

Inscriptions on pottery are a prominent genre of early Gandhāran epigraphy. The *Catalog of Gāndhārī Texts* (BAUMS/GLASS 2002–) has altogether 410 entries for Kharoṣṭhī inscriptions on the medium “pottery,” including the group of about 45 Tor Dherai potsherds in a single entry, bringing the total number of relevant items to about 455. Particularly prominent findspots include, besides Tor Dherai (50 pieces [with Brāhmī]), Peshawar (24 pieces), Shaikhan-dheri (23 pieces) and Saidu Sharif (11 pieces) in Pakistan, Gul Dara (8 pieces) in Afghanistan and, above all, Termez in Uzbekistan (253 pieces) (see ALLCHIN 1999: 187–191). The excavations at Barikot (BKG) have brought to light a total of 56 inscribed pieces of pottery. BKG should then be added to the list of most significant findspot for this epigraphic genre. Overall, including seals and sealings, the total number of inscribed objects is 59 items, 40 of them in Kharoṣṭhī, 5 in Brāhmī, 4 in Greek script, 1 in Aramaic, and 9 in uncertain (Indic) script. Stratigraphic information provides the most reliable method for dating this material, occasionally supplemented and supported by paleographic traits. The overall date range of the (Indic) inscriptions presented here is from the end of the 1st century BCE to the late 3rd century CE (or a bit later). Noteworthy content includes the monastic title *ṣamaṇera* ‘novice’ on potsherd B5, which on paleographic grounds can be dated to probably not later than the 1st century CE, pushing the date for a Buddhist presence at BKG back from the late 2nd century CE (CALLIERI 2006: 61–62). Two other potsherds (B6 and B12) and one sealing (Bc) preserve the Indian names Śivadasa, Priyanada and Jivila.

In order to cover the complete repertoire of Indian writings at BKG, the Catalogue includes also two seals and one sealing. Omitted are all those signs which, although looking like Kharoṣṭhī letters or numerals, are considered, on archaeological grounds, potter’s marks (see the dedicated Section).

Catalogue

B1 - **453** BKG 308 (252) IVA/4a (?) - IP 2 (ABa 2.2) - 2nd CE (Plate 27.7)

Red Ware

Brāhmī

No photograph of this inscription was available. The eye copy shows two shapes that most closely resemble the tops of a Brāhmī vowel mark *i* followed by a vowel mark *ī*.

B2 = F1 - **BKG 1349** BKG 308 (194), IVA/4a (?) - IP 1.2 (ABa 2.2) - 2nd CE (Plate 28.1)

Red Ware

Kharoṣṭhī

/// .e[dhasa] ca ◇ ji[a] ///

This fragment of a vessel preserves the remains of a Kharoṣṭhī inscription that appears to have run around it just under the rim. If it ran the entire circumference, then its extent was considerable and only a small portion of the inscription is preserved. The first akṣara on the fragment has a clear vowel mark *e*, and the remains of the consonant are consistent with a reading *m* among several possibilities. Next comes a fairly certain *dha* with small head, followed by *sa* and a clear *ca*. Most likely we have to do with a proper name, specifying a donor or owner, in the genitive singular, conjoined by the particle *ca* with one or more preceding or following names. The preserved portion brings to mind the well-known Buddhist name Sumedha (cf. MALALASEKERA 1937–38 s.v.), which however has not been attested in Kharoṣṭhī inscriptions so far. If the general

interpretation is correct, then the last two akṣaras on our potsherd, *ji* and probably *a*, could be the beginning of another proper name. The two names would then be separated, as is common, by the small horizontal space between *ca* and *ji*.

B3 - 1655 BKG 521 (2737) VI/4b - IP (?) (ABa 2.2) - ca mid/end-2nd CE (Plate 29.2)

Red Ware

Kharoṣṭhī

No photograph was available. The eye copy of the side of this flat bowl shows marks that may or may not be writing. The script and number of visible letters or akṣaras remain unclear.

B4 - 1586 BKG 405 (1056) VIII/5b - IP 1 (ABa 2.2.1) – ca end-3rd CE (Plate 31.2)

Red Ware

Kharoṣṭhī

[ḍa ca] ? ///

No photograph of this inscription was available. The eye copy shows three Kharoṣṭhī akṣaras, the first of which looks like an angular *ḍa*, the second like a *ca* with indistinct head or possibly a *da*. The third akṣara is unclear.

B5 - 1869 [= **BKG 4024**] BKG 433 (1349) IV/3b - IP 1.2 (ABc 2.1) - 1st BCE-1st CE (Plate 65.3)

Gray Ware

Kharoṣṭhī

/// [sa] ṣamaṇeras[a] ///

This inscription (together with B6 the best preserved among those presented here) contains the remains of two words scratched into the surface of the potsherd in Kharoṣṭhī script. The subject is clearly a statement of ownership of the original vessel. The almost perfectly preserved second word is the genitive singular of the monastic title *ṣamaṇera* (Skt. *śrāmaṇera*) ‘novice.’ Only the foot of the last akṣara of the first word remains, but there can be no doubt that it contained the name of the novice, also in the genitive singular, and that the akṣara in question was therefore a *sa*. The shape of the preserved *sa* with its half-closed head is attested near the beginning of the middle period of Kharoṣṭhī, around the 1st century CE.

B6 = F2 - **BKG 1184** BKG 312 (187) 2b/5a - IP 1.1 (ABc 2.1) - mid-3rd CE (Plate 71.8)

Gray Ware

Kharoṣṭhī

N.B.: Slip was applied *after* inscription.

priyanada[s]a

This potsherd stands out in preserving one of the few unambiguous and apparently complete Kharoṣṭhī inscriptions among the finds presented here: the male personal name Priyanada (Skt. Priyananda or Priyānanda) in the genitive singular as an indication of ownership. A similar name occurs as Priyaṇadi (Skt. Priyanandin or Priyānandin) in three inscriptions on architectural elements from the Zar Dheri stūpa (SALOMON 2011: 384–386; CKI 900, 908 and 912 in BAUMS/GLASS 2002–), and as Priyanaṃṭi in a letter on a wooden tablet found at Loulan in Xinjiang, China (BOYER/ RAPSON/SENART/NOBLE 1920–29: 259, BURROW 1940: 140; CKD 690 in BAUMS/GLASS 2002–). In the latter, the

name occurs next to the similarly-formed name Budhanaṃti (Skt. Buddhanandin or Buddhānandin), and a clue to its meaning is provided by the compound *priyānandakara* ‘giving joy to one’s dear’ in Aśvaghōṣa’s *Saundarananda* (ed. JOHNSTON 1928) 4.23 (cf. COVILL 2007: 86–87). Some of the available photographs appear to show a subscript horizontal line under the final akṣara, and *-asa* would be a legitimate form of the genitive ending; in other photographs, however, the line appears accidental and not connected to the *sa*, and it is not transcribed here. The ductus of the inscription is remarkably angular, with a complete absence of curves also from letters that would usually have them. The unusual proportions of some letters (for instance, the overly long right arm of *pri*) further give an impression of clumsiness, but it remains unclear whether this should be attributed to a lack of skill in the scribe, an imperfect writing tool or to writing under less than ideal circumstances, maybe after the clay was hardened.

