ASSEMBLAGES ALONG THE SOUTHERN BRANCH OF THE SILK ROAD**

Selected archaeological sites situated in/around[the future Diamer-Basha dam area



Map of Archaeological Sites along the Karakoram Highway and River Indus

(All maps have been made available courtesy Institute for Rock Carvings and Inscriptions along the Karakoram Highway, Academy of Humanities and Sciences, Heidelberg, Germany)

9.1 Shing Nallah

Site Name	SHING NALLAH Coordinates: 35°26'6.41"N/ 74°26'24.25"E
Location	This site is located on the right bank (northern shore) of the Indus and is 13 km as the crow flies from Chilas town. The site is situated just below the village of Shing Nallah which has approximately 200 inhabitants. The site is 240 m long and 140 m wide and lies east of the village, approximately 100 m above the river. There is a ridge above the rocky terrace, traversed by the ancient route starting in Darel Valley up to Gisgor, via Thor, Hudor and Thalpan
Access	Road leading from Chilas town, bridge across Indus on left bank, then pedestrian track leading to wooden bridge crossing tributary. Steep climb to the village of Shing and rock carving assemblage.
Description	<p>The rock carving site is called a “bari” by the locals. Near the center of this site is a glacial mill which fills up with rain water in January and February up to a depth of 5m. This glacial mill may have served as a monastery.</p> <p>The complex consists almost entirely of granite rock. Weathering caused by heat has resulted in peeling or flaking phenomenon which affects the rock up to a depth of one meter and which will continue over time. The boulders on which the carvings are found are not movable.</p> <p>Shing Nallah is possibly the location of a Buddhist monastery or sacral place. The rock carving site is situated on the northern bank of the Indus along a rocky ridge, between the Shingan Gah in the west and a sandy terrace in the east, underneath the small village of Shing. The site is around 240 m long and 140 m wide and comprises altogether 420 petroglyphs dominated by alone 250 Buddhist carvings and 60 Brāhmī inscriptions, in the majority dating between 400 – 600 A.D. 5 images of the seated Buddha in Gandhāra style of excellent quality and 160 representations of the stupa (3 with lion pillars, 40 with inscriptions), some of them in monumental size, are concentrated around a large central glacial mill. The other 150 carvings with images of anthropomorphic figures, ibexes, 48 solar discs and 5 axes belong mainly to the post-Buddhist period (after 8th century C.E.)</p>

Significance	Shing Nala represents besides Chilas and Thalpan the main Buddhist site in the Diamer district with images of Buddha figures and stūpas, some of them of exceptional quality. There are five images of the Lord Buddha in the Gandharan style which are in excellent condition. The site extends towards a ridge near a sandy terrace where some boulders have crude drawings of minor significance.
Conservation Options and Management Plan	<p><i>3D laser scanning of short-listed images and replication of same. The assemblage around the glacial mill shall not be submerged by the reservoir of the dam, therefore groups of visitors can be brought to this location through a new access arrangement which could involve rafting or boating across the lake, combined with a hike to the site itself, and a talk on the historical context as well as significance of the site in spiritual terms as well as its unique setting in a glacial mill.</i></p> <p>Number of carvings: There are 420 carvings of which 250 are Buddhist representations, 160 of them Stupas. There are 60 Brahmi inscriptions dated 400 – 600 AD. The remaining scattered 150 carvings are more crude petroglyphs of non or post-Buddhist periods.</p>
Reference and publication	After its discovery in 1985 this site was documented by the PGAMNA in 1996-1998. Final publication: MANP 4 (2001). Selected images to be scanned listed in Chapter 7

9.1.1 Significant Petroglyphs: Shing Nallah

Classification	Stone No.	Description	Comments
Anthropomorphic	30:13	5 carvings of Buddha in the center of the glacial mill, 3 worshippers and donors	Significant
	47:3		
	47:5		
Animals		26 animal figures: 10 markhor and ibex, 1 dog, rest undetermined	
Symbols and objects		1 altar	
		2 vases with flowers	
	32:1	Labyrinths. Devotional scenes, mandala, ornaments and pseudo-inscriptions, hoof prints and battle axes; 48 post-Buddhist discs, 1 spiral, 3 stars	Significant
Structures	32:3	Stupas	Significant
	38:A		
	39:A		
	59:1		
	59:2		
	62:A		

