

Mapping of Buddhist Sites



REGION	SITES
SINDH	32
PUNJAB	20
KPK	206
BALUCHISTAN	06
GILGIT-BALTISTAN	06
AJK	01
ISLAMABAD	06
TOTAL	277



GREEN
TOURISM

GEO MAPING OF BUDDHISM SITES IN SINDH (32)



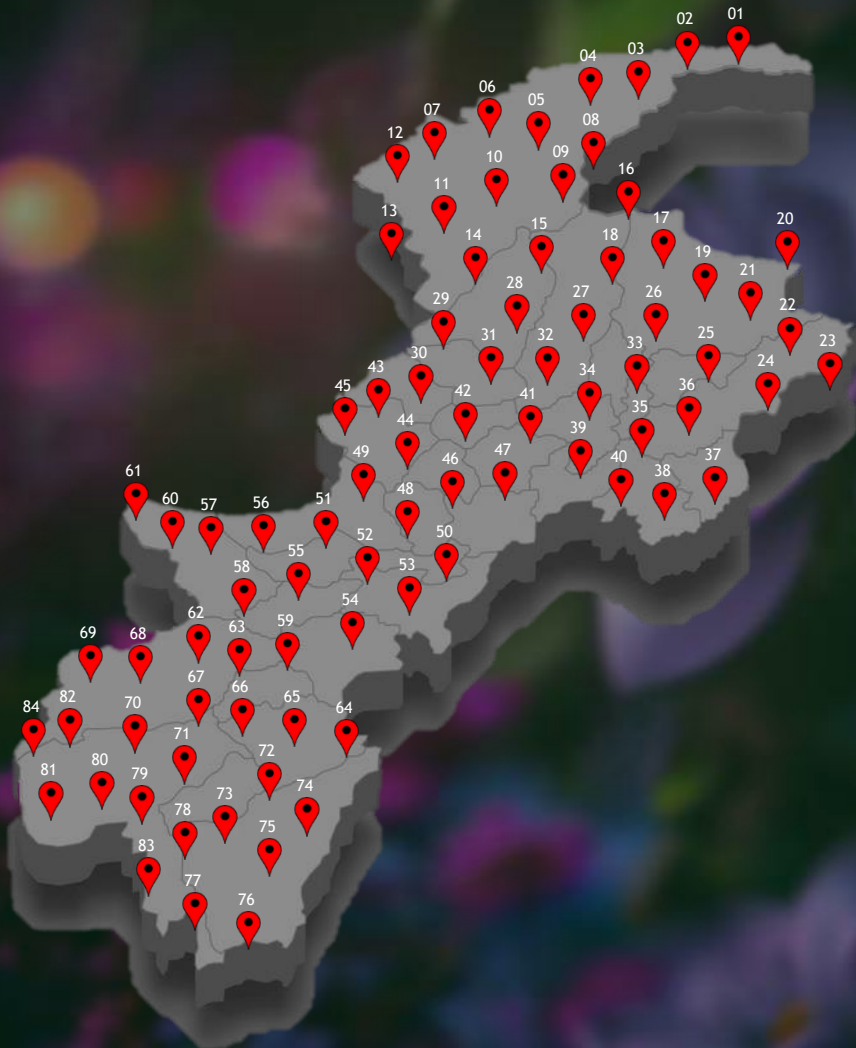
S/N	NAMES OF SITES	LOCATION	S/N	NAMES OF SITES	LOCATION
01	THUL HAIRO KHAN	DADU	19	DEPAR GHANGHRO STUPA	SANGHAR
02	KAHU-JO-DARO	MIRPUR KHAS	20	MARI SABAR	NAWABSHAH
03	THUL MIR RUKAN	DAULATPUR	21	NAIG STUPA	JAMSHORO
04	SIRNIKOT	NAUSHAHRO FEROZE	22	THE STUPA OF VILLAGE THULL	DADU
05	SIRAJ-JI-TAKRI	KHAIRPUR	23	STUPA OF JOHI TOWN	DADU
06	SUDHERAN JO THUL	T.M KHAN	24	GAJ VALLEY	JAMSHORO
07	BUDDHIST STUPA AT MOHENJO-DARO	LARKANA	25	THE STUPA OF VILLAGE KINGRANI	DADU
08	BUDDHIST ROCK CARVINGS	JAMSHORO	26	STUPA OF SHADAN AND MAZAAR BHURGRI	DADU
09	NATIONAL MUSEUM	KARACHI	27	STOPA OF GORANDI	DADU
10	BHAMBORE	THATTA	28	DODO THUL STUPA	DADU
11	BRAHMANABAD	SANGHAR	29	MAMRO BHIT	SUKKUR
12	SQUARE TOWER	LARKANA	30	SHAH ABDUL LATIF UNIVERSITY MUSEUM	KHAIRPUR
13	MOUND OF JHUKAR	LARKANA	31	QASIM KEERIO / GUJRRI SITE	NAWABSHAH
14	BHALEEL SHAH THUL	DADU	32	BUDDHIST ROCK ART OF NALI VALLEY	DADU
15	VEER THARI SITE	BADIN	33		
16	PEER THUL	SUKKUR	34		
17	KOT BAMBHAN THUL	TANDO M. KHAN	35		
18	MAROO THUL	DADU	36		

GEO MAPING OF BUDDHISM SITES IN PUNJAB (24)



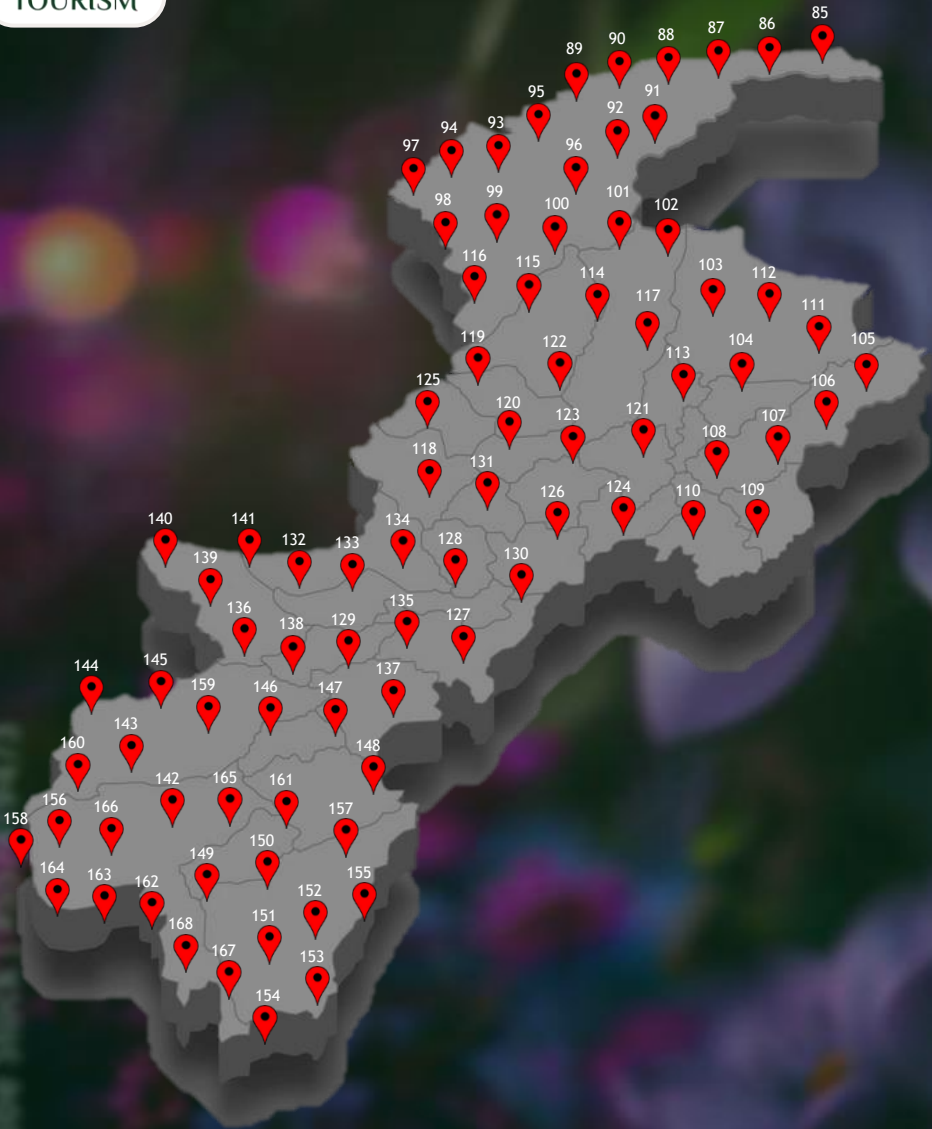
S/N	NAMES OF SITES	LOCATION	S/N	NAMES OF SITES	LOCATION
01	TAXILA MUSEUM	TAXILA	13	KUNALA STUPA	TAXILA
02	DHRAMARAJIKA STUPA	TAXILA	14	JANDIAL TEMPLE	TAXILA
03	BHIR MOUND STUPA	TAXILA	15	GIRI FORT AND MONASTERY	TAXILA
04	SIRKAP CITY	TAXILA	16	KALAWAN MONASTERY	TAXILA
05	SIRSUKH CIYT	TAXILA	17	JANDIAL TEMPLE 2	TAXILA
06	MOHRA MURADU	TAXILA	18	BHAWALPUR MUSEUM	BHAWALPUR
07	MANKIALA STUPA	RAWALPINDI	19	ROCT ART OF CHENAB NAGAR	CHINIOT
08	ROKHRI SITE	MIANWALI	20	GHANDHARA ART VILLAGE	TAXILA
09	BUDDHIST GIRI REMAINS	TAXILA			
10	KATASRAJ STUPA	CHAKWAL			
11	LAHORE MUSEUM	LAHORE			
12	JAULIAN MONASTERY	NEAR TAXILA			

GEO MAPING OF BUDDHISM SITES IN KHYBER PAKHTUNKHWA



S/N	NAME OF SITES	LOCATION	S/N	NAMES OF SITES	LOCATION	S/ N	NAMES OF SITES	LOCATION
01	KHANPUR CAVE	HARIPUR	29	BHAO DHERI	SWABI	57	SHANAISHA	SWAT
02	GARHIAN LAL CHAK STUPA	HARIPUR	30	TOKAR DARA STUPA	SWAT	58	MEKHASANDA	PESHAWAR
03	BHALLAR STUPA	HARIPUR	31	BARIKOT GHUNDAI	SWAT	59	AZIZ DHERI	SWABI
04	PIPLAN STUPA	HARIPUR	32	PANR STUPA	SWAT	60	ANDAN DHERI	LOWER DIR
05	KOTONA BAMPOKHA	BUNER	33	SHAHKOT STUPA	HARIPUR	61	CHARG-PATE	UPPER DIR
06	SPHOLA STUPA	KHYBER PASS	34	GHALEGAY STUPA	SWAT	62	LORIYAN TANGI	MALAKAND
07	PESHAWAR MUSEUM	PESHAWAR	35	BALA HISSAR FORT	PESHAWAR	63	SIKRI FASTING BUDDHA SCULPTURE	DIR
08	BADALPUR STUPA	HARIPUR	36	CHATPAT STUPA	LOWER DIR	64	DIR MUSEUM	LOWER DIR
09	JEHANABAD BUDDHA	SWAT	37	ZAR DHERI	MANESHRA	65	ABBA SHAIB CHEENA	SWAT
10	NEMOGRAM STUPA	SWAT	38	LUND KHWAR	MARDAN	66	STUPA OF JURJURAI	SWAT
11	SWAT MUSEUM	SWAT	39	BUTKARA III SITE	SWAT	67	STUPA OF LOEBANR	SWAT
12	BAZIRA, BARIKOT	SWAT	40	THE STUPA OF GHARASA	SWAT	68	STUPAS OF ARAPKHANCHINA	SWAT
13	MANSEHRA ROCK EDICTS	MANSEHRA	41	HAIBATGRAM STUPA	MALAKAND	69	STUPA OF SHNAISHA	SWAT
14	BHAMALA STUPA	HARIPUR	42	CHAKADARA STUPA	LOWER DIR	70	KANJAR KOTE BUDDHIST COMPLEX	SWAT
15	SHINGARDAR STUPA	SWAT	43	GUNYAR STUPA	MALAKAND	71	BUDDHA FOOTPRINT (BUDDHAPADA)	SWAT
16	GHALEGAY ROCK CARVING	SWAT	44	SAWAL DHERI BUDDHIST MONASTERY	MARDAN	72	UCHH (ADINZAI)	LOWER DIR
17	BUTKARA I, MINGORA	SWAT	45	MANIE KALAY SCULPTURE	BUNER	73	RAMORA (CHAKDARA)	LOWER DIR
18	AMLUK DARA STUPA	SWAT	46	MANIE KALAY SCULPTURE 2	BUNER	74	TIRAT (MADIAN)	SWAT
19	SHAHBAZ GARHI ROCK EDICTS	MARDAN	47	ZALAMKOT MONASTERY	MALAKAND	75	MAHABAN (CHAMLA)	BUNER
20	TAKHT-E-BAHI STUPA	MARDAN	48	ALIGRAMA SITE	SWAT	76	KALDARRA (DARGAI)	MALAKAND
21	SERI BHALOL	MARDAN	49	SAIDU SHARIF STUPA	SWAT	77	CHANAI (SURKHAVI)	MARDAN
22	RANIGAT	BUNER	50	GOR KHATRI	PESHAWAR	78	SUMA 1 (ADINZAI)	LOWER DIR
23	JAMAL GARHI	MARDAN	51	PUSHKALAVATI SITE	CHARSADDA	79	SUMA 2 (ADINZAI)	LOWER DIR
24	GUMBATUNA STUPA	SWAT	52	SHAIKHAN DHERI	CHARSADDA	80	BADSHAH DHERI (ADINZAI)	LOWER DIR
25	SHAH JI KI DHERI	PESHAWAR	53	BALA HISAR	CHARSADDA	81	GUDIA-KHWAR (ADINZAI)	LOWER DIR
26	GUMBAT STUPA	SWAT	54	THARELI	MARDAN	82	SADO (TIMARGARA)	LOWER DIR
27	SAMPUR DHERI BUDDHIST REMAINS	SWABI	55	KASHMIR SMAST CAVE	MARDAN	83	BARIKOT (PATRAK)	LOWER DIR
28	UDEGRAM MONASTERY	SWAT	56	MARJANAI VOTIVE STUPA	SWAT	84	KHAZANA-GAT	SWAT

GEO MAPING OF BUDDHISM SITES IN KHYBER PAKHTUNKHWA



S/N	NAME OF SITES	LOCATION	S/N	NAMES OF SITES	LOCATION	S/N	NAMES OF SITES	LOCATION
85	SHAN-NI-LO-SHI	LOWER DIR	113	KARAPA ROAD TRADE ROUTE	BUNER	141	ZUNDWALA SITE	SWAT
86	HAZARA	SWAT	114	BAHAI (MAIRA OF REGA)	BUNER	142	MANGWALTHAN SITE	SWAT
87	KAFIR-KOT B (THANA)	SWAT	115	PANJKOTAI	BUNER	143	ALI BEG-DHERAI SITE	SWAT
88	SHAHKOT S (PALAI)	SWAT	116	SURKHAU KANDAR	BUNER	144	MASUMAN-DHERAI	SWAT
89	SHAHLOT N (THANA)	SWAT	117	SARE-MANAI	LOWER DIR	145	SAMBAT-BAIDARA	SWAT
90	BUGHDARRA	BUNER	118	JALAL BABA BUKHARI'S ZIARAT	LOWER DIR	146	MADAR KHAN-SARAI	SWAT
91	KHRAPPA	BUNER	119	KHAZANA (THANA)	SWAT	147	SURAI-TANGAI	SWAT
92	KANAI	SHANGLA-PAR	120	GIROBAN (GIRO-BANDA)	SWAT	148	KARGHA-DHERAI	SWAT
93	GOGDARA	SWAT	121	GUMBATUNA 2 SITE	SWAT	149	CHIKRAI	SWAT
94	KHAUN	KOHISTAN	122	NATMIRA (NAJIGRAM,BARIKOT)	SWAT	150	KAKHI-DHERAI	SWAT
95	BADWAN-LULIAN	LOWER DIR	123	NAWAGAI	SWAT	151	BALA-DHERAI	SWAT
96	BAGH-A-RADJ	MALAKAND	124	KOTANAI	SWAT	152	CHINKOLAI	SWAT
97	NAWEDAND PASS	BUNER	125	JRANDU-GUMBAT SITE	SWAT	153	KUCH-KANDARE	SHANGLA-PAR
98	MANORA	BUNER	126	HINDUGHAR SITE	SWAT	154	CHAT SITE	SHANGLA-PAR
99	KINGARGALAI-TANGE PASS	BUNER	127	HASSAN-KOTE	SWAT	155	KOTKAI (GOKAND)	BUNER
100	NANSER	BUNER	128	SHAH HUSSAIN-PATAI	SWAT	156	DUMCHAKA (GOKAND)	BUNER
101	BAZDARRA	SWAT	129	RANGMALA	SWAT	157	KANDAO-GAI (GOKAND)	BUNER
102	KINGARGALAI-PIRSAI	BUNER	130	KANCHAI-KANDA	SWAT	158	BUTH-CHINA	BUNER
103	LAKA-TIGA	BUNER	131	KUKRAI (SAIDU, BABUZAI)	SWAT	159	PIR-DARA (GOKAND)	BUNER
104	BHAI	BUNER	132	SPALBANDAI	SWAT	160	BINGALAI SITE	BUNER
105	NIL DERAİ SITE	BUNER	133	MIANA (SAIDU, BABUZAI)	SWAT	161	RAMANAI SITE	BUNER
106	GHUND SITE	BUNER	134	BARINGAN (SAIDU, BABUZAI)	SWAT	162	BIZO-SAR (ILAM)	BUNER
107	BAKHTA SITE	BUNER	135	SANGOTAPARKHA SITE	SWAT	163	ILAM-SAR	SWAT-BUNER
108	ALI KHAN KOTE SITE	BUNER	136	RASHO-DHERAI	SWAT	164	TAKHTABAND SITE	BUNER
109	TURSAK SITE	BUNER	137	MAIZERE	SWAT	165	PINDA (DINGI VILLAGE)	HARIPUR
110	GIRARAI SITE	BUNER	138	NANGRIAL SITE	SWAT	166	PIR MANKI FORTRESS	HARIPUR
111	JAFFAR HILL	BUNER	139	BANJOT SITE	SWAT	167	MUNIR KHAN DHERI	HARIPUR
112	GUMBATAI SITE	BUNER	140	JAMPURE-DHERAI	SWAT	168	SAGAR & BESHUNAI SITE	BUNER

GEO MAPING OF BUDDHISM SITES IN KHYBER PAKHTUNKHWA



S/N	NAME OF SITES	LOCATION	S/N	NA22MES OF SITES	LOCATION
169	MUQBARA PATI	BUNER	201	KANDARO SUDHER & KOT SITE	BUNER
170	BESHUNAI VALLEY	BUNER	202	KANDAR BEKAND	BUNER
171	KAFERO DHERAI	BUNER	203	BOGRAM SITE	BUNER
172	RAMANRAI STUPA	BUNER	204	JINNAN WALI DHERI	NEAR TAXILA
173	ALAK SAR	BUNER	205	KANDARE SITE	BUNER
174	RAMANRAI (ROOFED STRUCTURE)	BUNER	206	SERAI KHAIDARA SITE	BUNER
175	RAMANRAI (MULTI-PERIOD) SITE	BUNER			
176	BANGO SAR CARVING III	BUNER			
177	BANGO SAR CARVING II	BUNER			
178	BANGO SAR CARVING I	BUNER			
179	GOGAI STUPA	BUNER			
180	BRAJ QADAR STUPA	BUNER			
181	MINO SMAST & SITE	BUNER			
182	KUK BANDA	BUNER			
183	PATIBAS-EARLY BUDDHIST SITE	BUNER			
184	LEGANAI VILLAGE	BUNER			
185	BARA BANDA-B SITE	BUNER			
186	KAMAR SAR SITE	BUNER			
187	KULPAI SMAST & ABAI BABA	BUNER			
188	SHOPRANG KALY	BUNER			
189	CHAR SAR SITE	BUNER			
190	DARA MERA SITE	BUNER			
191	KACHKOL PATY SITE	BUNER			
192	JURO STUPA	BUNER			
193	JOGYANO SAR SITE	BUNER			
194	BORHAE (KAFERI MORA)	BUNER			
195	KAFERO KOTE	BUNER			
196	MANRAI ARCHAEOLOGICAL SITE	BUNER			
197	DHERAKAI BUDDHIST SITE	BUNER			
198	KALKATA GIRARAI SITE	BUNER			
199	KINGER GALY	BUNER			
200	ESAR TANGY SITE	BUNER			

GEO MAPING OF BUDDHISM SITES IN GILGIT-BALTISTAN (06)



S/N	NAMES OF SITES	LOCATION
01	SHATIAL ROCK CARVING	SOUTH BANK OF THE INDUS
02	THALPAN ROCK CARVING	SANDY NORTH BANK OF THE INDUS RIVER
03	KARGAH BUDDHA	MAIN KARGAH ROAD NAPORA
04	MANTHAL ROCK	MANTHAL VILLAGE
05	HALDEIKISH ROCK CARVING	KARAKORUM HIGHWAY
06	CHILLAS ROCK CARVING	KARAKORUM HIGHWAY

GEO MAPING OF BUDDHISM SITES IN BALOCHISTAN (06)



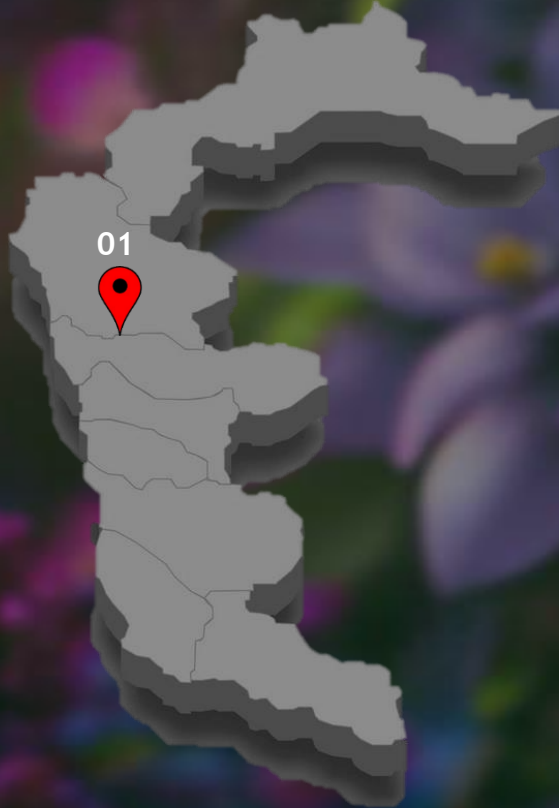
S/no	NAMES OF SITES	LOCATION
01	GONDRANI CAVE	NEAR BELA TOWN
02	TORAWAR (ZHOB)	NEAR AFGHANISTAN BORDER
03	TOR DHERI	LORALAI DISTRICT
04	DUKI BUDDHIST	NEAR DUKI CITY
05	QUETTA MUSEUM	IN QUETTA CITY
06	SIBI ROCK CARVING	CLOSE TO SIBI TOWN

GEO MAPING OF BUDDHISM SITES IN ISLAMABAD (06)



S/no	NAMES OF SITES	LOCATION
01	BAN FAQIRAN STUPA	SOUTHERN MARGALLA HILLS
02	BUDDHIST TEMPLE DIPLOMATIC ENCLAVE	DIPLOMATIC ENCLAVE
03	BUDDHIST CAVE	MARGALLA HILLS
04	BUDDHIST SITE IN G-12 SECTOR	G-12 SECTOR
05	CHAUNTRA CAVES	NORTH OF SECTOR E-11
06	ISLAMABAD MUSEUM	ATATURK AVENUE, G-5/1

GEO MAPING OF BUDDHISM SITES IN AZAD JAMMU KASHMIR (AJK) (01)



S/no	NAMES OF SITES	LOCATION
01	SHARADA PEETH (NEELUM VALLEY)	NEAR THE NEELUM RIVER

MOST IMPORTANT BUDDHISM HERITAGE SITES IN PAKISTAN INCLUDE:

1. THE RELIC OF THE TOOTH OF THE BUDDHA:

In 2003, a relic casket was discovered at the Shalkandi stupa in Lower Dir, Pakistan, possibly containing the Buddha's tooth. The casket is currently stored at the Chakdara Museum for security reasons. Experts believe it could be part of the relics distributed by Emperor Ashoka after the Kalinga war. However, limited government support and security issues have hindered further research and exhibition of this significant find.



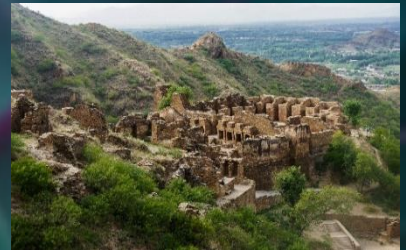
2. MOHENJO-DARO:

Mohenjo-Daro, a major city of the Indus Valley Civilization, existed long before Buddhism, thriving around 2500-1900 BCE. There are no Buddhist relics found at Mohenjo-Daro itself. However, the nearby Gandhara region later became a key center for Buddhism, producing notable Buddhist art and architecture. During the Kushan period, the region saw the establishment of Buddhist stupas and monasteries. Although Mohenjo-Daro had no direct Buddhist remains, the broader Sindh area contributed to the development of Buddhism in later centuries.



3. TAXILA:

A UNESCO World Heritage Site, Taxila was a major center of Buddhist learning and culture. It houses several important Buddhist structures such as the Dharmarajika Stupa, Jaulian Monastery, and Mohra Moradu. Taxila attracted scholars from all over Asia and was one of the most prominent Buddhist centers during the Gandhara period. It played a crucial role in the transmission of Buddhist teachings along the Silk Road.



4. TAKHT-I-BAHI:

Takht-i-Bahi is a Buddhist monastic complex and one of the best-preserved sites in Pakistan. The site includes stupas, meditation cells, and Buddhist statues, illustrating Buddhist life and practices. It was a significant center of Buddhist learning and a pilgrimage destination. Takht-i-Bahi is crucial for understanding the spread of Buddhism in ancient South Asia.



01. THUL HAIRO KHAN AT DADU SINDH



HISTORICAL IMPORTANCE

The **Thul Hairo Khan** is a Buddhist stupa located near Johi in Sindh, Pakistan, believed to have been built between the 5th and 7th centuries CE. The stupa stands 50 feet tall and 30 feet wide, constructed using a mix of baked and unbaked bricks. It features an arched tunnel at the ground level and a stairway leading to its top from the north side. The site is significant in the context of Buddhism's spread in Sindh, which began during Emperor Ashoka's reign in the 3rd century BCE. Buddhism flourished in Sindh during the Maurya Empire, and later under the Rai dynasty. The stupa's construction includes rectangular and circular elements, with specific measurements for the bricks used. The site reflects the continued presence of Buddhism in Sindh until the 13th century.

CURRENT CONDITION

Thul Hairo Khan remains in a deteriorated state due to erosion, neglect, and lack of security. Preservation efforts are minimal, with no major conservation initiatives currently active. It falls under the Sindh Directorate of Antiquities, but receives little practical attention on-site.

LOCATION OVERVIEW

<https://maps.app.goo.gl/VCTo4B6N91ewbN3R6>



Present view point of Thul Hairo khan site



Located near Haji Khan Village, Sindh



GREEN
TOURISM

02. KAHU-JO- DARO AT MIRPUR KHAS SINDH



HISTORICAL IMPORTANCE

The **Kahu-Jo-Daro**, or **Mirpur Khas stupa**, is an important Buddhist site located in Sindh, Pakistan, spread over 30 acres. Excavations before 1910 revealed a large brick stupa and numerous terracotta reliefs, some of which are displayed in world museums. Initially dated to the 4th to 5th centuries, the stupa is now believed to date from the 5th to early 6th century, based on its complex artwork resembling that found in Ajanta and Bhitargaon. The site also yielded Hindu and Buddhist artworks, including Buddha images and a 7th-century painted figure of Avalokitesvara. Terracotta clay tablets with Buddhist inscriptions were also discovered. The stupa's unique art style blends Greco-Buddhist and Gupta traditions. The site has suffered significant damage over time due to brick theft and previous construction activities.

CURRENT CONDITION

Kahu-Jo-Daro remains unprotected and in a deteriorating state, with much of the structure damaged due to brick theft, salinity, and encroachment. Despite its significance, no proper preservation work is currently underway. The site falls under the Sindh Directorate of Antiquities, but practical conservation efforts are lacking.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nJHua99kMUvyS19R7>



Present view point of Kahu-jo-Daro site



Located near Mirpur Khas, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

03. THUL MIR RUKAN AT DAULATPUR SINDH



HISTORICAL IMPORTANCE

The **Thul Mir Rukan** is a Buddhist stupa located near Kazi Ahmed and Daulatpur in Sindh, Pakistan. Believed to have been built between the 6th and 11th centuries CE, the stupa stands 60 feet high and features a domed ceiling. Constructed with baked bricks, it is a significant religious Buddhist site with historical ties to Gautama Buddha. Excavations at the site have uncovered various artifacts and evidence related to Buddhist practices and beliefs. The Thul Mir Rukan serves as an important reminder of the long-standing presence of Buddhism in the region.

CURRENT CONDITION

Thul Mir Rukan is an ancient Buddhist stupa located near Daulatpur in Sindh, dating from around the 6th to 11th century CE. The structure is deteriorating due to erosion, lack of protection, and absence of regular maintenance. It remains unprotected and requires urgent conservation by authorities.

LOCATION OVERVIEW

<https://maps.app.goo.gl/bZBgwLrBZAjyc6ep9>



Present view point of Thul Mir Rukan site



Located near Daulatpur, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

04. SIRNIKOT AT NAUSHAHRO FEROZE SINDH



HISTORICAL IMPORTANCE

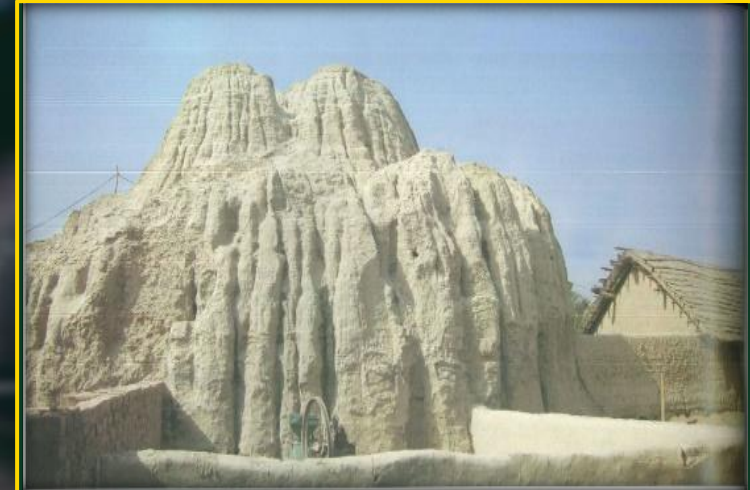
Sirnikot is an important Buddhist site located along the left bank of the Indus River in Sindh, Pakistan, specifically in deh Sadhoja, near New Jatoi town in Taluka Moro, Naushahro Froze District. The site features the Sirnikot Fort, which follows the architectural style of the late Bronze Age Harappa civilization, using baked bricks and clay/mud in its construction. Near the fort, there is a stupa made of unbaked bricks, standing 70 feet tall, with a staircase leading to the top. Terracotta elephant faces, balls, and carved bricks with floral and leaf designs have been discovered at the site. The fort's walls are 10 feet high, and the area spans five acres. The Sirnikot site is associated with the spread of Buddhism to Sindh during the empire of Ashoka the Great.

CURRENT CONDITION

Sirnikot, an ancient fortified site in Sindh, shows signs of erosion, looting, and neglect due to limited conservation efforts. Its mud-brick structures are deteriorating, and the site lacks regular maintenance and protective infrastructure. It falls under the Sindh Directorate of Antiquities & Archaeology but remains largely unpreserved.

LOCATION OVERVIEW

<https://maps.app.goo.gl/v9XpQAAixCqL25Rf7>



Present view point of Thul Mir Rukan site



Located near Naushahro Feroze, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

05. SIRAJ-JI-TAKRI AT KHAIRPUR SINDH



HISTORICAL IMPORTANCE

The **Kot Diji** site, located in Khairpur district, Sindh, is an archaeological site dating back to the **5th - 6th century CE**, associated with the Buddhist period in the region. It features exposed stone walls, burnt brick walls, and mud brick walls that are linked to rooms and a stupa. The site holds historical significance for the Buddhist heritage of Sindh. The site is privately owned and is not protected under legal measures. It was mentioned in the unpublished M. Phil thesis titled *Early History of Sindh with special reference to Buddhism* (2000), authored by M.F. Bukhari.

CURRENT CONDITION

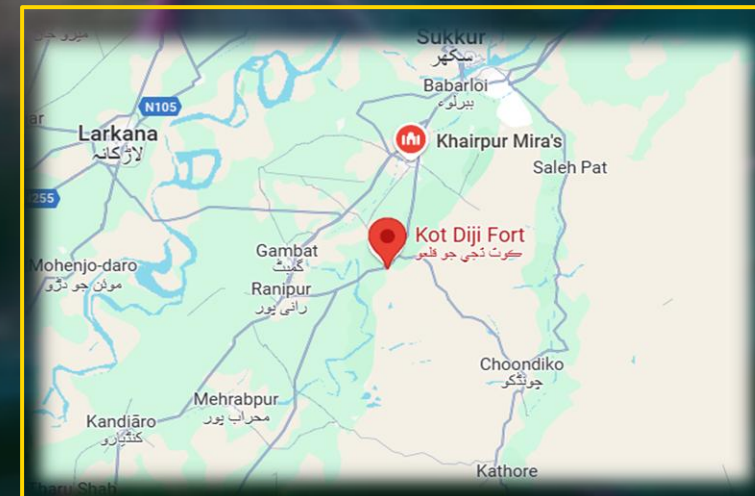
Siraj-ji-Takri is a 5th–6th century CE Buddhist archaeological site in Khairpur, featuring visible stone and mud-brick remains of a settlement and stupa. The site is unprotected and privately owned, with no formal heritage status or conservation in place. It is not officially managed by any federal or provincial archaeology department.

LOCATION OVERVIEW

<https://maps.app.goo.gl/hNC7oNSFdAGLtdWq5>



Present view point of Siraj-ji-Takri site



Located near Kot Diji Fort, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



06. SUDHERAN JO THUL AT TANDO MOHAMMAD KHAN

HISTORICAL IMPORTANCE

The **Sudheran-jo-Thul** site, located in Taluka Mula Katyar, District Tando Muhammad Khan, Sindh, is an archaeological site with a stupa made from mud clay and mud bricks. Excavations indicate the site dates back to the 1st century BC to 2nd century AD, associated with Buddhist culture. It was first reported by Mr. Frere in 1857 and later studied by historians like Cousins and Raverty. Artifacts such as painted pottery, terracotta figurines, and animal depictions were found, indicating cultural ties to both Buddhist and Arab periods. In 2020, the site faced severe degradation due to illegal excavation and theft. Urgent preservation measures, including repairs and guarding, were recommended. Further scientific excavation and analysis are needed to fully understand its history.

CURRENT CONDITION

Sudheran Jo Thul, an ancient Buddhist stupa near Tando Muhammad Khan, dates back to the 1st century BC to 2nd century AD. The site shows visible remains but suffers from neglect and lack of conservation. It is unprotected, with no active management by provincial or federal authorities.

LOCATION OVERVIEW

<https://maps.app.goo.gl/uuTHwhoBLvmCFT3C9>



Present view point of Sudheran-jo-Thul site



Located near Tando Muhammad Khan, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



07. BUDDHIST STUPA AT MOHEN-JO-DARO AT LARKANA

HISTORICAL IMPORTANCE

Mohen-jo-Daro, an ancient Indus Valley Civilization site, is often associated with early Buddhist history due to the discovery of a Buddhist stupa in the area. This stupa, located within the Mohenjo-daro protohistoric complex, dates back to the 1st-5th century CE, marking a period of transition and religious influence in the region. The stupa sits atop a brick platform, at the center of a courtyard surrounded by quadrangle rooms, indicating its ceremonial significance. While the city was primarily a thriving center of the Indus Valley Civilization, later Buddhist influences are evident, particularly in the architectural features. Excavations in the 1920s and 1930s brought attention to the stupa, suggesting a Buddhist presence postdating the civilization's decline around 1700 BCE. The stupa is a significant reminder of the spread of Buddhism in South Asia. Today, it remains a protected site under the Antiquity Act of 1975, emphasizing its importance in both Buddhist and South Asian archaeological history.

CURRENT CONDITION

The Buddhist stupa at Mohenjo-daro, located in Larkana, stands atop the ancient Indus Valley ruins and represents a later historical phase. It faces serious challenges from erosion, salinity, and environmental stress. Despite being under the Department of Archaeology, conservation remains limited, making urgent preservation efforts essential.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xiiVSD95hw8EUUS37>



Present view point of Buddhist Stupa at Mohen-jo-Daro site



Located in Larkana, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



08. BUDDHIST ROCK CARVINGS AT KHIRTHAR RANGE

HISTORICAL IMPORTANCE

The ancient rock carvings of Sindh, located in the Khirthar Mountain Range, span across several districts including Jacobabad, Qambar Shahdadkot, Dadu, and Jamshoro. These carvings are found at multiple sites such as Hur Dhoro, Zainy Dhoro, and various others near hill torrents like those in the Nai Gaj Valley and surrounding areas. The rock art includes depictions of bullock-carts, unicorns, humped bulls, leopards, and scenes of hunting and dance, with notable symbols like swastikas, fire altars, and Zoroastrian motifs. Buddhism is the dominant theme in these carvings, with many stupas and inscriptions in Brahmi and Kharosthi scripts present. Scholars believe the carvings date from the Neolithic to the medieval periods, with some attributing them to the Bronze Age. Dadu District is particularly rich in these ancient rock art sites.

CURRENT CONDITION

The Buddhist rock carvings in the Khirthar Range, Sindh, feature ancient motifs like stupas, Dharma Chakra, and swastikas, mostly dating from the 1st to 5th centuries CE. These carvings are unprotected, undocumented officially, and remain highly vulnerable to natural erosion and vandalism. No formal conservation or management is in place, despite their significant archaeological and religious value.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8qfT5gTxAv7bnZi29>



Present view point of Buddhist Rock Carving site



Located in Dadu, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

09. NATIONAL MUSEUM AT KARACHI SINDH



HISTORICAL IMPORTANCE

The National Museum of Pakistan in Karachi houses a significant collection of Buddhist artifacts, particularly from the Gandhara civilization. It features sculptures, coins, and manuscripts related to Buddhism, including iconic Gandhara pieces and Buddha imagery. The museum showcases items from Buddhist centers like Taxila and Mohenjo-daro, highlighting cultural exchanges. Specialized exhibitions focus on Buddhist art, architecture, and ancient texts. The museum's collection also includes over 70,000 publications related to Buddhist archaeology. A conservation laboratory helps preserve these artifacts. The museum frequently hosts exhibitions dedicated to Buddhism, particularly during cultural events.

CURRENT CONDITION

The Bhambore Museum is open daily from 9:00 AM to 5:00 PM with free admission. It houses a significant collection of artifacts from the Indus Valley, Islamic, and Gandhara periods. The museum is actively maintained under the **Sindh Directorate of Antiquities & Archaeology**, with ongoing preservation efforts.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sf9bWM5WomNpM5ez8>



Present view point of Karachi National Museum



Located in Karachi, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

10. BHAMBORE AT THATTA SINDH



HISTORICAL IMPORTANCE

Bhambore (or Bhanbhore) is an ancient city located in Sindh, Pakistan, with a history spanning from the 1st century BCE to the 13th century AD. It has three distinct archaeological periods: Scytho-Parthian, Buddhist, and early Islamic. The city is believed to be the historical Debal, conquered by Muhammad bin Qasim in 711 AD, although this identification remains debated. Significant ruins include a mosque from 727 AD, one of the earliest in the region, and other buildings from different periods. Bhanbhore was a prosperous port city, strategically positioned at the mouth of the Indus River. It was abandoned when the river shifted its course. In 2004, the site was nominated for UNESCO World Heritage status and is on the tentative list.

CURRENT CONDITION

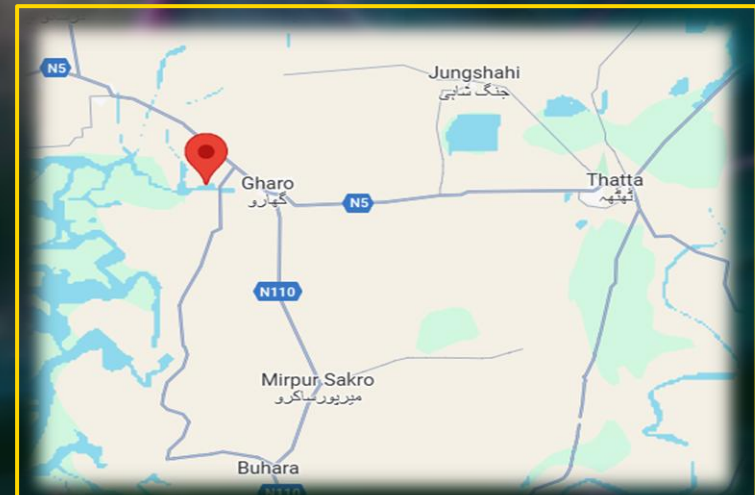
Bhanbhore (Banbhore) is a key archaeological site and UNESCO tentative-listed ancient port city near Thatta, Sindh. It hosts an on-site museum established in 1960, and recent excavations are ongoing with international collaboration. The site and its museum are now managed by the **Culture Department of the Government of Sindh**, having been transferred from federal oversight in 2010.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Cfa3M6EpgZpmXVhp6>



Present view point of Bhambore site



Located near Ghara, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

11. BRAHMANABAD AT SANGHAR SINDH



HISTORICAL IMPORTANCE

Mansura, also known as Brahmanabad, was the capital of the Umayyad and Abbasid Caliphates in Sindh from the 8th to 10th centuries. Founded as a garrison city by the Umayyads, it flourished under the Abbasids, becoming a vibrant metropolis. Mansura was strategically located on the Indus River, and its merchants were involved in trade with Baghdad. It was a center of learning, producing the first Sindhi translation of the Quran and renowned scholars in various fields. The city was sacked by Mahmud of Ghazni in the 11th century, leading to its decline. Mansura's ruins, including a mosque and Buddhist stupa, lie near Shahdadpur, Sindh.

CURRENT CONDITION

Brahmanabad (Mansura) is a protected archaeological site under the Antiquities Act 1975, managed by the **Sindh Directorate General of Antiquities & Archaeology**. Ongoing research and preservation efforts are being carried out in coordination with academic institutions. The site includes an archaeological museum and remains open to visitors despite gradual natural deterioration.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vhsa78uoCjhbqUDd6>



Present view point of Brahmanabad site



Located in Sanghar, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

12. SQUARE TOWER AT LARKANA SINDH



HISTORICAL IMPORTANCE

The Square Tower at Larkana, located in the Sindh province of Pakistan, is an important historical site that dates back to the pre-Islamic period. It is part of the ancient city of Mohenjo-Daro and represents the region's architectural prowess. The tower, with its distinct square shape, is believed to have served as a defensive structure or as a part of a larger urban complex. Though not as widely recognized as other sites in the region, the Square Tower provides valuable insights into the early urban planning and fortifications of the Indus Valley Civilization. Its discovery adds to the understanding of Mohenjo-Daro's significance as one of the most advanced urban centers of the ancient world.

CURRENT CONDITION

The Square Tower near Dhamrao, Larkana, is currently accessible but shows signs of deterioration from natural weathering. Limited preservation work has been initiated. It falls under the management of the **Sindh Directorate General of Antiquities & Archaeology**.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nexYzrkMhMGKN9pG7>



Present view point of Brahmanabad site



Located in Larkana, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



13. MOUND OF JHUKAR AT LARKANA SINDH

HISTORICAL IMPORTANCE

The archaeological site, located in Larkana District, Sindh, dates to the Proto-Historic period, approximately between 3500 BCE and 1800 BCE. The site was first investigated in 1928 by N.G. Majumdar, who explored two mounds and discovered pottery and artifacts from several cultures. The lower layers of the site reveal evidence of the Harappan Period, extending into the late Jhukar period, while traces of Indo-Sassanian culture were also found. Majumdar's excavation unearthed a hoard of 259 coins from the Kushan king Vasudeva and his successors. The site is owned by the Federal Government and is protected under The Antiquity Act of 1975, amended in 1992. The findings were published in the *Inventory of Cultural Property in the Province of Sindh, Pakistan* in 2015, Volume 3.

CURRENT CONDITION

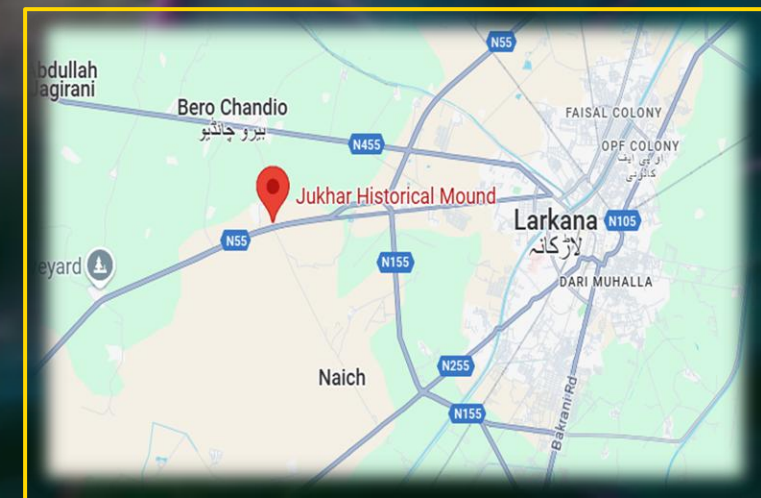
The Mound of Jhukar at Larkana is an important late Harappan-period archaeological site currently under excavation, revealing artifacts tied to the Jhukar Culture. Despite its significance, it faces erosion and conservation challenges due to limited preservation efforts. The site is legally protected under the Antiquity Act of 1975 and administered by the **Sindh Directorate General of Antiquities & Archaeology**.

LOCATION OVERVIEW

<https://maps.app.goo.gl/mnkSu74yoAJDnfF39>



Present view point of Mound of Jhukar site



Located in Larkana, Sindh

Created by Pakistani Buddhist Ramesh Naik



14. BHALEEL SHAH THUL AT DADU SINDH

HISTORICAL IMPORTANCE

Bhaleel Shah Thul, located in the Dadu district of Sindh, Pakistan, is an important historical and archaeological site. This site is particularly significant due to its association with the Sufi saint Bhaleel Shah, who is said to have lived in the area and is revered by local communities. The site features the tomb of the saint, along with other Islamic architectural elements, reflecting the spread of Sufism in the region. Bhaleel Shah Thul is not only a center of religious importance but also offers insight into the cultural and spiritual history of Sindh. The presence of inscriptions and architectural remains makes it a valuable site for understanding the blend of Islamic and local traditions in the area during the medieval period.

CURRENT CONDITION

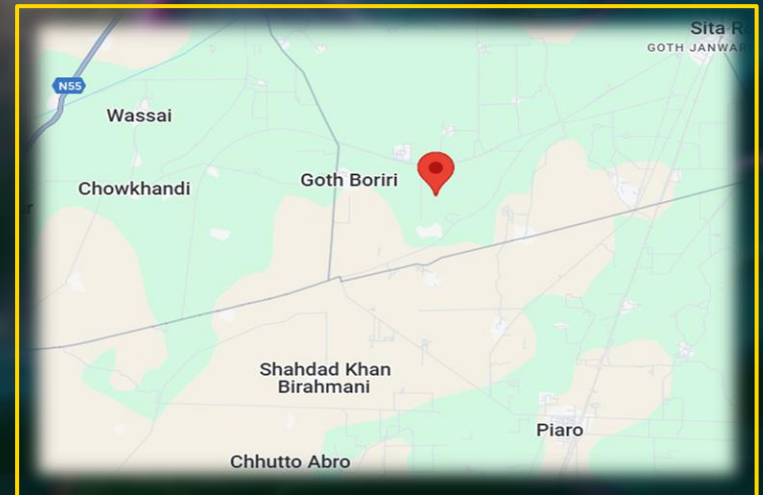
Bhaleel Shah Thul in Dadu, Sindh, is gradually deteriorating due to natural weathering and complete lack of preservation measures. The site holds historical value but remains unprotected, with no formal documentation or conservation work initiated to date. It is not under any official management, leaving it highly vulnerable to damage and neglect.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Xw7FbXQRBqeSuEK8A>



Present view point of Bhaleel Shah Thul site



Located Near Goth Boriri, Sindh

15.VEER THARI SITE AT BADIN SINDH

HISTORICAL IMPORTANCE

Veer Thari is a large archaeological site near Seerani in Badin, divided into two mounds—Mound-I and Mound-II—dating from the 7th to 12th century AD. Mound-I measures 577m in length, while Mound-II is 433m long; both are about 9 meters high. The site contains cultural remains from the **Buddhist period**, including burnt brick tiles with carved and stamped designs, as well as black and painted pottery. Later, the site was reused during the **early Islamic period**, evident from graves and the tomb of Shaikh Zakaria on the southern side. It was surveyed by CDC-EFT in May 2018.

CURRENT CONDITION

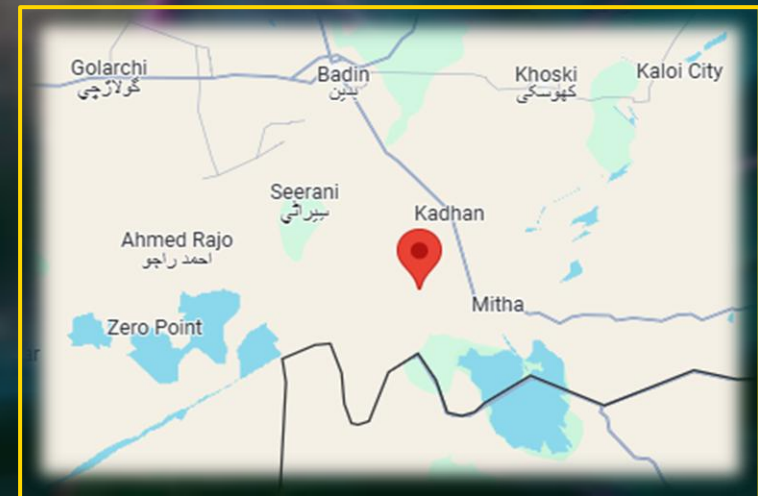
Veer Thari, a documented Buddhist site surveyed in 2018, remains without official protection or preservation efforts. Despite its archaeological importance, no conservation work has been initiated. The site is exposed to natural erosion, neglect, and potential loss.

LOCATION OVERVIEW

<https://maps.app.goo.gl/YbRiRBbttHr6oh2A9>



Present view point of Veer Thari site



Located Near Badin, Sindh



GREEN
TOURISM



16. PEER THUL-PIRYALOI THUL AT SUKKUR

HISTORICAL IMPORTANCE

Thul Peer is a mysterious cylindrical structure in Piryalo village, Khairpur, built with large burnt bricks and mud mortar. Standing 27 feet tall with an 8-foot diameter, its solid mud-filled interior has no openings or stairs. Two theories exist about its origin: some believe it's a Buddhist stupa (1st-10th century CE), while others suggest it's a British-era watchtower. Currently surrounded by a graveyard, the site shows local reverence but remains archaeologically unstudied. Without proper excavation, its true purpose and age remain unknown. This enigmatic structure could be an important historical relic, but requires scientific investigation to confirm its origins and significance.

CURRENT CONDITION

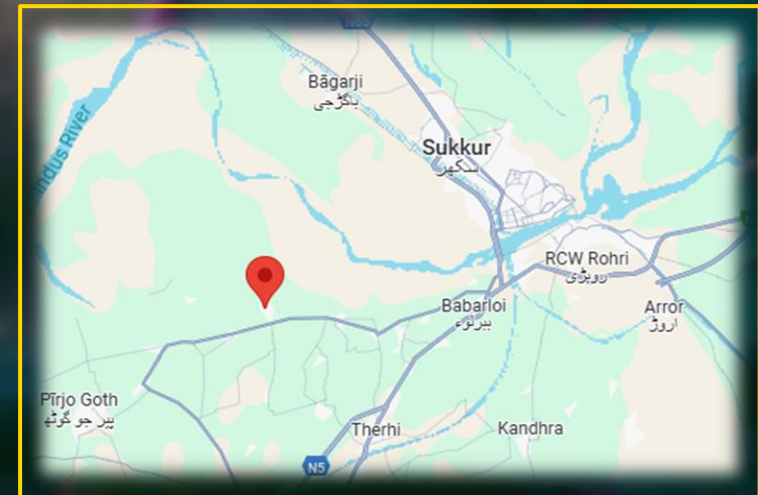
Thul Peer remains unexcavated and poorly documented, situated within a graveyard that further obscures its historical identity. No conservation or protective steps have been taken by authorities. The lack of archaeological study leaves its origins unverified and vulnerable.

LOCATION OVERVIEW

<https://maps.app.goo.gl/DmfzXhRW1kvXdStP6>



Present view point of Peer Thul-Piryalo Thul site



Located Near Sukkur, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

17. KOT BAMBHAN THUL AT TANDO M. KHAN



HISTORICAL IMPORTANCE

This archaeological site, about 48 km south of Tando Muhammad Khan, features a Buddhist-era *Thul* (tower) built on a 20-foot-high mound. The 16-foot tower, made of burnt bricks and mud mortar, has three structural layers. Artifacts found include pottery (plain, painted, black, glazed), terracotta toys, animal figurines, grinding stones, shells, and a Mughal-era silver coin. A burnt brick wall on the southern side suggests a possible fortification. The site likely dates to the 5th–6th century CE.

CURRENT CONDITION

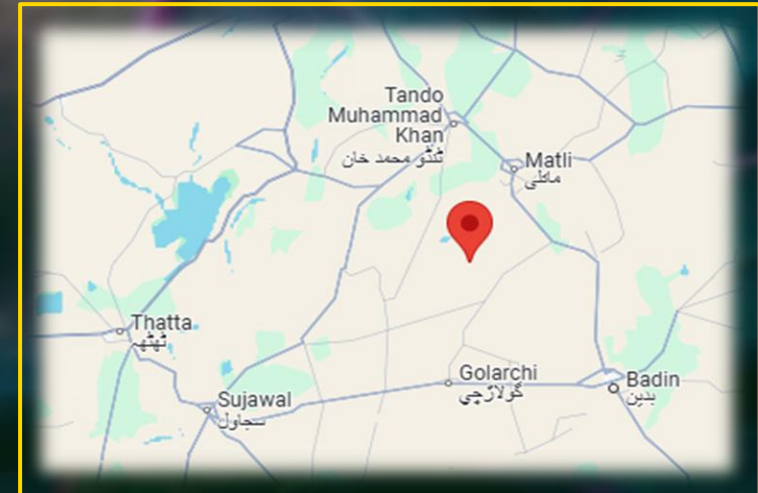
The Kot Bambhan Thul site in Tando Muhammad Khan remains unprotected and unmanaged, with surface artifacts and structural remnants exposed to the elements. No formal conservation, excavation, or documentation has been carried out by any relevant department. The site is highly vulnerable to weathering, looting, and gradual destruction.

LOCATION OVERVIEW

<https://maps.app.goo.gl/KPsU4PiHjPLTnVdt7>



Present view point of Kot Bambhan Thul site



Located Near Tando Muhammad Khan, Sindh

Created by Pakistani Buddhist Ramesh Naik



18. MAROO THUL AT DADU SINDH

HISTORICAL IMPORTANCE

Maroo Thul is a 2nd-7th century AD Buddhist monument located 6 km northeast of Faridabad, Sindh. The partially ruined structure consists of an inner cylindrical core made of large burnt bricks (11"x7"x3") and a damaged outer mud-brick layer. Architectural features like a surviving staircase suggest it once had upper levels. With its inner diameter measuring 4'2" and walls 2'3" thick, the Thul showcases ancient engineering skills. However, both the brick core and mud exterior have suffered significant collapse from natural and human causes. Currently unprotected, this important historical site urgently requires professional conservation to prevent further loss of Sindh's Buddhist heritage.

CURRENT CONDITION

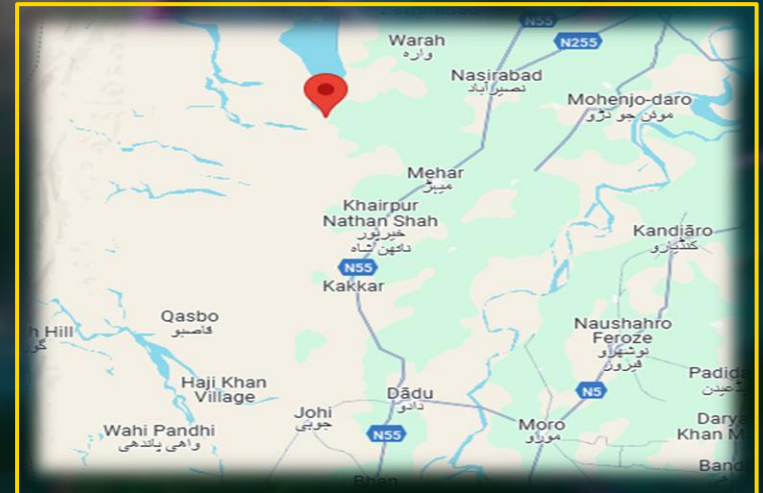
Maroo Thul is partially collapsed, exposing its inner brick core with remnants of stairs, while the mud exterior continues to erode. The site is not protected or conserved by any government department. It remains vulnerable to weather and human activity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RezjhrwASbqnPHBn8>



Present view point of Maroo Thul site



Located in Dadu, Sindh



GREEN
TOURISM

19. DEPAR GHANGHRO STUPA AT SANGHAR



HISTORICAL IMPORTANCE

The Buddhist archaeological site at Jhol, located in District Sanghar, Sindh, dates back to the 5th–6th century CE. This historic stupa, constructed with burnt and mud bricks, measures approximately 80 by 90 meters with a height of 8 meters. The site reflects the Buddhist heritage of early Sindh and stands as an important yet unprotected monument. Situated at latitude 25.8806 and longitude 68.7778, it is currently under private ownership. The site was documented in the *Early History of Sindh with Special Reference to Buddhism*, an unpublished M.Phil thesis by M.F. Bukhari from Shah Abdul Latif University, Khairpur (2000).

CURRENT CONDITION

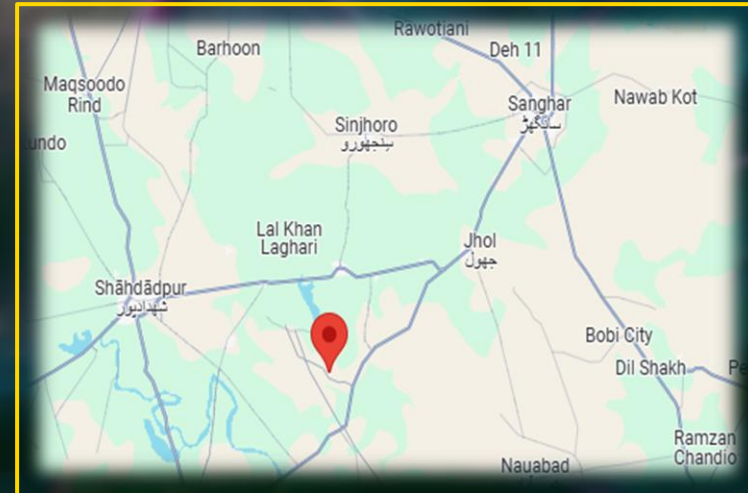
The Depar Ghanghro Stupa in Jhol, Sanghar lies on private land and is not under any official management. It faces severe threats from encroachment and brick theft. No conservation or archaeological efforts have been undertaken to preserve it.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8LEXeM1RuqsdFN6KA>



Image missing site remains undocumented



Located in Sanghar, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

20. MARI SABAR AT NAWABSHAH SINDH



HISTORICAL IMPORTANCE

The Mari Sabar archaeological site, located in Nawabshah district of Sindh, dates back to the 5th–6th century CE and is associated with the Buddhist period of the region. Measuring approximately 400 by 150 meters, it features remnants of a mud-brick stupa at the center of the mound. Despite its historical significance, the site remains under private ownership and is not protected by any legal or cultural preservation frameworks. This site was documented in the unpublished M.Phil thesis by M.F. Bukhari (2000) from Shah Abdul Latif University, Khairpur.

CURRENT CONDITION

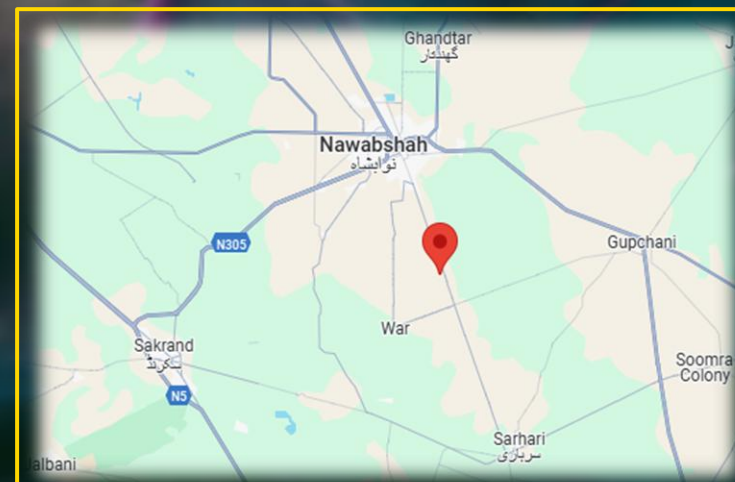
The Mari Sabar site is unprotected and lies on private land, with no oversight from any government heritage department. It lacks any conservation or documentation efforts. The stupa remains are deteriorating due to erosion and human activity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/fY5bv9M9Aiua2eM99>



Image missing site remains undocumented



Located in Nawabshah, Sindh

Created by Pakistani Buddhist Ramesh Naik



21. NAIG STUPA AT JAMSHORO SINDH



HISTORICAL IMPORTANCE

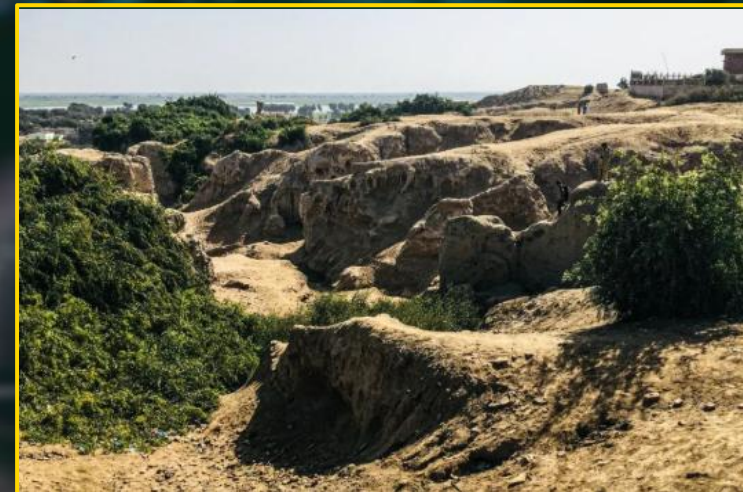
The Naig Stupa, situated in the scenic Naig Valley of Jamshoro District, Sindh, is an important Buddhist archaeological site. Located on a hill north of Naig Sharif village in the Kirthar Mountains, the stupa lies along an ancient route that once connected Sehwan Sharif to spiritual destinations like Lahoot and Hinglaj. Built of stone and mud, the stupa is surrounded by other historic sites, including the Indus Valley-era mound of Lakhmir-Ji-Mari, the shrine of Mai Rohi, and an unfinished fort-like structure. The valley itself is rich in natural beauty, with pipal and date trees, and streams that power old water mills. Despite its historical value, the Naig Stupa remains largely unexplored and unprotected, underscoring the need for archaeological research and preservation.

CURRENT CONDITION

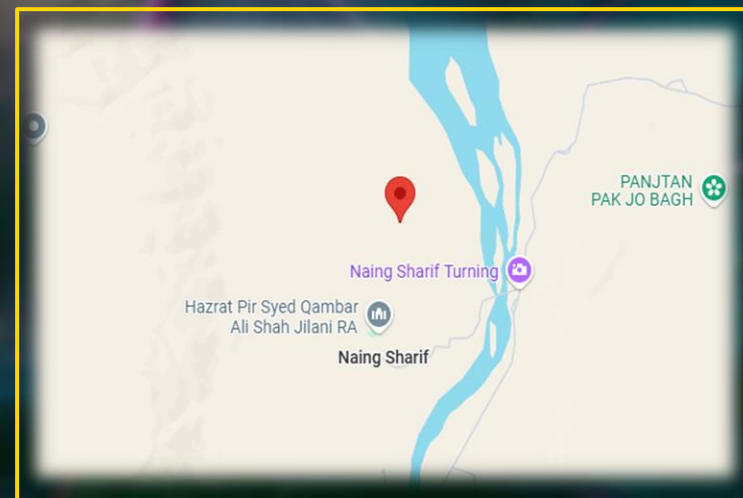
The Naig Stupa remains unexcavated and unmanaged, lacking protection or conservation. It is not listed under any official heritage department. The site is deteriorating due to natural erosion and human neglect.

LOCATION OVERVIEW

<https://maps.app.goo.gl/XduCVTRWxz7u72A5A>



Present view point of Naig Stupa site



Located in Naig Sharif, Sindh





GREEN
TOURISM

22.THE STUPA OF VILLAGE THUL AT DADU



HISTORICAL IMPORTANCE

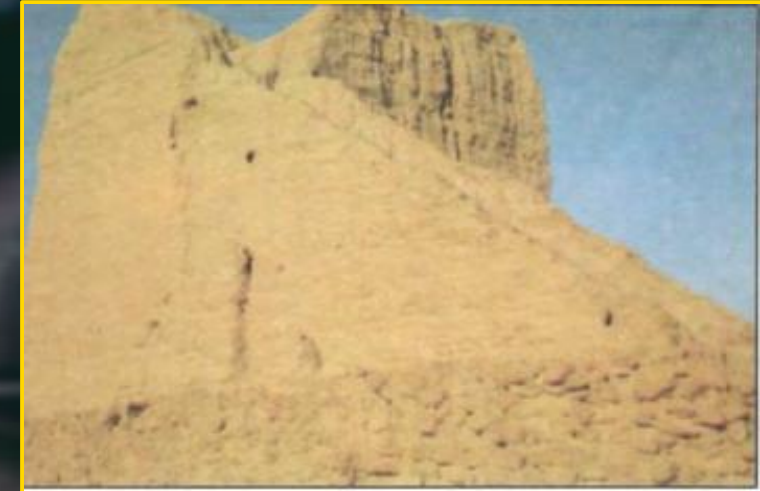
The stupa of Village Thull, about 15 km southwest of Johi, stands on a hill one kilometer west of the village. Including the hill, it rises 50–60 feet high with a 10 ft base. Built with stone foundations, its inner structure is made of baked bricks and the outer layer of clay bricks. A now-damaged stairway once led to the top, which was about 5 by 6 feet wide. It likely held a Buddha figurine made of gypsum (cheeroli) and had a battlement-style wall. Scattered potsherds nearby suggest the presence of monastic settlements (Bhikshus).

CURRENT CONDITION

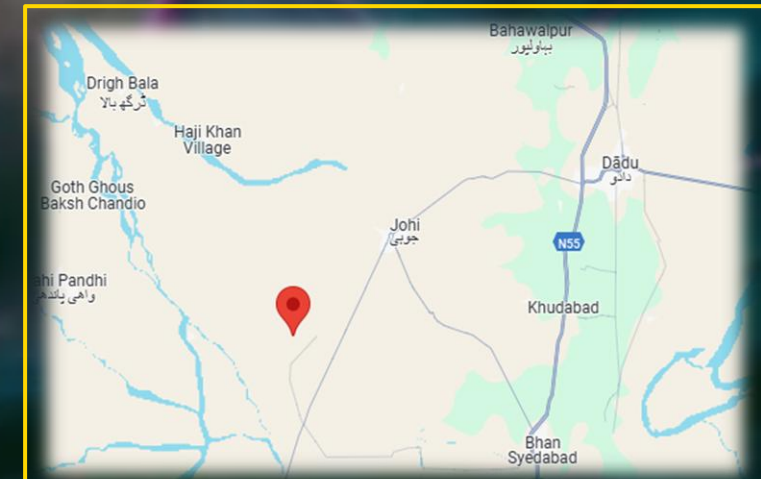
The Stupa of Village Thull is severely deteriorated, with its brick stairway and top sections damaged. No conservation or protection efforts exist at the site. It remains unprotected and unmanaged by any official heritage authority.

LOCATION OVERVIEW

<https://maps.app.goo.gl/1o8iW5T6iLDSVg4d8>



Present view point of The Stupa of Village Thul site



Located near Johi, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

23. STUPA OF JOHI TOWN AT DADU SINDH



HISTORICAL IMPORTANCE

The **Stupa of Johi Town**, located on the southern side of Johi near the bank of a now-dried pond, was once a significant Buddhist monument standing 40 to 50 feet high. Constructed entirely of clay, this stupa was a rare symbol of Buddhist heritage in the area. By the early 1970s, it was still visible and mostly intact, as observed by locals. Unfortunately, much of the stupa has since been destroyed, and a **sitting place for Sayed Najaf Ali Shah** has been built over it. Its disappearance marks the loss of a vital historical relic that once hinted at the ancient roots and religious diversity of Johi town.

CURRENT CONDITION

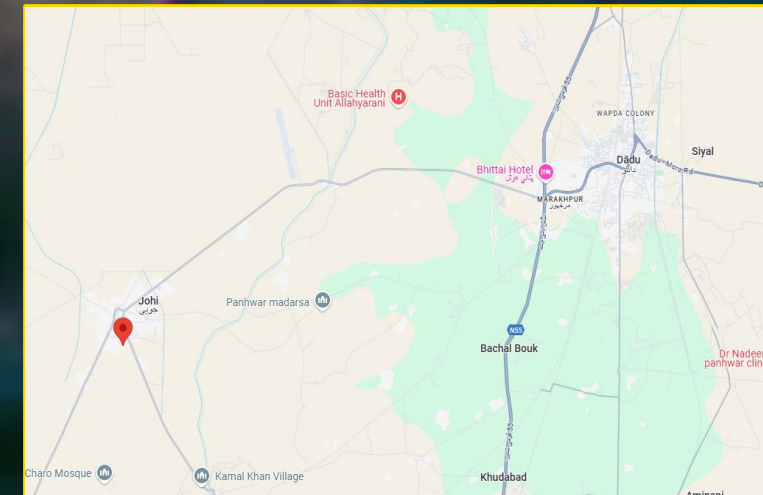
The Stupa of Johi Town is completely destroyed, with no structural remains left. A sitting place of Sayed Najaf Ali Shah occupies the original site. It is unprotected and not under any heritage management authority.

LOCATION OVERVIEW

<https://maps.app.goo.gl/4dujzFdJxmminrZc6>



Image missing site remains undocumented



Located near Johi, Sindh

Created by Pakistani Buddhist Ramesh Naik



24. GAJ VALLEY AT JAMSHORO SINDH

HISTORICAL IMPORTANCE

The Gaj Valley, located in the Jamshoro District of Sindh, is a historically rich but largely neglected Buddhist archaeological site. Nestled in the Kirthar Mountains near Sehwan, it holds remains from the Kushan and Gupta periods (1st–6th century CE). The valley contains ancient stupas, monastic ruins, and settlement mounds, with pottery fragments indicating a once-thriving Buddhist community. First documented by N.G. Majumdar in the 1930s, the stupas reflect Gandhara-style architecture and may have served as key spiritual and cultural hubs. The Chach Nama identifies this region as “Buddhia Pargano,” highlighting its Buddhist prominence. Sadly, erosion and human activity, like brick reuse, have damaged the site. No formal excavations have been done since Majumdar’s time. Urgent conservation and fresh archaeological

CURRENT CONDITION

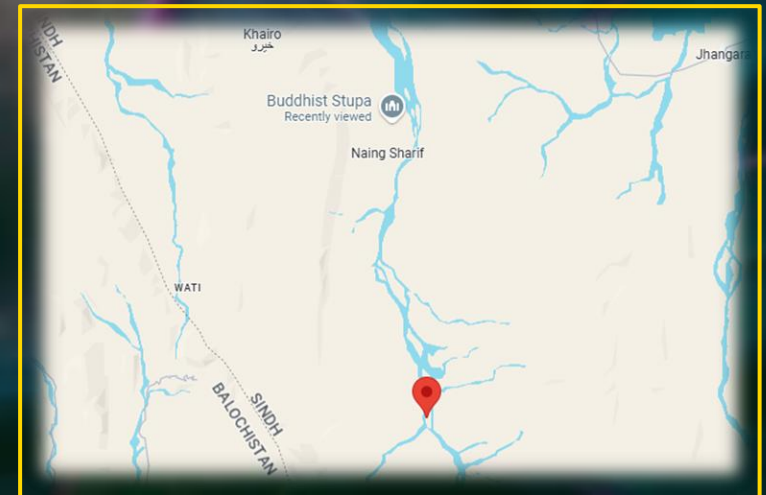
The Gaj Valley site is unexcavated and unprotected, with Buddhist remains deteriorating due to erosion and brick theft. No formal preservation has occurred since initial surveys in the 1930s. It is not under any current management authority.

LOCATION OVERVIEW

<https://maps.app.goo.gl/64Ut5P8xxGcZn1qV6>



Present view point of The Stupa of Village Thul site



Located near Johi, Sindh





GREEN
TOURISM

25. THE STUPA OF VILLAGE KINGRANI AT DADU



HISTORICAL IMPORTANCE

The Stupa of Village Kingrani, now known as village Gul Muhammad Gumb, is located about 2 kilometers south of Johi town, on the right side of the Johi–Bhan road in Dadu District, Sindh. The stupa lies southwest of the ancient Kingrani village and was historically referred to as the "Thull of Hotu Mast." In the 1960s, it stood about 40 feet high with a diameter of 20–30 feet, and had a clay-brick staircase on the northwest side. The top was encircled with battlement-like niches, suggesting a ritual or symbolic architectural design. Unfortunately, like many such sites, it has been heavily damaged by locals, and a cemented grave of an unknown saint now sits atop the demolished stupa, obscuring its Buddhist origins. Khosa community now resides near the eastern side, where old houses once stood. The site remains unprotected and unrecognized as heritage, despite its historical value.

CURRENT CONDITION

The Kingrani Stupa is severely damaged and obscured by a cemented grave, concealing its Buddhist identity. No formal excavation or protection has occurred. It falls outside any government department's current management.

LOCATION OVERVIEW

<https://maps.app.goo.gl/L4Rx2HaxWVTfgPYN7>



Image missing site remains undocumented



Located near Tando Rahim Khan, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

26. STUPA OF SHADAN AND MAZAAR BHURGRI AT DADU



HISTORICAL IMPORTANCE

The stupa near Shadan and Mazzar Bhurgri is an ancient Buddhist monument located about 1 km north of Mazzar Bhurgri village, near a pond. It is now completely collapsed, possibly due to natural disasters or human activity. Some locals believe it was built by the Talpur Amirs as a hearing place, but this is unlikely. While the Talpurs may have used it temporarily, historical evidence shows it was originally a Buddhist stupa—a sacred site of worship. Its presence reflects the deep-rooted Buddhist heritage once thriving in the Johi region.