B7 = F3 - **BKG 1504** BKG 413 (287) VII/5b - IP 1 (ABc 5.1) – mid-3rd CE (Plate 72.8)
 Red Ware
 Kharoṣṭhī

sa ṇa re thi ///

This potsherd preserves the beginning of an inscription as evident from the leading horizontal space. All four Kharoṣṭhī akṣaras are clearly preserved. The initial *sa* is of the conservative type with half-closed head. Unfortunately, the preserved portion of the inscription yields no clear meaning.

B8 - **172** BKG 118 (386) V/4a ABc - IP 1 (ABc 5.1)- ca end-1st/early-2nd CE (Plate 86.3)
 Gray Ware
 Kharoṣṭhī (?)

No photograph of this inscription was available. In an eye copy, the general ductus of the writing appears to be that of Kharoṣṭhī, and four akṣaras are visible on this fragment from the side of a vessel, but no clear reading is possible.

B9 = F4 - **1153** BKG 117 (341) V/4a - IP 1, 5 (?) (ABc 5.1)- ca end-1st/early-2nd CE (Plate 86.4)
 Red Ware
 Kharoṣṭhī (?)

No photograph of this inscription was available. The eye copy shows what appear to be the remnants of two akṣaras or letters, but not enough remains to determine the script, let alone arrive at a reading.

B10 - **1584** BKG 401 (945) 5/4a - IP 1 (ABc 5.1) - ca end-1st/early-2nd CE (Plate 89.2)
 Red Ware
 Kharoṣṭhī

/// kṣatra ? ? ///

No photograph of this inscription was available. The eye copy shows the remnants of four or five Kharoṣṭhī akṣaras. The first two visible akṣaras suggest the word *kṣatrapa-* or *kṣatrava-* ‘satrap.’ The third visible akṣara could be a *p*, though the ascending line would

be unusually slanted, or conceivably a *ve*, though the *e* akṣara would be uncommonly long. Nothing can be said about the fourth and potential fifth akṣaras. It is unclear from the reproduction whether the inscription is complete at the right edge or broken off.

B11 = F5 - **1704** BKG 514 (2687) VI/4b - IP 1 (ABc 5.1) - ca mid/end-2nd CE (Plate 89.3)

Gray Ware

Kharoṣṭhī

/// ? sa

No photograph of this inscription was available. The eye copy shows the remains of two Kharoṣṭhī akṣaras. Only the tip of a top left arm is preserved of the first, making an identification impossible. The second akṣara is a clear *sa*, apparently at the end of the inscription and thus most likely a genitive ending.

B12 = F6 - **BKG 1520** BKG 412 (743) VI/4b - IP 2.2 (ABc 5.1) - ca mid/end-2nd CE (Plate 89.4)

Red Ware

Brāhmī

jivilasa

This rough inscription in Kuṣāṇa Brāhmī characters preserves the genitive singular of the short name Jivila (Skt. Jīvila), which by common convention can stand for any Indo-Aryan compound name starting with *Jīva-*, such as that of Jivanamḍi (Skt. Jīvanandin or Jīvānandin) in the Kalawan copper plate (CKI 172 in BAUMS/GLASS 2002–) or the monk Jīvananda in three inscriptions (Kharoṣṭhī, Brāhmī and parallel Kharoṣṭhī, Brāhmī and Bactrian) from Kara-tepe (FUSSMAN 2011: 67–68 nos. 24 and 26, 75–76 no. 51, STRAUCH 2012: 158; CKI 748 and 758 in BAUMS/GLASS 2002–). That the full name behind this inscription was in fact Jivananda is made more likely by the similarly formed Priyanada in inscription B6. The akṣara *sa* of the genitive ending is positioned higher than the preceding akṣaras and was possibly added as an afterthought.

B13 - **1585** BKG 419 (771) VI/4b - IP 1 (ABc 5.1) - ca mid/end-2nd CE (Plate 91.6)

Red Ware

Kharoṣṭhī

v. p. ///

No photograph of this inscription was available. The eye copy shows the tops of two Kharoṣṭhī akṣaras with either no vowel mark or lost *u* vowel marks in the lost lower parts. An empty space to the right indicates the beginning of the inscription. We are reminded of *va p.* in B31, but the two illustrations appear to be of two different potsherds.

B14 = F7 - **BKG 1436** BKG 419 (790) V/4a - IP 1 (CAc 1) - ca end-1st/early-2nd CE (Plate 116.1)

Red Ware

Kharoṣṭhī

rva

No good photograph of this inscription was available. The eye copy shows the side of a globular water jar with a swastika and the isolated Kharoṣṭhī akṣara *rva* inscribed on its shoulder. The drawing has been previously published in CALLIERI 2006: 63, dating it to the first century BCE. The shape of the Kharoṣṭhī akṣara in question remained stable from the first century BCE onward and cannot contribute anything to the dating of this inscription.

B15 = F8 - **BKG 1506** BKG 413W (761) VI/4b - IP 1.2 (CAc 2) - ca mid/end-2nd CE (Plate 119.1)
 Red Ware
 Kharoṣṭhī

ca ? ? [a]. [t]. g.

The Kharoṣṭhī inscription scratched into the rim of this vessel is apparently complete in six akṣaras. Only the initial akṣara *ca* is, however, preserved completely, and the only other certain base consonant is *g* of the final akṣara, with possible readings *ga* or *g(*u)*. The readings of the other four akṣaras are all more or less uncertain. In second position we have what looks like the consonant *ḍa* with probably no vowel mark attached. This is followed by a high vertical line that is probably the vowel mark *e* or *i* attached to a lost base consonant. The following akṣara appears to be *a*, with either no vowel mark or lost *u* or *o*. Immediately preceding the *g*, we have what certainly looks like a *t*, with possible lost vowel mark *u*. It is notable that this inscription does not end in a genitive ending, as formal donative inscriptions usually do. Nothing more can be said about its meaning.

B16 = F9 - **BKG 834** BKG 108 (355) V/4a - IP 1 (CA?) - ca end-1st/early-2nd CE (Plate 211.1)
 Red Ware
 Kharoṣṭhī

/// śva ma [co du] ///

This potsherd preserves the remains of at least three, and probably four, akṣaras. The graphical interpretation of the first two is secure, but not their meaning. (If the mark at the bottom right of the first akṣara were more horizontal, one could have read *śra ma* and conceivably have seen a connection with Skt. *śramaṇa* ‘monk’ or *śrāmaṇera* ‘novice’ – which latter, however, is written with initial *ṣ* in B5). The third akṣara appears to be the base character *ca* with disproportionately large and unevenly drawn belly and an apparently accidental mark rising from its foot. A small vowel mark *o* seems to be attached to it, and if it were not for this, then in combination with the very tentative reading of the following akṣaras as *du* one might have suggested a connection with the donation formula *cadu(*diśammi saṃghammi)* ‘to the community of the four directions’ found so frequently on Buddhist monastic utensils.

