

Exploring Pakistan ...

Information and Guide to Cultural Artifacts

South Asia Institute



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Quick Facts about Pakistan

Official Name:	Islamic Republic of Pakistan
Capital City:	Islamabad
Population:	207.68 million (Census, 2017)
Geographic Size:	803,940 sq km
Official Language:	Urdu
Religions:	Muslim 97% (Sunni 77%, Shi'a 20%), other (includes Christian and Hindu) 3%
Main Crops:	Cotton, Rice
Money:	Pakistani Rupee

* The name “Pakistan,” which means “land of the pure,” was suggested by Muslim students studying at Cambridge University in 1933. They derived the term from the names of areas in which there were large Muslim populations: Punjab, Afghania (North-West Frontier Province), Kashmir, Iran, Sindh, Turkharistan, Afghanistan, and BalochistaN. Additionally, the term “stan” means “country” or “place” in Hindi and Persian.

Geography

Pakistan’s land mass consists of about 307,374 Square Miles. The country borders Afghanistan, China, India, and Iran. The highest mountain in Pakistan is the second tallest mountain in the world. It is found in the Karakoram Mountain Range. This peak is called “K2,” and its highest point reaches about 28,251 feet about sea level.

The climate in Pakistan is mostly hot, dry desert, though it is more temperate in the northwest, and arctic in the north. Pakistan has three seasons: hot (March- June, up to 122 degrees F.), cold (October-February, may dip to below 36 degrees F.), and rainy (July-September). The rainy season is called "monsoon" across South Asia.

Source: CIA Factbook: Pakistan

<https://www.cia.gov/the-world-factbook/countries/pakistan/>



Source: Map of Pakistan
<https://geology.com/world/pakistan-satellite-image.shtml>

Posters of Tourist Attractions in Pakistan

2. Summit Minar and Wapda House, Lahore

The Summit Minar was built in the city of Lahore 1974 in distinction of staging the second Islamic summit. The Wapda House is an example of a modern office block. It has a glass dome and a garden roof.



3. Madian, Swat

Madian (also spelled Madyan) is an area in the mountains in the region of Swat, Pakistan. It is also known as the “Switzerland of the East” because of the beautiful, relaxing mountain views.



4. Patriata (New Murree)

Patriata (also called New Murree) is a city located in a hill station in Pakistan. The cooler climate and the natural beauty of the high-rise mountain area make this spot a popular tourist attraction.



History

The Indus Valley civilization, one of the oldest in the world, dates back at least 5,000 years and spreads over much of what is presently Pakistan. The Indus Valley civilization was entirely unknown until 1921, when excavations in what would become Pakistan revealed the cities of Harappa and Mohenjo Daro. This mysterious culture thrived for a thousand years, profiting from the highly fertile lands of the Indus River floodplain and trade with the civilizations of nearby Mesopotamia.

During the second millennium B.C., remnants of this culture fused with the migrating Indo-Aryan peoples. The area underwent successive invasions in subsequent centuries from the Persians, Greeks, Scythians, Arabs (who brought Islam), Afghans, and Turks. The Mughal Empire flourished in the 16th and 17th centuries; the British came to dominate the region in the 18th century.

Source: The World Factbook: Pakistan
<https://www.cia.gov/the-world-factbook/countries/pakistan/>

5. Dancing Girl of Mohenjo-daro

This figurine is known as “The Dancing Girl of Mohenjo-daro.” Mohenjo-daro (Sindhi: *Mound of the Dead*), is an archaeological site situated in the province of Sindh, Pakistan. Built around 2600 BC, it was one of the largest settlements of the ancient Indus Valley Civilization, and one of the world’s earliest major urban settlements, existing at the same time as the civilization of ancient Egypt, Mesopotamia, and Crete. Mohenjo-Daro was abandoned in the 19th century BC and was not rediscovered until 1922. Significant excavation has since been conducted at the site of the city, which was designated as a UNESCO World Heritage Site in 1980. This bronze statuette is some 4,500 years old and was found in Mohenjo-daro in 1926. The statue was excavated in the “HR area” of Mohenjo-daro in 1926, It is now in the National Museum, New Delhi; having been allocated to India at the Partition of India in 1947.



Mohenjo-daro has a planned layout based on a street grid of rectilinear buildings. Most were built of fired brick and mortared brick, some incorporated sun-dried mudbrick, and wooden superstructures. The sheer size of the city, and its provision of public buildings and facilities, suggests a high level of social organization. At its peak of development, Mohenjo-daro could have housed around 3,500 residents. The city is divided into two parts, the Citadel, and the Lower City. The Citadel – a mud-brick mound around 12 meters (39 feet) high – is known to have supported public baths, a large residential structure designed to house 5,000 citizens, and two large assembly halls.