CURRENT CONDITION

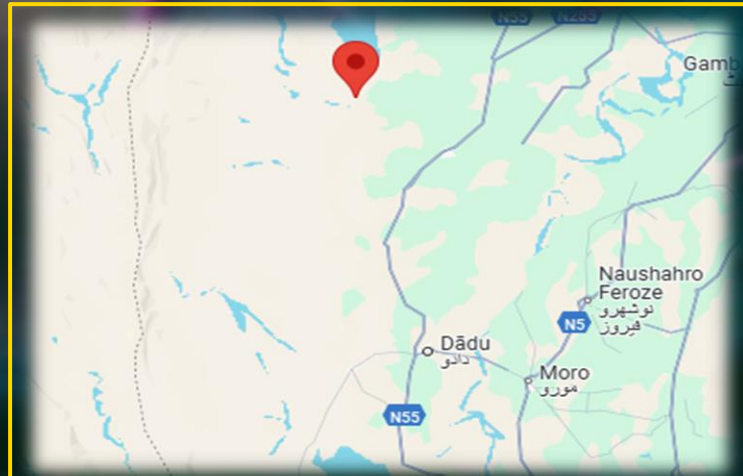
The stupa north of Mazzar Bhurgri is fully collapsed and survives only as a low mound near a pond. No conservation or excavation has been undertaken. It is not managed by any official department.

LOCATION OVERVIEW

<https://maps.app.goo.gl/kTx2hY7QBvypZY1a8>



Image missing site remains undocumented



Located in Dadu, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

27. STOPA OF GORANDI AT DADU SINDH



HISTORICAL IMPORTANCE

The Stupa of Gorandi, locally known as *Gazi Shah Jo Thull*, was a notable Buddhist monument in the Khirthar range of Sindh, Pakistan. Discovered by archaeologist Nani Gopal Majumdar in the early 20th century, it likely belonged to the Kushan-Gandhara period (1st–5th century CE). Built with large stone bricks, the stupa stood 30–40 feet tall with a conical top and tapering shape, typical of Gandharan architecture. Nearby grindstones hint at a monastic settlement that once served pilgrims or resident monks. As Buddhism declined in the region, the site was repurposed into a Sufi shrine, showing Sindh's syncretic traditions. Today, the stupa lies in ruins, with no visible remains. Its loss reflects the neglect of many minor archaeological sites in Sindh. Comprehensive study and excavation could recover its story and restore its place in Buddhist heritage.

CURRENT CONDITION

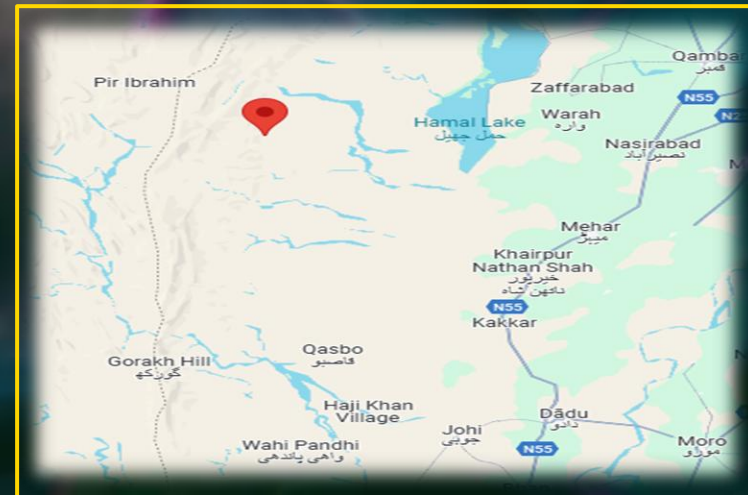
The Stupa of Gorandi in Dadu, Sindh remains unprotected and undocumented. No archaeological conservation has been carried out so far. It is not under any official management department.

LOCATION OVERVIEW

<https://maps.app.goo.gl/yxumw12SylvG8ysAx9>



Image missing site remains undocumented



Located in Dadu, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

28. DODO THUL STUPA AT DADU SINDH



HISTORICAL IMPORTANCE

The Dodo Thul Stupa near Buthi village in Dadu, Sindh, is a deteriorating remnant of Pakistan's ancient Buddhist legacy, likely dating back to the Kushan period (1st–5th century CE). Situated near the Western Nara Canal, it once may have been part of a larger Buddhist monastic complex. Similar stupas across Sindh highlight the region's role in ancient Buddhist networks along Indus Valley trade routes. Today, Dodo Thul is reduced to a mound due to neglect, encroachment, and possible dismantling by locals. The site lacks formal documentation and remains unprotected. Researchers can investigate colonial-era surveys and modern archaeological records for more insights. Oral histories from the Buthi community may offer valuable clues. Immediate preservation efforts are crucial to save this site from complete erasure.

CURRENT CONDITION

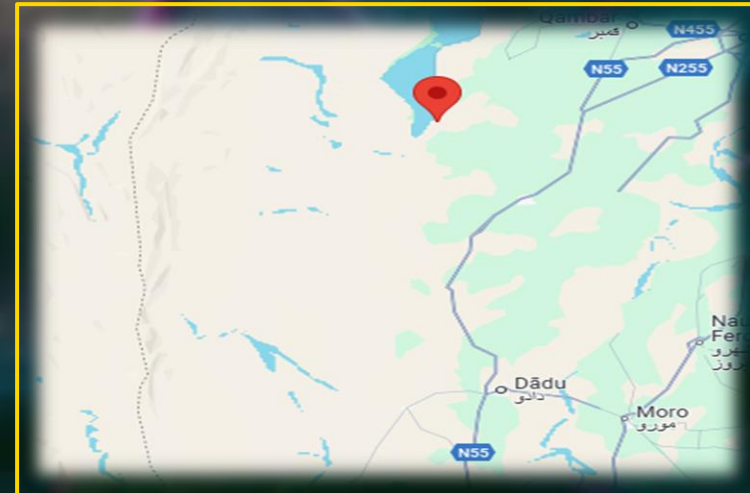
Dodo Thul Stupa near Buthi village is almost completely destroyed, now just a mound. Erosion and human activity have caused severe damage. It is not under any official management or protection authority.

LOCATION OVERVIEW

<https://maps.app.goo.gl/hLG7tF4yDotkF3F99>



Image missing site remains undocumented



Located in Dadu, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

29. MAMRO BHIT AT SUKKUR SINDH



HISTORICAL IMPORTANCE

Mamro Bhit is an unprotected archaeological site located in Sikanderabad, Sukkur District, Sindh, associated with the Buddhist period of the 5th–6th century CE. It likely contains the remains of a stupa or Buddhist monastic complex, spread over an area of 361 by 260 meters. The site reflects the cultural and religious influence of Buddhism in northern Sindh during the late Gupta or post-Gupta period. Despite its historical importance, it lies on private land and lacks any form of legal protection. No official excavations or conservation efforts have been undertaken so far. The site was first academically referenced in an unpublished 2000 M.Phil thesis by M.F. Bukhari. It is comparable to other significant Buddhist sites in Sindh such as Miran-jo-Daro and Bhalejo Bhit. Urgent archaeological documentation and preservation are needed to safeguard this neglected part of Sindh's Buddhist heritage.

CURRENT CONDITION

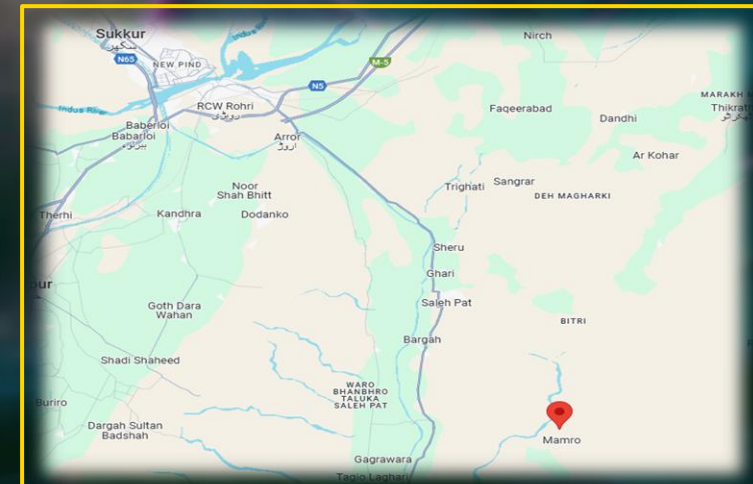
Mamro Bhit is located entirely on private land and lacks any legal protection. No official archaeological surveys or conservation efforts have been made. The site remains highly vulnerable to damage and neglect.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Q7FpXTfjRTRgyqi28>



Image missing site remains undocumented



Located in Sukkur, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

30. SHAH ABDUL LATIF UNIVERSITY MUSEUM KHAIRPUR



HISTORICAL IMPORTANCE

The Shah Abdul Latif University Museum in Khairpur, Sindh, preserves a wide range of artifacts from the Indus Valley, Buddhist, Hindu, and Islamic periods. It showcases pottery, coins, terracotta figurines, seals, jewelry, and inscriptions, many excavated from nearby sites. Notably, the museum holds significant Buddhist artifacts such as stupa fragments, votive tablets, and sculptures, reflecting early Buddhist influence in Sindh. It also features items from prehistoric Amri and Kot Diji cultures. Although smaller than national museums, it plays a key role in regional archaeological research. The museum is a vital educational resource, especially for Upper Sindh's lesser-known heritage. Ongoing efforts aim to expand and digitize its collections for broader access and preservation.

CURRENT CONDITION

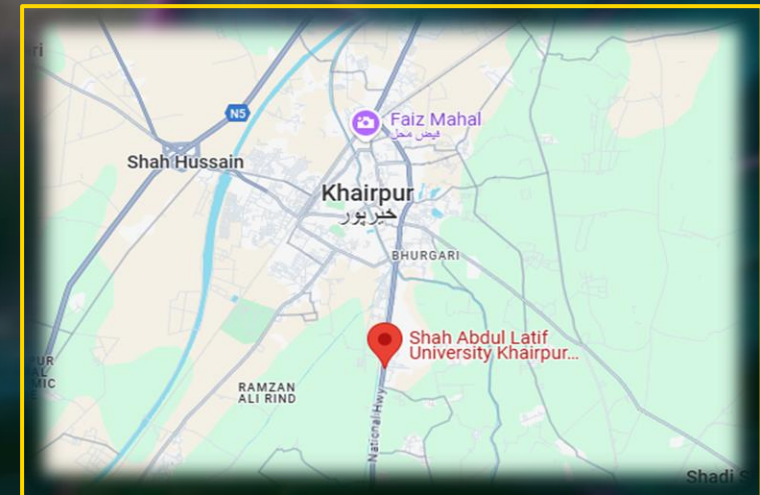
The Shah Abdul Latif University Museum in Khairpur is fully constructed and operational, housing valuable archaeological and anthropological artifacts. It includes a conservation lab and two main galleries showcasing cultural heritage from Sindh and other regions. While functional, it requires more public outreach and promotion to increase its visibility and impact.

LOCATION OVERVIEW

<https://maps.app.goo.gl/6cazs4BuZPNJpQrdA>



Present view point of Shah Latif University Museum



Located in Khairpur, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

31. QASIM KEERIO / GUJRRI SITE AT NAWABSHAH



HISTORICAL IMPORTANCE

The archaeological site of **Qasim Keerio / Gujrri** in Nawabshah (Shaheed Benazirabad) has been identified as belonging to the **Hindu-Buddhist period**, dating from the **1st century BCE to the 5th century CE**. Located near the Nawabshah–Sanghar road, this mound site measures 275 meters in length and 3 meters in height, and contains remains of a **Buddhist stupa**. Surface findings include **burnt bricks**, **copper coins**, and various **types of pottery**—painted, incised, glazed, and chequer-designed. **Terracotta figurines**, **ritual tablets**, and **beads of precious stones** such as carnelian and faience suggest religious and cultural activities. The presence of **appliqué pottery** and **animal figurines** links this site to the traditions of **Tulamba and the Indus Valley**. Some coins with Arabic inscriptions indicate later **Islamic occupation**. The site reflects an important transitional phase in Sindh's cultural history.

CURRENT CONDITION

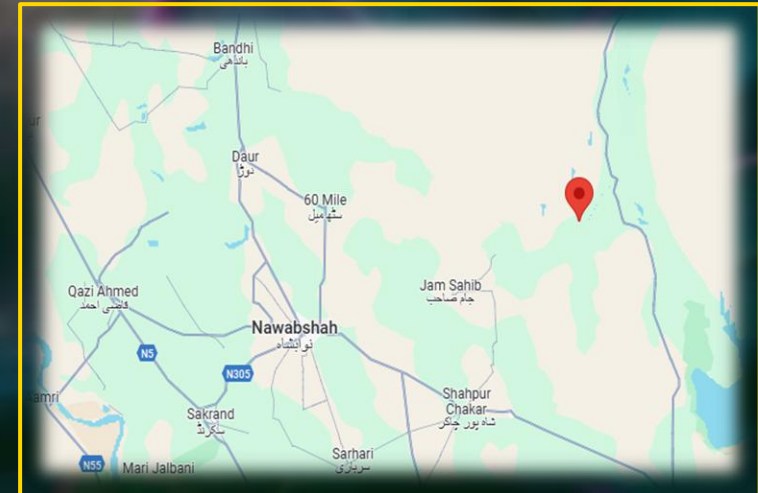
The **Qasim Keerio / Gujrri site** near Nawabshah (Shaheed Benazirabad), Sindh, is a small Buddhist-period archaeological mound with visible burnt and mud-brick stupa remains dating to the 5th–6th centuries CE. It is **unprotected legally**, privately owned, and suffers from neglect despite scholarly documentation (e.g. by Muhammad Hanif Laghari et al.)

LOCATION OVERVIEW

<https://maps.app.goo.gl/6cazs4BuZPNJpQrdA>



Present view point of Qasim Keerio site



Located in Khairpur, Sindh

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

32. BUDDHIST ROCK ART OF NALI VALLEY AT DADU



HISTORICAL IMPORTANCE

The **Nali Valley** in Dadu District, Sindh, is confirmed as a **Buddhist site** due to its extensive **rock art depicting stupas and viharas**, carved into rock walls, caves, and shelters. These engravings include **domed and tower-like stupas**, some dating back to the **1st-2nd century A.D.**, as seen at sites like **Pipal Kumb, Chuchar Dhoru, Chiti, Kalri, and Sado Mazo**. Distinct architectural forms, such as pillared stupas and multi-storey tower stupas, reflect artistic connections to Gandhara and early Sindhi Buddhist traditions. Alongside stupas, a few monastery (vihara) depictions and Brahmi inscriptions have also been documented. This rock art evidences Buddhism's deep cultural roots in Sindh.

CURRENT CONDITION

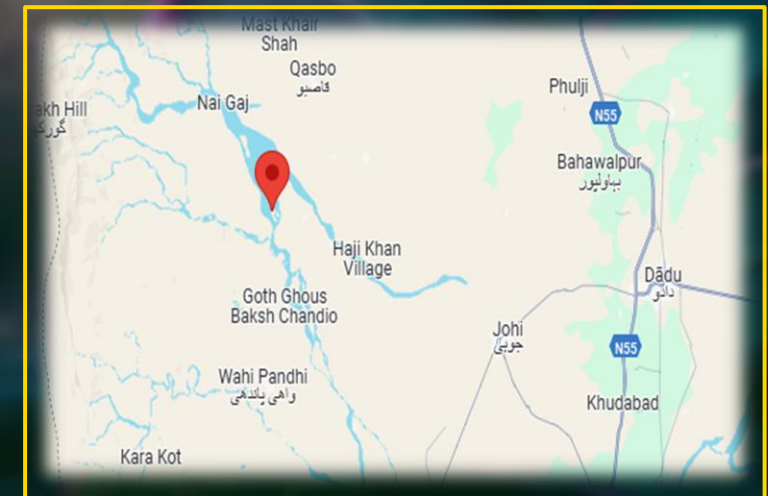
The Buddhist rock art of Nali Valley in Dadu remains unprotected and exposed to weathering and vandalism. Despite its historical significance, there is no official preservation or on-site management. The site is not under any department's protection but has been studied by scholars like Zulfiqar Ali Kalhoru.

LOCATION OVERVIEW

<https://maps.app.goo.gl/qsbTfu2XBkELE7NC8>



Present view point of Qasim Keerio site



Located in Khairpur, Sindh

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

01. TAXILA MUSEUM AT TAXILA PUNJAB



HISTORICAL IMPORTANCE

The **Taxila Museum** is a prominent museum located in Taxila, Punjab, Pakistan, and is renowned for its extensive collection of **Gandharan art** dating from the **1st to 7th centuries CE**. The museum, which opened in **1928**, was established after the excavation of significant archaeological sites in the region by **Sir John Marshall**. It houses over **4,000 objects**, including sculptures, coins, and artifacts made of materials such as **stone, terracotta, gold, and iron**, mostly uncovered from **Taxila's ancient cities** and **Buddhist stupas**. The museum's **Gandharan art** collection is particularly notable for its **stone Buddhist sculptures** that reflect the fusion of **Greek and Buddhist** influences. Additionally, the museum holds a comprehensive **numismatic collection** with coins from the **Indo-Greek** to **Kushan** periods. The museum, which also includes a **northern gallery** added in **1998**, serves as an essential resource for understanding the rich cultural and religious history of the Gandhara region.

CURRENT CONDITION

The Taxila Museum is open to the public and displays over 7,000 artifacts from the Gandharan Buddhist era. It preserves relics from sites like Dharmarajika and Sirkap with ongoing conservation support. The museum operates under the Federal Department of Archaeology & Museums (DOAM).

LOCATION OVERVIEW

<https://maps.app.goo.gl/aDtuUV7UC1hURnxf9>



Present view point of Taxila Museum



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik



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02. DHRAMARAJIKA STUPA AT TAXILA PUNAJB

HISTORICAL IMPORTANCE

The **Dharmarajika Stupa** is a significant Buddhist site near Taxila, Pakistan, built by **Emperor Ashoka** in the **3rd century BCE** to house relics of the Buddha. The stupa, part of the larger Taxila ruins, was reestablished during the **2nd century CE** in the **Kushan era**. It underwent extensive development, including the addition of smaller stupas and monasteries around the main stupa. The site suffered destruction during the **White Huns' invasion** in the **5th century CE**, leading to its abandonment. Excavations by **Sir John Marshall** in 1913 uncovered valuable relics, including a **silver casket** inscribed with Kharosthi script and **bone fragments** believed to be from the Buddha. The site is famous for its rich history and the relics, which reflect Taxila's role as a major trade and cultural hub. The Dharmarajika Stupa is located about **3 kilometers** east of the Taxila Museum and is part of the **UNESCO World Heritage**-listed ruins of Taxila.

CURRENT CONDITION

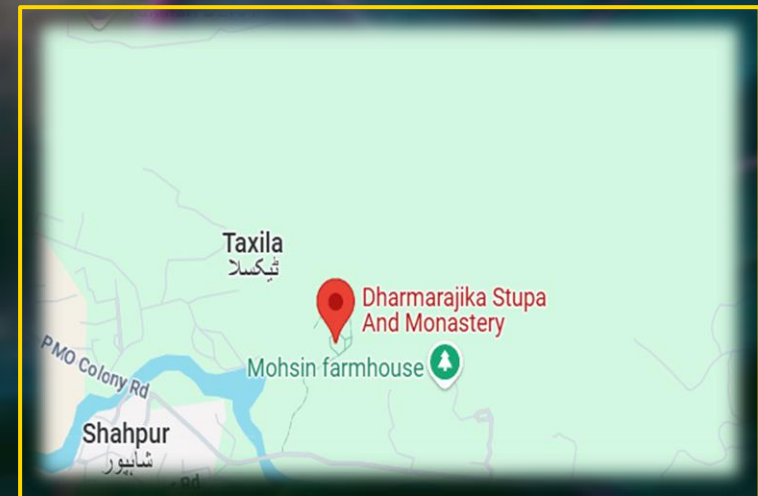
The Dharmarajika Stupa is well-preserved and actively maintained by the Department of Archaeology. It is open to visitors, with proper signage, pathways, and on-site interpretation. Ongoing conservation ensures protection of its Buddhist heritage and Gandharan significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/bxZTgBpT8Ho18JvF9>



Present view point of Dhramarajika Stupa site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

03. BHIR MOUND STUPA AT TAXILA PUNJAB



HISTORICAL IMPORTANCE

The Bhir Mound is an important archaeological site in Taxila, Punjab, Pakistan, containing some of the earliest ruins of the ancient city, dating back to 800–525 BC. It represents the second stage of Taxila's development, covering the pre-Achaemenid to the early Hellenistic period. The site was excavated from 1913–1925 by Sir John Marshall, with later work by Sir Mortimer Wheeler and others. Marshall initially believed the city was founded by Darius I during the Achaemenid period, but this theory has been questioned due to his pro-western bias and lack of detailed stratigraphic recording. Excavations revealed Red Burnished Ware and other artifacts, providing key insights into Taxila's early urbanization. The site, part of the UNESCO World Heritage-listed Taxila ruins, offers valuable historical context, particularly through later excavations by scholars like Mohammad Sharif.

CURRENT CONDITION

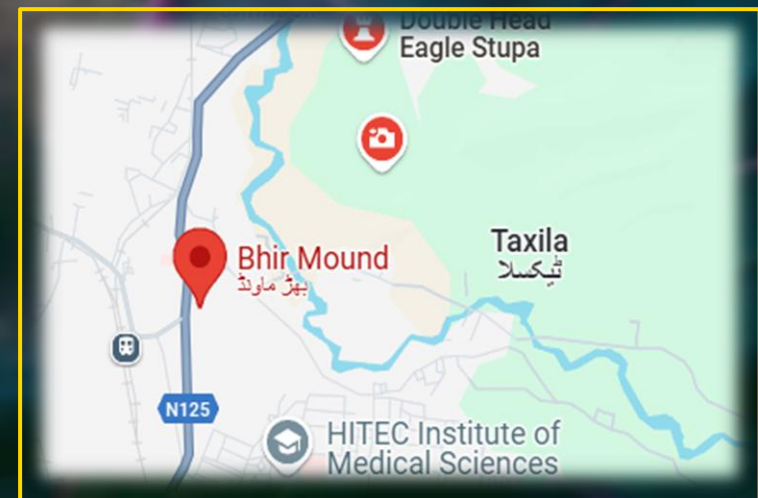
The Bhir Mound in Taxila is one of the earliest urban settlements in South Asia, dating back to the 6th century BCE. It is under the management of the Department of Archaeology and Museums, with preservation efforts ongoing. Excavated remains include residential structures and city planning features, not a stupa.

LOCATION OVERVIEW

<https://maps.app.goo.gl/DKRGbkahjzcRdHHD9>



Present view point of Bhir Mound Stupa site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik





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TOURISM



04. SIRKAP CITY AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

Sirkap, located near Taxila, was founded by the Greco-Bactrian king Demetrius around 180 BC and was later rebuilt by King Menander I. The city was constructed using the Greek "Hippodamian" grid plan, with a main avenue and fifteen perpendicular streets, surrounded by a large defensive wall. Archaeological excavations, mostly from the Indo-Scythian and Indo-Parthian periods (1st-2nd century CE), revealed Hellenistic artifacts, coins, and stone palettes that show a blend of Greek and Indian artistic influences. After its Greek foundation, Sirkap was rebuilt by the Indo-Scythians and Indo-Parthians, including the construction of the double-headed eagle stupa and the temple of the sun god. Following an earthquake in 30 AD, the Kushan kings abandoned Sirkap and established a new city at Sirsukh. Despite limited excavation at deeper Greek levels, Sirkap remains a key archaeological site for understanding ancient urban and cultural developments in Gandhara.

CURRENT CONDITION

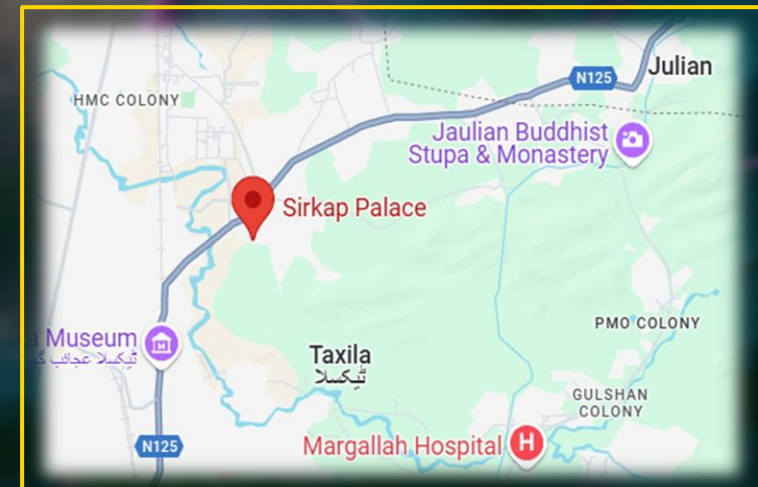
Sirkap City, located in Taxila, is a well-preserved ancient site built during the Indo-Greek period. It is managed by the Department of Archaeology and Museums, Pakistan. Conservation work continues to protect its Hellenistic city layout, religious structures, and historical significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/SjhYJqKcm4WUFb1o9>



Present view point of Sirkap City site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

05. SIRSUKH CITY NEAR TAXILA PUNJAB



HISTORICAL IMPORTANCE

The city of Sirsukh is said to have been founded during the Kushan era after 80 CE, and is the last of the great ancient cities of Taxila. The invaders decided to abandon the older city of Sirkap and build a newer city on the other side of the Lundi-nala. The wall of the city is about 5 kilometers long and about 5.4 meters thick. The city wall covers an area of around 2300 x 1000 meters seen along the east-west direction, and is laid out in a typical Central Asian style, complete with suburbs. Sirsukh was left uninhabited when the White Huns invaded the Punjab at the end of the fifth century CE. To the north-east of the city flows the Harro river whereas to the south the Lundi-ravine is present.

CURRENT CONDITION

Sirsukh City near Taxila is a protected archaeological site managed by the Department of Archaeology and Museums, Pakistan. It remains open to visitors, though challenges like encroachment and limited excavation persist. Ongoing conservation and research efforts aim to preserve its historical significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/G5DwZCavYhKkPT9h8>



Present view point of Sirsukh City site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik





GREEN
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06. MOHRA MURADU NEAR TAXILA PUNJAB

HISTORICAL IMPORTANCE

Mohra Muradu is an important archaeological site near **Taxila** in Punjab, Pakistan, renowned for its **Buddhist stupa** and **monastery**. Dating back to the **2nd century CE**, the site was renovated in the **5th century** and is part of the **Taxila UNESCO World Heritage** listing. The ruins consist of a main **stupa**, a smaller **votive stupa**, and a **monastery**. The monastery includes **27 rooms** for monks and students, an **assembly hall**, a **kitchen**, and a **pool** for ritual washings. Excavated by **Sir John Marshall** in **1914-1915**, the site also features statues of **Buddha** and a **double-story** structure with strong walls, suggesting the possibility of a third floor. The **votive stupa**, located in one of the rooms, is believed to have been dedicated to a teacher, and it is about **4 meters high**, once adorned with colored umbrellas. The site offers a rich insight into the Buddhist monastic life and architecture of ancient **Gandhara**.

CURRENT CONDITION

Mohra Muradu near Taxila is an important Buddhist archaeological site currently under active preservation. Managed by the Department of Archaeology and Museums, it remains open to visitors. Conservation work continues to protect its ancient monastic ruins and cultural heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xCekVbipGKtEUG7i7>



Present view point of Mohra Muradu site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik



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TOURISM



07. MANKIALA STUPA NEAR RAWALPINDI

HISTORICAL IMPORTANCE

The Manikyala Stupa is a significant Buddhist site located near Tope Mankiala, in Pakistan's Pothohar region, roughly 36 km southeast of Islamabad, close to Rawalpindi. It is believed to mark the spot where, according to Jataka tales, Prince Sattva, an incarnation of Buddha, sacrificed parts of his body to feed seven hungry tiger cubs. The stupa was likely built during the reign of King Kanishka between 128 and 151 CE, though some theories suggest it could have been one of 84 stupas constructed during Emperor Ashoka's reign to house the Buddha's ashes. Discovered by Mountstuart Elphinstone in 1809, the stupa has been restored, with records showing a restoration in 1891. Relics from the stupa, found by Jean-Baptiste Ventura in 1830, were removed during British colonial rule and are now housed in the British Museum.

CURRENT CONDITION

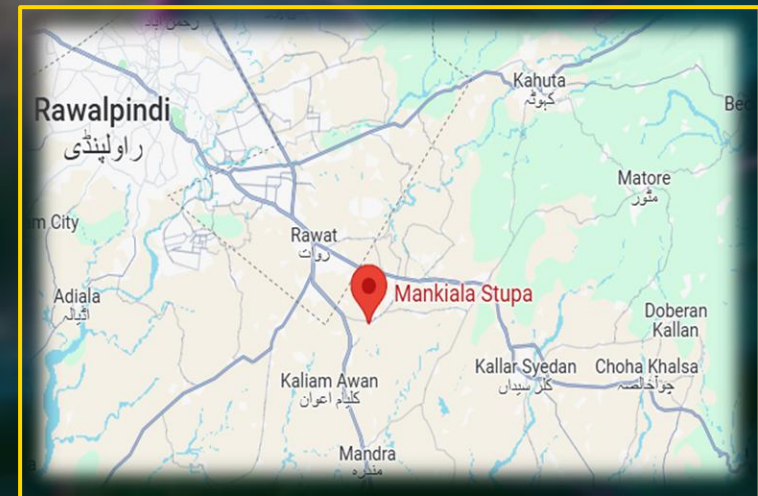
The Mankiala Stupa near Rawalpindi is a significant Buddhist site from the Gandhara period, long neglected and damaged by encroachment. Recent restoration efforts have begun through a joint project involving **South Korean experts and Pakistan's archaeology departments**. Excavation and preservation work is now underway to protect and stabilize the structure.

LOCATION OVERVIEW

<https://maps.app.goo.gl/up5gpASM8pk6FaNG7>



Present view point of Mankiala Stupa site



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik



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08. ROKHRI SITE AT MIANWALI PUNJAB



HISTORICAL IMPORTANCE

The ancient Buddhist site of **Rokhri**, located near the Indus River in **Mianwali District, Punjab**, revealed important **Gandhāran-era remains** including stucco heads, coins, pottery, and architectural fragments. Discovered in the 19th century due to river erosion, the site showed strong **Greek, Parthian, and Kushan influences**. Notable finds, including **Buddha and Bodhisattva heads**, were sent to the **Lahore Museum** in 1869, with others later reaching museums in **Karachi and Chandigarh**. Archaeologists like **Cunningham** and **Vats** documented two stupas at Rokhri, now mostly vanished. Scholars link Rokhri's art to the **Indo-Afghan School**, similar to that of **Taxila and Hadda**, underscoring its importance in the Buddhist heritage of Pakistan.

CURRENT CONDITION

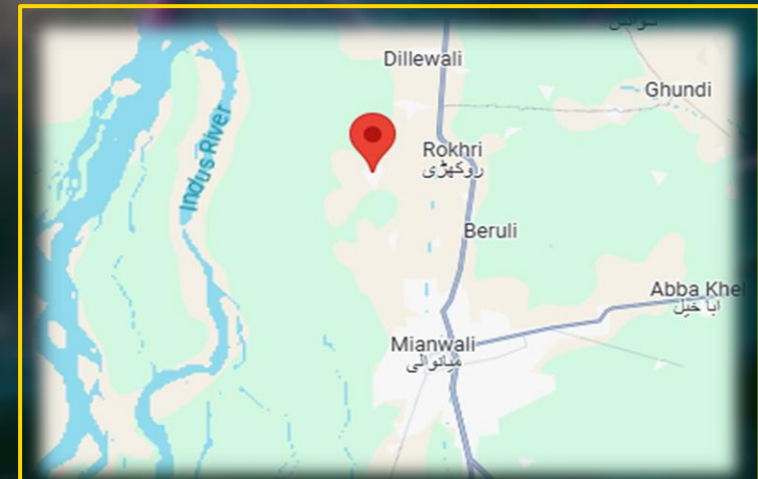
The Rokhri site in Mianwali, Punjab, is unprotected and rapidly deteriorating due to human vandalism and encroachment. It remains an important but neglected Buddhist archaeological mound requiring urgent conservation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/VjBgSyg12BDvrjpX6>



Present view point of Rokhri site



Located in Indus River in Mianwali, Punjab

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



09. BUDDHIST GIRI REMAINS AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

The **Giri Remains** is an archaeological site located in **Rawalpindi**, Punjab, Pakistan. Dating from the **1st to 5th Century CE**, it is a significant Buddhist site consisting of **stupa and monastic buildings**. The site is divided into two main areas: **A-B** and **C-E**. The **A-B area** is relatively large, measuring 110 meters by 55 meters, and contains a **dilapidated large stupa** and a monastery with **20 rooms**. The **B area** is better preserved, featuring **18 cells** arranged around a courtyard, along with a **hall of assembly** in ruined condition. The **C-D-E area** is positioned on a **raised terrace**, with steep slopes on the west and a **torrent bed** to the south and east, which has led to poor preservation of the structures. The first court in this area (D) consists of a **vestibule and eight cells**. This site is **protected by the Antiquity Act of 1975**, as amended in 1992, and is owned by the **Federal Government** of Pakistan. It is listed in the "**Archaeological Sites and Historical Monuments Protected Under the Antiquities Act, 1975**" published by the **Federal Department of Archaeology & Museums**, Islamabad, in 1987.

CURRENT CONDITION

The **Giri Buddhist remains** near Taxila are protected archaeological ruins dating from the 1st-5th centuries CE, including stupas and monastery remains. They are legally owned by the **federal government** and fall under protection through the **Antiquities Act of 1975 (amended 1992)**. According to official listings, ownership and oversight are vested in the **Department of Archaeology & Museums (DOAM), Government of Pakistan**

LOCATION OVERVIEW

<https://maps.app.goo.gl/C2juvF1ejCxJ9g5y6>



Present view point of Rokhri site



Located near Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

10. KATASRAJ STUPA AT CHAKWAL PUNJAB



HISTORICAL IMPORTANCE

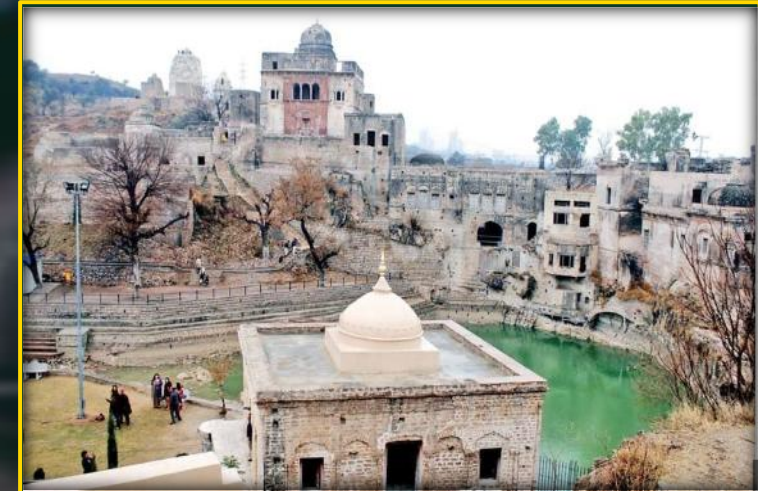
The Katas Raj Temples have a significant connection to both Hindu and Buddhist traditions, with historical ties to both religions. As mentioned in the article, the 7th-century Chinese traveler Xuanzang visited the area and reported seeing a Buddhist stupa. He noted that the stupa was surrounded by ten springs, and some scholars have identified the location with the ancient Buddhist kingdom of Simhapura (also called Singhapura or Sinhapura). This kingdom was part of the Buddhist heritage of the region before the rise of Hinduism under the rule of the Hindu Shahis in the 7th century CE. While the Katas Raj Temples are primarily a Hindu site today, this historic connection to Buddhism highlights the region's diverse religious history. The area, which is rich in archaeological findings, is believed to have hosted religious practices from both Hindu and Buddhist traditions over the centuries, making it a remarkable site of cultural and religious significance.

CURRENT CONDITION

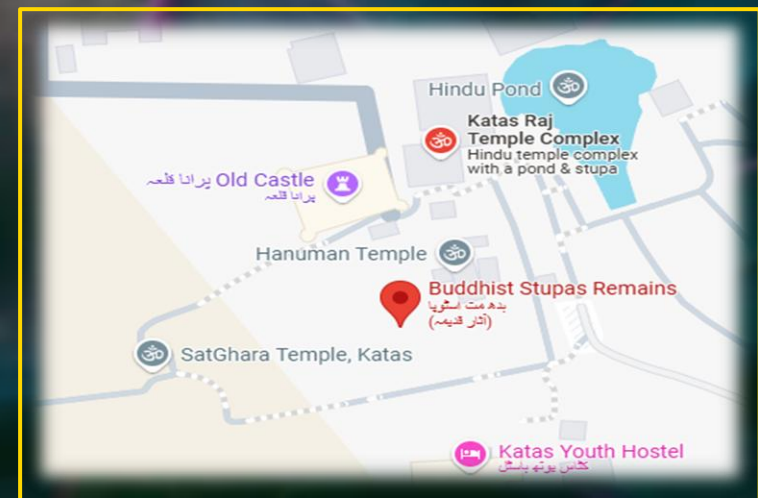
The Katas Raj Temples near Chakwal are open to visitors and continue to serve as an important religious and heritage site. Restoration and maintenance efforts are ongoing, though some conservation challenges remain. The site is managed by the **Evacuee Trust Property Board (ETPB)**, with support from the Pakistan Hindu Mandir Management Committee.

LOCATION OVERVIEW

<https://maps.app.goo.gl/bg8hrLRgx9SrkwjQ7>



Present view point of Katas Raj Stupa



Located in Katas raj , Punjab

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



11. LAHORE MUSEUM AT LAHORE PUNJAB

HISTORICAL IMPORTANCE

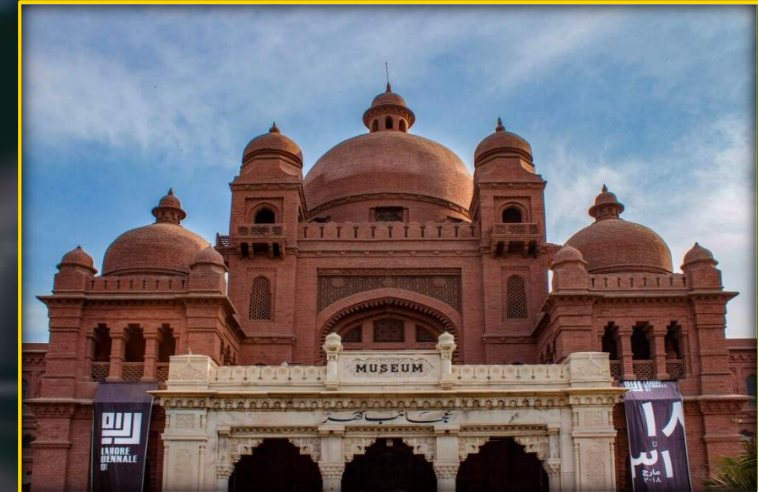
The Lahore Museum, founded in 1865, is Pakistan's largest and one of its most visited museums, housing a rich collection of artifacts from various periods. It features a significant collection of Buddhist art, particularly from the Gandhara region, including Greco-Buddhist sculptures such as the celebrated Fasting Buddha. The museum's collection spans from the Indus Valley Civilization to the Mughal Empire, showcasing artifacts like coins, terracotta figurines, and sculptures. It also displays paintings, musical instruments, textiles, and ancient jewelry. The museum's collection was expanded after the partition in 1948, and its golden years were marked by the leadership of Dr. Saif-ur-Rehman Dar. The museum also has a large mural by artist Sadequain, depicting the evolution of mankind, which underwent restoration starting in 2012. It remains a vital institution for understanding Pakistan's history, art, and culture.

CURRENT CONDITION

The Lahore Museum is open from Saturday to Thursday, 9:00 AM to 5:00 PM, and remains closed on Fridays. Entry costs around Rs. 80–100 for locals and more for foreigners. It operates under the Punjab Tourism, Archaeology & Museums Department, and is functioning normally with photography restricted without prior permission.

LOCATION OVERVIEW

<https://maps.app.goo.gl/422PDXXhKCUmxVkW6>



Present view point of Lahore Museum



Located in Lahore, Punjab

Created by Pakistani Buddhist Ramesh Naik

12. JAULIAN BUDDHIST MONASTERY NEAR TAXILA



HISTORICAL IMPORTANCE

Jaulian is a ruined Buddhist monastery dating from the 2nd century CE, located in Taxila, Pakistan, and is part of the UNESCO World Heritage Site, the Ruins of Taxila. The site includes a main central stupa, 27 smaller stupas, 59 chapels depicting scenes from Buddha's life, and two quadrangles with monastic living quarters. The main stupa is smaller than others in the region and was once coated in stucco plaster, with some decoration still visible. The monastery had two levels with 56 student rooms and featured preserved statues, niches for lamps, and windows designed to guard against wild animals. It also contained a section for the production of Buddhist manuscripts on birch bark. The site includes a pool for washing, a kitchen, and preserved grinding stones. Jaulian was abandoned after the invasion of the White Huns in the 450s CE.

CURRENT CONDITION

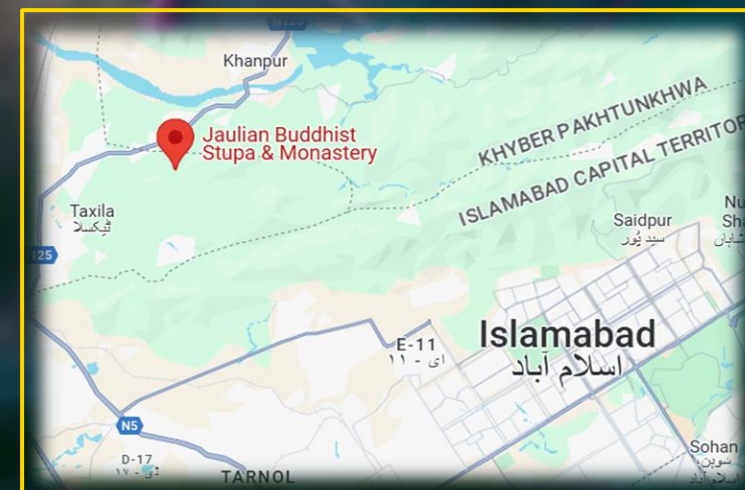
Jaulian Buddhist Monastery is open to visitors and part of the active Taxila archaeological complex. No closures or restrictions have been reported. It is managed by the **Punjab Department of Archaeology**.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UnGJ1SRcBP8D9Ayw8>



Present view point of Jaulian Buddhist Monastery



Located near Taxila, Punjab



GREEN
TOURISM



13. KUNALA STUPA AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

Kunala Stupa is a Kushan-era Buddhist stupa and monastery complex located southeast of Taxila, Pakistan, dating back to the 2nd century CE. The stupa sits on a hill 200 meters south of the ancient Indo-Greek city of Sirkap, overlooking the area. Its name comes from Kunala, the son of the Mauryan emperor Ashoka, who was blinded by a jealous queen and later cured by a doctor from Taxila. The stupa became a pilgrimage site for those seeking cures for eye ailments, inspired by the story of Kunala. Chinese pilgrim Xuanzang visited the site and documented his observations. The stupa and monastery are significant historical and religious landmarks in the Gandhara region.

CURRENT CONDITION

The **Kunala Stupa**, part of the UNESCO-listed Ruins of Taxila, is currently accessible to visitors. Although the stupa and monastery lie in a partially ruined state, no special closure or restricted access has been reported. It remains open as part of the broader Taxila archaeological complex under the care of the Punjab Archaeology Department.

LOCATION OVERVIEW

<https://maps.app.goo.gl/yJcTjPQSDrGHVWHd7>



Present view point of Kunala Stupa



Located in Taxila , Punjab

Created by Pakistani Buddhist Ramesh Naik

14. JANDIAL TEMPLE AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

Jandial is an ancient temple located near Taxila in Punjab, Pakistan, renowned for its Ionic columns and Hellenistic architectural style. Excavated in 1912-1913 by Sir John Marshall, it is considered the most Hellenic structure discovered on Pakistani soil. The temple's design follows that of a Greek temple, featuring a naos, pronaos, and opisthodomos, along with Ionic columns and a possible peripteral layout. Some scholars suggest that it may have supported a Zoroastrian ziggurat, combining Greek and Zoroastrian elements. The temple is believed to have been built in the 2nd century BCE, either under the Indo-Greeks or Indo-Parthians. A coin from the Indo-Scythian ruler Azes I found at the site helps date the structure. The Jandial temple is also thought to have been visited by the philosopher Apollonius of Tyana during his journey through the subcontinent in the 1st century CE.

CURRENT CONDITION

The Jandial Temple at Taxila, Punjab, remains open to the public as a protected archaeological site under the management of the Punjab Archaeology Department. Efforts are ongoing to preserve its unique Hellenistic-Gandharan architecture, reflecting its Indo-Greek heritage. As part of the Taxila UNESCO World Heritage complex, it attracts researchers and tourists, though only partial excavation and conservation work have been completed so far.

LOCATION OVERVIEW

<https://maps.app.goo.gl/KnLP1PDdFzopqPHZA>



Present view point of Jandial Temple



Located in Taxila, Punjab

15. GIRI FORT AND MONASTERY NEAR TAXILA PUNJAB

HISTORICAL IMPORTANCE

Giri Fort and Stupa, located near Taxila, Pakistan, offers an intriguing glimpse into the region's history. While the name "Giri" was unfamiliar to many travelers, its connection to Sultan Mahmood of Ghazni adds a fascinating historical layer, as it's believed to be the site where he was imprisoned and died after being overthrown in 1040 AD. The journey to Giri Fort involves navigating rough paths, passing through peach and apricot orchards, and traversing thick gravel roads. Upon arrival, visitors are greeted by the fort ruins and nearby stupa. Restoration efforts are ongoing, though funding issues have halted progress, and some structures have been damaged. Despite these setbacks, the fort's historical significance, coupled with the fresh-water stream and scenic views, make it an intriguing destination for history buffs. However, the site is not easily accessible, requiring physical effort to explore, and there are limited amenities, making it suitable for those in good physical condition. It serves as a perfect day-trip for those interested in forts, Buddhist monasteries, and historical landmarks.

CURRENT CONDITION

The Giri Fort and Monastery near Taxila is protected as part of the Taxila Valley UNESCO World Heritage Site and remains open to visitors. Managed by the Punjab Archaeology Department, the site features ongoing preservation efforts for its ancient Buddhist and defensive structures. While partially excavated, it offers important insights into Gandhara's religious and military history.

LOCATION OVERVIEW

<https://maps.app.goo.gl/F2s3YFaTVwTK4eAp6>



Present view point of Giri Fort and Monastery



Located near Taxila, Punjab

16. KALAWAN MONASTERY AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

Kalawan is an important archaeological site located near Taxila, Pakistan, known for its significant role in early Buddhist history. It was once one of the largest Buddhist establishments in the region, dating back to the 2nd century CE. Kalawan features a vihara (monastery) that was considered the largest in northern India at the time. An inscription discovered in the area, from 77 CE, records the enshrinement of relics as a gift to the Sarvastivadin School of Buddhism. This site contains small stupas inside the monasteries and displays an early architectural style, where an image shrine is placed opposite the entrance. This unique architectural arrangement influenced later Buddhist monastery designs in places like Ajanta, Ellora, and Nalanda. Kalawan is located about 2 kilometers from the Dharmarajika stupa, another important site in the Taxila region, and remains a testament to the cultural and religious significance of the Gandhara civilization.

CURRENT CONDITION

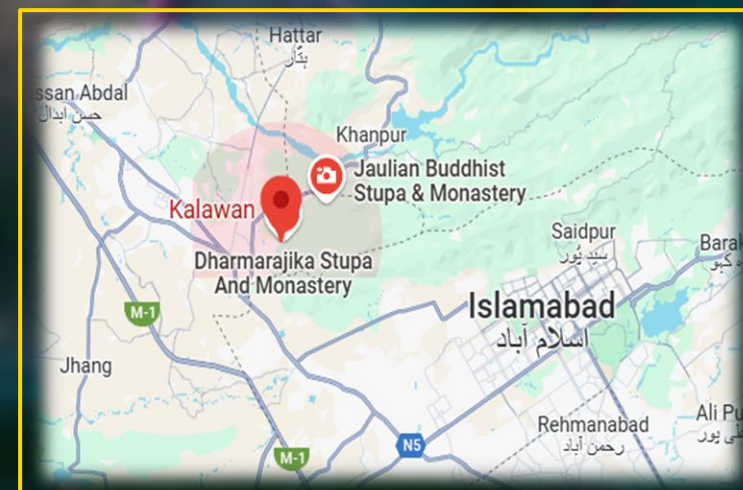
The Kalawan Monastery, a protected component of Taxila's UNESCO World Heritage Site, remains open to visitors under the management of the Punjab Archaeology Department. Ongoing conservation work aims to safeguard its ancient Buddhist cells, stupas, and Gandhara-era relics. While partially excavated, the site offers valuable insights into monastic life during the region's Buddhist zenith.

LOCATION OVERVIEW

<https://maps.app.goo.gl/aTY2esVmMBiti2NKA>



Present view point of Kalawan Monastery



Located in Taxila, Punjab

17. JANDIAL TEMPLE 2 AT TAXILA PUNJAB

HISTORICAL IMPORTANCE

The **Jandial 2 Temple**, located near **Taxila**, Pakistan, dates back to the **2nd century BCE** and is part of the **Gandhara** region, a key center for Buddhist art and culture. Built during the **Kushan Empire**, the temple reflects a unique blend of **Greek, Roman, and Indian architectural styles** due to the Hellenistic influence in the region. The temple features a **central sanctuary** and surrounding courtyard, suggesting it was used for **Buddhist religious ceremonies**. Though the temple is now in ruins, it remains an important archaeological site within the **Taxila UNESCO World Heritage Site**. The Jandial 2 Temple is a significant symbol of **Buddhism's early spread** and cultural exchange in South Asia.

CURRENT CONDITION

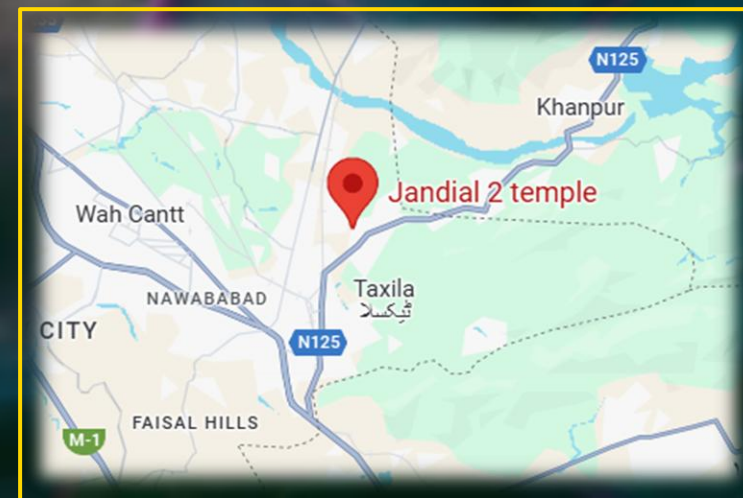
Jandial Temple 2 in Taxila, Punjab remains open to visitors under the management of the Punjab Archaeology Department. Ongoing conservation work preserves its unique Greco-Buddhist architecture, though the site lacks extensive tourist facilities. As part of Taxila's UNESCO World Heritage complex, it offers important insights into the region's Hellenistic influences.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8Ucq5umwjFhUcvnq8>



Present view point of Jandial Temple 2



Located in Taxila, Punjab



GREEN
TOURISM

18. BAHAWALPUR MUSEUM AT BAHAWALPUR PUNJAB



HISTORICAL IMPORTANCE

The Bahawalpur Museum in Punjab showcases Buddhist relics from the ancient Gandhara civilization, including sculptures of Buddha, Bodhisattvas, narrative reliefs, and stupa fragments from the 1st to 5th century CE. Established in 1976, the museum also features terracotta tablets, coins with Buddhist symbols, and inscriptions in Kharosthi and Brahmi scripts. These artifacts highlight the region's importance as a center of Buddhist art during the Kushan Empire. While the museum spans multiple historical periods, its Buddhist collection is a key window into Pakistan's Buddhist heritage. It serves as a vital resource for researchers and visitors interested in ancient religious and artistic traditions.

CURRENT CONDITION

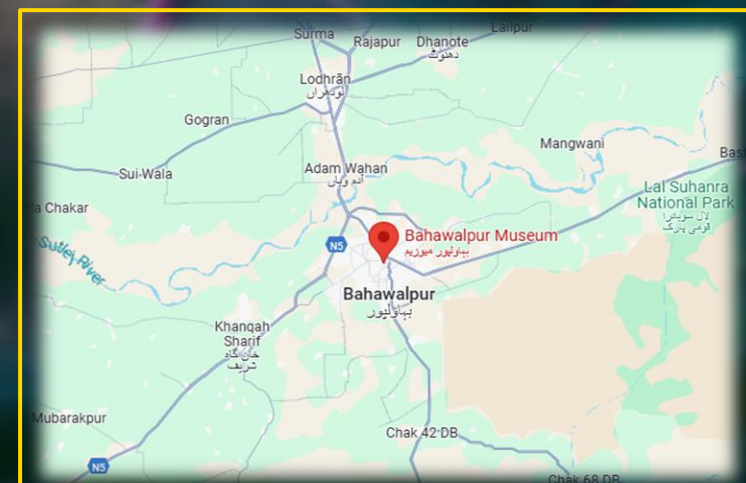
The Bahawalpur Museum is currently open to visitors and managed by the Punjab Archaeology Department. It showcases artifacts from Islamic, Hindu, and Buddhist heritage, along with regional historical collections. Preservation efforts and visitor facilities are maintained under provincial oversight.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UwudhnTzpEk8Sy329>



Present view point of Bahawalpur Museum



Located in Bahawalpur, Punjab

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

19. ROCK ART OF CHENAB NAGAR AT CHINIOT PUNJAB



HISTORICAL IMPORTANCE

The rock art sites of **Chenab Nagar (Chiniot), Punjab** reveal a blend of cultural influences, including **Buddhist, Zoroastrian, Iranian, and Hunic traditions**. The presence of **tower-like stupas** engraved on rocks clearly indicates a **Buddhist historical presence** in the area. Discovery of **Kushan-period coins**, a dynasty known for promoting Buddhism, further supports this connection. Petroglyphs depict **horsemen standing on horses**, floral motifs, giant human figures, shoe prints, and Zoroastrian symbols like **Ahura Mazda rings**. The decorative style of horses reflects **Achaemenid and Sassanian artistic influences**, showing interaction with Iranian cultures. Similar rock art motifs in **Sindh and Gilgit-Baltistan** link this site to broader Buddhist and Central Asian traditions. Historically, this area likely hosted a small **Buddhist community or pilgrims**, alongside other religious groups.

CURRENT CONDITION

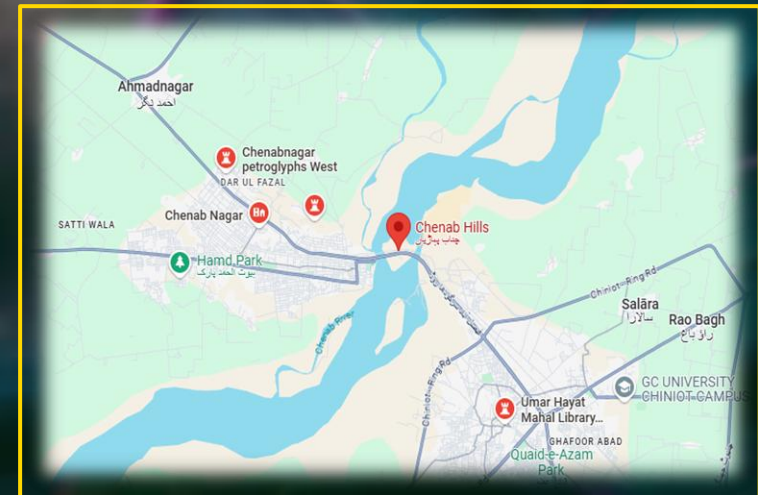
The rock art of Chenab Nagar in Chiniot is currently unprotected, suffering severe damage from stone quarrying and vandalism. Despite its historical value, it lacks formal recognition as a heritage site. No active conservation efforts or management by archaeological authorities are currently in place.

LOCATION OVERVIEW

<https://maps.app.goo.gl/aJKqVFLXXcHw4b4d6>



Present view point of Rock Art of Chenab Nagar



Located in Chiniot, Punjab

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

20. GANDHARA ART VILLAGE AT TAXILA PUNJAB



HISTORICAL IMPORTANCE

The Gandhara art tradition, which spans over a thousand years, flourished from the 1st century CE during the Saka-Parthian and Kushan periods, peaking under King Kanishka. This period saw the creation of the first anthropomorphic images of the Buddha, marking a significant development in Buddhist art. Gandharan art is renowned for its depictions of the Buddha's life, including scenes from his birth, enlightenment, and death. It blends influences from Greek, Roman, Central Asian, and Indic traditions, creating a unique hybrid style. Sculptures were made from schist, a detailed carving-friendly stone, and were often painted or gilded. The art's influence spread to other regions, including Central Asia, China, Korea, and Japan, impacting both Buddhist and Hindu artistic traditions.

CURRENT CONDITION

The **Gandhara Art Village** in Taxila is an **active cultural preservation initiative** supported by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, revitalizing Gandhara-era craftsmanship through artisan training and stone-carving workshops. While not an archaeological site, it plays a critical role in safeguarding intangible heritage and promoting sustainable tourism linked to Gandhara's legacy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/YQ9AmPvN8GQihPhPA>



Present view point of Gandhara Art Village



Located in Taxila, Punjab

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



01. KHANPUR CAVE HARIPUR KPK

HISTORICAL IMPORTANCE

Khanpur Cave A is a prehistoric archaeological site located in the Haripur district of Khyber Pakhtunkhwa, Pakistan. The cave, measuring 2.60 by 1.80 meters, is associated with the Paleolithic period and is estimated to date back between 2 million years ago and 18,000 BCE. It is situated within an area that is heavily vegetated, which adds to its natural historical significance. The cave has been studied as part of an archaeological survey in the Hazara Division, and the findings were published in Frontier Archaeology, Vol VI in 2016. The site is currently privately owned and is not legally protected under any specific heritage laws.

CURRENT CONDITION

The Khanpur Cave near Taxila (KPK) remains accessible but lacks formal tourism infrastructure, with preservation efforts led by local authorities and archaeological researchers. While not part of the UNESCO Taxila complex, its prehistoric significance attracts specialist interest. The site's fragile ecosystem and rock formations require careful conservation to balance access with protection.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zL7anwqsupD1tKml9>



Present view point of Khanpur Cave



Located near Taxila, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

02. GARHIAN (LAL CHAK STUPA MONASTERY) AT HARIPUR KPK

HISTORICAL IMPORTANCE

Garhian, also known as the Lal Chak Stupa Monastery, is an archaeological site located in the Haripur district of Khyber Pakhtunkhwa, Pakistan. It dates back to the 1st to 5th century CE and is part of the rich Buddhist heritage in the region. The site consists of four small mounds, which contain the remains of a modest Buddhist settlement, including stupas, shrines, and monasteries. The best-preserved structure is a small monastery located in the northern part of the site, which stands between 2 and 2.25 meters high and includes chambers. To the southeast of this monastery, about 35 meters away, is a stupa surrounded by a rectangular compound. The stupa has a square plan and features a broad flight of steps on its northern side. The site is protected by the Antiquities Act of 1975, and its archaeological significance is recognized in publications such as Archaeological Sites and Historical Monuments Protected Under the Antiquities Act, 1975 by the Federal Department of Archaeology & Museums, Government of Pakistan. The site offers a glimpse into the early Buddhist civilization of Gandhara.

CURRENT CONDITION

The Garhian (Lal Chak) Stupa Monastery, part of the Taxila Valley UNESCO World Heritage Site, is managed by the Punjab Archaeology Department. It remains open to visitors, though only partially excavated. Conservation efforts continue to preserve its ancient Buddhist structures.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nT5UeKsd3tRPfdP16>



Present view point of Garhian Stupa Monastery



Located in Haripur , Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



03. BHALLAR STUPA AT HARIPUR KPK

HISTORICAL IMPORTANCE

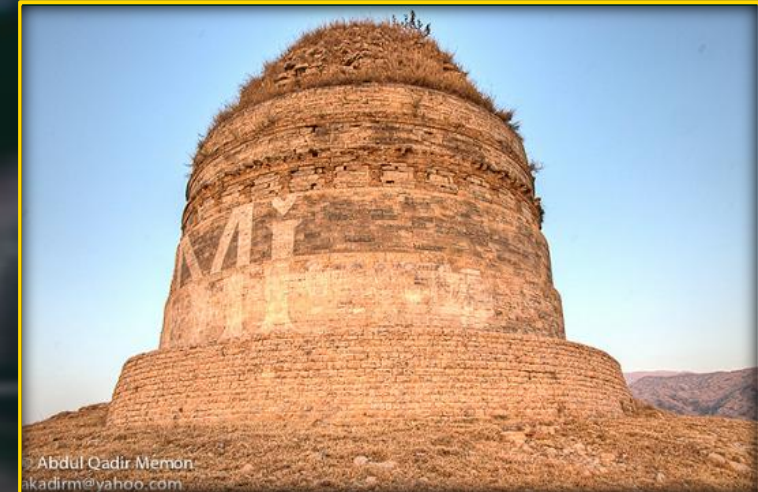
The Bhamala Stupa, located near Haripur in Khyber Pakhtunkhwa, Pakistan, is a significant Buddhist site dating to the 2nd century CE. It is renowned for its cruciform design, which is one of the last evolutionary steps in Gandhara stupa architecture. Excavated initially in 1929 by Sufian Malik and John Marshall, the site was revisited in 2017. The stupa is part of the larger Bhamala Buddhist Complex and contains around 19 smaller votive stupas. Notably, it houses the world's oldest statue of Buddha attaining enlightenment, a remarkable relic from the Gandhara civilization. The site was designated a UNESCO World Heritage Site, and efforts have been made to partially restore the stupa, which is regarded as one of the best-preserved sites in the Taxila valley.

CURRENT CONDITION

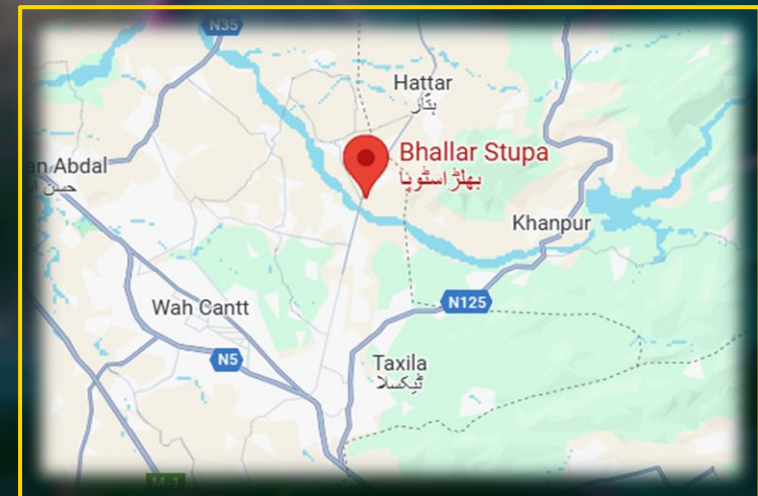
The Bhallar Stupa is part of the Taxila archaeological complex, which is a UNESCO World Heritage site. The stupa remains open to the public, with conservation efforts in place to preserve its historical significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/AU47Mii1JxGckyRp9>



Present view point of Bhallar Stupa



Located near Khanpur, Khyber Pakhtunkhwa



GREEN
TOURISM

04.PIPPLAN STUPA AT HARIPUR KPK



HISTORICAL IMPORTANCE

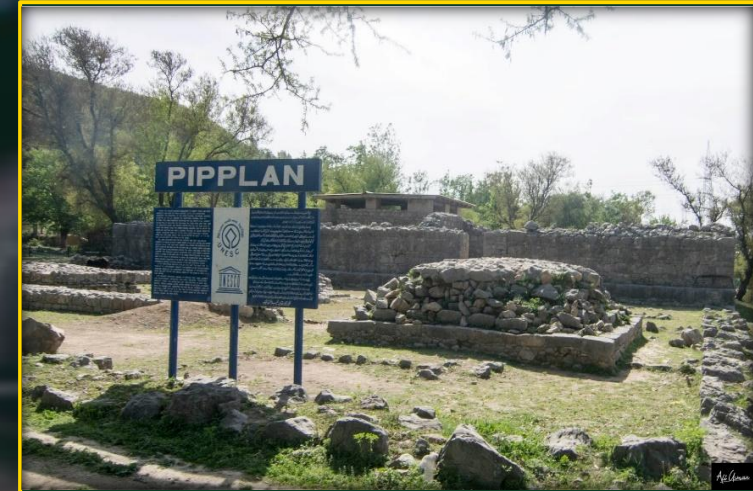
The Buddhist archaeological site in Haripur, Khyber Pakhtunkhwa, Pakistan, dates from the 1st to 5th century CE and is located on Jaulian Road, surrounded by Pipplan Hills. It features a well-preserved monastery with a courtyard, monks' cells, assembly hall, kitchen, and a stupa complex. The main stupa is notable for its three-tiered structure, originally decorated with Ionic pilasters and a Dhyani Buddha figure. Smaller votive stupas are also scattered around the main stupa. Excavations led by Sir John Marshall revealed a detailed layout of the monastery and stupas, which were built using heavy masonry. The site is protected under The Antiquity Act 1975 (amended in 1992) and the excavation results were published in *Frontier Archaeology, Vol VI* in 2016.

CURRENT CONDITION

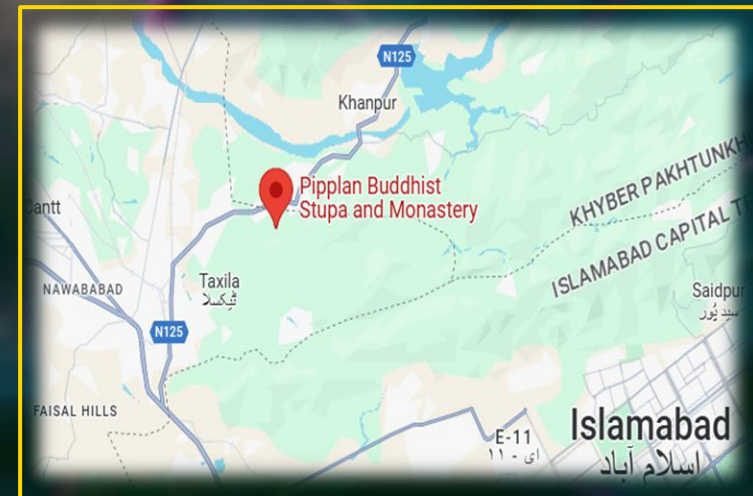
The Pipplan Stupa near Taxila is an ancient Buddhist site facing deterioration due to natural wear, with limited preservation efforts currently in place.

LOCATION OVERVIEW

<https://maps.app.goo.gl/7Wxtn3nZivTmNE6cA>



Present view point of Pipplan Stupa site



Located in Jaulian Road, Sindh

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



05. KOTONA BAMPOKHA SITE AT BUNER KPK

HISTORICAL IMPORTANCE

Kotona Bampokha is a Kushan-period Buddhist archaeological site located in **Buner District**, Khyber Pakhtunkhwa. Situated between Bampokha and Kotona villages, the site covers an area of approximately 500 by 400 meters. It likely served as a monastic or religious complex, potentially featuring stupas, votive shrines, or meditation spaces. The region's historical connection to the Gandhāran Buddhist tradition suggests the site played a role in the spread of Buddhist teachings. Its relatively intact condition makes it valuable for archaeological study, offering insight into the architectural and cultural landscape of Kushan-era Buddhism. The surrounding terrain and access routes imply its integration into a broader network of religious activity. Despite this, no formal excavation has yet taken place.

CURRENT CONDITION

Kotona Bampokha's 500×400-meter monastic complex—one of Buner's last largely intact Kushan sites—is being looted trench by trench under KP Archaeology's inaction, its stupas and shrines ransacked by illegal diggers while scholarly potential bleeds into the black market. Only immediate guard deployment, drone surveillance, and a community-led watch can prevent this Gandharan time capsule from being hollowed out forever.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sfJBotiPSvc7e4jp9>



Present view point of Kotona Bampokha Site



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



06. SPHOLA STUPA NEAR JAMRUD KPK

HISTORICAL IMPORTANCE

The **Sphola Stupa** is an ancient Buddhist monument located in the Khyber Pass, Khyber Pakhtunkhwa, Pakistan. Dating back to the 2nd century CE, it is believed to have been constructed during the later years of the Kushan Empire or the 3rd to 5th centuries. The stupa, built from stone, features a dome resting on a tiered base and is one of the most intact Buddhist structures in the Khyber Pass region. Excavations at the site have uncovered Gandhara sculptures, now housed in Peshawar Museum, highlighting the area's historical connection to Buddhism. However, despite its historical significance, the stupa has been repurposed as a check post by the Frontier Constabulary, which has led to its further deterioration. The Sphola Stupa is the last remaining Buddhist monument in the area, serving as a poignant reminder of the region's ancient Buddhist heritage.

CURRENT CONDITION

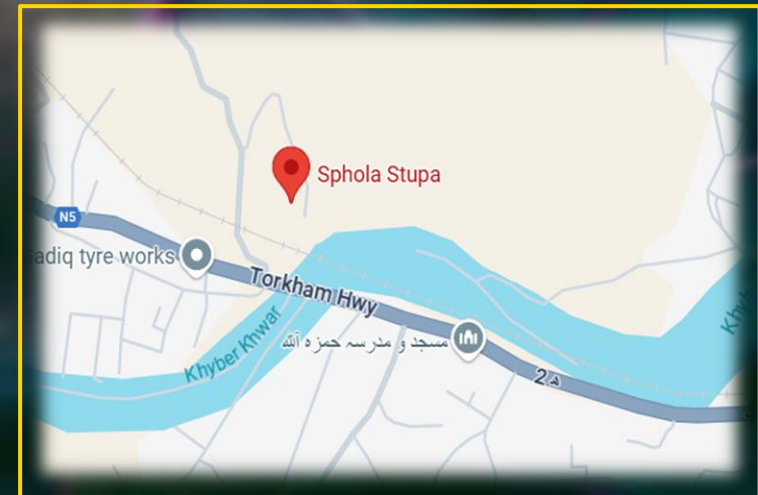
The Sphola Stupa remains under the control of the Frontier Constabulary as a check post, despite concerns over its preservation. Heritage advocates urge its transfer to the Department of Archaeology and Museums for proper conservation and public access.

LOCATION OVERVIEW

<https://maps.app.goo.gl/faeo5g21BUz9UKkJA>



Present view point of Sphola Stupa



Located near Jamrud, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

07. PESHAWAR MUSEUM AT PESHAWAR KPK



HISTORICAL IMPORTANCE

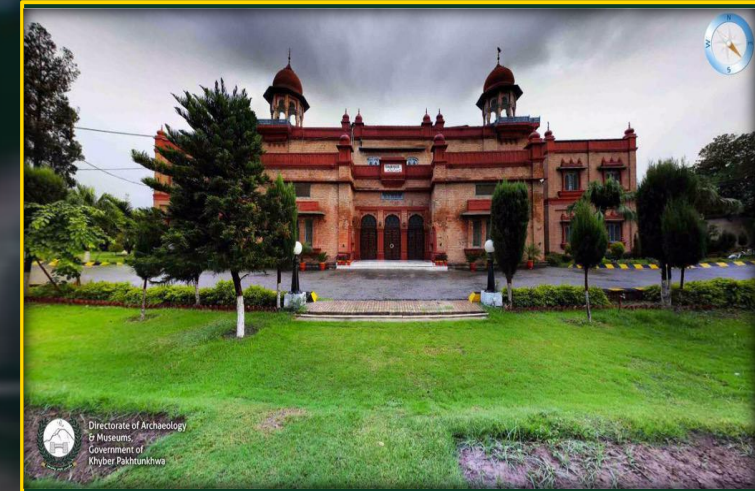
The **Peshawar Museum**, located in Peshawar, Pakistan, is renowned for its extensive collection of ancient Gandharan art. Established in 1907 as Victoria Hall, it houses nearly 14,000 items reflecting the cultural and historical diversity of the region, including sculptures, manuscripts, coins, and artifacts from Buddhist, Greco-Buddhist, Kushan, and Mughal periods. The museum's highlight is its impressive collection of Gandhara art, particularly Buddhist stone sculptures, terracotta figurines, and depictions of Buddha's life. It also features significant numismatic collections, including coins from Bactrian Greek, Indo-Greek, Indo-Scythian, and Kushan civilizations. The museum's displays also include Mughal and Persian Islamic art, along with artifacts from Khyber Pakhtunkhwa's indigenous cultures. Over the years, the museum has expanded, adding more exhibition spaces, galleries, and facilities, becoming a key center for preserving and showcasing Pakistan's rich cultural heritage.

CURRENT CONDITION

The Peshawar Museum continues to serve as a key cultural hub, displaying an extensive collection of Gandhara art and historical relics, attracting scholars and tourists alike. Managed by the Khyber Pakhtunkhwa Directorate of Archaeology and Museums, it remains open to the public with active conservation initiatives to protect its invaluable heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ceks849DvLKbVYzx5>



Present view point of Peshawar Museum



Located in Peshawar, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



08. BADALPUR STUPA AT HARIPUR KPK

HISTORICAL IMPORTANCE

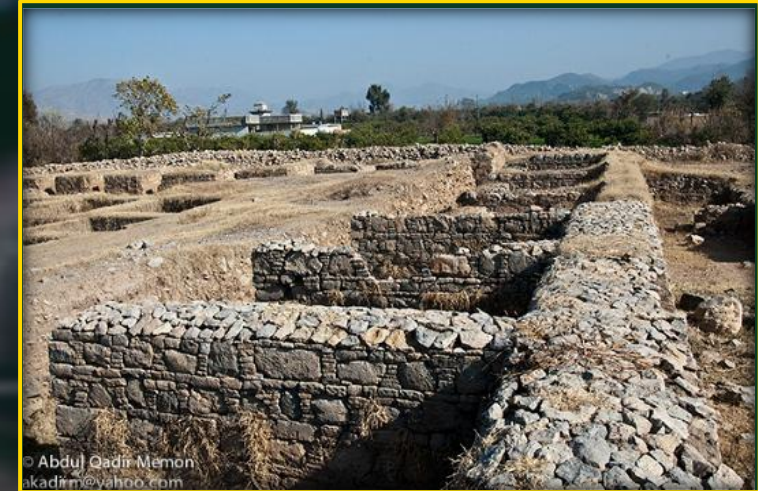
In MAY 2015, a 3rd-century BC stupa was discovered at the Badalpur archaeological site near Taxila by the Taxila Institute of Asian Civilization's (TIAC). The stupa, measuring 25x25 feet, was found beside a monastery with a central water tank, and excavations revealed coins, pottery, metal artifacts, and a Kushan-style "diaper masonry" construction. Carbon dating placed the stupa's origins between the 3rd century BC and the 1st century AD. The findings, including copper coins and metal objects, provide insights into the advanced craftsmanship and practices of the Gandhara people. This discovery, significant for its contribution to understanding Gandhara's Buddhist heritage, was part of ongoing excavations aimed at preserving and further exploring the site.