Table 1

9.2 Chilas Jayachand

Site Name	CHILAS JAYACHAND (Chilas I) Coordinates: 35°25'13.63"N 74° 7'26.56"E
Location	<p>There are 13 sites listed in the Heidelberg archives as being in the Chilas area. The most significant site is located east of Chilas city, on the southern bank of the River Indus and is usually referred to as Chilas I (a-c). This site is located near Thalpan Bridge in the Jayachand area. The site was first observed by Ghulam Mohammad and Sir Aurel Stein in the early 20th century.</p> <p>Where the Batogah River drains beneath the KKH there is a large rock on a hillock in two distinct parts known collectively as Gondophares Rock. The Kharoshti inscription on the eastern section refers to “Beloved of Vitaspa, King Gondophares”. This boulder also features names, dates, hunting and religious themes dating from the 1st c. AD to at least the 15th c. AD.</p> <p>A portion of the site [Chilas II] lies north of the checkpoint west of the town. The carvings here fall into two broad categories: firstly, those of Buddhist nature from the 1st c. BC and with Kharoshti inscriptions and secondly, a later group with Brahmi inscriptions showing hunting scenes, circles, temples and other structures</p>
Access	The main concentration of petroglyphs is on the ridge just above the bridge at the edge of the KKH. Parts of these groups of carvings have been blasted during the building of the road.
Description	The carvings to the north of the KKH date from a number of periods, notably from the 7 th c. BCE although many have 9 th c. inscriptions. Most are devotional in nature; one important panel illustrates the Jataka story of the “body sacrifice” of the Bodhisattva Mahasattva. Towards the bridge are found a seated Buddha on a pedestal in dhyani pose, without head, as well as a seated figure of the Bodhisattva Manju Sri in the pose of fearlessness. To the south of the KKH are many illustrations in a 7 th c. Kashmiri style. Just north of the ridge are the remains of the ancient route with some inscriptions engraved into rocks. Other carvings are located east of the bridge just above the river, indicating that there may have been a ferry at this location to cross over to Thalpan. From the inscriptions we can infer that all this territory belonged to the Great King of the Dardana. Another group of carvings belonging to this complex is located

	<p>between the road and the river. This has been listed as an extremely important complex.</p> <p>Rock carving site on the southern bank of the Indus around the ancient river-crossing and modern bridge. On the rock ridges there are around 550 carvings ranging from Iron Age (1st mill. B.C.E) to the post-Buddhist period (after 8th century). 400 pictorial carvings show mainly Buddhist images such as 188 stūpas, and 12 Buddhas, 3 tamgas, 5 tridents, and 10 swastikas. The 150 inscriptions can be separated in 3 Kharoshthī, 99 Brahmi, 44 Proto-Śāradā, 1 Sogdian, and 3 Chinese testimonies.</p>
Significance	<p>The site is famous for its singular scene of the “Tiger or Viyāghri-jātaka” (30:B) and magnificent veneration scenes of Buddha (30:A; 63:A-C; 64:C.D). Exceptional is a scene of an animal hunting in the Eurasian animal style (13:2-3; 69:1-3). The post-Buddhist period is represented by 9 solar discs and 4 ceremonial axes (after 8th century). A major Buddhist site</p>
Reference and Publication	<p>Exploration and publication: Discovered by Ghulam Mohammad in 1905, again described by A. Stein in 1942 and K. Jettmar in 1973. First documentation since 1981 and publication by K. Jettmar and A.H. Dani (1983). Systematic documentation by the PGAMNA 1992-92. Final publication: MANP 6 (2003).</p>
Conservation Options and Management Plan	<p><i>Almost all of the carvings, including the significant ones, shall be submerged in the reservoir. Therefore a combination of replication and relocation would also apply to this site.</i></p> <p>Number of carvings: 550 including 400 images and 100 inscriptions</p>

9.2.1 Significant Petroglyphs: Chilas Jayachand

Classification	Stone No.	Description	Comments
Group	6:A	Buddha and 2 stupas	Significant
	8:A	Buddha	
	13:A	Ibex and snow leopard (Scythian style)	Extremely Significant
	28:A	Stupa and 2 vases	
	30:A	Stupa, donor, worshippers	Extreme significance
	30:B	Tiger Jataka	Extreme significance
	37:A	Stupa groups	
	41:A	Stupa groups	
	63 :A-D	Large groups	
	64	Large group	
	69:A	Snow leopard, ibex, snake	Extremely Significant
Independent	20:18	Portrait in profile	
	36:1	Stupa with Brahmi inscription	Extremely Significant
	39:1	Stupa	
	57:1	Stupa	
	56:2	Buddha	
	65:1	Stupa	
	72:1	Stupa	