B17 = F10 - **BKG 835** BKG 108 (355) V/4a - IP 1.2 (CA?) - ca end-1st/early-2nd CE (Plate 211.2)
 Red Ware
 Kharoṣṭhī

ja ĩ a e th[o n]. ///

The Kharoṣṭhī inscription on this potsherd presents no serious difficulties of reading. Only the last two akṣaras leave any room for interpretation: the diagonal line between them could belong either to the *th*, in which case it is a vowel mark *o*, or to the last akṣara, which would make it a subscript consonant mark *v*. The latter possibility does not, however, work well with the likely visual interpretation of the last akṣara as *n*. While the reading is thus almost completely certain, the meaning of the inscription eludes us. It appears to commence with *ja*, and one may thus very tentatively suggest that *jaīae* is a word of unknown signification (possibly a proper name) in the dative (either masculine or feminine) or genitive (feminine) case.

B18 = F11 - **BKG 1566** BKG 4W (843) VIII/5b - IP 1 (CA?) - ca end-3rd CE (Plate 211.3)

Red Ware

Kharoṣṭhī

1. /// [la va na] a ta [ra] ◊ ca[t]uṇa pa ///
2. bh. ///

This potsherd carries part of one of the three multi-line inscriptions in the present corpus (the other ones being the Greek inscription no. 2 - TRIBULATO, next Section - and the sealing Bc). Unfortunately, it is in a poor state of preservation and does not allow any secure interpretation. The first line is divided into two parts by a sizeable horizontal space in its middle, and it is possible that the akṣaras to the left of the space form the original beginning of the inscription, and those on its right the end of its first line. Reading them in their physical order on the fragment, we have the fairly clear sequence [la va na]. With this one could compare the female name Loṇa in the Kharoṣṭhī inscription on the lid of a relic container (CKI 247 in BAUMS/GLASS 2002–), but the following akṣaras *a ta [ra]* (or *a ta [va]*) do not lend any support to an interpretation of [la va na] as proper name. The last of these six akṣaras, just before the horizontal space, has the elongated stem typical of the end of a phrase. After the empty space, we appear to have, in *ca[t]uṇa*, the genitive of the numeral ‘four’. Taken together with the last preserved akṣara in this line, *pa*, one is made to think of the ‘four assemblies’ (Skt. *catasrah pariṣadaḥ*) of monks, nuns and male and female lay followers. The only preserved akṣara in the second line of the inscription is a very clear *bh.*, possibly with a lost vowel mark *u*.

B19 = F12 - **BKG 1327** BKG 311 (350) 2a/4a (?) - IP 1.2 (ABc?) 2nd CE (Plate 211.4)

Red Ware

Kharoṣṭhī

śa [de a ri a]

Five Kharoṣṭhī akṣaras are visible on this fragment, scratched into the clay in a coarse angular ductus. The first is clearly a *śa*, and the second probably the cursive form of *de* in which the base consonant and vowel mark form a unit. This is followed by what is probably an *a*, even though it is missing the expected rounded top, and a very likely *ri*. The inscription concludes with an elongated letter that is probably also an *a*, showing the extra-long stem that is typical of word- or phrase-final akṣaras in Kharoṣṭhī. It would be tempting to read this last akṣara as *sa*, yielding a genitive form, but the head appears altogether too round for such a reading. The meaning of the inscription is not apparent.

B20 - **603** BKG 308 (147) VII/5a - IP 1 (CA?) – ca mid-3rd CE (Plate 212.1)

Red Ware

(?)

No photograph of this potsherd was available. The eye copy shows two shapes with a wide

space between them that resemble incomplete swastikas or other graphical designs more than writing.

B21 = F13 - **BKG 1293** BKG 308 (194) IVA/4a (?) - IP 1 (CA?) - ca early 2nd CE (Plate 212.2)

Red Ware

Kharoṣṭhī

/// mi [cv]. ///

Two Kharoṣṭhī akṣaras are preserved on this potsherd. The first is clearly a *mi*, possibly a locative singular ending. The second is either *cva*, or *cv(*u)* with a lost vowel mark *u*. The common formula *(*saṃghaṃ)mi ca(*dudīśaṃmi)* ‘to the community of the four directions’ would be a possible, if speculative, interpretation if one is willing to ignore the unexplained subscript *v* in *cv*.

B22 - **1772** BKG 420 (511) VI/4b - IP 1 (ABc?) - ca mid 2nd CE (Plate 212.3)

Red Ware

Kharoṣṭhī

/// [hi] ? o a. ? ///

No photograph of this inscription was available. The eye copy shows five Kharoṣṭhī akṣaras with no space on right or left and thus probably from the middle of the inscription. The drawing of the first visible akṣara resembles *hi*, except for the double base of the consonant and the odd angle of the vowel mark. The second akṣara is unrecognizable. Akṣaras three and four have the base *a*, to which akṣara three adds a vowel mark *o*. Nothing can be said about the tiny remnant of a fifth akṣara.

B23 = F14 - **BKG 1573** BKG 413 (490) VI/4b - IP 1 (?) (ABc 5.1) - ca mid/end-2nd CE (Plate 212.4)

Red Ware

Kharoṣṭhī (?)

/// ta [r]ma e [a]. ///

It is not clear whether the inscription on this small potsherd should be interpreted as Kharoṣṭhī, but if one is willing to make this assumption, then it would seem to contain the remains of four akṣaras, as above, of unclear significance.

B24 - **1708** BKG 517 (2681) VI/4b - IP 1 (CA?) - ca mid/end-2nd CE (Plate 212.5)

Red Ware

Kharoṣṭhī

[a]

No photograph of this inscription was available. The eye copy shows what appears to be a faint Kharoṣṭhī akṣara *a* in isolation.

B25 - **1773** BKG 4W (781) VIII/5b - IP 1, 5 (?) (CA?) – ca end-3rd CE (Plate 212.6)

Red Ware

Kharoṣṭhī

ga

One isolated Kharoṣṭhī akṣara, possibly used as a potter's mark (?).

B26 - 1707 BKG 520 (2762) V/4a - IP 1 (CA?) – ca end-1st/early-2nd CE (Plate 212.7)
Red Ware
Kharoṣṭhī

/// [r]th. ///

No photograph of this inscription was available. The eye copy shows what is certainly a Kharoṣṭhī akṣaras *th* with subscript preconsonantal *r* mark. A lost vowel mark *u* could in principle have been attached to the bottom of the akṣara. The most common Gāndhārī word containing the sequence *rth* is *artha*- 'purpose' with its derivatives.

B27 - 1705 BKG 514 (2636) VI/4b - IP 1 (CA?) – ca mid/end-2nd CE (Plate 212.8)
Red Ware
Kharoṣṭhī

bha

No photograph of this inscription was available. The eye copy shows a clear Kharoṣṭhī akṣara *bha*. It appears to stand isolated, but the borders of the potsherd are not clearly indicated in the drawing.