CURRENT CONDITION

The **Badalpur Stupa** in Haripur is currently **neglected and underdeveloped**, with minimal preservation efforts and restricted public access. It remains under the control of the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, but lacks proper conservation and infrastructure.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9nZ2A7CiHFJLMnjj7>



Present view point of Badalpur Stupa



Located near Taxila, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



09. JEHANABAD BUDDHA AT SWAT KPK

HISTORICAL IMPORTANCE

The Jahanabad Buddha, a monumental 7-meter-tall sculpture carved into a cliff in Swat, Pakistan, stands as a remarkable testament to Gandhara art. This stunning piece of history has endured through centuries, even surviving recent militant attacks that damaged it in 2007. Restoration efforts, especially by the Italian Archaeological Mission, have helped preserve the statue's grandeur. The Buddha's design, with its intricate folds and distinctive features, embodies the classic Gandhara style. Beyond its artistic beauty, the statue is also linked to Padmasambhava, an important figure in Tibetan Buddhism. Its location in Swat further underscores the region's rich cultural heritage. Thanks to legal protections and ongoing restoration work, the Jahanabad Buddha remains a symbol of resilience and historical significance.



Present view point of Jahanabad Buddha

CURRENT CONDITION

The **Jahanabad Buddha** in Swat is currently **accessible to visitors**, though it remains **under the protection of local authorities** to prevent vandalism and erosion. The site is managed by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, which oversees its preservation. However, long-term conservation measures are still needed to safeguard this ancient rock carving.

LOCATION OVERVIEW

<https://maps.app.goo.gl/aHTznKbYCK2JzdZk8>



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM



10. NEMOGRAM STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

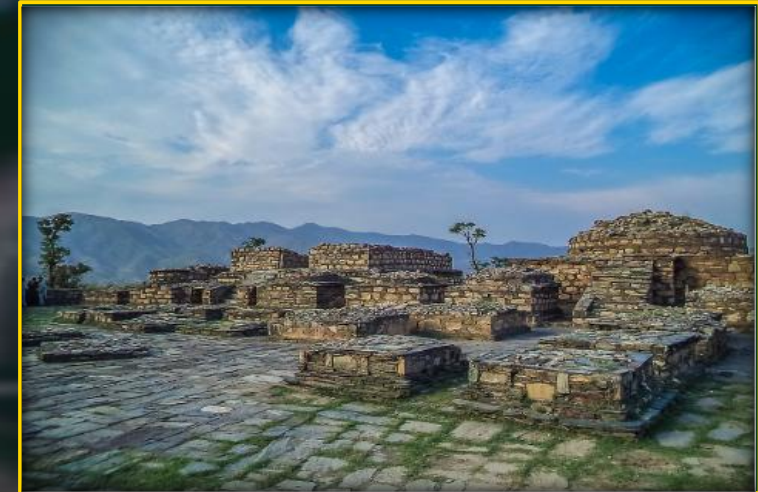
The Nemogram Stupa, located in the Swat Valley of Pakistan, is an important archaeological site. Situated 45 km west of Saidu Sharif and 22 km from Birkot, it was discovered in 1966 and excavated in 1967–68. The site consists of three main stupas aligned from north to south, along with 56 smaller stupas. A monastery lies to the west of the stupas. The construction of these stupas' dates back to the 2nd-3rd century AD, based on coins from the Kushana period found during excavation. Numerous sculptures depicting scenes from Buddhist mythology, as well as pottery from the Scytho-Parthian period, have been discovered and are now displayed in the Swat Museum. The site is significant for its cultural and historical contributions to the understanding of ancient Buddhism in the region.

CURRENT CONDITION

The **Nemogram Stupa** in Swat is currently **under preservation** by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with restricted public access to protect its integrity. While the site remains **undeveloped for tourism**, efforts focus on safeguarding its archaeological significance. Limited infrastructure and conservation challenges hinder broader visitor engagement.

LOCATION OVERVIEW

<https://maps.app.goo.gl/AdCcEaxiXiq3oree6>



Present view point of Nemogram Stupa



Located in Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



11. SWAT MUSEUM AT SWAT KPK

HISTORICAL IMPORTANCE

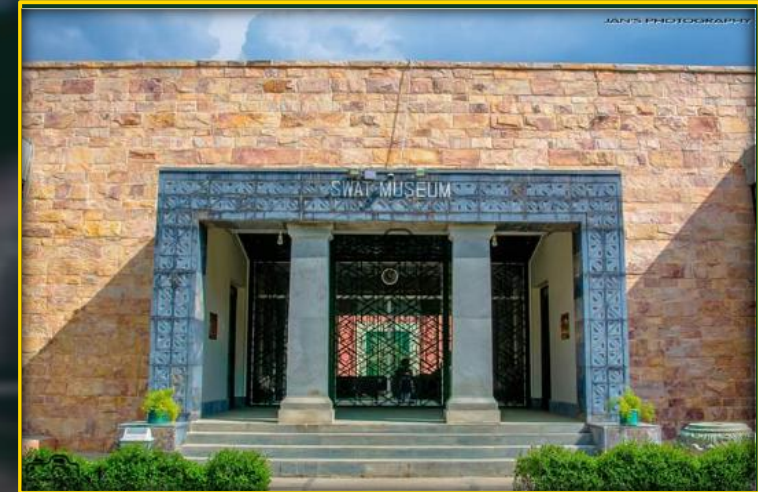
The **Swat Museum**, located in Mingora, Khyber Pakhtunkhwa, Pakistan, is a key archaeological museum showcasing the rich history of the Swat Valley. The museum, originally conceived in 1959 with the support of the Italian Archaeological Mission and the Wali of Swat, houses an extensive collection of Gandharan artifacts, including statuettes, friezes, and pottery depicting the life of Buddha. It also contains pre-Buddhist artifacts and ethnographic items such as traditional Swati furniture, jewelry, and embroideries. After being severely damaged in the 2005 Kashmir earthquake and again in 2008 due to nearby bomb explosions, the museum reopened in 2014 after a major renovation. Today, it displays thousands of historical items, including a recent discovery of a stone board game from the Buddhist complex of Amluk-Dara.

CURRENT CONDITION

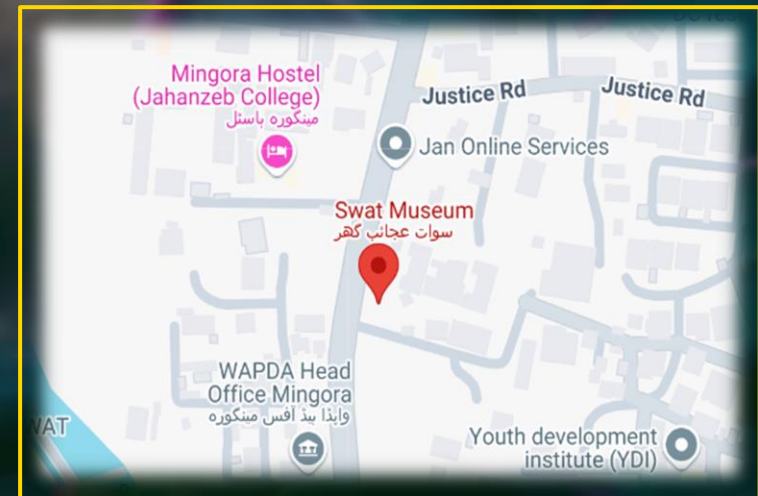
The **Swat Museum** is currently **open to the public** and showcases the region's rich **archaeological and cultural heritage**, particularly from the Gandhara civilization. It is **managed and maintained** by the **Directorate of Archaeology and Museums, Government of Khyber Pakhtunkhwa**, ensuring preservation and educational outreach.

LOCATION OVERVIEW

<https://maps.app.goo.gl/mkiYNgdBS9GgK2kc9>



Present view point of Swat Museum



Located in Mingora, Khyber Pakhtunkhwa



GREEN
TOURISM



12. BAZIRA, BARIKOT AT SWAT KPK

HISTORICAL IMPORTANCE

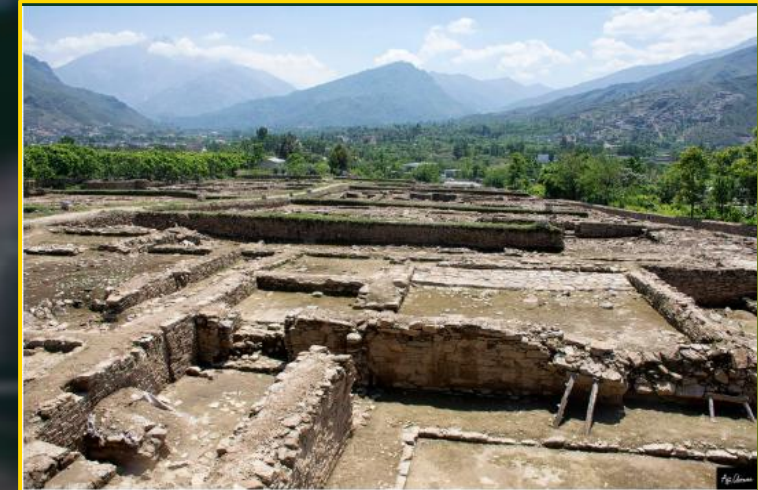
Barikot, located in Swat Valley, Khyber Pakhtunkhwa, Pakistan, is an ancient town that was home to the city of Bazira, captured by Alexander the Great. Archaeological evidence traces human presence back to 1700 BC, with Chalcolithic, Bronze, and Iron Age remains uncovered through excavations since 1984. The site has revealed several historical layers, including Achaemenid, Mauryan, Indo-Greek, and Kushan influences, highlighting its importance as a cultural crossroads. Notably, the discovery of an apsidal Buddhist temple dating to the 3rd century BC, during Emperor Ashoka's reign, confirms the early presence of Buddhism in the region. Barikot's evolution reflects the diverse cultural and religious influences of Greek, Persian, and Indian civilizations, particularly along the Silk Road. However, the town was eventually abandoned by the 3rd century AD, likely due to earthquakes and the decline of the Kushan Empire.

CURRENT CONDITION

The Bazira (Barikot) archaeological site is currently **under protection and active excavation**, with ongoing research and conservation efforts led by **Italian and Pakistani archaeologists** in collaboration with the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**. While accessible to researchers, public access may be restricted in certain areas to preserve the site's integrity. Long-term preservation and tourism development remain key priorities.

LOCATION OVERVIEW

<https://maps.app.goo.gl/GZ7javPoCLwzFubX6>



Present view point of Bazira, Barikot



Located in Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

13. MANSEHRA ROCK EDICTS AT MANSEHRA KPK



HISTORICAL IMPORTANCE

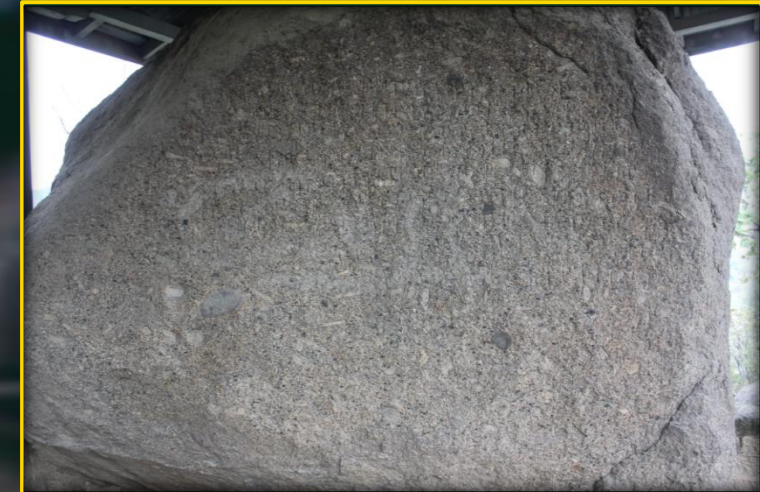
The **Mansehra Rock Edicts**, located in Mansehra, Khyber Pakhtunkhwa, Pakistan, are a set of fourteen inscriptions of the Mauryan emperor Ashoka, dating back to the 3rd century BC. These inscriptions, carved into three boulders, are written in the Gandhara culture's ancient Kharosthi script and reflect Ashoka's promotion of Buddhism and his moral law, known as "dharma." After his remorse over the destruction caused by his military conquests, Ashoka turned to Buddhism and sought to spread its teachings. The edicts are part of a larger group of Ashokan inscriptions that describe his efforts to encourage moral conduct across his empire. The site is positioned near the Karakoram Highway on the ancient Silk Route, making it historically significant in terms of both cultural and religious exchange. While the Mansehra Rock Edicts are under threat of environmental degradation and erosion, efforts are underway to conserve them, including the installation of protective canopies. The site is currently on the tentative list for UNESCO World Heritage status.

CURRENT CONDITION

The **Mansehra Rock Edicts** are currently **protected under Pakistan's Antiquity Act** and managed by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**. While the site is **accessible to visitors**, conservation efforts remain ongoing to safeguard the ancient inscriptions from weathering and erosion. Enhanced preservation measures and limited tourism infrastructure are in place to balance public access with long-term protection.

LOCATION OVERVIEW

<https://maps.app.goo.gl/31kpWZ36rF1ebg9z6>



Present view point of Mansehra Rock Edicts



Located in Mansehra, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

14. BHAMALA STUPA AT HARIPUR KPK



HISTORICAL IMPORTANCE

The **Bhamala Stupa** is a historic Buddhist site located near Haripur, Khyber Pakhtunkhwa, Pakistan. Dating back to the 2nd century CE, it is part of the larger Bhamala Buddhist Complex, situated near the Haro River and the Khanpur Dam. The stupa is renowned for its distinctive cruciform design and is considered one of the best-preserved sites in the Taxila valley. It houses a 1,700-year-old statue of the Buddha attaining enlightenment, regarded as the oldest of its kind in the world. The site was excavated in the late 1920s by Sufian Malik and John Marshall, with further work resuming in 2017. It was nominated for UNESCO World Heritage status and has undergone partial restoration. The stupa is surrounded by smaller votive stupas and monastery cells, reflecting the rich Buddhist heritage of the region. As of 2015, it is under the protection of the Department of Archaeology and Museums of Khyber Pakhtunkhwa.

CURRENT CONDITION

The **Bhamala Stupa** is currently a **protected archaeological site** under the management of the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with **ongoing conservation and partial tourist development**. While some areas are accessible to visitors, full-scale tourism infrastructure remains under development to ensure the site's preservation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/75tC6Sr6JJKC36Qh7>



Present view point of Bhamala Stupa Site



Located near Haripur, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



15. SHINGARDAR STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

The Shingardar Stupa, Located near Barikot, the Stupa of Shankardar is one of Swat's largest and most prominent Buddhist monuments, dating to the 1st–3rd century CE. It features a square base, cylindrical drum, and a raised dome adorned with Gandharan-style pilasters and cornices. Despite damage from stone robbing and modern encroachment, the dome remains largely intact, standing about 27 meters high. Historical sources link it to King Uttarasena, mentioned by Xuanzang. Built with white limestone and schist, it retains traces of stucco and possible relics in its central cavity. Restoration work was done in the 1970s–80s.

CURRENT CONDITION

The **Shingardar Stupa** is currently a **protected archaeological site** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, open to scholars and tourists exploring Gandhara's Buddhist legacy. While accessible, conservation efforts continue to safeguard its structural and historical integrity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/yNuY2adU2bPPGHmy6>



Present view point of Shingardar Stupa Site



Located near Barikot, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

16. GHALEGAY ROCK CARVING AT SWAT KPK



HISTORICAL IMPORTANCE

Ghalegay is a village in Swat Valley, located 14 km south of Mingora along the Swat River. It was once the capital of Swat in 1849 and played a significant role in the formation of Swat State in 1915. The village's economy relies on agriculture, with many residents studying or working abroad. Ghalegay is also known for its strong education system and a Human Welfare Association that improves infrastructure and offers vocational training, particularly for women. A prominent landmark is the Shingardar Stupa, built by King Uttarasena in the 2nd century AD to house Buddha's relics. This historic Buddhist site is made of large stones and slate, though its preservation has been impacted by modern development.

CURRENT CONDITION

The **Shingardar Stupa** is currently a **protected archaeological site** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, open to scholars and tourists exploring Gandhara's Buddhist legacy. While accessible, conservation efforts continue to safeguard its structural and historical integrity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9AmGj7gsYmJR6Rjb9>



Present view point of Ghalegay Rock Carving



Located in Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



17. BUTKARA I, MINGORA AT SWAT KPK

HISTORICAL IMPORTANCE

The Butkara Stupa, located near Mingora in Swat, Pakistan, is a significant Buddhist monument dating back to the 2nd century BCE. It was possibly constructed by the Mauryan emperor Ashoka but underwent several enlargements over the centuries, incorporating Hellenistic architectural elements, especially in the 2nd century BCE, during the Indo-Greek period. The stupa was excavated by an Italian archaeological mission starting in 1956, revealing important artifacts like coins and a statue of a Buddhist devotee. The stupa is also known for its distinctive Indo-Corinthian architectural style, and it contains a seated Buddha statue, considered one of the earliest representations of the Buddha in northwest India. The site has yielded many relics, which are now preserved in museums in Turin, Italy.

CURRENT CONDITION

The **Butkara I Stupa** is currently a **protected archaeological site** managed by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, renowned for its pivotal role in Gandhara's Buddhist history. While open to scholars and tourists, controlled access ensures the preservation of its ancient structural remains.

LOCATION OVERVIEW

<https://maps.app.goo.gl/NHzC3HNZWbuDG5xM6>



Present view point of Butkara I, Mingora Site



Located near Mingora, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

18. AMLUK DARA STUPA AT SWAT VALLEY KPK



HISTORICAL IMPORTANCE

The Amluk-Dara Stupa, located in Swat Valley, Pakistan, is a notable example of Gandhara civilization. Believed to have been built in the 3rd century, it was first discovered by archaeologist Sir Aurel Stein in 1926 and later studied by Domenico Faccena in the 1960s and 1970s. The stupa features a square plinth foundation, about 4 meters thick, and is topped by a hemispherical dome that stands 7 meters tall and 21 meters in diameter, making it highly visible from a distance. Despite being one of the best-preserved stupas in the region, it remains unprotected and faces damage from treasure hunters.

CURRENT CONDITION

The **Amluk Dara Stupa** is currently a **protected archaeological site** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, renowned for its well-preserved Gandhara-era Buddhist architecture. While open to visitors, conservation efforts ensure the structural integrity of this historically significant monument.

LOCATION OVERVIEW

<https://maps.app.goo.gl/A9o3pNKbsbmHsFqCA>



Present view point of Amluk Dara Stupa



Located near Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

19. SHAHBAZ GARHI ROCK EDICTS AT MARDAN KPK



HISTORICAL IMPORTANCE

Shahbaz Garhi, located in Mardan District of Khyber Pakhtunkhwa, Pakistan, is a historical site known for its ancient rock inscriptions. The site, positioned near important trade routes, features inscriptions by Emperor Ashoka from the 3rd century BCE, written in the Kharosthi script. These edicts are significant as some of the earliest examples of writing in South Asia. The inscriptions were added to the UNESCO World Heritage Tentative List in 2004. Shahbaz Garhi also includes notable landmarks like the Mekha Sanda and has been a popular tourist spot for history enthusiasts.

CURRENT CONDITION

The **Shahbaz Garhi Rock Edicts** are currently a **protected UNESCO Tentative List site**, managed by the **Department of Archaeology & Museums, Government of Pakistan**. While accessible to visitors, conservation efforts focus on preserving the ancient Ashokan inscriptions and mitigating environmental damage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/BE7jvcCbTvdMoJBF6>



Present view point of Shahbaz Garhi Rock Edicts



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

20. TAKHT-E- BAHU STUPA AT MARDAN KPK



HISTORICAL IMPORTANCE

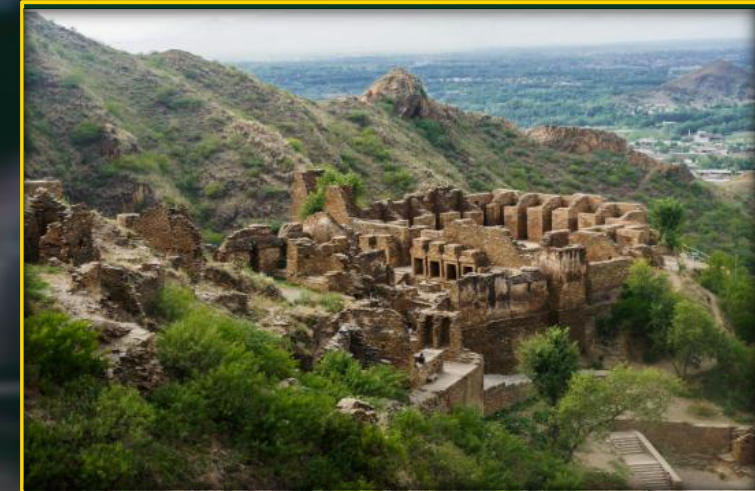
Takht-i-Bahi is a significant archaeological site located in Mardan, Khyber Pakhtunkhwa, Pakistan. Founded in the 1st century CE, it served as a Buddhist monastery and remained in use until the 7th century CE. The site is renowned for its well-preserved architecture, particularly representing the monastic centers of its time. It includes several key areas such as the Stupa Court, monastic chambers, a temple complex, and a Tantric monastic area. Takht-i-Bahi was designated a UNESCO World Heritage Site in 1980, recognized for its historical and cultural value. The site features a mix of local and Greco-Buddhist art and has been a valuable resource for understanding ancient Buddhist practices in the Gandhara region.

CURRENT CONDITION

The **Takht-i-Bahi** monastery complex is a **UNESCO World Heritage Site**, actively protected under **Pakistan's Antiquity Act** and managed by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**. Open to tourists and researchers, it remains one of the best-preserved Gandharan Buddhist sites, with ongoing conservation to combat weathering and structural decay.

LOCATION OVERVIEW

<https://maps.app.goo.gl/iLqpnqdqBJ2ViiBE8>



Present view point of Takht-E-Bahi Stupa



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

21. SERI BAHLOL NEAR TAKHT-I-BAHI AT MARDAN KPK

HISTORICAL IMPORTANCE

Seri Bahlol is an ancient archaeological site located in Mardan District, Khyber Pakhtunkhwa, Pakistan, near Takht-i-Bahi. The site, which dates back to the Kushan period, is part of the UNESCO World Heritage designation for the Buddhist Ruins of Takht-i-Bahi and neighboring city remains. It includes the remnants of a fortified town with a stone wall and is known for its collection of Buddha statues, coins, and other antiquities. Despite illegal excavation activities by local residents, Seri Bahlol is significant for its historical and cultural importance. The site's name is often linked to a political and religious leader called Bahlol, though its origin is debated. Additionally, the area is surrounded by fertile land, though rapid population growth is threatening local agriculture.

CURRENT CONDITION

The **Seri Bahlol** ruins are a **protected archaeological site** under **Pakistan's Antiquity Act**, managed by the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**. While open to researchers and visitors, the ancient Gandharan city requires sustained conservation to preserve its vulnerable structures and artifacts.

LOCATION OVERVIEW

<https://maps.app.goo.gl/XcmuJFFA2EorFM2d8>



Present view point of Seri Bahlol Site



Located in Mardan, Khyber Pakhtunkhwa



GREEN
TOURISM

22. RANIGAT AT BUNER VALLEY KPK



HISTORICAL IMPORTANCE

Ranigat is a significant Buddhist archaeological site located in the Buner Valley of Khyber Pakhtunkhwa, Pakistan. Dating from the 2nd to 6th centuries CE, it was part of the Gandhara civilization and remains an important center of Buddhist art and culture. The site features numerous structures such as stupas, monasteries, and drainage systems, all constructed using local stones. The name "Ranigat" is derived from the Urdu word *rani* ("queen") and the Pashto word *gat* ("rock"), meaning "Queen's Rock," which refers to a large rock on the mountaintop that is a key feature of the site. Ranigat is accessible via a 500-step stairway built by the Japanese, and it is a popular destination for both locals and tourists. The site has been under excavation since the 1980s, with UNESCO and Japanese teams working on its preservation. However, it faces issues with vandalism, and efforts have been made to secure the site with a barbed-wire fence. Ranigat was added to UNESCO's World Heritage Tentative List in 2004.

CURRENT CONDITION

The **Ranigat** archaeological complex is a **protected heritage site** under **Khyber Pakhtunkhwa's Antiquities Act** and has been on **UNESCO's Tentative List since 1980**, managed by the provincial Directorate of Archaeology. While partially accessible, its sprawling Buddhist ruins require enhanced conservation to address erosion and stabilize ancient structures.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xgAWWCe4a3M33VTU9>



Present view point of Ranigat Site



Located in Buner Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

23. JAMAL GARHI AT MARDAN KPK



HISTORICAL IMPORTANCE

Jamal Garhi is an ancient Buddhist monastery site in Khyber Pakhtunkhwa, Pakistan, established from the 1st to the 5th century AD. Discovered by Sir Alexander Cunningham in 1848, significant archaeological work in 1871 unearthed many sculptures, including a Seated Buddha, now housed in the British and Indian Museums. The site features Indo-Corinthian capitals and sculptures depicting scenes such as hunting and weddings, with a distinct fusion of Hellenistic and Indian artistic styles from the Gandhara period.

CURRENT CONDITION

The Jamal Garhi monastery complex is a **protected archaeological site** under Khyber Pakhtunkhwa's Antiquities Act and has been on UNESCO's Tentative List since 1980, managed by the provincial Directorate of Archaeology. While open to visitors, its ancient Gandharan Buddhist ruins require ongoing conservation to combat weathering and structural degradation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/r7MHPEASpN24uG4j6>



Present view point of Jamal Garhi



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



24. GUMBATUNA STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

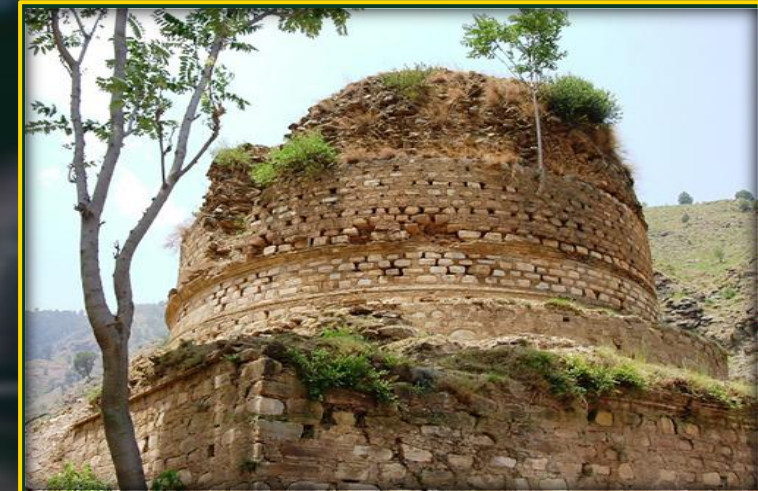
The **Stupa of Gumbatuna** is an archaeological site located in Swat, Khyber Pakhtunkhwa, Pakistan. It dates back to the **1st to 5th century CE**, reflecting the Buddhist architecture of that era. The stupa consists of **five storeys**: the first storey is quadrangular, while the remaining four are circular. A **monastery** is situated on the northern side of the site, though it is facing encroachment from **modern houses**, threatening its preservation. The site is **privately owned** and lacks legal protection. It is featured in the publication "**Buddhist Architecture in the Swat Valley, Pakistan**" by Faccenna and Spagnesi, published in 2014. The site is vital for understanding **Buddhist heritage** in the Swat Valley. Its location, architecture, and historical significance make it an important cultural asset.

CURRENT CONDITION

The **Gumbatuna Stupa** is a **protected archaeological site** under Khyber Pakhtunkhwa's **Antiquities Act**, managed by the **Provincial Directorate of Archaeology & Museums**. While accessible to visitors, this Gandharan-era Buddhist monument requires sustained conservation to address environmental and structural vulnerabilities.

LOCATION OVERVIEW

<https://maps.app.goo.gl/wsEe58E62vFPpp2k8>



Present view point of Gumbatuna Stupa Site



Located in Swat, Khyber Pakhtunkhwa

25. SHAH JI KI DHERI AT PESHAWAR KPK



HISTORICAL IMPORTANCE

Shah-ji-ki-Dheri is an archaeological site located around **6 kilometers** from **Peshawar**, Pakistan. It is renowned for the **Kanishka stupa**, a structure dating to the **2nd century CE**, associated with the Kushan Empire. The site was first noted by French archaeologist **Alfred Foucher** in the late 19th century, and excavations by **David Brainard Spooner** in **1908-09** confirmed the stupa's identification. During these excavations, the **Kanishka casket** was uncovered, and numerous **Buddha statues** were found, many with haloes resembling those seen on **Kanishka I coins**, suggesting a 2nd-century date for these sculptures. The stupa's remains, along with these relics, offer significant insights into **Buddhist art** and architecture of the period.

CURRENT CONDITION

The **Shah Ji Ki Dheri** stupa complex is a **protected archaeological site** under **Khyber Pakhtunkhwa's Antiquities Act**, managed by the **Provincial Directorate of Archaeology & Museums**. While partially accessible, this key Gandharan Buddhist site requires urgent conservation to stabilize its ancient structures and prevent further deterioration.

LOCATION OVERVIEW

<https://maps.app.goo.gl/18zEDNovmmXGfcvf6>



Present view point of Shah Ji Ki Dheri Site



Located near Peshawar, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

26. GUMBAT STUPA AT SWAT KPK



HISTORICAL IMPORTANCE

Gumbat Stupa is a Buddhist stupa located in the Swat Valley, Pakistan, about 9 kilometers south of Birkot in the Kandag Valley. It dates back to the 2nd century CE and was first recorded by A. Stein in 1930. The stupa and surrounding area were excavated by various archaeologists over time. The ruins cover an area of 1500 meters by 1000 meters and were restored between 2011-2012, with 25% of the terrace excavated. Radiocarbon dating confirms that the structures were built in the 2nd century. The main stupa, located in the lower zone, has a 17-meter plinth and features a double-domed cupola. It is surrounded by more than 20 smaller stupas.

CURRENT CONDITION

The **Gumbat Stupa** near Birkot is a **protected archaeological site** under **Khyber Pakhtunkhwa's Antiquities Act**, managed by the **Provincial Directorate of Archaeology & Museums**. While the Gandharan-era Buddhist site is accessible, it requires enhanced conservation efforts to safeguard its structural integrity from environmental and human-induced damage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/eTb8aVp12z8wDPtE8>



Present view point of Gumbat Stupa Site



Located in Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

27. SAMPUR DHERI BUDDHIST REMAINS AT SWABI KPK



HISTORICAL IMPORTANCE

Sampur Dheri is an important **Buddhist archaeological site** situated near **Mardan** in the **Khyber Pakhtunkhwa** province of Pakistan, not far from the ancient region of Gandhara. The site is known for its **Buddhist remains** dating from around the **1st to 5th centuries CE**, a period when **Buddhism** flourished under the **Kushan Empire** and later the **Gupta Empire**. Key features of **Sampur Dheri** include **stupas**, **monastic cells**, and **meditation platforms**. The site likely served as a Buddhist **monastic complex**, where monks lived, meditated, and practiced religious rituals. **Stone carvings** and **sculptures** found at the site reflect **Gandharan art**, which combines Greek, Persian, and Indian artistic styles, a result of the Hellenistic influence in the region due to Alexander the Great's conquests. Sampur Dheri is also significant as it contributes to the understanding of **Buddhism's development** in **Gandhara** and its influence on South Asia during the early centuries of the Common Era. Today, the site stands as a valuable archaeological location that helps illuminate the religious and cultural history of the region.

CURRENT CONDITION

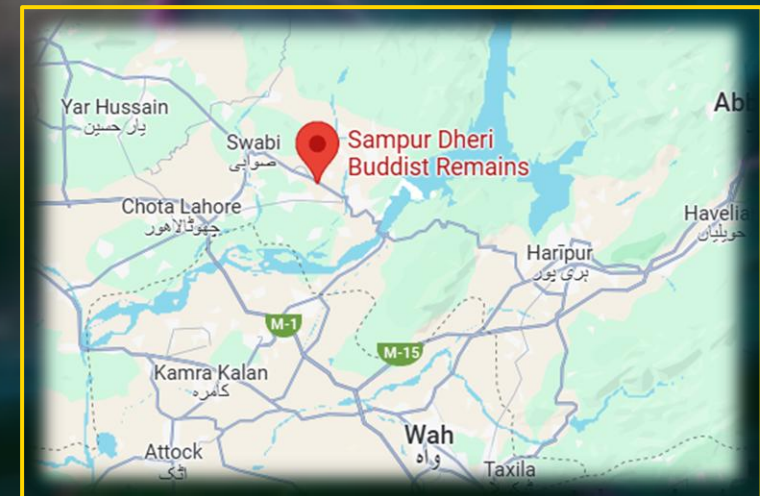
The **Sampur Dheri** archaeological site is **protected under Khyber Pakhtunkhwa's Antiquities Act** and managed by the **Provincial Directorate of Archaeology & Museums**. While recognized for its Gandharan-era remains, the site requires urgent conservation and research to fully document and preserve its historical significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/FWiWxsCzzJ6s64uD9>



Present view point of Sampur Dheri Buddhist Remains



Located near Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

28. UDEGRAM MONASTERY AT SWAR VALLEY KPK



HISTORICAL IMPORTANCE

Udegram, located in Swat Valley, Pakistan, is an ancient city rich in historical significance. The town is renowned for its archaeological remains, which trace its origins back more than 3,000 years, with evidence of complex burial practices linked to the Gandhara Grave Culture. Udegram was a key site during the time of Alexander the Great's invasion in 327 BCE, where it was part of the Cophen Campaign. Over centuries, the city witnessed a range of cultural influences, from the Greeks to the Kushans, and later, its decline under the White Huns in the 5th century. In the following centuries, the town experienced several reconstructions, particularly after the Huns' destruction. In 1048 CE, Udegram became a battleground between Mahmud of Ghazni's forces and Raja Gira, marking the end of Buddhism's dominance in the region and the beginning of Islamic rule. The ruins, including the remains of Buddhist monasteries and early mosques, reflect the city's rich and diverse history.

CURRENT CONDITION

The **Udegram Monastery** in Swat Valley is currently an **active excavation site** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with ongoing research uncovering Buddhist artifacts and structural remains. While partially accessible to scholars, the site requires sustained conservation to protect its fragile ruins from environmental and human threats.

LOCATION OVERVIEW

<https://maps.app.goo.gl/VV8h4fdh3ExLvPmM8>



Present view point of Udegram Monastery



Located in Swat Valley, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

29. BAHU DHERI AT SWABI TOWN KPK



HISTORICAL IMPORTANCE

Baho Dheri is an important Buddhist archaeological site located in Swabi District, Khyber Pakhtunkhwa, Pakistan. It is significant for its connection to the Gandhara civilization, which flourished between the 1st and 5th centuries CE. The site has yielded numerous artifacts, including over 400 antiquities, which are believed to be around 1,800 years old. One of the major features of Baho Dheri is the large stupa, which is thought to be the biggest in the region. These discoveries provide valuable insights into the Buddhist culture of ancient Gandhara and reflect the region's importance in the spread of Buddhism. Excavations at Baho Dheri continue to uncover more Buddhist relics, helping to deepen the understanding of this ancient civilization.

CURRENT CONDITION

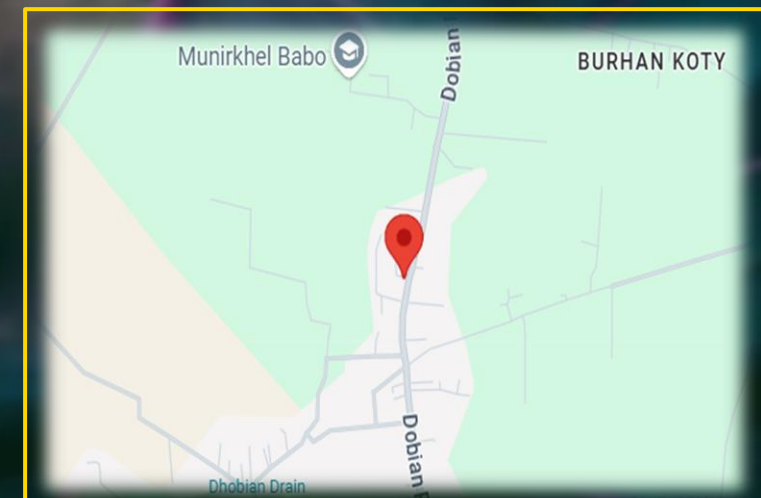
The **Baho Dheri** archaeological site in Swabi is currently an **active excavation zone** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with recent discoveries including a monumental stupa and Buddhist sculptures. While research continues, the site remains vulnerable to looting and erosion, necessitating urgent conservation measures to protect its Gandhara-era heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/gsyWTU68wb3ZLyx2A>



Present view point of Baho Dheri Site



Located in Swabi, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



30. TOKAR-DARA STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

The Stupa of Tokar Dara (Najigram) is an archaeological site located in the Swat District of Khyber Pakhtunkhwa, Pakistan. It features a significant Buddhist monastery, with a central stupa that is remarkable for its five-storey structure. The first storey has a quadrangular design, while the upper four storeys are circular in shape. The stupa's construction is substantial, and it is surrounded by smaller votive stupas of varying shapes and sizes. The monastery itself lies to the south of the main stupa. The site dates from the 1st to the 5th century CE and is protected under the Khyber Pakhtunkhwa Antiquities Act of 2016. The site is an important example of Buddhist architecture in the Swat Valley, as detailed in the publication *Buddhist Architecture In the Swat Valley, Pakistan* by Domenico Faccenna and Piero Spagnesi (2014).

CURRENT CONDITION

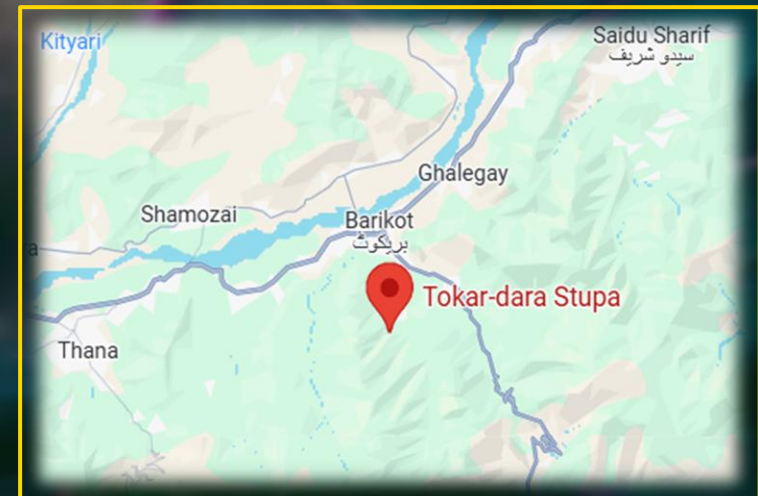
The Tokar-Dara Stupa in Swat is a **critically endangered Buddhist site**, currently under the nominal protection of the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums** but suffering from severe neglect, erosion, and illegal excavations. Despite its historical importance as part of the Gandhara civilization, the stupa lacks active conservation, with only emergency stabilization needed to prevent total collapse of its ancient masonry.

LOCATION OVERVIEW

<https://maps.app.goo.gl/7sVEyUKWgAMFpZXe8>



Present view point of Tokar-Dara Stupa



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



31. BARIKOT GHUNDAI AT SWAT KPK



HISTORICAL IMPORTANCE

Barikot Ghundai, located in Swat district, Pakistan, is an important archaeological site where a Hindu temple dedicated to Lord Vishnu was discovered. The temple, built around 1,300 years ago during the Hindu Shahi period, is the first of its kind found in the region. Alongside the temple, traces of cantonments, watchtowers, and a water tank used for bathing before worship were also found. The Gandhara civilization, which flourished in this region from the 1st millennium BCE to the 2nd millennium CE, was known for its diverse religious influences, including Buddhism. The area, home to cities like Takshasila and Purushapura, was rich in Buddhist heritage, with many stupas and monasteries. This discovery adds to the cultural and religious history of the Swat Valley, blending both Hindu and Buddhist traditions.

CURRENT CONDITION

The **Barikot Ghundai** site in Swat is an **active excavation zone** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, where ongoing digs have uncovered stratified layers of ancient settlements, including Indo-Greek, Kushan, and Buddhist-era artifacts. While research continues to reveal Swat's multicultural past, the site faces threats from erosion and urban encroachment, demanding urgent conservation to protect its fragile remains.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Qh9zfRWhir6TCuRS8>



Present view point of Barikot Ghundai



Located in Swat, Khyber Pakhtunkhwa

32. PANR STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

The archaeological site in Swat, Khyber Pakhtunkhwa, features a stupa and monastery court, dating from the 1st to 5th century CE. The main stupa is encircled by smaller votive stupas. The structures were constructed with soapstone, and sculptures and architectural elements made of pale green schist stone were discovered. This site is protected under the Khyber Pakhtunkhwa Antiquities Act of 2016, ensuring its preservation. The findings are documented in the publication "Buddhist Shrines in Swat" by Muhammad Ashraf, published in 1993.

CURRENT CONDITION

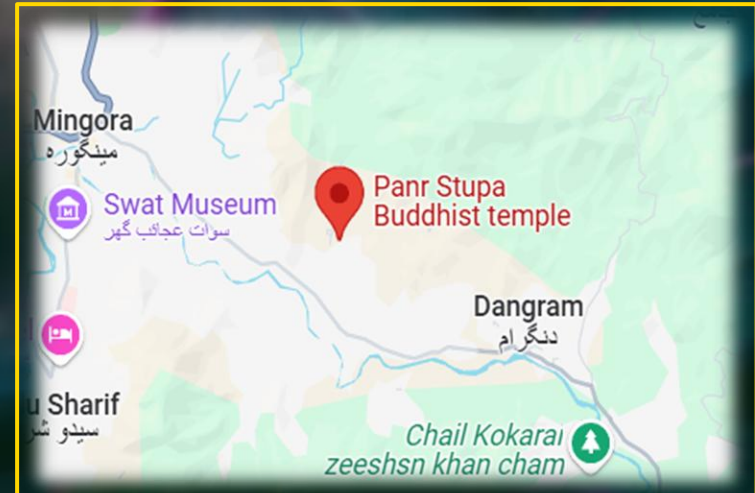
The **Panr Stupa** in Swat is a **protected but understudied Buddhist site**, currently under the jurisdiction of the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with its ancient masonry and monastic layout attracting academic attention. While accessible to researchers, the stupa suffers from exposure to weathering and requires systematic conservation to preserve its Gandhara-era structural and artistic elements.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ZXm8ZcCbDrXBttuF8>



Present view point of Panr Stupa



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM

33. SHAHKOT STUPA AT HARIPUR KPK



HISTORICAL IMPORTANCE

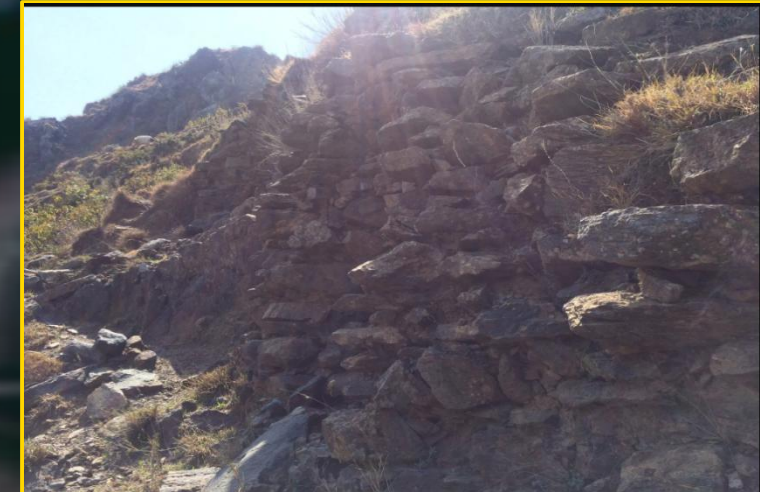
The **Shah Kot archaeological site** is located in the **Haripur district** of **Khyber Pakhtunkhwa**, Pakistan. It is an important site that dates from the **1st to 5th century CE**, making it part of the historic period of South Asian archaeology. The site measures approximately **107x66x3 meters**, with exposed structures visible in many places across its surface. Archaeological surveys have uncovered **potshards** scattered throughout the area, which provide insights into the cultural and material aspects of the time. Despite its significance, the site is currently **privately owned** and is **not legally protected**. A **preliminary report** on the archaeological survey of Haripur district, conducted between 2007 and 2008, was published in **Pakistan Heritage, Vol II, 2010**, by **Hazara University**. The report, authored by **Ihsan Ali** and others, provides an overview of the site and its potential historical importance. This site represents a part of Pakistan's rich **archaeological heritage**, and it adds to the understanding of early settlements in the region. However, it remains unprotected, which could pose challenges for its preservation and further study.

CURRENT CONDITION

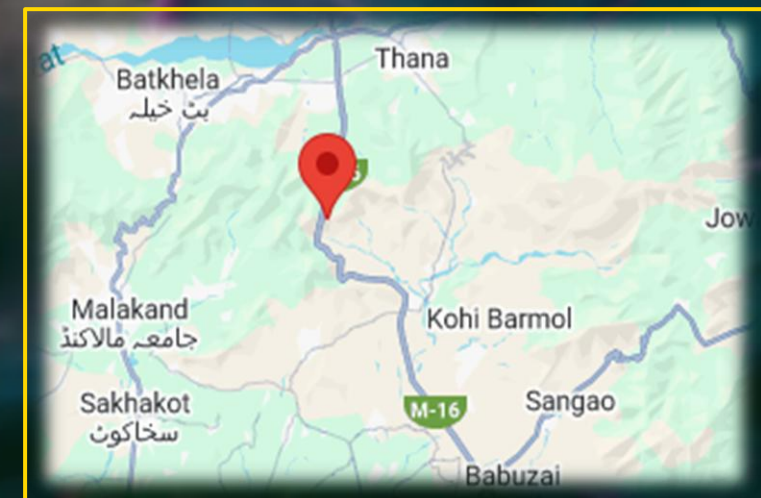
The **Shah Kot archaeological site** in Haripur is a **privately owned, unprotected site** dating to the 1st–5th century CE, with exposed structures and surface finds like potshards attesting to its historical significance. Despite its potential to illuminate early settlements in Khyber Pakhtunkhwa, the lack of legal protection under Pakistan's antiquities laws leaves it vulnerable to damage, necessitating urgent documentation and conservation efforts by authorities like the **KP Directorate of Archaeology & Museums**.

LOCATION OVERVIEW

<https://maps.app.goo.gl/wD4BBDU1LRpBTr276>



Present view point of Shahkot Stupa



Located in Haripur, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

34. GHALEGAY STUPA AT SWAT VALLEY KPK

HISTORICAL IMPORTANCE

Ghalegay is a village located in the Swat Valley, approximately 14 km south of Mingora, situated on the left bank of the Swat River. Historically, it played a significant role as the first capital of Swat after the formation of a legal government in 1849. The village is notable for its agricultural economy, with many locals working and studying abroad, especially in the Middle East, Europe, and the USA. A key landmark is the Shingerdar Stupa, an ancient Buddhist monument built by the king Uttarasena to house Buddha relics. The stupa is a part of Swat's rich cultural heritage, identified by British explorers like Colonel Deane. Ghalegay is also known for its educational progress, including initiatives by the Human Welfare Association to improve infrastructure and provide vocational training for women.

CURRENT CONDITION

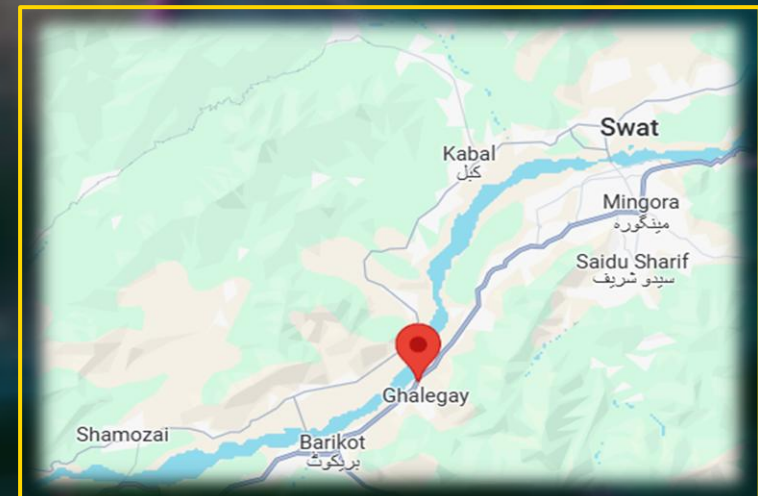
The **Ghalegay Stupa and Buddha** in Swat are **protected archaeological sites** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, with the restored Buddha statue serving as a key symbol of the region's Gandhara heritage. While open to researchers and tourists, ongoing conservation efforts are needed to safeguard the site from environmental degradation and vandalism.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vKQTPomDLRUETJrx8>



Present view point of Ghalegay Stupa



Located in Swat Valley, Khyber Pakhtunkhwa



GREEN
TOURISM

35. BALA HISSAR FORT AT PESHAWAR KPK



HISTORICAL IMPORTANCE

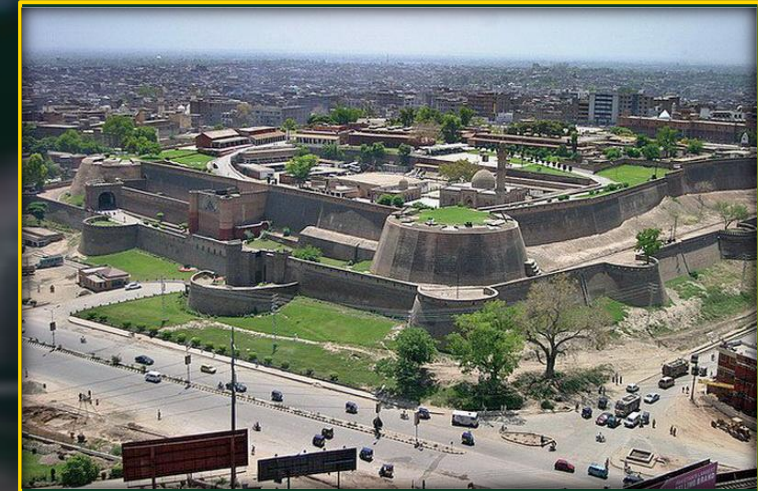
Bala Hissar Fort in Peshawar, Pakistan, has a rich history, serving as a strategic military and cultural landmark. Originally a royal residence for the **Durrani Empire** in the 18th century, it was later occupied by the **Maratha Empire** and reconstructed by the **Sikhs** after their victory in 1823. The fort's location provided a commanding view of the Peshawar Valley, making it an important military site for successive empires, including the **British**. Historically, the region was a hub for **Buddhism**, particularly during the **Gandhara civilization**, with Peshawar playing a key role in Buddhist culture. Today, the fort is used by Pakistan's **Frontier Corps**, with plans to open it to tourists in the future. The site connects **Buddhist** heritage with the region's military and imperial history.

CURRENT CONDITION

The **Bala Hissar Fort** in Peshawar is currently **partially accessible to the public**, primarily on weekends, under the oversight of the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**. While preservation and tourism development efforts are underway, ongoing security and administrative considerations continue to impose occasional access restrictions.

LOCATION OVERVIEW

<https://maps.app.goo.gl/irR55WE9AD7jJ21G9>



Present view point of Bala Hissar Fort



Located in Peshawar, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



36. CHATPAT STUPA AT LOWER DIR KPK

HISTORICAL IMPORTANCE

The **Chatpat** archaeological site is located in **Lower Dir, Khyber Pakhtunkhwa, Pakistan**, and dates back to the **1st to 5th Century CE**. The site features a large **stupa** and a **monastery**, including various small cells and votive stupas. The site covers an area of **30 x 20 x 2 meters**. It was excavated and published by **Ahmed Hassan Dani**, a renowned historian. Despite its historical significance, the site is **privately owned** and is currently **not protected** under legal status. The findings of the site were documented in "**A Survey of Lower Dir, Khyber Pakhtunkhwa**" (2005), published in the **Pakistan Heritage** journal in 2010.

CURRENT CONDITION

The **Chatpat Stupa** in Lower Dir is an **unprotected but archaeologically significant site**, with excavated Buddhist artifacts now housed in the **Chakdara Museum**, leaving the *in-situ* remains vulnerable to neglect and looting. While researchers value its Gandhara-era structures, the absence of active conservation by the **KP Directorate of Archaeology & Museums** underscores the need for formal protection and stabilization efforts.

LOCATION OVERVIEW

<https://maps.app.goo.gl/U3P8tKbWGYQTqHHS7>



Present view point of Chatpat Stupa



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

37. ZAR DHERI AT MANSEHRA KPK



HISTORICAL IMPORTANCE

The **Zar Dheri** Buddhist complex, located in **Mansehra, Khyber Pakhtunkhwa**, dates from the **1st to 5th Century CE**. It was first documented in **1922** and later excavated between **1995-1999** by the **Tokyo National Museum** and **Department of Archaeology and Museums, Pakistan**. Key findings include **146 stone sculptures, coins, ceramics**, and the **earliest cruciform stupa** in South Asia. The main stupa, built with dressed stones, features a square plinth with stairs on each side. Despite its historical significance, the site faces **damage from natural disasters and human vandalism** and is **privately owned and unprotected**.

CURRENT CONDITION

The **Zar Dheri** site in Mansehra is an **active excavation zone** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, yielding key Gandhara-era Buddhist relics—yet remains threatened by erosion, floods, and vandalism. Despite its historical significance, urgent structural stabilization and community-led protection initiatives are needed to safeguard its vulnerable remains.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ohmuxNWhmRebTDFJA>



Present view point of Zar Dheri Site



Located in Mansehra, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



38. LUND KHWAR AT MARDAN KPK

HISTORICAL IMPORTANCE

Lund Khwar, located in Takht Bhai Tehsil, Mardan District, Pakistan, at an elevation of 371 meters, derives its name from the surrounding streams, meaning "the ever-flowing stream." The village was a significant Buddhist sanctuary during the Gandharan era, frequented by monks from Takht Bhai. The region has been influenced by various ancient civilizations, including the passage of Alexander the Great's armies, and later, rulers like Chandragupta and Ashoka established control. In the 8th century, Afghan Dilazak tribes arrived, followed by the Khattaks in the 15th century. During the Ghaznavid era, it served as a base for Sultan Mahmud of Ghazni's raids into India, while the Mughals, under Emperor Babur, invaded in 1505. Lund Khwar also boasts a rich Islamic heritage, having been home to notable Ulema and saints. In the 19th century, the town played an important role in the Pakistan Freedom Movement, contributing significantly to the struggle against British rule. Today, it remains a union council known for its unique geological formations, including limestone and conglomerate beds.

CURRENT CONDITION

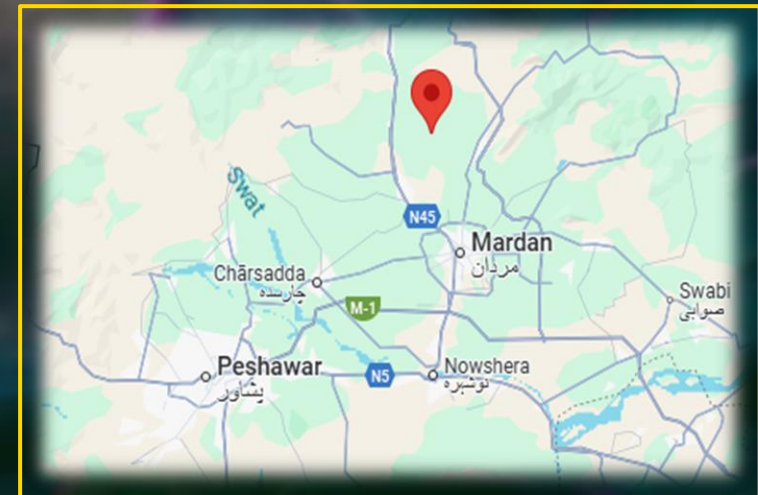
The **Lund Khwar** area in Mardan is a **historically and geologically significant** region under local administrative oversight, but remains **undeveloped for tourism** due to inadequate infrastructure and conservation planning. While its cultural heritage—including potential Gandhara-era links—attracts niche researchers, the absence of formal protection or site management by the **KP Directorate of Archaeology & Museums** limits its accessibility and preservation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/VPgH229VTMMWxy5E9>



Present view point of Lund Khwar Site



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



39. BUTKARA III SITE AT SWAT KPK

HISTORICAL IMPORTANCE

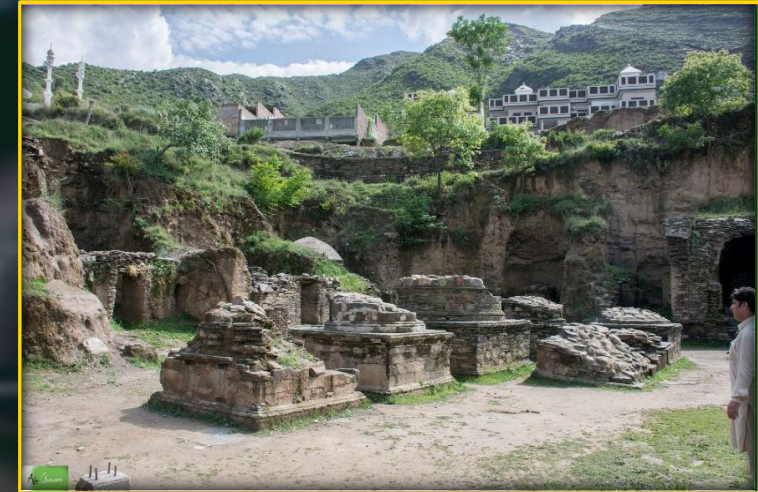
Butkara III is an archaeological site located in Swat District, Khyber Pakhtunkhwa, Pakistan. The site is divided into two areas: **Area A** and **Area B**. Area A includes an open stupa court, underground chambers, and shrines, while Area B consists of a series of six rooms arranged in a row. Excavations at the site, led by Prof. Dr. Abdur Rahman from the Department of Archaeology at the University of Peshawar, uncovered a large number of stone sculptures. These sculptures feature garland bearers and panels depicting Jataka tales. The findings from the excavations are now housed in the Sir Sahibzada Abdul Qayyum Museum at Peshawar University. The site dates from the 1st to the 5th century CE and is protected under the Khyber Pakhtunkhwa Antiquities Act of 2016. It was first published in the "**Buddhist Shrines in Swat**" in 1993.

CURRENT CONDITION

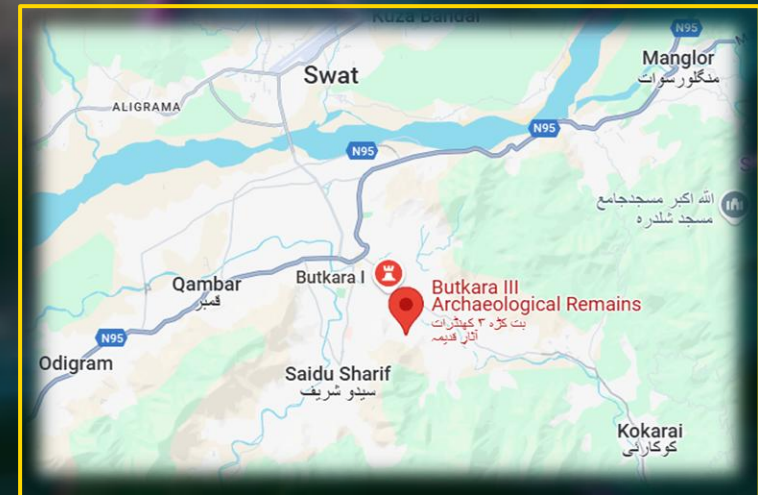
The **Butkara III** site in Swat is an **active excavation zone** under the **Khyber Pakhtunkhwa Directorate of Archaeology & Museums**, revealing critical Gandhara-era Buddhist layers—yet struggles with erosion, illegal digging, and minimal tourist facilities. While researchers prioritize its study, the site urgently requires conservation funding and controlled access to balance academic value with long-term preservation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vTB2fcrdxbPFszkn8>



Present view point of Butkara III site



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

40. THE STUPA OF GHARASA AT SWAT KPK



HISTORICAL IMPORTANCE

The Stupa of Gharasa, located near Dangram in Swat's Jambil Valley, stands at the base of Mount Gharasa amidst ancient archaeological remains. It consists of five storeys, with a rectangular base and circular upper levels. Only the southern side of the first storey remains well-preserved. Constructed using large gneiss blocks and phyllite slabs, the stupa was originally coated in thick plaster. It features internal stairways and chambers, possibly used for construction access or relic storage. The architectural design is similar to other Swat stupas such as Saidu Sharif I and Tokar Dara. However, unlike them, it lacks angular columns. Today, the site is in poor condition, mainly due to stone being removed for new construction.

CURRENT CONDITION

The **Stupa of Gharasa** near Dangram in Swat is a **critically endangered** Gandhara-era monument, currently **unprotected** despite its unique five-storey hybrid architecture (rectangular base, circular upper tiers) and rare internal stair chambers. Ravaged by stone looters and structural collapse, its surviving southern facade—built with gneiss blocks, phyllite slabs, and original plaster—demands emergency stabilization by the **KP Directorate of Archaeology & Museums** to prevent total loss.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Jb9gaED7oUYjTToZ8>



Present view point of The Stupa of Gharasa



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

41. HAIBATGRAM STUPA AT MALAKAND KPK



HISTORICAL IMPORTANCE

The **Haibatgram Stupa** is an archaeological site located in the Malakand district of Khyber Pakhtunkhwa, Pakistan. Situated a few kilometers from the main road near Haibatgram village, the site features a stupa that has unfortunately been heavily looted over time. The southern portion of the stupa has been particularly damaged, likely to extract the relic casket. The stupa dates back to the historic period, specifically between the 1st and 5th centuries CE. The site is currently under private ownership and is not protected by legal frameworks. It was documented in the *Archaeological Survey and Documentation of Sites and Monuments* (Preliminary Report No. 1), published by the Federal Department of Archaeology & Museums, Government of Pakistan, in 1999.

CURRENT CONDITION

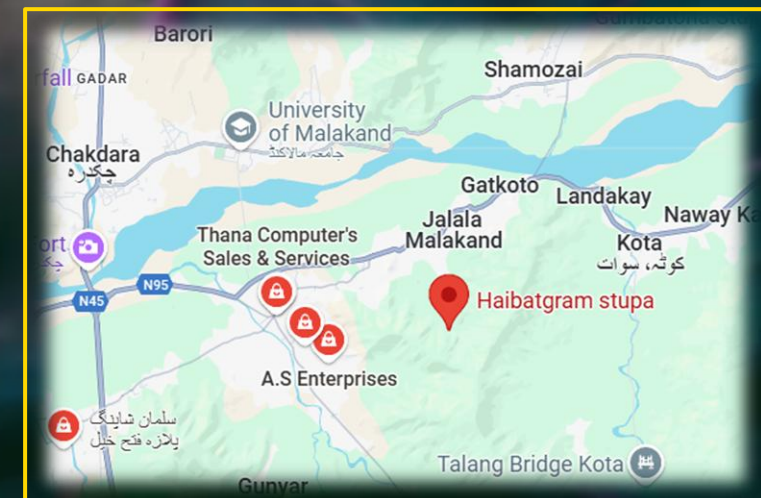
The **Haibatgram Stupa** in Malakand is a **neglected but archaeologically vital** Gandhara-era site, currently **without formal protection**, leaving its ancient masonry vulnerable to erosion and human encroachment. While its historical significance warrants attention, the absence of conservation efforts by the **KP Directorate of Archaeology & Museums** and minimal tourist infrastructure limit both research and public engagement.

LOCATION OVERVIEW

<https://maps.app.goo.gl/BuNAiJqvwsfY8zvZ9>



Present view point of Haibatgram Stupa



Located in Malakand, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

42. CHAKADARA STUPA AT LOWER DIR KPK



HISTORICAL IMPORTANCE

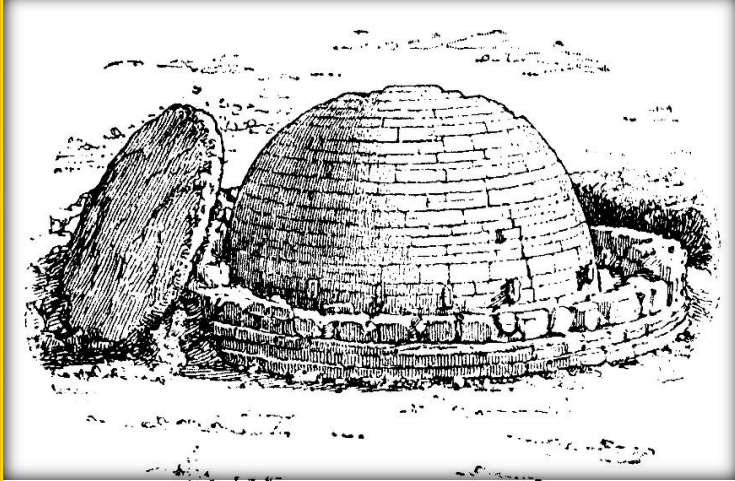
Chakdara is a significant historical and archaeological site in the Lower Dir District of Khyber Pakhtunkhwa, Pakistan. The region, with a rich cultural history, has remains of the Gandhara grave culture, Buddhist sites, and Hindu Shahi forts. Key archaeological findings include a Buddhist stupa and monastery from the 1st century AD at Damkot Hill, as well as early graves at Salami. The Andaan Dheri site, excavated by Ahmad Hasan Dani in 1966, contains numerous sculptures and is linked to local Buddhist legends. The area is also associated with the mystical Lake Dhanakosha, considered the birthplace of Padmasambhava. Additionally, nearby ruins such as the Hindu Shahi fort at Kamal Khan Chena and stupas at Haibatgram, Top Dara, and Landakai further enrich Chakdara's historical significance. The Chakdara Museum displays sculptures from these sites, preserving the region's cultural heritage.

CURRENT CONDITION

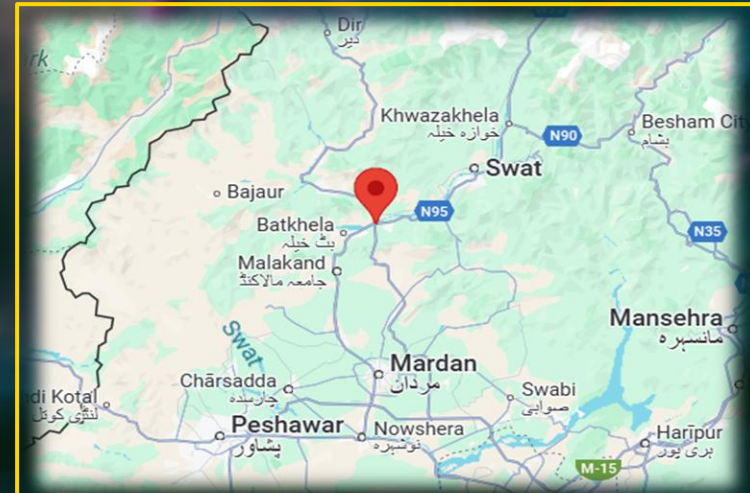
The **Chakdara archaeological complex** in Lower Dir is a **multi-layered heritage zone** encompassing Gandhara-era stupas (1st century AD), Buddhist monasteries, Hindu Shahi forts, and sacred sites like Lake Dhanakosha—all under the **KP Directorate of Archaeology & Museums**.

LOCATION OVERVIEW

<https://maps.app.goo.gl/U8G4iqADQCp8V8aK9>



Present view point of Chakdara Stupa



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



43. GUNYAR STUPA AT MALAKAND KPK

HISTORICAL IMPORTANCE

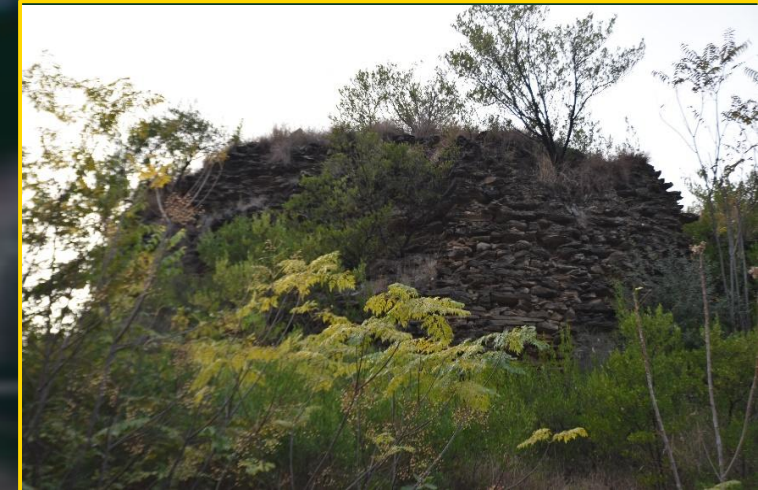
Gunyar is a village near Thana in Malakand District, Pakistan, also known as Gul-e- Anaar (Flower of Pomegranate). The village's residents are mainly descendants of Madey-Khel Miagaan, and many have migrated to cities like Karachi, UAE, Saudi Arabia, Qatar, and England. Historically, Gunyar was part of the Gandhara civilization, overrun by Alexander the Great in 327 BC, and later influenced by the Maurya Empire. The region also saw the arrival of Madhay Baba in 1519 with Babar's forces to support the Yousafzai tribe in its conquest of Swat. The Gunyar Youth Welfare Association, established in 1984, has been a key player in the region's development, undertaking various projects in social development, education, health, infrastructure, and the environment. Notable initiatives include building and upgrading schools, establishing a health unit, creating a women's handicraft center, and developing a community forest and irrigation system to boost farming productivity.

CURRENT CONDITION

The **Gunyar Stupa** in Malakand is a **poorly preserved but historically significant** Gandhara-era Buddhist site, currently lacking formal protection under the **KP Directorate of Archaeology & Museums**. Exposed to erosion, vandalism, and neglect, its ancient masonry requires urgent stabilization and documentation to prevent further loss, while the absence of visitor facilities hinders its potential as a cultural tourism destination.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zwbajU3voyuMgRku7>



Present view point of Gunyar Stupa



Located in Malakand, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

44. SAWAL DHER BUDDHIST MONASTERY AT MARDAN KPK



HISTORICAL IMPORTANCE

Sawal Dher is a historic village in Mardan District, Khyber Pakhtunkhwa, Pakistan, located 19 km from the district capital. It contains ancient ruins, including sculptures preserved in museums in Peshawar and Lahore. The population, around 40,000 as of the 1998 census, comprises various Pakhtun tribes, including Roghani, Khattak, and Yousafzai. The village has a history dating back 5,000 years, linked to the Buddhist era. It was developed by the Roghani, Khattak, and Awan families, and the Grand Mosque of the village, Masjid-e-Bala, is believed to be built over a Buddhist Stupa. Sawal Dher has several modern facilities, including schools, a hospital, and Sui gas supply. It is home to a Darul Uloom (Zakreya), providing Islamic and computer education. The local economy is based on farming, with crops like wheat, sugarcane, and rice, as well as fruit cultivation, including oranges, plums, and mangoes. The area has a humid climate with hot summers and cold winters. The main irrigation sources are canals, tube wells, and lift irrigation.

CURRENT CONDITION

The **Sawal Dher Buddhist Monastery** in Mardan is a **protected but underdeveloped** Gandhara-era site under the **KP Directorate of Archaeology & Museums**, Where preservation efforts clash with inadequate funding and tourist facilities. While its monastic ruins and stupas hold research value, the site remains vulnerable to environmental decay and requires enhanced conservation alongside basic visitor infrastructure to unlock its heritage potential.

LOCATION OVERVIEW

<https://maps.app.goo.gl/NpGkVsuxSpErAZq27>



Present view point of Sawal Dher Buddhist Monastery



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

45. MANIE KALAY SCULPTURE AT BUNER KPK



HISTORICAL IMPORTANCE

The Mani Kalay sculptures, found in the Buner District of Khyber Pakhtunkhwa, Pakistan, are ancient artworks linked to the Gandhara civilization that thrived between the 1st and 7th centuries CE. These sculptures, which include depictions of Buddha, Bodhisattvas, and religious figures, reflect the Gandharan art style, known for its blend of Indian Buddhist themes with Greek, Roman, and Persian artistic influences. Characterized by naturalistic representations and detailed drapery, these sculptures were likely used in Buddhist monasteries and stupas. Today, they offer valuable insight into the region's Buddhist heritage and are preserved in museums like the Peshawar Museum, continuing to attract scholars and visitors interested in the history of Gandhara.

CURRENT CONDITION

The Manie Kalay sculptures in Buner are **unprotected Gandhara-era relics** (1st-7th century CE), prized for their Greco-Buddhist artistry but now at risk due to looting and neglect. While some pieces reside in the **Peshawar Museum**, the original site lacks official surveys or conservation by the **KP Directorate of Archaeology & Museums**. Urgent documentation and on-site safeguards are needed to preserve this vanishing link to Gandhara's monastic past.

LOCATION OVERVIEW

<https://maps.app.goo.gl/KH4chb8TvxHbMuua7>



Present view point of Manie Kalay Sculpture



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



46. MANIE KALAY SCULPTURE 2 AT BUNER KPK

HISTORICAL IMPORTANCE

The Mani Kalay Sculpture (also known as the Mani Kalay Buddha sculpture) refers to a significant discovery of Buddhist art from the Gandhara civilization. This sculpture was found at Mani Kalay, a site in the Buner District of Khyber Pakhtunkhwa, Pakistan. It is believed to date back to the early centuries of the common era, reflecting the region's rich Buddhist heritage. The sculpture is part of the Gandharan art tradition, which is known for blending Indian Buddhist themes with Greek, Roman, and Persian influences, due to the region's historical interactions through trade and conquest. The Mani Kalay sculpture is typically a stone relief or statue, representing Buddha or Bodhisattvas in a detailed and naturalistic style, with emphasis on drapery and facial expressions. The Gandharan style's influence can be seen in the Hellenistic features, which are rare in other Buddhist art forms.

CURRENT CONDITION

The **Manie Kalay Sculpture** near Badwan is a **poorly documented but culturally vital** example of Gandharan Buddhist art (1st–7th century CE), showcasing the distinctive Greco-Roman influenced style of the region. Despite its significance, the site lacks formal protection or systematic study by the **KP Directorate of Archaeology & Museums**, leaving it vulnerable to looting and environmental damage. Urgent documentation and conservation efforts are needed to preserve this rare piece of Gandhara's artistic legacy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/gX7U5EdvYiLonqPQ6>



Present view point of Manie Kalay Sculpture 2



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

47. ZALAMKOT MONASTERY AT MALAKAND KPK



HISTORICAL IMPORTANCE

The Zalamkot inscription is a bilingual Persian–Sanskrit stone slab. It measures approximately 55 × 36 cm and is dated to 401 AH / 1011 CE. It was likely created soon after Mahmud of Ghazni's campaign in India. The Persian section names Arsalān al-Jadhib and Khalīlbak as mosque patrons. The Sanskrit section references Jayapālanagara, tied to ruler Jayapala. It was found near Batkhela in Malakand but later sold in Peshawar. The stone is now in a private collection, not preserved in any public museum.