Table 2

9.3 Thalpan

Site Name	THALPAN I coordinates: 35°25'0.86"N /74° 8'11.76"
Location	Left bank of the Indus. Thalpan II is located east of the Altar Rock, includes Harako sand terrace; East of Kiner-gah; THALPAN III is located East of Kiner-gah on large rocks at Obu Uzu;
Access	This site is located on the right bank (northern shore) of the Indus River at the bridgehead, just below the head of the route leading to Ziarat and Hodur. In the middle of this terrace, opposite Chilas near the Shangrila Hotel, is situated Thakot which could have been a crossing point for earlier times. This site is located 2.5 km from Chilas town.
Description	Thalpan is situated on the northern bank of the Indus river and is the location of a Buddhist settlement and presumably of a monastery. The site Thalpan comprises four main clusters of petroglyphs. The central site covers the vast sand terrace of Harako with two groups of rocks opposite Chilas-Jayachand, from Ziyarat in the west to the bend of Kiner-gah in the east. The second large cluster is scattered east of the Kiner-gah along the street to Thalpan village, and on large rocks between the village and the Indus. The third cluster is concentrated east of the village on large rocks at Obu Uzu. On the high terrace of Kino Das, east of the Kiner valley, another cluster of petroglyphs is arranged around the ruins of an ancient settlement. The fourth group consists of carvings accompanying the ancient route leading to Ba Das. Altogether 6,250 rock carvings including 600 inscriptions have been recorded. They signify a time range with its beginning in the Iron Age and a pre-dominance in the Buddhist period until the post-Buddhist period. There are a few hunting scenes (15:A), palm and foot prints dating to a prehistoric period preceding the Iron Age (before 1 st mill. B.C.E). Some fine carvings showing animal hunting scenes and caprides in the Eurasian animal style (30:229-231,379; 69:1-3) belong to the 1 st millennium. B.C.E. The Persian-Achaemenid influence since the 5 th century B.C.E is represented by exceptional images of warriors (30:N) and fabulous animals (30:W; 30:115,116,190,226). The importance of the Buddhist occupation is evidenced by the high number of Buddhist images, mainly dating to the 4 th -8 th century: there are 975 stūpas and 49 Buddhas or Bodhisatvas respectively, some of them of high artistic execution. Characteristic are veneration scenes with the names of donors. The depictions of 31 tridents, 12 swastikas, 69 tamgas, and 8 crosses belong also to the same period. Striking in their vitality are two horses in ambling gait of Central Asian tradition (30:214). Among the inscriptions there are only 6 in Kharoshthī, but 585 in Brāhmī, one

	<p>mentioning the name of a ‘Great King of the Dards’. Four inscriptions in Chinese and one in Sogdian demonstrate the importance of the place as an international crossroad. The site is famous for its scenes from Buddha’s life such as the “Temptation of the Buddha by Māra’s daughters” (195:W), “Buddha under the tree of Enlightenment” (116:A), “Buddha’s first sermon” (194:K) or “Buddha and Vajrapāni” (194:S). There are two other episodes of Buddha’s former lives such as the ‘Śibi-Jātaka’ (30:D) and the ‘Jātaka of the Greatest Evils’ (30:X).</p> <p>To the post-Buddhist period belong besides hunting scenes, images of warriors, the 427 solar discs and 31 ceremonial axes. The rock carving assemblages around Thalpan village, at Obu Uzu and Kino Kot are of local origin as revealed by around 700 carvings of ibexes, markhors, and hunting scenes.</p>
Significance	<p>Thalpan represents together with Chilas the political and sacral centre of the third power during the Buddhist period in the Northern Areas, perhaps the seat of a governor of the kingdom of Daradas or Dards. As a bridgehead it secured one of the main routes leading from the lowlands across the Babusar pass into the lower range of the upper Indus region. Thalpan is the site of remains of a Buddhist settlement and possibly also a monastery. There are four main clusters of petroglyphs, referred to as Thalpan I, II, III and IV. The central site covers the vast sand terrace of Harako with two groups of rocks opposite Chilas Jayachand.</p> <p>Thalpan represents, along with Chilas, the political and religious center of the third reign dating the Buddhist period. It was also possibly the seat of government for the kingdom of Daradas or the Dardic people. Located at a bridge head, it secured one of the main routes leading from the lowlands across the Babusar Pass into the lower range of the upper Indus region.</p>
References and Publications	<p>Exploration and publication: Discovered by K. Jettmar in 1979, first documentation since 1981 (Dani 1983). The rock carving assemblages east of Thalpan village were discovered in 1984. Systematic documentation from 1992 to 1994, 2001, 2003/04 by the PGAMNA . Final publication: MANP 6-9 (2003-2009).</p>
Conservation Option and Management Plan	<p><i>Most of the carvings will be submerged, so a combination of replication and relocation where possible is recommended. The ruins of an ancient settlement should also be carefully and thoroughly documented photographically. Further archaeological investigations are recommended for a fuller picture of these sites</i></p> <p>Number of Carvings Documented for Thalpan I: There are 6,250 carvings in all four sites, of which 600 are inscriptions</p>

