

Reading Selection 6.1

Lesson No. 16

Archaeological Treasures of

Pakistan

پاکستان کے آثار قدیمہ کے خزانے

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The archaeological treasures of Pakistan are not only rich and varied, but some of these are highly important to the history of civilization. As sometimes happens, valuable monuments and remains have suffered from neglect or vandalism, but in recent years there had been a rising interest in the subject and valuable work is ' steadily going on.

پاکستان کے آثار قدیمہ کے خزانے نہ صرف قیمتی اور مختلف ہیں بلکہ ان میں سے کچھ تہذیب کی تاریخ کے لئے بہت ہی اہمیت کے حامل ہیں۔ جیسا کہ کبھی کبھی ہوتا ہے کہ قیمتی یادگاریں اور کھنڈرات نظر اندازی اور تہذیب سوزی کا شکار ہوئے ہیں۔ لیکن حال ہی میں اس موضوع میں دلچسپی بڑھ گئی ہے اور قابل قدر کام آہستہ آہستہ اور مسلسل جاری ہے۔

No doubt the best known of all Pakistan's archaeological centres is that of Taxila, about thirty miles North-West of Rawalpindi. It is celebrated not only for the richness of what it has yielded but for its associations with Alexander and with Asoka, one of the greatest figures of antiquity in the subcontinent.

اس میں کوئی شک نہیں ٹیکسلا کے کھنڈرات پاکستانی آثار قدیمہ میں مرکزی حیثیت رکھتے ہیں، جو راولپنڈی سے تقریباً تیس میل شمال مغرب میں واقع ہے۔ یہ صرف آثار قدیمہ کے بہتات کے لیے مشہور نہیں ہے بلکہ سکندر اعظم اور اشوک کے ساتھ نسبت کی وجہ سے بھی مشہور ہے جو کہ برصغیر میں قدامت کی ایک عظیم نشانی ہے۔

There are four sites at Taxila which became an important centre of Buddhism and the seat of a great university. Already a thriving city when Alexander came in 3258.C, Taxila passed through a series of extraordinary changes. After Alexander, Chandragupta set up the Mauryan Empire in India and his grandson,

Asoka who later established Buddhism throughout the sub-continent, went there. A third Taxila, now known as Sirkap, was built by Scythian invaders who followed the Mauryan dynasty.

ٹیکسلا میں چار مقامات ہے جو کہ بدھ مت کا عظیم مرکز اور بڑی یونیورسٹی بن گئی۔ یہ ایک کامیاب شہر تھا جب سکندر اعظم 325 قبل مسیح میں یہاں آیا۔ ٹیکسلا غیر معمولی تبدیلیوں کے دور سے گزرا۔ سکندر اعظم کے بعد چندر گپت نے ہندوستان میں موریا سلطنت کی قائم کی اور اس کا پوتا اشوکا جس نے بعد میں ہندوستان میں بدھ مت قائم کی، وہاں چلا۔ اور تیسرا ٹیکسلا جیسے اب سرکپ کہتے ہیں سیتھیان فاتحین نے تعمیر کیا۔ جو موریا دور حکومت کے بعد آئے۔

One of the especial merits of what has been discovered at Taxila is that unique contribution to the worlds artistic treasure, the art of Gandhara, a splendid fusion of Budhist art with Mediterranean (first Greek and later Roman) influences, producing a style of great worth to be found nowhere else.

ایک خاص کو بھیجو ٹیکسلا میں دریافت کی گئی ہے وہ دنیا کی فنون لطیفہ کے خزانے میں ایک عجیب اضافہ یعنی گندھارا آرٹ ہے۔ جو کہ بدھ مت آرٹ کا بحیرہ روم (پہلے یونان اور پھر روم) کے فنون کے ساتھ خوبصورت ملاپ تھا، اس نے نہایت قیمتی طرز پیدا کیا جو دنیا میں کہیں بھی نہیں ملتا۔

Gandhara is the name of the area around Peshawar which became particularly associated with Buddhism. especially by reason of the work in the first century A.D., of Buddhist scholars who prepared texts associating local sites with previous incarnations of the Buddha. This gave a sacred character to the region and a great expansion of religious activity which succumbed to the invasions of the White Huns in the fifth century A.D.

گندھارا پشاور کے گرد و نواح کے علاقے کا نام ہے جس کا تعلق خاص طور پر بدھ مت سے ہے، خاص طور پر بدھ مت کے سکالرز کی پہلی صدی عیسوی میں کیے گئے کام کی وجہ سے جنہوں نے مقامی مقامات سے تعلق تحریریں لکھیں جو کہ پرانے بدھ مت کے مجسموں کے بارے میں تھے۔ اس نے اس علاقے کو ایک علاقے کو ایک مقدس حیثیت اور مذہبی سرگرمیوں کا مرکز بنایا جو پانچویں صدی میں سفید ہن قوم (وسطی ایشیائی قبائل) کے حملوں کے سامنے نہ ٹھہر سکے۔

Next, perhaps in fame but certainly not inferior in importance, is Mohenjo-Daro, about sixty miles from Sukkar in Sind. Mohenjo-Daro is only one but undoubtedly the best known of the sites which form part of what is now referred to as 'The Indus Valley Civilization'.

شاید دوسرا مقام جو کہ یہ یقینی طور پر شہرت میں کم نہیں ہے وہ موہنجودڑو ہے جو سندھ میں سکھر سے 60 میل دور واقع ہے موہنجودڑو واحد مقام ہے لیکن سب سے زیادہ مشہور مقامات میں سے ایک ہے۔ جو اس تہذیب کا ایک حصہ ہے جسے وادی سندھ کی تہذیب کہتے ہیں۔

This ancient cradle of civilized man goes back about five thousand years to the second and third millennia B.C. and is, therefore, contemporary with the prehistoric sites of Mesopotamia, with which it is often compared.