CURRENT CONDITION

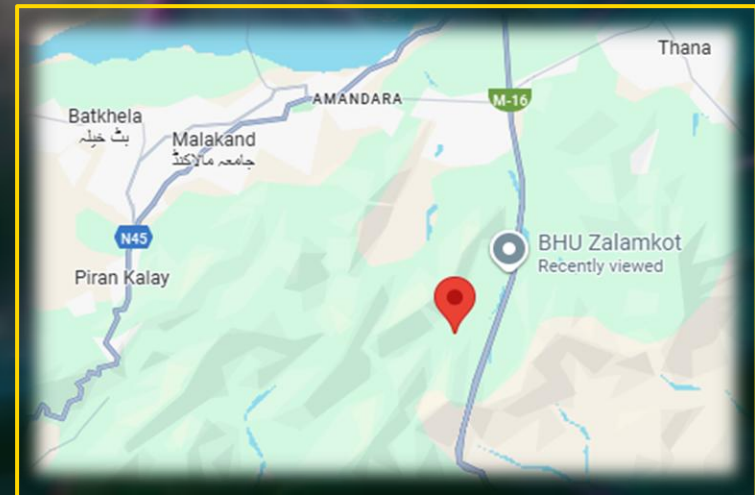
The Zalamkot inscription is no longer at its original site and now lies in a private collection. Its preservation status remains unknown, as it is not publicly displayed. No official conservation or documentation efforts have been reported. The site and inscription are not under any formal protection or archaeological management. Ideally, it should be overseen by the Department of Archaeology and Museums, Pakistan. However, currently there is no active government supervision or care. This lack of oversight puts the historical artifact at further risk of deterioration or loss.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vQQQKyTVBQ1P4Ju28>



Present view point of Zalamkot Monastery



Located in Malakand, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



48. ALIGRAMA SITE AT SWAT KPK

HISTORICAL IMPORTANCE

Aligrama site is a heritage site in Swat, Pakistan, that belongs to the ancient Buddhist civilization of Gandhara. It is located near the village of Aligrama, a couple of miles from Kanju and Saidu Sharif. The site consists of a large stupa, a monastery, living quarters, an assembly hall, an aqueduct cave, two other stupas, and several unidentified remains. The site was excavated by the Italian Archaeological Mission in Pakistan from 1978 to 1984. The site dates back to the 2nd century BCE to the 5th century CE, and shows the influence of various cultures, such as Greek, Scythian, Parthian, Kushan, and Gupta. The site is one of the 85 sites in Khyber Pakhtunkhwa that are under the protection of the Federal Government.

CURRENT CONDITION

Aligrama's Buddhist ruins in Swat, managed by KP's archaeology authorities, are preserved but underpromoted compared to neighboring sites. Strategic investment in conservation and tourism infrastructure could unlock its full heritage value.

LOCATION OVERVIEW

<https://maps.app.goo.gl/98RrdxnRV5CvyY1i7>



Present view point of Aligrama Site



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM



49. SAIDU SHARIF STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

The Saidu Sharif Stupa, located in the Swat District of Khyber Pakhtunkhwa, Pakistan, is an important Buddhist site consisting of two terraces built on a hill slope. The lower terrace, known as the Terrace of the Stupas, features a large main stupa surrounded by smaller monuments, including stupas, viharas, and columns, some of which are adorned with lion figures. The site was excavated by the Italian Archaeological Mission between 1963 and 1982, revealing the stupa's square plan and cylindrical bodies, along with remains of a frieze and other decorative elements. The stupa and its surrounding structures were built in three distinct periods: the first period (25 BCE–1st century CE) showed a symmetrical arrangement, while the second and third periods (2nd–5th century CE) saw a progressive crowding and expansion of the terrace. The upper terrace uncovered the remains of a monastery, which underwent an expansion and later a reduction, signaling a decline of the site. The Saidu Sharif Stupa offers significant insights into Gandhara's Buddhist history and architecture.

CURRENT CONDITION

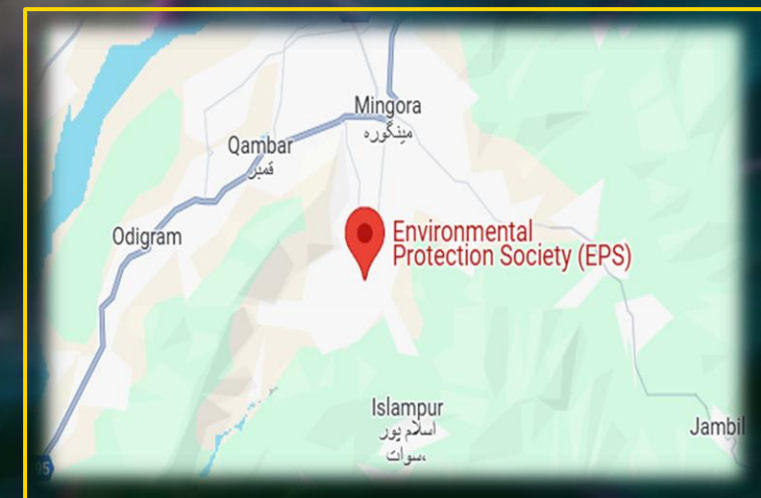
The Saidu Sharif Stupa's preservation is passively managed by KP authorities, leaving its delicate sculptures vulnerable to weathering and neglect. Proactive measures like 3D mapping and heritage zoning could transform it into a model for Swat's Buddhist sites.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RbEBsKJRJ1SFWA617>



Present view point of Saidu Sharif Stupa



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

50. GOR KHATRI AT PESHAWAR KPK



HISTORICAL IMPORTANCE

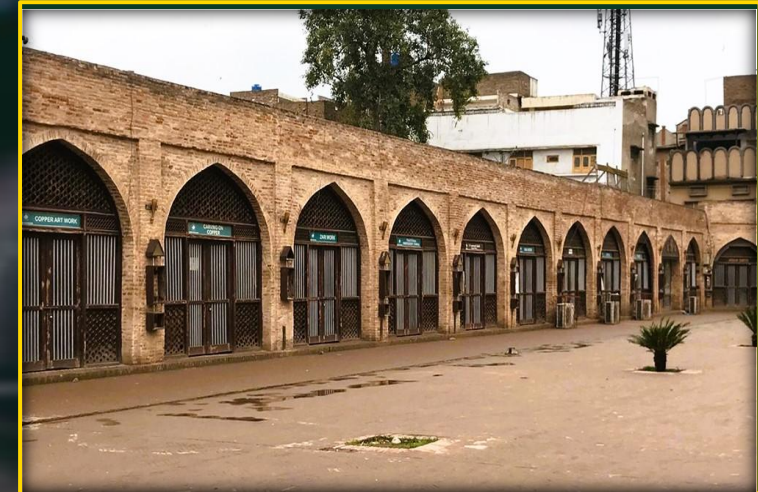
Gor Khatri is an archaeological site located in Peshawar, Pakistan, originally built in 1641 by Jehan Ara Begum, the daughter of Mughal Emperor Shah Jahan, as a caravanserai. The site has historical significance, with some historians linking it to the location of the ancient Kanishka stupa and Buddha's bowl, as mentioned by the Chinese pilgrim Xuanzang in the 7th century. The site underwent several transformations, including its use by the Sikhs in the 19th century, who converted it into the residence of their general, Paolo Avitabile, and built a Hindu temple there. Excavations at Gor Khatri have revealed that the city foundation dates back to at least the 3rd century BCE. The site features a square-shaped compound with gateways, a Hindu temple at the center, and various buildings. Despite its historical importance, the site was later used as a police headquarters and fire brigade station between 1917 and 2002.

CURRENT CONDITION

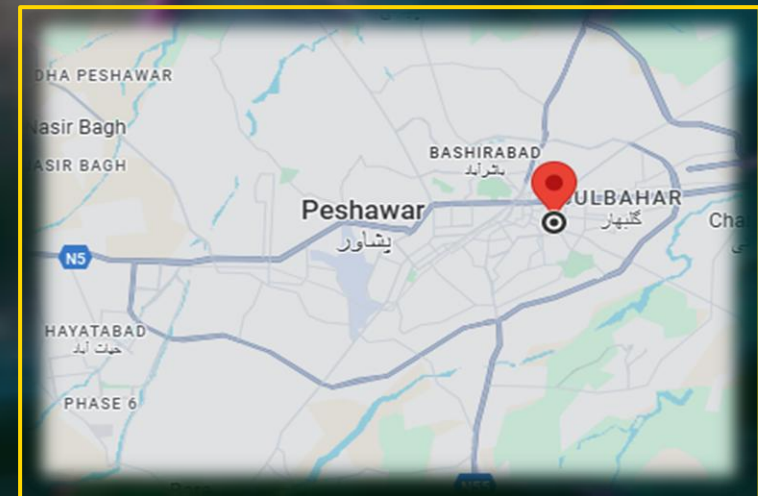
Gor Khatri's museum, managed by KP authorities, preserves Gandhara relics but lacks 21st-century curation and visitor engagement. A strategic upgrade could position it as the gateway to Pakistan's Buddhist legacy, mirroring global best practices.

LOCATION OVERVIEW

<https://maps.app.goo.gl/jrZ9sjCuf4ceHrbw5>



Present view point of Gor Khatri



Located in Peshawar, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

51. PUSHKALAVATI AT CHARSADDA KPK



HISTORICAL IMPORTANCE

Pushkalavati, an ancient city in present-day Pakistan, was a significant Buddhist site and the capital of Gandhara. Located near modern Charsadda, it flourished from around 1400 BCE to the 3rd century CE. The ruins include Bala Hisar, an early settlement, and Shaikhani Dheri, a later Indo-Greek city. Buddhist artifacts, such as stupas and manuscripts in Gandhari, have been found here. The site also features the Pālātu Dheri mound, containing stucco Buddhist statues. Chinese pilgrim Xuanzang recorded visiting Pushkalavati in the 7th century, mentioning a stupa built by Emperor Ashoka. The city's history reflects its importance in early Buddhism and its connections to Greek, Scythian, and Kushan cultures.

CURRENT CONDITION

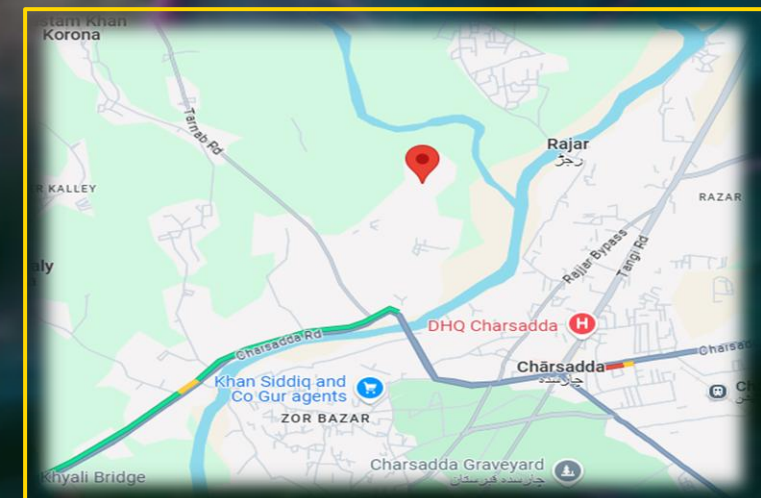
Pushkalavati's ruins, managed by KP authorities, face decay without urgent excavation and climate-controlled artifact storage. A UNESCO-backed Gandhara corridor could revive its legacy as a crossroads of Greek, Buddhist, and Hindu Shahi cultures.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UyfZD21JRbqHjXeE6>



Present view point of Pushkalavati site



Located near Charsadda, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

52. SHAIKHAN DHERI AT CHARSADDA KPK



HISTORICAL IMPORTANCE

Shaikhan Dheri is an ancient Buddhist site near Charsadda, Pakistan, and part of the historic city of Pushkalavati, the capital of Gandhara. Excavations reveal it was founded by Indo-Greek rulers around the 2nd century BCE and flourished under Kushan rule. The site features a grid-like street layout, stupa ruins, and artifacts like Greek and Kushan coins, pottery, and Buddhist sculptures. It was abandoned by the 3rd century CE, likely due to flooding. Today, it remains an important archaeological site, offering insights into Gandhara's Hellenistic and Buddhist heritage.

CURRENT CONDITION

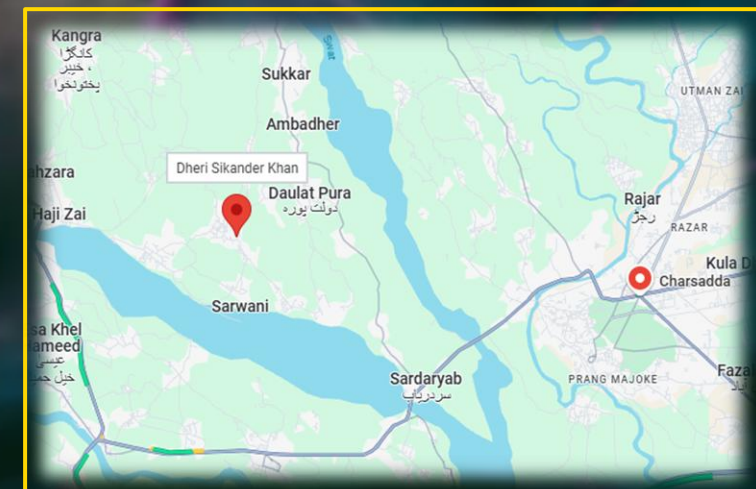
Shaikhan Dheri's Greco-Buddhist ruins, managed by KP authorities, decay amid farming and floods without comprehensive conservation. A UNESCO-backed project could save this gateway to Gandhara's Hellenistic legacy, mirroring successes at Taxila.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RbYKAbtengetRMmY6>



Present view point of Shaikhan Dheri



Located near Charsadda, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



53. BALA HISAR AT CHARSADDA KPK

HISTORICAL IMPORTANCE

Bala Hisar is an ancient archaeological mound near Charsadda, about 29 km from Peshawar. It was the center of **Pushkalavati**, the capital of ancient **Gandhāra**. The site dates back to at least the **6th century BCE**, with evidence of **Achaemenid, Greek, and Kushan** rule. Excavations by Marshall, Wheeler, and Dani uncovered pottery, coins, and urban structures. The mound stands 20 meters above the floodplain, showing its strategic value. An inscription from nearby Ghaz Dheri confirms its link to Pushkalavati. Bala Hisar reflects early urban life in the region. It remains a key site for studying Gandhāra's cultural history.

CURRENT CONDITION

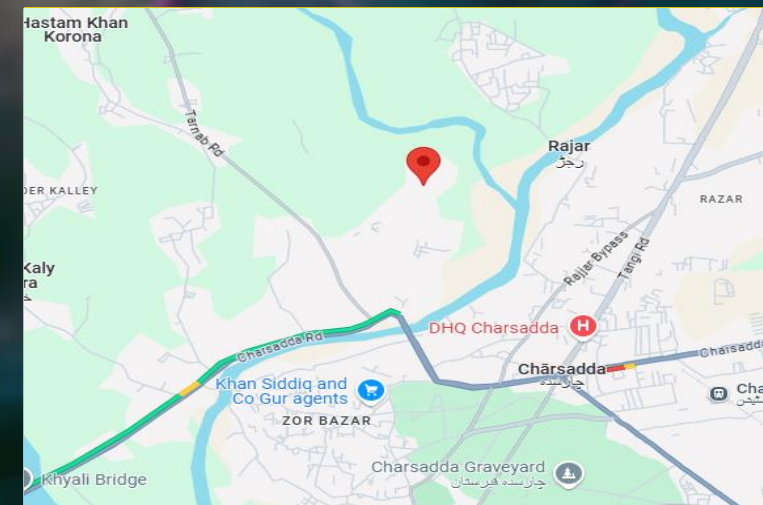
Bala Hisar's 2,600-year-old stratigraphy, managed passively by KP authorities, decays without flood controls or anti-looting measures. As Gandhara's earliest urban center, it demands emergency documentation and a heritage-led tourism plan.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UyfZD21JRbqHjXeE6>



Present view point of Bala Hisar Site



Located near Charsadda, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

54. THARELI AT MARDAN KPK



HISTORICAL IMPORTANCE

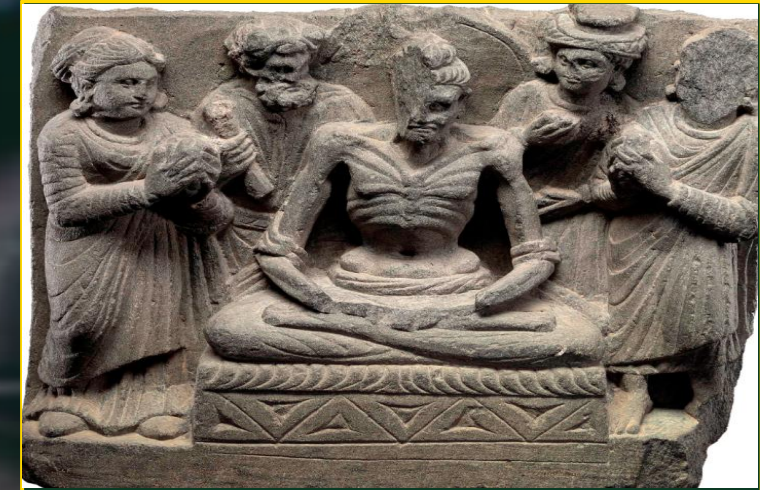
Thareli is an early **Gandharan Buddhist temple** located near **Jamalgarhi** in Mardan, Pakistan. Dating to the **Kushan period** (1st–2nd century CE), it reflects the peak of **Buddhist art and architecture** under Emperor **Kanishka**. The site showcases distinct temple design, typical of early Gandhāran religious structures. Nearby **Jamalgarhi** was a major monastic center, highlighting the region's religious importance. Gandhāra's art blended **Indian and Greco-Roman styles**, flourishing through Silk Route trade. This era saw **Mahayana Buddhism** and the first human representations of the Buddha. Excavations at Thareli have revealed **sculptures, stupas, and inscriptions**. Together, these sites show Gandhāra's vital role in early Buddhist history.

CURRENT CONDITION

Thareli's Kushan-era temple, though protected by KP authorities, decays without conservation or tourist infrastructure, wasting its potential as a Gandharan architectural benchmark. Targeted funding and community engagement could transform it into a key node on Pakistan's Buddhist tourism trail.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xo5gzKMisJz7bsFx8>



Present view point of Thareli Site



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

55. KASHMIR SMAST CAVE AT MARDAN KPK



HISTORICAL IMPORTANCE

The Kashmir Smast caves in Mardan, Pakistan, are ancient limestone caves expanded during the Kushan to Shahi periods. They served as a religious and political hub, possibly an independent Gandharan kingdom. The site features intricate Buddhist and Hindu carvings, some now in the British Museum. Excavations reveal advanced town planning and water systems. Unique coins found here suggest semi-autonomous rule under Hephthalite and Turk Shahi dynasties.

CURRENT CONDITION

Kashmir Smast's caves—with their Shahi-era autonomy clues and syncretic art—decay unexcavated under KP's passive oversight. International collaboration could salvage this “lost kingdom” before its carved narratives vanish.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nRutgCWW8en6H4EX6>



Present view point of Kashmir Smast Cave



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



56. MARJANAI VOTIVE STUPA AT SWAT KPK

HISTORICAL IMPORTANCE

Marjanai, located in the scenic Swat Valley, is a lesser-known yet important **Buddhist site** of the **Gandhāran period**. It is renowned for its **votive stupas** adorned with intricate **green phyllite carvings**, crafted by skilled local artisans. These small stupas were likely offered by pilgrims as acts of **devotion and merit**. The carvings include **lotus motifs**, **Buddha figures**, and **narrative scenes** that blend **Hellenistic and native styles**. The use of green phyllite reflects the region's rich artistic tradition. Some artifacts are now housed in museums.

CURRENT CONDITION

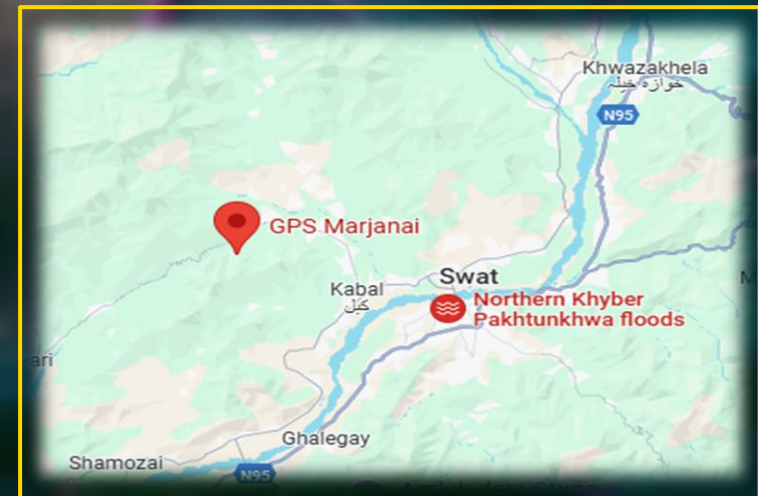
Marjanai's unique phyllite stupas—Swat's "emerald Gandhara" legacy—crumble untended under KP's passive management. A pilot conservation project could save these devotional gems while reviving ancient carving skills.

LOCATION OVERVIEW

<https://maps.app.goo.gl/WNQHy1NQSudxdSLy5>



Present view point of Marjanai Votive Stupa



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



57. SHANAISHA AT SWAT KPK



HISTORICAL IMPORTANCE

Shanaisha, located about 6 km south of Saidu Sharif in Swat, is a significant Buddhist monastic complex at the foot of Tarkana Mountain. First noted by Aurel Stein in 1926 and later explored by Giuseppe Tucci, it was formally excavated in 1989–90 by Pakistani archaeologists. The site features a damaged main stupa, votive stupas, and multiple Bodhisattva sculptures carved in schist and marble. A unique sculpture of Bodhisattva Maitreya, once mistaken for Shiva, was found here. These artifacts highlight the rise of Bodhisattva worship in 4th–6th century CE Gandhāra. Many pieces are now housed in the Peshawar University Museum.

CURRENT CONDITION

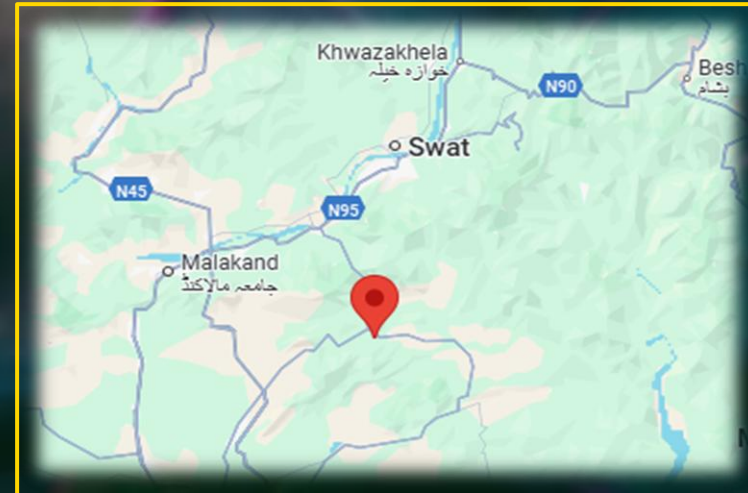
Shanaisha's looted monastery—with its pivotal Bodhisattva art—decays under KP's passive watch, wasting its legacy as a Mahayana milestone. A “rescue archaeology” project could stabilize the site and digitally reunite its stolen masterpieces.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9KwAyeo9E2FCbdk49>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

58. MEKHASANDA AT PESHAWAR BASIN KPK



HISTORICAL IMPORTANCE

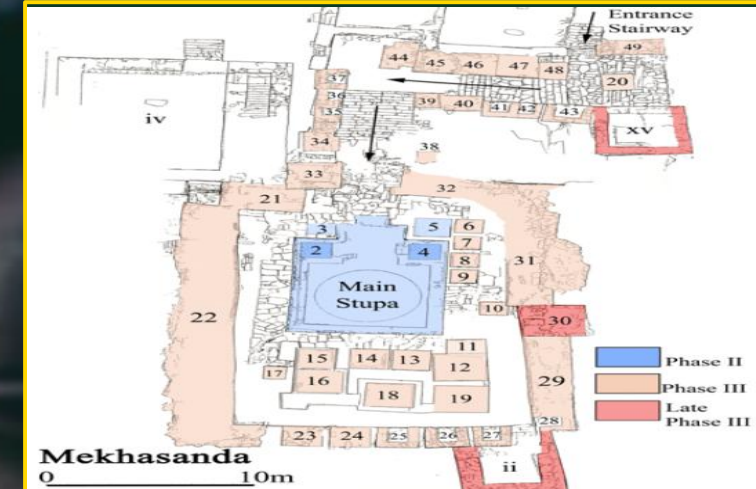
Mekhasanda, located in the hills above Shahbaz Garhi in the Peshawar Basin, is a significant Gandhāran Buddhist site with sacred structures from the 1st to 5th centuries CE. Excavations revealed two monumental image shrines and large Buddha sculptures, indicating continued religious activity into the late Gandhāran period. Its architecture and sculpture align with major sites like Taxila and Jaulian, highlighting Mekhasanda's role in the later phase of Gandhāran Buddhist art and worship.

CURRENT CONDITION

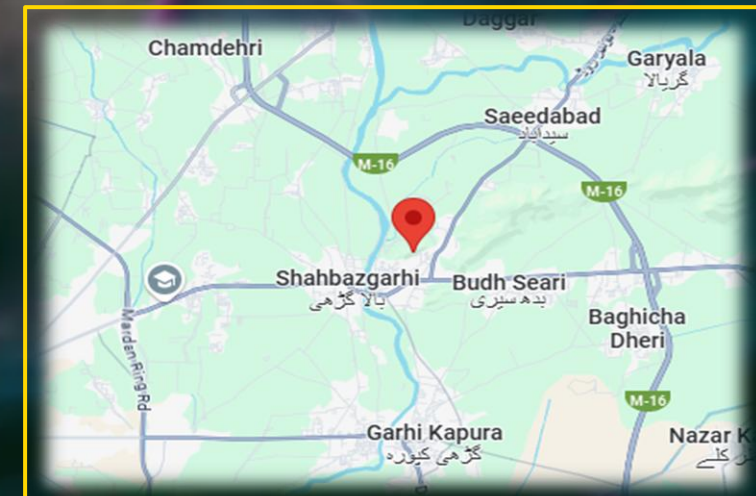
Mekhasanda's late Gandharan shrines—key to understanding Buddhism's decline—are crumbling unrecorded under KP's oversight. A salvage project could secure its sculptures and rewrite the narrative of Gandhara's final centuries.

LOCATION OVERVIEW

<https://maps.app.goo.gl/JcyZg2gSxyuNQDyj9>



Present view point of Mekhasanda



Located in Peshawar, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

59. AZIZ DHERI AT SWABI KPK



HISTORICAL IMPORTANCE

Aziz Dheri, located near Gohati in Swabi, Khyber Pakhtunkhwa, is a major Buddhist site of the Gandhāra civilization (2nd–7th century CE). It contains the largest stupa in the Indian subcontinent, along with three smaller stupas, monk quarters, hostels, kitchens, and prayer areas. Excavations led by Dr. Shah Nazar Khan and Dr. Naeem Qazi uncovered statues, coins (Kushan, Sasanian, Hindu periods), pottery, and Greco-Roman-influenced art. Many artifacts are now housed in the Hund Museum. The site is protected, but experts urge the government to establish an on-site museum to boost tourism and preserve its heritage.

CURRENT CONDITION

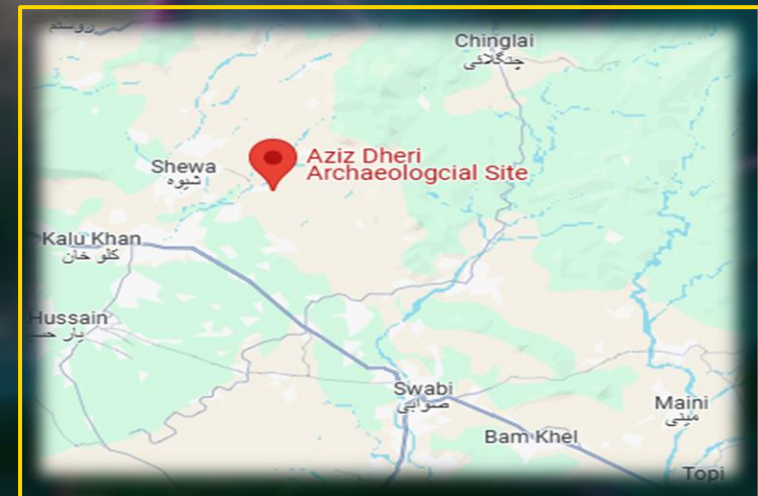
Aziz Dheri's record-breaking stupa complex remains in legal limbo, its treasures exiled to distant museums while the site decays. Official heritage status and an on-site museum could transform it into Pakistan's next UNESCO contender.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8ajCC5YyGLDvTmni8>



Present view point of Aziz Dheri



Located in Swabi, Khyber Pakhtunkhwa



GREEN
TOURISM

60. ANDAN DHERI AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Andan Dheri is a significant Buddhist monastic complex located in the Adin Zai plain, about 8 km north of Chakdara. Excavated in 1966 by the Department of Archaeology and Museums, Pakistan, and the University of Peshawar, it features a main stupa surrounded by votive stupas and a monastery. The site dates back to the 2nd–4th century CE and has yielded numerous sculptures, coins, and artifacts. As part of the Gandharan urban-religious complex in southern Dir, it highlights the region's rich Buddhist heritage. The discoveries at Andan Dheri reflect its role as a thriving center of Buddhist culture and trade in ancient Gandhāra.

CURRENT CONDITION

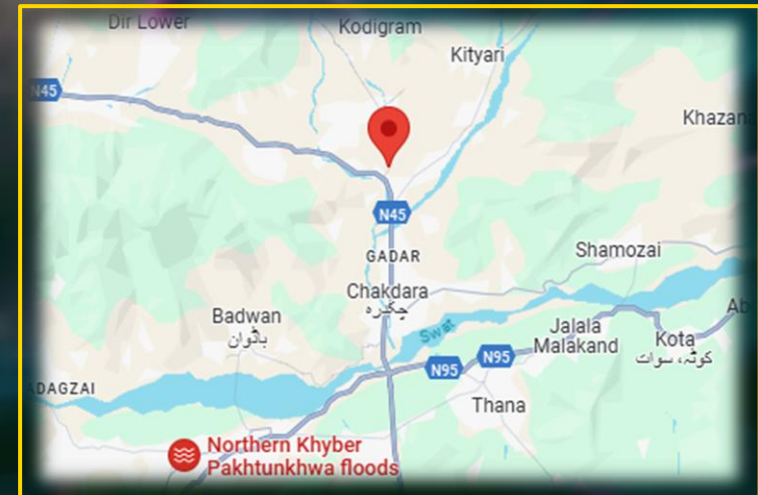
Andan Dheri's monastic ruins—key to understanding Dir's Buddhist past—lie forgotten, their artifacts scattered and walls crumbling. Targeted re-excavation and a Chakdara-focused heritage circuit could revive its role as a Gandharan crossroads.

LOCATION OVERVIEW

<https://maps.app.goo.gl/T6tcFLQ9ZdewpJNaA>



Present view point of Andan Dheri



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

61. CHARG-PATE AT UPPER DIR KPK



HISTORICAL IMPORTANCE

Charg-pate is a Buddhist archaeological site located about 15 km northwest of Chakdara in Upper Dir District, Khyber Pakhtunkhwa, Pakistan. Excavated in 1981 by the University of Peshawar, it features two terraces: the upper terrace with rough grey schist sculptures showing Central Asian influences, and the lower terrace with finely carved green phyllite sculptures reflecting Hellenistic-Gandharan artistry. The site highlights the region's Buddhist heritage and cultural connections with Central Asia and the classical world.

CURRENT CONDITION

Charg-pate's schist-and-phyllite masterpieces—a Gandharan "Rosetta Stone" of artistic fusion—crumble unstudied in Upper Dir. Emergency stabilization and regional collaboration could unlock its secrets as a Silk Road node.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UWaeQkiLx74cTcqN7>



Present view point of Charg-Pate Site



Located in Upper Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

62. LORIYAN TANGAI AT MALAKAND KPK



HISTORICAL IMPORTANCE

Loriyan Tangai, near Shahkot in Malakand District, is a key Buddhist archaeological site excavated in 1896 by A. Caddy. The site revealed stupas and numerous Gandharan sculptures, many now displayed in the Indian Museum, Kolkata. These include meditating Buddhas, standing figures, and narrative reliefs, all showcasing Greco-Roman influences blended with Buddhist themes. Several sculptures bear inscriptions mentioning donors like Buddhaghosha and Buddhmitra, providing insights into the Buddhist monastic network of the time. Alfred Foucher documented many of these artifacts, dating them to the 2nd–3rd century CE. The artistry reflects high craftsmanship typical of the Gandhara region's Buddhist culture. Loriyan Tangai holds significant historical value in understanding ancient Buddhist art and patronage.

CURRENT CONDITION

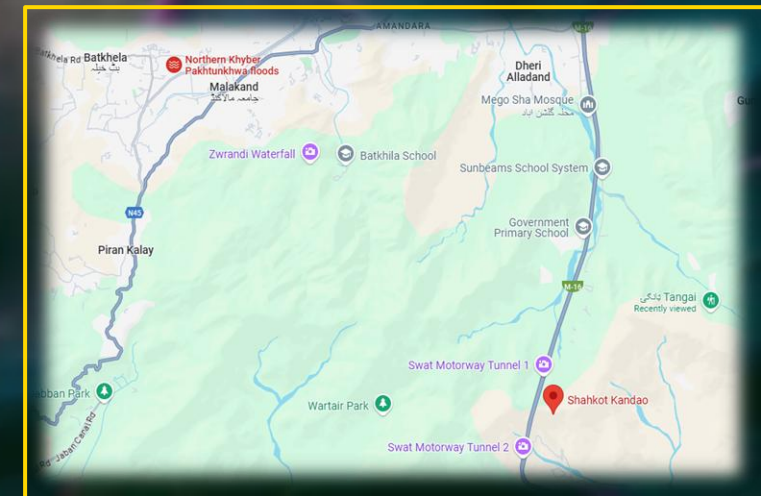
Loriyan Tangai's stupas—once rich with donor-inscribed art—now exist only in colonial records and Kolkata's museum cases. A crowdsourced search and GPR could resurrect this Gandharan patronage hub, rewriting Malakand's Buddhist history.

LOCATION OVERVIEW

<https://maps.app.goo.gl/FRdgk7BMiDjUemza7>



Present view point of Loriyan Tangai



Located in Malakand, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

63. SIKRI FASTING BUDDHA SCULPTURE AT DIR KPK



HISTORICAL IMPORTANCE

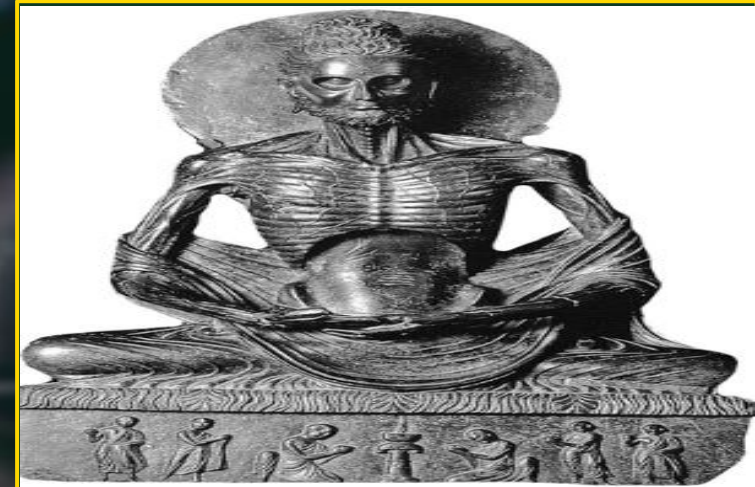
Sikri, located in **District Dir** of **Khyber Pakhtunkhwa, Pakistan**, is a historically significant Buddhist archaeological site. It is most famous for the discovery of the “**Fasting Buddha**”, one of the finest examples of **Gandhāran art**, depicting Prince Siddhartha during his ascetic phase. The sculpture, carved in grey schist, showcases deep realism with emaciated features and is considered a global icon of Buddhist sculpture. Discovered during British-era excavations in the early 20th century, it is now the centerpiece of the **Lahore Museum’s Gandhāra Gallery**. Sikri is geographically close to other major Buddhist sites like **Loriyan Tangai** and **Chakdara**.

CURRENT CONDITION

Sikri's protected but inactive site offers no hint of its glorious past as home to the "Fasting Buddha" masterpiece. Minimal investments in signage and site presentation could transform it into a meaningful pilgrimage stop on Pakistan's Buddhist trail.

LOCATION OVERVIEW

<https://maps.app.goo.gl/DXxPSgtmuRhM5Xx29>



Present view point of Sikri Fasting Buddha Sculpture



Located in Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

64. DIR MUSEUM (CHAKDARA) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Dir Museum, also known as Chakdara Museum, is located in Chakdara, Lower Dir, Khyber Pakhtunkhwa, and was established to preserve Gandhāran Buddhist relics excavated between 1966–69 by the University of Peshawar. Initiated by Capt. Rahatullah Khan Jaral with government support, the museum is designed in a fort-like architectural style using local Malakandi stone. It houses over 1,444 Gandhāran artifacts, including Jātaka tales (Dipankara, Syama, Visvantara), scenes from the Buddha's life (birth, renunciation, enlightenment, first sermon, and parinirvana), miracles like Sravasti and the taming of the wild elephant, relic caskets, stupa models, and life-size Buddha statues. The museum also includes an Ethnological Gallery (established in 1977) with 498 objects such as traditional weapons, manuscripts, jewelry, musical instruments, furniture, and wooden architectural elements reflecting the cultural heritage of Dir's tribes.

CURRENT CONDITION

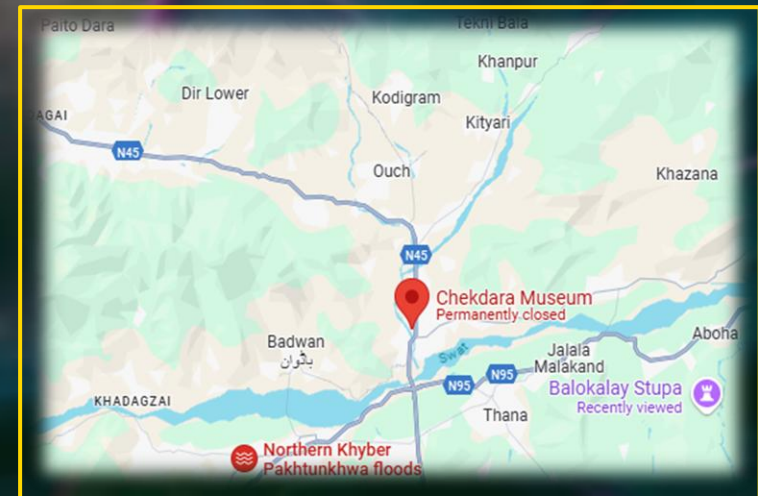
Dir Museum's KITE-powered revival showcases Gandhāra's masterpieces and Dir's tribal legacy in one space, setting a new standard for regional museums. Sustained funding and digital outreach could cement its role as a cultural bridge between ancient and modern Pakistan.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TpuhATxopUCzuZjt7>



Present view point of Dir Museum



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



65. ABBA SAHIB CHEENA AT SWAT KPK



HISTORICAL IMPORTANCE

The Abbasahebchina Buddhist complex in Swat Valley is a major Kusana-period (1st–3rd century CE) monastic site near Najigram. It features three main stupas (A, B, C), viharas (D, F, M1–M4), and a central courtyard on terraced slopes divided by a stream.

Stupa A is the largest, with a Corinthian-decorated base and dome damaged by treasure hunters.

Stupa B holds rare painted Buddha reliefs; **Stupa C** is linked to meditation and monastic use. Barrel-vaulted cells, triangular niches, and a likely connecting bridge indicate a planned ceremonial-residential layout. The complex follows Gandhāran architectural styles with significant ritual and residential importance. The site reflects a spiritually vibrant and architecturally advanced Buddhist monastic life.

CURRENT CONDITION

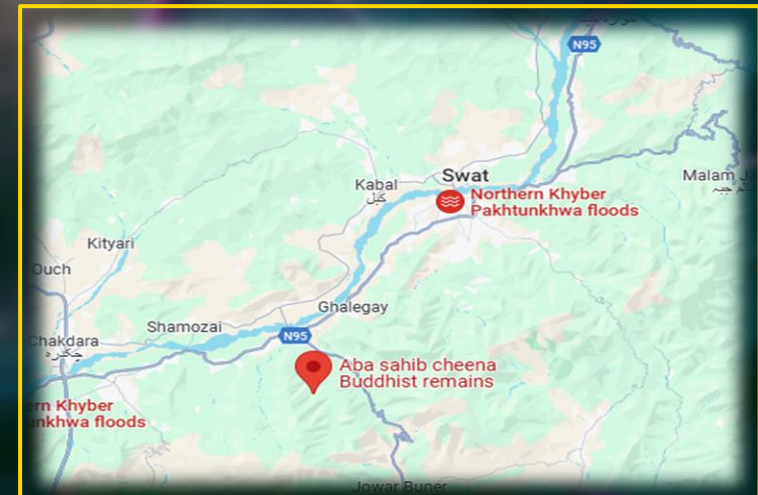
Abba Sahib Cheena's painted stupas and vaulted cells—a Kusana-era monastic masterpiece—decay unguarded in Swat's hills. Emergency measures could save its unique art while training locals as heritage stewards.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UHh765m8JFe6HCJh7>



Present view point of Abba Sahib Cheena



Located in Swat, Khyber Pakhtunkhwa



66. STUPA OF JURJURAI AT SWAT KPK

HISTORICAL IMPORTANCE

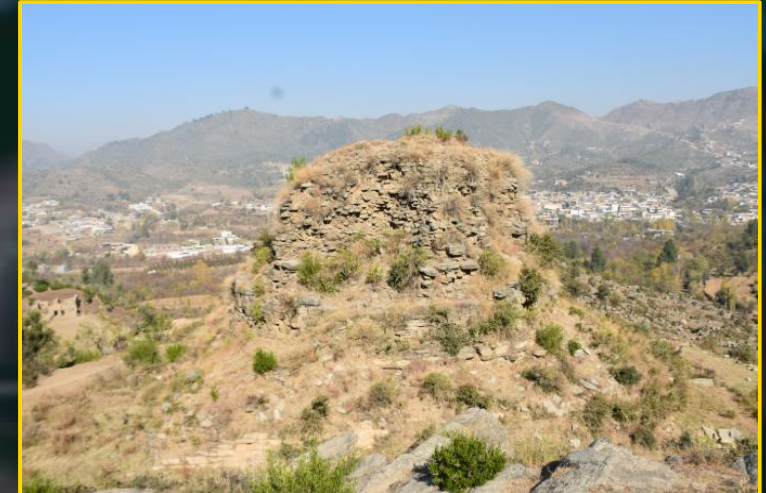
The Stupa of Jurjurai is located in the Jambil Valley of Swat, perched on a cliff of Mount Tor Kamar opposite the village of Dangram. The structure consists of a quadrangular first storey followed by two circular levels (including a drum) and a raised dome, with stairways on the east. Built with finely cut gneiss blocks and decorated with pilasters, the stupa shows excellent masonry and was likely part of a once larger complex, though no monastic remains are visible now. Despite damage from treasure hunting and stone quarrying, sections of the base, walls, and part of the upper dome survive. A gneiss chattravali disc (umbrella) likely from the stupa was also found nearby. Its design and structure closely resemble those of the Loebanr stupa in form and proportions.

CURRENT CONDITION

Jurjurai's cliffside stupa - a gneiss masterpiece echoing Loebanr's design - crumbles unattended, its stones looted and masonry collapsing. Only immediate intervention can save this unique example of Swat's mountainous Buddhist architecture.

LOCATION OVERVIEW

<https://maps.app.goo.gl/dWmJK27WEp9u1KwG7>



Present view point of Stupa of Jurjurai



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM



67. STUPA OF LOEBANR AT SWAT KPK

HISTORICAL IMPORTANCE

The Stupa of Loebanr, located in the Jambil-Saidu archaeological zone of Swat, was a grand Buddhist structure built on a double platform with three receding storeys topped by a raised dome. Architecturally impressive, the lower square storey and two circular upper storeys were richly decorated with pilasters, scotia-type bases, torus mouldings, and stairways aligned on the east axis. The stupa also featured a rare inner cell beneath the stairway and a smaller stupa embedded within its core—echoing the design of the Kunala Stupa at Taxila. Constructed using gneiss and schist masonry, the monument demonstrated both engineering skill and sacred symbolism. Reconstructions and surveys by Faccenna, Spagnesi, and others from 1961 to 1993 captured its unique form before its destruction.

CURRENT CONDITION

Loebanr's engineering marvel—a triple-tiered stupa echoing Taxila's sacred geometry—now exists only in Italian expedition archives after being erased by looters. Its destruction must spur urgent protection for Swat's last surviving mountain stupas like Jurjurai.

LOCATION OVERVIEW

<https://maps.app.goo.gl/M5GVsGxMjMpUtoFT6>



Present view point of Stupa of Loebanr



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

68. STUPAS OF ARAPKHANCHINA (SHARARAI) AT SWAT KPK



HISTORICAL IMPORTANCE

Located in the Jambil Valley of Swat, the Arapkhanchina (Shararai) site is a significant Buddhist complex featuring six stupas (I–VI). These stupas are built in tiers, typically beginning with a square or rectangular base, followed by receding circular storeys, a drum, and a raised dome. Stupa II preserves fine ashlar masonry of talcoschist and schist, along with a large *chattravali* disc. Stupas I and V contain stepped internal cores that were likely not meant to be externally visible. The best-preserved structure is Stupa VI, notable for its complete hemispherical dome and raised vertical band—rare architectural features that offer valuable insight into stupa construction in Swat. The site lacks pilaster ornamentation, setting it apart from more elaborate stupa sites such as Butkara and Loebanr. Altogether, the scale and variety of structures suggest that Arapkhanchina was once a flourishing religious and monastic center.

CURRENT CONDITION

Arapkhanchina's stupas—with their unique domes and hidden cores—crumble unattended under KP's passive management, their stones looted for modern construction. Only immediate legal protection and community-led patrols can halt this erasure of Swat's architectural legacy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vLe8XLzkQEgky7tL9>



Present view point of Stupas of Arapkhanchina



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

69. STUPA OF SHNAISHA AT SWAT KPK



HISTORICAL IMPORTANCE

The Shnaisha Stupa, located in Shanesha village about 5 km from Mingora on the Marghazar road, is a two-tiered circular Buddhist monument from the Gandhara period. It features a wide base with pilaster decorations and a dome-shaped upper structure. First noted by Aurel Stein and later by Tucci, the site was excavated in 1989, exposing paved floors, connecting trenches, and votive stupas. A relic chamber was accessed from the west, yielding only a fragmentary inscribed casket. The presence of Indo-Corinthian capitals links the site to Kushan-era Buddhist architecture. Artifacts from the site are now housed in the Saidu Museum.

CURRENT CONDITION

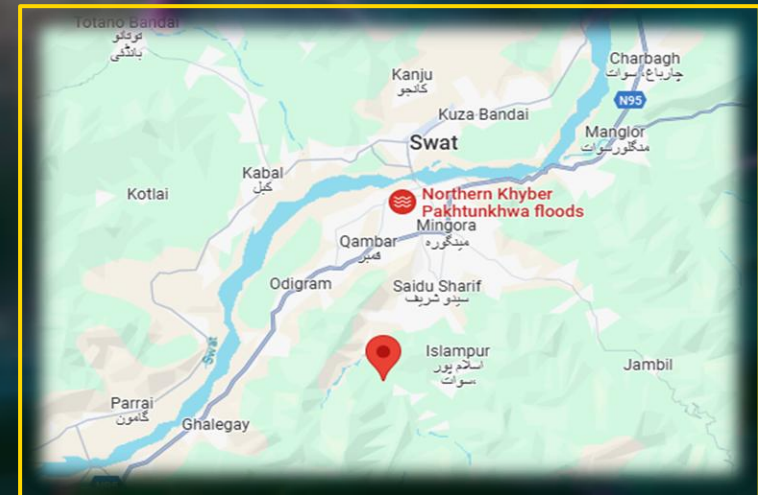
The Shnaisha Stupa's excavated tiers and relic chamber remain exposed to weathering under KP Archaeology's passive monitoring, its artifacts exiled to Saidu Museum. Urgent on-site shelters and relic casket conservation are needed to honor this Kushan-era pilgrimage site.

LOCATION OVERVIEW

<https://maps.app.goo.gl/mqS3E6JSd2tmY9DBA>



Present view point of Stupas of Shnaisha



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

70. KANJAR KOTE BUDDHIST COMPLEX AT SWAT KPK



HISTORICAL IMPORTANCE

Kanjar Kote is a Buddhist monastic complex located in the Kandak Valley near Barikot, Swat. It features multiple terraced levels with chapels, viharas, small stupas, and a main central stupa. The site includes a unique double vihara built on a single podium with a shared wall and vaulted roofs. Another rare structure is a circular-plan vihara with plastered inner floors and projecting antas. Remains of domed chapels and sculptural fragments were found, though many are damaged. Excavations by Stein, Barger & Wright, and later surveys revealed multiple monastic cells and niches. This isolated, terraced complex resembles Takht-i-Bahi in layout and function.

CURRENT CONDITION

Kanjar Kote's terraced monastic complex—with its rare double vihara and circular-plan cells—lies in ruins, looted and eroded under KP Archaeology's ineffective oversight. Only emergency stabilization and 3D documentation can preserve this Takht-i-Bahi analogue before its vaults collapse.

LOCATION OVERVIEW

<https://maps.app.goo.gl/so71NB7uEFCrwE2M7>



Present view point of Kanjar Kote Buddhist Complex



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



71. BUDDHA FOOTPRINT (BUDDHAPADA) AT SWAT KPK

HISTORICAL IMPORTANCE

Over **3,000 Buddha footprints** exist worldwide, with some found in **Pakistan's Gandhara region**, mainly in **Taxila and Swat**. Dating to the **1st-2nd century CE**, these stone carvings show symbols like the **Dharmachakra** and represent Buddha's presence without depicting his image. Historically, they served as **sacred relics (cetiya)** for worship and pilgrimage. Their creation marks the **early phase of Buddhist art** in Gandhara. These footprints symbolize the **spread of Buddhism** along ancient trade routes. They reflect Pakistan's role in **preserving early Buddhist heritage**.

CURRENT CONDITION

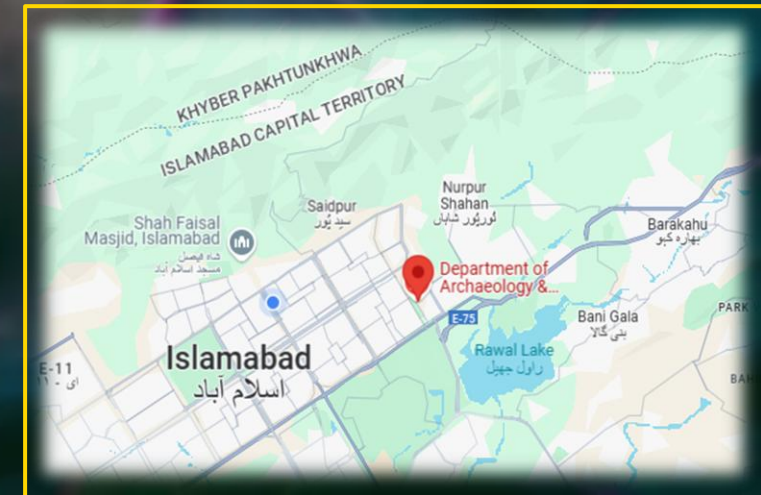
Gandhara's 1st-2nd century CE Buddha footprints—bearing sacred Dharmachakra symbols—are scattered across Taxila and Swat, with many left unprotected at original sites while others gather dust in underfunded museums. Urgent digital cataloging and on-site shelters are needed to preserve these 'living relics' of early Buddhist devotion.

LOCATION OVERVIEW

<https://maps.app.goo.gl/AsL1S2JJyPPu2thD8>



Present view point of Buddha Footprint



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



72. UCHH (ADINZAI) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Uchh (Adinzai), Lower Dir is an ancient Buddhist site located about **9 km north-northwest of Chakdara** in Lower Dir District, Khyber Pakhtunkhwa. Historically referred to as **Uch, Uchh, or Wuch**, it was first visited by **L. A. Waddell in 1895**, who reported a well-preserved stupa situated south of the village. In 1896, **A. Caddy** explored the area and documented numerous archaeological remains, including stupas and scattered structural fragments. According to later accounts by **Aurel Stein** and **Dani**, the current village of Uchh is believed to be built over ancient ruins, highlighting its long-standing historical significance. The site reflects the presence of Buddhist communities in the region during the Gandharan period, evident through the surviving architecture and early photographic records.

CURRENT CONDITION

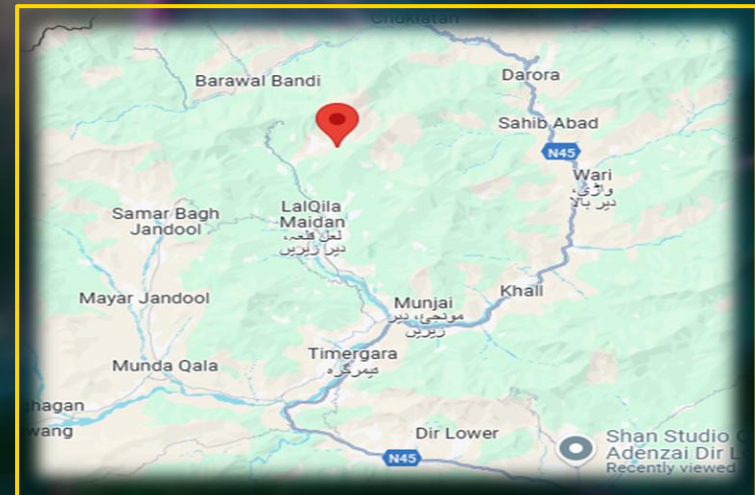
Uchh's ancient Buddhist stupa—once documented by colonial explorers—now lies buried under modern construction, erased by unchecked urbanization under KP Archaeology's watch. Only geophysical surveys and community archaeology can reclaim this lost Gandharan site from beneath the village.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Jt9hHtxUC2k4EJWn8>



Present view point of Uchh (Adinzai)



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

73. RAMORA (CHAKDARA) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

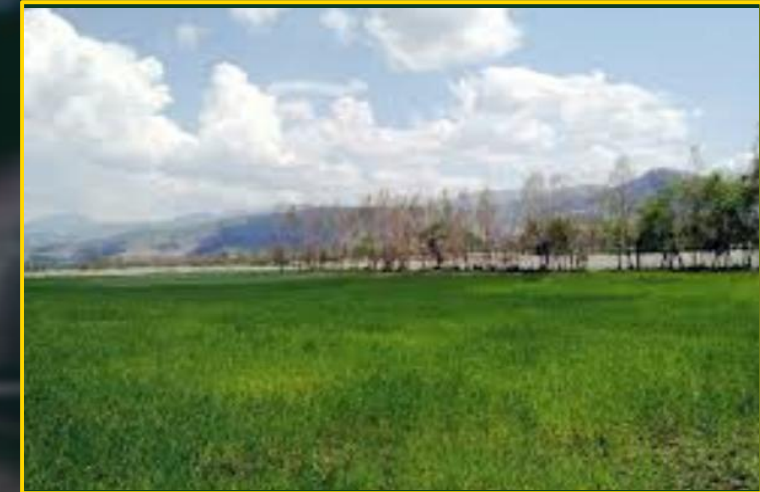
Ramora (Chakdara), Lower Dir is an important Buddhist archaeological site located approximately **3 km northeast of Chakdara** in Lower Dir District. Historically referred to as **Remora** or **Amora** by Waddell in 1895, the site is notable for its ancient **rock inscriptions**. Waddell noted several inscriptions in the area, some of which were photographed by **A. Caddy** and are now preserved in the **British Library's Online Gallery**, though their exact script remains unidentified. Explorers like **Stein (1898)** also documented impressions of multiple inscriptions near Ramora Fort. Later excavations by **A. H. Dani** revealed **two key sites**, Ramora 1 and 2, featuring **pottery sherds of early historic period**, ruined **stupas**, and remnants of **monastic structures**. Some stupas were damaged by locals, yet partial excavations yielded **Gandharan sculptures**, now catalogued alongside finds from Andan Dheri.

CURRENT CONDITION

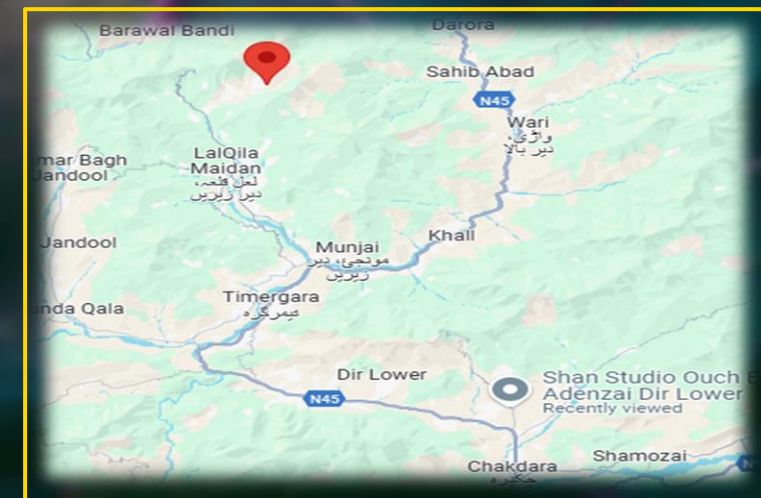
Ramora's Buddhist stupas and unidentified inscriptions decay unprotected under KP Archaeology's passive management, its artifacts scattered and sculptures catalogued but left vulnerable. Urgent epigraphic studies, site fencing, and digital reunification of Caddy's archived photos are needed to reclaim this riddle of Gandharan epigraphy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/V2rgVxnMkFaUWnx59>



Present view point of Ramora (Chakdara)



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

74. TIRAT (MADIAN, JINKI-KHEL) AT SWAT KPK



HISTORICAL IMPORTANCE

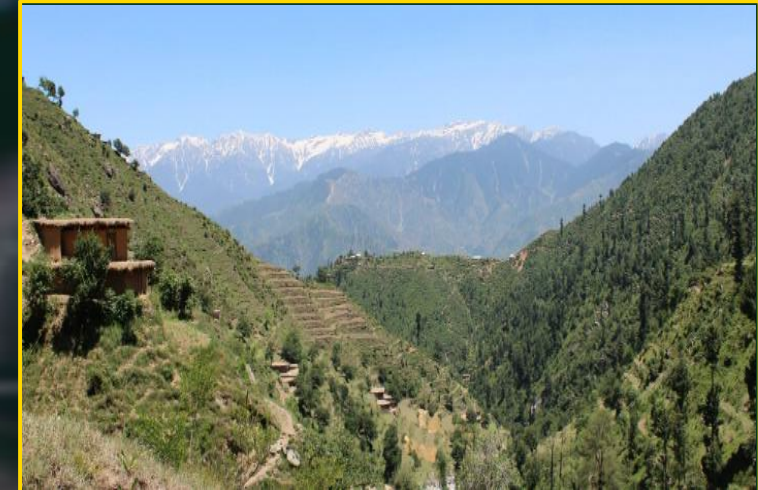
Tirat, located in Madian (Jinki- khel) in Swat, is a historically significant Buddhist site linked to ancient legends. According to Chinese pilgrims like Faxian, Song Yun, and Xuanzang, Buddha once dried his robe at this location after crossing a river. The site contained a large boulder inscribed with Brahmi and Arabic script, identified by Aurel Stein in the early 20th century. Buddha's carved footprints were also discovered here, with an inscription translated as "The feet of Buddha, the Śākya ascetic." These footprints are now preserved in the Swat Museum. Tirat once held several stupas and shrines, though many are now lost or buried. The site highlights the religious and cultural significance of upper Swat in ancient Buddhist history.

CURRENT CONDITION

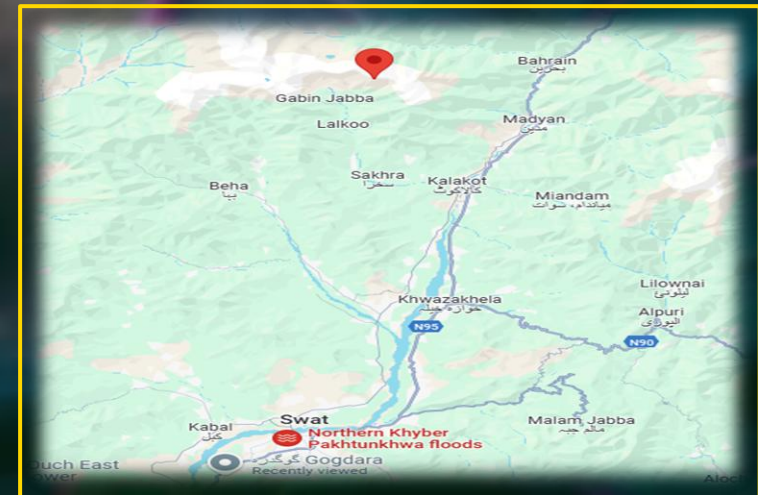
Tirat's sacred Buddhist landscape—where pilgrims once venerated Buddha's footprints and robe-drying rock—now lies erased, its relics fractured between museum storage (Swat Museum) and local destruction, with no active protection by KP Archaeology. Only a memorial reconstruction and pilgrim trail can revive this Xuanzang-documented holy site, reconnecting Swat's living communities to their Buddhist past.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zdS9qjX7iHab1CuJ9>



Present view point of Tirat (Madian, Jinki-Khel)



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



75. MAHABAN (CHAMLA) AT BUNER KPK



HISTORICAL IMPORTANCE

Mahaban, located in the Chamla region of Buner District, holds important ancient Buddhist remains. Scholars like Cunningham and Deane believed Mahaban was the site of the historical Mahavana monastery. Deane documented significant ruins across the mountain, including Shahkot ruins, suggesting the area's religious importance. Part of an ancient inscription found here mentions the "deposit of a relic," indicating Buddhist ritual activity. Aurel Stein also confirmed widespread remains throughout the Mahaban hills. Although once theorized as the location of Aornos, this idea was later rejected by Stein. Mahaban reflects the early spread of Buddhism in Buner's mountainous zones.

CURRENT CONDITION

Mahaban's Buddhist ruins—including its relic deposit site and possible Mahavana monastery—remain unprotected across the Chamla hills, their inscriptions eroding and structures crumbling under KP Archaeology's neglect. Only systematic surveys and relic recovery programs can reclaim this 'lost' sacred landscape described by Stein and Cunningham.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vQoFqkuHAdDRE5Ta6>



Present view point of Mahaban (Chamla)



Located in Buner, Khyber Pakhtunkhwa





GREEN
TOURISM



76. KALDARRA (DARGAI) AT MALAKAND KPK

HISTORICAL IMPORTANCE

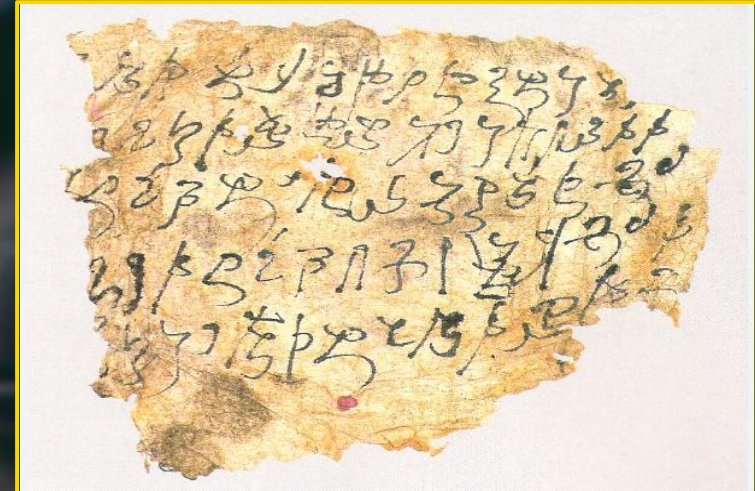
Kaldarra, also called Qaldara, is a significant historical village located northwest of Dargai in Malakand District. It gained archaeological importance when Waddell discovered a long **Kharoshthi inscription** there, later studied by Deane and preserved in the Lahore Museum. The inscription, carved on a stone measuring about 27 inches by 9 inches, records the construction of a **water tank** by a person named **Thaidora, the Datiaputra**, in the 113th year, 20th of Śrāvaṇa. A **plaster cast** of this inscription, along with a **Bodhisattva statue**, is housed in the **British Library**. Scholars such as Bühler, Konow, Senart, and Banerji have studied and translated the inscription. Aurel Stein also referenced this artifact in his writings. The site highlights Buddhist community activities beyond monasteries, emphasizing civic contributions like water tanks.

CURRENT CONDITION

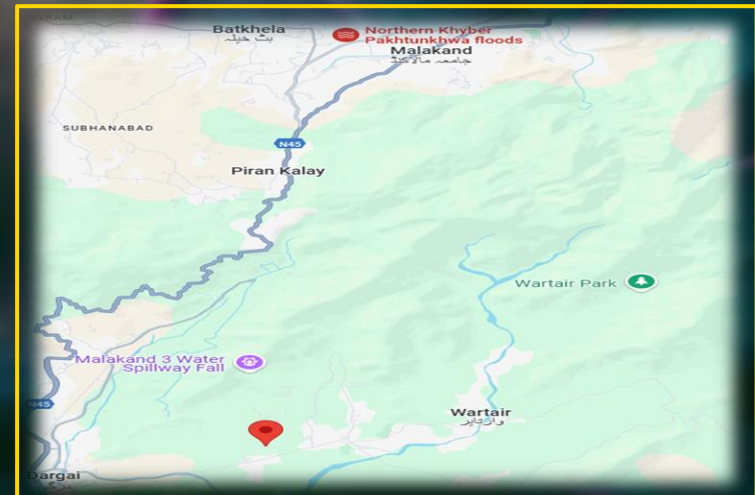
Kaldarra's Buddhist heritage survives only in museums—its Kharoshthi water-tank inscription locked in Lahore, a plaster cast in London—while the original site lies erased and unmarked under KP Archaeology's neglect. A digital reunification project and on-site memorial stele could finally honor Thaidora's civic piety and Gandhara's forgotten lay Buddhists.

LOCATION OVERVIEW

<https://maps.app.goo.gl/5YA28E5jVW2t8S9d9>



Present view point of Kaldarra (Dargai)



Located in Malakand, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

77. CHANAI (SURKHAVI) AND NARINJI VALLEY AT MARDAN KPK



HISTORICAL IMPORTANCE

Chanai (Surkhavi) and Narinji Valley, Mardan are historically acknowledged as **Buddhist sites** due to the presence of ancient ruins and sculptures. Located on the **hill of Surkhavi (also called Surkhawai)** and extending into the **Narinji Valley**, these areas yielded recovered sculptures from local people, indicating Buddhist influence. Major Deane associated this area with a **stupa linked to Emperor Ashoka**, as mentioned by XuánZàng, though Aurel Stein later disagreed with that identification. Despite differing scholarly opinions, the presence of sculptures and structural ruins confirms the site's Buddhist relevance. These findings contribute to Mardan's broader Gandharan heritage.

CURRENT CONDITION

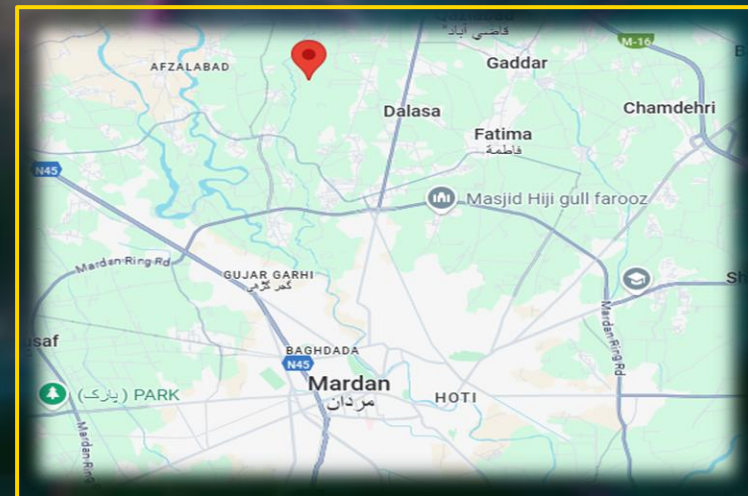
Chanai-Narinji's Buddhist ruins—potentially linked to Ashokan legend but still unexcavated—languish unprotected under KP Archaeology's neglect, their sculptures looted or hidden in private collections without documentation. Only emergency surveys and a local artifact amnesty program can salvage this 'lost' chapter of Gandharan history from disappearing completely."

LOCATION OVERVIEW

<https://maps.app.goo.gl/jvHk6Nk3d6yjGihR6>



Image missing site remains undocumented



Located in Mardan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

78. SUMA 1 (ADINZAI) AT LOWER DIR KPK

HISTORICAL IMPORTANCE

Suma 1, located near Chakdara in Adinzai, Lower Dir, is believed to be a Buddhist site associated with ancient legends. Major Deane linked the site to a **stupa mentioned by XuánZàng**, where Buddha, in the form of the serpent Suma, healed people from diseases. Deane reported Gandhara-style artifacts recovered from the area, supporting Buddhist activity. However, Aurel Stein later challenged this identification, noting the name “Suma” was not known locally. Despite this, the ruins near Chakdara remain significant as they reflect Buddhist-era settlement patterns. Foucher also documented related remains in his studies. The site adds to the Buddhist heritage scattered across Lower Dir.

CURRENT CONDITION

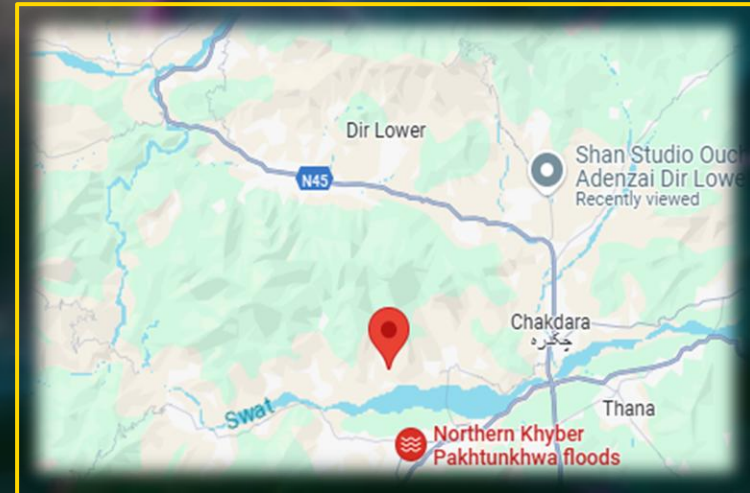
Suma 1’s potential Buddhist stupa—linked to XuánZàng’s serpent legend but disputed by Stein—remains unexcavated and unmapped under KP Archaeology’s passivity, leaving its Gandharan artifacts vulnerable to looting and urban encroachment. Only ground-truthing surveys and LiDAR mapping can resolve this century-old scholarly debate while protecting Chakdara’s fragile heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/4zmDstjWZeQ77Y2y8>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



79. SUMA 2 (ADINZAI) AT LOWER DIR KPK

HISTORICAL IMPORTANCE

Suma 2 (Adinzai), Lower Dir is an associated site near the presumed **Suma 1 stupa location**, noted by **Deane in 1896**. It consists of scattered **structural remains** and debris. Deane reported finding two artificially shaped **oval stones**, each weighing about 5 pounds, possibly linked to ancient military or ritual use. Additionally, the **iron head of an axe** was discovered among the ruins. While Deane suggested a potential link to Alexander's military equipment, no direct Buddhist sculptures or stupas were found at Suma 2. However, given its proximity to Suma 1, it likely represents part of the broader Buddhist-era occupation of the region.

CURRENT CONDITION

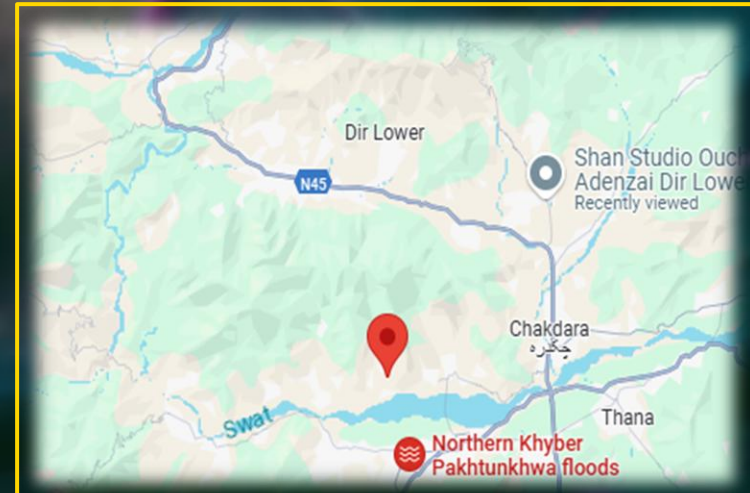
"Suma 2's enigmatic oval stones and axe head - potentially Alexander-era relics or Buddhist ritual objects - decay unstudied in Adinzai's fields under KP Archaeology's neglect, their secrets fading with each monsoon season. Only immediate metallurgical analysis and stratigraphic excavation can determine whether this is a military outpost, sacred site, or crucial missing link in Dir's ancient history."

LOCATION OVERVIEW

<https://maps.app.goo.gl/4zmDstjWZeQ77Y2y8>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa



GREEN
TOURISM

80. BADSHAH DHERAI (ADINZAI) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Badshah Dherai (Adinzai), located northeast of Suma and Chakdara in Lower Dir, is an ancient archaeological site marked by a large mound. It is believed to be the remains of a stupa mentioned by Xuánzàng in the 7th century, as noted by Deane. The site was once a Buddhist center during the Gandhara period. A.H. Dani recorded that its stone structures were dismantled over time, and the land was converted to cultivation. Hindu Shahi coins and a broken Śāradā script inscription found here indicate later occupation during the 8th–11th centuries CE. The original Buddhist name of the site is lost due to later cultural changes. The mound's association with Xuánzàng confirms its Buddhist origin.

CURRENT CONDITION

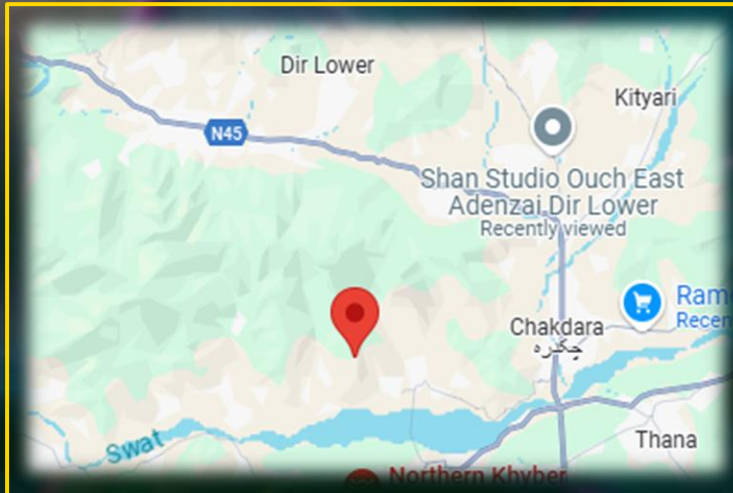
Badshah Dherai's Xuánzàng-documented stupa—once a Gandharan pilgrimage site—now lies obliterated under farmland, its stones looted and Śāradā inscriptions lost to KP Archaeology's indifference. Only geophysical surveys and soil analysis can resurrect this 'ghost stupa' from beneath the ploughs, proving Xuánzàng's account was no myth.