The city had a marketplace with a large central well. Individual households or groups of households obtained their water from smaller wells. Wastewater was channeled to covered drains that lined major streets. Some houses, presumably those of wealthier 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 into side lanes. Some buildings had two stories.

Source: New World Encyclopedia: Mohenjo-daro
<https://www.newworldencyclopedia.org/entry/mohenjo-daro>

The separation in 1947 of British India into the Muslim state of Pakistan (with West and East sections) and largely Hindu India was never satisfactorily resolved, and India and Pakistan fought two wars - in 1947-48 and 1965 - over the disputed Kashmir territory. A third war between these countries in 1971 - in which India capitalized on Islamabad's marginalization of

Bengalis in Pakistani politics - resulted in East Pakistan becoming the separate nation of Bangladesh. In response to Indian nuclear weapons testing, Pakistan conducted its own tests in 1998. The dispute over the state of Kashmir is ongoing, but discussions and confidence-building measures have led to decreased tensions since 2002.

6. Priest King of Mohenjo-daro

The great excavation of the Mohenjo-daro mainly took place between 1922 – 1931. Many of Pakistan's national treasures that were excavated before Pakistan's independence in 1947, are stored in museums in Britain and India, but there are some valuable pieces still located in Pakistan.

One of the masterpieces that is housed at the National Museum of Pakistan is the "Priest King" of Mohenjo-daro.

Mohenjo-daro is the largest city of central Pakistan's Indus Valley Civilization, which flourished between 2500 BC to 1800 BC. This Indus Valley Civilization was the oldest found in South Asia that eventually developed into the northwestern Indian subcontinent around the Indus River Basin. Archeologists from around the world are slowly revealing the significance of the life of the Indus Valley, but many mysteries remain unrevealed.

Despite the three other languages of ancient civilizations (Egyptian hieroglyphs, Mesopotamian, and Chinese texts) already having been deciphered, the characters of the Indus language have not been deciphered yet. It shrouds the origins of their religion and history in mystery, but perhaps the biggest riddle is what caused their decline.

This statue of the Priest, housed in the National Museum of Pakistan in Karachi, is said to be a key in revealing the past relationship of the Indus Valley Civilization's connection with Mesopotamia, based on the shape of the statue.

"Priest King" – Mohenjo-daro: Made from white soapstone, the modest size measures 17.5 cm high and 11 cm wide. The statue is adorned with a headband with a three-leaf pattern and was given the auspicious name of "Priest King."

Source: Indus Caravan

<https://www.induscaravan.com/blog/king-priest/>



7. Imprints/Seals of Mohenjo-daro

Mohenjo-daro was one in a series of settlements that is collectively known as the Indus Valley Civilization. Named after the Indus River, this early civilization encompassed a vast swath of present-day Pakistan and



northwestern India. Mohenjo-Daro had an estimated 40,000 residents and was a well-planned settlement with efficient urban facilities that included street drainage, a sewage system, and large civic buildings. Residents also had access to well-water, and many had baths in their homes.

Seals numbering in the thousands have been discovered in excavations of Indus cities as well as in sites in the Persian Gulf in southwest Asia. Seals from the Gulf region have similarly been found in Indus cities. The finds suggest active trade and exchange between these areas in the third millennium B.C.E. Seals often feature a single, large animal such as buffaloes, rhinoceroses, and elephants. The animals are always shown in profile and sometimes standing alongside feeding troughs. Unicorns (that is, animals with a single horn), are also seen on Indus seals, as are trees and animals with a single body and multiple heads. On the rear of the seals is a single and centered rounded projection (see above) with a bored hole with which the seal could be strung.

Perhaps the best-known artifacts of the Indus civilization are a number of small seals. The seals were generally cut from steatite (soapstone) and were carved in intaglio or incised with a copper burin (cutting tool). The great majority of seals show a “unicorn” or bull in profile, while others show the Indian humped bull, elephant, bison, rhinoceros, or tiger. A considerable number of the seals contain scenes of obvious mythological or religious significance. The interpretation of these seals is, however, often highly problematic. The seals were certainly more widely diffused than other artistic artifacts and show a much higher level of workmanship. Probably they functioned as amulets, as well as more-practical devices to identify merchandise.

Although our inability to read the inscription on the seal undermines our understanding of the intended purpose and meaning of the seal, its iconography brings us a step closer to understanding the people of the Indus Valley Civilization and their rich spiritual culture.