B28 - 1646 BKG 503 (2504) VIII/5b - IP 1 (ABc?) – ca end-3rd CE (Plate 212.9)
Red Ware
Kharoṣṭhī

.o

No photograph of this inscription was available. The eye copy shows one Kharoṣṭhī akṣara that without context can be read either as *ro* or as *bo*.

B29 - 1716 BKG 427 (517) VII/5a - IP 1 (CA?) – ca mid-3rd CE (Plate 212.10)
Red Ware
Kharoṣṭhī

[ba]

No photograph of this inscription was available. The eye copy shows a single isolated Kharoṣṭhī akṣara *ba*, possibly used as a potter's mark. Compare with this B33.

B30 - 409 BKG 308 (252) IVA/4a (?) - IP 1 (CA?) - 2nd CE (Plate 212.11)
Red Ware
Kharoṣṭhī

[ṇ].

No photograph of this inscription was available. The eye copy shows one Kharoṣṭhī akṣara that is almost certainly either a *ṇo* or a *ṇi* with slightly too low vowel mark. The empty space to the left of this akṣara suggests that it occurred at the very end of an inscription.

B31 - 1583 BKG 401 (945) 5/4a - IP 1 (ABc 5.1) – ca end-1st CE (Plate 212.12)
Red Ware
Kharoṣṭhī

va p. ///

No photograph of this inscription was available. The eye copy shows two Kharoṣṭhī akṣaras with a space to the right, indicating the beginning of the inscription

B32 = F15 - 1769 BKG 308 (152) IVB/5a - IP 1 (ABc 5.2 or 2.1) – ca mid-3rd CE (Plate 212.13)

Red Ware

Kharoṣṭhī

/// ? kṣa [ṇ]. ///

Three Kharoṣṭhī akṣaras, scratched into the surface, are distinguishable on this potsherd. The second of these is a clear *kṣa*. Only the top left of the preceding akṣara is visible; it would be compatible with a base letter *r*. The third akṣara is almost certainly the base letter *ṇ*, with unclear vocalization.

Addendum 1.1

Sherds documented only by eye copies (sketch-drawings)

B33 - 1880 BKG 442 (1333) V/4a - IP 1 (?) (ABc 5.1)– ca end-1st/early-2nd CE (Plate 213.2)

Red Ware

Kharoṣṭhī

ba

This potsherd preserves, inscribed into a rough rectangle, what appears to be the single Kharoṣṭhī akṣara *ba*, of unclear function. To the left of the rectangle, another vertical line (its top touched by a deeper and apparently accidental scratch) may represent the top part of another Kharoṣṭhī akṣara. A long vertical line to the left of this, at the edge of the potsherd, may or may not be the right bounding line of another rectangle. The meaning of this layout, and even the interpretation of the visible shapes as Kharoṣṭhī akṣaras, remain uncertain. Compare with this B29.

B34 = F16 - 1879 BKG 433 (1349) IV/3b - IP 1 (ABc 5.1) - 1st BCE-1st CE (Plate 213.1)

Red Ware

Kharoṣṭhī

bu

No photograph of this inscription was available. The eye copy shows a Kharoṣṭhī akṣara *bu*. It is unclear from the drawing whether it occurred in isolation or as part of a longer inscription, the rest of which is lost.

B35 = F17 - 1882 BKG 428 (1272) VI/4b - IP 1 (?) (ABc 5.1) – ca mid/end-2nd CE (Plate 213.3)

Gray Ware

Kharoṣṭhī (?) or Brāhmī (?)

No photograph of this inscription was available. The eye copy shows what appear to be the remains of three large akṣaras. If interpreted as Kharoṣṭhī, the middle one would be either a *śo* or a *yo*; if interpreted as Brāhmī, it would be an old *śa* with unclear vowel mark. The other two akṣaras are too fragmentary to yield any reading.

B36 = F18 - 1881 BKG 411 (1545) V/4a - IP 1.1 (ABc?) – ca end-1st/early-2nd CE (Plate 213.4)

Red Ware

Kharoṣṭhī

ki

No photograph of this inscription was available. The single akṣara visible in the eye copy is a clear Kharoṣṭhī *ki*.

B37 = F19 - 1883 BKG 427 (1497) VI/4b - IP 2.1(?) (CC?) – ca mid/end-2nd CE (Plate 213.5)

Red Ware

(?)

No photograph of this potsherd was available. As reproduced in the eye copy, it contained two complex shapes that appear to be graphical in nature rather than writing.

B38 = F20 - 1884 BKG 442 (1042) V/4a - IP 1.1 (?) (CA?) - ca end-1st/early-2nd CE (Plate 213.6)
Red Ware
(?)

No photograph of this potsherd was available. The eye copy shows part of a complex shape that appears to be graphical in nature and possibly a swastika.

B39 = F21 - 1886 BKG 428 (1272) VI/4b - IP 1 (CA?) – ca mid/end-2nd CE (Plate 213.7)
Red Ware
Kharoṣṭhī

/// thi

The single preserved akṣara on this potsherd – apparently the end of an inscription – is a clear Kharoṣṭhī *thi*. Beyond the observation that this clearly is not a genitive ending (as expected in ownership labels), nothing more can be said.

B40 = F22 - 1885 BKG 433 (1300) IV/3b - IP 2 (?) (CA?) - 1st BCE-1st CE (Plate 213.8)
Red Ware
Kharoṣṭhī (?) or Brāhmī (?)

No photograph of this potsherd was available. The eye copy shows two graphical shapes, the first of which resembles a Kharoṣṭhī *śa*, while the second bears no resemblance to any Kharoṣṭhī akṣara. It is also possible that the reproduction is of a Brāhmī inscription, or that we do not have to do with writing at all.

B41 = F23 - 1887 BKG 413 (273) VII/5a - IP 1.1 (CA?) – ca mid-3rd CE (Plate 214.1)
Red Ware
Kharoṣṭhī

g.

No photograph of this inscription was available. In the eye copy, we see a clear Kharoṣṭhī akṣara *ga*, apparently with vowel mark *o* or, less likely, *u*.

B42 = F24 - 1888 BKG 514 (2697) VI/4b - IP 1.1 (ABc 5.1) – ca mid/end-2nd CE (Plate 214.2)
Gray Ware
Kharoṣṭhī (?)

[pre]

No photograph of this inscription was available. The eye copy shows the left part of what appears to be a Kharoṣṭhī akṣara *pre*, followed by empty space.

B43 = F25 - 1890 BKG 520 (2722) VI/4b - IP 1 (?) (CA?) – ca mid/end-2nd CE (Plate 214.3; fig. on Plate 216)
Red Ware
(?)

No photograph of this potsherd was available. The eye copy shows two curves, the one meeting the other in the middle. It is not clear that we have to do with writing.