LOCATION OVERVIEW

<https://maps.app.goo.gl/gJ4zuxaEWRgyssjh9>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



81. GUDIA-KHWAR (ADINZAI) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Gudia-khwar (Adinzai), located in Lower Dir, is an archaeological site historically linked to a Buddhist stupa described by the 7th-century Chinese pilgrim Xuánzàng. According to his account, a stupa once stood north of the Shan-ni-lo-shi valley near a steep rock, believed to cure illnesses. Major Deane in 1896 identified Gudia-khwar, on the southern slope of Larram Hill, as the probable site of this stupa, near a spring mentioned by Xuánzàng. Aurel Stein's 1921 visit, however, found no visible remains of the stupa or the legendary peacock's feet markings associated with the site. Subsequent researchers also failed to locate the exact site, suggesting erosion and agriculture may have erased its traces. Despite the lack of physical remains, historical records confirm Gudia-khwar's significance as a Buddhist sacred site within the Gandharan pilgrimage network. The site reflects the broader challenges in identifying lost Buddhist heritage in the region.



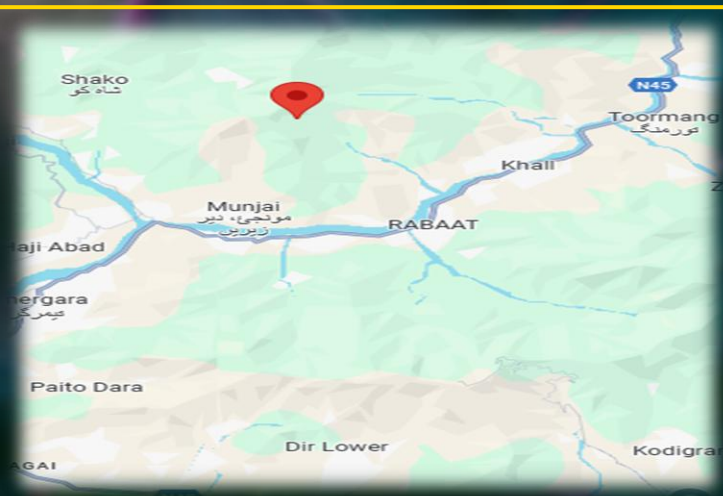
Image missing site remains undocumented

CURRENT CONDITION

Gudia-khwar's Xuánzàng-documented healing stupa—once a sacred node in Gandhara's pilgrimage network—has vanished under KP Archaeology's passive watch, its exact location now lost to erosion and farmland encroachment. Only LiDAR surveys and soil chemistry analysis can resurrect this 'ghost shrine' from Larram Hill's slopes and validate centuries of pilgrim accounts.

LOCATION OVERVIEW

<https://maps.app.goo.gl/iXeiv2T6YKvC9En6A>



Located in Lower Dir, Khyber Pakhtunkhwa



GREEN
TOURISM

82. SADO (TIMARGARA) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Sado (Timargara), Lower Dir is a minor but historically significant archaeological site, located southwest of Timargara along the **Larram Hills**, on the **left bank of the Panjkora River**. While no major Buddhist structures are recorded at Sado, it bears **some minor ancient remains**, noted by **Deane in 1896**. The site gained importance when **Alexander Cunningham** obtained a **Kharoshthi inscription** from the village in 1875. Although the impression was unclear and the text couldn't be fully deciphered, Cunningham estimated the inscription to date from **no later than the 1st century CE**, linking it to the early Kushan or Gandhara period. Cunningham attempted a partial reading, identifying a date reference to the **month of Chaitra**, but later scholars like **Konow** considered Cunningham's interpretation unreliable due to the poor condition of the impression. Despite its fragmentary evidence, the inscription suggests Sado was part of the **Gandharan Buddhist cultural zone**, possibly a minor stop along pilgrimage or trade routes.

CURRENT CONDITION

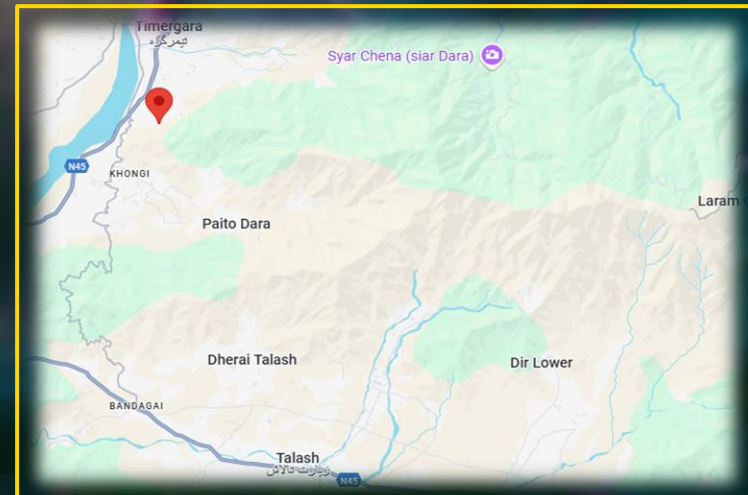
Sado's Kharoshthi inscription—a rare 1st-century CE Gandharan record—now lies lost under modern village expansion, its text never fully deciphered due to KP Archaeology's failure to conduct follow-up studies or site protection. Only emergency epigraphic surveys and 3D scanning of Cunningham's original impression can salvage this missing link in Lower Dir's Buddhist history.

LOCATION OVERVIEW

<https://maps.app.goo.gl/JZxNpgriSyaaBz3k6>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

83. BARIKOT (PATRAK) AT UPPER DIR KPK



HISTORICAL IMPORTANCE

Barikot (Patrak), located near Patrak village in Upper Dir, is a historically confirmed Buddhist site. It lies northeast of Sheringal and nearly opposite Peshmal in Swat Kohistan. According to Deane (1896), local informants reported ancient structures and a Buddhist stupa at this location. The stupa, however, was deliberately overthrown by a local religious leader named Ilyas Akhund about two generations before Deane's survey. This destruction likely occurred in the early 19th century. Though no physical remains survive today, Deane's record confirms the site's past significance as a Buddhist center. The area's proximity to Swat Kohistan further supports its cultural connection to the Gandharan Buddhist region.

CURRENT CONDITION

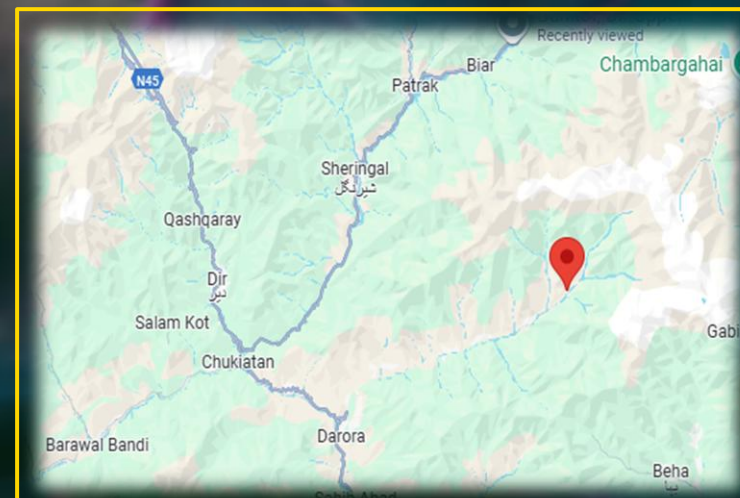
Barikot (Patrak)'s Buddhist stupa—deliberately destroyed in the 19th century by local iconoclasm—now exists only in colonial archives, with KP Archaeology failing to even memorialize the site or document its fragments. Only ethnographic research with Sheringal elders and LiDAR surveys can reconstruct this lost monument and confront the complex legacy of Buddhist erasure in Upper Dir.

LOCATION OVERVIEW

<https://maps.app.goo.gl/LWDR2aDBWButcQfr9>



Image missing site remains undocumented



Located in Upper Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

84. KHAZANA-GAT (SHAKHORAI, UGAD) AT SWAT KPK



HISTORICAL IMPORTANCE

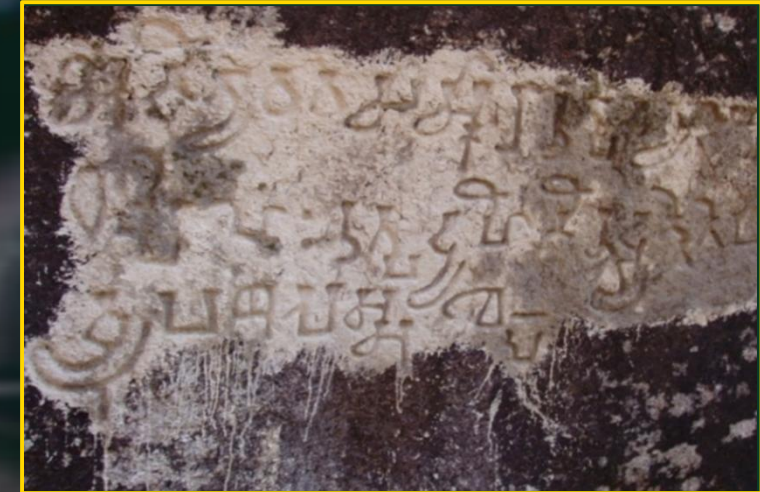
Khazana-gat (Shakhorai, Ugad), Swat is recognized as one of the significant Buddhist sites in Swat Valley. Located slightly above Manglawar in the Ugad Valley, it houses three rock inscriptions attributed to the early Kushana period. Among these, the most important is a Sanskrit inscription containing a canonical Buddhist verse associated with Śākyamuni Buddha's death. Scholars like Bühler translated it as a reflection on the impermanence of life and the bliss of nirvana. This suggests that Khazana-gat was part of the ancient Gandharan Buddhist landscape and likely held ritual or pilgrimage importance. Its proximity to the famous Jahanabad Buddha enhances its religious value. Over time, the site has gained attention for its epigraphic contributions to Buddhist studies.

CURRENT CONDITION

Khazana-gat's Kushan-era Buddhist inscriptions—including a rare Sanskrit verse on Buddha's parinirvana—weather unprotected under KP Archaeology's neglect, their sacred texts slowly eroding on Swat's cliffs. Only silicone casting and augmented reality displays can preserve these philosophical masterpieces while making them accessible to pilgrims and scholars.

LOCATION OVERVIEW

<https://maps.app.goo.gl/YZwKZzSbYKqjGezT7>



Present view point of Khazana-Gat Site



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



85. SHAN-NI-LO-SHI (ADINZAI VALLEY) AT LOWER DIR KPK

HISTORICAL IMPORTANCE

Shan-ni-lo-shi (Adinzai Valley, Lower Dir) is historically identified as a Buddhist site mentioned by the Chinese pilgrim **Xuánzàng** in the 7th century. He described a **convent (monastery)** called **Sa-pao-sha-ti** and a **stupa**, linked with legends of the "Serpent Medicine." This suggests a once-prominent Buddhist religious center in the region. **Major Deane** later proposed the **Adinzai Valley** as the likely area matching Xuánzàng's account. **Stein** further suggested nearby archaeological mounds in **Girarai, Buner**. Locally, **Andan Dherai** and **Sapar (Saparuna)** in Adinzai are considered the most probable sites. However, no structural remains of the stupa or monastery have been conclusively identified. The stupa and monastery's original names have been lost over centuries of religious and cultural change.

CURRENT CONDITION

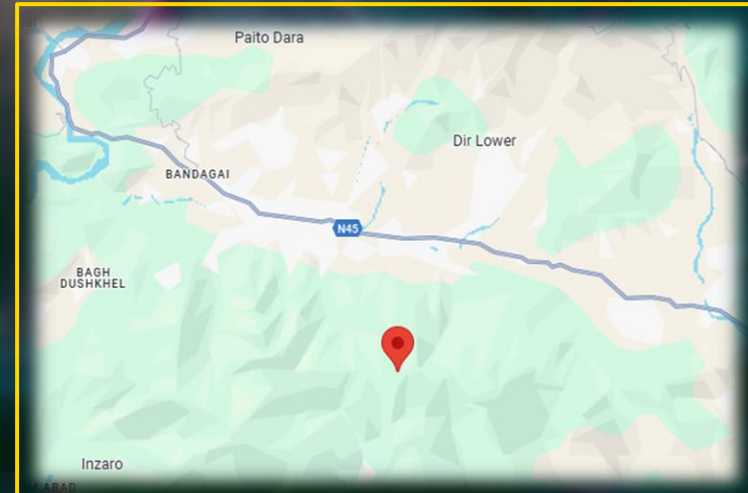
Shan-ni-lo-shi's Xuánzàng-documented 'Serpent Medicine' monastery—a sacred healing site in Buddhist Gandhara—has vanished without trace under KP Archaeology's neglect, leaving only disputed mounds near Andan Dherai as silent witnesses. Only ground-penetrating radar and comparative analysis with other serpent-linked Buddhist sites can resurrect this lost center of monastic medicine.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xeCpnoHLztvoXUqy5>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

86. HAZARA (KABAL) AT SWAT KPK

HISTORICAL IMPORTANCE

Hazara (Kabal), located in Swat's Nikpi-khel region near Shaikh- dherai village, is an important but neglected Buddhist archaeological site. A standing stupa was reported here in the 19th century by Major Deane, who identified it as the same stupa mentioned by the Chinese pilgrim XuánZàng in his 7th-century accounts. The area holds extensive ancient remains, now mostly hidden beneath cultivated fields. Locals recall the presence of a “gumbat” (stupa) and other structural ruins spread across the site. Unfortunately, much of the site has suffered from illegal excavations, resulting in the loss of valuable artifacts and structural integrity. Despite the damage, oral histories and surface remains confirm its status as a historic Buddhist site, likely dating to the Gandhara period. The identification by Deane and matching descriptions in XuánZàng's records further strengthen the site's Buddhist association.

CURRENT CONDITION

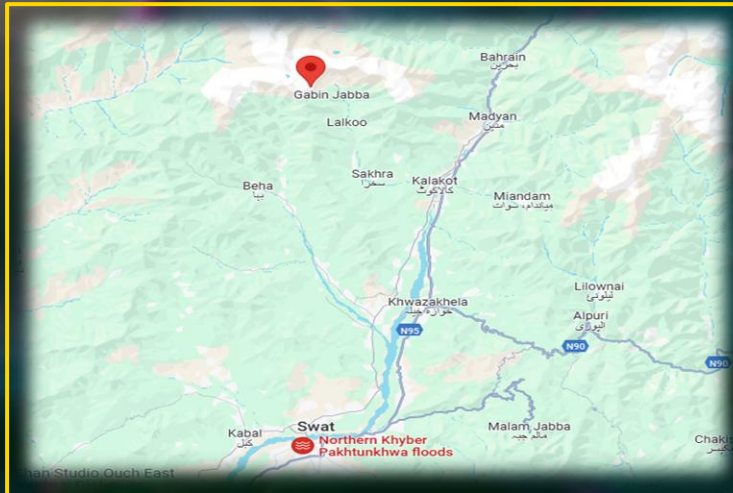
Hazara's XuánZàng-documented stupa—once a prominent Gandharan landmark—now lies ploughed under Kabal's fields while looters pillage its remains, all under KP Archaeology's passive watch. Only immediate drone surveillance and a farmer stewardship program can protect this sacred site before its last artifacts vanish into the black market.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zGNkxgvcBhrbBg9d9>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

87. KAFIR-KOT B (THANA) AT SWAT KPK

HISTORICAL IMPORTANCE

Kafir-kot B, located north of Morah in Thana (Swat), features the remains of a **Buddhist monastery and stupa**, making it an important site within the Gandhara cultural sphere. Early accounts by Deane (1896) describe Gandhara-type masonry and stupa remains across the site, as well as evidence of habitation structures and a strategic tower. Excavations yielded significant **Buddhist sculptures**, many of which are now preserved in the **British Museum** and **Imperial Museum, Calcutta**. Scholars like Stein and Olivieri have noted the site's strategic positioning and architectural similarities with other Buddhist strongholds in the region. The artistic finds include at least **56 Gandhara sculptures**, confirming its Buddhist heritage. The site reflects the architectural and artistic contributions of the Gandhara period, spanning approximately the 1st to 5th centuries CE.

CURRENT CONDITION

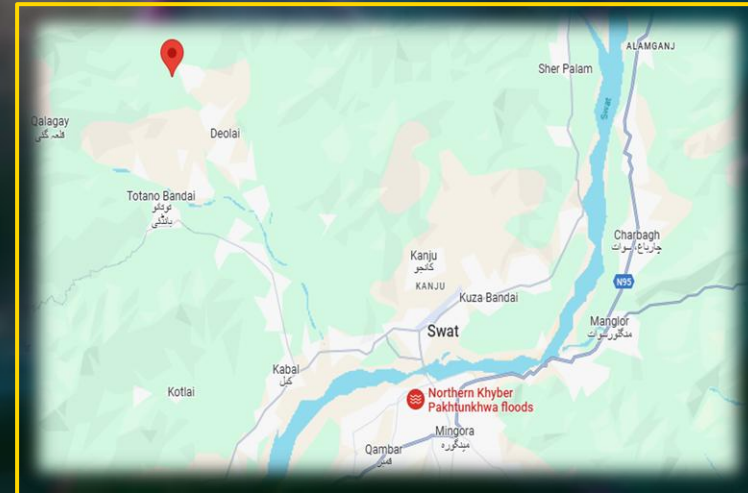
Kafir-kot B's monastery ruins—with their strategic towers and Gandharan masonry—stand neglected in Thana while 56 of their sculptural masterpieces gather dust in foreign museums, all due to KP Archaeology's failure to protect or repatriate. Only emergency site stabilization and digital reunification of its scattered artifacts can restore this Swat stronghold's legacy as a Buddhist frontier post.

LOCATION OVERVIEW

<https://maps.app.goo.gl/6TSr68xKCbRnxWeq6>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



88. SHAHKOT S (PALAI) AT SWAT KPK

HISTORICAL IMPORTANCE

Shahkot S (Palai), Swat is an important archaeological site known for the remains of a **Buddhist stupa** located along the ancient **Hathi-lar (Elephant Path)**. The traces of this old route are still visible along the hillside. Notably, the site may also preserve **marks believed to be Buddha's footprints**, as recorded by Deane in 1896. A place named **Takht (meaning throne or platform)** is situated nearby, overlooking the Hathi-dara valley. This Takht, documented by Foucher and Farooq Swati, suggests historical significance, though many surrounding structures appear to have served as non-Buddhist check posts.

CURRENT CONDITION

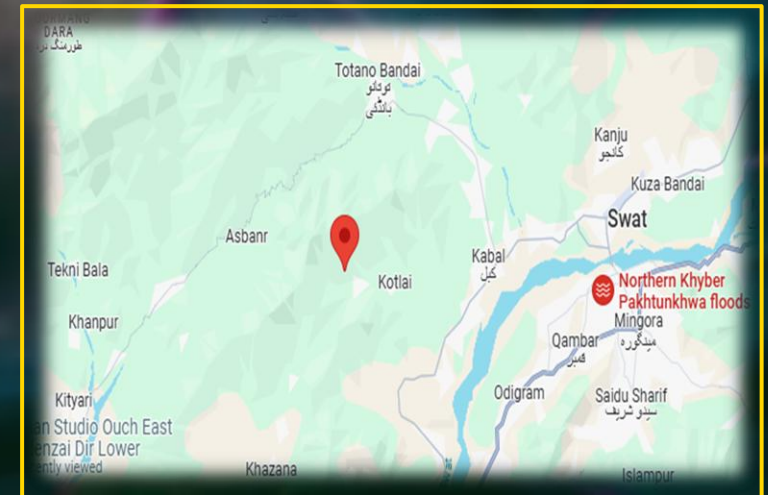
Shahkot S's stupa and legendary Buddha footprints along the ancient Elephant Path now survive only as looted ruins under KP Archaeology's neglect, their connection to the sacred 'Takht' platform erased by unchecked destruction. Only emergency documentation of remaining stonework and revival of the Hathi-lar pilgrimage route can salvage this key node in Swat's Buddhist landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/aZ5phpHWQfRxj8NN6>



Present view point of Shahkot S (Palai)



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM

89. SHAHKOT N (THANA) AT SWAT KPK



HISTORICAL IMPORTANCE

Shahkot N (Thana), Swat is located on the **northern slopes of Shahkot**, within the **Zalam-kot valley**, reachable from **Aladand-dherai** near Thana town in Swat. This site preserves several ancient remains, including the now-extinct **Loe-tangai (Lōe Taṅgē) stupa complex**, which confirms the site's Buddhist heritage. Archaeologists have also recorded a **bilingual inscription**, an **ancient well**, and ruins called **Koḍalē**. On the Zalam-kot hills, large fortification structures like a **defensive wall** and a **moulded podium**—possibly part of a Shahi-period temple—were discovered, indicating multi-phase historical usage of the site.

CURRENT CONDITION

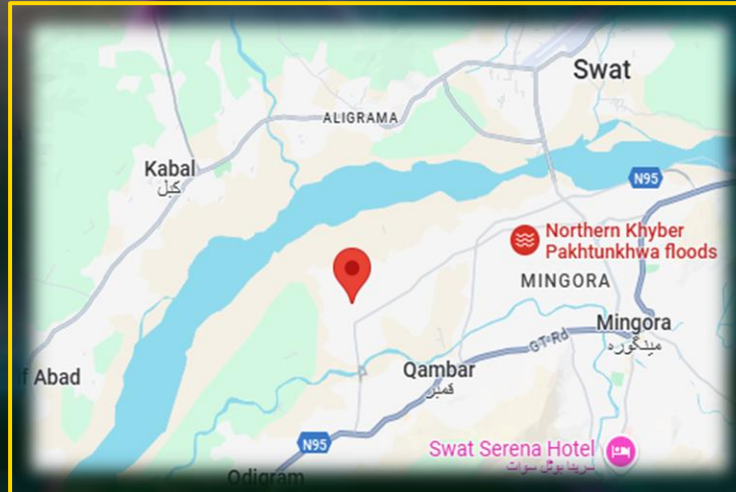
Shahkot N's Loe-tangai stupa complex lies obliterated—its bilingual inscriptions lost and defensive walls crumbling—under KP Archaeology's passive oversight, leaving Swat's Buddhist-Shahi transition period poorly understood. Only emergency mapping of the Zalam-kot fortifications and linguistic analysis of the scattered Koḍalē ruins can reclaim this multicultural crossroads.

LOCATION OVERVIEW

<https://maps.app.goo.gl/qXqssjMSGL44BuWz5>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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90. BUGHDARRA (NURZAI, GAGRA) AT BUNER KPK



HISTORICAL IMPORTANCE

Bughdarra (Nurzai, Gagra), Buner is an ancient site located in a ravine near **Zangi Khan Banda**, within the **Nurzai area of Gagra Tehsil**, Buner District. The site gained significance when **Major Deane** recovered numerous inscriptions from this area during his exploration. Notably, these inscribed stones were reportedly excavated from what appeared to be an **old Memorial Stupa buried beneath the ground**, indicating a possible Buddhist origin. This buried structure suggests the existence of a Buddhist presence at Bughdarra, although no standing stupa remains today. Stein referenced this find as part of his survey work in 1898.

CURRENT CONDITION

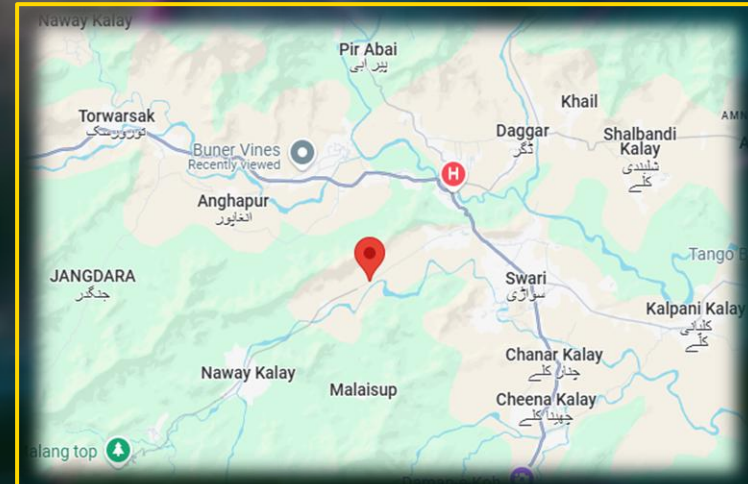
Bughdarra's buried Memorial Stupa—with its cache of Buddhist inscriptions—remains entombed and unstudied under KP Archaeology's neglect, its potential to rewrite Buner's religious history locked beneath the soil. Only ground-penetrating radar and epigraphic analysis of Deane's recovered stones can resurrect this lost Gandharan relic from oblivion.

LOCATION OVERVIEW

<https://maps.app.goo.gl/fiitXyyDZDzzmwKdA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

91. KHRAPPA (DAGGAR/GAGRA) AT BUNER KPK



HISTORICAL IMPORTANCE

Khrappa (also spelled Krapa) is an ancient site located in Buner District, Khyber Pakhtunkhwa, Pakistan. The site has historical significance due to the discovery of an inscription, which was first recorded by Aurel Stein during his explorations in 1898. According to Stein, there are two places named Khrappa: one near Krapa-Kandao in Gagra Tehsil, and the other in Daggar Tehsil between Nawe-Kale and Banda, northwest of Zangi Khan Banda and near Elai. The inscription comes specifically from the Panjpao or Panjpai plain near Khrappa. While the site does not reveal any major stupa or monastery remains, the inscription indicates Buddhist cultural influence during ancient times. Such inscriptions are commonly associated with Buddhist donors, monastic settlements, or religious dedications in the Gandhara region. The site contributes to the understanding of Buddhist-era epigraphy and settlement patterns in Buner.

CURRENT CONDITION

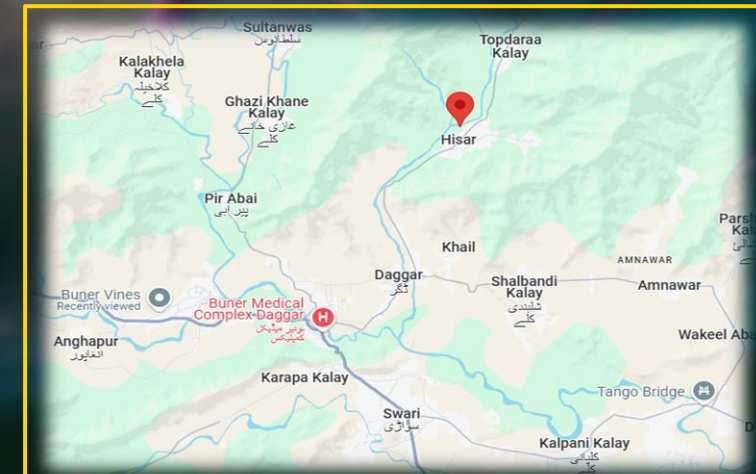
Khrappa's Buddhist inscription—a vital clue to Gandharan-era Buner—lies forgotten in an unmarked field under KP Archaeology's neglect, its exact location now obscured by time and vegetation. Only GPS tagging of Stein's coordinates and soil analysis of the Panjpao plain can recover this lost epigraphic treasure before erosion completes its erasure.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Ge1QBzDYhTXaMtdX7>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



92. KANAI (KANA, GHORBAND) AT SHANGLA-PAR KPK



HISTORICAL IMPORTANCE

Kanai (also referred to as Kana, Ghorband) is a small site located in the Shangla-Par region, near Ghorband in Khyber Pakhtunkhwa, Pakistan. Its historical significance comes from an inscription discovered there, the impression of which was obtained by Major Deane and later published by Aurel Stein in 1898. Although no stupas or monastic ruins are recorded at Kanai, the presence of this inscription suggests Buddhist-era cultural activity in the area, typical of the broader Gandhara region. Inscriptions like this are often linked to donations, religious markers, or administrative records associated with Buddhist settlements. The exact contents of the Kanai inscription remain unclear, but its documentation by colonial scholars places it within the archaeological map of early Buddhist influence in northern Pakistan. Kanai stands as a minor yet significant epigraphic site contributing to Gandhara's Buddhist heritage documentation.

CURRENT CONDITION

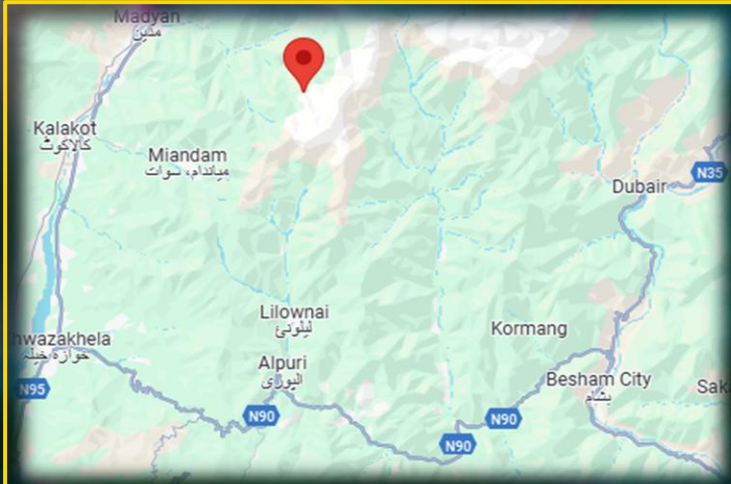
Kanai's Buddhist inscription—one of Shangla-Par's rare epigraphic traces—now vanishes into obscurity under KP Archaeology's neglect, its text still undeciphered and location unmarked since Stein's 1898 record. Only LiDAR scanning of the Ghorband valley and spectral imaging of Deane's original impression can recover this lost marker of Gandharan frontier culture.

LOCATION OVERVIEW

<https://maps.app.goo.gl/cuURxJpYaXgUmWv78>



Image missing site remains undocumented



Located in Shangla-Par, Khyber Pakhtunkhwa

93. GOGDARA (BABUZAI) AT SWAT KPK



HISTORICAL IMPORTANCE

Gogdara (also spelled Gogdarra) is an ancient site located in Tehsil Babuzai, Swat District, Khyber Pakhtunkhwa, Pakistan. It lies along the main road connecting Mardan to Mingawara (Mingora), a key route in the Swat Valley. The site's historical importance is linked to an inscription found among the ruins of the village, recorded by Aurel Stein in 1899. This inscription shows close similarities to those discovered in the nearby village of Udegram, another important Buddhist site. Although Gogdara itself does not have visible stupas or monastic remains, the inscription suggests Buddhist-era activity in the area. Such inscriptions are typically connected to religious donations, boundary markers, or administrative records from Buddhist periods. Gogdara contributes to the broader network of Buddhist epigraphic sites in the Swat Valley.

CURRENT CONDITION

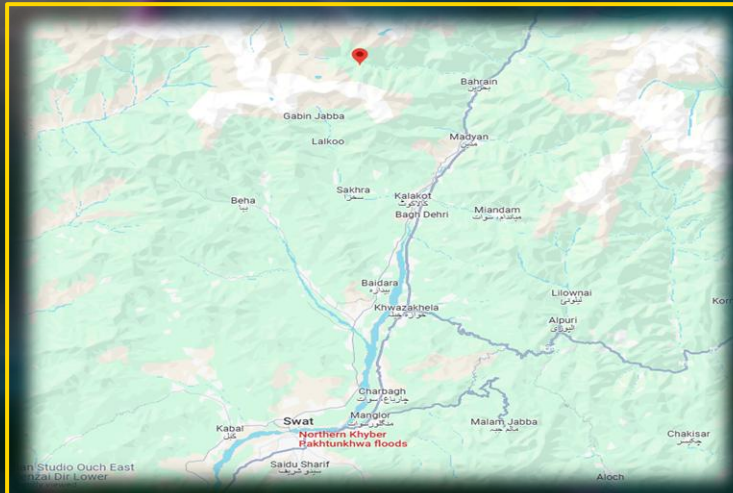
Gogdara's Buddhist inscription—a vital link in Swat's epigraphic network—now decays unmarked along the Mardan-Mingora highway under KP Archaeology's neglect, its Udegram parallels left unstudied for over a century. Only digital 3D reconstruction and highway-side heritage signage can save this crumbling witness to Swat's ancient trade route Buddhism.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Aec1SCLNBGvGNWXD8>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

94. KAHUN (GABRIAL, KANDIA) AT KOHISTAN KPK



HISTORICAL IMPORTANCE

Kahun is an ancient site located on a hill south of **Gabrial (Gabral) village** in the **Kandia area of Upper Swat Kohistan**, Khyber Pakhtunkhwa, Pakistan. The site gained historical attention when an inscription was discovered in an old fort situated on this hill. The inscription was collected through Major Deane's agent and later analyzed by Aurel Stein in 1899. Stein noted that the inscription's script showed a mix of characteristics: some resembling those found in Upper Swat and others similar to inscriptions from Zangi Khan Banda. While Kahun lacks visible stupa or monastery remains, the discovery of the inscription indicates Buddhist-era cultural or administrative activity in the region. Its strategic location on a hill and within a fort suggests that the site may have held military or administrative importance during ancient Buddhist times. Kahun thus contributes to understanding the wider epigraphic distribution in Gandhara's northern frontier.

CURRENT CONDITION

Kahun's hybrid-script Buddhist inscription—a critical record of Gandhara's northern frontier—has vanished without trace under KP Archaeology's neglect, its fort location now forgotten and its Upper Swat/Zangi Khan Banda connections lost. Only a high-altitude archaeological survey and spectral analysis of Stein's 1899 notes can relocate this key piece of mountain epigraphy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sqjPHaXMZHnT4n3K8>



Image missing site remains undocumented



Located in Upper Swat Kohistan, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

95. BADWAN-LULIAN (BARANGOLA, CHAKDARA) AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Badwan-Lulian is a confirmed Buddhist sacred area located in the Barangola region of Chakdara, Lower Dir District, Khyber Pakhtunkhwa, Pakistan. This site was first documented by early explorers like Caddy (1896) and Foucher (1899, 1901), who described it as a significant Buddhist religious zone near Dam- kot. Badwan village still retains its historical name and is situated on the right bank of the Swat River, directly across from Batkhela. The nearby area known as Ramial, northeast of Badwan, is believed to correspond to the ancient site called Lulian. Together, Badwan and Lulian were considered by early archaeologists as a single religious complex due to their proximity and related remains. This site likely contained stupas and other Buddhist structures, reflecting the area's role as part of the broader Gandhara Buddhist landscape. The region around Badwan-Lulian serves as important evidence of Buddhist activity along the river routes in Lower Dir.

CURRENT CONDITION

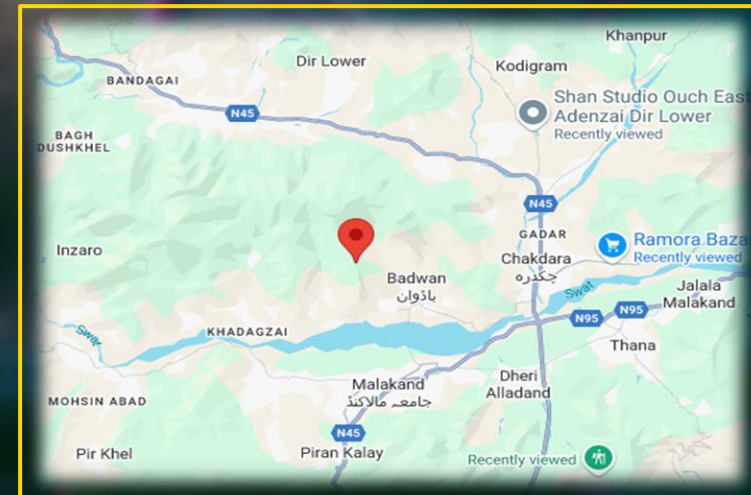
Badwan-Lulian's Buddhist sacred complex—documented by Foucher as a riverside pilgrimage hub—now lies fragmented under KP Archaeology's neglect, its stupa remains looted and Ramial's connection to ancient Lulian fading from memory. Only riverbank excavations and 3D reconstruction of Foucher's century-old sketches can revive this lost gateway to Dir's Buddhist landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/wCHk3YXaKaWpFmRs9>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

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GREEN
TOURISM

96. BAGH-A-RADJ (TOTAKAN, BAT-KHELA) AT MALAKAND KPK



HISTORICAL IMPORTANCE

Bagh-a-radj, locally known today as **Bagh-rajai**, is a confirmed **Buddhist site** located in **Pir-khel, Totakan**, west of Batkhela in **Malakand District**, Khyber Pakhtunkhwa, Pakistan. The site lies southwest of Chakdara and Ouch, in a ravine area. First documented by Caddy in 1896 and later by Foucher in 1901, Bagh-a-radj was identified as a grand Buddhist monastery. Foucher described it as having remarkable architectural features, indicating the site's importance as a religious center in the Gandhara period. The ravine area is rich in ruins, scattered architectural fragments, and Gandhara art pieces. These remains suggest that Bagh-a-radj served as a significant monastic complex during the height of Buddhist activity in the region. Its strategic location near Batkhela connects it to other known Buddhist sites along the Swat River corridor.

CURRENT CONDITION

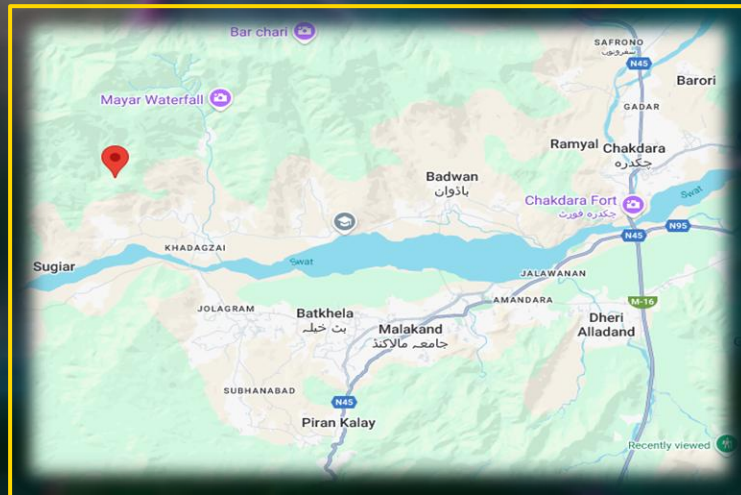
Bagh-a-radj's grand Buddhist monastery—once Foucher's celebrated example of Gandharan architecture—now lies in looted fragments under KP Archaeology's neglect, its carved stones repurposed as farm walls and its ravine eroding daily. Only emergency artifact mapping and a 'stones return' program with local farmers can reassemble this pirated masterpiece of monastic design.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sjqAAzUu5aTyCQAU9>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

97. NAWEDAND PASS (AB-KHEL, GADAIZAI) AT BUNER



HISTORICAL IMPORTANCE

Nawedand Pass, also known as Khato-tangai, is located in the Ab-khel area of Gadaizai in **Buner District**, Khyber Pakhtunkhwa, Pakistan. This narrow mountain pass is situated northwest of Kingargalai village. The site contains numerous clusters of ancient ruins spread across its stony ridges, which were first noted by Stein in 1898. While Stein initially interpreted these as emergency shelters or defensive structures, later research by Saeed-ur-Rehman and colleagues in 1996 identified the remains as belonging to the **Buddhist period**. These ruins likely represent structures associated with Buddhist travelers or small monastic establishments in a remote, defensive location. Nawedand Pass adds to the understanding of how Buddhist influence extended into highland and defensive zones of Buner.

CURRENT CONDITION

Nawedand Pass's highland Buddhist ruins—once strategic waystations for monks and pilgrims—now crumble unstudied under KP Archaeology's neglect, their defensive architecture mistaken for 'emergency shelters' since Stein's 1898 survey. Only alpine archaeological training for local teams and LiDAR mapping of the stone clusters can prove these were sacred outposts, not just shelters.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9sbyfAJMX8Wdqyy66>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

98. MANORA (AB-KHEL, GADAIZAI) AT BUNER KPK



HISTORICAL IMPORTANCE

Manora, also referred to as Munara in later surveys, is situated in the valley west of a small ridge in the Gadaizai area of Buner. The site was first noted by Stein in 1898, who observed the remains of ancient dwellings scattered along the Manora-nallah and on the ridge overlooking the valley. These ruins closely resemble those found near the Nawe-dand pass, suggesting historical connections. In more recent research by Saeed-ur-Rehman and colleagues (1996), the site has been identified as a significant Buddhist sacred area. The presence of stupas and structural remnants confirms its importance as a center of Buddhist activity in the region, likely functioning as a monastic or pilgrimage complex. Its location along ancient routes through Buner would have made it accessible to travelers and monks moving between Swat and Gandhara.

CURRENT CONDITION

Manora's Buddhist stupas and monastic ruins—linked to Nawedand Pass's highland network—remain crumbling under KP Archaeology's neglect, their pilgrimage route connections fading without documentation or protective measures. Only urgent masonry stabilization and trail mapping can preserve this sacred corridor between Swat and Gandhara before seasonal erosion claims more structures.

LOCATION OVERVIEW

<https://maps.app.goo.gl/5TFMKMuV2sdGEXYd8>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM

99. KINGARGALAI-TANGE PASS AT BUNER KPK



HISTORICAL IMPORTANCE

The Kingargalai-Tange Pass area, explored by Stein in 1898, is characterized by scattered ancient ruins spread across multiple spurs between Manora, Tange Pass, and Kingargalai itself. Stein observed numerous architectural remnants, including two prominent spurs in the valley near Kingargalai that preserve structural ruins. A minor spur towards the east, where the valley meets the Tange Pass, reveals what appears to be a small stupa site. Remains of two square rooms and floor wells—architecturally similar to those seen at the famed Takht-bhai monastery—were also noted, suggesting Buddhist monastic activity. The site is believed to have functioned as part of a wider sacred and transit network, given its strategic location along important ancient routes connecting Buner to broader Gandhara.

CURRENT CONDITION

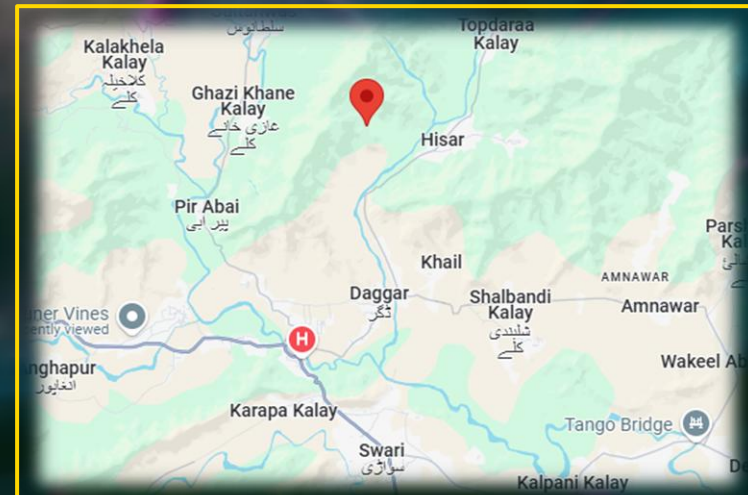
Kingargalai-Tange Pass's monastic ruins—including a stupa and Takht-bhai-style cells—are crumbling unrecorded under KP Archaeology's neglect, their role in Buner's ancient transit network being erased by erosion and unchecked human activity. Only emergency laser scanning and comparative analysis with Takht-bhai's floor plans can salvage this disappearing link in Gandhara's highland pilgrimage routes.

LOCATION OVERVIEW

<https://maps.app.goo.gl/aeioZMnDaCwubUXr9>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

100. NANSER (AB-KHEL, GADAIZAI) AT BUNER KPK



HISTORICAL IMPORTANCE

Nanser village, situated in a small side valley southeast of Kingargalai in the Buner region, holds archaeological significance due to its ancient remains identified by Stein in 1898. On a stony spur near the village, Stein noted the presence of structural terraces, likely defensive in nature, though their exact function remains uncertain. Small mounds are also present at the site, showing traces of superstructures that suggest the remains of ancient buildings. While the terraces hint at a defensive purpose, the mounds possibly represent decayed stupas or monastery-related architecture typical of Gandharan Buddhist settlements. Given its proximity to confirmed Buddhist sites like Kingargalai, Tange Pass, and Manora, along with similarities in construction style, Nanser is likely associated with the **Buddhist cultural landscape** of Buner during the pre-Islamic period. However, no direct evidence like sculptures, inscriptions, or stupas was formally reported by Stein, leaving the identification tentative yet probable.

CURRENT CONDITION

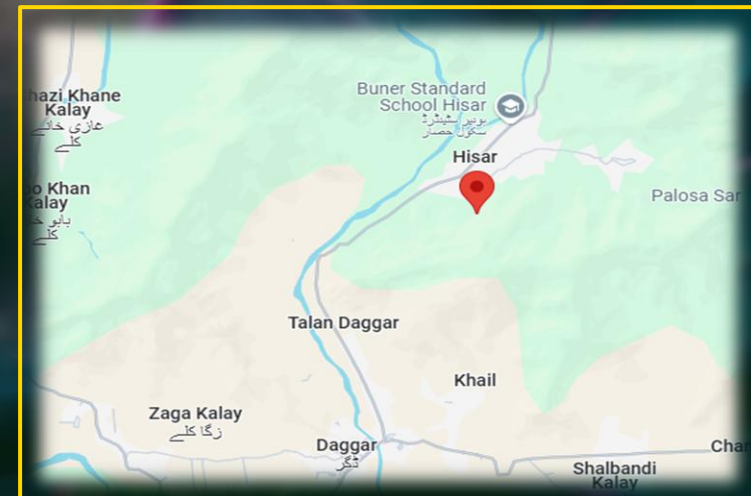
Nanser's terraced ruins—potentially Gandharan Buddhist defensive outposts—are being erased by unchecked erosion and agricultural expansion under KP Archaeology's passive watch, their connection to Kingargalai's monastic network still unverified after 125 years of neglect. Only ground-penetrating radar and comparative analysis with Takht-bhai's defensive features can confirm if these are lost guardians of Buner's sacred valleys.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xUPxpd2UAdE5TAf6A>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

101. BAZDARRA (PALAI) AT SWAT KPK



HISTORICAL IMPORTANCE

During his explorations in 1898, Stein was informed by a local elder (spingiray) about the presence of a **gumbaz** or **gumbat**—local terms for a **stupa**—in the western direction from Kingargalai. Pursuing this lead, Stein discovered that the actual site lay beyond the mountain ridge, toward **Bazdarra**, which forms the watershed between Buner and the Swat Valley. Located northeast of Palai and southeast of Nal/o near Thana in Malakand Agency, Bazdarra itself was not physically explored by Stein due to logistical limits, leaving the site unvisited but noted. The report of a stupa at Bazdarra suggests the site's likely connection to the **Buddhist sacred geography** of lower Swat and Buner. Positioned along historic movement corridors between Gandhara and Swat, Bazdarra probably hosted a **Buddhist stupa** or related structures serving as a religious marker or rest point for monastic travelers.

CURRENT CONDITION

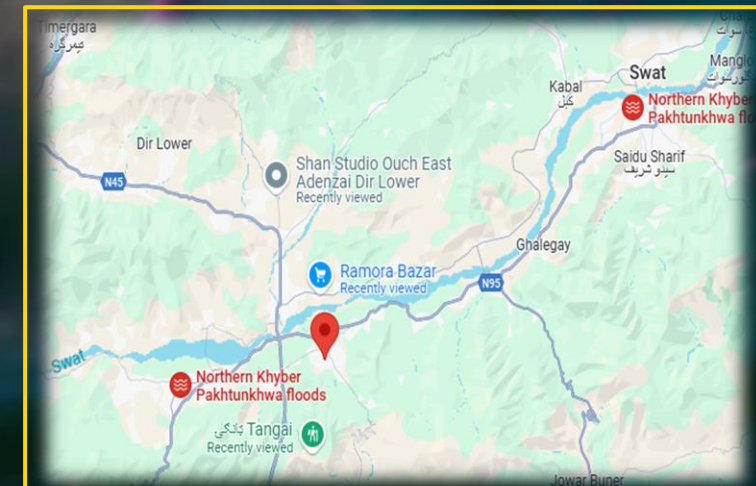
Bazdarra's rumored stupa—a potential missing link in Swat-Buner's sacred corridor—remains unverified and unexplored since Stein's 1898 tip, its watershed location now threatened by illegal logging roads and treasure hunters under KP Archaeology's willful blindness. Only a high-resolution satellite survey and joint expedition with Palai locals can confirm if this 'ghost stupa' still guards the mountain pass as it did for Gandharan pilgrims.

LOCATION OVERVIEW

<https://maps.app.goo.gl/g8G3kkQwDEyS2XYu6>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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GREEN
TOURISM

102. KINGARGALAI-PIRSAI AT BUNER KPK



HISTORICAL IMPORTANCE

At the confluence of streams flowing from **Kingargalai** and **Pirsai**, near Bampokha, Stein (1898) documented the presence of **extensive ancient remains** on a small, separate ridge. These remains closely resembled those found at **Kingargalai**, which had been identified with Buddhist structural elements like stupas and monastic cells. While no distinct stupa was specifically mentioned here, the architectural similarities suggest that this site may have functioned as an **associated Buddhist religious or habitation site**, likely part of the same cultural network. The strategic placement along watercourses and near ancient transit routes strengthens the possibility of its use by Buddhist monastics or pilgrims traveling between Buner and Swat during the Gandhara period.

CURRENT CONDITION

The Kingargalai-Pirsai confluence ruins—a potential Buddhist waystation linking Swat and Buner—are being washed away by seasonal floods under KP Archaeology's criminal neglect, their structural parallels to confirmed monastic sites like Kingargalai still unstudied after 125 years. Only immediate drone mapping and stream diversion projects can save this crumbling puzzle piece of Gandhara's highland network before the next monsoon.

LOCATION OVERVIEW

<https://maps.app.goo.gl/gkZS8rQ5n4f6mAnTA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

103. LAKA-TIGA AT BUNER KPK



HISTORICAL IMPORTANCE

Laka-tiga is a distinct standing rock located near Charai village in the Mali-khel area of Buner, northeast of Juwar. It lies along a spur descending from Mount Ilam, a peak historically associated with sacred landscapes. Stein, in 1898, identified this site for its visible cup-marks carved onto the rock surface, likely artificial in origin. Such markings are often linked to ritual activities in early Buddhist and prehistoric traditions. In later surveys conducted by Saeed-ur-Rehman et al. in 1996, locals reported the presence of ancient inscriptions or writing on this rock. However, the researchers were unable to relocate the exact site due to difficult terrain and lack of clear paths. Given its connection to Mount Ilam and the reported carvings, Laka-tiga is considered a probable Buddhist ritual site, possibly used as a pilgrimage marker or ceremonial point in antiquity.

CURRENT CONDITION

Laka-tiga's sacred rock—with its mysterious cup-marks and rumored inscriptions—has been abandoned to the wilderness by KP Archaeology's negligence, its potential as a Buddhist ritual site vanishing with the last elders who remember its location. Only a GPS-equipped community expedition and spectral imaging of Stein's 1898 photos can rescue this 'ghost rock' from oblivion before erosion and vegetation erase it completely.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ETBVdduF2CuQavov6>



Image missing site remains undocumented



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GREEN
TOURISM

105. BHAI (GADAIZAI, GADAIZAI) AT BUNER KPK



HISTORICAL IMPORTANCE

Near the Jurjurai spring, close to Bhai village in the Gadaizai area of Buner, archaeologists have identified the remains of **numerous ancient stupas**. Stein (1898) first recorded these remains, noting a large overhanging rock nearby that displayed a series of images. While Stein initially described these images as depictions of Hindu gods, later scholarly analysis by Olivieri (1994) and Filigenzi (2011) confirmed that the rock carvings actually represent **Buddhist imagery**, consistent with Gandharan iconography. These features link the site directly to the broader Buddhist cultural landscape of Buner. Unfortunately, by the time of later surveys, the **stupas were found in severely ruined condition** and the **rock carvings disfigured**, likely due to erosion and human interference. Despite their degraded state, the combination of **multiple stupas and Buddhist rock carvings** marks Bhai as a historically significant Buddhist site.

CURRENT CONDITION

Bhai's stupa complex and Buddhist rock carvings—misidentified for decades as Hindu art—now face total erasure under KP Archaeology's neglect, their Gandharan motifs crumbling from erosion and vandalism. Only emergency digital documentation and protective shelters can salvage this rare convergence of structural and rock-cut Buddhist heritage before both vanish completely.

LOCATION OVERVIEW

<https://maps.app.goo.gl/2g98vmWXgUQZigREA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



105. NIL DERAİ SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Nil Derai, also referred to as Neel Dherai, is a hillock located near **Tangai glen** along the ancient path leading towards **Juwar village** in the Mali-khel area of Gadaizai, Buner. Stein (1898) recorded that the hillock was scattered with **ancient walls**, debris, and structural remains. The summit showed signs of **fortification walls**, suggesting that the site once had defensive features, though its primary function remains uncertain. Saeed-ur-Rehman's later survey also noted extensive ancient remains across the site. While no direct evidence like stupas or inscriptions were documented, its proximity to confirmed Buddhist sites such as Tangai and the architectural similarity of the structures suggest Nil Derai could have been part of the broader **Buddhist monastic or settlement complex** in the area.



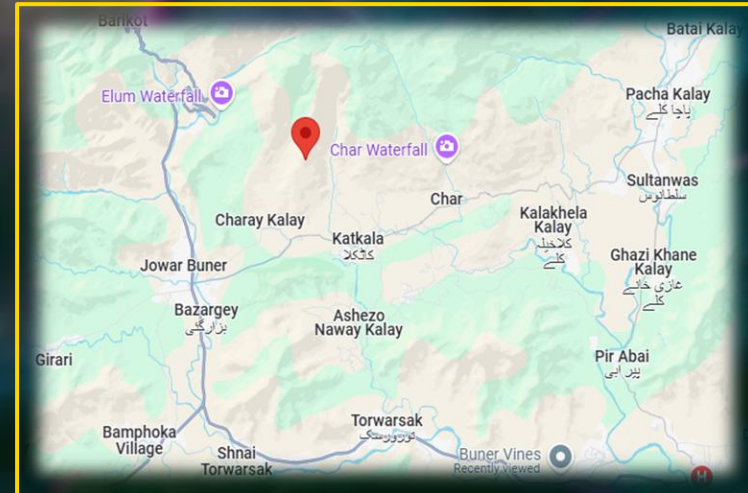
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CURRENT CONDITION

Nil Derai's fortified ruins—potentially a Buddhist hilltop outpost guarding the Tangai-Juwar route—are crumbling into obscurity under KP Archaeology's neglect, their strategic purpose and cultural ties to nearby monastic sites still unproven after 125 years. Only emergency drone mapping and comparative analysis with Swat's defensive monasteries can confirm if this was Gandhara's forgotten mountain.

LOCATION OVERVIEW

<https://maps.app.goo.gl/cJQfdJRtwDE4jWVg6>



Located in Buner, Khyber Pakhtunkhwa

106. GHUND SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Ghund, also referred to as **Ghwand**, is located **opposite Nil Derai**, on the **western side** of the path connecting **Tangai** to **Juwar**, within the **Mali-khel area of Gadaizai**, Buner. Stein (1898) recorded that **Ghund** contained **ancient structural remains** similar to those found at Nil Derai, including scattered walls and debris. While no distinct stupas or religious structures were directly identified, the architectural features and its strategic location near confirmed Buddhist sites like Tangai suggest that Ghund was likely part of the broader **Buddhist settlement network** in the area, potentially serving as a small habitation or monastic outpost.

CURRENT CONDITION

Ghund's ancient ruins—a probable Buddhist frontier outpost mirroring nearby Nil Derai—are vanishing under KP Archaeology's indifference, their walls dismantled stone-by-stone for modern construction while potential ties to Tangai's monastic network go unstudied. Only emergency masonry documentation and comparative analysis with Swat's border sites can determine if this was Gandhara's lost mountain 哨 before total erasure.

LOCATION OVERVIEW

<https://maps.app.goo.gl/r2phwzAfPhsqaL5V6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



107. BAKHTA SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Bakhta is located on an **isolated spur** situated approximately **halfway between Juwar and Girarai villages** in the **Mali-khel area of Gadaizai**, Buner. According to Stein (1898), the site contained **ancient structural remains** resembling those at **Kingargalai**, where stupas and monastic features were noted. Although Stein did not describe specific stupas or carvings at Bakhta, the architectural style of the ruins suggests a **Buddhist association**, likely representing the remains of small monastic dwellings, terraces, or religious structures. Its strategic location along historical routes between known Buddhist centers strengthens its probable religious function during the Gandhara period.

CURRENT CONDITION

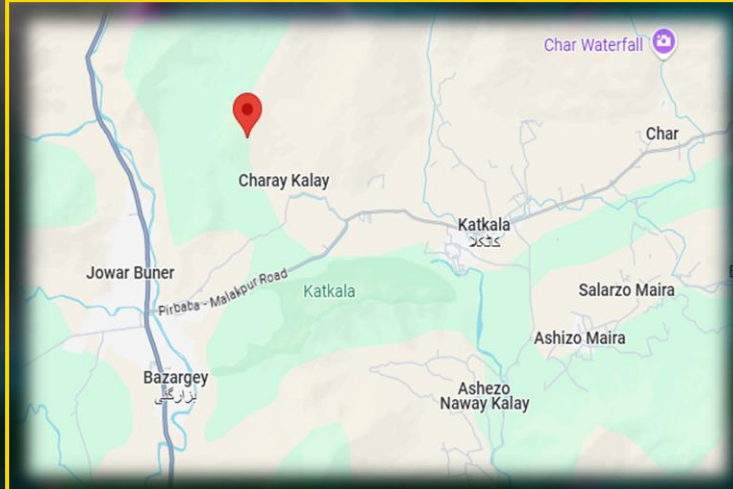
Bakhta's monastic ruins—a missing link between Juwar and Girarai's Buddhist networks—are being erased by neglect and stone scavenging under KP Archaeology's inaction, their Gandharan-era masonry indistinguishable from modern farm walls without immediate study. Only emergency mortar analysis and strategic elevation mapping can prove this was a mountain before its last stones are hauled away.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nd1xgZqHyvTD4JB69>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

108. ALI KHAN KOTE SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Ali Khan Kote is located to the **west of Girarai village** in the **Ab-khel area of Gadaizai**, Buner, at the base of surrounding hills. Stein (1898) documented numerous **ancient ruined structures** spread across various spurs in the locality. Among these remains, **stupa mounds** were specifically identified, confirming the site's association with **Buddhist religious activity**. These stupa mounds likely formed part of a small monastery complex or a waystation for pilgrims traveling between Swat and the Gandharan plains. Its hillside location, typical of Gandharan monasteries, suggests the site once served as both a religious and residential area.

CURRENT CONDITION

Ali Khan Kote's stupa mounds and monastic ruins—a confirmed waystation on Swat-Gandhara pilgrim routes—are collapsing under KP Archaeology's criminal neglect, their hillside terraces eroding and structural stones looted for modern construction. Only immediate slope stabilization and 3D mapping of remaining stupa bases can salvage this crumbling nexus of faith and travel before monsoon rains wipe it from the landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/L6BanVadomtLiHV97>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM

109. TURSAK SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Tursak, more accurately referred to as **Tor-warsak**, is located in **Daggar Tehsil** of Buner District, near **Angha-pur** to its southeast. Stein (1898) recorded multiple **archaeological features** here, including a **large mound to the north**, interpreted as the remains of a significant structure, and a **smaller mound to the south**, believed to be a **ruined stupa**. Additional ancient structures were scattered near these mounds. Historically, Deane reported obtaining an **inscription impression** from a stone embedded in a local house wall, but Stein failed to locate the inscription during his visit. The presence of stupa remains and associated structures confirms Tursak as part of the **Buddhist cultural zone** of Buner.

CURRENT CONDITION

Tursak's stupa mound and lost inscription—critical evidence of Buner's Buddhist expansion—are being erased by village expansion under KP Archaeology's negligence, their stones repurposed into modern homes while the site decays unmarked and unstudied. Only emergency salvage archaeology and community artifact amnesty can recover what remains of this Gandharan frontier node before total assimilation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/VFUS8FNEkp2tnTY69>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM

110. GIRARAI SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Girarai and the surrounding **Girarai valley**, located southwest of **Juwar** in Buner District, hold significant historical and religious importance. Stein (1898) documented the presence of **ancient walls** and a **stupa-like structure** positioned centrally within the ruins east of Girarai village. Notably, Stein identified this site with the **Su-ho-to** of the Chinese Buddhist monk **Faxian**, who recorded that this was where the Buddha once **sacrificed his body to save a dove** caught by a hawk—a key **Jataka tale**. Stein's analysis of Faxian's travel distances and directions led him to associate the **Dove-Ransoming Stupa** with the remains at Girarai. This connection elevates Girarai from a local monastic site to a **pilgrimage destination** of historic Buddhist significance.

CURRENT CONDITION

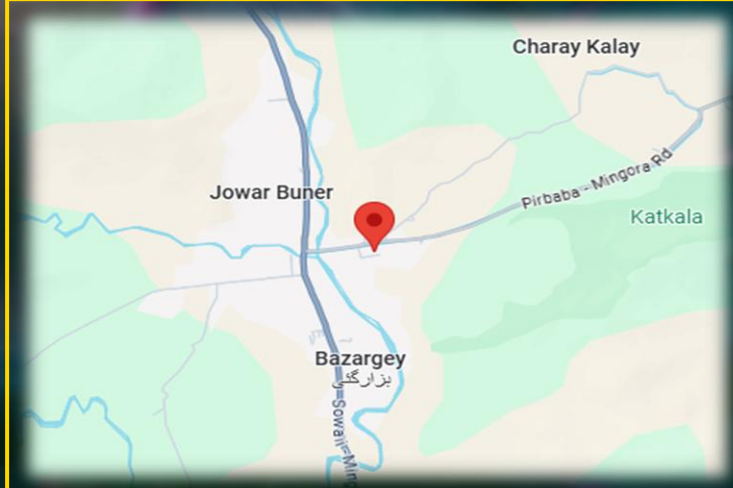
Girarai's Dove-Ransoming Stupa—a sacred site linked to Faxian's 5th-century pilgrimage and the Buddha's self-sacrifice legend—crumbles unattended under KP Archaeology's neglect, its Jataka-tale significance reduced to eroding walls and looted stones. Only urgent 3D reconstruction of Faxian's route and devotional art revival can restore this pilgrimage landmark before local memory fades completely.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ySCqy4qTyM8Cm46h6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM



111. JAFFAR HILL (DAGGAR) AT BUNER KPK

HISTORICAL IMPORTANCE

Jaffar Hill, located northeast of Tor-warsak in Daggar Tehsil, Buner, is an elevated archaeological landscape marked by ancient **dwelling remains** scattered across its **stony spurs**. Stein (1898) noted that these structural ruins resemble those at **Kingargalai** and **Juwar**, both known Buddhist sites. Local place names associated with these ruins include **Aman-dara**, **Mian-sonrai**, and **Gumbatai**, suggesting a broader spread of habitation or monastic terraces. While no stupas or inscriptions were specifically recorded by Stein at Jaffar Hill itself, its architectural style and proximity to confirmed Buddhist areas suggest that it likely formed part of the **Buddhist settlement network** within the region.

CURRENT CONDITION

Jaffar Hill's terraced ruins—a probable Buddhist mountain overlooking Buner's sacred valleys—are vanishing under KP Archaeology's inaction, their connection to Kingargalai's monastic network lost as local names like 'Gumbatai' fade from memory. Only LiDAR mapping of the Aman-dara spurs and oral history preservation can reclaim this forgotten highland outpost before erosion and neglect complete its erasure.

LOCATION OVERVIEW

<https://maps.app.goo.gl/4benZHJcYBTBzUxN6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM

112. GUMBATAI SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Gumbatai, located at the foot of Jaffar Hill between Tor-warsak (west) and Elai (east), was one of the most architecturally significant Buddhist monastic sites in Buner, as documented by Stein (1898). Spread across a **broad open glen enclosed by rock ridges**, Gumbatai featured a **large stupa mound**, **terraced platforms**, multiple **chapel courts**, **quadrangular monastery walls**, and small votive stupas. The site was so substantial that Stein identified it with XuánZàng's "Mo-su Sangharama" monastery, marking it as a major stop on ancient Buddhist pilgrimage routes. Trial excavations revealed decorative stucco fragments and structural foundations typical of Gandharan monasteries. The site's architectural complexity suggested a large-scale **monastery combined with pilgrimage facilities**, likely active during the height of Gandharan Buddhism.

CURRENT CONDITION

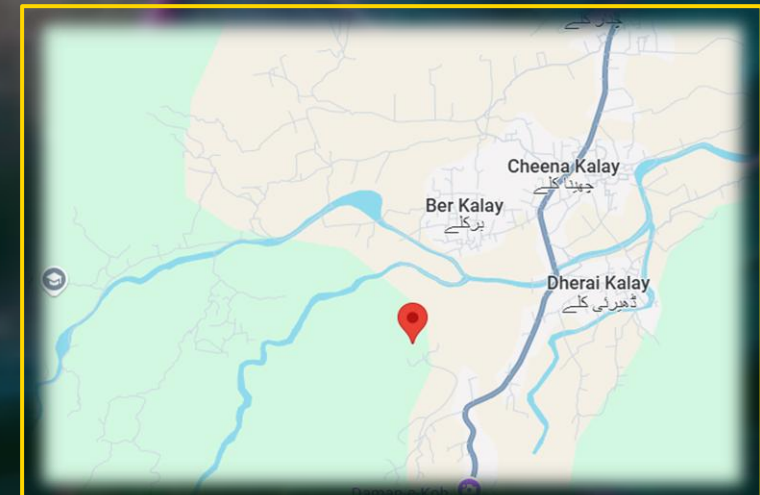
Gumbatai's grand monastery—once XuánZàng's 'Mo-su Sangharama'—has been erased from existence under KP Archaeology's watch, its stupas and chapels bulldozed into Gumbat Colony's foundations, leaving only ghostly wall fragments peeking between modern homes. Only forensic archaeology of repurposed stones and oral histories from early settlers can now reconstruct this lost Gandharan pilgrimage hub.

LOCATION OVERVIEW

<https://maps.app.goo.gl/5GDFXrMZZ9DdgErc7>



Present view point of Gumbatai Site



Located in Buner, Khyber Pakhtunkhwa

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113. KARAPA ROAD TRADE ROUTE AT BUNER KPK



HISTORICAL IMPORTANCE

Karapa Road is an ancient **defile (narrow pass)** situated along the **left bank of the Barandu River**, connecting southern and northern parts of **Buner District**. This strategic route linked Buner to **Mardan** and **Hund** via the **Malandarai** and **Ambela Passes**, acting as a major **trade and communication corridor** during ancient times. Stein (1898) observed that sections of this ancient road were **cut directly into the rock or built upon walled-up stone foundations**, much like the historic routes of the **Shahkot** and **Malakand passes**. While the Karapa Road itself is not a religious site, its role as a **Buddhist-period trade and pilgrimage route** contributed to the movement of monks, traders, and pilgrims throughout Gandhara.

CURRENT CONDITION

Karapa Road's rock-cut Buddhist-era trade route—a vital artery linking Gandhara's monasteries—is being swallowed by modern construction and river erosion under KP Archaeology's neglect, its ancient paving stones ripped up for farm terraces and roadworks. Only urgent laser scanning of surviving segments and revival as a heritage trail can salvage this crumbling corridor of commerce and pilgrimage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/fhUxHtGMiCNwHwpK9>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

114. BAHAI (MAIRA OF REGA) AT BUNER KPK



HISTORICAL IMPORTANCE

Bahai, located in the Maira area of Rega near Sunigram, was once home to the largest known stupa in Buner, measuring about 240 feet east-west and 200 feet north-south. Documented by Stein in 1898, the stupa mound was considered possibly one of the oldest Buddhist monuments in the region. Surrounding the mound were traces of monastic structures and debris. A nearby ancient stone-lined well, accessed by 23 steps, was also recorded and attributed to Buddhist times, despite local legends connecting it to Raja Birbal. Later surveys confirmed that landowners leveled the stupa mound to create farmland, destroying most surface remains. Inscribed stones and small artifacts were unearthed during this destruction but are now missing. The site was considered significant for understanding Gandharan Buddhist presence in Buner.

CURRENT CONDITION

Bahai's colossal 240-foot stupa—once Buner's oldest Buddhist monument—has been erased by deliberate leveling under KP Archaeology's passive complicity, its sacred mound bulldozed into farmland and inscribed stones looted, leaving only a crumbling stepped well as a silent witness. Only forensic soil analysis and recovery of displaced artifacts can now reconstruct the scale and significance of this lost Gandharan landmark.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Hd1zRwN9mLpiaQoNA>



Present view point of Bahai (Maira of Rega) Site



Located in Buner, Khyber Pakhtunkhwa

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115. PANJKOTAI (PINZ-KOTE) AT BUNER KPK

HISTORICAL IMPORTANCE

Panjkotai, locally known as **Pinz-kote**, is a ruined Buddhist monastery site located west of Sunigram village in Buner. Stein (1898) identified extensive monastic remains on a leveled hill spur, including vaulted rooms, terraced courtyards, and stupa remains. The structures displayed **pointed vaults of overlapping stones**, large block masonry, and architectural features resembling **Takht-i-Bhai** and **Jamal Garhi** monasteries, yet more massive in scale. Key buildings included a large assembly block with vaulted rooms, a central court, and terraces potentially used for monk gatherings. Two small stupas and chapels were also present. Stein proposed this site as the possible location of the **Mahavana Monastery** mentioned by XuánZàng. The construction quality and size suggest Panjkotai was a significant Buddhist center during Gandhara's zenith.

CURRENT CONDITION

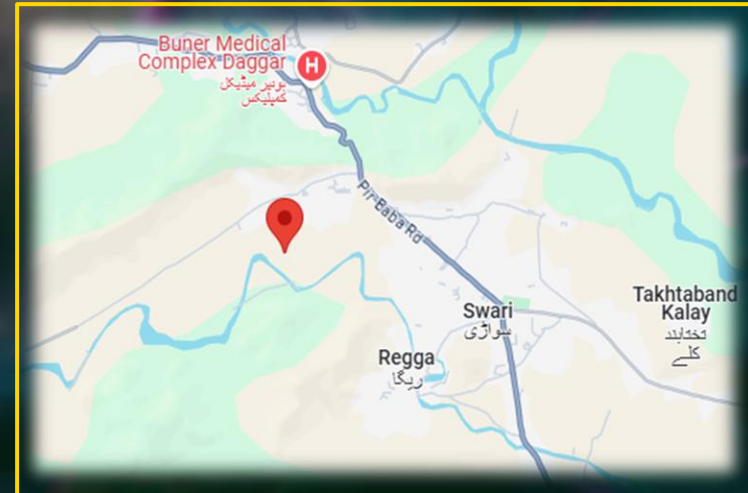
Karapa Road's rock-cut Buddhist-era trade route—a vital artery linking Gandhara's monasteries—is being swallowed by modern construction and river erosion under KP Archaeology's neglect, its ancient paving stones ripped up for farm terraces and roadworks. Only urgent laser scanning of surviving segments and revival as a heritage trail can salvage this crumbling corridor of commerce and pilgrimage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/E2nFLfUXXiAqQy6c6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

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GREEN
TOURISM

116. SURKHAU KANDAR AT BUNER KPK



HISTORICAL IMPORTANCE

Surkhau Kandar is a small archaeological mound located southwest of Krapa, near Naway-kalay village in Buner. The site consists of terraces surrounding the mound, with the top bearing a square masonry foundation measuring approximately 34 feet per side, now mostly buried and barely visible. Another wall on the western side extends southward and features a terrace-like slope, possibly once used as steps. Inscribed stones or impressions were previously recovered here by Major Deane, suggesting historical significance, possibly linked to Buddhist occupation. Stein, during his 1898 visit, attempted to relocate these inscriptions but was unsuccessful due to local resistance. The overall architecture hints at religious or monastic structures once standing at the site.

CURRENT CONDITION

Surkhau Kandar's buried Buddhist ruins—including a 34-foot square foundation and lost inscriptions—are fading into oblivion under KP Archaeology's indifference, their potential link to Gandharan monasticism now obscured by erosion and decades of local distrust since Stein's blocked 1898 survey. Only ground-penetrating radar and community reconciliation efforts can resurrect this 'forgotten terrace' as a key to Buner's sacred landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/42gb6nkJKnpG54nd7>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



117. SARE-MANAI AT LOWER DIR KPK

HISTORICAL IMPORTANCE

Sare-manai, also known as Sare-manrai or “Red Houses,” is located near Katgala Pass in Adinzai, Lower Dir. This site was documented by Stein, who identified the extensive ruins as remnants from the Buddhist period. The area held fortified ancient dwellings, likely serving as monastic residences or supporting structures for Buddhist pilgrims traveling through the pass. Its strategic placement highlights its importance in the regional Buddhist network of ancient Gandhara. The name “Red Houses” possibly refers to the reddish hues of the building stones or remaining wall fragments. Stein’s survey emphasized both the architectural significance and the historical Buddhist association of Sare- manai. Today, however, the ruins are heavily degraded, with little surviving of the original structures.

CURRENT CONDITION

Sare-manai’s ‘Red Houses’—once a fortified Buddhist waystation at Katgala Pass—now stand as skeletal ruins under KP Archaeology’s criminal neglect, their crimson stones scavenged for modern construction and pilgrimage routes erased by unchecked erosion. Only emergency photogrammetry of Stein’s 1921 photos and a ‘stones return’ initiative can salvage the last traces of this Gandharan frontier outpost.

LOCATION OVERVIEW

<https://maps.app.goo.gl/bCnBwSfgTFLh1fWQA>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

118. JALAL BABA BUKHARI'S ZIARAT AT LOWER DIR KPK



HISTORICAL IMPORTANCE

Ziarat- kalay, located in Talash valley on the Chakdara-Talash road, derives its name from the shrine of Syed Jalal-i-Bukhari. During his visit, Aurel Stein observed Gandhara-style masonry embedded in a wall and noticed terrace cultivation traces in the surrounding area. Though primarily known today as a Muslim shrine, the area once held Buddhist structures, with sculpted stones—such as those decorated with lotus flowers—found reused in nearby graves. Stein's observations suggest the Buddhist remains here were significant. Evidence points to Buddhist occupation prior to Islamic settlement in the region. The reuse of Buddhist architectural fragments in grave construction highlights the cultural layering typical in this part of Gandhara.

CURRENT CONDITION

The Talash shrine's recycled Buddhist stones—carved with lotus motifs and embedded in graves—stand as silent witnesses to Gandhara's layered history, now drowning in urban sprawl under KP Archaeology's indifference. Only immediate documentation of reused artifacts and interpretive signage can preserve this tangible record of cultural transition before modern development erases it completely.