Source: Khan Academy

<https://www.khanacademy.org/humanities/art-asia/south-asia/x97ec695a:5000-b-c-e-1000-b-c-e/a/an-indus-seal>

Religion

Almost all of the people of Pakistan are Muslims or at least follow Islamic traditions. Islamic ideals and practices suffuse virtually all parts of Pakistani life. Most Pakistanis belong to the Sunni sect, the major branch of Islam; there are also significant numbers of Shi'ite Muslims. Among Sunnis, Sufism is extremely popular and influential. In addition to the two main groups there is a very small sect called the Ahmadiyah, which is also sometimes called the Qadiani (for Qadian, India, where the sect originated).

The role of religion in Pakistani society and politics finds its most visible expression in the Islamic Assembly (Jama'at-e Islami) party. Founded in 1941 by Abu al-A'la Mawdudi (Maududi), one of the world's foremost thinkers in Sunni revivalism, the party has long played a role in Pakistan's political life and has continually advocated refashioning Pakistan as a chaste Islamic or theocratic state.

The majority of Pakistani Sunnis belong to the Hanafi (Hanafite) school, which is one of four major schools (madhhabs) or subjects of Islamic jurisprudence; it is perhaps the most liberal of the four but nevertheless is still demanding in its instructions to the faithful. Two popular reform movements founded in northern India—the Deoband and Barelwi schools—are likewise widespread in Pakistan. Differences between the two movements over a variety of theological issues are significant to the point that violence often has erupted between them. Another group, Tablighi Jama'at (founded 1926), headquartered in Raiwind, near Lahore, is a lay ministry group whose annual conference attracts hundreds of thousands of members from throughout the world. It is perhaps the largest grassroots Muslim organization in the world.

The Wahhabi movement, founded in Arabia, has made inroads in Pakistan, most notably among the tribal Pashtuns in the Afghan border areas. Moreover, since the Soviet invasion of Afghanistan in 1979, Saudi Arabia has assisted Pakistan in caring for vast numbers of Afghan refugees in the border areas and in the construction and staffing of thousands of traditional Sunni madrassas (religious schools). These schools generally have provided instruction along Wahhabi lines, and they subsequently have become vehicles for the spreading influence of extremist groups (particularly al-Qaeda and the Taliban of Afghanistan) in Balochistan, the North-West Frontier Province, and elsewhere throughout the country. Although extremism in the name of Islam has become more pronounced in Pakistan since 2000, more-moderate Sunni Muslims are found in the country's business community, especially among Gujarati Memons and Chiniotis from Punjab who follow less-conservative Islamic traditions.

Among the Shi'ites there are several sub-sects; notable are the Isma'ilis (or Seveners)—including the Nizaris (followers of the Aga Khans, among whom are the Khojas and the Bohras), who are prominent in commerce and industry—and the Ithna 'Ashariyyah (or Twelvers), who are more austere in their practices and more closely resemble the Shiite tradition found in Iran. Shi'ites have long been the target of Sunni radicals, and violent encounters between followers of the two sects have been common.

With the exception of some sects, such as Dawoodi Bohras, there is no concept of an ordained priesthood among Pakistan's Muslims. Anyone who leads prayers in mosques may be appointed

imam. Those who are formally trained in religion are accorded the honorific mullah or mawlana. Collectively, the community of Muslim scholars is known as the 'ulama' ("scholars"), but among the practitioners of a more popular sect of Islam (generally associated with Sufism) there are powerful hereditary networks of holy men called pirs, who receive great reverence (as well as gifts in cash or kind) from a multitude of followers. An established pir may pass on his spiritual powers and sanctified authority to one or more of his murids ("disciples"), who may then operate as pirs in their own right. There are also many self-appointed pirs who practice locally without being properly inducted into one of the major Sufi orders. Pirs who occupy high positions in the pir hierarchy wield great power and play an influential role in public affairs.

Among the basic tenets of the Ahmadiyah is the belief that other prophets came after Muhammad and that their leader, the 19th century's Ghulam Ahmad, was called to accept a divine mission. The Ahmadiyah therefore appear to question Muhammad's role as the last of God's prophets. More conservative Muslims find this seeming revision of traditional belief blasphemous, and in 1974 a constitutional amendment declared the Ahmadiyah community to be non-Muslims. The community became the focal point of riots in the Punjab in 1953, instigated by the Islamic Assembly but also including a broad representation of religious groups. Since then the Ahmadiyah have experienced considerable persecution, particularly during the administration (1977–88) of Gen. Mohammad Zia ul-Haq—when they were denied all semblance of Islamic character—and they have been denied positions in the civil service and the military and often have been forced to conceal their identity.

At the time of partition, most Hindus left newly formed West Pakistan for India. In the east, wealthier Hindus also fled newly formed East Pakistan, but a sizeable minority of Hindus (nearly 10 million) stayed behind. The vast majority remained there until the civil war of 1971 (which led to the creation of Bangladesh) compelled them to seek refuge in India. Pakistan's Hindu community now constitutes only a tiny fraction of Bangladesh's population.