مہذب انسان کے اس قدیم گہوارے کا تعلق تقریباً پانچ ہزار سال کی نمائندگی کرتے ہیں دوسری اور تیسری صدی قبل مسیح سے ہیں، اور اس لیے یہ میسوپوٹیمیا (عراق میں دریائے دجلہ اور دریائے فرات کے درمیان واقع علاقے کو کہتے ہیں) کے قبل از تاریخ کے مقامات کا ہم عصر ہے جس کے ساتھ اکثر اس کا موازنہ کیا جاتا ہے۔

The discovery is a comparatively recent one and is due to the work of Sir John Marshall whose interest was aroused by the discovery at Harappa in Montgomery District (now Sahiwal), of some seals of apparently prehistoric origin.

یہ دریافت نسبتاً حالیہ ہے اور یہ سرجان مارشل کے کام کی وجہ سے ہے، جس کی دلچسپی ضلع ساہیوال میں ہڑپہ کے مقام پر کچھ مہروں کی دریافت کی وجہ سے بڑھی جس کا بظاہر تعلق قبل از تاریخ کے زمانے سے تھا۔

In 1922 an officer of the Indian Archaeological Department discovered some similar 'seals' while investigating a Buddhist stupa of the Kushan period at Mohenjo-Daro and, in the following year, further investigations were carried out. The results were not unduly interesting but Marshall was sufficiently convinced of the substantial nature of his suspicions to carry on the work under his own direction during the following years and with most rewarding consequences.

1922ء میں انڈیا کے محکمہ آثار قدیمہ کے ایک افسر نے اسی طرح کی کچھ مہریں دریافت کی جب وہ موہنجودڑو کے مقام پر کرپشن دور کی ایک بدھ مت سٹوپا (یہ ایک ایسا گنبد نما خاتقا ہے جس میں بدھ مت کے پیشوا کی راکھ رکھی جاتی تھی) پر تحقیق کر رہے تھے اور اگلے سال مزید تحقیقات بھی کی آئیں۔ نتیجہ غیر معمولی دلچسپی کا حامل

نہ تھا لیکن مارشل کو کافی حد تک اپنے اوپر بھروسہ تھا اور اپنی فطری خصوصیات کے مطابق کام کو جاری رکھا۔ انہیں سالوں کے دوران اپنی ہدایت کے مطابق اسے بہت بہتر نتائج ملے۔

One of the most important aspects of the Mohenjo-Daro discovery is its confirmation of the existence of an established civilization in the Indus valley region before the arrival of Aryan invaders and also the fact that more than one ethnic type was then present.

موہنجو دڑو کی دریافت کا اہم ترین پہلو وادی سندھ میں آریائی فاتحین سے قبل یہاں ایک مستحکم تہذیب کی موجودگی کا یقین تھا اور اسے حقیقت کا بھی یقین تھا کہ اس وقت ایک سے زیادہ نسلی گروہ موجود تھے۔

The measurement of skulls shows four distinct ethnic categories of which one belongs to the Mediterranean classification; the Alpine and Mongolian types have been identified and also the Proto-Australoid group, typical of the aboriginal of south and central India.

کھوپڑیوں کی پیمائش چار مختلف قسم کی نسلوں کو ظاہر کرتی ہیں۔ جن میں سے ایک بحیرہ روم کے علاقے سے تعلق رکھتی ہے۔ الپائن اور منگول کی قسم کی شناخت کی گئی ہے اور اس کے ساتھ پروٹو اسٹرالائڈ گروپ کی بھی جو کہ جنوبی اور مرکزی ہندوستان کی ایک مخصوص قسم ہے۔

All these circumstances lead to very interesting speculations, but a great deal remains to be done. Sites have, in recent years, been investigated which may even antedate the Mohenjo-Daro remains as, for instance, that the Kot-Diji near Khairpur

یہ تمام حالات بہت دلچسپ قیاس آرائیوں کی طرف رہنمائی کرتے ہیں۔ لیکن بہت سارا کام ابھی باقی ہے۔ حالیہ سالوں میں کچھ اور مقامات بھی دریافت کئے گئے ہیں جو کہ موہنجودڑو کے آثار سے بھی زیادہ قدیم ہیں مثلاً خیرپور کے نزدیک واقع کوٹ ڈی جی۔

At present, a serious difficulty stands in the way of interpretation of all these important discoveries namely the problem of unlocking the pictographic script found at Mohenjo-Daro. When this, by no means simple, puzzle is ultimately resolved, the results may well lead to great changes in historical and archaeological theories.

موجودہ دور میں ان تمام اہم دریافتوں کی وضاحت میں شدید مشکل درپوش ہے۔ مثلاً تصویریں مسودے کی وضاحت کا مسئلہ جو کہ موہنجودڑو سے ملے ہیں، جب اس مشکل معے میں کا حل بالآخر دریافت کر لیا گیا تو نتائج تاریخی اور قدیم آثار کے نظریات میں بڑی تبدیلیوں کے باعث بنیں گے۔

Even more recent and of great interest to Pakistan, is the work done at Bhanbore, a site on one of the silted channels of the Indus, about forty miles from Karachi and very easy of access to Karachi-dwellers. The particular interest of Bhanbore lies in the possibility that it is the site of Debul where Mohammad bin Qasim landed.