LOCATION OVERVIEW

<https://maps.app.goo.gl/WkAYf1ECctQvPJhe8>



Image missing site remains undocumented



Located in Lower Dir, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

119. KHAZANA (THANA) AT SWAT KPK



HISTORICAL IMPORTANCE

Khazana (Thana), Swat was once a significant Buddhist site, located west of the village graveyard near Nal (Nalo). According to Stein's records from 1926 and 1930, a small mound here held Buddhist sculptures and relics. These remains were excavated on the orders of the Political Agent, and large quantities of sculptures were sent to the **Calcutta Museum**. Unfortunately, no formal survey or documentation was made at the time of excavation. Stein specifically noted the lack of any published report on the site or its findings. In later years, the site suffered heavy destruction due to uncontrolled **treasure hunting**. Modern researchers revisiting Khazana found no visible archaeological evidence. The mound itself has vanished, and the area is now agricultural land.

CURRENT CONDITION

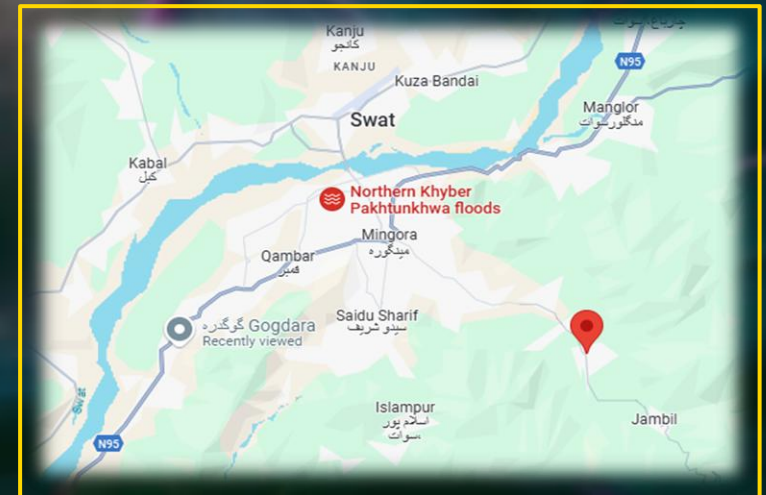
Khazana's Buddhist mound—once rich with sculptures now exiled to Calcutta—has been erased from existence under KP Archaeology's complicit neglect, its sacred earth ploughed into farmland and its history reduced to a footnote in Stein's unanswered protests about undocumented looting. Only forensic study of displaced artifacts and soil analysis can now reconstruct what colonial greed and local indifference destroyed.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Jax6LuANNYzqWxCTA>



Present view point of Khazana (Thana)



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
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120. GIROBAN (GIRO-BANDA) AT SWAT KPK

HISTORICAL IMPORTANCE

Giroban (Giro-banda), near Nal (Nalo), Swat, is a confirmed **Buddhist site**. Located southeast of Nal and Charat-kandao, Giroban lies in a ravine that splits towards Morah Pass and a southeastern ridge. On this ridge, Stein identified a '**considerable Buddhist sanctuary**', including **two destroyed stupas** and a ruined monastic complex. He noted **fragments of Gandharan reliefs** scattered around the site, some of which had been reused in local terrace walls. A key discovery was a **Jataka scene relief**, depicting Gautama Bodhisattva supporting a broken pillar, later housed in the **Peshawar Museum**. Excavations conducted under Major Deane and Mr. Spencer led to additional Gandharan sculptures, reportedly sent to Mardan. Today, the site is called **Giro-banda**, but according to local informants, no visible ruins survive at the location.

CURRENT CONDITION

Giroban's Buddhist sanctuary—once home to a Jataka-carved stupa and monastic complex—has been erased by stone scavenging and unchecked erosion under KP Archaeology's negligence, its sculptural fragments now imprisoned in museum storage while the original site vanishes beneath farmland. Only digital reunification of scattered artifacts and ravine stabilization can posthumously reconstruct this lost chapter of Swat's sacred landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Cfc6Q5jVzZRXuaSF7>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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GREEN
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121. GUMBATUNA 2 SITE AT SWAT KPK

HISTORICAL IMPORTANCE

Gumbatuna 2 is an ancient pit-well located near Barikot towards the Karakar valley in Swat, Pakistan. It was first noted by Aurel Stein in 1930, who described it as an ancient well constructed using Gandharan masonry techniques. Stein measured the well's diameter at approximately 9 feet, suggesting a substantial and purposeful structure. Later, in 2006, scholars Olivieri and Vidale re-identified the site as a pit-well and formally recorded it as Gumbatuna 2. This structure is a rare example of functional Gandharan stonework, distinct from the more common stupas and monasteries. The well's historical use remains uncertain, but its construction style links it to Buddhist-period architecture in the region. Its proximity to Barikot further emphasizes its cultural and archaeological relevance, given Barikot's importance as an ancient Buddhist center.

CURRENT CONDITION

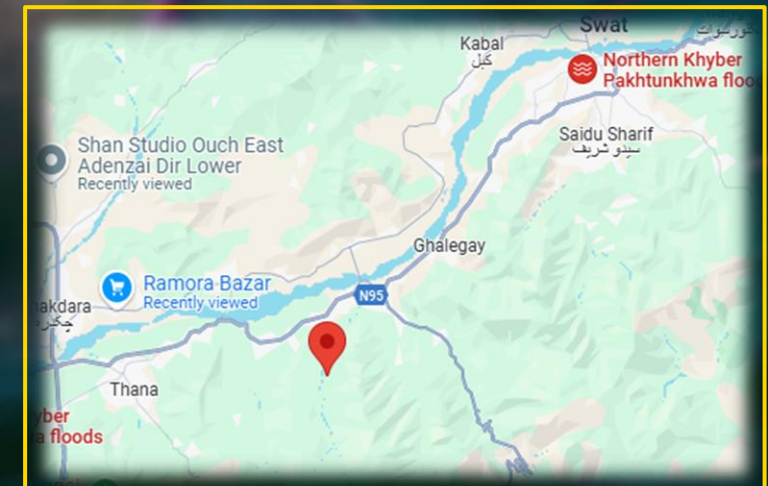
Gumbatuna 2's ancient Gandharan well—a rare example of Buddhist-era hydraulic engineering—now sits imprisoned in a private garden, its 9-foot stone rim decaying under KP Archaeology's passive neglect while critical water management history vanishes untested. Only immediate legal protection and sediment core sampling can rescue this functional relic before modern irrigation claims its last stones.

LOCATION OVERVIEW

<https://maps.app.goo.gl/7r6jShAb4rdJWKtq7>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



122. NATMIRA (NAJIGRAM, BARIKOT) AT SWAT KPK



HISTORICAL IMPORTANCE

Natmira (Najigram, Barikot), Swat is an archaeological site identified by Aurel Stein in 1930. Located **over 2 km from Barikot** along the **Najigram road**, the site lies within terraced cultivation areas. Stein observed several **walled-up terraces**, with ancient stonework incorporated into farming structures. A particularly notable feature was a **large pointed recess or niche** in one of the terrace walls, measuring about **30 feet in height**, which Stein believed likely held a **large Buddha image** in ancient times. Scattered ruins were also found throughout the site, resembling the Buddhist architectural remnants Stein had seen earlier in the Kotah valley. However, Stein's examination was limited due to time constraints, leaving the site's full extent and details largely unexplored.

CURRENT CONDITION

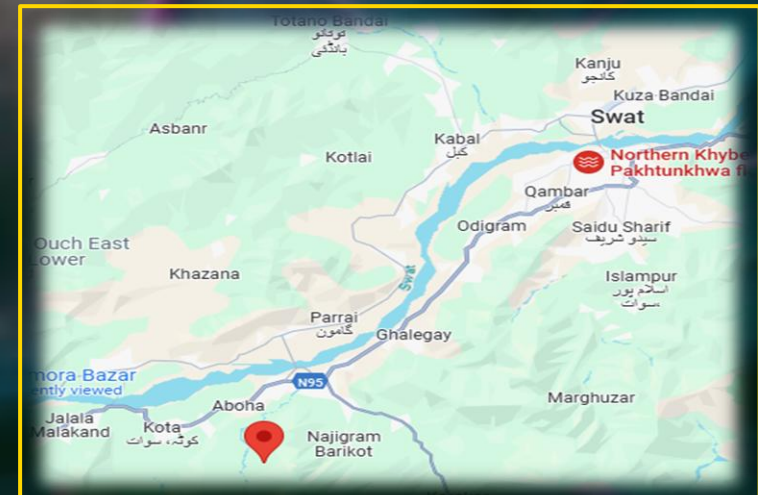
Natmira's colossal 30-foot Buddha niche—once a landmark on Barikot's sacred periphery—now survives only as a ghostly indent in farmland terraces under KP Archaeology's neglect, its carved walls cannibalized for modern agriculture. Only LiDAR scanning of the Kotah-style ruins and soil analysis of the niche floor can digitally resurrect this lost devotional giant before even its memory fades.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ADB8HffC4Qam6jEx7>



Present view point of Natmira (Najigram, Barikot)



Located in Swat, Khyber Pakhtunkhwa

123. NAWAGAI (KARAKAR, BARIKOT) AT SWAT KPK



HISTORICAL IMPORTANCE

Nawagai (Karakar, Barikot), Swat is located southeast of Barikot, along the road passing through Karakar Valley towards Buner. Aurel Stein visited Nawagai in 1930 and noted little archaeological significance except for a spring enclosed within an ancient walled conduit, indicating the area's historical infrastructure. However, Nawagai gained prominence later when Barger and Wright excavated the site in 1941, revealing it as a significant **Buddhist monastic complex**. Further excavations by Mian Said Qamar in 2004 confirmed Nawagai's importance, uncovering structural remains tied to Gandharan Buddhist traditions. Historical records also mention a local episode where the Wali Sahib of Swat ordered nearby villagers from Natmaira, Nawagai, and Najigram to search the region's pre-Islamic ruins for hidden treasures, although no discoveries were reported. Nawagai today stands as one of the key Buddhist complexes in the Karakar-Barikot archaeological landscape.

CURRENT CONDITION

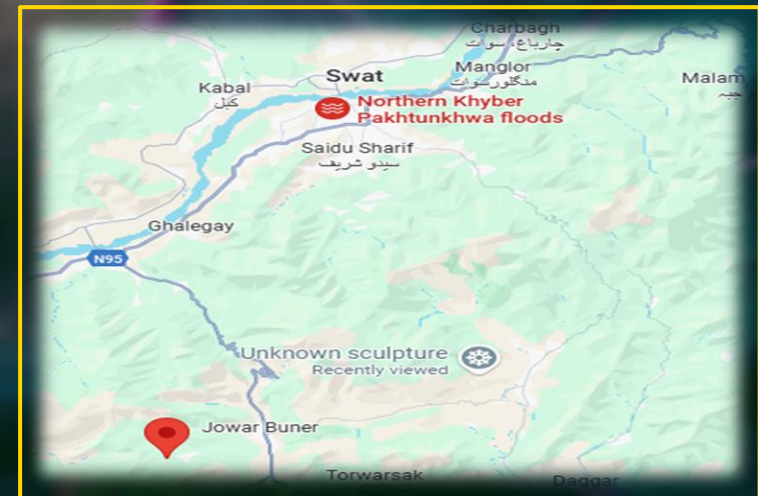
Nawagai's Buddhist monastery—once overlooked by Stein but now recognized as a major Gandharan complex—faces a slow death under KP Archaeology's indifference, its excavated walls crumbling back into the Karakar Valley's soil while unchecked local digging risks unreported looting. Only urgent site consolidation and community co-management can preserve this rediscovered jewel of Swat's sacred landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RTASPKT98YBDtvuN8>



Present view point of Nawagai (Karakar, Barikot)



Located in Swat, Khyber Pakhtunkhwa

124. KOTANAI (KARAKAR) AT SWAT KPK



HISTORICAL IMPORTANCE

Kotanai (Karakar), Swat is an ancient Buddhist site located within the area of Natmaira village, along the Karakar valley route. Aurel Stein, during his 1930 survey, noted a **huge terraced-up wall** in this area, believed to have once contained a **stupa**. By Stein's account, the casing stones had been completely removed, and the stupa itself was heavily damaged. Later, Tucci (1958) visited the same location and found only a large remaining wall, which he suggested might have been the **plinth of a stupa**. This indicates significant deterioration of the site over the 30 years between their visits. Italian archaeologists, including Olivieri and Vidale (2006), cataloged this location as **Naitmara 1**, reaffirming its identification with the Buddhist structures mentioned by Stein and Tucci. Locally known as **Kotanai**, the site represents the fragmentary remains of a once substantial Buddhist monument.

CURRENT CONDITION

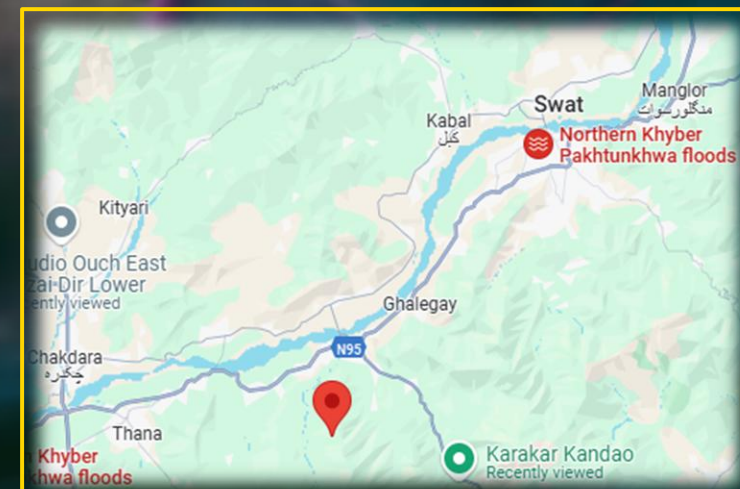
Kotanai's stupa—once a terraced Gandharan monument—has been reduced to a skeletal plinth under KP Archaeology's decades of neglect, its casing stones looted and core eroded to oblivion, leaving only Tucci's 1958 notes as proof of its existence. Only forensic masonry analysis of remaining stones and 3D reconstruction using Stein's sketches can digitally resurrect this 'ghost stupa' before even its last traces vanish.

LOCATION OVERVIEW

<https://maps.app.goo.gl/s3SZmCPnBnDFhhEP6>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

125. JRANDU-GUMBAT SIET AT SWAT KPK

HISTORICAL IMPORTANCE

Jrandu-gumbat (Najigram, Barikot), Swat is an ancient Buddhist site located above the village of Najigram. Aurel Stein documented the site in 1930 during his survey of Swat's Buddhist remains. Approximately **1 km above Najigram**, he noted two stupa mounds in a heavily damaged state. Further along, at a distance of more than **2 km uphill**, Stein discovered the more prominent **Jrandu-gumbat** stupa. This stupa had suffered extensive damage due to local quarrying and unauthorized digging. Despite its ruined condition, Stein recorded the structure's remnants, measuring about **18 feet in height**, based on its **two surviving circular bases** and a **partially intact drum**. The site's location on higher ground suggests it may have once served a significant monastic or pilgrimage role in the Najigram valley's Buddhist network.

CURRENT CONDITION

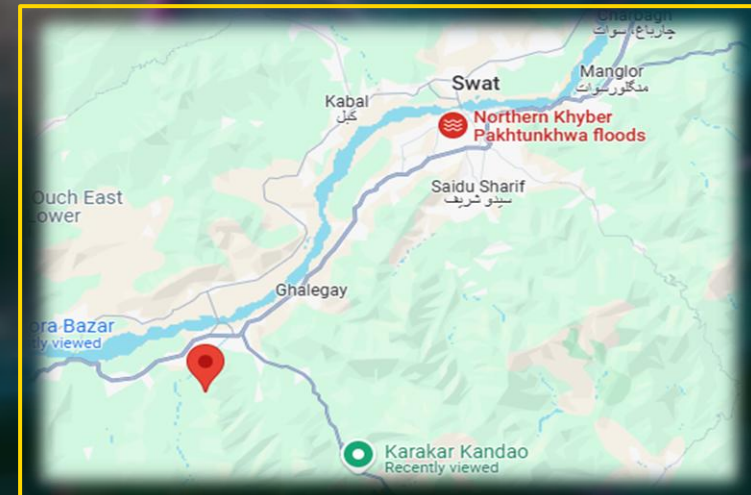
Jrandu-gumbat's hilltop stupa—once an 18-foot Gandharan landmark—now stands as a looted skeleton under KP Archaeology's abandonment, its drum fractured by quarrying and circular bases crumbling into Najigram's slopes. Only emergency drone mapping and community-led stabilization can prevent this pilgrimage beacon from vanishing like the two lower stupas Stein recorded in 1930.

LOCATION OVERVIEW

<https://maps.app.goo.gl/5v4nUHNFrWxaBA5>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

126. HINDUGHAR SITE AT SWAT KPK



HISTORICAL IMPORTANCE

Hindughar, located near Tindo-dag in Babuzai, Swat, is a significant Buddhist heritage site linked to the ancient Uddiyana region. The site features a notable relief discovered by Aurel Stein in 1930, which he identified as depicting King Uttarasena. Later, Tucci suggested the image represents a local deity or a Kushan king, reflecting the region's cultural diversity. Modern research by Anna Filigenzi identifies the figure as the Hindu solar deity Surya, surrounded by his wives and attendants. This suggests the site represents Gandharan religious syncretism, where Hindu deities appeared in Buddhist sacred spaces. Although not mentioned by Xuanzang, the site is considered part of Swat's broader Buddhist landscape. Hindughar holds ongoing archaeological and iconographic importance in understanding Kushan-period religious art.

CURRENT CONDITION

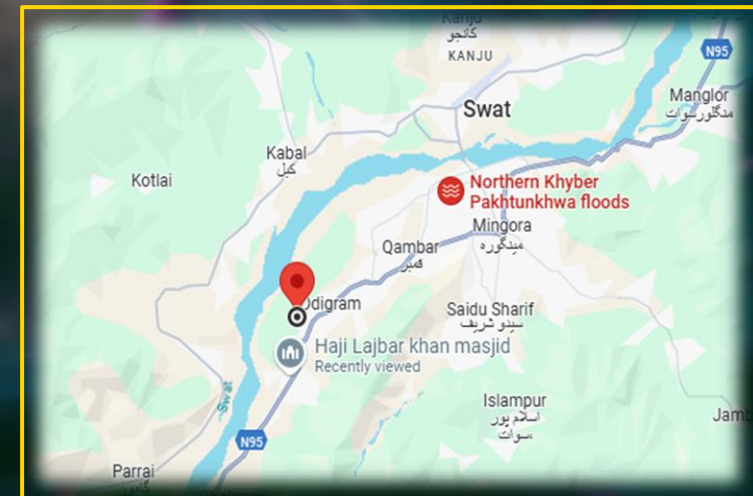
Hindughar's syncretic relief—a rare fusion of Buddhist and Hindu iconography—faces erasure under KP Archaeology's neglect, its Surya depiction weathering unchecked while scholarly debates about its identity (Uttarasena? Kushan king?) remain unresolved. Only emergency silicone casting and climate-controlled sheltering can preserve this Gandharan palimpsest before environmental and human damage obliterate its contested legacy.

LOCATION OVERVIEW

<https://maps.app.goo.gl/myqJECyupQfKaQwW9>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

127. HASSAN-KOTE AT SWAT KPK



HISTORICAL IMPORTANCE

Hassan-kote, locally known as **Saan-kote**, is a small Buddhist monastery ruin situated southeast of Gogdara village in Babuzai Tehsil, Swat. First documented by Aurel Stein in 1930, the site is built on a terrace above a spring, oriented east-west. Stein recorded a series of small vaulted rooms along the southern corner, likely used as monks' quarters, featuring unique small windows designed to admit light. Steps from these rooms connected to structures eastward, possibly forming part of the monastery complex. A large rectangular hall (36 x 25 ft.) near the western end is believed to have been the assembly area. Opposite the terrace stood the remains of a small stupa, indicating the site's religious significance. Stein also noted what appeared to be a shrine and scattered dwellings around the complex. Later, Makin Khan referred to the site as "Asan Kote", though unaware of Stein's earlier discovery. Today, Hassan-kote is heavily deteriorated, with locals reporting extensive looting and illegal digging. The once-identifiable monastery structures have mostly vanished, leaving the site in ruins.

CURRENT CONDITION

Hassan-kote's terraced monastery—once featuring light-filled vaulted cells and a grand assembly hall—has been reduced to looters' pits and scattered stones under KP Archaeology's criminal negligence, its unique window designs and staircases now only preserved in Stein's 1930 notes. Only forensic archaeology of dug-up spoil heaps and 3D reconstruction from colonial records can salvage what remains of this architectural gem.

LOCATION OVERVIEW

<https://maps.app.goo.gl/vfuiPwVzgJpDshUS8>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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128. SHAH HUSSAIN-PATAI AT SWAT KPK



HISTORICAL IMPORTANCE

Shah Hussain-patai is the site of a ruined Buddhist stupa, documented by Aurel Stein in 1930, located east of Mingawara (modern Mingora) in Swat's Babuzai Tehsil. Stein recorded it as a notable landmark in the early 20th century; however, due to rapid urban expansion of Mingora city, the site's precise location has since been lost. Local people interviewed by later researchers were unfamiliar with the name or the existence of the site, indicating that the stupa's remains have likely been destroyed or buried under modern construction. The original structure was probably a modest-sized stupa, characteristic of the Buddhist architectural landscape of Swat during the Kushan period. Unfortunately, no visible remains or detailed archaeological surveys survive to confirm the exact form or function of the stupa today. Shah Hussain-patai represents one of many Buddhist sites around Mingora that have disappeared due to urbanization and lack of heritage protection.

CURRENT CONDITION

Shah Hussain-patai's stupa—once a Kushan-era landmark in Mingora—has been erased from memory and map under KP Archaeology's complicity, swallowed by urban sprawl without a single photographic record or rescue excavation to mark its passing. Only forensic analysis of pre-1930 maps and ground-penetrating radar scans of suspected locations can now attempt to trace this 'ghost stupa' beneath Mingora's concrete.

LOCATION OVERVIEW

<https://maps.app.goo.gl/16ybsTGqqUhsphQq5>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

129. RANGMALA AT SWAT KPK

HISTORICAL IMPORTANCE

Rangmala was once the site of a small Buddhist stupa, first recorded by Aurel Stein in 1930. Located along the historical route leading from Mingawara (Mingora) to Manglawar via Shamelai Kandao, the stupa stood in a decayed state even in Stein's time. The site marked a minor but significant Buddhist landmark within the broader Uddiyana region. In more recent years, as reported by researchers like Anna Filigenzi, the site has been completely overbuilt—a modern house now occupies the exact location where the stupa once stood. Due to this modern encroachment, no visible remains of the ancient structure survive. Rangmala's stupa, like many other Buddhist monuments near Mingora, has been lost due to unchecked urbanization and lack of heritage preservation.

CURRENT CONDITION

Rangmala's stupa—once a quiet sentinel on Mingora's ancient pilgrim route—has been erased from existence under KP Archaeology's watch, its sacred earth now someone's living room floor, with not a single stone preserved or documented before destruction. Only property deed research and interviews with builders might now recover fragments of this lost marker of Uddiyana's sacred geography.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RmKVTTYi8RFuaHUY9>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa



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TOURISM

130. KANCHAI-KANDA AT SWAT KPK



HISTORICAL IMPORTANCE

Kanchai-kanda was recorded by Aurel Stein in 1930 as the site of a ruined stupa, located “above a small gully descending from the spur to the east, about halfway between Saidu and the mouth of the Jambil Valley.” This description places the site somewhere along the historical pathway between Saidu Sharif and the entrance of the Jambil Valley, a region rich in Buddhist archaeological remains. The stupa, at Stein’s time, was already in a ruined state and likely small in size, marking it as a lesser but still significant monastic or ritual site within the ancient Buddhist landscape of Swat (Uddiyana). Modern researchers have been unable to relocate the site, likely due to overgrowth, natural erosion, and absence of visible remains. Local awareness of the site’s name or existence has also vanished, indicating that it may now be entirely lost within the rugged terrain.

CURRENT CONDITION

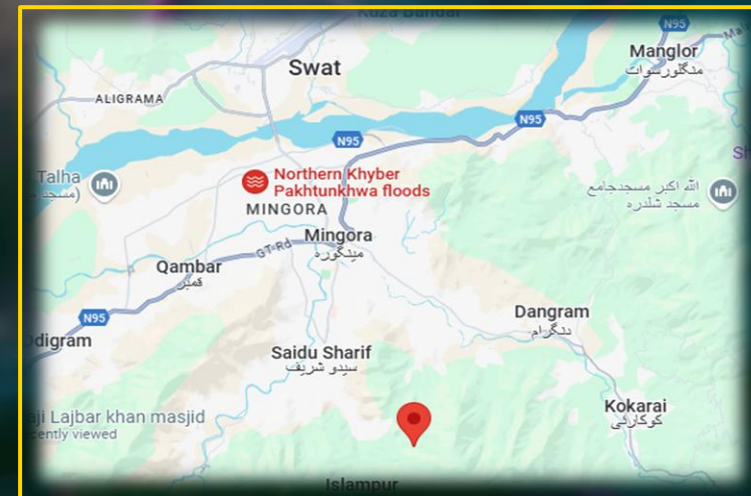
Kanchai-kanda’s stupa—once a quiet waystation on Saidu-Jambil’s ancient trail—has vanished into Swat’s wilderness under KP Archaeology’s neglect, its location now debated only in Stein’s cryptic 1930 notes as vegetation and landslides reclaim its last stones. Only LiDAR scanning of the ‘small gully’ and pollen analysis of soil cores might now rediscover this erased marker of Uddiyana’s pilgrim network.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8VHhj5amXLsUCrU26>



Image missing site remains undocumented



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131. KUKRAI (SAIDU, BABUZAI) AT SWAT KPK

HISTORICAL IMPORTANCE

Kukrai village holds an important but little-known Buddhist heritage site in the form of two groups of rock carvings. Located along the uphill route above the village, these carvings were first recorded by Aurel Stein in 1930, who described them as already damaged. The images represent Buddhist figures or symbolic motifs carved into the boulders along the path. Despite erosion, the carvings remained faintly visible during modern surveys. Giuseppe Tucci also visited the site in 1956, confirming their presence. These rock reliefs represent the spread of Buddhist sacred art along pilgrimage routes in Swat. The present researcher found the carvings in a deteriorated state, but still recognizable. The site reflects the fragile survival of Gandharan rock art in a rural setting.

CURRENT CONDITION

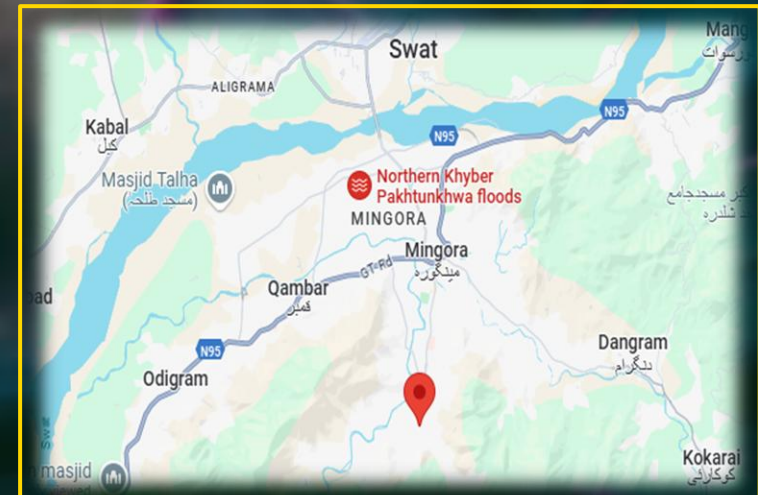
Kukrai's vanishing rock carvings—first documented by Stein in 1930 as 'already damaged' and later by Tucci in 1956—now face terminal erosion, their Gandharan motifs fading into illegibility under open skies. Unlike the protected Jambil Valley sites, these pilgrim-path reliefs remain unexcavated, unshielded, and unacknowledged by KP Archaeology, risking the loss of critical evidence for Swat's rural Buddhist ritual landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/NNnZJJdqXgD3Ho5r5>



Present view point of Kukrai (Saidu, Babuzai)



Located in Swat, Khyber Pakhtunkhwa

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132. SPALBANDAI (SAPAL-BANDAI), AT SWAT KPK



HISTORICAL IMPORTANCE

Near Sapal-bandai village, accessed through Gul-bandai hamlet, stands another Buddhist rock carving site. Aurel Stein noted a large figure carved on a boulder in this location, and a second image nearby. Giuseppe Tucci visited the same in 1956. During a recent visit, the main image was found intact but under serious threat, located just beneath the foundation wall of a newly built house. The property owner expressed intentions to destroy the rock for constructing a hujra (guesthouse), endangering the carving's survival. The second figure mentioned by Stein could not be relocated by modern researchers, likely buried or lost. This carving exemplifies Buddhist devotional art carved along pathways in ancient Swat. The site is at immediate risk due to modern construction and lack of preservation.

CURRENT CONDITION

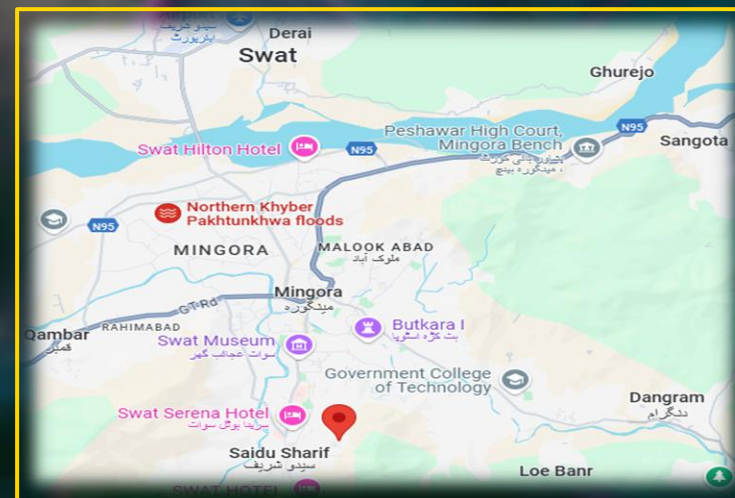
A single surviving Buddhist rock carving at Spalbandai—documented by Stein (1930) and Tucci (1956)—now faces imminent destruction, its boulder half-buried beneath a newly built house's foundation. The landowner openly plans to demolish it for a *hujra*, while Stein's 'second figure' has already vanished, likely crushed or buried. This is not gradual erosion but active erasure: a 1,500-year-old devotional marker obliterated for a guesthouse, with zero intervention from KP Archaeology.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Vmw36rYxiTGJ9fZz8>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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133. MIANA (MAINA), (SAIDU BABUZAI) AT SWAT KPK



HISTORICAL IMPORTANCE

Miana, locally referred to as **Maina** and now part of **modern Marghuzar**, sits at a historically strategic location between Swat and Buner. Aurel Stein, during his 1930 survey, identified two small groups of **Buddhist remains** here. One site consisted of what appeared to be a **dwelling place**, possibly linked to monastic or traveler use. The other was noted as a **small shrine**, which might have served ritual purposes for pilgrims moving through this ancient route. Even during Stein's time, these remains were minimal and difficult to distinguish. Their strategic placement suggests that Miana served as a minor Buddhist stopping point in the broader religious network of Uddiyana. No major architectural elements were documented, and Stein's descriptions remain the only known record. In modern times, neither researchers nor locals can confidently identify any physical traces of these ancient Buddhist sites.

CURRENT CONDITION

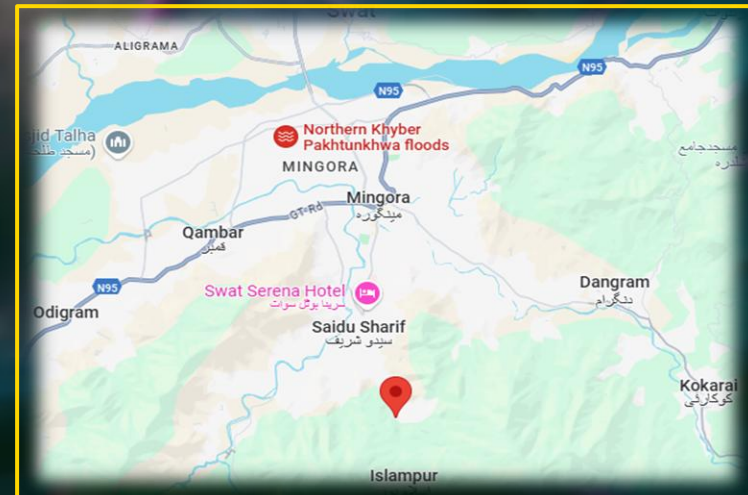
Miana's Buddhist remains, documented by Stein in 1930 as a monastic waypoint, have now completely vanished—buried under modern development or lost to agricultural activity, with no visible traces remaining. The site falls under the jurisdiction of KP Directorate of Archaeology & Museums, which has never conducted follow-up surveys or implemented protective measures, leaving it unprotected and forgotten by both authorities and local landowners.

LOCATION OVERVIEW

<https://maps.app.goo.gl/GNeZWvW3d56HuPFf9>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



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134. BARINGAN (SAIDU, BABUZAI) AT SWAT KPK

HISTORICAL IMPORTANCE

Baringan, locally known as **Baringal**, is situated along the historical route between **Saidu**, **Salampur (Islampur)**, and the **Juwarai Pass**. Stein, during his 1930 survey, documented a **series of Buddhist rock carvings** here, featuring images of **Bodhisattvas** and a **stupa relief**. He found these carvings already damaged, yet still identifiable. Notably, he also recorded **four additional Bodhisattva figures** nearby, highlighting Baringan as an important yet minor Buddhist carving site within the region's religious landscape. Additionally, close to Saidu, Stein noted **ruins of a defensive wall**, locally linked to the legendary Raja Gira Castle. In modern times, much of the site has been tragically destroyed: large boulders containing the carvings were reportedly **blasted by members of the former Swat royal family** about 20–30 years ago, to obtain stone for constructing a vehicle station near the shrine of Miangul Abdul Wadud. This act resulted in the near-total loss of Baringan's archaeological record.

CURRENT CONDITION

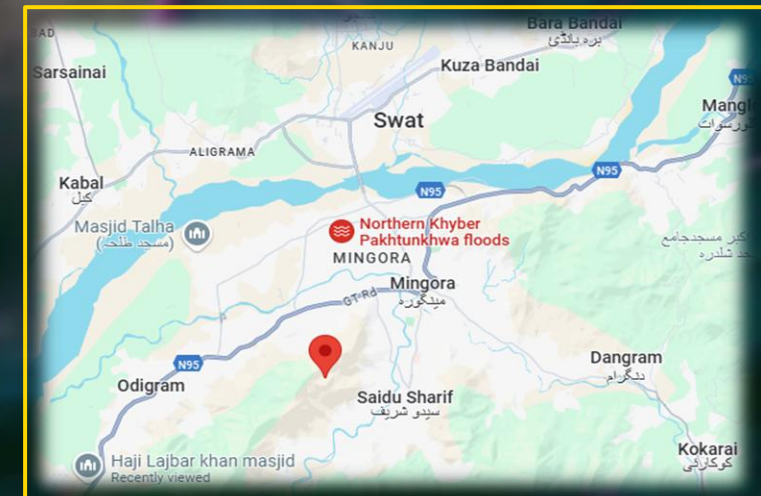
Baringan's Buddhist rock carvings, recorded by Stein in 1930, were deliberately destroyed 20–30 years ago when boulders were blasted for construction material under orders from the Swat royal family. Today, no significant carvings survive at the site, which remains completely unprotected and unmarked, with no efforts by KP Archaeology to document or memorialize what was lost.

LOCATION OVERVIEW

<https://maps.app.goo.gl/QbndyGt7NqXXfEaJ7>



Present view point of Baringan (Saidu, Babuzai)



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

135. SANGOTAPARKHA SITE AT SWAT KPK

HISTORICAL IMPORTANCE

Sangotaparkha, near **Sangota village** on the **Shamelai mountain route**, marks the remnants of an ancient **watch-station** along the old path connecting **Saidu** to **Manglawar** and beyond. Aurel Stein first described the site in 1930, identifying pottery shards and the **foundation walls** of a structure on the **flat top of a knoll**, accessible by broad rock-cut steps. This knoll, commanding the surrounding valley, served as a strategic monitoring post. Modern researchers, guided by locals from Ser village, were able to locate the site halfway between **Mingawara and Manglawar**, though much of the spur was cut during road construction in the early 20th century under Miangul Abdul Wadud. Traces of ancient structures persist on the knoll's summit, while mysterious rock boulders and cup-marks were scattered around. Unfortunately, Stein's rock-cut steps have vanished, likely destroyed by modern construction. Today, the site has been heavily overbuilt with new houses, erasing much of its visible history.

CURRENT CONDITION

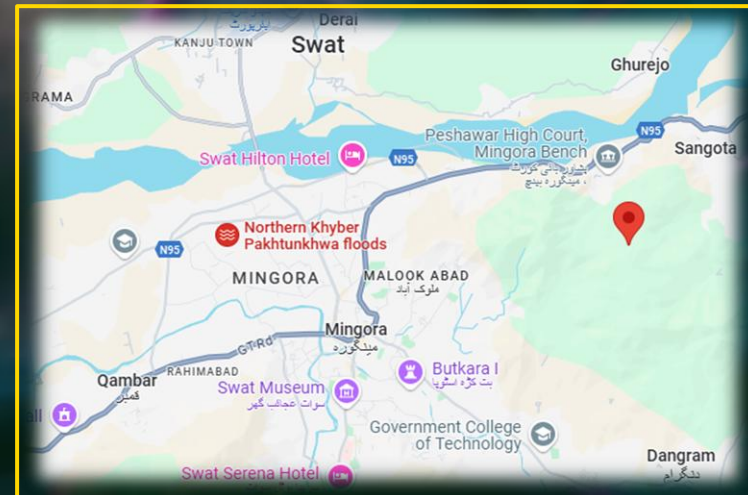
Sangotaparkha's ancient watch-station, first documented by Stein in 1930, has been **largely obliterated** by modern housing development, with only faint traces of foundation walls and scattered artifacts remaining. The site's strategic rock-cut steps and most structural evidence have been destroyed, primarily due to 20th-century road construction under Miangul Abdul Wadud and recent residential expansion.

LOCATION OVERVIEW

<https://maps.app.goo.gl/iRUfbQVjMXtP7vM89>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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136. RASHO-DHERAI AT SWAT KPK



HISTORICAL IMPORTANCE

Rasho-dherai, once a prominent **Buddhist mound**, stood in the **plain fields of Manglawar**, on the **left bank of the stream**, just beyond the meeting point of the **Landai** and **Ugad valleys**. Stein documented this massive mound in 1930, identifying only its **square base measuring about 240 feet** and a height of **63 feet**, suggesting that it may have been the '**great stupa**' mentioned by XuánZàng. The mound's religious significance was tied to the Jataka tale where Buddha, as the "Patiently-enduring Rshi," was dismembered by King Kali. Important **rock carvings** of Buddhas and Bodhisattvas were also present around the mound, grouped into three clusters across nearby ridges. Tragically, over time, the mound and rock reliefs have disappeared entirely. The village of **Manglawar** expanded, engulfing the sacred mound's site, now occupied by **houses and a mosque**. The rock carvings, locally remembered as the **Chalgut carvings**, have been obliterated by construction and road building, particularly during the reign of Miangul Jahanzeb.

CURRENT CONDITION

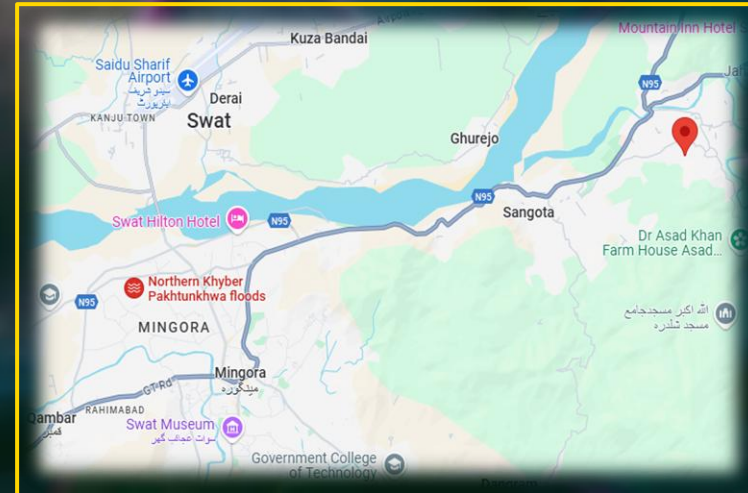
The Rasho-Dherai stupa mound and its Buddhist carvings have been completely destroyed, with the site now occupied by houses, fields, and a mosque. The area falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which failed to document or protect the site before its total loss.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nae73ahU6jNMKrky8>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
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137. MAIZERE (MAIZARO-DHERAI) AT SWAT KPK



HISTORICAL IMPORTANCE

Maizaro-dherai, referred to as **Maizere** by Stein, is a **steep rocky spur** of the **Dharmāla mountain**, positioned just opposite to the destroyed mound of **Rasho-dherai**. It overlooks the junction where the **Landai valley** and **Ugad valley** streams merge, near Manglawar. Stein noted the presence of **ancient dwelling remains**, constructed using **Gandhara-style masonry**, scattered over its summit. He also found pottery fragments similar to those discovered at Udegram and Barikot. In modern observations, the site still yields diverse pottery shards, grinding stones, and architectural remnants. A local resident, Aurangzeb, whose house now occupies the summit of Maizaro-dherai, has uncovered such artifacts during occasional digging. Interestingly, a small **spring** located in a nearby ravine adds to the historical habitation viability of the site. Extensive signs of **illegal excavations and treasure-hunting** have further disturbed the already fragile archaeological remains. Maizaro-dherai stands as a potentially significant but neglected ancient Buddhist habitation site.

CURRENT CONDITION

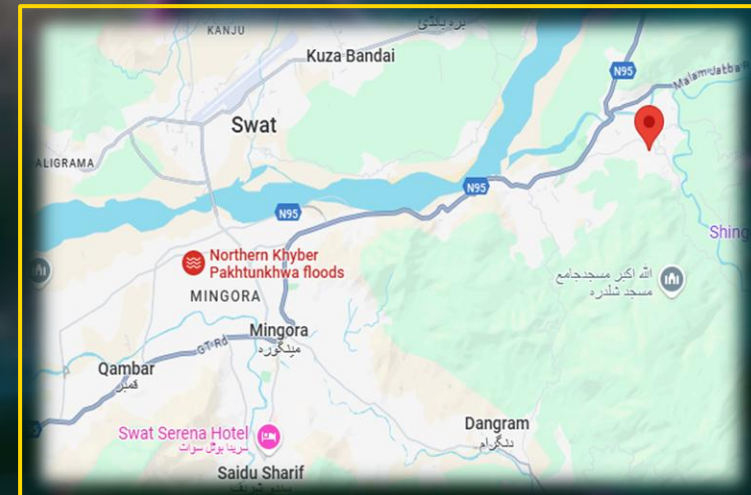
Maizaro-dherai's archaeological remains, including Gandhara-style masonry and pottery fragments, survive in a **fragmented state**—partially buried under a modern house and damaged by illegal excavations. The site falls under the **KP Directorate of Archaeology & Museums**, which has failed to conduct proper surveys or protect it from treasure hunters and encroachment.

LOCATION OVERVIEW

<https://maps.app.goo.gl/EDdbUb3SHMqBETaT8>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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138. NANGRIAL SITE AT SWAT KPK



HISTORICAL IMPORTANCE

Nangrial, known to Italian archaeologists as **Kala/Qala**, is located on a **high rocky spur** separating the **Bishband valley** from **Ser-Talegram**. It holds significant **Buddhist rock carvings**, including two prominent reliefs of **Avalokitesvara/Padmapāni** and a smaller image of **Buddha**, as documented by Stein and later researchers. The site also contains traces of **settlement structures**, including Gandharan masonry and terracotta water pipes, indicating a once-thriving community. Excavations led by **Shah Nazar Khan** in 1982 uncovered **three rectangular graves**, believed to belong to a family unit, containing bronze bowls, bangles, beads, and earrings as grave goods. This blend of Buddhist art, residential structures, and burial finds underscores Nangrial's unique archaeological value. Sadly, **treasure hunting and unregulated ploughing** have damaged parts of the site. Nevertheless, Nangrial remains a critical yet endangered component of Swat's Buddhist heritage.

CURRENT CONDITION

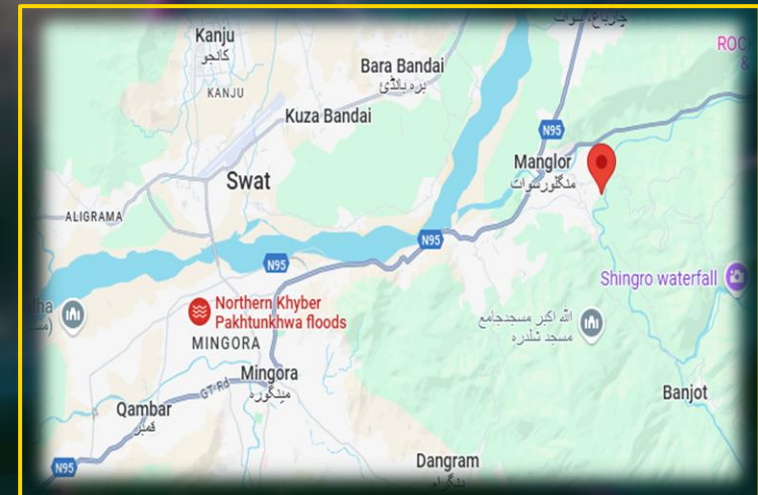
Nangrial's Buddhist rock carvings and archaeological remains are **partially preserved** but face ongoing threats from illegal digging and agricultural damage. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has failed to implement adequate protection measures despite its documented significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zQoLdsU5o46q2dKTA>



Present view point of Nangrial Site



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



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139. BANJOT SITE AT SWAT KPK



HISTORICAL IMPORTANCE

Banjot is located to the **south of Manglawar**, near the Landai stream, within Babuzai, Swat. Documented by **Aurel Stein in 1930**, Banjot features the remains of **ancient Buddhist ruins** and **rock carvings**, likely representing Buddhas or Bodhisattvas. The site was later referenced by Italian scholars, including **Olivieri** and **Filigenzi**, although no extensive modern excavations have been recorded. Due to its strategic location near the stream and fertile fields, Banjot likely functioned as a minor **Buddhist monastic or cultural site**, possibly connected to nearby major sites like Manglawar and Landai. Unfortunately, no modern fieldwork has confirmed the current condition of these ruins. Local developments and agricultural activities may have impacted the site, though it remains noted in archaeological literature as an important minor Buddhist locality in southern Manglawar.

CURRENT CONDITION

Banjot's Buddhist ruins and rock carvings, documented by Stein in 1930, remain **unverified in modern times**, with their condition likely degraded by agriculture or local development. The site is under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has not conducted recent surveys or implemented protective measures despite its known archaeological significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TAgjTudPhm917kSR6>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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140. JAMPURE-DHERAI AT SWAT KPK

HISTORICAL IMPORTANCE

Jampur-dherai, also referred to as **Jampora**, is situated in the **Mangwalthan Valley**, just east of **Charbagh**. Identified by **Stein** in 1930 as the **acropolis of Charbagh**, the site contained a **Buddhist stupa** and additional ruined structures along the old route to **Ghwarband**. **Barger & Wright** conducted excavations in 1938, uncovering further structural evidence. Today, two distinct areas within the hamlet of Jampora mark its archaeological significance: the **Gumbat area** (right of the Mangwalthan road), where the stupa originally stood, and the **Dherai area** (left of the road), which preserves extensive yet scattered ruins. Unfortunately, the main stupa site has been destroyed, now buried under a **modern house and mosque**, with stupa masonry visibly reused in modern construction. Despite this destruction, the **Dherai sector** still retains structural remnants, marking the site as archaeologically valuable.

CURRENT CONDITION

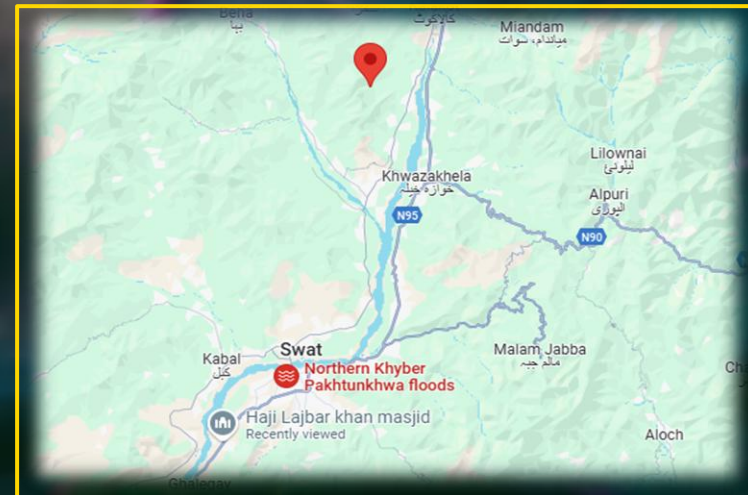
Jampur-dherai's stupa has been **completely destroyed** under modern construction (house/mosque), while the Dherai area retains scattered ruins. The site remains under the neglected oversight of the **KP Directorate of Archaeology & Museums**, which has failed to document, protect, or demarcate the surviving archaeological zone despite visible structural remnants.

LOCATION OVERVIEW

<https://maps.app.goo.gl/DnANB69ymqA657JcA>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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GREEN
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141. ZUNDWALA SITE AT SWAT KPK



HISTORICAL IMPORTANCE

Zundwala, recorded by **Aurel Stein** as **Zundwala** and known locally as **Zandwala**, is situated near **Jampora**, along the path towards **Mangwalthan village**, in **Charbagh, Swat**. Stein observed a **stupa mound**, believed to be the remains of a small Buddhist stupa, alongside a **large boulder** bearing intricate **rock carvings**, including a **standing Buddha** flanked by attendants and other haloed figures. Additional **mythical figures** were noted within these reliefs, highlighting the site's artistic richness. Scattered **ruins of structures**, interpreted by Stein as a **saṅgharama (monastery)**, were also identified across the area. However, modern searches by researchers have failed to locate these remains, likely due to site destruction, natural erosion, or overgrowth. The site's proximity to the Buddhist complex of **Jampure-dherai** suggests it formed part of the broader sacred landscape in Mangwalthan valley.

CURRENT CONDITION

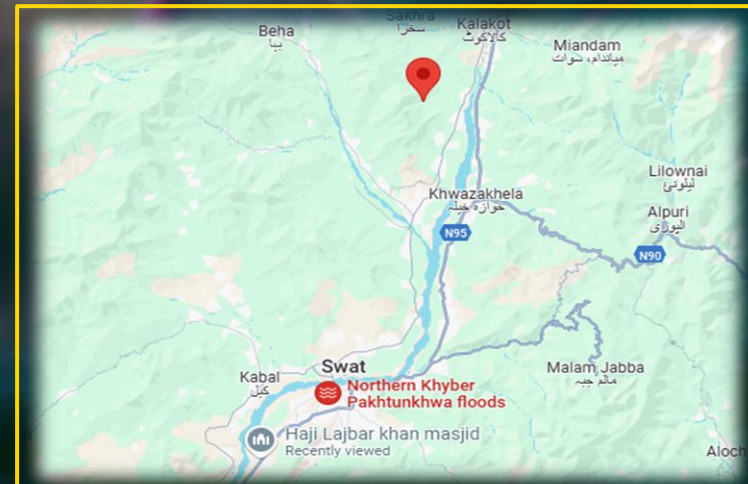
Zundwala's Buddhist stupa and rock carvings, documented by Stein, remain **untraceable today**, likely destroyed by erosion, farming, or unchecked development. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has never conducted follow-up surveys or preservation efforts, allowing its complete disappearance from Swat's archaeological record.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Cq22xqei7AV7vs2MA>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
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142. MANGWALTHAN SITE AT SWAT KPK



HISTORICAL IMPORTANCE

Mangwalthan, recorded by Stein in 1930 as Mangvalthan and by Italian scholars as Mangalthan, is located northeast of Zundwala in the Mangwalthan valley, near Charbagh. Stein observed remains of ancient dwellings scattered across the valley, suggesting habitation associated with the broader Buddhist settlement pattern of the region. Particularly in the Chinar-tangai glen, he noted structures that might have belonged to monastic or residential zones. No major stupas or rock carvings were reported at this site, distinguishing it from nearby Zundwala. The valley's strategic location, connecting routes between Charbagh and upper Swat, could explain the settlement's historical importance. Although Stein's record confirms the site's historical value, later researchers failed to trace these remains, possibly due to destruction or overgrowth. Mangwalthan likely served as a satellite habitation area supporting the Buddhist communities of the surrounding sacred sites.

CURRENT CONDITION

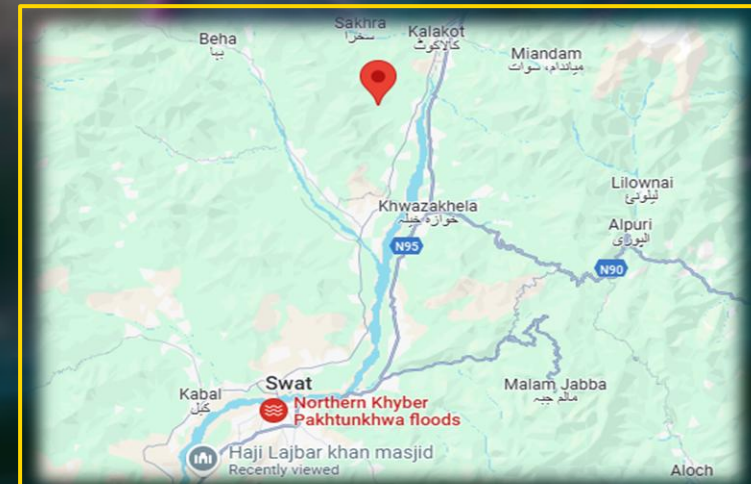
Mangwalthan's ancient habitation remains, documented by Stein in 1930, show **no visible traces today**, likely buried under modern farms or houses. The **KP Directorate of Archaeology & Museums** has never verified or protected the site, allowing its potential archaeological evidence to vanish without record.

LOCATION OVERVIEW

<https://maps.app.goo.gl/GTD4BahAGok3HCDD7>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



143. ALI BEG-DHERAI SITE AT SWAT KPK

HISTORICAL IMPORTANCE

Ali Beg-dherai is located in **Dakorak**, slightly beyond **Charbagh** along the Kalam road, and lies southeast of the modern Malalai village. The mound is positioned due north of the **Mangwalthan valley**, forming part of the historical landscape of Charbagh. Visited by **Stein in 1926**, Ali Beg-dherai consists of a small **stony mound**, with visible remains of roughly made ancient structures. Interestingly, Stein noted the absence of Gandhara-style masonry and pottery at this site, suggesting that Ali Beg-dherai was likely occupied in a **post-Buddhist period**, differing from neighboring Buddhist sites. Despite its modest size, the mound indicates possible later habitation phases, perhaps linked to early Muslim or local communities post-dating Buddhist settlement. Scattered ruins of similar mounds have also been reported nearby. The site holds potential archaeological value in understanding the transitional phases in Swat's cultural history.

CURRENT CONDITION

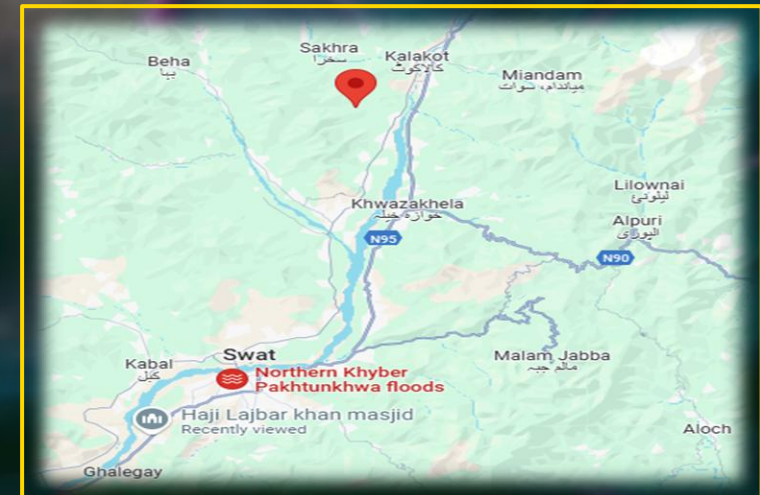
Ali Beg-dherai's post-Buddhist mound remains **partially intact** but suffers from illegal excavations and encroaching modern construction. The site falls under the **KP Directorate of Archaeology & Museums**, which has neither studied its transitional-era significance nor implemented protective measures despite its potential to illuminate Swat's cultural evolution.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TPHyTYoPUDh98Dn19>



Present view point of Ali Beg-Dherai Site



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



144. MASUMAN-DHERAI SITE AT SWAT KPK

HISTORICAL IMPORTANCE

Masuman-dherai is located in **Gulibagh**, beside the main road from **Mingawara to Kalam**, marking it as one of the significant mounds of the Charbagh region. Documented by **Stein in 1930**, the site consists of a large **flat mound** extending over a broad area. Stein observed clear traces of **Gandhara-type masonry** and ancient **potsherds**, indicating Buddhist period occupation. He emphasized the potential archaeological importance of excavating this site to uncover its historical layers. Currently known as **Masuman- maira** among locals, the site lies in agricultural fields where pottery fragments from various periods can still be found scattered across the surface. The strategic location of the mound suggests that it could have supported a small Buddhist settlement or monastery complex in the broader religious landscape of Swat Valley.

CURRENT CONDITION

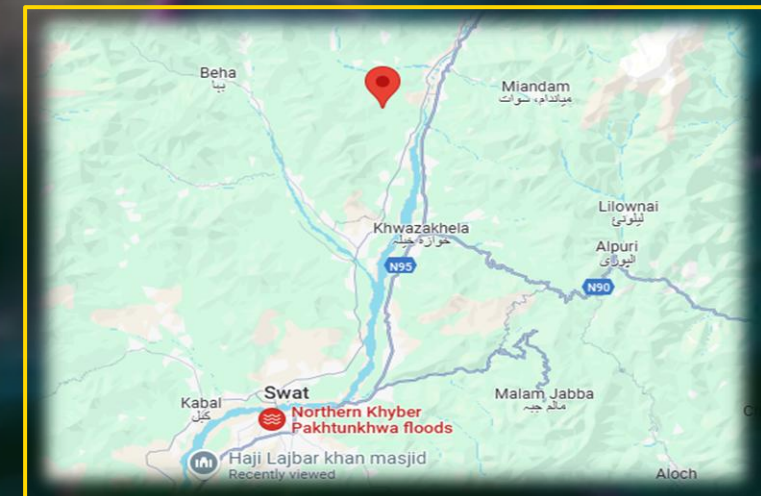
Masuman-dherai's Buddhist-era mound survives **largely intact** under cultivation, with surface pottery sherds still visible, but remains **unexcavated and unprotected**. The site is managed by the **KP Directorate of Archaeology & Museums**, which has failed to conduct excavations or implement conservation measures despite Stein's 1930 recommendation of its high archaeological potential.

LOCATION OVERVIEW

<https://maps.app.goo.gl/kBYcfrsKcG9SiLd19>



Present view point of Masuman-Dherai Site



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

145. SAMBAT-BAIDARA (MATTA) AT SWAT KPK



HISTORICAL IMPORTANCE

Sambat and Baidara villages are located in succession, positioned directly across the Swat River from Khwaza-khela and Chaliar. Documented by **Stein in 1930**, the area yielded significant archaeological material linked to the Gandhara period. A **carved stone** believed to be part of a **rock-cut relief** was brought to Stein, possibly dislodged during road construction under the rule of the Wali of Swat. Further south of **Baidara**, Stein reported a **mound rich in ancient potsherds**. Local villagers had excavated **pottery fragments and large earthen jars** from the mound, some of which were shown to Stein during his encampment at Shalpin. This pottery, typical of Gandharan craftsmanship, hints at Buddhist activity or settlement in the vicinity. Though direct evidence of a monastery or stupa was not found, the artifacts strongly suggest Buddhist cultural layers beneath the surface.

CURRENT CONDITION

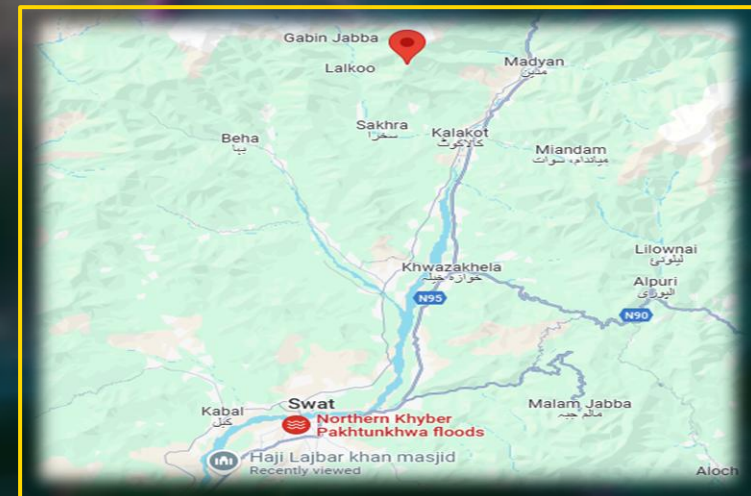
The archaeological mound at Sambat-Baidara has been **largely leveled for agriculture**, though Gandharan-era potsherds and artifacts continue to surface sporadically. The site remains under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has never conducted systematic surveys or protected the area despite Stein's documentation of its Gandharan cultural layers.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ECqbGa7Fd2JvNfP86>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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GREEN
TOURISM

146. MADAR KHAN-SARAI AT SWAT KPK



HISTORICAL IMPORTANCE

Madar Khan-sarai, located near **Janu village** in **Khwaza-khela**, sits on the **left bank of the Michazawar-khwar stream**. Stein documented this site in 1930 after villagers presented him with **decorated pottery fragments**, found during their routine activities. These pottery pieces, stylistically similar to materials from **Sistan and Northern Balochistan**, were believed by Stein to date from the **Sassanian period**, suggesting post-Buddhist occupation of the site. Although no direct evidence of a Buddhist structure was found, the region's history indicates it could have overlapped with Buddhist settlements in nearby areas. Stein's visit yielded only pottery without clear structural remains. Modern fieldwork confirms that any ruins once present at Madar Khan-sarai have now disappeared, likely due to recent human activity and natural erosion. Oral history indicates that ruined walls and old structures were visible until around **20 years ago**.

CURRENT CONDITION

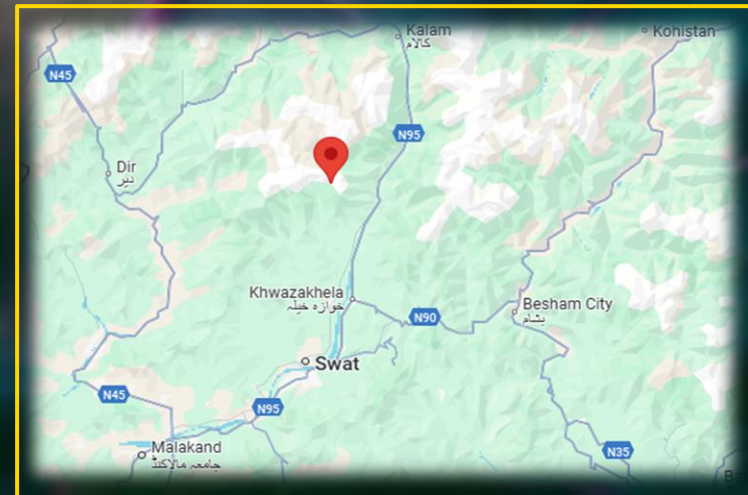
Madar Khan-sarai's archaeological remains have **completely vanished** under modern habitation, with only occasional pottery fragments still emerging. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has never conducted proper documentation or preservation efforts, allowing this post-Buddhist settlement evidence to disappear without study.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ZLfWq4HhPDJyv6gD6>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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147. SURAI-TANGAI AT SWAT KPK

HISTORICAL IMPORTANCE

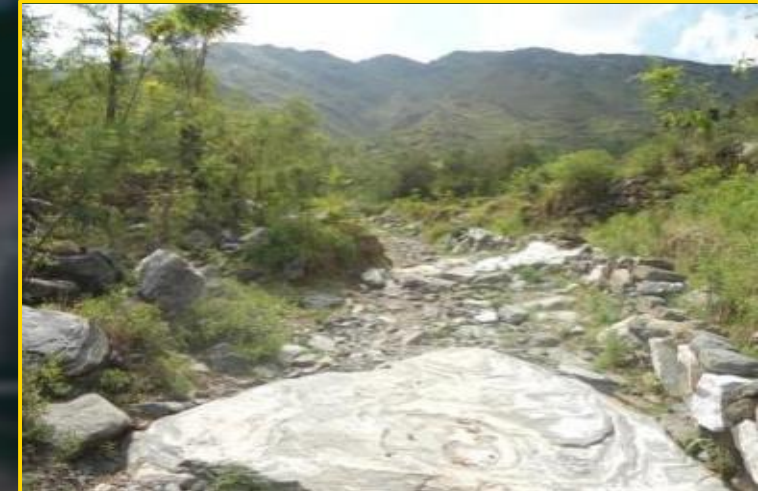
Surai-tangai is located on a rocky hillside to the **north of Baidara village**, in **Matta, Swat**. Stein documented the site in 1930, noting **Gandhara-type masonry**, a **well lined with slabs**, and pottery fragments typical of the **Buddhist period**. The site, near a spring, likely functioned as a small **settlement** or rest area. Various ridges at Surai-tangai revealed traces of **ancient structures**, possibly dwellings or fortifications. Tucci later visited the site, considering it second only to Udegram in fortification strength, suggesting a strategic importance. He identified it as a potential **settlement site** based on the ruins scattered across its ridges. The area's historical use was supported by access to natural water sources. Tucci noted climatic shifts affecting settlement patterns here.

CURRENT CONDITION

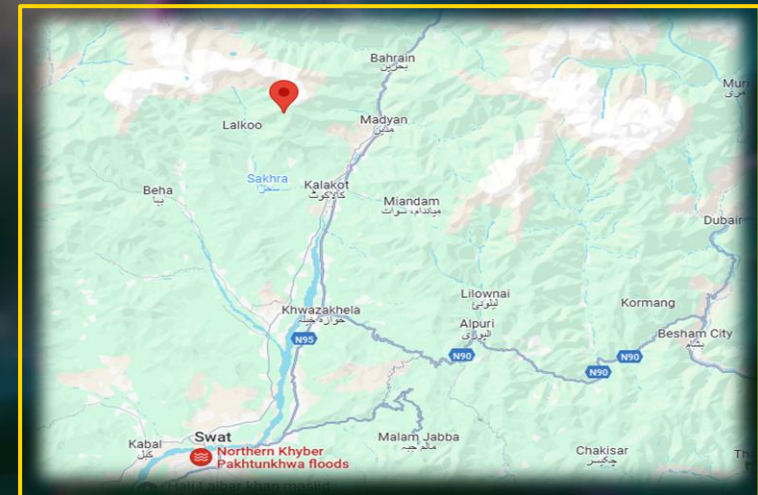
Surai-tangai's Gandhara-era ruins, including masonry structures and an ancient well, **remain partially visible** among modern houses, though vulnerable to further degradation. The site is managed by the **KP Directorate of Archaeology & Museums**, which has failed to conduct comprehensive documentation or implement conservation measures despite its recognized strategic and historical significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Qu5dragfGxGXgiTaA>



Present view point of Surai-Tangai



Located in Swat, Khyber Pakhtunkhwa



GREEN
TOURISM



148. KARGHA-DHERAI, RAGAST AT SWAT KPK

HISTORICAL IMPORTANCE

Kargha-dherai, located in Ragast within the Lalku valley of Matta, Swat, is a historically significant Buddhist site dating back to the Gandhara period. The site was first documented by Stein in 1930, who identified the remains of a ruined stupa mound positioned prominently on a hillcrest. Alongside the main stupa, Stein noted decayed walls likely representing parts of a vihara or monastery complex. Additional small stupa mounds were scattered around the nearby terraces, indicating the site's use as a monastic retreat. The Buddhist structures at Kargha-dherai were constructed using traditional Gandharan masonry techniques. The hilltop location provided a strategic vantage point over the surrounding valleys. Local oral traditions and the layout of ruined walls confirm this as a center of Buddhist activity. Despite the passage of time, the site's archaeological importance remains undisputed.

CURRENT CONDITION

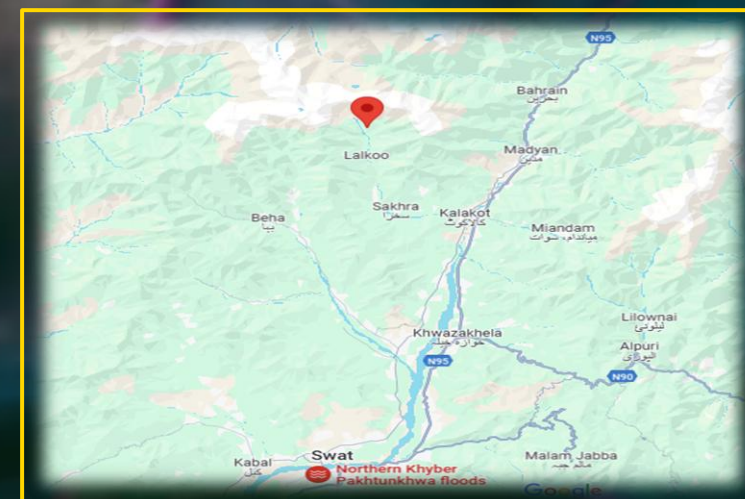
Kargha-dherai's Buddhist ruins, including stupa foundations and monastic remains, **persist as decaying structures** on the hillcrest, exposed to natural erosion and human neglect. The site remains under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has failed to implement conservation measures or conduct professional excavations, leaving this important Gandharan monastic complex vulnerable to complete deterioration.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ztx4PLMbK6uCby1ZA>



Present view point of Kargha-Dherai



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



149. CHIKRAI (JARE, JINKI-KHEL) AT SWAT KPK

HISTORICAL IMPORTANCE

Chikrai (Jare, Jinki-khel), Swat is a historically significant Buddhist site featuring a large rock carving of **Avalokiteśvara**, located close to Jare village along the Mingawara-Kalam road. Stein visited this site in 1926 and described the image as a late work but graceful. Tucci also documented this rock carving, considering it an important spiritual image for ancient pilgrims. The sculpture is placed prominently on the left bank of the Swat River, potentially serving as a protective symbol for travelers. Despite its stylistic simplicity, it holds strong cultural and religious significance linked to the Buddhist history of the Swat Valley. The site exemplifies Gandharan rock art tradition.

CURRENT CONDITION

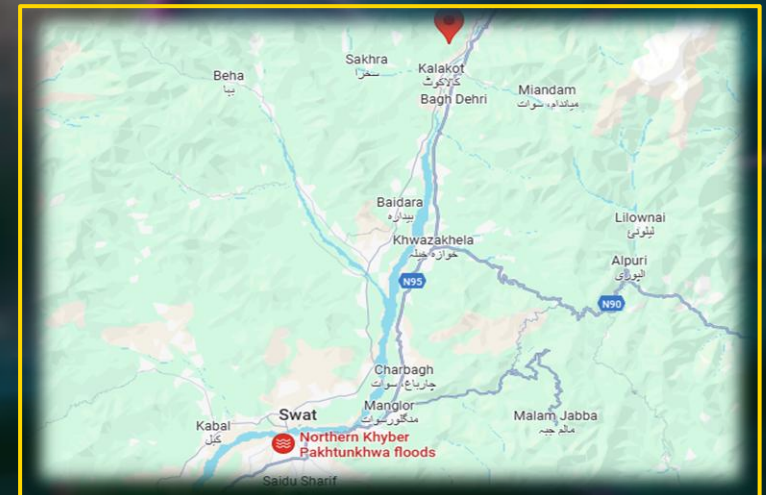
The Avalokiteśvara rock carving at Chikrai remains **visibly intact but completely unprotected**, exposed to weathering, vandalism, and road construction impacts. Despite its documented significance since Stein's 1926 visit, the **KP Directorate of Archaeology & Museums** has failed to install protective barriers, conduct condition assessments, or develop conservation plans for this vulnerable Gandharan-era spiritual landmark.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8NvSt5LgJwXrz9QY6>



Present view point of Chikrai (Jare, Jinki-Khel)



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

150. KAKHI-DHERAI AT SWAT KPK



HISTORICAL IMPORTANCE

Kakhi-dherai (or Kaki-dherai), documented by Sir Aurel Stein in 1930, is an ancient site located near **Shalpin village in Khwaza-khela, Swat Valley**. Stein noted extensive ruins and pottery fragments, suggesting it was an old settlement, likely dating to the **Buddhist period** (1st–7th century CE), given Swat's prominence as a center of Gandharan Buddhism. The presence of scattered structural remains and ceramics aligns with typical Buddhist village or monastic sites in the region. However, unlike major stupa sites in Swat, Kakhi-dherai may have been a smaller monastic or residential complex. Stein's brief mention indicates its archaeological value, but no detailed excavations were conducted. Today, the exact identity of the site remains uncertain, possibly due to landscape changes, urbanization, or naming variations over time.

CURRENT CONDITION

Kakhi-dherai's Buddhist-era remains, documented by Stein in 1930, **have not been relocated** in modern surveys, likely lost to urbanization or agricultural expansion in the Shalpin area. The **KP Directorate of Archaeology & Museums** has made no effort to verify Stein's records or protect this potentially significant site, allowing another piece of Swat's monastic landscape to vanish without investigation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sW7YHK8fTdSuX93R7>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

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GREEN
TOURISM



151. BALA-DHERAI AT SWAT KPK

HISTORICAL IMPORTANCE

Bala-dherai (Bala-dherai) is a significant archaeological site located **northeast of Langar village, Khwaza-khela**, on the right bank of the **Manawrhay-khwar** stream, which separates Langar from Janu. Documented by **Stein (1930)**, the site contains ancient structural ruins comparable to those at **Kakhi-dherai**, suggesting it was part of Swat's Buddhist settlement network. The remains include scattered walls, foundations, and pottery, typical of Gandharan-era habitation or monastic complexes. Unlike major stupa sites, Bala-dherai may have been a smaller fortified or residential site, possibly linked to trade routes along the Manawrhay-khwar. Stein's brief description highlights its archaeological value, though no systematic excavations have been conducted.

CURRENT CONDITION

Bala-dherai's Gandharan-era structural ruins **remain partially visible** but face growing threats from agricultural expansion and erosion, with no recent archaeological assessments conducted. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has failed to initiate documentation, protective measures, or excavations despite Stein's 1930 identification of its archaeological significance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Q8ZAAgM8HJVoVvyt5>



Present view point of Bala-Dherai



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

152. CHINKOLAI AT SWAT KPK



HISTORICAL IMPORTANCE

Chinkolai, located northeast of Khwaza-khela in Swat, holds archaeological importance due to the discovery of a small seated Buddha figure. This artifact was found in a torrent bed of the village and brought to Aurel Stein during his exploration in 1930 for inspection at Shalpin. The find confirms the ancient Buddhist presence in the area, even though no major architectural structures like stupas or monasteries were reported. The Buddha sculpture suggests that Chinkolai may have hosted a small Buddhist community or religious site in earlier times. While the site itself lacks extensive ruins, the recovered sculpture provides direct evidence of Buddhist religious activity. Chinkolai adds to the chain of Buddhist findspots in upper Swat, although less prominent than sites like Mingawara or Butkara. It remains a noteworthy yet lesser-known element in Swat's broader Buddhist landscape.