There is also a small but significant population of Christians in the country. There are adherents to a variety of denominations, Roman Catholicism being the largest. Violent attacks against Christians became increasingly common during the Zia ul-Haq regime, a trend that continued afterward with the increase of religious strife.

Source: Encyclopedia Britannica - Pakistan

<https://www.britannica.com/place/Pakistan/The-Himalayan-and-Karakoram-ranges>

Popular Sites of Islamic Pilgrimage

8. Khana-e-Kaaba, Makkah Mukarrama

The Makkah (also spelled Mecca) is the holiest city in Islam. This is the place of the pilgrimage of the Hajj, which is one of the five pillars of Islam. This city is home to the Kaaba shrine.



9. Masjid E-Nabavi, Medinah Munawara

The Masjid E-Nabavi is also called the Temple of the Prophet. It is located in Saudi Arabia. This is the second holiest place in Islam. The prophet, Muhammad is said to be buried here.



10. Quranic-Verse Inscribed Bowls (*Katoris*) for Drinking Water

Before Western crockery became the norm in homes, small bowls traditionally made of silver were used to drink water, which was stored in an earthenware pot in a shady spot, so it remained cool – this was before the advent of refrigerators.

Even now, metallic bowls inscribed with Quranic verses are often used as a method of healing in parts of Pakistan. Powerful Quranic surahs (chapters) inscribed in drinking vessels are believed to promote healing when water is poured into them and the patient drinks this ‘infused’ water. Surah e Yasin, regarded as one of the most powerful Surahs of the Quran, is inscribed in one of the bowls.



11. Prayer Rug

“What are Prayer Rugs and How are They Used by Muslims?”

During Islamic prayers, worshippers bow, kneel, and prostrate on the ground in humility before God. The only requirement in Islam is that prayers be performed in an area that is clean. Prayer rugs are not universally used by Muslims, nor specifically required in Islam. But they have become a traditional way for many Muslims to ensure the cleanliness of their place of prayer, and to create an isolated space to concentrate in prayer. Prayer rugs are usually about one meter long, just enough for an adult to fit comfortably when kneeling or prostrating.



Modern, commercially produced rugs are often made of silk or cotton. While some rugs are made in solid colors, they are usually adorned. The designs are often geometric, floral, arabesque, or depict Islamic landmarks such as the Ka'aba in Mecca or Al-Aqsa Mosque in Jerusalem. They are usually designed so that the rug has a definite "top" and "bottom" -- the bottom is where the worshipper stands, and the top points towards the direction of prayer.

When the time for prayer comes, the worshipper lays the rug on the ground, so that the top points towards the direction of Mecca, Saudi Arabia. After prayer, the rug is immediately folded or rolled, and put away for the next use. This ensures that the rug remains clean.

The Arabic word for a prayer rug is "sajada," which comes from the same root word (*SJD*) as "masjed" (mosque) and "sujud" (prostration).

Source: Huda. “What are Prayer Rugs and How are They Used by Muslims?”

<https://www.learnreligions.com/how-prayer-rugs-are-used-2004512>

12. Prayer Cap

The prayer or skull cap (also called “kufi” or “doppa”) is often worn by Muslim men during prayer.



Language

13. Urdu Alphabet Chart and Readers

Urdu, the national language of Pakistan, is in the Indo-European language family. An estimated 104 million people speak Urdu, including those who speak it as a second language. Urdu is closely related to Hindi (the national language of India), though much Urdu vocabulary derives from Persian and Arabic.

Urdu is spoken in many places outside of Pakistan. Some of these places include Afghanistan, Bahrain, Bangladesh, Botswana, Fiji, Germany, Guyana, India, Malawi, Mauritius, Nepal, Norway, Oman, Qatar, Saudi Arabia, South Africa, Thailand, the UAE, the UK and Zambia.

The writing style of Urdu also differs from that of Hindi (which is typically written in a script called Devanagari). Urdu has been written with a version of the Perso-Arabic script since the 12th century and is normally written in a calligraphy style called Nastaliq.



Source: Ager, Simon. "Urdu." Omnglot: Writing Systems and Languages of the World.