B44 = F26 - 1891 BKG 517 (2681) VI/4b - IP 1.2 (ABc 5.1)– ca mid/end-2nd CE (Plate 214.4)

Red Ware
Kharoṣṭhī (?)

No photograph of this inscription was available. The eye copy shows rough lines that – if all interpreted as part of the same akṣara – would seem to form a Kharoṣṭhī *bha*. It remains somewhat unclear, however, whether they belong together and consequently which script we have to do with.

B45 = F27 - 1889 BKG 517 (2681) VI/4b - IP 1.1 (CA?) – ca mid/end-2nd CE (Plate 214.5; fig. on Plate 216)

Red Ware
Kharoṣṭhī

ga

No photograph of this inscription was available. The eye copy shows a fairly clear Kharoṣṭhī akṣara *ga*.

B46 = F28 - 1892 BKG 514 (2697) VI/4b - IP 1.1 (CA?) – ca mid/end-2nd CE (Plate 214.6)

Red Ware
Kharoṣṭhī (?)

No photograph of this potsherd was available. The eye copy shows an S-shape that is curled rather too tightly to be taken as a Kharoṣṭhī *ha*.

B47 = F29 - 1893 BKG 4W (2728) IV/3b - IP 1 (?) (CA?) - 1st BCE-1st CE (Plate 214.7)

Red Ware
(?)

No photograph of this potsherd was available. The eye copy shows several geometric shapes that appear to be decorative rather than writing.



Fig. 113 bis - BKG 3635 (Photo by E. Iori)

Addendum 1.2

Materials from other BKG trenches

B48 - **1774 BKG 2** (*N section*) -/6 (?) - IP 2.1 (ABc?) 4th-5th CE (?) (Plate 211.5)

Red Ware

Brāhmī

/// p. ma ///

Two Brāhmī letters around the edge of a vessel. The first could have carried an *u* vowel, now lost. The second is the old type of *ma* that was in currency in the early centuries CE.

B49 - **BKG 2819** BKG 12 E (59) 5/4a - IP 1.1 (ABc?) ca end-1st/early-2nd CE (Fig. 114)

Gray Ware

Kharoṣṭhī

/// ? ? . i . o

The lower parts of four Kharoṣṭhī akṣaras are visible, inscribed into the surface of this gray-ware potsherd. Three long, thin vertical lines in the right part of the potsherd are probably accidental. The loss of the heads of the akṣaras unfortunately precludes any meaningful reading. The third akṣara appears to carry the vowel mark *i* crossing its stem, and the fourth akṣara the vowel mark *o*. The lengthening of the stem of this last akṣara and the free space following it indicate the end of the original inscription.

B50 - **BKG 3634** BKG 11 K 1690 (2113) IIIa/3a - IP 2.1 CB/CC? mid-2nd BCE (Fig. 119)

Red Ware

Brāhmī

ayan[ā] ///

This potsherd belongs to the same mid-second-century-BCE layer as B51. This potsherd preserves three akṣaras incised in a very early, Mauryan or early post-Mauryan, form of Brāhmī. This early date is supported by stratigraphic evidence. An empty space to the left indicates that the potsherd contains the beginning of the original inscription. The first three akṣaras are very well preserved and can be read without any doubt. The third akṣara can only be interpreted as (probably) *nā* or (less likely) *na*, in spite of the surprising and probably non-significant doubling of its middle vertical line. It is possible that the initial *aya-* is a Middle Indo-Aryan form of Skt. *ārya-* ‘noble,’ followed by a proper name, which may then have indicated the owner of the vessel.

B51 - **BKG 3635** BKG 11 K 1690 (2113) IIIa/3a - IP 2.1? (ABa 3.2 = *pātrī/thali*) - mid-2nd BCE (Fig. 113 bis)

Red Ware

Brāhmī (?), Kharoṣṭhī (?)

This potsherd belongs to the same mid-second-century-BCE layer as B50. Its surface contains a vertical line, followed by what appear to be akṣaras that in general shape suggest either very early Brāhmī or Kharoṣṭhī [although chronology pushes towards the first hypothesis LMO], but cannot be read clearly as either. Both signs are crudely scratched out with, first, vertical lines across each body, and then two horizontal lines

across both signs. It is possible that this erasure is the consequence of a failed attempt at producing an inscription.

Addendum 2

Inscribed seals and sealings

BA = FA - **BKG 720** BKG 112 (129) VI/4b - ca mid/end-2nd CE (Fig. 111)

CALLIERI 1997_a: Cat. 7.61, 129, pl. 28

Terracotta. P/G; l.: 0.28 cm

Brāhmī (?)

This object is a square seal. Its surface is bordered by a line. One corner of the square contains a swastika. The rest is filled with approximately six signs whose general shape resembles an early form of Brāhmī, but that do not allow any specific readings. It is possible that the signs do not form an inscription in the narrow sense.

BB = FB - **BKG 772** BKG 110 (197) V/4b - ca mid/end-2nd CE (Fig. 113)

CALLIERI 1997_a: Cat. S 61, 170, pl. 46

Terracotta. R; l.: 0.29 cm

Kharoṣṭhī (?) or Brāhmī (?)

This object is a round-oval sealing depicting a human figure seen frontally, with angled legs and no visible head, possibly in seated position (Lajja Gauri?) (in CALLIERI 1997_a: pl. 46, the sealing is published upside down, and interpreted as showing ‘[...] a central symbol (stylised *nandipāda*?) composed by a triangle surmounted by a W-shaped element with everted ends’. Signs to the left and right of this figure appear to be writing, which however is too indistinct to read or even decide whether it is in Kharoṣṭhī or Brāhmī script. Part of the problem is that the signs are represented as strings of dot, indicating a *pointillé* inscription on the original seal. The number of visible akṣaras is approximately three on the right side of the sealing, and five on its left side.

BC = FC - **BKG 869** BKG 209 (166) III/6 (?) – 4th-5th CE (?) (Fig. 112)

CALLIERI, P./D. FACCENNA/A. FILIGENZI 1984: fig. 17; CALLIERI 1997_a: Cat. S 46, 163-164, pl. 43

Clay. Br; l.: 0.18 cm

Kharoṣṭhī

1. [sac]atvasa
2. śivadasap(*u)t(*r)asa

This clay sealing shows a lion on the left attacking a bull on the right, the lion’s paws resting on the bull’s shoulders. Two lines of Kharoṣṭhī writing are visible, one above the back of the bull, the second across the width of the sealing under the animals. There can be little doubt that the first line contains the name of the owner of the seal, and if it commenced at the same horizontal position as the second line, then the name would have contained only four akṣaras including the genitive ending *-sa*. The first akṣara is quite indistinct in the available photograph, but resembles a *sa*. Taken together with the second akṣara, a rather more clear *ca*, this may indicate an Indian name on the basis of *saca-* (Skt. *satya-*) ‘truth’. The third and last akṣara of the stem of the name is quite clearly a *tva*, ruling out a full compound name that should have contained at least two elements

with two syllables each. It is possible that we have to do with a shortened form of a full name starting with *saca-* (comparable to *jivila-* for, maybe, *jivananda-* in B12). The second line contains, following the usual pattern of seals, the patronymic of the owner. One reads clear *śivadasa-*, followed by *-p(*u)t(*r)asa*, which is contextually beyond doubt in spite of the two missing akṣara elements. The entire inscription can thus be translated '(seal) of Sacatva, son of Śivadasa.' The name Śivadasa is attested in one other Kharoṣṭhī inscription on a rock at Chilas containing, in addition, the name Budhavasa (FUSSMAN 1989_a: 12–13; CKI 355 in BAUMS/GLASS 2002–).