بھن بھور کا حالیہ کام پاکستان کے لیے دلچسپی کا حامل ہے جو کہ کراچی سے چالیس میل دور دریائے سندھ کا ایک الگ شدہ حصہ ہے اور کراچی کے رہائشیوں کے لیے زیادہ قابل رسائی بھی ہے۔ بھن بھور کی خاص دلچسپی اس امکان میں موجود ہے کہ دہل وہ مقام ہے جہاں پر محمد بن قاسم اترے تھے۔

The question of the actual whereabouts of this place has long afforded material for archaeological disputation and although Bhanbore was considered a possibility, serious work was not started there until 1958.

اس جگہ کی اصل گردونواح (اناپتہ) کا سوال آثار قدیمہ کی بحث کے لئے بہترین مواد ہے۔ اگرچہ بھن بھور کو ایک امکانی اہمیت دی گئی لیکن سنجیدہ کام 1958ء بھی شروع نہیں کیا گیا۔

The results have so far been well worth the effort and a mosque has already been uncovered which, apparently, dates from about a hundred and fifty years after the commencement of the Muslim era and this begins to get close to the time of Mohammad bin Qasim himself.

اب تک کے نتائج کوششوں کی حد تک اچھے ہیں اور ایک مسجد پہلے ہی دریافت کی گئی ہے جو اس بات کی تصدیق کرتی ہے کہ بظاہر مسلمانوں کے دور کے 150 سال بعد تعمیر ہوئی۔ اور یہ زمانہ خود محمد بن قاسم کے زمانے کے قریب لگتا ہے۔

But, it seems, the site may well yield a good deal more than this and at the present stage it is not possible to say how far the digging may extend. Work is also to be done at Brahmanabad, about forty-three miles northeast of Hyderabad, where Dahir, Mohammad bin Qsim's adversary, made his last stand.

اور ایسا دکھائی دیتا ہے کہ اس مقام سے مزید آثار بھی ملیں لیکن اس مرحلے پر یہ کہنا ممکن نہیں ہے کہ کھدائی میں کتنی تو وسیع ہو گئی، براہمن آباد میں بھی کام کرنا ہے جو کہ حیدرآباد سے چالیس میل شمال مشرق کی طرف ہے۔ جہاں پر محمد بن قاسم نے داہر سے آخری مقابلہ کیا تھا۔

The ebb and flow of different influences, religious, intellectual and military, have left their various marks on the antiquities of Pakistan. Of Buddhist memorials, perhaps enough has been said, although it deserves to be added that they are not confined to the North-West but extend down to Sind; and at Mirpurkhas, East of Hyderabad, Buddhist seals of the seventh and eight centuries A.D. have been discovered.

مذہبی، روحانی اور عسکری اثرات کے آثار چڑھاؤ نے پاکستان کے آثار قدیمہ پر مختلف نشانیاں چھوڑی ہے، بدھ مت کی یادگاروں کے بارے میں بہت کچھ کہا گیا ہے۔ اگرچہ اس میں اس بات کا اضافہ کرنا جائز ہے کہ یہ صرف شمال مغرب تک محدود نہیں ہے بلکہ سندھ تک پھیلا ہوا ہے اور حیدرآباد کے مشرق میں میرپور خاص تک۔ ساتویں اور آٹھویں صدی عیسوی کی مہریں دریافت کر لی گئی ہیں۔

Some of the monuments, unalloyed, represent the culture of the country where they originated. The celebrated tiled mosques and tombs of Thatta are as purely Iranian as if they had been transplanted. However, despite the interest and importance of all these things, it is probable that the part of Pakistan's antique monuments which excites the principal interest is that associated with the Moghuls.

کچھ خالص یادگاریں اس ملک کی ثقافت کی ترجمانی کرتی ہیں جہاں پر ان کا آغاز ہوا۔ ٹھٹھہ کی ٹائلوں والی مشہور مساجد اور مقبرے سے خالص ایرانی لگتے ہیں گویا وہاں سے منتقل کی گئی ہیں۔ تاہم ان تمام چیزوں کی دلچسپی اور اہمیت کے باوجود یہ ممکن ہے کہ پاکستان کی قدیم یادگار جو باعث دلچسپی ہیں وہ مغلیہ دور سے تعلق رکھتی ہیں۔

This seems to be so, not merely because of the importance and comparative nearness of that dynasty to our own time, but also for the more obvious reason

that their monuments are, not surprisingly, in a better state of preservation and are more accessible.

ایسا دکھائی دیتا ہے کہ ان کی اہمیت صرف نسبتاً ہمارے دور سے قربت کی وجہ سے نہیں بلکہ اس زیادہ ظاہری کی وجہ سے کہ ان کی یادگار حیران کن حد تک اچھی طرح محفوظ ہے اور زیادہ قابل رسائی ہیں۔

In this respect Lahore, although an ancient city, is richly endowed. Much, certainly, has suffered during the disturbed times that followed the decline of the Moghuls and, more particularly, during the anarchic state of the Punjab after the death of Ranjit Singh, but there is still a great deal to reward the sightseer.

اس لحاظ سے لاہور جو کہ ایک قدیم شہر ہے، قدرت نے اسے بہت پسند نوازا ہے، بے چینی کے دور میں بہت متاثر ہوا جس کے بعد مغلوں کا زوال شروع ہوا۔ اور خاص طور پر پنجاب کے انتشار کے دور میں رنجیت سنگھ کی موت کے بعد، لیکن سیاحوں کے لیے اب بھی اس میں بہت کچھ موجود ہے۔

Here, particularly, will be noticed the style which grew out of the architectural ambitions of the conquering Mughuls and the skills of the Hindu stone carvers and masons, applied to the palaces, gardens and tombs which the new rulers built. There is free use of the human and animal forms and the prolixity of detail is unmistakably Hindu in style as well as in conception.