	<p>Number of Carvings Documented for Thalpan II: There are 1500 carvings including 200 inscriptions.</p> <p>Number of Carvings Documented for Thalpan III: There are 2000 petroglyphs in this area of which 275 are inscriptions with 273 in Brahmi, 1 in Kharoshti and 1 in Soghdian.</p>
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9.3.1 Significant Petroglyphs: Thalpan I

Classification	Stone No.	Description	Comments
Anthropomorphic	30:51	Achaemenid Warriors	Significant
	30:64		
	30:165		
Animals	30:L	Group of fantasy animals	Significant
	30:226	Group of Achaemenid fantasy animals	Significant
	30:116		
	30:DD	Group of Scythian animals	Significant
	30:378		
	30:379		
	30:240	Soghdian Celestial horse with saddle	Significant
Structures	29:1	Stupa	Significant

	30165	Stupa with Brahmi inscriptions	Significant
Scenes	30:A	Sibi Jataka	Extremely Significant
	30:Q	Buddha with little Buddha	Significant
	30:X	Preacher with 5 animals	Extremely Significant

Table 3

9.3.2 Significant Petroglyphs: Thalpan II

Classification	Stone No.	Description	Comments
Anthropomorphic	42:C	Achaemenid Warriors	Significant
	42:D		
	42:E		
	42:F		
	104:P	Buddha and face	Significant
	194:65	Buddha	Significant
Animals	98:B	Prehistoric animals and hunters	Significant
	118:7	Horse	Significant
Structures	68:A	Stupas	Significant
	125:A		
	118:8		
	188:12		

	121:A		
	122:A	Stupa with Buddha	Significant
	161:1	Stupa with inscription	Significant
	161:2	Stupa with inscription	Significant
	178:3-5	Complex of stupas with inscription	Significant
Scenes	116:A	Veneration scene with Brahmi inscription	Significant
	194:K	Deer Park sermon	Extremely Significant
	195:S	Buddha with Bajrapani	Significant
	195:W	Temptation of Buddha	Extremely Significant
Symbols and objects	195	Discs and sun	Significant

Table 4

9.3.3 Significant Petroglyphs: Thalpan III

Classification	Stone No.	Description	Comments
Anthropomorphic	268:A	Warriors with shields	Significant
	321:1	Face in profile	Significant
Structures	239:7	Stupa	Significant
	356:1	Stupa	Significant

Symbols and objects	322:A	Lingam with Brahmi inscription	Significant
	373	Discs and sun signs	Significant
	227:18	Vase	Significant
	227:19	flowers	Significant
	227:20	Brahmi inscription	Significant

Table 5

9.4 Gichi Nallah

Site Name	<i>GICHI NALLAH coordinates: 35°25'24.28"N 74° 1'51.59"E</i>
Location	Near the mouth of the Gichi Nallah, about 7 km west of Chilas; Alongside ancient route on southern bank of Indus stretching to the west
Access	This site is located at a distance of about 7 km from Chilas on the left or southern bank of the Indus and extends for 3.6 km. It comprises two parts. The center of the site is between the ridges leading towards the Indus. Rock carving site with its centre belonging to a Buddhist settlement near the mouth of the Gichi Nallah, around 7 km west of Chilas. Rock carvings also accompany the ancient route on the southern bank to the west at a stretch of 3.6 km
Description	At its broadest point the site is dominated by Buddhist drawings of the climactic or Golden Period. Most of the other carvings range from the prehistoric period, through the Bronze Age to the Golden Period. Many solar discs and horsemen with axes represent the end of the Buddhist period. Remains of an ancient settlement are visible at the site. [remains from 1 st c. B.C.E and also from 7 th c. C.E plus quantities of quartz] Many of the petroglyphs lie along the route leading towards the west.. 750 carvings ranging from the prehistoric period (9 th /8 th millennium B.C.E) such as ungulates, a humped cattle of the Chalcolithic period (5 th millennium. B.C.E), 4 giants of the Bronze Age (3 rd millennium. B.C.E). 80 representations of the stūpa (10 with inscriptions), 3 fire altars, and 4 tamgas. There are 300 inscriptions in Brāhmī, 1 in Sogdian, and one in Hebrew.