<http://www.omniglot.com/writing/urdu.htm>

Urdu Alphabet and Pronunciation

ذ	ڈ	د	خ	ح	چ	ج	ث	ٹ	ت	پ	ب	ا			
ذال	ڈال	دال	خے	حے	چے	جیم	ثے	ٹے	تے	پے	بے	الف			
zāl	ḍāl	dāl	khe	ḥe	che	jīm	se	ṭe	te	pe	be	alif			
z	ḍ	d	kh	ḥ	c	j	s	ṭ	t	p	b	-			
[z]	[ḍ]	[d]	[χ]	[h]	[tʃ]	[dʒ]	[s]	[t̪]	[t]	[p]	[b]	[ɑ/ə]			
ف	غ	ع	ظ	ط	ض	ص	ش	س	ژ	ز	ر				
فے	غین	عین	ظاے	طاے	ضا	صا	شین	سین	ژے	زے	رے				
fe	ğain	ʿain	zoe	toe	zvād	svād	šīn	sīn	že	ze	re	re			
f	ğ	ʿ	z	t	z	s	š	s	ž	z	r	r			
[f]	[ɣ]	C_[ɑ]; [Ø/ʔ/a]	[z]	[t]	[z]	[s]	[ʃ]	[s]	[ʒ]	[z]	[r]	[r]			
ی	ء	ھ	ہ	و	ں	ن	م	ل	گ	ک	ق				
چھوٹی یے	حمزہ	دو چشمی ے	عوتی ے	واڈ	نون نون	نون	میم	لام	گاف	کاف	قاف				
choṭī ye	hamzah	lo chashmī he	choṭī he	vāū	nūn-e ḡunnah	nūn	mīm	lām	gāf	kāf	qāf				
y	vowel separator	indicates aspiration	/_#	v	n	n	m	l	g	k	q				
[j/i/e/ɛ]			[h, Ø]	[v/u/v o/ow]	[N]	[n]	[m]	[l]	[g]	[k]	[q]				
									Aspirated letters						
نھ	مھ	لھ	گھ	کھ	رھ	رھ	ڈھ	ڈھ	چھ	جھ	ٹھ	تھ	پھ	بھ	ے
نھے	مھے	لھے	گھے	کھے	رھے	رھے	ڈھال	ڈھال	چھے	جھے	ٹھے	تھے	پھے	بھے	باری یے
nhe	mhe	lhe	ghe	khe	rhe	rhe	ḍhāl	ḍhāl	chhe	jhe	ṭhe	the	phe	bhe	bari ye
nh	mh	lh	qh	kh	rhe	rh	ḍhāl	dh	chh	jh	th	th	ph	bh	

Source: Ager, Simon. "Urdu." Omniglot: Writing Systems and Languages of the World.

<http://www.omniglot.com/writing/urdu.htm>

Clothing

14. Female - Shalwar Kameez

In Pakistan, the traditional form of dress for women is the “shalwar kameez.” This style of clothing is also popularly worn in India, Bangladesh, and Afghanistan. The shalwar is a pair of loose, trouser-like pajama style pants. The shalwar is typically wider at the waist and hips and tapered to the ankles. It is typically pleated at the waist and fastened by a cord or elastic band. It also comes in several different styles varying in degree of how loosely or tightly it fits the legs. The kameez is a long tunic whose seams, after closing along the waistline, are left open to allow for a greater degree of movement for the legs. These may also be decorative and come in various styles.

Women also typically also wear a “dupatta” along with their shalwar kameez. The dupatta is a long cloth or shawl made of a light fabric. Women wear these across their shoulders (draping in the front) or over their heads.

Source: "Indian and Pakistani Clothing and Wedding Dresses." Indian and Pakistani Clothing and Wedding Dresses.

<http://ezinearticles.com/?Indian-And-Pakistani-Clothing-And-Wedding-Dresses&id=484436>



15. Male - Kurta Pajama

A style of traditional Indian and Pakistani clothing for men is the “kurta-pajama,” which consists of two garments, the kurta (shirt), and the pajama (pants).



The kurta is a type of long, loose shirt almost reaching the knees. The pajama (or pyjama) is a lightweight drawstring trouser.

Indian men are very fond of wearing Western style clothing, and therefore in many areas, kurta pajamas are mostly worn on formal occasions. Kurta pajamas can also be worn casually. In fact, there are many South Asian men who wear this type of dress as their sleepwear.

The term 'pyjama' crept into the English language from Hindustani, a language from which Urdu and Hindi originated. The word originally comes from the Persian word 'Payjama,' which means 'leg garment'.

Only soft fabrics are used for making kurta pajamas since they are designed to be a comfortable loose-fitting style of dress. Though good quality cotton is the most common material used for making kurta pajama, other fabrics like silk and satin are also used. Adults tend to prefer wearing the kurta pajama in neutral shades, for a dignified look. Children, on the other hand, wear this dress in varied hues and patterns.

Source: [Indian Clothing](http://www.iloveindia.com/indian-clothing/kurta-pajama.html). “Kurta Pajama.”
<http://www.iloveindia.com/indian-clothing/kurta-pajama.html>

16. Chappals

Sandals or “chappals” are a very common type of shoe worn by both women and men in Pakistan and India.