CURRENT CONDITION

Chinkolai's Buddhist heritage is **reduced to a single documented sculpture**, with no visible structural remains or verified original location of the artifact. The **KP Directorate of Archaeology & Museums** has neither preserved the discovery site nor investigated its potential as a minor Buddhist site, allowing this tangible link to Swat's sacred geography to fade into obscurity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/2rbhmrCFmCszdHm19>



Image missing site remains undocumented



Located in Swat, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

153. KUCH-KANDARE AT SHANGLA-PAR KPK



HISTORICAL IMPORTANCE

Kuch-kandare (Kana-Ghwarband), Shangla-par is recognized as an **ancient archaeological site** potentially linked to the **Buddhist period**, though not definitively confirmed as a religious site. Located above **Bar-Kana**, Stein identified the site in 1930 during his explorations. He reported remains of **Gandhara-style masonry**, which typically indicates influence from the Buddhist architectural tradition prevalent in the region. In addition to the masonry, Stein found numerous **potsherds**, suggesting habitation or activity in ancient times. While no stupas, sculptures, or inscriptions were specifically mentioned, the presence of Gandhara masonry strongly hints at the site's historical significance. Kuch-kandare might have functioned as a settlement or a minor religious site related to the Gandharan Buddhist culture. However, modern archaeological work has yet to confirm its full character.

CURRENT CONDITION

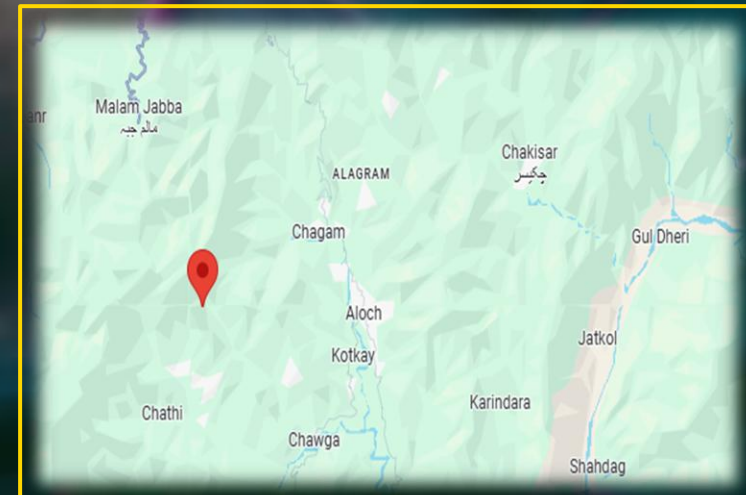
Kuch-kandare's Gandhara-era structural traces and pottery scatter **remain exposed and deteriorating**, with no protective measures despite their potential Buddhist-era significance. The **KP Directorate of Archaeology & Museums** has never conducted follow-up investigations or preservation efforts since Stein's 1930 documentation, leaving this possible monastic or settlement site to erode unchecked.

LOCATION OVERVIEW

<https://maps.app.goo.gl/1PrDejseYHDbWDHF9>



Image missing site remains undocumented



Located in Shangla-Par, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



154. CHAT SITE AT SHANGLA-PAR KPK



HISTORICAL IMPORTANCE

Chat (Kana-Ghwarband), Shangla-par is an ancient archaeological site located on a spur opposite **Upal village**, within the **Kana Valley** region of **Shangla District**. Stein reached this site by ascending a steep ridge with the help of a local guide. The location consisted of a few Gujar houses and terraced fields, but more importantly, ancient structural remains were present. Stein identified the ruins of a fort in the southern part of Chat, which may have served as a defensive or settlement structure in ancient times. Pottery fragments similar to those found at Buddhist sites in Swat were also reported here, suggesting cultural links to the Gandhara-Buddhist tradition, although no direct Buddhist structures like stupas were mentioned. Additionally, a bronze bracelet with two snake heads was discovered, indicating historical occupation and possible ritual or decorative uses.

CURRENT CONDITION

Chat's ancient fort ruins and pottery scatter **remain partially visible but critically neglected**, exposed to erosion and unchecked human activity. The **KP Directorate of Archaeology & Museums** has never assessed or safeguarded the site since Stein's 1930 visit, allowing this potential defensive/settlement site—with possible Gandharan Buddhist links—to decay without study or protection.

LOCATION OVERVIEW

<https://maps.app.goo.gl/yEZxzq2W4e3wHBqc9>



Image missing site remains undocumented



Located in Shangla-Par, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

155. KOTKAI (GOKAND) AT BUNER KPK



HISTORICAL IMPORTANCE

Kotkai (Gokand), Buner, documented by Stein in 1930, is a significant archaeological site featuring a small mound with settlement ruins and structures resembling those at Kotah in Swat. The presence of these ruins, including a distinct mound likely serving as a stupa or monastic platform, strongly suggests a Buddhist affiliation, typical of the Gandharan period (1st–6th century CE). Located north of Gokand on the road to Kalel-kandao, its strategic position near a mountain pass aligns with other trade-linked Buddhist sites in Buner. Stein noted structural parallels with Kotah, Swat, hinting at defensive or monastic functions. Recent visits confirm that ruined structures remain visible, though their preservation status is unclear. The site's mound and scattered debris indicate potential for further discoveries, but agricultural activity and looting pose ongoing threats. Comparative analysis with nearby sites like Ranjigat supports its role in Buner's Buddhist network.

CURRENT CONDITION

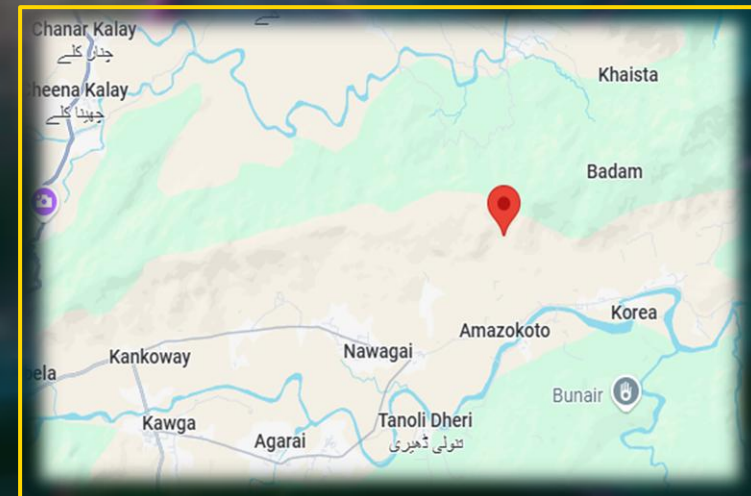
Kotkai's Buddhist-era mound and structural ruins **remain partially intact but critically endangered** by agricultural expansion and looting, with no conservation measures in place. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has failed to conduct excavations, implement protections, or even assess its condition since Stein's 1930 documentation—despite its clear ties to Swat's monastic network and clear vulnerability.

LOCATION OVERVIEW

<https://maps.app.goo.gl/x862fWACBCCobr678>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

156. DUMCHAKA (GOKAND) AT BUNER KPK



HISTORICAL IMPORTANCE

Dumchaka (correctly Dunkacha) is a small archaeological site located in the northern part of **Gokand valley, Buner district, Khyber Pakhtunkhwa**, Pakistan. The site lies adjacent to **Kotkai**, another significant Buddhist location, and is situated along the road leading from **Kalel-Kandao**. According to **Sir Aurel Stein (1930)**, Dumchaka features scattered ruins resembling those found at Kotkai, suggesting its historical connection to the **Buddhist monastic network** that once flourished in the region. The structures, though now mostly degraded, likely included small stupas, monastic cells, or boundary walls. Stein described the area as littered with ancient remains spread across the locality, indicating a once-thriving Buddhist settlement. No significant excavations have been conducted here, and thus much of its historical potential remains undocumented. The site's position within Buner, a region dense with Gandharan Buddhist heritage, reinforces its probable **Buddhist identity**.

CURRENT CONDITION

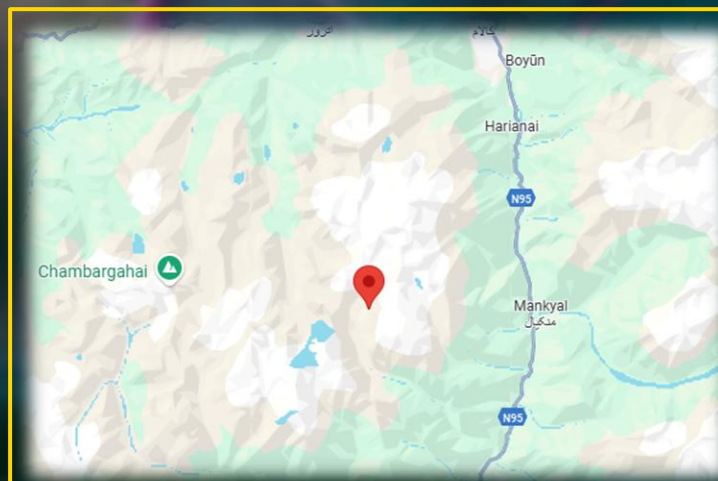
Dumchaka's scattered Buddhist ruins **remain undocumented and deteriorating**, exposed to natural erosion and human activity without any protective measures. The **KP Directorate of Archaeology & Museums** has consistently failed to conduct surveys or preservation efforts, leaving this potentially significant monastic site—adjacent to the better-known Kotkai—to vanish piecemeal into obscurity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/w3rN5dQra5ey2YadA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

157. KANDAO-GAI (GOKAND) AT BUNER KPK



HISTORICAL IMPORTANCE

Kandao-gai, located in **Gokand, Buner district, Khyber Pakhtunkhwa, Pakistan**, is a small archaeological site positioned along the right side of the road from **Kalel-kandao**. As reported by **Aurel Stein (1930)**, the site contains ancient ruins **similar to those of Kotkai**, suggesting its association with the broader Buddhist landscape of Buner. Modern researchers visiting the area identified a mound structure resembling a **damaged stupa**, reinforcing the site's possible Buddhist origin. Although much of the mound has been eroded and damaged, its form still hints at its past architectural significance. On the eastern side of the mound lies an abandoned small **check post**, while the **Karkan-delai mountain** rises further to the east. The absence of formal excavations leaves many details of Kandao-gai's history undocumented. Its proximity to known Buddhist sites strengthens its identification as a probable **Buddhist stupa site**.

CURRENT CONDITION

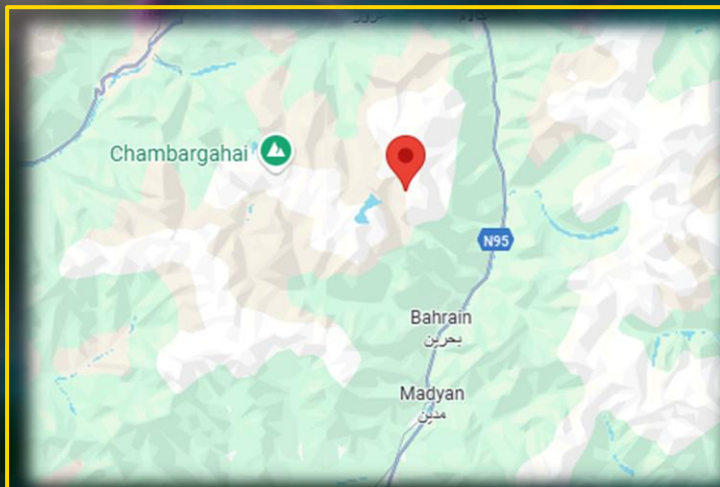
Kandao-gai's damaged stupa mound **stands in progressive decay**, its Buddhist-era origins barely discernible amid unchecked erosion and neglect. The **KP Directorate of Archaeology & Museums** has ignored this site entirely—no surveys, protections, or even basic signage exist, despite its clear architectural parallels to documented monastic sites like Kotkai just kilometers away.

LOCATION OVERVIEW

<https://maps.app.goo.gl/oHeuXUxWRWcVFALa9>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



158. BUTH-CHINA AT BUNER KPK



HISTORICAL IMPORTANCE

Buth-china (also called Buth-dand) is an ancient Buddhist site located near **Top-dara village** in **Gokand, Buner district, Khyber Pakhtunkhwa, Pakistan**. According to **Aurel Stein (1930)**, a **rock carving**, likely representing **Bodhisattva Avalokiteśvara**, once adorned a prominent rock before entering Top-dara from the **Bagra** side. This carving was positioned just on the **left side of the road from Kalel-kandao** and along the **left bank of Gokand Khwar**. Unfortunately, modern development led to its destruction—when a road was built from Kalel-kandao to Gokand about **20–30 years ago**, the carving was obliterated. Despite its loss, the site is still locally remembered by names such as **Buth-china** and **Buth-dand**, indicating its past Buddhist significance. The site stands as a silent witness to the region's Gandharan Buddhist history.

CURRENT CONDITION

Buth-china's Avalokiteśvara rock carving **has been completely destroyed** by road construction, leaving no physical trace beyond local oral history. The **KP Directorate of Archaeology & Museums** failed to document or protect this sacred art before its eradication, exemplifying systemic negligence toward Buner's non-monumental Buddhist heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/fgmpG8xbJtATsseJ6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



159. PIR-DARA (GOKAND) AT BUNER KPK



HISTORICAL IMPORTANCE

Pir-dara, located in Gokand, Buner district, Khyber Pakhtunkhwa, Pakistan, lies directly opposite **Top-dara**, on the **right bank of the Gokand stream**. The site was mentioned by **Aurel Stein (1930)**, who noted reports of ancient dwelling ruins, although he could not personally visit it due to time constraints. Modern researchers later confirmed the presence of **terrace-like structural remains** spread across a hillock locally known as **Dherai**. Unfortunately, due to landowner restrictions, detailed surveys of the site were not possible. Oral traditions shared by locals mention a historical **spring**, whose water was channeled towards **Dheraikhwa**, and remnants of large **stone pieces**, likely linked to a historical **water mill**, indicating ancient water management infrastructure. The presence of huge stones and terraces supports the site's significance as a possible **Buddhist monastic complex** or ancient settlement. The site's historical depth remains underexplored due to lack of formal excavations.



Present view point of Pir-Dara (Gokand)

CURRENT CONDITION

Pir-dara's ancient structural remains **persist but remain unstudied**, with landowner restrictions blocking even basic archaeological surveys of the terraced hillock. The **KP Directorate of Archaeology & Museums** has made no effort to negotiate access, conduct remote sensing, or legally protect the site—leaving its potential monastic or settlement history to decay under unchecked neglect.



Located in Buner, Khyber Pakhtunkhwa

LOCATION OVERVIEW

<https://maps.app.goo.gl/1t6D1y1XhWEUnQ87>



Created by Pakistani Buddhist Ramesh Naik

160. BINGALAI SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Bingalai, located between Pacha-kalay and Kuz-Gokand in Gadaizai, Buner district, Khyber Pakhtunkhwa, Pakistan, is an important but lesser-known Buddhist archaeological site. According to Aurel Stein (1930), a ruined stupa was found in a ravine named Bingalai, indicating the site's Buddhist religious significance. Later, Saeed-ur-Rehman et al. (1996) also confirmed the presence of similar remains, supporting Stein's earlier observations. The ruined stupa likely served as a local religious monument within the extensive Buddhist network of Gandhara. Due to the site's remote ravine setting and lack of formal excavation, its historical significance remains largely undocumented. The site's location between two significant villages suggests that Bingalai may have once served nearby monastic or trading communities. The absence of protective measures leaves the remains vulnerable to further degradation.

CURRENT CONDITION

Bingalai's ruined stupa survives in a fragile state, its remote ravine location offering minimal protection against natural erosion and human interference. The KP Directorate of Archaeology & Museums has never surveyed, excavated, or safeguarded the site—despite its 1930 documentation by Stein and 1996 confirmation by local researchers—allowing this potential monastic outpost to crumble unstudied.

LOCATION OVERVIEW

<https://maps.app.goo.gl/7zuEC3Q4mNNUiGo36>



Present view point of Bingalai Site



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



161. RAMANAI SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Ramanai, located in **Pacha, Gadaizai** area of **Buner district**, is a significant yet under-recognized **Buddhist archaeological site**. According to **Aurel Stein (1930)**, the site is situated along a **spur of Alak-sar**, extending southeast towards **Balo-Khan**. Stein noted remains related to ancient **cultivation and dwellings**, hinting at a once-active settlement. Later, detailed surveys by **Saeed-ur-Rehman et al. (1996)** revealed extensive **Buddhist remains**, identifying a **series of stupas and monastic complexes**, confirming Ramanai's role as a substantial religious and possibly economic center within the Gandharan Buddhist network. The ruins are dispersed across the landscape, likely indicating both religious structures and residential areas serving monastic communities. Despite its archaeological richness, Ramanai has not been formally excavated or preserved, leaving its historical treasures vulnerable to decay and looting.

CURRENT CONDITION

Ramanai's extensive Buddhist ruins—including stupas and monastic complexes—**remain exposed and deteriorating**, their full archaeological potential obscured by lack of excavation and conservation. The **KP Directorate of Archaeology & Museums** has ignored this site since Stein's 1930 report, failing even to declare it protected or conduct emergency documentation, despite its confirmed significance as a Gandharan religious-economic hub.

LOCATION OVERVIEW

<https://maps.app.goo.gl/YfjEprQAb2Z4AXAK7>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

162. BIZO-SAR (ILAM) AT BUNER KPK



HISTORICAL IMPORTANCE

Bizo-sar, located near **Jobra village** to the west of **Pacha-kalay**, within the outliers of **Mount Ilam** in **Buner district**, is a minor yet significant **archaeological site**. As reported by **Aurel Stein (1930)**, the area contains **ruins of ancient structures**, possibly linked to Buddhist or earlier settlement activity. Stein identified structural remains scattered across the slopes and spurs of this region, while nearby ruins of **ancient dwellings** were also noted. Later surveys, such as those by **Saeed-ur-Rehman et al. (1996)**, confirmed the archaeological potential of the site. The location of **Bizo-sar**, lying along the culturally significant Mount Ilam region, suggests it might have been part of the broader **Buddhist settlement network** in Buner, although no formal excavation has confirmed the site's religious identity. Its proximity to other known Buddhist sites reinforces the possibility of a historical connection.



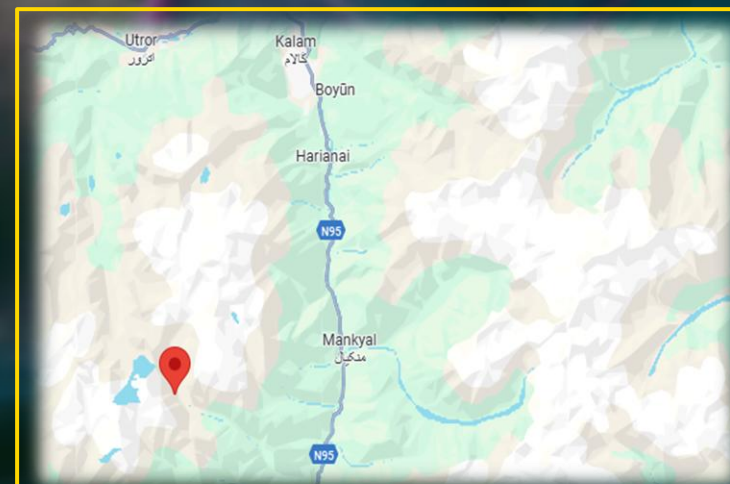
Image missing site remains undocumented

CURRENT CONDITION

Bizo-sar's ancient structural remains **persist in a vulnerable state**, threatened by agricultural expansion and unchecked erosion, with no archaeological investigations conducted since Stein's 1930 documentation. The **KP Directorate of Archaeology & Museums** has neither declared the site protected nor initiated surveys, leaving its potential Buddhist or early settlement connections—and ties to Mount Ilam's sacred geography—to fade into obscurity.

LOCATION OVERVIEW

<https://maps.app.goo.gl/yNZNXpG4f2L2UymT9>



Located in Buner, Khyber Pakhtunkhwa

163. ILAM-SAR AT SWAT-BUNER KPK



HISTORICAL IMPORTANCE

Ilam-sar, the highest peak of **Mount Ilam**, holds historical and religious significance for **Hindus, Buddhists, and Muslims** alike. Identified as **Hi-lo** by the Chinese pilgrim **XuánZàng** and confirmed by scholars like **Foucher** and **Aurel Stein**, Mount Ilam was once a recognized **Buddhist sacred site**. The mountain contains ancient remains, though not clearly identified as stupas or monasteries due to its rugged terrain. Important features like **Ram-takht** and **Amara-kunda**, with its three sacred pools, are linked to ancient pilgrimage traditions. For Buddhists, Ilam-sar likely served as a sacred meditation mountain or pilgrimage stop. The surrounding valleys also housed numerous Buddhist stupas and settlements, confirming its role within Gandhara's religious landscape. Its spiritual legacy continues today through **Hindu pilgrimages**, though its **Buddhist history remains largely forgotten**.

CURRENT CONDITION

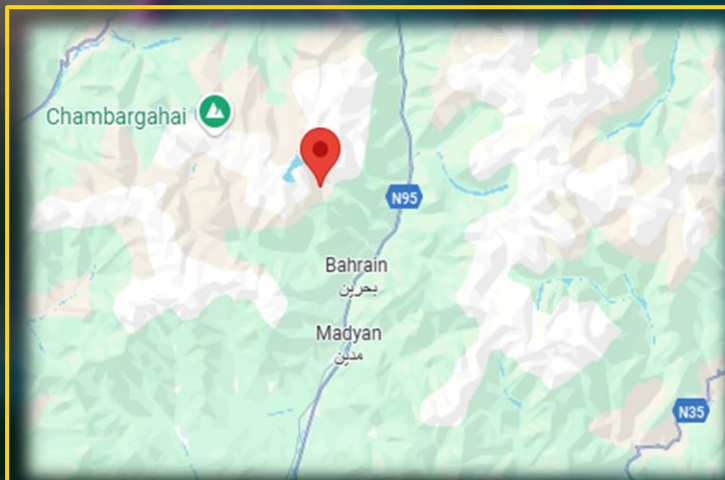
Ilam-sar's Buddhist heritage **exists only in textual records**, with no visible archaeological remains preserved or studied, despite its sacred status in ancient texts and pilgrim accounts. The **KP Directorate of Archaeology & Museums** has never surveyed the mountain or documented potential Buddhist features, allowing its tangible links to Gandharan pilgrimage traditions to vanish—even as Hindu worship continues at sites like Ram-takht and Amara-kunda.

LOCATION OVERVIEW

<https://maps.app.goo.gl/oYZ3YjtYMUkdmRDAA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



164. TAKHTABAND SITE AT BUNER KPK

HISTORICAL IMPORTANCE

Takhtaband village (Takhta-band) lies southeast of Sunigram and northeast of Rega, near the left bank of Barandu river. The stupa known as 'Takhtaband' is actually situated in the area called Gumbat, named after the stupa itself ('gumbat' meaning stupa in Pashto). Therefore, it is more accurate to refer to the site as the 'Gumbat Stupa of Takhta-band' or 'Manrai Gumbat' as mentioned by Saeed-ur-Rehman. Stein found the stupa heavily damaged but still retaining more of its original appearance than other stupas in Buner. It featured a bulbous dome 26 feet high over a 25-foot base, forming an 84-foot square platform. Masonry had been cut away around the base, creating overhanging upper portions. A central shaft led into the base where a small stone-lined chamber was exposed, likely meant for a relic casket. Stein also suspected a circumambulatory path around the stupa, accessed from the east, but nightfall limited his exploration. Later researchers observed nearby ruined structures on hills to the northeast.

CURRENT CONDITION

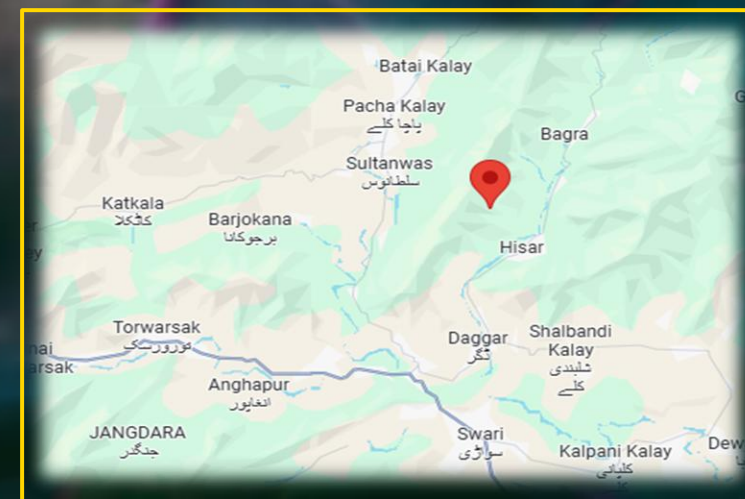
The Gumbat Stupa at Takhta-band, once the best-preserved Buddhist monument in Buner per Stein's 1930 documentation, **now stands nearly obliterated**—its northern wall fragment the sole survivor amid housing encroachment and relic hunting. The **KP Directorate of Archaeology & Museums** allowed this systematic destruction despite Stein's precise measurements and warnings, failing even to demarcate the site or recover relics from looted chambers.

LOCATION OVERVIEW

<https://maps.app.goo.gl/iUFBvtRfBGjJobsZA>



Present view point of Takhtaband Site



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



GREEN
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165. PINDA (DINGI VILLAGE) AT HARIPUR KPK



HISTORICAL IMPORTANCE

The Pinda site near Dingi village is believed to be a Buddhist archaeological site from the Kushan period. It lies within the Gandhara region, historically rich in Buddhist culture and architecture. The site features a large mound rising 5 meters above ground, covering an area of 125 by 116 meters. Such mounds are often associated with buried stupas or monastic complexes. Although no structures are currently visible, a significant scatter of potsherds on the surface indicates ancient occupation. The site's characteristics resemble those of many known Buddhist sites in northern Pakistan. Its archaeological potential remains high, pending further excavation and research.

CURRENT CONDITION

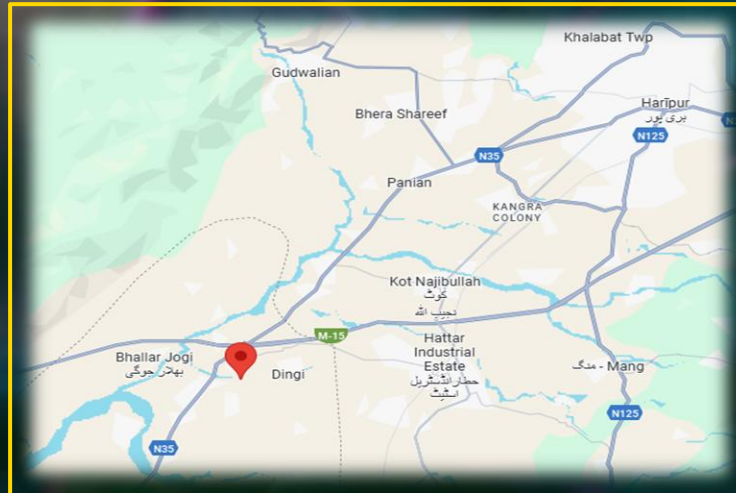
The Pinda mound near Dingi village **retains significant archaeological potential** with its 5-meter elevation and surface pottery scatter, characteristic of buried Kushan-era Buddhist structures, yet remains completely unexcavated and unprotected. The **KP Directorate of Archaeology & Museums** has failed to conduct even preliminary surveys or declare the site protected, leaving it vulnerable to agricultural damage and looting despite its clear Gandharan parallels.

LOCATION OVERVIEW

<https://maps.app.goo.gl/CS6uiKSnsCpvBH9a9>



Image missing site remains undocumented



Located in Haripur, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



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166. PIR MANKI FORTRESS AT HARIPUR KPK

HISTORICAL IMPORTANCE

Pir Manki Fortress is a significant archaeological settlement located east of Mankhrail village. The site lies at an elevation of 1576 feet and comprises two major components: the **Fortress** and the **Lower City**. The fortress measures 54 meters east-west and 29 meters north-south, featuring 3-meter-high enclosure walls with bastions at all four corners—built in **diaper masonry**, a style common in early historic fortifications. Inside, walls of varying sizes and different structures are exposed, especially on the western side. The adjacent **Lower City**, explored partially near the Eidgah area, reveals rooms with rough diaper masonry and widespread surface potsherds. The **architectural features and material culture** strongly suggest that the site dates to the **Kushan period**, indicating its importance as a fortified urban center during Buddhist-era northern Pakistan.

CURRENT CONDITION

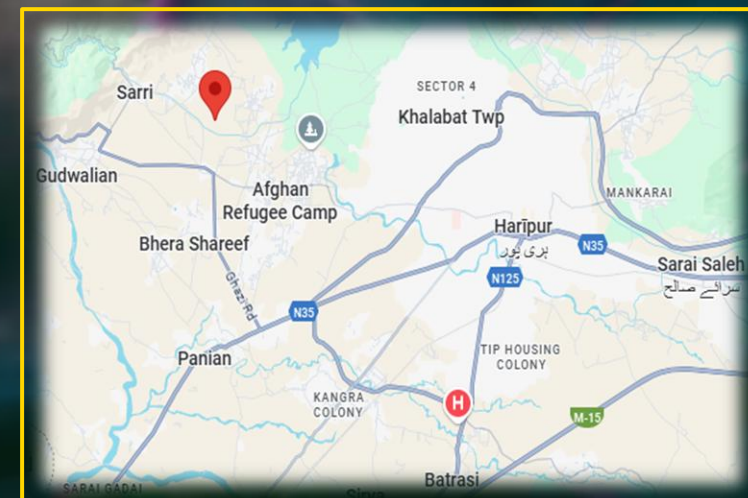
Pir Manki Fortress, a partially excavated Kushan-era fortified settlement, remains critically endangered due to exposure, looting threats, and institutional neglect by KP archaeology authorities. Despite its significance as a rare Buddhist-period urban center, no conservation measures, site protection, or complete excavations have been implemented, leaving its unique diaper masonry structures and urban layout to gradual destruction.

LOCATION OVERVIEW

<https://maps.app.goo.gl/3mzWPhxHs5y1L3n26>



Present view point of Pir Manki Fortress



Located in Haripur, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



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167. MUNIR KHAN DHERI AT HARIPUR KPK



HISTORICAL IMPORTANCE

Munir Khan Dheri is an important Buddhist archaeological site located atop a small hill in Banda Munir Khan, approximately 12 km north of Haripur city. The site measures 34 meters east-west and 30 meters north-south and sits at an elevation of 2116 feet. It features remnants of a main **Buddhist stupa**, constructed using **mature diaper masonry** and adorned with **stucco mouldings**—a hallmark of Gandhara-period architecture. Despite severe disturbance from illegal excavations, parts of the stupa still survive in relatively good condition. The surface is strewn with **extensive potsherds**, confirming its historical significance and occupation during the Buddhist era, likely the **Kushan period**.

CURRENT CONDITION

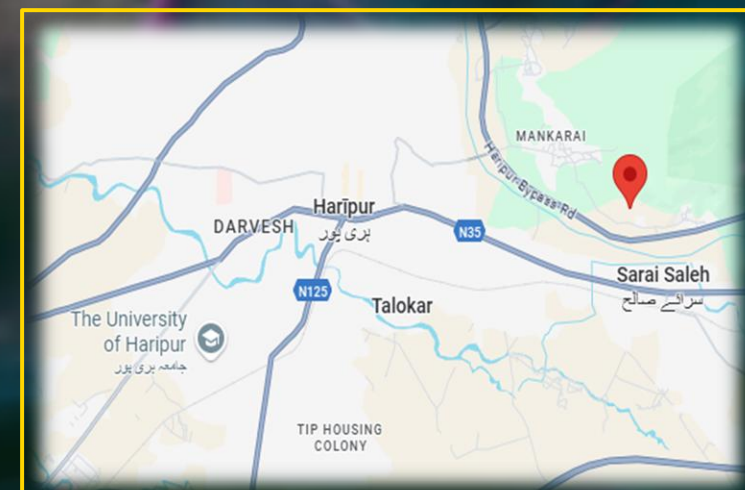
Munir Khan Dheri's Buddhist stupa, featuring rare stucco mouldings and mature diaper masonry, **survives in a fragile, looted state**—its hilltop location offering no protection from systematic vandalism and exposure. The site falls under the jurisdiction of the **KP Directorate of Archaeology & Museums**, which has failed to secure, excavate, or conserve the monument despite its clear Gandharan artistry and vulnerability to further damage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/GgrbeSLjyGQsNPzc7>



Present view point of Munir Khan Dheri



Located in Haripur, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



168. SAGAR & BESHUNAI BUDDHIST SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The **Sagar & Beshunai** site in **Buner District**, Khyber Pakhtunkhwa, lies within the ancient Buddhist cultural landscape of Gandhāra, dating back to the **Kushan period (1st–4th century CE)**. The distance marked as **450 / 160 meters** likely indicates the spatial spread or connectivity between the two locations—possibly signifying the layout of religious structures or access paths. The region's terrain and elevation suggest it was well-suited for early Buddhist monastic activity. Although there are no prominent visible remains today, the site's classification as **Buddhist (Early)** is supported by regional surveys and its proximity to similar confirmed Buddhist sites such as **Ranjhat Stupa**, **Gumbatuna**, and **Tokh Ridge**, all of which preserve architectural fragments like stupas, stone platforms, and sculptural pieces. This site likely once contained **stupas**, **viharas**, or small monasteries, forming part of a sacred corridor that spanned much of Buner. Its current condition reflects the broader issue of unprotected Gandhāran heritage being overtaken by modern development.

CURRENT CONDITION

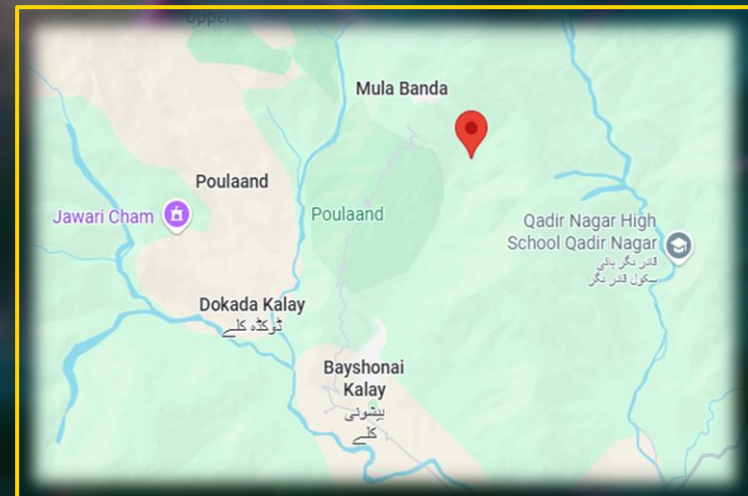
The Sagar & Beshunai Buddhist site has been **completely erased** by modern housing and agriculture, with no visible remains left of its potential stupas or monasteries, despite its documented location within Buner's sacred corridor. This culturally significant site remains unexcavated, unmarked, and utterly neglected by the **KP Directorate of Archaeology & Museums**, which has never conducted surveys or attempted legal protection—even as regional parallels like Ranjhat Stupa and Tokh Ridge face similar threats.

LOCATION OVERVIEW

<https://maps.app.goo.gl/g95p5GSNg27Zq7RM6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

169. MUQBARA PATI (LALBATAI) AT BUNER KPK

HISTORICAL IMPORTANCE

Muqbara Pati (Lalbatai), located between Pulanr and Dukada, is an ancient burial ground associated with pre-Buddhist tribal communities. The site spans 490 by 140 meters and consists of surface-level graves, likely marked by stones or low mounds. It reflects protohistoric funerary customs predating the Buddhist era in Buner. No stupas, sculptures, or Buddhist relics have been identified here. The site's proximity to known Buddhist locations suggests a later cultural transition in the region. These graves are typical of tribal or early agrarian societies in the Swat-Buner zone. Its significance lies in representing the cultural layers preceding Gandharan Buddhism.

CURRENT CONDITION

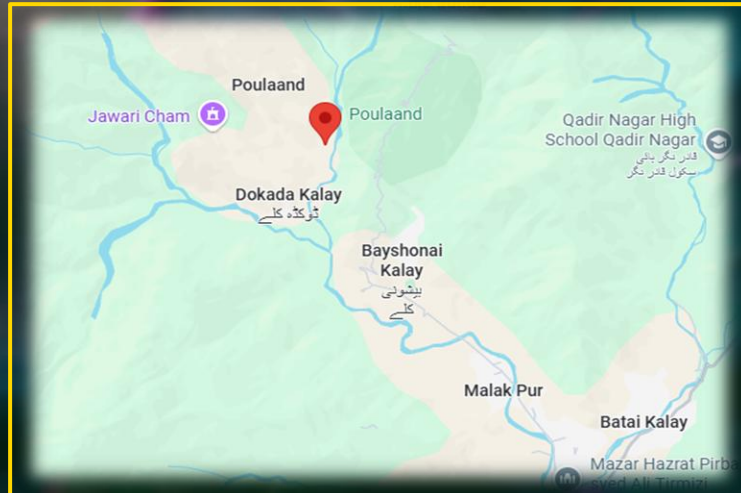
Muqbara Pati's ancient burial ground **remains unexcavated and increasingly degraded**, its protohistoric graves threatened by erosion and local land use, with no research or conservation initiatives undertaken. The **KP Directorate of Archaeology & Museums** has ignored this rare pre-Buddhist funerary site—despite its potential to illuminate cultural transitions in Swat-Buner—failing even to document its surface features or protect it from disturbance.

LOCATION OVERVIEW

<https://maps.app.goo.gl/zQGcftShETecm2XAA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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170. BESHUNAI VALLEY AT BUNER KPK



HISTORICAL IMPORTANCE

Beshunai Valley, located near the **Pir Baba – Dukada road**, is an extensive archaeological corridor featuring overlapping cultural phases. Spanning approximately 1.8 by 1.2 km, the valley contains traces of **pre-Buddhist graves**, early **Buddhist occupation**, and later **Hindu Shahi** remains. The area's layered history reflects centuries of cultural transitions from tribal burial practices to formalized Buddhist settlement and then Hindu Shahi influence. The terrain shows signs of structural remains, though much of the evidence has been damaged. Buddhist features possibly included stupas or monastic activity, while Hindu Shahi elements might relate to fortifications or temples. The valley likely served as a strategic and ritual landscape during successive periods.

CURRENT CONDITION

Beshunai Valley's multi-period archaeological landscape—spanning pre-Buddhist graves, early monastic features, and Hindu Shahi structures—has been **severely damaged by recent bulldozing and agricultural expansion**, with only fragmented traces of its layered history still discernible. The **KP Directorate of Archaeology & Museums** has never conducted systematic surveys or intervened to protect this culturally stratified zone, allowing the systematic erasure of a millennia-old chronological sequence critical to understanding Swat's cultural transitions.

LOCATION OVERVIEW

<https://maps.app.goo.gl/55zQQFuhbnG9whYj7>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





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171. KAFERO DHERAI STUPA AT BUNER KPK

HISTORICAL IMPORTANCE

Kafero Dherai Stupa, situated between **Beshunai** and **Malakpur**, is a significant **Kushan-period Buddhist site** in the Buner region. The stupa was likely part of a larger monastic complex, reflecting the expansion of Buddhist religious architecture during the Kushan dynasty (1st–3rd century CE). Its relatively compact dimensions (approx. 190 by 110 meters) suggest a modest yet locally important structure, possibly serving nearby settlements and monks. The stupa would have originally featured a central dome and surrounding votive shrines or relic chambers. The site's location in a culturally rich zone points to its role in the spread of Buddhism through the valley networks. Its construction style and alignment would be consistent with other Buner stupas. The site has not yielded inscriptions or sculptural remains but is archaeologically categorized as Buddhist based on layout and typology.

CURRENT CONDITION

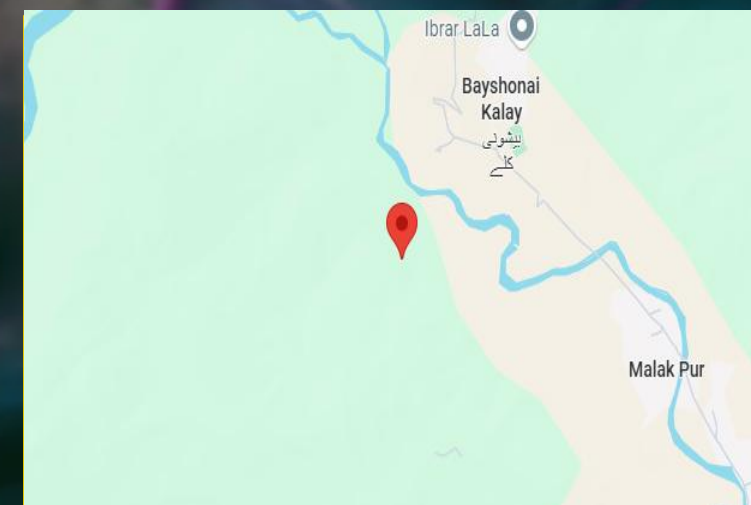
Kafero Dherai Stupa, a Kushan-era Buddhist monument, **survives as a looted and heavily damaged mound**, now further threatened by active cultivation and erosion that degrade its original form and archaeological context. The site remains under the negligent oversight of the **KP Directorate of Archaeology & Museums**, which has failed to conduct excavations, stabilize remaining structures, or prevent farming encroachment, despite its documented role in Buner's monastic network.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TpnFscoaVdUS9mpp8>



Present view point of Kafero Dheri Stupa



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



172. RAMANRAI STUPA AT BUNER KPK

HISTORICAL IMPORTANCE

Ramanrai Stupa, often referred to as the **hollow stupa**, is a prominent **Buddhist monument** located in the **Beshunai-Malakpur area** of Buner. Dating to the **Kushan period**, it is architecturally notable for its hollow construction, a rare design feature possibly intended for circumambulation or ritual use. Situated at a high elevation of **1630 meters**, the site offers strategic visual dominance over the surrounding valley. The stupa likely served as a religious landmark for monastic and lay communities in the region. Its layout suggests association with a broader Buddhist complex, potentially including monastic cells or ancillary shrines. While partly eroded by time, the structural remnants still reflect Gandhāran masonry styles. The site holds archaeological significance for understanding local adaptations of Buddhist architecture.

CURRENT CONDITION

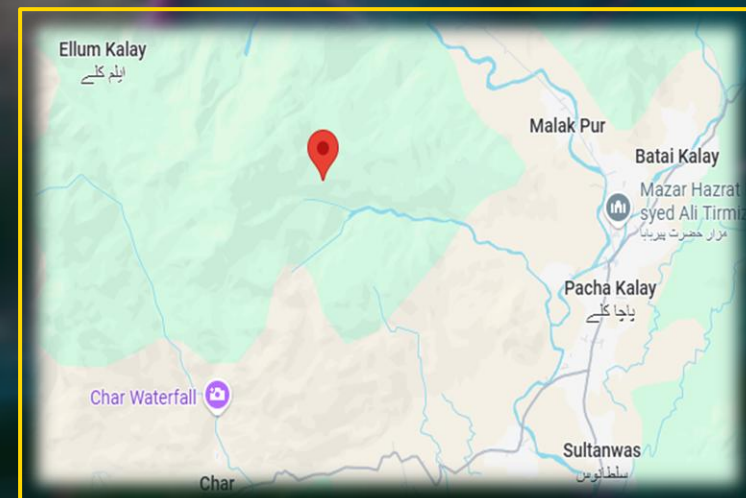
Ramanrai Stupa, a rare hollow-design Buddhist monument from the Kushan period, **remains partially intact but damaged and exposed** to natural erosion, with its elevated location offering no protection from decay or human interference. The **KP Directorate of Archaeology & Museums** has neglected to document, conserve, or even study this architecturally unique stupa—despite its significance for understanding Gandharan ritual innovation and visual dominance strategies in the Beshunai Valley.

LOCATION OVERVIEW

<https://maps.app.goo.gl/56H3BtaZWWPLiaRy5>



Present view point of Ramanrai Stupa



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



173. ALAK SAR AT BUNER KPK



HISTORICAL IMPORTANCE

Alak Sar, located in the highlands west of Illam village in the Buner District, is a **Buddhist archaeological site** situated at an elevation of **2331 meters**. The site's commanding height suggests it may have served as a watchpoint or a religious retreat, typical for remote monastic establishments in Gandhara. Architectural remains point to a Buddhist affiliation, possibly including a small stupa or monastic structure. Its isolation from major valleys implies a specialized religious or hermitic function rather than large-scale congregation. Alak Sar reflects Buddhist expansion into mountainous terrains during the **Kushan period**. The site has been impacted by natural erosion and illegal digging. Despite damage, it contributes valuable insight into Buddhist activity in elevated, strategic zones.

CURRENT CONDITION

Alak Sar's high-altitude Buddhist ruins **survive only as fragmented foundations and looted pits**, their remote location at 2331 meters failing to protect them from systematic vandalism and erosion. The **KP Directorate of Archaeology & Museums** has never surveyed, protected, or studied this strategic monastic outpost—abandoning a rare example of Gandharan mountain spirituality to irreversible decay.

LOCATION OVERVIEW

<https://maps.app.goo.gl/V7g3TgHxCFjVAekB9>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



174. RAMANRAI (ROOFED STRUCTURE) AT BUNER KPK

HISTORICAL IMPORTANCE

Located in the Beshunai–Pir Baba Valley, MP-16 represents a **roofed Buddhist and Hindu Shahi structure** situated at 1502 meters elevation. The architecture suggests monastic or ritual use, possibly adapted over time. Built during the **Kushan period**, it was later reused during the **Hindu Shahi era**, reflecting cultural continuity. The structural design may include a stone superstructure or vaulted roofing typical of transitional religious spaces. Its strategic location indicates it may have been part of a larger monastic complex. The surrounding terrain and proximity to stupas support its importance.

CURRENT CONDITION

The roofed multi-period structure at Ramanrai (MP-16) **retains identifiable architectural features** despite damage and looting, offering rare evidence of Kushan-to-Hindu Shahi ritual adaptation—yet remains unexcavated, undocumented, and exposed to further decay. The **KP Directorate of Archaeology & Museums** has ignored this transitional-era site, failing to conduct even basic mapping or stabilization, despite its clear value for understanding religious continuity in the Beshunai Valley.

LOCATION OVERVIEW

<https://maps.app.goo.gl/QYS6z7DrPEjAhqDg6>



Present view point of Ramanrai (Roofed Structure)



Located in Buner, Khyber Pakhtunkhwa

175. RAMANRAI (MULTI-PERIOD SITE) AT BUNER KPK



HISTORICAL IMPORTANCE

Located in the Beshunai-Pir Baba Valley of Buner District, this site reflects a **multi-period occupation** from **Prehistoric, Buddhist**, to **Hindu Shahi** times. The elevation is 1629 meters, suggesting a strategic and elevated position for religious or settlement use. Archaeological layers here indicate a rich cultural continuity over centuries. Buddhist remains likely date to the **Kushan era**, possibly including a stupa or associated monastic structures. Hindu Shahi reuse is evident through architectural overlays or later modifications. Excavations by Abdul Samad and Zafar Hayat Khan have documented its importance.

CURRENT CONDITION

Ramanrai's multi-period archaeological site—spanning Prehistoric, Buddhist, and Hindu Shahi eras—**survives in a fragile, partially damaged state**, with exposed layers and structural remains degrading under erosion and human activity. Despite documented excavations by Samad and Khan highlighting its exceptional cultural continuity, the **KP Directorate of Archaeology & Museums** has failed to implement conservation, site protection, or even basic sheltering, leaving this chronologically rich landmark to deteriorate unchecked.

LOCATION OVERVIEW

<https://maps.app.goo.gl/mnbruTHZxvypEh1k7>



Present view point of Ramanrai (Multi-Period Site)



Located in Buner, Khyber Pakhtunkhwa



GREEN
TOURISM



176. BANGO SAR CARVING-III AT BUNER KPK

HISTORICAL IMPORTANCE

Located in the Bango Sar area of Buner District, this site features a prominent **rock carving approximately 4.5 by 4 feet** in size. The carving most likely depicts **Buddha or Padmapani (Avalokiteshvara)**, a common figure in Mahayana Buddhist iconography. This form of sacred imagery suggests the presence of a nearby pilgrimage route or monastic complex. The art is stylistically aligned with **Gandharan influence**, pointing to a dating between the **1st and 5th centuries CE**. The carving was likely a devotional site used by monks or travelers along the mountain route between Bango and Ramanrai. Its artistic and spiritual value highlights the spread of Buddhist iconography across Buner.

CURRENT CONDITION

The Bango Sar Buddhist rock carving **survives with significant weathering and facial damage**, exposed to the elements and vulnerable to further deterioration without any protective measures or conservation efforts. The **KP Directorate of Archaeology & Museums** has neglected to document, stabilize, or shelter this Gandharan-era devotional art, failing even to assess its condition despite its clear role in Buner's sacred landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/H3EEtcWMJGnyrwMHA>



Present view point of Bango Sar Carving-III



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



177. BANGO SAR CARVING-II AT BUNER KPK



HISTORICAL IMPORTANCE

This ancient rock carving, located in Buner District, depicts a **standing Buddha** in the classical Gandhāran style, measuring **2 feet tall and 1.5 feet wide**. Dating to the **Kushan period (1st–4th century CE)**, it reflects the region's significance as a center of Buddhist art and devotion. The figure's facial features are damaged, likely due to natural erosion or human activity over centuries. Similar reliefs in Gandhāra often adorned monastic complexes or pilgrimage routes, suggesting this site had religious importance. Its modest size indicates it may have been a votive offering or part of a larger artistic ensemble. The carving provides valuable insight into the spread of Buddhist iconography in this mountainous region.

CURRENT CONDITION

The Bango Sar Buddha carving **remains exposed and deteriorating**, its Gandharan-era features eroded by weather and time, with no conservation or protective measures in place despite its documented artistic and historical significance. The **KP Directorate of Archaeology & Museums** has consistently failed to stabilize, document, or shelter this vulnerable rock art—allowing a once-devotional icon to slowly vanish from both the landscape and collective memory.

LOCATION OVERVIEW

<https://maps.app.goo.gl/pAnwJoU9yTGTF9JSA>



Present view point of Bango Sar Carving-II



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



178. BANGO SAR CARVING-I AT BUNER KPK

HISTORICAL IMPORTANCE

This remarkable rock carving at Bango Sar features **five seated Buddhas** in a well-preserved Gandhāran style, measuring approximately **202 cm in width and 68 cm in height**. Dating to the **Kushan period (1st-4th century CE)**, the relief likely served as an important devotional site for Buddhist practitioners in the region. The central Buddha figures are depicted in meditation posture (dhyana mudra), surrounded by smaller attendant figures or decorative elements, though some portions show damage. Located along an ancient route between Gogai and Bango Sar, this panel probably marked a significant stopping point for pilgrims traveling between monastic centers in Buner. The composition's complexity suggests it was created by skilled artisans familiar with Greco-Buddhist artistic traditions.

CURRENT CONDITION

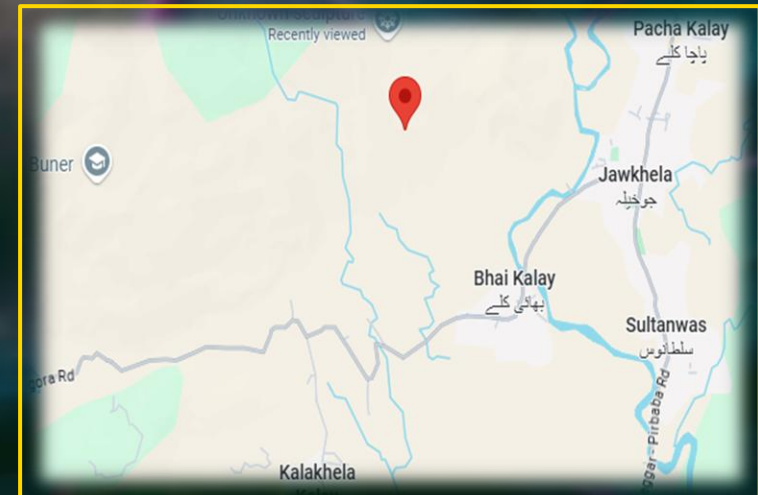
The Bango Sar five-Buddha panel—a rare and compositionally complex Gandharan masterpiece—**retains significant detail but shows clear damage** from weathering and human contact, with no physical protection or conservation measures in place despite its exceptional artistic and pilgrimage value. The **KP Directorate of Archaeology & Museums** has failed to conduct condition assessments, install preventive shielding, or even document the panel digitally, leaving one of Buner's most important rock reliefs to degrade exposed on the mountainside.

LOCATION OVERVIEW

<https://maps.app.goo.gl/8RPY1uUqmdZqKyH59>



Present view point of Bango Sar Carving-I



Located in Buner, Khyber Pakhtunkhwa



GREEN
TOURISM



179. GOGAI STUPA AT BUNER KPK

HISTORICAL IMPORTANCE

The **Gogai Stupa**, located between **Gogai and Bhai Kaly villages** in Buner District, represents an early **Buddhist monument** from the **Gandhāra period (likely 1st-4th century CE)**. With a base diameter of **200 meters** and an estimated original height of **110 meters**, this was once a significant religious structure, possibly serving as a major pilgrimage site. Its massive scale suggests it was built under royal patronage during the peak of Buddhist influence in the region. The stupa's architectural style would have followed classic Gandhāran design, possibly featuring decorative reliefs, sculpted friezes, and surrounding monastic buildings.

CURRENT CONDITION

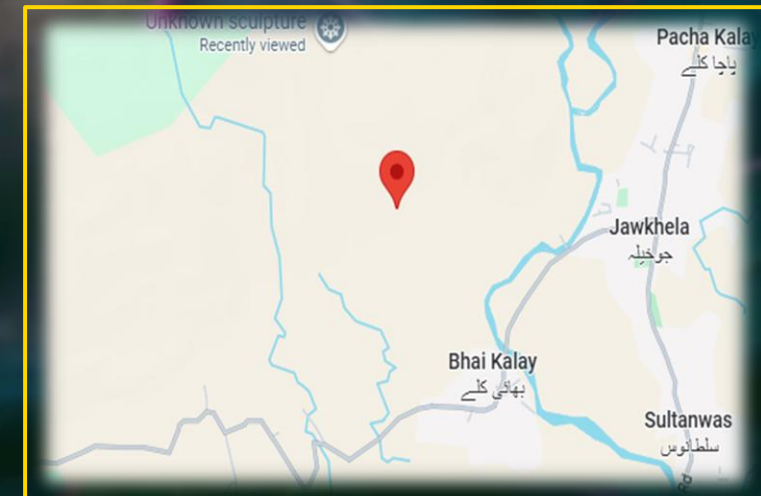
The Gogai Stupa, one of the largest Buddhist monuments in Buner with an original base of 200 meters, **has been systematically looted and built over**, its colossal form reduced to fragmented foundations and encroaching modern houses, with no trace of its decorative elements or monastic complex. The **KP Directorate of Archaeology & Museums** has never intervened to protect, excavate, or legally recognize this once-major pilgrimage site—allowing the utter erasure of a stupa that likely reflected Kushan royal patronage and regional devotional scale.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Y45SdvVtig49kC2e8>



Present view point of Gogai Stupa



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



180. BRAJ QADAR STUPA AT BUNER KPK

HISTORICAL IMPORTANCE

The **Braj Qadar Stupa** was once a substantial Buddhist monument located along the Qadar Nagar Road in Buner District. With an impressive base measuring **530 meters in length and 330 meters in width**, this was likely one of the region's most significant Kushan-era (1st-4th century CE) religious complexes. The stupa's massive scale suggests it was an important pilgrimage center, possibly featuring the characteristic Gandharan architectural elements of a hemispherical dome, harmika, and multiple concentric terraces. Its location along what was probably an ancient trade route indicates its strategic importance in the spread of Buddhism across the Gandhara region.

CURRENT CONDITION

The Braj Qadar Stupa—one of the largest Buddhist monuments in South Asia, with a base spanning 530 by 330 meters—**has been entirely obliterated by modern bulldozing and housing construction**, erasing all physical traces of what was likely a Kushan-era pilgrimage complex of international significance. The **KP Directorate of Archaeology & Museums** failed to document, protect, or even acknowledge the site's existence before its destruction, allowing a heritage site of unparalleled scale to be sacrificed for real estate development without a single archaeological assessment.

LOCATION OVERVIEW

<https://maps.app.goo.gl/oroMTbGpcXffTd9a7>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



181. MINO SMAST & SITE AT BUNER KPK

HISTORICAL IMPORTANCE

Mino Smast is an archaeological site near Jabba in the Buner District, believed to date back to the **Prehistoric and Buddhist periods**. The term “Smast” indicates it may have been a **monastic sanctuary or sacred cave** complex, used by early Buddhist monks. Measuring approximately **3.5 by 2.5 meters**, the site once possibly held a stupa or small rock-cut shrine. Its placement on a strategic path between **Jabba and Karakar Pass** suggests it was part of an important **pilgrimage or trade route**. Artistic or structural remnants may have once reflected **Gandharan architectural elements**. The site contributes to understanding the **spread of Buddhism** into highland Buner. Continued neglect, however, limits deeper investigation.

CURRENT CONDITION

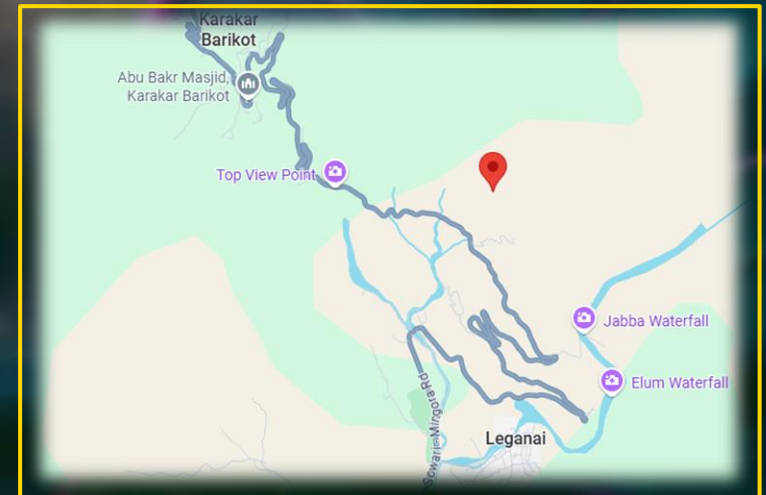
Mino Smast’s potential prehistoric and Buddhist sanctuary **has been largely destroyed by agricultural and residential encroachment**, with any structural or rock-cut features now fragmented, buried, or lost under modern land use. The **KP Directorate of Archaeology & Museums** has never conducted surveys, excavations, or protective measures, allowing this strategically located spiritual site—possibly a rare highland monastic cave—to vanish without record or regard for its role in Buner’s ancient ritual geography.

LOCATION OVERVIEW

<https://maps.app.goo.gl/HJbvCtnJhhzV1jGF8>



Present view point of Mino Smast & Site



Located in Buner, Khyber Pakhtunkhwa



GREEN
TOURISM

182. KUK BANDA AT BUNER KPK



HISTORICAL IMPORTANCE

Kuk Banda, located near **Illam Village** in Buner District, is an archaeological site associated with the **Kushan-period Buddhist tradition**. The site once likely hosted a stupa or monastery, with a layout covering approximately **180 x 120 meters**. Its strategic location between **Shop rang and Kuk Banda** suggests it may have served as a spiritual stop on an ancient Buddhist route. Given its elevation of **1914 meters**, it could have held a **panoramic religious retreat or refuge**. The site's connection to the Kushan era links it to the flourishing of **Gandharan art and Buddhism** in the region. Unfortunately, structural details have been mostly erased. Continued ignorance has made historical recovery difficult.

CURRENT CONDITION

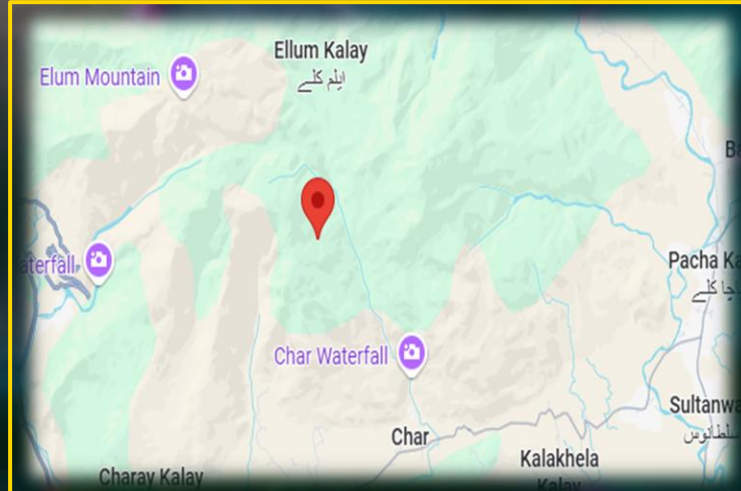
Kuk Banda's Buddhist monastic complex **has been extensively bulldozed and fragmented** by agricultural and village expansion, with almost no visible structural remains left of its likely stupa or retreat buildings, despite its documented 180x120 meter footprint and strategic highland location. The **KP Directorate of Archaeology & Museums** has never surveyed, protected, or attempted to salvage this elevated Kushan-era site—allowing a once-panoramic spiritual refuge to be erased from history and memory by unchecked rural development.

LOCATION OVERVIEW

<https://maps.app.goo.gl/n5e329gDVD3sru6VA>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



183. PATIBAS – EARLY BUDDHIST SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Patibas, located along the route from **Leganai Karakar** to **Jabba**, is an **early Buddhist** archaeological site in the Buner District of Khyber Pakhtunkhwa, Pakistan. Spread over **150 x 100 meters**, it once likely featured stupas or monastic remains associated with the early diffusion of Buddhism in the Karakar mountain pass region. Its placement suggests it may have been a **religious waypoint** or part of a **monastic complex** that supported early Buddhist pilgrims traveling across the mountains. The site's architecture, if preserved, could have provided insight into the **early Kushan or even pre-Kushan Buddhist presence** in the region. However, almost no architectural features remain visible due to modern destruction.

CURRENT CONDITION

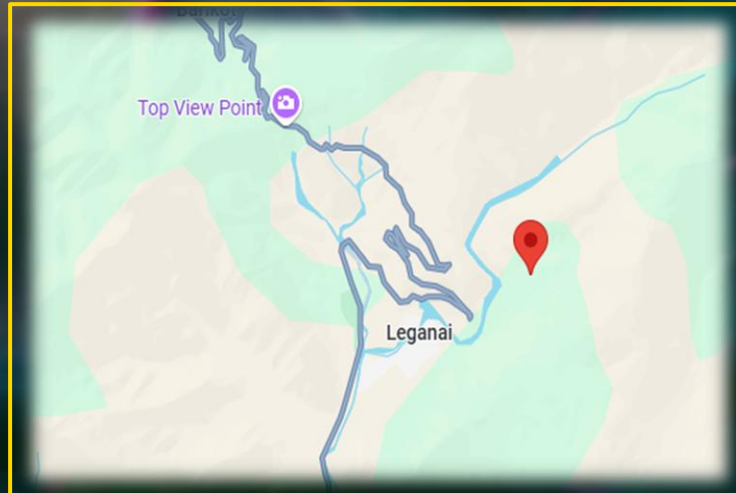
Patibas's early Buddhist complex **has been completely eradicated** by modern farming and construction, with all structural and surface evidence erased across its 150x100 meter footprint, leaving no trace of its likely stupas, monastic cells, or pilgrim infrastructure. The **KP Directorate of Archaeology & Museums** ignored this site entirely—no surveys, no legal protection, no community awareness—allowing a potentially pivotal Karakar Pass religious waypoint to vanish without record, destroying any chance of understanding early monastic expansion in this strategic mountain corridor.

LOCATION OVERVIEW

<https://maps.app.goo.gl/PHYrVTVHC2yxVLS3A>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



184. LEGANAI VILLAGE AT BUNER KPK

HISTORICAL IMPORTANCE

Leganai Village is believed to be the site of an early Buddhist settlement from the Gandhara period. Archaeological indications suggest the presence of a small stupa or monastic complex near an ancient road. The region was part of a broader network of Buddhist activity during the Kushan era, where monks traveled, meditated, and built sacred structures. Although not formally excavated, the site's features align with known Gandharan Buddhist locations such as Ghalegay and Butkara. Ancient routes nearby may have connected Leganai to major religious centers. Local villagers may have unknowingly reused historic bricks or stones in modern construction. The site holds significant potential for archaeological research and cultural preservation.

CURRENT CONDITION

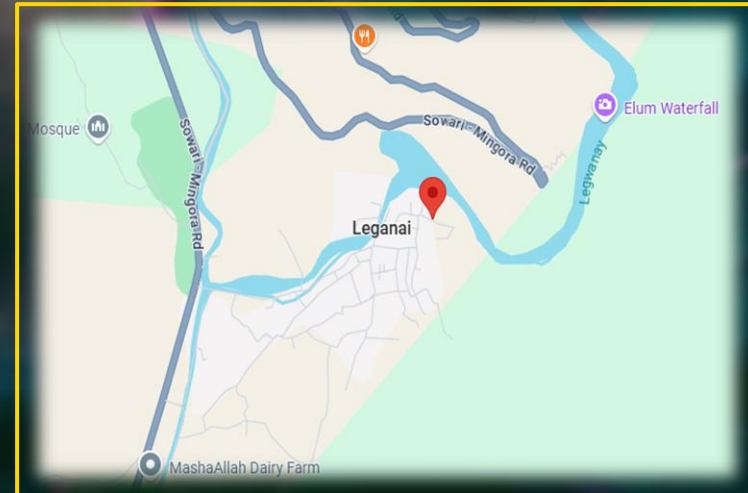
Leganai Village's suspected Buddhist settlement and stupa **lie entirely buried and obscured** beneath modern houses and farmland, with no visible ancient remains or protective measures in place, rendering its archaeological potential inaccessible and at constant risk from daily village activities. The **KP Directorate of Archaeology & Museums** has never conducted surveys, test trenching, or community outreach here—allowing a potentially valuable early monastic site, possibly linked to ancient route networks, to remain unidentified, unpreserved, and silently dissolving under modern occupation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/PqwhA9TRsKPmydk19>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



185. BARA BANDA-B SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The site at Bara Banda-B, located between Badogai and Chary villages, is identified as an early Buddhist archaeological location. It likely hosted a small stupa or monastic cell complex, characteristic of early Gandharan religious settlements. Given its elevated terrain and strategic position along the Chary to Barbanda path, the site may have served as a resting or meditation retreat for monks. The presence of intact parts suggests that remnants of original structures, such as foundation stones or wall segments, still exist. Unfortunately, modern construction, including a house, has caused visible damage to the site. As with many Buddhist remains in this region, it remains undocumented and unprotected. Its historical value lies in its association with the broader Gandharan religious landscape of early Buddhism.

CURRENT CONDITION

Currently damaged by modern housing with some structures still intact, the site remains undocumented and unprotected. It falls under no specific archaeological department's management due to its unrecognized status.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ecSQw3jJ69ap2wCZ6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

186. KAMAR SAR SITE AT BUNER KPK

HISTORICAL IMPORTANCE

The early Buddhist site at Kamar Sar, accessible via the Shop rang to Kamar route, is part of the rich Gandharan heritage landscape. Situated in a hilly region, the site once likely featured a small stupa or monastic compound used by traveling monks. Its elevated position at nearly 1400 meters would have offered seclusion, making it ideal for meditation and spiritual practice. The presence of structural remains indicates religious activity, possibly from the early Kushan period. Unfortunately, the site has suffered from looting and vandalism over time. Like many similar locations, it remains unguarded and has not been formally excavated. Despite this, it retains historical significance as part of early Buddhist expansion in the region.

CURRENT CONDITION

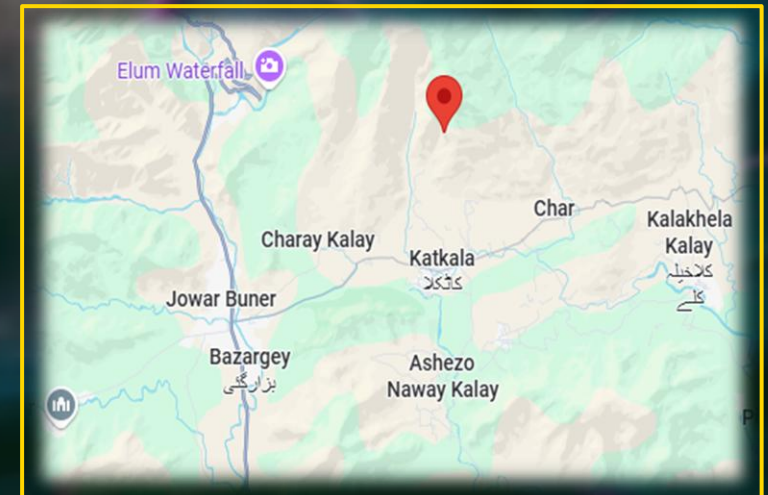
The site at Kamar Sar remains heavily damaged from looting and vandalism, with no protective measures or conservation efforts in place. It has not undergone any formal archaeological excavation and is completely unguarded. Due to its unrecognized status, it does not fall under the direct management of any government or archaeological department. Its preservation is neglected, leaving it vulnerable to further degradation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/sPgrumKVJj8bFb6C7>



Present view point of Kamar Sar Site



Located in Buner, Khyber Pakhtunkhwa

187. KULPAI SMAST & ABAI BABA AT BUNER KPK



HISTORICAL IMPORTANCE

The Buddhist site near Kulpai Smast and Abai Baba in Tangy Dara is an important remnant from the Kushan period. Located along the ancient path from Tangy Dara to Kandaro, the site likely housed a stupa or monastic structure, possibly intended for religious gatherings or meditation. Remarkably, the site remains intact but appears to be unfinished, suggesting construction was halted before completion—possibly due to conflict, abandonment, or shifting political dynamics. Its architectural features reflect early Kushan influence, aligning it with the expansion of Buddhism in the region during the 1st–3rd centuries CE. The surrounding natural terrain would have offered isolation and serenity, ideal for spiritual use. Such sites offer valuable insight into the architectural and spiritual transitions of early Gandhara. Despite its state, the site has survived largely untouched by modern development.

CURRENT CONDITION

The site remains intact but unfinished, appearing as it was when abandoned during its construction. It is largely untouched by modern development and looting, leaving it in a relatively preserved state. However, it is undocumented and does not fall under the formal management or protection of any specific archaeological department. Its preservation is entirely passive and subject to future threats.

LOCATION OVERVIEW

<https://maps.app.goo.gl/UVDFSSsdV1HJqCcm6>



Present view point of Kulpai Smast & Abai Baba



Located in Buner, Khyber Pakhtunkhwa

188. SHOPRANG KALY AT BUNER KPK



HISTORICAL IMPORTANCE

The Buddhist site at Shoprang Kaly, located between Shoprang and Katkala on the route to Kafero Kandare, dates back to the Kushan period. This site likely featured a small stupa or a cluster of monastic structures that served the local Buddhist community. Its strategic placement along an old route suggests it may have been part of a broader network of religious sites in the Gandharan region. The Kushan architectural footprint is significant, as this dynasty played a crucial role in the promotion and spread of Buddhism across South and Central Asia. Unfortunately, modern encroachment has led to the construction of houses directly over or near the site. The remaining archaeological features have suffered from structural damage and material loss. This underscores the urgent need for documentation and protection of such endangered heritage.

CURRENT CONDITION

The site has been severely damaged by modern housing construction, resulting in significant loss of its original structural remains. It remains undocumented and is not under the formal management or protection of any archaeological or heritage department. Its unrecognized status leaves it vulnerable to complete destruction without legal recourse.

LOCATION OVERVIEW

<https://maps.app.goo.gl/wcARScZbdKYNmEFT8>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



189. CHAR SAR SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The Buddhist site at Char Sar, near Bhai Kaly along the Char Sar route, is a Kushan-period archaeological location. It likely included a stupa or monastery built to serve as a spiritual center for monks and local followers of Buddhism. The site's positioning along a route suggests it was accessible to travelers and pilgrims moving between nearby religious centers. Architectural remains and pottery fragments, if studied, could offer insight into Kushan construction and ritual practices. The site's placement in the Gandhāra cultural zone reflects the Buddhist expansion under Kushan patronage. Despite its historical significance, the site appears to have suffered modern encroachments. Preservation efforts are urgently needed to prevent further degradation.

CURRENT CONDITION

Char Sar's Kushan-era spiritual center—a potential pilgrim waystation on the Bhai Kaly route—is being bulldozed into oblivion under KP Archaeology's silence, its stupa foundations and pottery scatter now fragmented by illegal construction and road expansion. Only emergency trenching and satellite monitoring of encroachment can salvage this silent witness to Gandhara's monastic network before it becomes another asphalt casualty.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Rbca4uU91s7sqY9z7>



Present view point of Kulpai Smast & Abai Baba



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



190. DARA MERA SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The early Buddhist site at Dara Mera, situated between Shoprang and Katkala on the way to Kafero Kandare, once held historical and religious importance during the formative Gandhāran period. Likely established as a small monastery or stupa, the site would have served monks and travelers moving along this ancient route. Positioned in a fertile plain, it may have also been part of an agrarian Buddhist community. Its early dating suggests it could predate the Kushan era, possibly linking it to pre-Kushan Buddhist settlements. Such sites often featured modest structures made of stone and mud-brick, now vulnerable to erosion and development. Unfortunately, this site has seen extensive destruction. Agricultural expansion and bulldozing have severely damaged or erased surface-level remains



Image missing site remains undocumented

CURRENT CONDITION

Dara Mera's early Buddhist monastery—a potential pre-Kushan gem in Swat' fertile plains—has been ploughed into extinction under KP Archaeology's complicity, its mud-brick cells and stupa foundations now dissolved into wheat fields without a single rescue dig or soil sample taken. Only phosphate mapping and carbon testing of agrarian soil can now ghost-hunt this lost pioneer of Gandharan monasticism.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TrHiTyPAgvddZ7Rn7>



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



191. KACHKOL PATY SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The site at Kachkol Paty near Katkala (also known as Ashezo) represents a historically layered location with remains from both the early Buddhist and pre-Buddhist periods. Situated along the route from Katkala to Kachkol Paty, this square-shaped site may have once housed a stupa, monastic compound, or religious platform. The dual-period significance indicates long-term human occupation and evolving religious practices over centuries. Its relatively low elevation and fertile landscape suggest it was part of an agrarian settlement supporting religious life. The site could yield valuable archaeological material if properly excavated. Unfortunately, like many similar sites in the Buner region, it has not received heritage protection. Continuous land use and development threaten to erase its historical features.

CURRENT CONDITION

Kachkol Paty's layered sacred landscape—spanning pre-Buddhist and early Buddhist eras—has been flattened by bulldozers and ploughs under KP Archaeology's indifference, its potential to rewrite Swat's religious chronology now buried under wheat fields without a single legal challenge or soil test. Only urgent phosphate mapping and deep-core sampling can resurrect the ghost of this multi-millennial spiritual hub before fertilizer erases its last chemical traces.

LOCATION OVERVIEW

<https://maps.app.goo.gl/mMwsTtyMUVHPJqJL8>



Present view point of Kachkol Paty Site



Located in Buner, Khyber Pakhtunkhwa



GREEN
TOURISM



192. JURO STUPA AT BUNER KPK

HISTORICAL IMPORTANCE

The stupa site at Juro near Illam Kaly is an early Buddhist monument situated in a high-altitude area of the Buner region. With its commanding elevation of 1605 meters, the stupa likely served both as a religious structure and a landmark for traveling monks along ancient mountain routes. The site's architectural form and strategic location suggest it was part of a broader monastic complex or pilgrimage network active during the early Buddhist period, possibly pre-Kushan. As a stupa, it would have enshrined sacred relics and been a focal point for ritual practice. Such structures were central to early Buddhist spiritual and community life. Despite its historical and religious value, the site has not been preserved or protected. Construction of an army post in the area has caused significant damage to the remains.