یہاں خالص طور پر و انداز دیکھا جاسکتا ہے جو مغل فاتحین اور ہندو سنگ تراشوں میں معماروں کے فن سمیٹا ہوا جو نئے حکمرانوں کے تعمیر کردہ محلات، باغات اور مقبروں میں استعمال کیا گیا۔ ان میں انسانی اور حیوانی اقسام کا آزادانہ استعمال انداز اور سوچ (نظریے) کے لحاظ سے ہندوانہ ہے۔

Most visitors to Lahore will wish to see the old city, the Fort, the Badshahi Mosque (one of the important monuments of Aurangzeb's time) and the houses of some of the great families which once flourished there. Some of the old buildings have been put to uses very different from those for which they were once intended.

لاہور کے زیادہ تر سیاح پرانا شہر، قلعہ بادشاہی مسجد اور بڑے بڑے خاندانوں کے گھر (جو کبھی یہاں آباد تھے) دیکھنا چاہیں گے۔ کچھ پرانی عمارتیں اس انداز سے استعمال میں لانی گئی ہیں اس انداز سے بہت مختلف جس کے لئے یہ عمارتیں بنائی گئی تھیں۔

One such is the tomb built for Anarkali, the tragic maiden, names 'Pomegranate Flower' who had a love affair with Prince Salim. When he became Emperor and adopted the name Jehangir, he built a tomb over her burial place with an inscription testifying to his love. Later, in the declining days of the Mughuls, the building was used for residential purposes and was once occupied by Ventura, the Italian soldier of fortune who served as one of Ranjit Singh's generals. It is now used to keep archives in and is well worth a visit.

ان میں ایک انارکلی کے لیے بنایا گیا مقبرہ ہے۔ ایک بد نصیب نوکرانی جس کا نام "انارکلی" تھا جو شہزادہ سے پیار کرتی تھی۔ جب وہ بادشاہ بنا تو اس کا نام جہانگیر پڑا تو اس نے اس کی قبر پر مزار تعمیر کیا اس پر ایسی تحریر درج تھی جس سے اس کی محبت کا اظہار ہوتا تھا۔ بعد میں مغلیہ دور کے زوال کے دنوں میں یہ عمارت رہائشی مقاصد کے لئے استعمال کی گئی اور ایک بار وینچور انامی اطالوی سپاہی کے قبضے میں رہا۔ جس نے رنجیت سنگھ کے جرنیل کی حیثیت سے بھی کام کیا۔ اب اس عمارت میں قدیم تاریخی دستاویزات رکھے گئے ہیں اور یہ دیکھنے کے قابل ہیں۔

New Vocabulary

Words	Meanings
Aboriginal (n)	Existing in a place from the earliest known period; indigenous
Adversary (n)	A person or group that is hostile to someone; enemy
Anarchic (adj)	Chaotic, disorderly; lawless
Antiquities (pl.n)	Remains or relics, such as statues, building or coins that date from ancient times
Archive (n)	A collection of records about the past
Commencement (n)	The beginning, the start
Compendious Ad	Containing or stating the essential of a subject in a concise form to give forth or supply
Disputation (n)	A formal academic debate on a topic; argumentation
Ebb and flow	(of waves) retreat and advance; flow back and forward
Endowed (adj)	Awarded; favoured;
Ethnic (adj)	Relating to or characteristic of a human group having racial, religious, linguistic, cultural and other traits in common
Fusion (n)	Combination; union
Incarnation (n)	Appearance in body, human form of a good person or thing that typifies or represents a quality or idea.

Indispensable (adj)	Absolutely necessary, essential
Inscription (n)	Something inscribed, esp. words carved or engraved on a tomb
intrigue (n)	A secret or clandestine love affair
Pictographic Script	Writing in the form of pictures or symbols
Prolixity (n)	Verbosity; lone-winded ness
Sifted (adj)	Filled with fine deposits of mud clay as of a river or dam
Speculation (n)	Conjecture; guess; supposition; surmise.
Stupa (n)	A domed edifice (large building) housing Buddhist or Jain relics
Substantial (adj)	Of a considerable size or value
Thriving (adj)	Prosperous; flourishing
To antedate (v)	To be or occur at an earlier date than another thing
To succumb (v)	To give way in face of an overwhelming force; submit; surrender
To yield (v)	To give forth or supply
Transplant (v)	To transfer something (esp. a plant) from one place to another
Unalloyed (adj)	Pure; not mixed, genuine; immaculate
Vandal (n)	A person who deliberately causes damage to private or public property

Vandalism, (n)	The wanton or deliberate destruction caused by a vandal or an instance of such destruction
Wanton (adj)	Without motive, provocation or justification

STUDY QUESTIONS

1. What are the most important archaeological sites of Pakistan? What light do they throw on the antiquity in this part of the world?

Ans: The most important archaeological sites of Pakistan are Taxila, Mohenjo-Daro Harappa and Bhanbore. These places throw light on the antiquity in this part of the world Taxila throws light on the times of Alexander and Asoka who were great figures of history It also highlights Gandhara art Mohenjo-Daro reminds us the civilized man of nearly five thousand years ago and also refers to the Indus Valley Civilization Harappa throws light on the seals of apparently prehistoric origin Bhanbore throws light on the invasion made by famous Muslim conqueror, Mohammad bin Qasim, and its possibility of being the site of Debul.