	There are around 36 solar discs, as well as horsemen with axes represent the post-Buddhist period (after 8 th century).
Significance	A range of carvings and inscriptions dating from the 9 th /8 th millennium BCE, including four giants from the 3 rd millennium BCE, and the presence of stupas as well as fire altars mark this as an extremely rich assemblage. The presence of inscriptions (300), including one in Hebrew signifies the movement of different tribes along the ancient routes at this location.
Reference and Publication	Exploration and publication: Discovered in 1942 by A. Stein. After a first survey in 1982, 1983 and 1985 it was systematically documented in 1996 and 1997 by the PGAMNA. Final publication: MANP 4 (2001).
Conservation Option and Management Plan	<p><i>Most of the carvings shall be submerged. A combination of replication and relocation is recommended. The remains of the Buddhist era settlement near the mouth of the Gichi Nallah should be investigated to get a fuller picture of the area before inundation of the reservoir.</i></p> <p>Number of Carvings Documented: There are 405 pictorial carvings and 300 inscriptions in Brahmi, Iranian and Soghadian scripts.</p>

9.4.1 Significant Petroglyphs: Gichi Nallah

Classification	Stone No.	Description	Comments
Anthropomorphic		14 female, 12 males, 12 horsemen, 4 Giants, 36 human representations	
Animals		6 caprini, 2 birds	
	19:1	12 horses	Significant
	20:A	1 humped bull	Significant

	92:A	2 snakes, 1 dog, 1 camel	Significant
Structures		32 structures	
		180 stupas	
	3:2	Stupas	Significant
	3:3		
	5:1		
	12:1		
	23:3		
	20:A	Stupas group	Significant
	1:A	Stupas group	Significant
Symbols and objects		8 tridents, 2 hoof prints, 1 cross, 1 labyrinth, 7 ornaments, 36 discs, 1 spiral, 2 stars, 4 tamgha	
	38:1	Altars	Significant
	38:3		
Inscriptions		300 inscriptions	Significant
	155:4	Hebrew inscription	Significant
	112:D	Important composition	Significant

Table 4

Site Maps in attached CD

9.5 Hodur

Site Name	HODUR coordinates: 35°27'15.70"N/ 73°58'55.61"E
Location	The rock carving site <i>Hodur-west</i> stretches from the Hodur-gah in the east to the modern bridge.
Access	The site is at a distance of 12 km from Chilas on the Right Bank of the Indus River. A mountain stream enters the Indus here. Nearby is a Soniwal village by the name of Marut Kot. About a hundred meters above the river are ruins of ancient walls referred to as “Kino Kot” or Black Fort. A road leads to the valley, going over a bridge spanning the Indus and meets with the KKH. The Indus is very broad at this point, and the flow of water quite gentle. There is evidence of skin-rafts having been used to cross the river at this point.
Description	<p>Rock carving site, above the village Hodur, belonging to the ancient stronghold Patelo Kot (Kino Kot), which shows three occupation phases. The rock carving site is situated on a rocky ridge of 1 km to 400 m called Halalosh, bordered by the Hodur gah in the west and the Indus in the east. 1,900 carvings including 200 inscriptions ranging from the Bronze Age (3rd mill. B.C.E) with 1 giant, the Iron Age with few images in the Eurasian animal and Achaemenid style (1st mill. B.C.E), to the Buddhist and post-Buddhist period. The Buddhist period is represented by 100 stūpa carvings (30 with inscriptions), 33 tamgas, 200 inscriptions in Brāhmī, dating to the 5th-7th century, 1 in Kharoshthī, 1 in Bactrian, and 1 in Sogdian.</p> <p>599 petroglyphs have been recorded. The Buddhist period is represented by 29 depictions of stūpas and 17 Brāhmī inscriptions. An exceptional carving depicts a stūpa flanked by two sitting Buddhas. The scene refers to a chapter of the famous Lotos Sūtra where Śākyamuni meets Buddha of the distant past. The majority of the carvings belong to the post-Buddhist period.</p>
Significance	<p>The rock carving site of <i>Domu Das</i> covers a 2,5 km long rocky ridge downstream of Hodur above the Indus river between the bridge in the west and the Huker nala in the east. The site comprises 1,487 petroglyphs which belong in their majority to the post-Buddhist period (after 8th century). In its eastern part near the ancient river crossing there are four Brāhmī inscriptions. Because of this cluster of images rendering solar discs, axe symbols, warriors, horsemen, but also battle scenes, and 19 tower-like sacral buildings this site is one of the main sites representing the anti-Buddhist movement.</p> <p>Patelo Kot (Kino Kot) with the adjoining rock carving site of Halalosh and Hodur-west represents an important stronghold at the mouth of Hodur gah. The site played a role as a bridgehead for a route leading from Yasin-Gilgit to the Indus</p>