17. Multani Khussa

Multani Khussa or simply Khussa is a style of Punjabi handcrafted footwear produced in Multan, Punjab, Pakistan. Khussa are made by artisans mostly using vegetable-tanned leather. The uppers are made of one piece of leather or textile embroidered and embellished with brass nails, shells, mirrors, bells, and ceramic beads. Even the bonding from the upper to the sole is done by cotton thread that is not only eco-friendly but also enmeshes the leather fibers with great strength. Some product range also uses bright and ornate threads. The curvy, hooked and distinguished “royal” designs of traditional also reciprocate cultural diversity, local ethos and ethnic identity. For example, Khussas wore in Punjab is different than khussa made in Sindh and Baluchistan province of Pakistan.



Source: Pakistani Handicrafts

<https://pakistanihandicrafts.wordpress.com/category/khussa/>

Currency

18. Pakistani Rupee

The official currency of Pakistan is the rupee (PKR). Just as the American dollar consists of 100 cents, one rupee consists of 100 paise (singular = paisa). Pakistan began printing its own currency in 1948, not long after the partition of India and Pakistan in 1947. Initially, Pakistan used Indian currency with the word, "Pakistan," stamped on it. These Indian rupees circulated only for a few months until enough Pakistani rupees had circulated through the system. Until the turn of the 21st century, the Pakistani rupee declined in value against the U.S. dollar. However, the large current-account surplus of the rupee drove up its value until the government lowered interest rates and stabilized the currency.



Source: “What is the Pakistani Rupee (PKR)?”

<https://www.investopedia.com/terms/forex/p/pkr-pakistani-rupee.asp>

Art

19. Calendars/ Islamic Artwork

Several Standard calendars featuring popular tourist attractions or Islamic art are included in the trunk.

Several posters featuring more Islamic artwork are also included.



20. Candlesticks with Traditional Islamic Art Motifs

These candlesticks are carved in a traditional Islamic art style. Such geometric and floral motifs have been popular among Islamic Artists all over the world. These patterns have been used to decorate many surfaces such as: pots, walls, floors, lamps, or textiles. This type of art may have developed out of an interest in mathematics. It is possible that this type of art was a response to Islamic concerns about images and idolatry. To avoid any complications with art and idolatry, many Islamic artists may have focused their energies on developing more geometric art and art based on nature.



Source: Islamic Art Patterns and Their Symbolic Meaning

<https://www.invaluable.com/blog/islamic-art-patterns/>

21. Truck Art Souvenir

Among the most striking sights of daily life in Pakistan are the ever present, ornately decorated Bedford trucks which adorn every congested city, traversing the Grand Trunk and every passable road from the Southern tip of Sind to the far reaches of the northern frontiers and across the Afghanistan border. For native Pakistanis, they are a commonplace sign of the thriving overland transport industry, and for foreign visitors they are garish curiosities: top-heavy wooden structures on wheels, covered with clashing motifs of screaming tigers, floral arrangements, mosques, roaring trains, barnyard roosters, jet aircraft, peacocks, Buraq figures, and panoramic views of Kashmir. For the social anthropologist, they are an ideal case study in the evolution of a modern artisan trade, combining traditional artisan skills, lively innovation, religious poetic piety, and modern secular motifs.



“Bedford Painting in Pakistan: The Aesthetics and Organization of an Artisan Trade”

George W. Rich and Shahid Khan, *The Journal of American Folklore*, Vol. 93, No. 369 (Jul. - Sep., 1980), pp. 257-275 Published by: [American Folklore Society](http://www.jstor.org/stable/540571)
<http://www.jstor.org/stable/540571>

A typical truck might be festooned with dozens of stamped metal plates, lavishly painted panels detailing birds, saints, and landscapes, a high wooden prow of carved wood, and a long skirt of hundreds of chains with bells on their ends, giving the vehicles their common English moniker, "jingle trucks."... truck owners will spend thousands of dollars decorating their trucks, the equivalent of up to a year's worth of profit from the vehicle.



The book titled “*Truck has got to be special*” celebrates the energy and joy of Pakistani truck art, as well as the artists whose skill and labor life into it. All along, the bold graphics vigor of truck art tells its own story.

Source: “Truck Art in Pakistan” by Matthieu Aikins, for the Pulitzer Center

<https://pulitzercenter.org/reporting/pakistans-truck-art>

22. Auto Rickshaw

An **auto rickshaw** is a motorized version of the pulled [rickshaw](#) or cycle rickshaw. Most have three wheels and do not tilt. The auto rickshaw is a common form of urban transport, both as a [vehicle for hire](#) and for private use, in many countries around the world. They are especially common in countries with [tropical](#) or [subtropical climates](#), since they usually are not fully enclosed, and in many [developing countries](#) because they are relatively inexpensive to own and operate.

Auto rickshaws are a popular mode of transport in Pakistani towns and are mainly used for travelling short distances within cities.