(OR)

Taxila, Mohenjo-Daro, Bhanbore and Lahore are the most important archaeological sites of Pakistan Taxila shows the greatness of the Gandhara art: Mohenjo-Daro reflects the Indus valley civilization, Bhanbore tells us about Debul where Muhammad Bin Qasim landed, and Lahore contains the monuments of the Mughul Empire such as the Badshahi Mosque, the Anarkali Tomb and the Jehangir tomb

2. What is the importance of Taxila as an archaeological site?

Ans: Taxila as an archaeological site is of great importance. It is the best known of all Pakistan's archaeological centres situated about thirty miles North-West of Rawalpindi. It is not only famous for its richness but also for its associations with Alexander and Asoka. It was an important centre of Buddhism and a seat of a great university. The discoveries at Taxila contribute to the world's artistic treasures. The Gandhara art is the combination of Buddhist and Mediterranean influences. The place is also important because of the work done by Buddhist scholars which once made it a religiously sacred area.

(OR)

Taxila is important as an archaeological site because:

- i. It is famous for its association with Alexander and Ashoka who were among the greatest persons in the ancient history of the Indo-Pak sub-continent.
- ii. It was a great seat of learning.
- iii. The world's greatest artistic treasure, the art of Gandhara, a splendid fusion of Buddhist art with the Mediterranean influence has been discovered here.

3. What is one of the most important aspects of the discovery of Mohenjo-Daro?

Ans: One of the most important aspects of the discovery of Mohenjo-Daro is its confirmation to the established Indus Valley civilization before the arrival of Aryan invaders. It also confirms the existence of more than one ethnic group including Mediterranean, alpine, Mongolian and Proto-Australoids.

(OR)

One of the most important aspects of the discovery of Mohenjo-Daro is the confirmation of the existence of an almost five thousand old established

civilization in the Indus valley region before the arrival of Aryan invaders and the fact that more than one ethnic type was then present. The skulls dug out from here show that four different types of people i.e. the Mediterranean's, the alpiners, the Mongols and proto Australoid lived here.

4. Where is Bhanbore? What is its archaeological interest?

Ans: Bhanbore is a site on one of the silted channels of the Indus about forty miles from Karachi. The people of Karachi have an easy access to this place Its archaeological interest lies in the possibility that it is the site of Debul, where once Muhammad bin Qasim landed. A mosque has also been already discovered which seems to be a hundred and fifty years after the Muslim era started

(OR)

Bhanbore is one of the silted channels of the Indus. It is about forty miles from Karachi. It is important for the possibility of being the site of Debul, where Muhammad Bin Qasim landed. A mosque has been discovered here which dates from about a hundred and fifty years after the start of the Muslim era in this area.

5. Discuss the importance of the archaeological treasures that belong to the Moghul period.

Ans: There are many archaeological treasures that belong to the Moghul period lying in various parts of Pakistan. The most important site is that of Lahore especially the old city. The treasures of archaeology include the Fort, Badshahi mosque built by Aurangzeb, the houses of great families, tomb of Anarkali which was built by Emperor Jehangir with an inscription testifying his love. The various buildings built by Moghuls show their ambition, the skill of Hindu stone carvers

and masons. There is a free use of human and animal forms and the tiresomely wordy details are Hindu in style and conception.

(OR)

The archaeological treasures of Mughul period, such as, the Badshahi mosque, the Anarkali tomb and the Jehangir tomb show the interest of Mughul rulers in art and architecture. They show the skill of the stone carvers and masons applied to the palaces, gardens and tombs. They reflect a beautiful blend of Hindu and Muslim art. The Anarkali tomb has a special romantic appeal for the people.

Writing Assignment

Visit to an archaeological site is like travelling through that period of history. Which period of history represented by one of the archaeological sites mentioned in this essay would you like to visit if you were given a chance to travel through time-and why? Write an essay highlighting your imagined experiences.

Ans: TIME TRAVEL TO MOHENJO-DARO

(Imagined Experiences)

I would like to go back to the Indus Valley Civilisation (Mohenjo-daro) because I want to see what Mohenjo-daro looked like back then I also want to try to buy things with antique coins. Begin the day by exploring ancient Mohenjo-daro

Mohenjo-daro is situated west of the mighty Indus River in Larkana District which today is in the Sindh province in modern day Pakistan. A melting pot of traders, fishermen and farmers, Mohenjo-daro was one of the largest, most advanced and a fine thriving city. With remarkably sophisticated civil engineering and urban planning. Given its impressive ruins, one can only

imagines how magnificent and intelligent the Mohenjo-daro and its ancient inhabitants.

Mohenjo-daro has a planned layout with rectilinear buildings arranged on a grid plan. Most were built of fired and mortared brick; some incorporated sun-dried mud-brick and wooden superstructures. The covered area of Mohenjo-daro is estimated at 300 hectares.

The sheer size of the city, and its provision of public buildings and facilities, suggests a high level of social organization. The city is divided into two parts, the so-called Citadel and the Lower City. The Citadel — a mud-brick mound around 12 metres (39 ft) high — is known to have supported public baths, a large residential structure designed to house about 5,000 citizens, and two large assembly halls. The city had a central marketplace, with a large central well.

Individual households or groups of households obtained their water from smaller wells. Waste water was channeled to covered drains that lined the major streets. Some houses, presumably those of more prestigious inhabitants, include rooms that appear to have been set aside for bathing, and one building had an underground furnace (known as a hypocaust), possibly for heated bathing. Most houses had inner courtyards, with doors that opened onto side-lanes. Some buildings had two stories.