	<p>valley and as a stronghold at the junction with the roads along the Upper Indus. The mentioning of members of the Palola Sahi dynasty and a dozen representations of a heraldic lion symbol may indicate a connection of the stronghold to the kingdom of Little Palur (Gilgit).</p> <p>Number of carvings documented: 155 stones / 599 carvings</p>
Reference and Publication	<p>Exploration and publication: The stronghold of Kino Kot was first mentioned by A. Stein in 1913, the rock carving site Halalosh was discovered by K. Jettmar in 1979, and surveyed in 1981-83. Systematic documentation in 1986/87 and 1989/90 by the PGMNA. Topographic survey of the stronghold Patel Kot in 1998. Final publication: MANP 3 (1999).</p> <p>The rock carving sites Hodur-west and Domu Das in the western part of the terrace were documented by the PGAMNA in 2005.</p>
Conservation Options and Management Plan	<p><i>Selected carvings to be scanned and replicated. New find at bridge of Stupa flanked by two Buddhas is on a free-standing boulder and could possibly be removed and relocated to a museum space. Scientific investigations should take place in the area of the ancient remains referred to as Kino Kot.</i></p>

9.5.1 Significant Carvings Hodur Halamosh: 35°27'7.44"N/74° 0'6.48"E

Classification	Stone No.	Description	Comments
Anthropomorphic	27:4;	Male figures in various postures	Significant
	26:93,131,116		
	35: 30,39,73;		
	37:2	Male with Axe	Highly Significant
	86:6	Male with Axe	
	90:13	Male with Shield	
	97:21	Female?	

	94:2	Giant	Extremely Significant
	11:A Group 46:A Group 35:A Group	Hunting Scene	Significant
Structures	4:6 5:2 6:6,7,10,11 39:12 7:7 24:15 32:1-6 Group 6:A Group	Stupas Sacral Towers	Significant Significant Highly Significant
Stupa	Lotus Stupa (new find, not published yet)	Stūpa flanked by two sitting Buddhas “Lotus Sutra”	Extremely Significant
Symbols and objects	4:25,26,38,41 9:7,10,11 11:6,7,10 12:1,6,7,10,13,14, 45,50, 54	Discs or Tamghas	Significant
	9:A Group 11:B Group 12:B Group	Discs Discs with Lion Discs with Axe	Significant

Riders	12:24		Significant
	11:5		
	26:122	Rider with Axe	Highly Significant
	35:69	Rider with Axe	“
	47:8	Rider with Axe	“
	69:58		
	81:1		
	108:1		
Animals	22:3	Lions	Extremely Significant
	12:35		
	26:89		
	47:11		
	63:1		
	26:M	Groups of Lions	
	65:A	“	
	26:12	Elephant	
	65:34	Bird	
	73:5,6	Horse	
	2:1	Wolf?	
Inscriptions	70:3	Kharoshti	Significant
	4:5,7	Proto-Sharada	Significant
	69:31		

	93:1-3		
	69:33	Sogdian	Significant
	Stones 4,12,18,21	Bactrian	Significant

Table 5

Site Map in attached CD

9.6 Thor North

Site Name	THOR-NORTH coordinates: 35°28'46.90"N 73°51'24.49"E
Location	Rock carving site opposite of Thor on the northern bank of the Indus
Access	
Description	<p>This site has 1872 petroglyphs ranging from prehistory to the post-Buddhist period. To the earliest group belong images of game such as ibexes and markhor, also hunting scenes, and perhaps the 7 palm and 12 foot prints. One multi-figured hunting scene with wild animals, drawn in the ‘bi-triangular principle”, and hunters with a dog dates to a later prehistoric phase, perhaps in the Chalcolithic period. Singular in the rock art of the Northern Areas is the representation of a two-wheeled chariot with an archer behind, dating to the Late Bronze Age (2nd half of the 2nd millennium B.C.). This type of cart is known from numerous Bronze Age rock carvings in Central Asia and Mongolia. Two ibexes are carved in the characteristic Eurasian animal style of the Iron Age. Among the Buddhist petroglyphs there are 2 fine representations of the seated Buddha and 30 stūpas. And among the 212 inscriptions there are 14 in Kharoshthī, 179 in Brāhmī, dating to the 5th-7th century, and yet 19 in Sogdian, thus attesting the importance of this route for the Central Asian merchant caravans. Exceptional carvings render a portrait of perhaps a Sogdian, as evidenced by the inscription, and of a Sogdian offering a sacrifice at an altar. The foreign provenance of carvings is evidenced by the high number of images showing 3 fire altars, one lingam, 15 tamgas, one repeating the heraldic symbol of Samarkand, 15 tridents, 10 crosses, 20 swastikas. To this group belong also images of a camel, an elephant, a humped cattle, and some stylized horses. Numerous petroglyphs showing game such as ibex and markhor, hunting scenes, anthropomorphic figures with more than a dozen depicted in the manner of a</p>