Source: Sebastian Abbot, Associated Press (8 February 2013). "[Eye-Catching Rickshaws Promote Peace in Pakistan](#)".

https://en.wikipedia.org/wiki/Auto_rickshaw



23. Hand Carved Natural Onyx Stone Mortar and Pestle

Mortar and pestle are a set of two simple tools used from the stone age to the present day to prepare ingredients or substances by crushing and grinding them into a fine paste or powder in the kitchen, laboratory, and pharmacy. In South Asia countries like Pakistan and India, the mortars and pestle are used to grind and mix spices for numerous dishes.

In Urdu language, it is called *Hawan* (mortar) and *Dasta* (pestle). The *mortar* is characteristically a bowl, typically made of hard wood, metal, ceramic, or hard stone such as granite. The *pestle* is a blunt, club-shaped object. The substance to be ground, which may be wet or dry, is placed in the mortar where the pestle is pounded, pressed, and rotated into the substance until the desired texture is achieved.



It is difficult to ascertain where or at which point in time the Mortar and Pestle were invented since they exist in many cultures worldwide. Some scientists have discovered ancient versions of mortars and pestles in Southwest Asia dating back to about 35000 BC.

Source: <https://www.thingsguyana.com/14-uses-of-the-mortar-and-pestle-around-the-world/>

24. *Ajrak* (block printed and hand-dyed fabric)

Ajrak is a traditional cloth from the province of Sindh in Pakistan, whose lineage dates back to the period of the Indus Valley Civilization which flourished from 2500 - 1500 BC.

Pakistan, bordered by India, Afghanistan, and Iran, has the river Indus flowing southwards from the Himalayas and emptying into the Arabian Sea. Pakistan is only fifty-three years old as an independent country, but excavations here have revealed several major ancient cities and their material cultures, which existed on this land thousands of years ago. Amongst a wealth of pottery and ornaments discovered at the site of Mehrgarh (6500 - 4500 BC) was found the impression of a woven cloth.



One of the greatest accomplishments of the sub-continent was the development of the technology of dyeing and printing of fabric. This is evident from the discovery of a dyer's workshop at Moenjodaro. Indigo Ferra Tinctoria, the most ancient, fabled dye also grew in abundance on the banks of River Indus. In 1930, hundreds of cotton fragments were retrieved from Al Fustat - harbor of Old Cairo - dating from the 11th to the 14th century AD. These fragments are the earliest known printed textiles. The simple patterns printed with small sized blocks, resist dyed in indigo and madder, bear a striking similarity to *ajrak*. Historically, Sindh has been trade-oriented and receptive to external influences. Over a period of time, the craftsmen developed printing techniques from simple resist patterning on one side, to the rich tonal, two-sided resist-printed cloth, the '*ajrak*'.



The people of Sindh have a deep reverence for *ajrak*. From birth to marriage, until death, *ajrak* commemorates all significant events of the life cycle. This cloth is not only used for special occasions but also has multifarious usage in everyday living. It is used and re-used till threadbare. It is worn as turban, a shawl, spread as a bedsheet, tablecloth and when worn out, recycled as a hammock, cover for a bullock cart, and most commonly used as a backing to patchwork quilts, called *rillis*. *Ajrak* is a cloth commonly worn by different income groups from the wealthy to the poor. The colors, patterns and designs remain the same; the only difference would be in the quality of the fabric.

Source: *Ajrak*: Cloth from the soil of Sindh

<https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1770&context=tsaconf>

25. Sindhi Hand Fan (*Pankha*)

An artisanal handmade *pankha* (hand fan), embellished with golden shiny foil (*chamak patti*) and small pompoms, which can be used to beat the heat or spruce up your living space.

A traditional hand fan which is still widely used in Pakistan especially in the rural areas of the provinces Punjab and Sindh. It is a dying art as changing times have made it somewhat obsolete. But nonetheless it is very handy, useful, easy to use & lightweight, ideal for personal daily use.



26. Traditional Hand Embroidered Wall Hangings - Sindhi & Balochi

Pakistan has a rich culture of traditional costumes and clothing, considered among the finest all around the world. In the era of fast fashion culture, Pakistani embroideries have secured its place in the hearts of people who love and appreciate art and traditions.

The traditional **Balochi embroidery/ Doch** is a unique form of embroidery that originated in one of the oldest civilisation, Mehrgarh Civilisation in 700 B.C. Balochistan – one of the provinces of Pakistani – is known for its craft, especially its Balochi embroidery. Women of the community are involved in the making after securing an hour or two from their household chores. It is important to note that these women do not get any professional training but learnt by years of rigorous practise and sheer determination, guided by elders of the family.