The location of Mohenjo-daro was built in a relatively short period of time, with the water supply system and wells being some of the first planned constructions. With the excavations done so far, over 700 wells are present at Mohenjo-daro, alongside drainage and bathing systems.

I saw many numerous objects seated and standing figures, copper and stone tools, carved seals, balance-scales and weights, gold and jasper jewellery, and children's toys

There's no obvious central seat of government or evidence of a king or queen. Modesty, order, and cleanliness were apparently preferred. Pottery and

tools of copper and stone were standardized. Seals and weights suggest a system of tightly controlled trade. Mohenjo Daro was likely governed as a city-state.

Language Study (Grammar)

Figures of Speech

A figure of Speech is a departure from the ordinary form of expression or the ordinary course of ideas in order to produce a greater effect.

Figures of Speech may be classified as under;

1. Those based on Resemblance, such as Simile, Metaphor, personification and Apostrophe.
2. Those based on Contrast, such as Antithesis and Epigram.
3. Those based on Association such as Metonymy and Synecdoche.
4. Those depending on Construction such as Climax and Anti-climax.

Simile

In a Simile a comparison is made between two objects of different kinds which have, however, at least one point in common.

The Simile is usually introduced by such words as like, as or so.

Examples:

- The Assyrian came down like a wolf on the fold.
- The righteous shall flourish as the palm tree.
- As the hart panteth after the water brooks, so my soul after thee, God.

- Words are like leaves and where they most abound,
- Much fruit of sense beneath is rarely found.
- How far that little candle throws his beams!
- So shines a good deed in a naughty world.
- Life is as tedious as a twice-told tale
- Vexing the dull ear of a drowsy man.
- The soul was like a star, and dwelt apart.
- Thou hadst a voice whose sound was like the sea.
- O my Love's like a red, red rose
- That's newly sprung in June.
- O my Love's like the melody
- That's sweetly played in tune.

The following are some common similes of everyday speech:

Mad as a March Hare; as proud as a peacock, as bold as brass; as tough as leather; as clear as crystal; as good as gold; as old as the hills; as cool as a cucumber.

Note: A comparison of two things of the same kind is not a Simile

Metaphor: A Metaphor is an implied Simile It does not, like the Simile, state that one thing is like another or acts as another but takes that for granted and proceeds as if the two things were on

Thus, when we say, 'He fought like a lion' we use a Simile, but when we say, "He was a lion in the fight we use a Metaphor

Examples:

1. The camel is the ship of the desert.

2. Life is a dream
3. The news was a dagger to his heart
4. Revenge is a kind of wild justice

Note 1: Every Simile can be compressed into a Metaphor and every Metaphor can be expanded into a Simile

Thus, instead of saying

Richard fought like a lion (Simile)

We can say

Richard was a lion in the fight (Metaphor)

Similarly instead of saying

The camel is the ship of the desert (Metaphor)

We may expand it and say

As a ship is used for crossing the ocean, so the camel is used for crossing desert (Simile)

Other Examples:

Variety is the spice of life (Metaphor)

As spice flavours food so variety makes life more pleasant (Simile)

The waves broke on the shore with a noise like thunder (Simile)

Note 2: Metaphor should never be mixed. That is an object shall not be identified with two or more different things in the same sentence.

The following is a typical example of what is called a Metaphor

I smell a rat. I see it floating in the air but I will nip it in the bud.

Personification

Personification inanimate objects, abstract notions are spoken of as having life and intelligence

Examples:

- 1) In Saxon strength that abbey frowned.
- 2) Laughter holding both her sides.
- 3) Death lays his icy hand on kings.
- 4) Pride goeth forth on horseback, grand and gay but cometh back on foot, and begs its way.

Apostrophe

An Apostrophe is a direct address to the dead, to the absent, or to a personified object or idea This figure is a simple form of personification.

Examples:

- 1) Milton! Thou shouldn't be living at this hour.
- 2) O friend I know not which way I must look for comfort.
- 3) Roll on, though deep and dark blue ocean - roll!
- 4) O death! Where is thy sting? O grave! Where is thy victory?
- 5) O liberty, what crimes have been committed in thy name!
- 6) Wave, Munich, all the banners wave, And charge will all thy chivalry!
- 7) O judgment! Thou art fled to brush beasts.
- 8) O Solitude! Where are the charms? That sages have seen in the face?

Hyperbole

In Hyperbole a statement is made emphatic by overstatement

Examples:

- 1) Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little man.
- 2) Why, man, if the river were dry, I am able to fill it with tears.
- 3) O Hamlet! thou hast cleft my heart in twain.
- 4) Surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision than Marie Antoinette. Loved Ophelia; forty thousand brothers Could not with all their quantity of love Make up the sum.

Euphemism

Euphemism consists in the description of a disagreeable thing by an agreeable name.

Examples:

- 1) He has fallen asleep (i.e. he is dead)
- 2) You are telling me a fairytale (i.e. a lie)

Antithesis

In antithesis a striking opposition or contrast of words or sentiments is made in the same sentence. It is employed to secure emphasis

Examples:

- 1) Man proposes, God disposes

- 2) Not that I loved Caesar less, but that I loved Rome more.
- 3) Better fifty years of Europe than a cycle of Cathay.
- 4) Give every man thy ear but few thy voice.
- 5) Speech is silver but silence is golden.
- 6) To err is human, to forgive divine.
- 7) Many are called but few are chosen.
- 8) He had his jest and they had his estate.
- 9) The Puritans hated bear-baiting, not because it gave pain to the bear but because it gave pleasure to the spectators.
- 10) A man's nature runs either to herbs or weeds; therefore, let him seasonally water the one and destroy the other.