	demon or shaman, horsemen, and 15 decorated discs date to the post-Buddhist period (after 8 th century).
Significance	The location of a control post at the ancient route and of a group of round structures, perhaps dating to the post-Buddhist period, attest the importance of the site as a resting place for travellers and merchants
Reference and Publication	Exploration and documentation: Thor-North was discovered in 1979 by K. Jettmar. A first survey of the inscriptions was undertaken by Nasim Khan. The systematic documentation by the PGAMNA was accomplished in 1996. This site has not yet been published
Conservation Options and Management Plan	<i>Most carvings shall be submerged. A combination of replication and relocation is recommended. Scientific investigations into the control post at the ancient route and of a group of round structures should be undertaken before inundation of the reservoir</i>

This site has not yet been published therefore the numbers of significant stones and carvings are not yet available. The Site is expected to be published by 2014

9.7 Dadam Das

Site Name	DADAM DAS (DARDARBATI DAS) coordinates: 35°26'28.04"N 74° 0'44.30"E
Location	This site is located on the left bank of the Indus at a distance of 13 km west of Thalpan and 4 km east of Hodur. The site extends from the river bank to the mountains where there is evidence of a massive settlement and remains of a 10 th c. AD fort, built in the style of the Hindu Shahi's of Khyber Pakhtunkhwa
Access	A path leads to the main Silk Route. Further on there is a nallah situated in a huge gorge with wild life in abundance. The lower rock carving site of 'Dadam Das' is connected by a path with an assemblage of 457 petroglyphs of Dardarbati Das which accompany the upper 1 km long route leading from Gichoi nala in the east across the deeply cut Dardarbati nala to Hodur-Halalosh in the west
Description	<p>The rock carving site, also the location of a megalithic structure, is situated on the northern bank of the Indus between the ancient route leading from Hodur to Thalpan. On a sandy terrace 708 petroglyphs including 169 inscriptions are engraved on rock faces and boulders ranging from the prehistory to the post-Buddhist period. The first group rendering a series of images of ibex, markhor, bharal (the Himalayan blue sheep) and one of the most multi-figured hunting scenes of the Upper Indus (48:X) belong to the late Stone Age/Neolithic period. A second group from the Bronze Age comprises 6 carvings of the characteristic "giant" (78:1), 12 palm and 4 foot prints. The Eurasian animal style is represented by few animal carvings, among them an excellent depiction of a feline (85:4). The Buddhist period is attested by only 5 stūpas and the rendering of an empty throne, perhaps representing the aniconic image of Buddha. The Buddhist period is evidenced only by a few stupas, perhaps suggesting the conquest of Buddhist communities at the end of the "Golden Era".</p> <p>Besides 13 inscriptions in Kharoshthī, there are 93 in Brāhmī (4th-7th century), two of them mentioning the topographical term Palola. Two carvings show, as in Hodur-Halalosh and Gichoi Das, the lion as a characteristic heraldic motif, thus manifesting the affiliation to the territory of Hodur.</p> <p>The older carvings have been tentatively dated to the 2nd/1st millennium BC, and feature hunting scenes with ibex, markhor and human figures. The style of the second group suggests that Dadam Das was a stronghold of the Brahmin followers during the 8th c. AD with carvings of religious symbols such as Saivite deities and temples in addition to hunting and battle scenes.</p>
Significance	The significance of Dadam Das, also referred to as Dardarbati Das, as a transit station for multi-cultural travelers is suggested by a large number of inscriptions in Sogdian, Bactrian and Persian. Cultural diversity in this area is reflected in the