CURRENT CONDITION

Juro's 1605-meter-high early Buddhist stupa—a relic of mountain monasticism and pilgrim navigation—has been partially buried or destroyed by military construction under KP Archaeology's powerlessness, its sacred alignment and potential pre-Kushan origins sacrificed for security infrastructure. Only geophysical surveys around the army post and negotiation for limited archaeological access can document what remains of this high-altitude spiritual beacon.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ubr1uJMQ4ivNiUPD7>



Present view point of Juro Stupa



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



193. JOGYANO SAR SITE AT BUNER KPK



HISTORICAL IMPORTANCE

The site at Jogyano Sar, located between Illam Kaly and Bhai Kaly, is likely a Buddhist-era location based on its position, elevation, and structural traces. Though not yet fully verified archaeologically, its setting within the Gandhāra cultural zone strongly suggests Buddhist affiliation. The site may have once contained a small stupa or monastic complex used by local communities or traveling monks. Elevated at over 1500 meters, it offered seclusion—ideal for meditation and spiritual practices common to early Buddhist settlements. Its proximity to other confirmed Buddhist sites in Buner further supports this likelihood. Unfortunately, it has suffered extensive destruction. Agricultural activities and bulldozing, along with past looting, have heavily disturbed the site.

CURRENT CONDITION

Jogyano Sar's high-altitude Buddhist site—a potential meditation complex at 1500 meters—has been erased by bulldozers and looters under KP Archaeology's abandonment, its seclusion shattered and spiritual traces ploughed into potato fields without even a baseline survey. Only LiDAR scanning of the terraces and soil chemistry analysis can now ghost-map this vanished sanctuary of mountain Buddhism.

LOCATION OVERVIEW

<https://maps.app.goo.gl/C2898V2gVG2TapAf9>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

194. BORHAE (KAFERI MORA) AT BUNER KPK



HISTORICAL IMPORTANCE

The Buddhist site at Borhae (also known as Kaferi Mora), located between Salarzo Mera and Barjokāñra, is a historically significant but currently damaged archaeological location. It likely belonged to the Gandhāra Buddhist cultural tradition, possibly functioning as a small stupa or religious platform used by monks or pilgrims. Positioned along the Barjokanra to Kāferi Mora route, the site held strategic importance in connecting local spiritual centers. Given its elevation and layout, it may have once supported meditation activities or served as a religious marker on a travel path. The area is rich in early Buddhist remains, and Borhae fits within that larger sacred landscape. However, like many unprotected sites in the region, it has suffered from neglect and destruction. Its current state reflects the broader threat to Buddhist heritage in remote areas.

CURRENT CONDITION

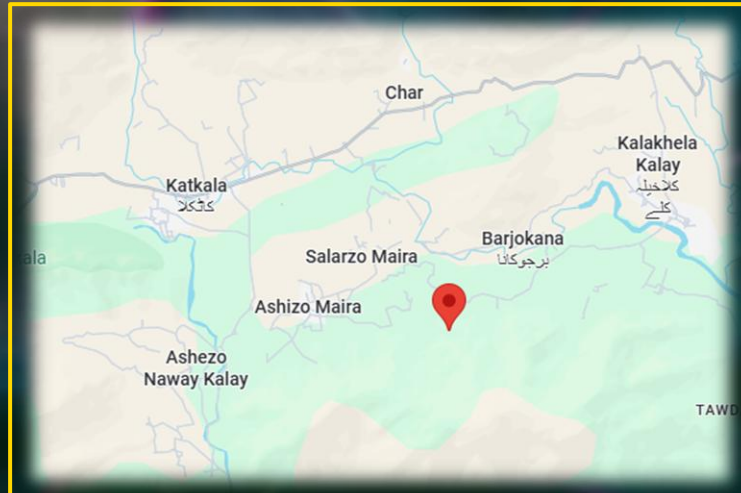
Borhae's Buddhist platform—a strategic marker on the Barjokanra pilgrimage route—is crumbling under KP Archaeology's neglect, its stones scattered by looters and erosion, severing a once-vital link in Gandhara's highland sacred network. Only drone-based mapping and community-led stabilization can prevent the total disintegration of this spiritual waystation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Mi5vzYKU6TXQHdZt8>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



195. KAFERO KOTE (JAFAR) AT BUNER KPK

HISTORICAL IMPORTANCE

Kafero Kote (also known as Jafar), located near Barjokāñra, is a partly intact Buddhist site likely dating to the Gandhāran period. Its strategic location along the Barjokāñra to Kafero Kote route suggests it may have functioned as a small monastic site, stupa platform, or watchpoint linked to religious activity. The partially preserved remains hint at architectural significance—possibly walls, foundations, or base structures of a stupa. Its elevation and layout fit well with the terrain typically chosen for Buddhist meditation and worship sites in Buner. The site's name ("Kote" meaning fort) may also reflect historical re-use during later periods. Despite its incomplete preservation, it remains valuable for archaeological investigation. Its survival underlines the need for protection of lesser-known Buddhist heritage spots.

CURRENT CONDITION

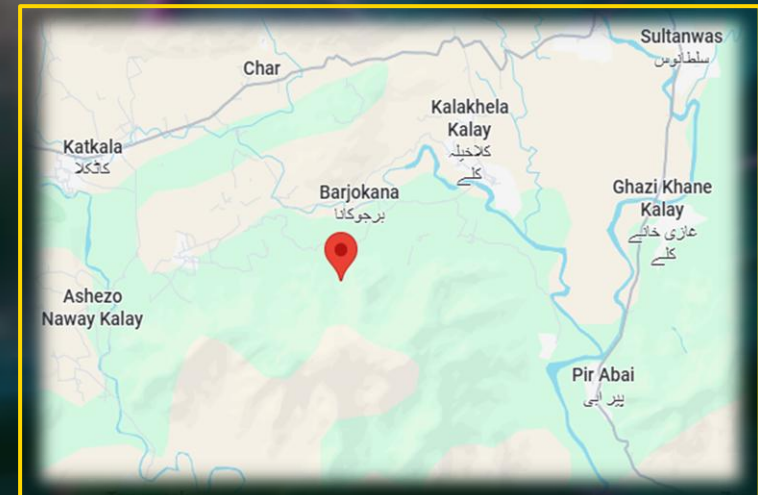
Kafero Kote's partially intact stupa or monastic platform—a Gandharan-era sentinel overlooking the Barjokāñra route—survives as one of Buner's last unprotected Buddhist sites, its walls silently crumbling under KP Archaeology's apathy despite clear potential for scholarly insight. Only immediate photogrammetric documentation and community guardianship can secure this vulnerable site before looters or erosion finish what neglect began.

LOCATION OVERVIEW

<https://maps.app.goo.gl/TpdWuH3pvvY5V4FL9>



Present view point of Kafero Kote (Jafar) Site



Located in Buner, Khyber Pakhtunkhwa



GREEN
TOURISM

196. MANRAI ARCHAEOLOGICAL SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Manrai Bar Banda (Girarai Dara) is an ancient Buddhist archaeological site from the Kushan period, located in Buner district. It lies between the areas of Girarai and Bar Banda, covering an estimated area of 400 by 300 meters. The site is believed to have served as a monastic retreat or religious complex, possibly including stupas or meditation structures. Its positioning within the valley suggests it provided a peaceful setting for Buddhist monks and practitioners. The region reflects strong Gandhāran influence, characteristic of Kushan-era Buddhist culture. Stone remains and surface traces indicate long-standing human and religious activity. However, the site remains largely unexcavated and undocumented in detail.

CURRENT CONDITION

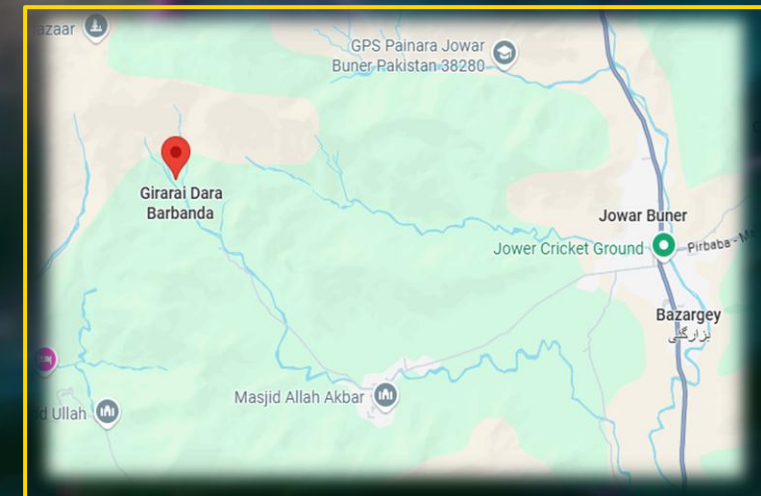
Manrai's 400×300-meter monastic complex—a Kushan-era retreat nestled in Buner's sacred valley—is being devoured by unchecked housing and farming under KP Archaeology's inaction, its stupa foundations and meditation cells fragmented by ploughs and land-grabbing. Only immediate demarcation, drone-based mapping, and a community-led conservation zone can rescue this extensive Gandharan sanctuary from total assimilation into modern sprawl.

LOCATION OVERVIEW

<https://maps.app.goo.gl/EGwGuDWXgVX67g9B8>



Present view point of Manrai Archaeological Site



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

197. DHERAKAI BUDDHIST SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Dherakai Bazargy is an early Buddhist site located near the Girārai–Jowar road in the Buner district. The site covers an approximate area of 200 by 170 meters and is believed to date back to the early phase of Buddhism in the region. It likely once contained religious structures such as a stupa or a small monastery, possibly serving the local Buddhist community. The site's location along an ancient route suggests it may have been a point of spiritual and cultural activity. Its historical context places it within the Gandhāran sphere, known for spreading Buddhism through architectural and artistic expression. Despite its significance, very little is known about its exact features due to lack of detailed archaeological work. It stands as a testament to the widespread presence of Buddhism in ancient Buner.

CURRENT CONDITION

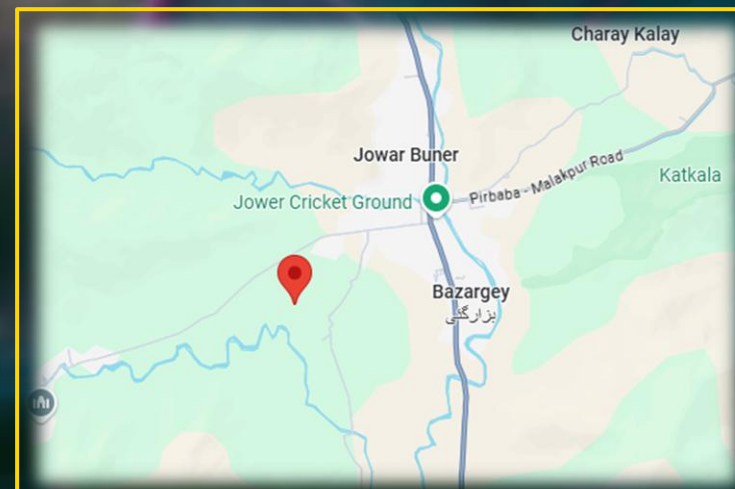
Dherakai's early Buddhist complex—a 200×170-meter spiritual hub on the ancient Girarai-Jowar route—has been bulldozed into oblivion under KP Archaeology's silence, its stupa and monastic foundations erased by modern development without a single excavation or photographic record. Only forensic soil analysis and satellite imagery retrospectives can now trace the ghost of this lost community sanctuary.

LOCATION OVERVIEW

<https://maps.app.goo.gl/SCu8z2ca5TBhD5nw5>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

198. KALKATA GIRARAI SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Kalkata Girarai is a Buddhist archaeological site from the Kushan period, located in **Buner District**, Khyber Pakhtunkhwa. Situated near Girarai village on the way to Kalkata, the site spans an extensive area of about 700 by 650 meters, suggesting it may have been a major religious or monastic complex. It likely contained stupas, meditation platforms, and residential quarters for monks. The location, close to the Karakar Pass, highlights its historical importance as part of the Gandhāran Buddhist network. Its size and position imply a thriving Buddhist community during the Kushan era. Architectural traces and surface features reflect sustained occupation and spiritual activity. Despite its historical value, the site has not been archaeologically excavated in detail.

CURRENT CONDITION

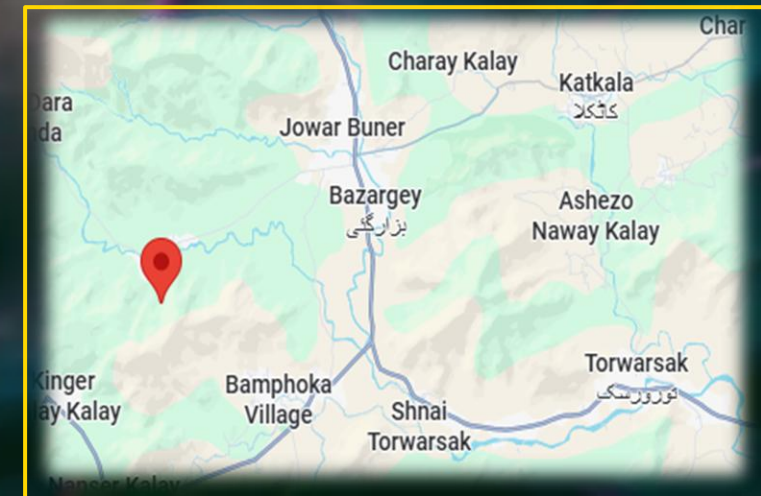
Kalkata Girarai's vast 700×650-meter monastic city—a Kushan-era hub near the Karakar Pass—is being consumed by houses, farms, and playgrounds under KP Archaeology's paralysis, its stupas and monks' quarters fragmented by daily life without a single boundary marker or conservation plan. Only urgent zoning enforcement, LiDAR mapping, and community co-stewardship can salvage the core of this Gandharan metropolis before it vanishes beneath modern Girarai.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ZBCpcBkXb2TYnrAR8>



Present view point of Kalkata Girarai Site



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

199. KINGER GALY AT BUNER KPK



HISTORICAL IMPORTANCE

Kinger Galy is an early Buddhist archaeological site located in **Buner District**, Khyber Pakhtunkhwa. Positioned near the main village in the area, it once covered an area of approximately 500 by 300 meters. The site likely belonged to the early phase of Buddhism in the region, possibly featuring small stupas, platforms, or monastic cells. Its presence reflects the early spread of Buddhism into the Buner valley from the south and west. As part of the Gandhāran cultural zone, Kinger Galy would have contributed to local religious life and spiritual practices. Historical traces suggest it may have served a small monastic community or functioned as a rural devotional site. However, a lack of preservation efforts has left it vulnerable to damage.

CURRENT CONDITION

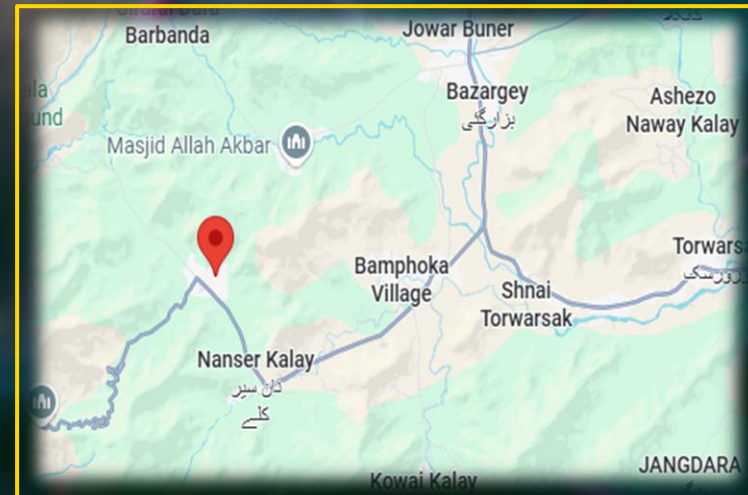
Kinger Galy's 500×300-meter early Buddhist complex—a potential pioneer in Buner's monastic expansion—has been erased from the landscape under KP Archaeology's abandonment, its cells and platforms dissolved by farming and decay without a single stone documented or conserved. Only phosphate soil testing and oral history recovery can now retrace the faint ghost of this lost spiritual gateway.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ka7XZk6RbsFoUev17>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik

200. ESAR TANGY SITE AT BUNER KPK



HISTORICAL IMPORTANCE

This route passes through several small settlements including Esar, Tangy, Nanser, and Kaly, eventually connecting Nanser to the Buddhist remains at Pate Oba. The region is located in a mountainous terrain with an elevation of approximately **1200 meters**, indicating the possibility of ancient Buddhist monastic structures or stupas typically found in such elevated, secluded areas for meditative purposes. The trail (220m x 120m area approx.) may contain structural remnants, loose carved stones, or stupa foundations—often hidden among fields or local settlements. These signs are indicative of a Buddhist presence, likely from the **Kushan period**, similar to other nearby sites in Buner District, Khyber Pakhtunkhwa.

CURRENT CONDITION

The Esar Tangy trail—a 220×120-meter corridor of hidden Buddhist remnants connecting Nanser to Pate Oba—is fading under KP Archaeology’s neglect, its stupa foundations ploughed into fields and carved stones looted or lost to erosion, severing a sacred link in Buner’s highland monastic network. Only systematic fieldwalking, drone surveys, and community-led trail marking can reclaim this pilgrimage path before modern life obliterates its last clues.

LOCATION OVERVIEW

<https://maps.app.goo.gl/KWMgpjyboV9ZVTu78>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

201. KANDARO SUDHER & KOT SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Located along the route from **Kalil** to **Nazra** to **Kot**, the **Kandaro Sudher & Kot** site spans an area of approximately **60 by 45 meters**, situated at a high elevation of **1738 meters**. This site features archaeological remnants linked to both the **Buddhist** and **Hindu Shahi** periods, indicating a historical overlap or transition of religious and cultural significance in the region. Partial architectural remains can still be seen, suggesting the presence of religious or defensive structures—possibly stupas, shrines, or watch posts associated with either tradition. The dual attribution implies that this was an active religious or administrative site across successive centuries.

CURRENT CONDITION

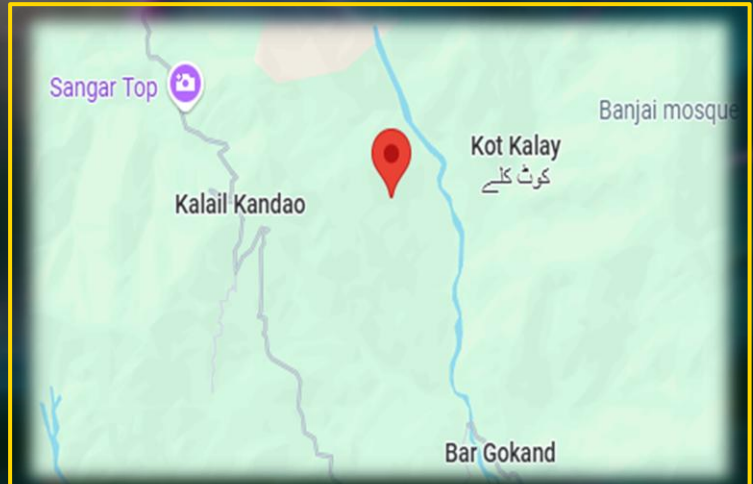
Kandaro Sudher & Kot's high-altitude (1738m) Buddhist-Hindu Shahi hybrid site—a rare witness to religious transition—is being looted and eroded under KP Archaeology's indifference, its stupa and shrine fragments scattered by treasure hunters without documentation or protection. Only emergency fencing, 3D scanning of intact structures, and soil analysis for displaced artifacts can salvage this layered testament to Gandhara's evolving spiritual landscape.

LOCATION OVERVIEW

<https://maps.app.goo.gl/kX3j7ygfvdXmcNAU8>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



202. KANDAR BEKAND AT BUNER KPK

HISTORICAL IMPORTANCE

Located on the route from **Kalil Road to Bekand**, this Buddhist archaeological site spans approximately **50 by 45 meters** and lies at an elevation of **1460 meters**. The site likely contains the remains of a **Buddhist stupa**, pointing to its religious significance during the **Kushan or post-Kushan period**. Given its strategic position and elevation, it may have once served as a small stupa complex or a religious waypoint.

CURRENT CONDITION

Kandor Bekand's 1460m-elevation stupa—a Kushan-era spiritual waypoint—now lies buried under modern houses, its sacred geometry shattered by foundations and walls, with no mitigation or documentation by KP Archaeology before construction. Only ground-penetrating radar scans beneath homes and urgent engagement with residents can retrospectively map what remains of this silenced pilgrimage marker.

LOCATION OVERVIEW

<https://maps.app.goo.gl/nR8uTn6rkEqF2Pr7A>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



203. BOGRAM SITE AT BUNER KPK

HISTORICAL IMPORTANCE

Situated **beside the Gokand road**, the **Bogram** site covers an area of approximately **185 by 90 meters** at an elevation of **1097 meters**. This is an **early Buddhist site**, possibly dating back to the **early Kushan period** or even earlier. Its strategic location along a major route suggests it may have served travelers or local communities as a religious center with a stupa or monastery complex.

CURRENT CONDITION

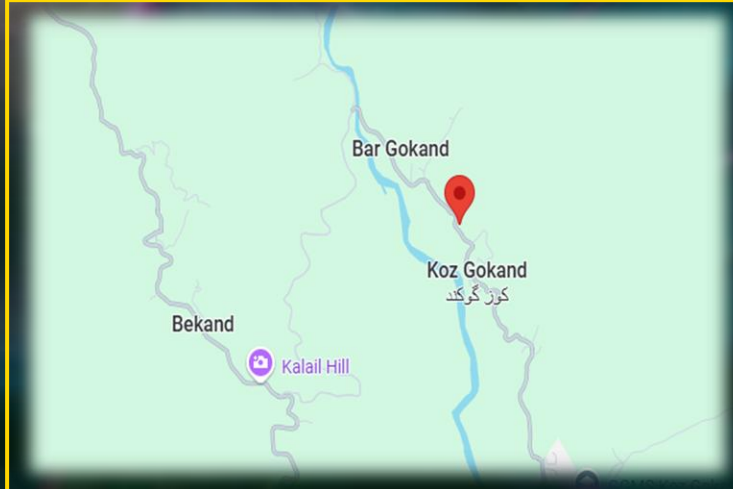
Bogram's early Buddhist complex—a potential pre-Kushan landmark beside the ancient Gokand road—has been half-bulldozed into farmland under KP Archaeology's watch, its foundational layers mutilated by ploughs and its role in trade-route spirituality erased without study. Only emergency resistivity surveys and salvage digging can now recover fragments of this lost proto-Gandharan hub before total assimilation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/63fm4iDyfC6R2XSR8>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

204. JINNAN WALI DHERI NEAR TAXILA KPK



HISTORICAL IMPORTANCE

Jinnan Wali Dheri is an archaeological site near Taxila, Pakistan, dating to the 5th century AD. It is a well-preserved Buddhist monastic complex from the Gandhara civilization. The site includes a main stupa, votive stupas, chapels, and platforms near the eastern wall. An upper court votive stupa and a monastery are located on the eastern side of the stupa. Fragments of murals from the monastery's corridor were discovered, but the site was destroyed by the White Huns in the 5th century. The complex was opened to the public in 2010. It remains an important historical and cultural site in the Taxila valley.

CURRENT CONDITION

The **Jinnan Wali Dheri** near Taxila is a well-preserved 2nd–5th century CE Buddhist monastic complex featuring a stupa, monastery cells, and rare mural fragments excavated between 2002 and 2008. Management and conservation were undertaken by the **provincial archaeology department of Khyber Pakhtunkhwa**, following the devolution of federal authority under the 18th Amendment. Recovered artifacts—including mural plaster fragments, coins, and stucco heads—are exhibited at **Taxila Museum**.

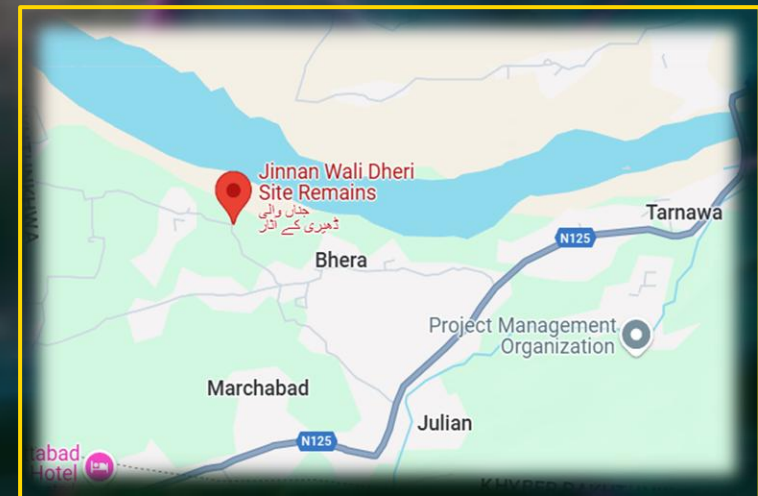
LOCATION OVERVIEW

<https://maps.app.goo.gl/LHFdSYAugM2T1BK26>



alamy - 2BTMBMB

Present view point of Mohra Muradu site



Located in Taxila, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



205. KANDARE SITE AT BUNER KPK

HISTORICAL IMPORTANCE

Located along the Doma route to Hasan Ali, the Kandare Hassan Ali & Batai site spans an area of approximately 145 by 65 meters at an elevation of 1013 meters. This site is attributed to the Kushan period, a time when Buddhist art and architecture flourished across the region. It likely featured a stūpa or a small monastic complex that served both local worshippers and traveling monks. The site's strategic location along valley routes suggests it may have been part of a broader religious and cultural network. Such settlements were often built on elevated ground to maintain seclusion and offer expansive views. The architecture and layout would have reflected traditional Buddhist planning common during the Kushan era. Today, the site is a silent witness to that vibrant spiritual past.

CURRENT CONDITION

The Kandare site is now disturbed by fields and houses, with surface remains mostly lost. Subsurface relics may still exist beneath the modern settlement. Currently, the site has no visible protection or management, though such sites usually fall under the Department of Archaeology & Museums (DoAM), Pakistan.

LOCATION OVERVIEW

<https://maps.app.goo.gl/5ZZesAAvbzCqsSqb6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik



206. SERAI KHAIDARA SITE AT BUNER KPK



HISTORICAL IMPORTANCE

Located along the route from Khaidara to Serai, the Serai Khaidara site spans about 150 by 85 meters and sits at an elevation of 1091 meters. This site is identified as Buddhist in origin, possibly dating back to the Kushan period. It may have once held a stupa or a small monastic structure serving nearby communities. Its placement suggests religious activity integrated into a broader valley-based network. Over time, the area has seen significant changes due to population growth and land use. Today, houses and cultivated fields cover the site, causing disturbance to the archaeological layers. Despite this, the site still holds historical value as a trace of ancient Buddhist presence in the Buner region.

CURRENT CONDITION

The Serai Khaidara site is now occupied by houses and cultivated fields, leaving surface remains disturbed or buried. Subsurface deposits may still hold archaeological value despite modern land use. At present, the site shows no active preservation or management, though such heritage generally falls under the Department of Archaeology & Museums (DoAM), Pakistan.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Jx3iwb1KE3DgAQxj6>



Image missing site remains undocumented



Located in Buner, Khyber Pakhtunkhwa

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



01. SHATIAL ROCK CARVING AT WEST OF CHILAS GILGIT-BALTISTAN

HISTORICAL IMPORTANCE

Shatial is an important archaeological site located in the Gilgit-Baltistan region of northern Pakistan, along the Karakoram Highway. It is situated 60 kilometers west of Chilas, beside the Indus River. Historically, Shatial served as a significant transit point connecting several regions, including Swat Valley, Gilgit, Chilas, and Chitral. The site is renowned for its numerous inscriptions and petroglyphs, which were left by traders, Buddhist missionaries, and travelers passing through the area. More than 1,000 inscriptions and 700 petroglyphs are found at Shatial, with many dating back to the third to seventh centuries. These include inscriptions in the Sogdian language, Bactrian, Middle Persian, and Parthian, as well as in ancient Brahmi and Kharosthi scripts, indicating that the site was a Buddhist shrine. Among the inscriptions is a detailed message by Nanai- vandak, an Iranian merchant, providing insight into the cultural and religious practices of the time. The presence of Buddhist imagery, including a large triptych of a stupa and the Sibi Jataka, further underscores Shatial's significance as a historical and religious crossroads on the Silk Road.

CURRENT CONDITION

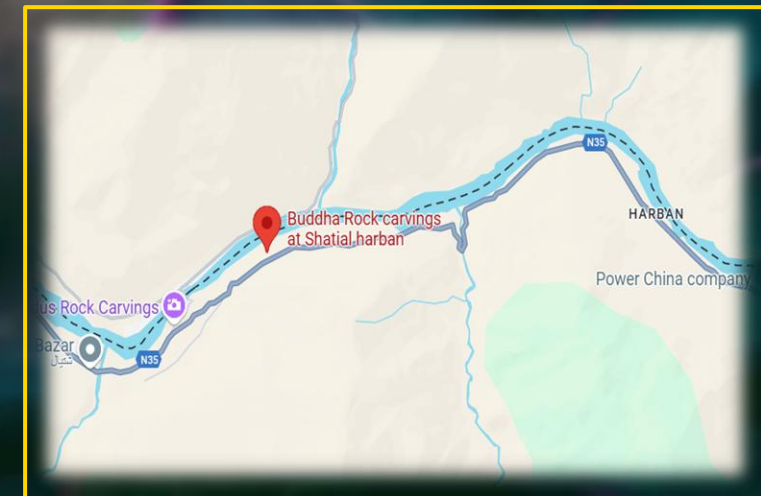
The Shatial Rock Carvings in Gilgit-Baltistan face imminent submersion from the Dasu Dam, with no active protection under the Gilgit-Baltistan Archaeology Department. Despite their UNESCO-noted significance, no emergency documentation or relocation efforts are underway. Urgent federal-provincial intervention is needed to preserve this endangered heritage site before it's lost.

LOCATION OVERVIEW

<https://maps.app.goo.gl/htYQ5bkq2fwimZJA6>



Present view point of Shatial Rock Carving



Located at Karakoram Highway, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM

02. THALPAN ROCK CARVING NEAR CHILAS G-B



HISTORICAL IMPORTANCE

Thalpan, located in the Diamer District of Gilgit-Baltistan, Pakistan, is a significant archaeological site with rock carvings dating from the 9th-8th millennium BCE to the post-Buddhist period. Situated near Chilas along the upper Indus Valley, the site features carvings on rocks and boulders, including prehistoric animal scenes, such as a two-tailed predator hunting a stag. Notable carvings include the "altar rock" with depictions of Persian-dressed men and a sacrificial scene. Buddhist-themed carvings, including Jataka tales and images of stupas, further highlight its cultural importance. Thalpan is a private, unprotected site, with findings published in 2017 by the Baltistan Culture and Development Foundation.

CURRENT CONDITION

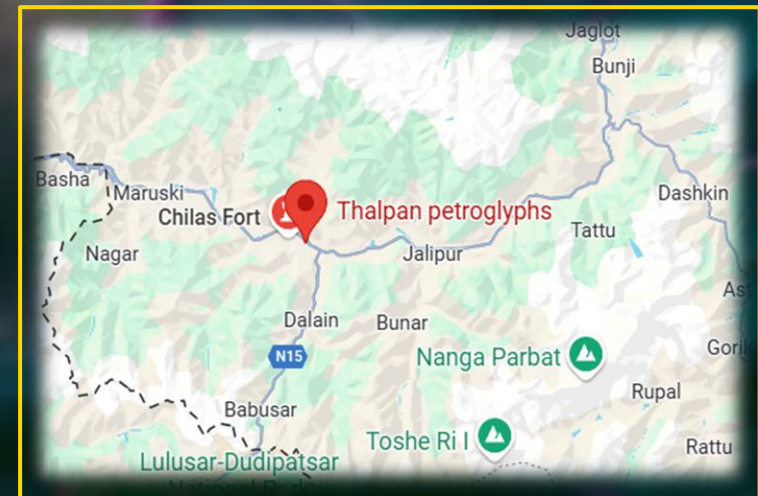
The Thalpan Rock Carvings near Chilas face submersion threats from the Dasu Dam, with no active conservation measures in place. Managed nominally by the Gilgit-Baltistan Archaeology Department, these ancient petroglyphs lack emergency documentation or relocation plans. Urgent intervention by federal and provincial authorities is needed to preserve this UNESCO-recognized heritage before irreversible loss occurs.

LOCATION OVERVIEW

<https://maps.app.goo.gl/MEjyfp163HzKJiZ7>



Present view point of Thalpan Rock Carving



Located near Chilas fort, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



03. KARGAH BUDDHA AT DIAMER GILGIT-BALTISTAN

HISTORICAL IMPORTANCE

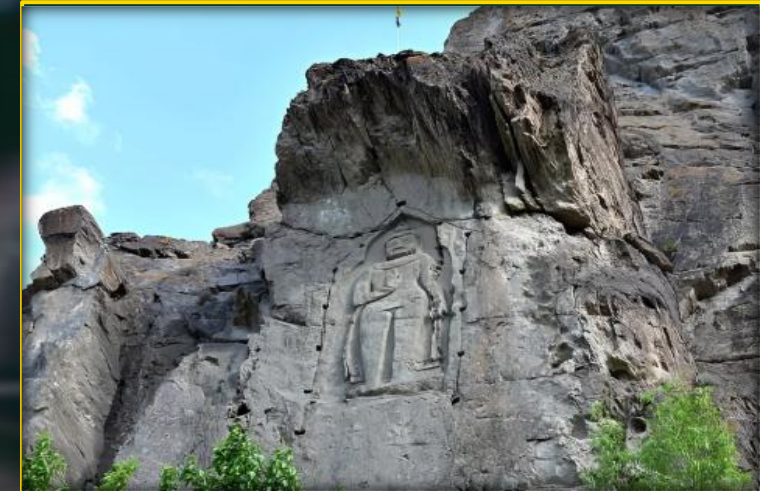
Kargah Buddha is an archaeological site located about 6 miles west of Gilgit in Gilgit-Baltistan, Pakistan. It features a large carved image of Buddha, standing at 50 feet (15 meters) tall, on the cliff face of Kargah Nala. This carving is believed to date back to the 7th century and is an important representation of early Buddhist art in the region. Gilgit was a major center of Buddhism from the 3rd to the 11th century. The site includes the remains of a Buddhist monastery and stupas, where Sanskrit manuscripts were discovered in 1931. Local legends associate the Buddha with a myth of a man-eating giantess who was trapped by a holy man.

CURRENT CONDITION

The Kargah Buddha in Gilgit remains a well-preserved historical and tourist site under the protection of the Gilgit-Baltistan Archaeology Department. No immediate threats to its structural integrity or preservation have been reported. Regular maintenance and visitor access continue under provincial heritage management.

LOCATION OVERVIEW

<https://maps.app.goo.gl/2NLoLhDUwePhsRs46>



Present view point of Kargah Buddha



Located at Diamer, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

04. MANTHAL BUDDHA ROCK AT SKARDU G-B



HISTORICAL IMPORTANCE

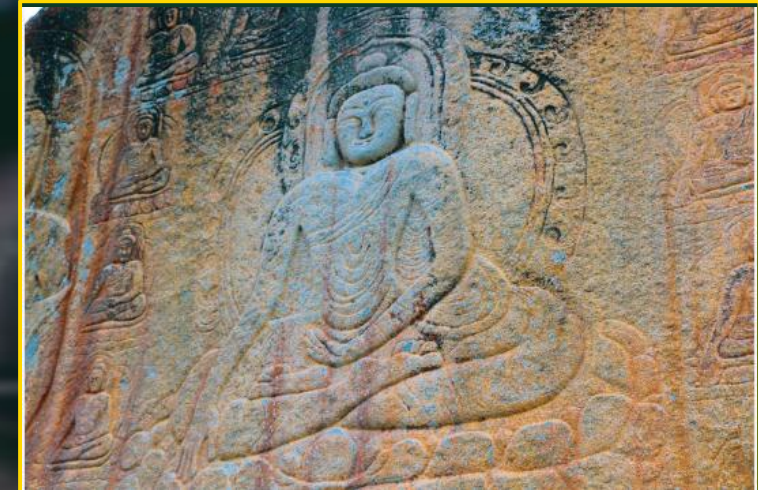
Manthal Buddha Rock is an important Buddhist site located in Manthal village near Skardu, Gilgit-Baltistan, Pakistan. The rock features a large relief sculpture of Buddha, likely dating back to the 8th century. This site was largely unknown until the early 20th century when Scottish traveler Ella Christie highlighted it in her 1906 book on her journey to Western Tibet, bringing international attention to the monument. Prior to the spread of Islam, the region was predominantly Buddhist, and many such Buddha carvings are found in the area. The site is now recognized and preserved by the government, attracting tourists interested in the region's Buddhist heritage.

CURRENT CONDITION

The Manthal Buddha Rock in Skardu remains a well-preserved and accessible tourist site under the protection of the Gilgit-Baltistan Archaeology Department. No immediate threats to its preservation have been reported, with regular maintenance ensuring its stability. Visitor access and conservation efforts are actively managed by local heritage authorities.

LOCATION OVERVIEW

<https://maps.app.goo.gl/T3M1prvUi5NusYBC7>



Present view point of Manthal Buddha Rock



Located at Manthal Village Skardu, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

05. HALDEIKISH ROCK CARVING AT SKARDU G-B



HISTORICAL IMPORTANCE

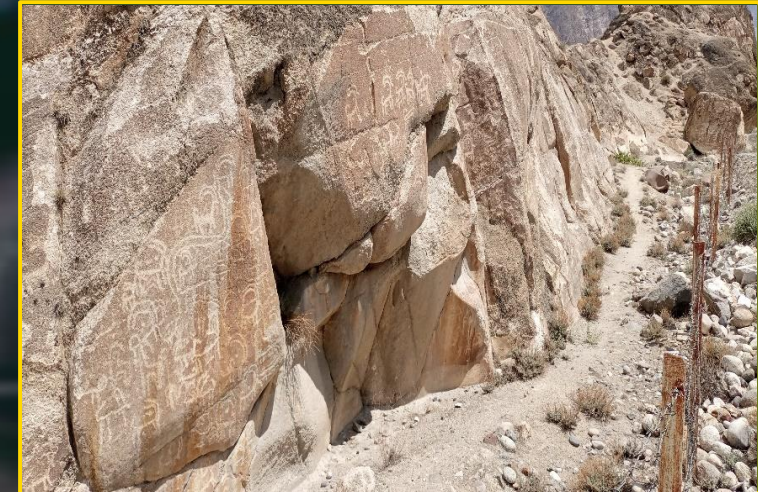
The **Haldikish Sacred Rocks** are an archaeological site located in Hunza, Gilgit-Baltistan, Pakistan, along the Karakoram Highway between Ganish village and Attabad Lake. This site, which dates back to the **Proto Historic period** (1st millennium BCE), is renowned for its extensive rock engravings and carvings, spread over two portions. The rocks measure 180 meters in length and 9 meters in height, and feature images of **Ibexes**, some of which show the animals being hunted. The carvings also depict **Horned-Human deities** interacting with the Ibexes, highlighting the cultural importance of these animals to Buddhists in the region. Additionally, there are carvings of a **Tibetan-style Stupa** and an **ancient Chinese King**, as well as inscriptions in **Gupta script** mentioning **Chandragupta II** (419 CE), suggesting the influence of the Gupta Empire in the area. The site, easily accessible from the Karakoram Highway, remains **privately owned** and **unprotected**.

CURRENT CONDITION

The Haldeikish Rock Carvings in Gilgit-Baltistan are a well-preserved cultural treasure, openly accessible to visitors and managed by the Gilgit-Baltistan Archaeology Department. These ancient petroglyphs remain a key tourist attraction, showcasing the region's Buddhist and Silk Road heritage. Current conservation efforts maintain their condition with no reported immediate threats to their preservation.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Fp3rSWY1ynpv14Vb9>



Present view point of Haldeikish Rock Carving



Located at Hunza, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

06. CHILLAS ROCK CARVING AT SKARDU G-B



HISTORICAL IMPORTANCE

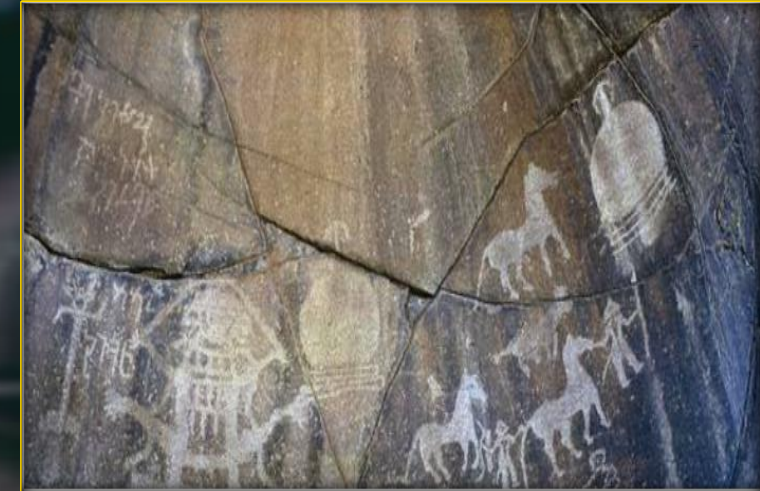
The Chilas rock carvings, located in Diamer District of Gilgit-Baltistan, are among the most significant archaeological treasures in Pakistan. Carved along the banks of the Indus River, these petroglyphs date from the 1st millennium BCE to the 11th century CE. They were created by early travelers, traders, and Buddhist pilgrims journeying along the ancient Silk Route. The carvings include stupas, Bodhisattvas, hunting scenes, and religious symbols, often inscribed in Kharosthi, Brahmi, and Sogdian scripts. These engravings provide vital insights into ancient religious, cultural, and linguistic exchanges in the region. Today, many of these priceless carvings are threatened by the construction of the Diamer-Bhasha Dam. Urgent preservation efforts are needed to document and protect this fragile Buddhist and multicultural heritage.

CURRENT CONDITION

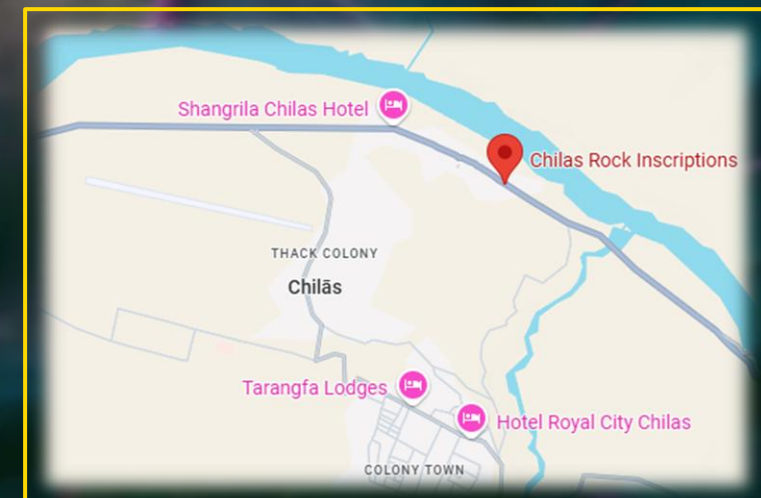
The Chilas Rock Carvings face imminent submersion due to the Diamer-Basha Dam construction, endangering thousands of ancient petroglyphs. Currently under nominal oversight by the Gilgit-Baltistan Archaeology Department, no active documentation or relocation efforts are underway. Urgent intervention by federal and provincial authorities is needed to preserve this UNESCO-noted heritage before irreversible loss occurs.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9uLvCpkc2ouTw42H9>



Present view point of Chillas Rock Carving



Located at Diamer, Gilgit-Baltistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM

01. GONDRANI CAVE AT LASBELA BALOCHISTAN



HISTORICAL IMPORTANCE

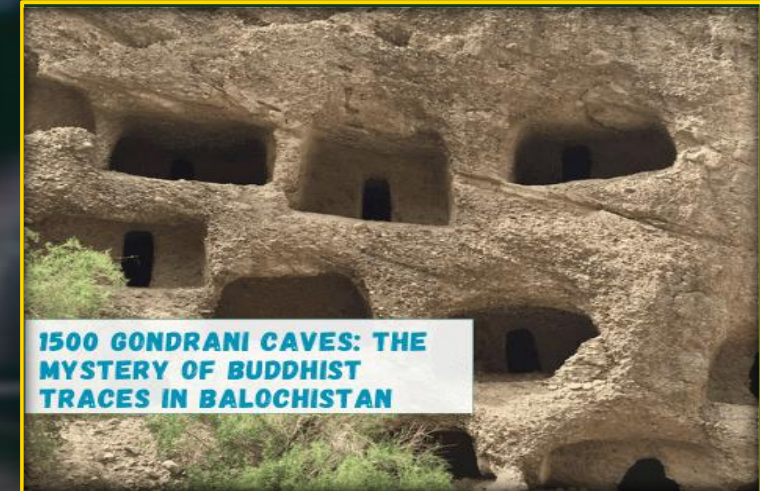
Gondrani, also known as Shehr-e- Roghan or the Cave City of Gondrani, is an archaeological site located near Bela in Balochistan, Pakistan, approximately 20 kilometers from Bela and 218 kilometers from Karachi. The site is famous for its ancient caves, which are carved into solid conglomerate rocks at various levels and connected by pathways. These caves, with small rooms, hearths, and niches for lamps, are believed to have been part of a Buddhist monastery from the eighth century. Though some sources suggest Buddhist characteristics, others question this claim, as no conclusive evidence directly links the caves to Buddhism. During British rule, around 1500 caves were reported, but now only about 500 remain, many in poor condition due to erosion. Local legends are also tied to the site, including stories of a king's daughter being saved from demons by a prince and the self-sacrifice of a holy woman, Mai Gondrani, who is believed to have rid the town of evil spirits. The caves, though significant, have not been preserved due to poor accessibility and lack of conservation efforts.

CURRENT CONDITION

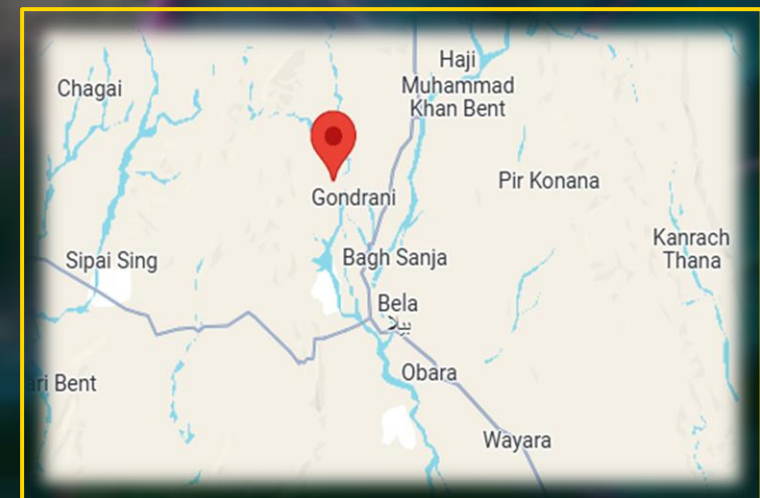
The Gondrani Cave in Balochistan, with its ancient Buddhist monastic carvings, remains a lesser-explored but archaeologically significant site. Currently, there are no major reported threats, though its remote location and challenging access limit tourism and research. The site lacks formal protection but holds untapped potential for cultural and historical studies.

LOCATION OVERVIEW

<https://maps.app.goo.gl/ubRMnsbmadfRscLD6>



Present view point of Gondrani Cave



Located at Lasbela, Balochistan

Created by Pakistani Buddhist Ramesh Naik



02. TORAWAR AT ZHOB BALOCHISTAN



GREEN
TOURISM



HISTORICAL IMPORTANCE

Torawar (Zhob) is a historically rich region in Balochistan, Pakistan, situated near the Afghanistan border. While no direct Buddhist relics have been discovered here, it lies on the fringes of the ancient Gandhara region, known for its Buddhist heritage from the 1st to 5th century CE. Nearby areas like Loralai and Qila Gulistan contain Buddhist stupas and carvings, indicating regional cultural influence. Torawar is best known for its 70-million-year-old dinosaur trackway, making it more prominent in paleontology than religious history. The area is mainly inhabited by Pashtun tribes who follow Islam, with Sufi shrines like Sheikh Badin reflecting local spiritual traditions. Though not a Buddhist site itself, Torawar's location on ancient trade routes connects it to the broader historical landscape of Gandhāran Buddhism.

CURRENT CONDITION

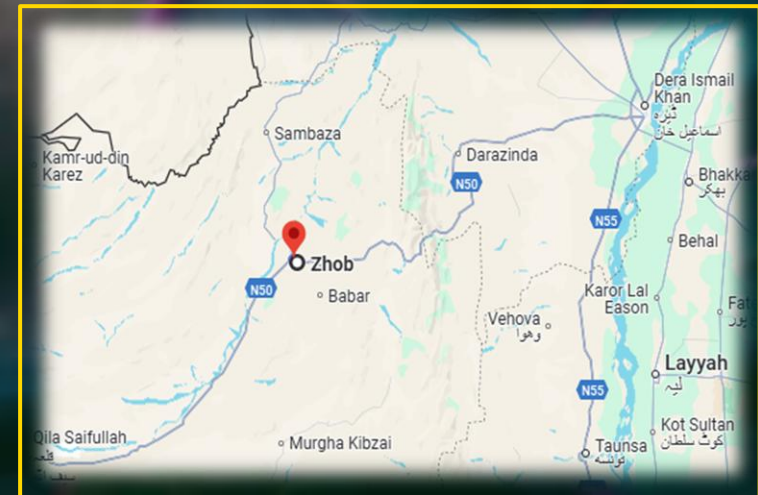
Torawar (Zhob) remains largely unexplored and unprotected, with minimal archaeological documentation or preservation efforts. The site's ancient significance is overshadowed by neglect and lack of institutional attention. Urgent surveys and conservation measures are needed to safeguard its historical potential before further deterioration occurs.

LOCATION OVERVIEW

<https://maps.app.goo.gl/FobxnQkZedDNiAo7A>



Present view point of Torawar



Located near Afghanistan Border, Balochistan

Created by Pakistani Buddhist Ramesh Naik



GREEN
TOURISM



03. TOR DHERI AT LORALAI BALOCHISTAN

HISTORICAL IMPORTANCE

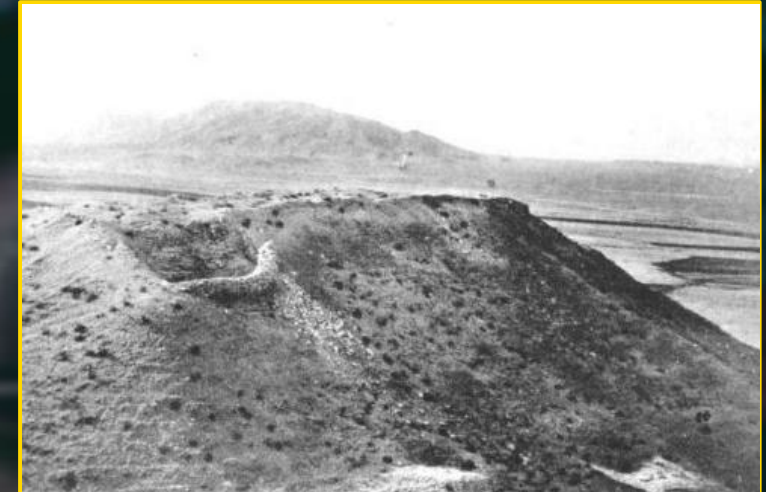
Tor Dheri, also spelled Tor Dherai or Tor Dhari, is the most important Buddhist site in the Loralai District of Balochistan. It dates back to the 1st to 3rd century CE, during the time when Buddhism was spreading through the region under the Kushan Empire. The site features the remains of a large Buddhist stupa built on a raised stone platform, with visible stone columns (pilasters) and a staircase on the northeast side. These remains show that it was once a place of religious and cultural importance, likely used by Buddhist monks. Although the site is officially protected under Pakistan's Antiquities Act, it is poorly preserved today and has not been properly excavated or maintained. Tor Dheri stands as a forgotten part of Pakistan's Buddhist heritage, needing more attention and conservation.

CURRENT CONDITION

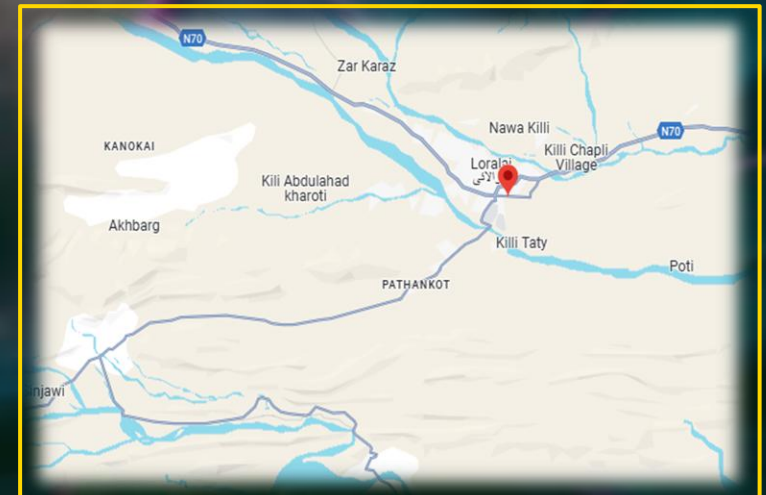
Tor Dheri's ancient Buddhist stupa in Loralai, Balochistan, remains neglected and unexcavated despite its Kushan-era significance, with only nominal protection under Pakistan's Antiquities Act. Neither the Federal Department of Archaeology nor Balochistan's provincial authorities have implemented active conservation or research efforts at the site. Urgent intervention—including excavation, structural stabilization, and heritage recognition—is needed to preserve this deteriorating piece of Pakistan's Buddhist history before it's lost.

LOCATION OVERVIEW

<https://maps.app.goo.gl/xZcxEfesbWA7nBveA>



Present view point of Tor Dheri



Located at Loralai, Balochistan

Created by Pakistani Buddhist Ramesh Naik



04. SHAR GHALI BUDDHIST MOUNDS AT DUKKI BALOCHISTAN

HISTORICAL IMPORTANCE

The **Duki region in Balochistan** is home to an ancient and largely unprotected archaeological site known as **Shar Ghali**—possibly a corruption of "Shar Mughali" or "Mughal City". Though long believed by locals to be a Mughal fort, this **26-acre mound** may actually be the **remains of a Buddhist settlement or stupa**, dating back thousands of years. The site has yielded remarkable finds such as **Buddhist relic caskets, terracotta figurines, and kiln-fired bricks** matching those used in construction 3,000 years ago. Local residents recall a **tall clay steeple**, and chambers filled with **images and statues**, indicating its sacred past. Sadly, much of the site was **vandalized in 2017–2018** by a bulldozer, erasing valuable historical evidence. Despite reports and efforts by local officials to halt the destruction, Shar Ghali remains **unprotected and unexplored** by professional archaeologists. It likely sat on an **ancient trade route** connecting the Indus Valley to Central Asia, and its full significance may only be revealed through **proper excavation and preservation**.

CURRENT CONDITION

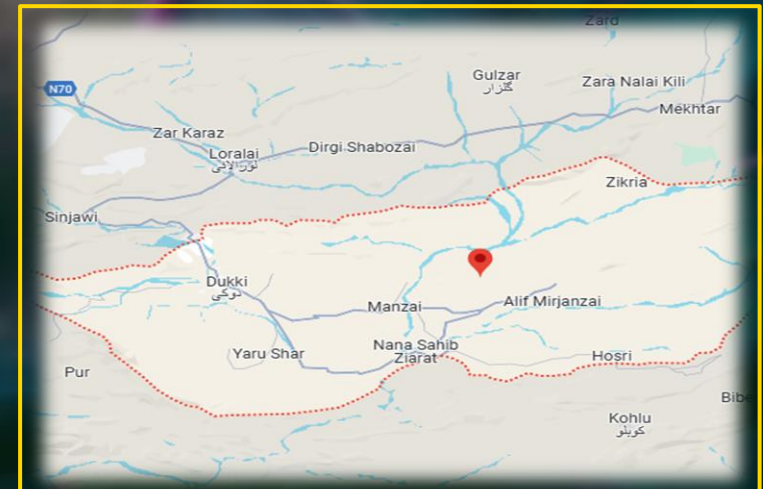
Shar Ghali in Duki, Balochistan—an ancient Buddhist site with 3,000-year-old relics—remains unprotected and damaged, with no conservation by federal or provincial authorities. Urgent excavation and legal protection are needed to save this vital piece of heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/391gtSBNmiY43Jkz7>



Present view point of Shar Ghali Buddhist Mound



Located at Duki, Balochistan

05. QUETTA MUSEUM AT QUETTA BALOCHISTAN

HISTORICAL IMPORTANCE

The **Quetta Archaeological Museum** (commonly known as Quetta Museum) includes a modest but notable collection of **Buddhist artifacts**, reflecting the region's ancient connection to **Gandharan Buddhism**. The museum features a **small collection of Buddhist-era relics and sculptures**, likely sourced from ancient sites within Balochistan and northwestern Pakistan. While the collection isn't extensive, it forms part of the museum's broader mission to showcase the region's **archaeological and historical heritage**, spanning prehistory to the Islamic era.

CURRENT CONDITION

Managed by Balochistan Archaeology Department, the museum's Buddhist artifacts suffer from neglect without federal support or conservation plans. Urgent upgrades in preservation and display infrastructure are needed to protect this Gandhara-era heritage.

LOCATION OVERVIEW

<https://maps.app.goo.gl/hWqWgqfF1BmhCQi77>



Present view point of Quetta Museum



Located at Quetta, Balochistan



GREEN
TOURISM

06. SIBI ROCK CARVING AT SIBI BALOCHISTAN



HISTORICAL IMPORTANCE

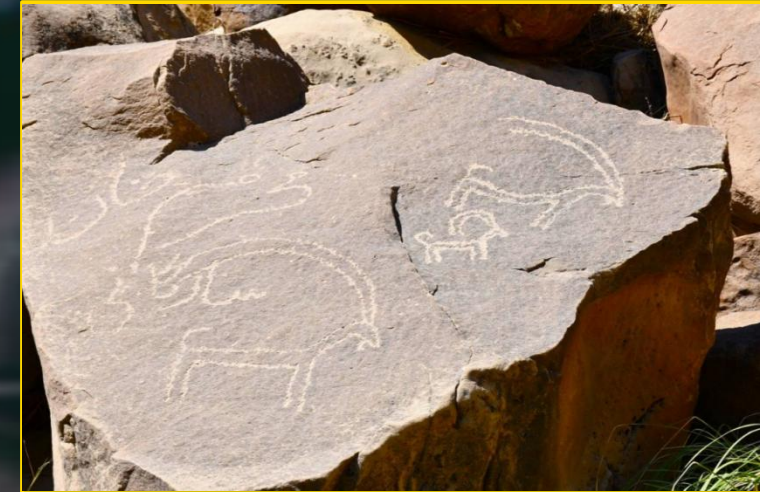
The **Sibi Valley** in Balochistan hosts **rock carvings** dating back to the **Kushan period** (circa 1st–5th century CE), some displaying **Buddhist motifs** such as simplified stupas or stupa-like shapes. These carvings are believed to be located along ancient **trade or pilgrimage routes**, linking Balochistan to the wider **Gandharan Buddhist cultural zone**. Although these petroglyphs haven't been extensively documented or preserved, they offer intriguing evidence of Buddhist influence reaching into remote parts of Balochistan.

CURRENT CONDITION

"The Sibi rock carvings, under Balochistan's archaeology authorities, remain unprotected and deteriorating. Urgent documentation and conservation are needed to prevent irreversible loss of this historical site."

LOCATION OVERVIEW

<https://maps.app.goo.gl/WzQFsri2ouFwe8jo7>



Present view point of Sibi Rock Carving



Located at Sibi, Balochistan

Created by Pakistani Buddhist Ramesh Naik





GREEN
TOURISM



01. BAN FAQIRAN STUPA AT ISLAMABAD

HISTORICAL IMPORTANCE

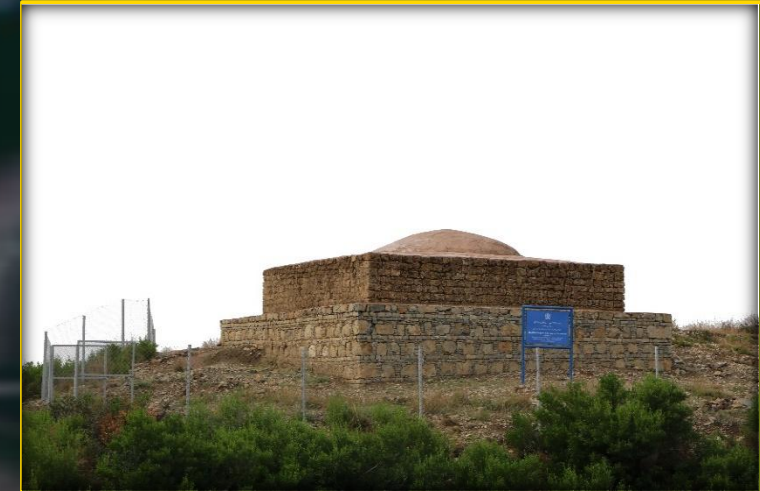
The Ban Faqiran Stupa, located in the southern Margalla Hills near Islamabad, is a key archaeological site from the Buddhist era, dating back to the 2nd century CE. Situated in Shah Allah Ditta village, it was discovered in the early 21st century by Professor Ahmed Hassan Dani and Azad Kakepoto. Excavations conducted by Dr. Abdul Ghafoor Lone in 2015 and 2016 revealed the stupa along with a Mughal-period mosque. The stupa is built in the Gandhara style, using semi-ashlar and diaper masonry techniques, and is believed to have been a place of religious and agricultural significance. The site's serene location emphasizes its role as a secluded Buddhist sanctuary. While the Ban Faqiran Stupa is the only known Buddhist stupa in Islamabad, it remains underappreciated in terms of national and international recognition, with calls for greater preservation and promotion to boost tourism and contribute to Pakistan's economy.

CURRENT CONDITION

The Ban Faqiran Stupa near Islamabad, reopened in 2019 after conservation, is now accessible to visitors via hiking trails under the management of the Federal Department of Archaeology (Pakistan). Ongoing preservation efforts maintain its structural integrity and historical significance as a protected Gandhara-era site.

LOCATION OVERVIEW

<https://maps.app.goo.gl/Q6Fzo7PPsgwAHNXU7>



Present view point of Ban Faqiran



Located at Southern Margalla Hills, Balochistan

Created by Pakistani Buddhist Ramesh Naik



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02. BUDDHIST TEMPLE AT DIPLOMATIC ENCLAVE ISLAMABAD



HISTORICAL IMPORTANCE

There is no specific Buddhist temple known within the Diplomatic Enclave in Islamabad, Pakistan. The Diplomatic Enclave mainly houses foreign embassies and missions. However, Pakistan has significant Buddhist historical sites, like the Mankiala Stupa and Taxila, which are important archaeological landmarks. These sites are located outside Islamabad, in regions with a rich Buddhist heritage. The Diplomatic Enclave, known for its diplomatic functions, does not have a major Buddhist religious site. Buddhist communities in Islamabad may have smaller cultural centers or places of worship elsewhere. Buddhism's historical presence in the region remains prominent in places like Gandhara.

CURRENT CONDITION

The Buddhist Temple in Islamabad's Diplomatic Enclave operates as Pakistan's sole active Buddhist temple, serving both local devotees and the international Buddhist community. Managed by the Sri Lankan High Commission with support from the Pakistani government, it remains a vital spiritual hub. Regular maintenance and interfaith cooperation ensure its preservation and continued use for religious ceremonies.

LOCATION OVERVIEW

<https://maps.app.goo.gl/1wKfZn42S2pgkkaf7>



Present view point of Buddhist Active Temple



Located at Diplomatic Enclave, Islamabad

Created by Pakistani Buddhist Ramesh Naik





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TOURISM

03.BUDDHIST CAVE AT MARGALLA HILLS ISLAMABAD



HISTORICAL IMPORTANCE

The Shah Allah Ditta Caves, located in the Margalla Hills of Islamabad, Pakistan, are an ancient archaeological site believed to be 2,400 years old. These caves were originally used by Buddhist monks for meditation and later by Hindu sadhus and Muslim ascetics. The site is significant due to its location on the ancient route used by Alexander the Great and Sher Shah Suri. Archaeologists have discovered various Buddha carvings on the cave walls. In 2010, the Capital Development Authority approved a preservation plan for the caves. The site attracts both local and international tourists, with plans to further enhance its appeal. Preservation efforts are supported by various organizations, including the Embassy of Japan.

CURRENT CONDITION

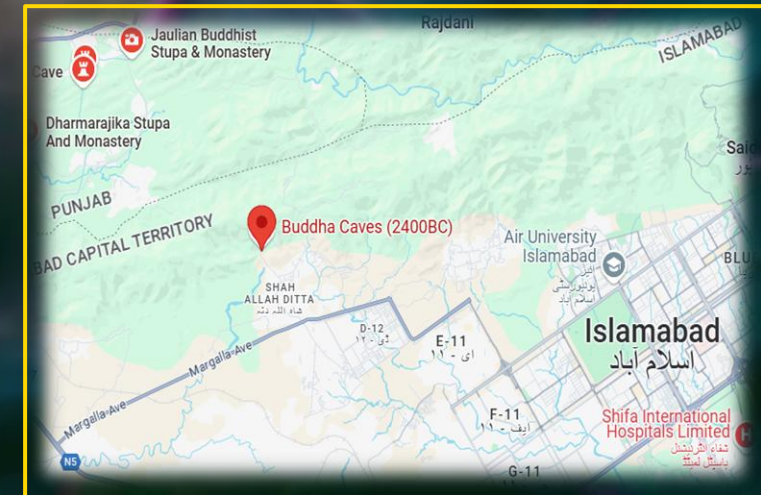
The 8th-century Shah Allah Ditta Caves near Islamabad, with their ancient Buddhist murals, remain at risk under the informal oversight of local authorities and weak federal monitoring. Urgent transfer to Pakistan's Department of Archaeology—with official heritage status, climate-controlled conservation, and UNESCO collaboration—is needed to prevent irreversible damage to this fragile site.

LOCATION OVERVIEW

<https://maps.app.goo.gl/feP96yqG4ARUP7n37>



Present view point of Buddhist Cave



Located at Margalla Hills, Islamabad

Created by Pakistani Buddhist Ramesh Naik





GREEN
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04. BUDDHIST SITE IN SECTOR G-12, ISLAMABAD



HISTORICAL IMPORTANCE

A recently discovered **Buddhist site in Sector G-12, Islamabad**, believed to be a **stupa or ancient settlement**, lies neglected amid urban expansion. The site consists of a **10-foot-high mound** scattered with **Buddhist-era potsherds**, located along an ancient pilgrimage route connecting **Tope Manikyala** to **Taxila**. This route, once traveled by Buddhist pilgrims, included several **stupas, water tanks**, and sacred rest points. Despite its historical significance, the G-12 site has been **heavily vandalized** by treasure hunters and damaged by **agricultural activity**. The **masonry is exposed**, and no protective measures have been taken by authorities. Like other Buddhist remnants in Islamabad—such as **Shah Allah Ditta caves, Chauntra caves**, and **Manikyala**—the G-12 stupa urgently needs **archaeological excavation and preservation** before it's lost to development.

CURRENT CONDITION

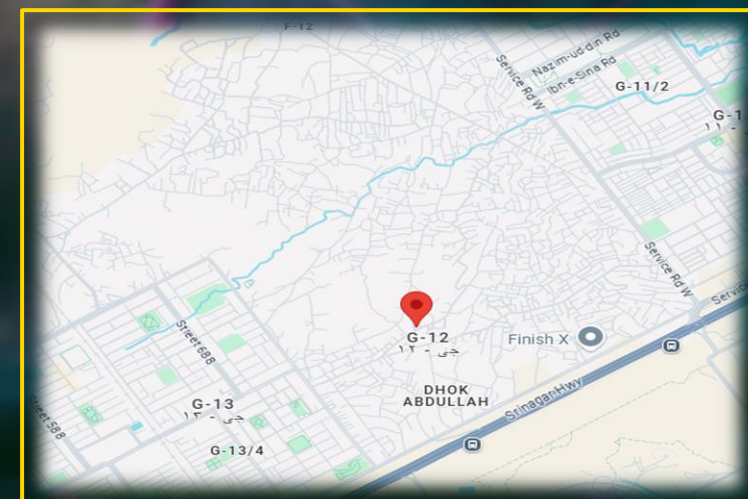
The G-12 Buddhist site in Islamabad, containing unexcavated ruins, faces active destruction from vandalism and farming due to neglect by the Federal Department of Archaeology and Capital Development Authority (CDA). Immediate excavation, legal protection, and fencing are needed to salvage this imperiled Gandhara-era heritage before irreversible loss.

LOCATION OVERVIEW

<https://maps.app.goo.gl/BCRPLwLcVB33X2qr9>



Present view point of Buddhist Site



Located at G-12 Sector, Islamabad

Created by Pakistani Buddhist Ramesh Naik



05. CHAUNTRA CAVES AT ISLAMABAD

HISTORICAL IMPORTANCE

Located just north of Sector E-11 at the edge of Islamabad's Margalla Hills, the **Chauntra Caves** are a cluster of natural rock shelters once used by **Buddhist monks**, and later by **Jain and Hindu ascetics**. These caves, documented by archaeologists like Prof. A.H. Dani, remain significantly **less known and far less visited** than the nearby Shah Allah Ditta caves.

CURRENT CONDITION

The Chauntra Caves in Islamabad, an unprotected Buddhist site, face imminent threats from urban development, erosion, and local encroachment due to neglect by the Federal Department of Archaeology and CDA. Immediate documentation, legal protection, and physical barriers are needed to preserve this vulnerable ancient heritage before irreversible damage occurs.

LOCATION OVERVIEW

<https://maps.app.goo.gl/bDRiB3kTjDV2BEZ29>



Present view point of Chauntra Cave



Located at North of E-11 Sector, Islamabad



GREEN
TOURISM



06. ISLAMABAD MUSEUM WITH BUDDHIST ARTIFACTS

HISTORICAL IMPORTANCE

The **Islamabad Museum**, established in **September 2002**, operates under the **Federal Department of Archaeology and Museums**, Ministry of National Heritage. It presents a chronological journey through Pakistan's rich cultural history. Among its key exhibits are **2-million-year-old stone tools** from the **Soan Valley** and **9,000-year-old artifacts** from **Mehrgarh**, showcasing the earliest phases of human settlement. The museum also features items from the **Indus Valley Civilization**, **Kot Diji**, **Thatta**, **Bhanbhore**, and the **Gandhara Grave Culture**. A significant highlight is its collection of **Gandhāran Buddhist sculptures and statues**, which reflect the country's ancient Buddhist heritage. Additionally, the museum houses **Mughal-era artistic collections** including **astrolabes**, **miniature paintings**, **Islamic pottery**, and **Chinese porcelain**. Overall, it serves as an important institution for exploring the **religious and cultural diversity** of ancient Pakistan.

CURRENT CONDITION

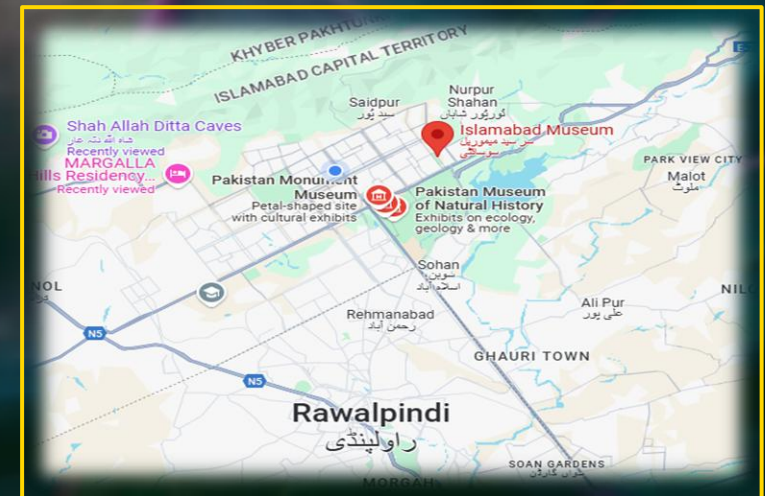
Operated by the Federal Department of Archaeology, the Islamabad Museum houses priceless relics—from Paleolithic tools to Gandhāran art—yet struggles with outdated displays and funding gaps. This repository of Pakistan's multicultural past urgently requires modernization to fulfill its educational potential.

LOCATION OVERVIEW

<https://maps.app.goo.gl/RzSQX9b5FBVmmhMM6>



Present view point of Islamabad Museum



Located in H-8/2 sector, Islamabad

Created by Pakistani Buddhist Ramesh Naik

01. SHARADA PEETH (NEELUM VALLEY) AT AJK

HISTORICAL IMPORTANCE

Sharda Peeth is an ancient temple and former center of learning located near the Neelum River, about 50 miles from Muzaffarabad, AJK. Once known as the "University of Sharda," it was a major hub of Hindu and Buddhist scholarship, where subjects like religion, philosophy, astronomy, and literature were taught. The temple's unique architecture, possibly carved from rare Kashmiri wood, once housed statues of Sarasvati and Buddha. It also had its own script and a rich library that attracted scholars like Hema Chandra and was mentioned by Al Biruni.

CURRENT CONDITION

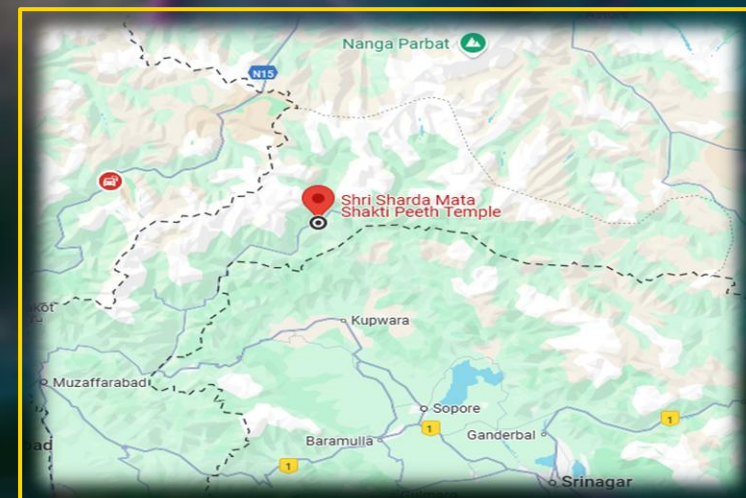
Sharda Peeth in Pakistan-administered Kashmir lies in ruins, damaged by the 2005 earthquake and neglected despite its protected status under federal and AJK archaeology departments. Political tensions near the LoC have prevented conservation, leaving structures unstable and inaccessible to pilgrims. Urgent international collaboration, like UNESCO intervention and India-Pakistan dialogue modeled on the Kartarpur Corridor, is needed to save this ancient seat of learning.

LOCATION OVERVIEW

<https://maps.app.goo.gl/9qGrsU87z2YvquQU9>



Present view point of Sharada Peeth



Located near Muzaffarabad, Islamabad