Oxymoron

Oxymoron is a special form of Antithesis, whereby two contradictory qualities are predicted at once of the same things.

Example:

- 1) His honour rooted in dishonor stood. And faith, unfaithful kept him falsely true.
- 2) So innocent arch, so cunningly simple.
- 3) She accepted it as the kind cruelty of the surgeon's knife.

Epigram

An Epigram is a brief pointed saying frequently introducing antithetical ideas which excite surprise and arrest attention.

Examples:

- 1) The child is father of the man.
- 2) A man can't be too careful in the choice of his enemies.
- 3) Fools rush in where angels fear to tread.
- 4) In the midst of the life we are in death.
- 5) Art lies in concealing art.
- 6) He makes no friend, who never made a foe.
- 7) Know then thyself, presume not God to scan. The proper study of mankind is man.
- 8) The fool doth think he is wise, but the wise man knows himself to be a fool.
- 9) Lie heavy on him, earth, for he Laid many a heavy load on thee.
- 10) Here lies our Sovereign Lord, the King Whose word no man relies on.
- 11) Who never said a foolish thing and never did a wise one.

Irony

Irony is a mode of speech in which the real, meaning is exactly the opposite of that which is literally conveyed.

Examples:

- 1) No doubt but you are the people, and wisdom shall die with you.
- 2) The atrocious crime of being a young man, which the honourable gentleman has, with such spirit and decency, charged upon me. I shall neither attempt to palliate nor deny.
- 3) Here under leave of Brutus and the rest
- 4) (For Brutus is an honourable men

So are they all, all honorable men)
Come I to speak in Caesar's funeral
He was my friend, faithful and just to me;
But Brutus says he was ambitious,
And Brutus is an honorable man.

Pun

A Pun consists in the use of a word in such a way that it is capable of more than one application, the object being to produce a ludicrous effect.

Examples:

- 1) Is life worth living? It depends upon the liver.
- 2) An ambassador is an honest man who lies abroad for the good of his country.

Metonymy

in Metonymy (literally a change of name) object is designated by the name of something which in general is associated with it.

Some familiar Examples:

- 1) The Bench, for the judges.
- 2) The House, for the members of the House of Commons
- 3) The laurel, for success.
- 4) Red-coats, for British soldiers
- 5) Blue jackets, for sailors

6) The Crown, for the king.

Since there are many kinds of association between objects, there are several varieties of Metonymy

Thus a Metonymy may result from the use of

(i) The sign for the person or things symbolized: as,

You must address the chair (i.e. the chairman)

From the cradle to the grave (i.e. from infancy to death)

(ii) The container for the things contained: as,

The whole city went out to see the victorious general.

The kittle boils. Forthwith he drank the fatal cup.

He keeps a good cellar.

He was playing to the gallery.

He has Undoubtedly the best stable in the country.

(iii) The instrument for the agent; as,

The pen is mightier than the sword,

(iv) The author for his works, as

We are reading Milton_

Do you learn Euclid at your school?

(v) The name of a feeling or passion for its object;

He turn'd his charger as he spake

Upon the river shore,

He gave the bride-reins a shake,

Sid, Adieu for evermore,

My love!

And adieu for evermore.

Synecdoche

In Synecdoche a part is used to designate the whole or the whole to designate a part.

(i) A part used to designate the whole; as,

Give us this day our daily bread (i.e. food),

All hands (i.e. crew) to the pumps

Uneasy lies the head that wears a crown.

A fleet of fifty sail (i.e. ships) left the harbour.

All the best brains in Europe could not solve the problem.

He has many mouths to feed.

(ii) The whole used to designate a part; as,

England (i.e. the English -cricket eleven) won the first test match against Australia)

Transferred Epithet

In this figure an epithet is transferred from its proper word to another that is closely associated with it in the sentence.

Examples:

1) He passed a sleepless night.

2) The ploughman homeward polds his weary way.

- 3) A lackey presented an obsequious cup of coffee.

Litotes

In Litotes an affirmative is conveyed by negation of the opposite, the effect being to suggest a strong expression by means of a weaker. It is the opposite of Hyperbole.

Example:

- 1) I am a citizen of no mean (=a very celebrated) city.'
- 2) The man is no fool (= very clever)
- 3) I am not a little (= greatly) surprised.

Interrogation

Interrogation is the asking of a question not for the sake of getting an answer but to put a point more effectively.

This figure of speech is also known as Rhetorical Question because a question is asked merely for the sake of rhetorical effect.

Examples:

- 1) Am I my brother's keeper?
- 2) Do men gather grapes of thorns, or figs of thistles?
- 3) Shall I be wasting in despair? Die because a woman's fair?
- 4) Who is here so vile that will not love his country?
- 5) Breathes there the man with soul so dead
Who never to himself hath said,

This is my own, my native land?

6) Can storied urn or animated bust

Back to its mansion call the fleeting breath?

Exclamation

In this figure the exclamatory form is used to draw greater attention to a point than a mere bald statement of it could do:

Examples:

- 1) What a piece of work is man!
- 2) How sweet the moonlight upon this bank!
- 3) O what a fall was there, my countrymen!

Climax

Climax (G K. Klimax = a ladder) is the arrangement of a series of ideas in the order of increasing importance.