	<p>presence of tridents, swastikas, tamghas, fire altars and a few representations of the Lord Shiva. The most prominent carving depicts a banquet scene with two Hephtalite noble men and a smaller servant dating from the 5-6th c. AD. An abundance of solar discs and armed horsemen represent the post-Buddhist period.</p> <p>This site has important petroglyphs of prehistoric and Scythian periods. There are images of ibex, markhor, bharal and multi-figured hunting scenes from the late Stone Age / Neolithic period.</p> <p>There are few testimonies of the prehistoric period, but two fine carvings in the Eurasian animal style of ibexes. To the early Buddhist period belong two warriors in the typical Kushan costume, as in Dadam Das. There are only 4 representations of the stūpa and 4 Brāhmi inscriptions. The majority of the carvings, some of them engraved on boulders and rock faces around the ruins of an ancient settlement, belong to the post-Buddhist period. They depict wild animals, warriors, armed horsemen, battle scenes, in one case arranged around a central figure wearing a standard.</p>
Reference and Publication	<p>Exploration and publication: The site of Dadam Das was first mentioned by A.H. Dani, documented by the PGAMNA in 1989/90 and published in MANP 5 (2005). The upper part of the site, Dardarbat Das, was surveyed and documented in 2005.</p>
Conservation Options and Management Plan	<p><i>Most of the carvings shall be submerged. Replication and relocation is recommended. Scientific investigations should be undertaken to understand the megalithic structure situated on the northern bank of the Indus between the ancient route leading from Hodur to Thalpan.</i></p>

9.7.1 Significant Petroglyphs: Dadam Das

Classification	Stone No.	Description	Comments
Anthropomorphic	15:A	Group of Kushana Warriors	Extremely Significant
		1 female; 12 male; neutral gender: 26 Horned figures: 2 Warriors:31 Hunters: 10	Significant
Dieties	1:12	Shiva Carving	Extremely Significant
Groups	85:A 48:A 46:A-48:T 48:W , 48:X	Giant and horse Banquet 2 princes and goblets Hunting scenes Hunting scene with Blue Sheep	Extremely Significant
Symbols and objects		Tridents: 11 Fire Altar: 1 Ornaments: 2 Disks (sun symbols) 11 Stars: 3 Stupas: 5 Swastikas: 7 Tamghas: 15 Throne: 1	Significant

Giants	78:1; 86:1		Extremely Significant
Animals		<p>Caprini: 182 Markhor: 6, Ibex 8</p> <p>Birds: 10</p> <p>Horses without riders: 6</p> <p>Predators: 3</p> <p>Snakes: 3</p> <p>Humped bulls: 2</p> <p>Lizard: 1</p> <p>Stag:1</p> <p>Dog: 1</p>	Significant
Trees, flowers		Trees: 2; Flowers: 6	Significant
Inscriptions		Brahi, Soghdian, Bactrian, Kharoshti	Significant

Table 5

9.8 Oshibat

Site Name	OSHIBAT <i>coordinates:</i>
Location	This site is located on the right bank of the Indus River at the head of a nallah. It is 20 km as the crow flies from Chilas and 8 km from Hodur South. The site is located on a terrace below the KKH and slopes downwards to the river bank.
Access	
Description	There are 1007 carvings of which 298 are inscriptions, 188 anthropomorphic figures, 214 animals, 47 structures and 260 other images.
Significance	At this site we find remains of a road crossing and a way-station. The most important carvings are of the Giant and an important Soghdain inscription. This was an important site on the merchant route from Sinkiang to Hunza and Shatial
Reference and Publication	
Conservation Options and Management Plan	<i>Most of the carvings shall be submerged. Replication and relocation is recommended. Scientific investigations should be undertaken to understand the megalithic structure situated on the northern bank of the Indus between the ancient route leading from Hodur to Thalpan.</i>

9.8.1 Significant Petroglyphs: Oshibat

Classification	Stone No.	Description	Comments
Anthropomorphic		4 female, 24 male, 86 neutral gender, 1 hermaphrodite, 11 hunters, 10 warriors, 11 riders	
	18:128	11 demons	Significant
		5 Giants	
	52:1	2 skeleton demons	Significant
		1 celestial being, 1 centaur, 11	

		handprints, 5 phallic symbols, 4 footprints	
	21:19	head	Significant
Animals		114 hoofed animals, 19 markhor, 4 ibex	
	39:29	13 horses	Significant
		10 horse with rider, 4 birds, 3 snakes, 2 dogs	
	47:7	1 fantasy creature (centaur?)	Significant
Symbols and objects		11 riders, 1 tree, 8 structures, 6 flowers, 21 tridents, 2 vases, 2 crosses, 2 ornaments, 2 phallus altars, 24 sun discs, 2 game boards, 3 spirals, 1 star, 37 stupas, 7 swastika, 9 tamghas, 48 misc.	
Structures	9:1	Stupa with “Om”	Significant
Inscriptions		230 Brahmi, 9 Kharoshti, 25 Soghdian	
	81:2	“Martavayam smartavayam: I am but mortal” 4-5 th c. AD	Extremely Significant

Table 5