Fig. 114 – B49 (Photo by E. Iori)



Fig. 115 – Bb (Photo by E. Iori)

Appendix

Inscribed sherds from other sites

Ba = Fa, KL 1 (Kalako-dherai, Jambil Valley, Swat) IP 1.1 (ABc 5.1) (Plate 214.a)
Gray Ware (Br)
Kharoṣṭhī

mu[ḍi]ṇa pa[ri]g[ra] ?

This inscription was read from a photocopy of a photograph and an eye copy, leaving some of the details unclear. The second word, separated from the first by a small gap, begins with a clear *pa*, followed by what can be read as *ri* and a clear base letter *ga* with possible subscript *r*. The following, last preserved letter on this potsherd can not be made out in the photocopy and is not intelligibly traced in the eye copy, but taking the preceding into consideration, we almost certainly have to do with the word *parigraha-* ‘possession’ in a locative form, i.e., either *pa[ri]g[rahe]* or *pa[ri]g[rahi]*. This word occurs very frequently in Gāndhārī inscriptions to mark the recipients of the donation of a vessel, and is preceded – almost always immediately – by the name of a Buddhist school in the genitive plural. The inscription therefore has great potential significance since – when complete – it appears to have contained information about the local Buddhist school operating in Kalako-dherai. Unfortunately, the name is incompletely preserved or even lost entirely, and the part of the inscription preceding *pa[ri]g[ra]* ? presents great difficulties of interpretation.

Schools attested in other Gāndhārī inscriptions are the Kāśyapīya (in Taxila: CKI 66 in BAUMS/GLASS 2002–, Bedadi: CKI 67, Bajaur: CKI 257, Charsadda: CKI 36 and 127), the Dharmaguptaka (in Jamalgarhi: CKI 116, Hadda: CKI 362, 460, Bajaur (?): CKI 404, Samarbagh: CKI 454, an unknown locality in Afghanistan: CKI 182, in the unclear place or places of origin of the manuscripts and inscribed pottery in the British Library: CKI 372, 381, 383, 389 and in one or more other unknown localities: CKI 399, 513, 514, 564, 1121), the Mahāsāṃghika (in Wardak: CKI 159, 509 and Termez: CKI 635, 647, 662, 672, 673, 712, 842, 853, 857, 859, 901), the Mahīśāsaka (in one or two unknown localities: CKI 331, 1119) and the Sarvāstivāda (in Mathura: CKI 48, Peshawar: CKI 145, Zeda: CKI 148 in the reading of Konow, the Kurram valley: CKI 153, Tor Dherai: CKI 165, Kalawan: CKI 172, Hadda: CKI 223, Mingora: CKI 1109–1113, the place or places of origin of the British Library collection: CKI 370, 371, and in one more unknown location: CKI 1082). It is unclear whether also the Bahuśrutīya (so read by Konow) are mentioned alongside the Kāśyapīya in CKI 127. (For earlier surveys of Buddhist schools in Gandhāra, now partly out of date, see FUSSMAN 1994: 20–21 and SALOMON 1999: 175–178.) The available epigraphic evidence thus contains very little information about which schools were active in Swat in particular, and at the same time shows that more than one school could be present in the same location. This is confirmed for the seventh century by the Chinese pilgrim Xuanzang according to whom the vinayas of all the aforementioned schools (with the exception of the Bahuśrutīya) were in use in Swat in his time (FUSSMAN 1994, 21).

The akṣaras preserved in the right half of this potsherd do not, however, match the expected Gāndhārī forms of any of the known school names. At the very edge of the sherd, there is a small horizontal space similar in size to the apparent word space before *pa[ri]g[ra]?*. This is followed by a clear *mu*, and then the most difficult part of the inscription. Three parallel vertical lines are crossed by a slightly bent horizontal line. There seems to be no alternative to interpreting the entire arrangement as a single akṣara, in which case the rightmost line must be its stem and the middle line a vowel mark *i*. The left edge of the arrangement, with the leftmost vertical line apparently protruding below the horizontal line and the horizontal line to the left of the leftmost line, presents a

problem, however. The only way to read a well-formed akṣara would seem to be to ignore these protrusions, taking them as imprecisions of engraving or accidental scratches. In this case then, the entire arrangement can be interpreted as an akṣara *di*. The following two akṣaras are clear *a* and *ṇa*, forming the expected genitive plural ending. We are thus left with an apparent word *mu[ḍi]ṇa*. It seems unlikely that this is a school name, even an unknown one or a known one in corrupted form (for which compare *dharmamuyana* in CKI 219 and 1081, edited in SALOMON 2002 and TARZI/SALOMON/STRAUCH 2015: 169–170, respectively), considering its shortness. Another possibility is that this is a title for the representatives of the school in question receiving the donation, who in the formula are almost always designated by a form corresponding to Skt. *ācārya*-, and exceptionally also by *bhadamṭana* (CKI 256) and *ṣamanana* (CKI 127 and 233), but these always precede the school name, and none of them matches the word on the present potsherd. A third possibility is that here we have a descriptive term following a lost title and school name⁴. The only word, however, that would seem to match our reading is Skt. *muṇḍaka*, or rather Buddhist Skt. *muṇḍika* ‘with shaved head, shaveling,’ which is used as a derogatory term by others to refer to Buddhist monks (cf. EDGERTON 1951 s.v.), hardly by Buddhist monks themselves. In conclusion, because of the fragmented state of the inscription, the insufficient quality of the reproduction, and paleographic and lexical uncertainties, our interpretation thus has to remain rather inconclusive. The inscription does not contain any features that would allow paleographic dating.

Bb (VNS 29, Katelai [Amankot], Saidu Valley, Swat) IP 1.1 (Fig. 115)
 Red Ware
 Kharoṣṭhī

/// [kṣi]tasa ? ? ///

The potsherd contains the remains of five Kharoṣṭhī akṣaras, including a *sa* with open head that indicates a date in the middle period of Kharoṣṭhī script development, supporting the dating of the object to early Kuṣāṇa times based on the pottery type (LMO, personal communication). The first akṣara is in all probability a *kṣi* (less likely a *go*), followed by an unambiguous *ta* and *sa*. Taken together, these three akṣaras appear to form a word or part of a word in the genitive singular, probably indicating the owner or donor of the vessel.