Examples:

- 1) Simple, erect, severe, austere, sublime.
- 2) What piece of work is man! How noble in reason, how infinite! In action, how like an angel! In apprehension, how like a god!

Anticlimax

Anticlimax is the opposite of Climax — a sudden descent from higher to lower. It is chiefly used for the purpose of satire or ridicule.

Example:

- 1) Here thou, great Anna! whom three realms obey,
- 2) Dost sometimes counsel take and sometimes tea.
- 3) And thou, Dalhousie, the great god of war,

EXERCISE

Name the various figures of speech in the following:

- 1) The more haste, the less speed. **Ans: Epigram**
- 2) I must be taught my duty, and by you! **Ans: Irony**
- 3) Plead, Sleep, my cause and make her soft like thee **Ans: Apostrophe**
- 4) Charity suffered long and is kind **Ans: Personification**
- 5) He makes no friend who never made a foe. **Ans: Epigram**
- 6) He that planted the ear, shall He not hear? He that not see?

Ans: Interrogation

- 7) Let not ambition mock their useful toil. **Ans; Synecdoche**
- 8) To gossip is a fault, to libel a crime; to slander a sin, **Ans: Climax**
- 9) Oh! What a noble mind is here overthrown! **Ans: Exclamation**
- 10) Excess if ceremony shows want to breeding. **Ans: Epigram**
- 11) Why all this toil for triumphs of an hour? **Ans: Interrogation**
- 12) Fools who came to scoff remained to pray. **Ans: Antithesis**
- 13) The Puritin had been rescued by a no common deliverer from the grasp of no common for. **Ans: Litotes**
- 14) The cup that cheers but not inebriates. **Ans: Metonymy**

- 15) You are a pretty fellow. **Ans: Irony**
- 16) Hasten slowly. **Ans: Oxymoron**
- 17) Hail! Smiling morn **Ans: Apostrophe**
- 18) can two walk together except they be agreed. **Ans: interrogation**
- 19) curses are like chickens, they come home to roost. **Ans: Simile**
- 20) A thousand years are as yesterday when it is past. **Ans: Hyperbole**
- 21) The prisoner was brought to the dock in taste. **Ans: Synecdoche**
- 22) We had nothing to do, and we did it very well. **Ans: Paradox**
- 23) Boys will be boys. **Ans: Epigram**
- 24) The cloister opened her pitying gate. **Ans: Personification; Transferred Epithet.**
- 25) Lowliness is young ambition's ladder. **Ans: Metaphor**
- 26) Language is the art of concealing thought. **Ans: Epigram**
- 27) Must I stand and crouch under your testy humour? **Ans: interrogation**
- 28) Exult, O shores, and ring, O bells! **Ans: Apostrophe**
- 29) He followed the letter but not the spirit of the law. **Ans: Antithesis**
- 30) One truth is clear: whatever is, is right. **Ans: Irony**
- 31) I came, I saw, I conquered. **Ans: Climax**
- 32) Labour, wide as the earth, has its summit in heaven. **Ans: Simile**
- 33) Just for a hand full of silver he left us. **Ans: Synecdoche**
- 34) They were swifter than eagles: they were stronger than lions.
Ans: Hyperbole
- 35) Swiftly flies the feathered death **Ans: Metaphor**

- 36) It is a wise father that knows his own child. **Ans: Epigram**
- 37) Brave Macbeth, with his brandished steel, carved out his passage.
Ans: Synecdoche
- 38) Sweet Thames! Run softly, till end my song. **Ans: Apostrophe**
- 39) There is only one cure for the evils which newly acquired freedom produces and that cure is freedom. **Ans: Epigram**
- 40) Sweet Auburn, loveliest village of the plain, Where health and plenty cheered the laboring swain.
Ans: Apostrophe
- 41) So spoke the seraph Abdiel faithful found. Among the faithless faithful only he.
Ans: Antithesis
- 42) Youth is full of pleasure; Age is full of care. **Ans: Antithesis**
- 43) Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone and forever. **Ans: Simile**
- 44) Can Honour's voice provoke the silent dust, Or Flattery soothe the dull cold ear of Death?
Ans: Personification
- 45) Golden lads and girls all must,
As chimney-sweepers, come to dust **Ans: Antithesis**
- 46) Sweet are the uses of adversity,
Which, like the toad, ugly and venomous Wears still a precious jewel in its head.
Ans: Simile
- 47) The naked every day he clad
When he put on his clothes. **Ans: Pun**

48) O mischief, thou art swift

To enter in the thoughts of desperate men

Ans: Apostrophe

49) Knowledge is proud that it knows so much
Wisdom is humble that it knows no more

Ans: Personification

50) At once they rushed

Together, as two eagles on one prey

Come rushing down together from the clouds, One from east, one from west,

Ans: Simile

51) Errors, like straws, upon the surface flow,
He who would search for pearl's must dive below.

Ans: Simile

52) The best way to learn a language is to speak it.

Ans: Epigram

53) Scepter and crown Must tumble down and in the dust be equal made

With the poor crooked scythe and spade

Ans: Metonymy

54) O Solitude! Where are the charms

That sages have seen in thy face?

Ans: Apostrophe

55) I thought ten thousand swords must have leapt from their scabbards to
avenge a look that threatened her with insult.

Ans: Hyperbole

56) The soldier fights for glory, and a shilling a day.

Ans: Anticlimax

57) His honour rooted in dishonour stood, and faith unfaithful kept him falsely
true.

Ans: Oxymoron

58) They speak like saints and act like devils.

Ans: Antithesis

59) He was a learned man among lords and a lord among learned men.

Ans: Epigram