It seems impossible to interpret the empty space to the right of [kṣi] as indicating the beginning of a word since [kṣi]tasa could hardly stand on its own, and one immediately thinks of one of the several names, well-attested in Gāndhārī epigraphy, ending in the equivalent of Skt. *-rakṣita*, such as Budharakṣita (CKI 77, 113, 123, 272, 278, 357, 441, 455, 520, 523, 728, 945 in BAUMS/GLASS 2002–) Dharmarakṣita (CKI 313 and maybe 192) or Saṃgharakṣita (CKI 67, 145, 175, 403, 448, 700, 832, 937, 953, 1002). This makes it likely that the inscription on the present vessel was interrupted in the middle of the name by a non-significant space, possibly one left for a handle or spout or for a decoration. Of the two akṣaras that follow the name – presumably part of a word indicating the type of object, or one meaning ‘donation’ – only the stems remain, making any secure interpretation impossible.

⁴ As it occurs in the donation formula on a water pot in the British Library that concludes *acaryaṇaṃ sarvastivatiṇaṃ k[r]iavatiṇaṃ viryavatiṇaṃ hetuvatiṇaṃ* (*v)[i>(*naya^vatiṇaṃ ka)rma)(*vati){ṇaṃ b]. ... *pra[tī]gra(*he)* “in the possession of the Sarvāstivādin teachers, who teach actions, who teach energy, who teach causation ..., (who teach karma), ...” (SALOMON 1999: 205; CKI 371).

Bc (KL 466, Kalako-dherai, Jambil Valley, Swat) IP 1.1 (CD or ABd 3) (Fig. 116)
(STACUL 1997a: 372, fig. 27b)
Red Ware
Kharoṣṭhī

/// ? [ca]kasa

No photograph of this potsherd was available. The tracing shows four Kharoṣṭhī akṣaras, the third and fourth of which are clear *ka* and *sa*. Both akṣaras, and in particular the *sa* with its fully closed head, have archaic shapes that assign the sherd to the earlier part of the BKG epigraphic record (not later than the first century BCE). These akṣaras are shown with unusual bifurcated stems on the tracing, but it is possible that this is an artefact of drawing them rather than a genuine footmark. The second akṣara visible on the sherd is only partly preserved and cannot be identified with complete certainty, but does appear to be a *ca*. Of the first visible akṣara, only the lowest part of the stem remains. Taken together, the preserved traces of writing clearly form a word in the genitive singular, and it is very likely that we have to do with the name of a donor. The meager remains of the first akṣara would be compatible with a reading *sa*, and one is reminded of the proper name Sacaka, father of the meridarch Ṣaḍia in line 14 of the Senavarma inscription (CKI 249 in BAUMS/GLASS 2002–), but ultimately the presumed donor name remains uncertain.

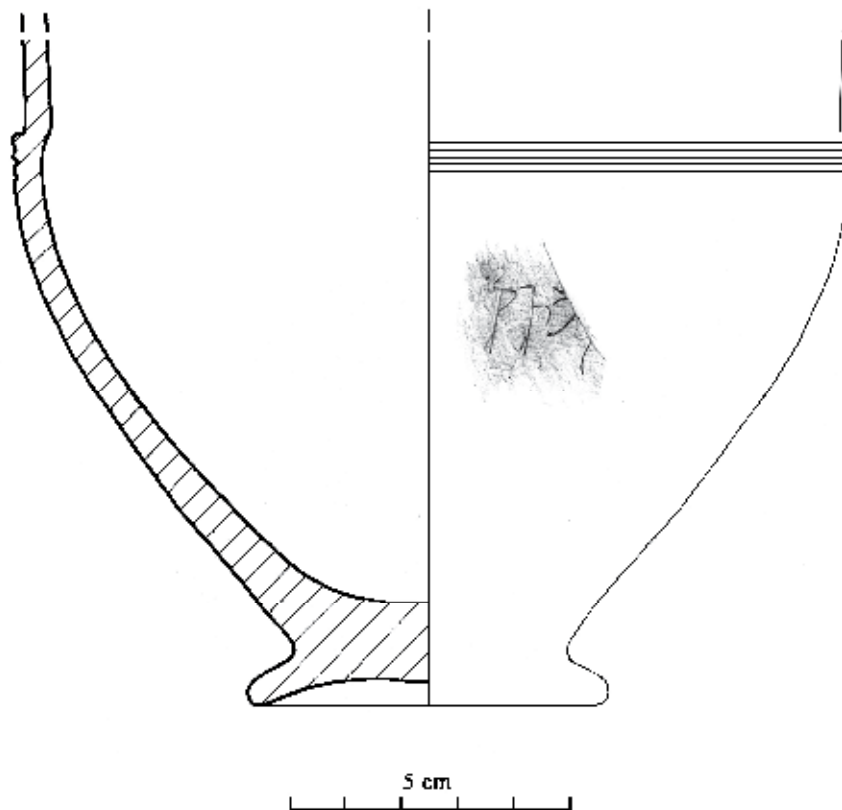


Fig. 116 – KL 466 (h. max. 12.3 cm)
(elaborated after STACUL 1997a: fig. 27b, with the original tracing by R. Micheli)

Postscript

When this Volume was already in its proofs stage two more inscribed sherds were found in a box in the deposit of the Mission House in Saidu Sharif (August 2018). The sherds, which were documented after some sondages (?) in Darel (October 1980), were yet registered as Varia (V) no. 1457 and 1458, but never handed over to the Swat Museum. Therefore, they were re-inventoried as Varia New Series (VNS) 38 and 39, and handed over to the Swat Museum in October 2018. Both sherds – according to the labels and Inventory Book – come from the site of Shingerdar, a stupa site in the centre of Darel valley, near Urali-chuk.

“[Urali-chuk] is in the centre of the valley, near the river. A number of structure can still be seen, including a large rectangular building in a dominant position. Beyond the settlement, right by the river, there is a huge rock overlooking the area. According to local tradition there used to be a stūpa on top of this rock, and, as a matter of fact, evidence of structures can still be seen. What is more important, however, is the discovery on the rock of *a large number of potsherds, some of them incised* [italic is mine], as these will be extremely helpful in identifying the site” (ISMEO ACTIVITIES 1980: 206; see also TUSA 1985).

Although the name of the site (Shingerdar = Pšt. “green round valley” [?]) is never mentioned in the available reports, it is certain that the sherds come from the 1980 Darel expedition (they are inventoried in the ‘Varia’ Inventory Book under the heading “1980 – Darel”). The site has nothing to do with the slightly differently spelled toponym of Shingahrdar (= Pšt. *idem*), marked by a colossal stupa at the centre of the Swat valley (identified by A. Stein with the Uttarasena stupa of Xuanzang; see STEIN 1930: 30-34; *contra* see TUCCI 1958: 299-300).

Luca M. Olivieri

Bd (V 1458=VSN 38, Shingerdar, layer (6) or no. 6, Urali-chuk valley, Darel) IP 1.1 (ABc) (Fig. 117)

Gray Ware (NBPW)

Kharoṣṭhī

/// pariyaṇaṃmi ///

This sherd preserves part of the middle of a Kharoṣṭhī inscription, broken off at left and right. The first two akṣaras are without doubt *pari*, and the third akṣara is more likely *ya* than *śa*. Unfortunately, the two following akṣaras are both visually ambiguous. The fourth one could be either a dental *na* with a phonetically non-significant horizontal bar going to the left as footmark, or it could be the youngest type of *sa*. The footmark makes the first interpretation somewhat more likely, which is therefore with all due caution adopted. Lexically, a reading that suggests itself is as a Gāndhārī equivalent of Sanskrit *parijana* ‘attendants.’ This word is previously attested (if the interpretation there is correct) in an inscription on a stūpa reliquary (CKI 1115 in BAUMS/GLASS 2002–) that reads *saghāmi catuḍiśa(*mi) p[r]avadiaviharami budhasenaṣa pariyaṇaṃmi deadi* and appears to mean ‘It is given to the community of the four directions, to the Pravadia Monastery, to the attendants of Budhasena.’ The last akṣara on the sherd could be either *mi* with a horizontal crossbar attached as footmark to the *i* vowel, or it could be *tha* with the crossbar as footmark attached to the stem. If the first interpretation is adopted, then the akṣara may well indicate the locative singular ending, and the form of the word would then be exactly the same as in the aforementioned reliquary, with the case marking the

recipient of a donation. Alternatively, a compound-member or word break may occur after *pari[yana]*, in which case reconstructions such as *pari[yana-mi]*(*tra-) ‘attendants and friends’ or *pari[yanatha]*(*ya) ‘for the sake of the attendants’ would be possible. Under the interpretation of the akṣaras adopted here, the inscription belongs paleographically to the early or middle (pre-Kuṣāna) period of Kharoṣṭhī.

Be (V 1457=VSN 39, Shingerdar, layer (8) or no. 8, Urali-chuk valley, Darel) IP 1.1 (ABc) (Fig. 118)
 Gray Ware (NBPW)
 Kharoṣṭhī

/// [dhi]śaṃrmasa

This sherd probably contains the end of a Kharoṣṭhī inscription, as evident from the horizontal space after the last akṣara, though the application of word spacing and thus possible further words following the preserved part cannot be ruled out. Only the left half of the first akṣara is preserved. Visually, the only interpretation that suggests itself is as the upper left part of a *dhi* that slanted from top left to bottom right. The second akṣara is a clear *śam*, and the unusual shape of the fourth akṣara is quite certainly an angular *rma*. The last preserved akṣara is a *sa* with large flourish at the foot of its stem that I prefer to interpret as a phonetically non-significant marker of the end of the word (and possibly the inscription) rather than as a subscript *ya*. In any case, it is then likely that the inscription contained (or entirely consisted of) the proper name of an owner or a donor in the genitive singular. The name appears to have been of the Indian compound type, and the second element to have corresponded to Sanskrit *-śarma-* ‘protection.’ The spelling here presents a hybrid between Middle Indian (*-ṃma-*) and Sanskrit (*-rma-*), a well-known phenomenon that can be illustrated with two other epigraphic examples: *dhaṃrmarāyami* in CKI 550 (an oil lamp with unknown findspot) and *(*ma)[hadha]ṃrmakathikasya* in CKI 782 (a sherd from Termez). Compound names ending in *-śarma-* are well-attested in Gāndhārī inscriptions (Mitrīśama CKI 1077, Rakṣaśama CKI 925, Somaśama CKI 951 and possibly Nribhratīśama CKI 461) as well as in the Gāndhārī documents from Niya (Kirtīśarma CKD 165, 318, 345 in Baums/Glass 2002–, Jivaśarma or Jivaśamma CKD 506, 607, 611, 709, 763, Baḡuśarma CKD 375, Bhatīśarma CKD 696, Makuśama CKD 728 and Varunaśarma CKD 506); cf. HILKA 1910: 19–20 for a list of Brahman compound names ending in this element. On the present sherd, it possible that the first member of the name was Budhi- (Skt. Buddhi-), but no compound names with Budhi- as first member are currently attested in the Gāndhārī record, nor are any listed in MALALASEKERA 1937–38 for Pali or in EDGERTON 1951 for Buddhist Hybrid Sanskrit. The Gāndhārī short name Budhila (CKI 48, 149, CKD 419, 569) can stand for compound names starting with Budha- as well as with Budhi-. Hilka 1910: 106 does list several compound names starting with Buddhi- (though not including *Buddhiśarma) from Pali and Sanskrit literature. The overall angular shape in combination with the open yet distinct head of *sa* assign this inscription to the middle period of Kharoṣṭhī (first century BCE to first century CE).

SB



*Fig. 117 – V 1458.
(Photo by E. Lant)*



*Fig. 118 – V 1457.
(Photo by E. Lant)*

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CERAMICS FROM THE EXCAVATIONS
IN THE HISTORIC SETTLEMENT
AT BĪR-KOT-GHWANḌAI
(BARIKOT) SWAT, PAKISTAN
(1984-1992)

PART 1
THE STUDY

LUCA M. OLIVIERI

PRESENTATION BY ADRIANO V. ROSSI

FOREWORD BY CAMERON A. PETRIE

CONTRIBUTIONS BY

STEFAN BAUMS, LUCA COLLIVA, OMAR COLORU, NININA CUOMO DI CAPRIO,
MATTEO DE CHIARA, GÉRARD FUSSMAN, OSKAR VON HINÜBER, ELISA IORI,
LARA MARITAN, ROBERTO MICHELI, FABIO MARZAIOLI, ISABELLA PASSARIELLO,
EMANUELA SIBILIA, FILIPPO TERRASI, OLGA TRIBULATO, MASSIMO VIDALE,
MICHAEL ZELLMANN-ROHRER, AND PIERFRANCESCO CALLIERI

DRAWINGS BY FRANCESCO MARTORE

ISMEO - INTERNATIONAL ASSOCIATION FOR MEDITERRANEAN AND ORIENTAL STUDIES
ITALIAN ARCHAEOLOGICAL MISSION IN PAKISTAN

ALMA MATER STUDIORUM - UNIVERSITÀ DI BOLOGNA
DIPARTIMENTO DI BENI CULTURALI

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PART 1 – THE STUDY - by L.M. Olivieri (with contributions of others)
PART 2 – THE MATERIALS - by P. Callieri (with contributions of others)

Cover: Assemblage of BKG Pottery - I (Photo by Aurangzeib Khan)
[Box: Panorama of Trench BKG 11 (Photo by Fazal Khaliq)]



Sang-e-Meel Publications

25 Shahrāh-e-Pakistan (lower Mall) Lahore 54000, Pakistan
Ph. +92 42 37220100 / +92 42 37228143 Fax: +92 42 37245101
[http:// www.sangemeel.com](http://www.sangemeel.com) email: smp@sangemeel.com