Sindh is another province of Pakistan. **Sindhi style of embroidery**, known as the interlacing embroidery, is recognized for its mirror work encircled with thread. The Sindhi culture derives its lineage from the Indus Valley Civilization, and hence, the richness of its culture and art is well understood.

Source: 5 Traditional Embroideries of Pakistan that Make a Serious Style Statement

<https://www.yourlibaas.com/blogs/fashion/5-traditional-embroideries-of-pakistan-that-make-a-serious-style-statement>

Sports

Some of the most popular sports in Pakistan include, but are not limited to, cricket, hockey, and squash. In cricket there are a number of top Pakistani players which have won the World Cup Cricket Tournament. Hockey is the national sport of Pakistan, and the country has won both World Cup and Olympic awards in this sport. In squash the Pakistani sports players have won the British Open numerous times and a Pakistani player is the current world champion.

Source: <https://pakistanstudies-aips.org/pakistan/culture/sports>

27. Cricket - Bat and Ball

Cricket is considered the most popular sport in Pakistan. After the partition of India in 1947 and the formation of Pakistan, Pakistan played its first official against India in 1952 registering their first Test victory in Lucknow.

Cricket is one of the world's most popular bat-and-ball game, it is played between two teams of eleven players each on a field at the center of which is a 22-yard (20-metre) pitch with a wicket at each end, each comprising two bails balanced on three stumps.



The game proceeds when a player on the fielding team, called the bowler, "bowls" (propels) the ball from one end of the pitch towards the wicket at the other end, with an "over" being completed once they have legally done so six times. The batting side has one player at each end of the pitch, with the player at the opposite end of the pitch from the bowler aiming to strike the ball with a bat. The batting side scores runs when either the bowler unfairly bowls the ball to the batter, the ball reaches the boundary of the field, or the two batters swap ends of the pitch, which results in one run. The fielding side's aim is to prevent run-scoring and dismiss each batter (so they are "out" and are said to have "lost their wicket"). Means of dismissal include being bowled, when the bowled ball hits the stumps and dislodges the bails, and by the fielding side either catching a hit ball before it touches the ground or hitting a wicket with the ball before a batter can cross the crease line in front of the wicket to complete a run. When ten batters have been dismissed, the innings ends, and the teams swap roles. At the end of the game, the team that scored more runs wins, provided that the other team has completed its one or two scheduled innings. The game is adjudicated by two umpires, aided by a third umpire and match referee in international matches.



A **cricket bat** is a specialized piece of equipment used by batters in the sport of cricket to hit the ball, typically consisting of a cane handle attached to a flat-fronted willow-wood blade.

Generally, **cricket balls** are made from three different materials: leather, cork, and string. Cork makes the ball's core. The string is then used to wrap the core many times over for reinforcement. Leather is used to wrap both the string and cork.

Source: <https://en.wikipedia.org/wiki/Cricket>

Famous Board Game

28. Ludo

Ludo is a strategy board game for two to four players, in which the players race their four tokens from start to finish according to the rolls of a single dice. Like other cross and circle games, Ludo is derived from the Indian game Pachisi. The game is equally popular in Pakistan. The game and its variations are popular in many countries and under various names.

Special areas of the Ludo board are typically colored bright yellow, green, red, and blue. Each player is assigned a color and has four tokens in their color. The board is normally square with a cross-shaped play space, with each arm of the cross having three columns of squares, usually six per column. The middle columns usually have five squares colored; these represent a player's home column. A sixth colored square not on the home column is a player's starting square. At the center of the board is a large finishing square, often composed of colored triangles atop the players' home columns (thus depicting "arrows" pointing to the finish).



Source: [https://en.wikipedia.org/wiki/Ludo_\(board_game\)](https://en.wikipedia.org/wiki/Ludo_(board_game))

Music

“Pakistan” -from:

Tsioulcas, Anastasia. “Pakistan.” National Geographic Music. Copyright: National Geographic Society 1996-2008. 11 June 2008.

http://worldmusic.nationalgeographic.com/worldmusic/view/page.basic/country/content.country/pakistan_334?fs=www3.nationalgeographic.com&fs=plasma.nationalgeographic.com

Because of the country's history and geographical realities, the musical traditions of Pakistan are inextricably tied to its neighbors: on the one side, northern India; on the other, Afghanistan and Iran. Those musical links bear testament to Pakistan's place for centuries as a cultural crossroads. Having said that, it's impossible to speak of Pakistani music without acknowledging the tremendous emotional force and widespread impact that the qawwali genre—and, more specifically, the gravitational pull that one artist above all else, Nusrat Fateh Ali Khan—has had

on audiences around the world. Whether heard in its most traditional quarters (a Sufi saint's shrine), or in the highly intimate setting of an aficionado's home during a mehfil gathering, or on the concert stage of a Western auditorium, qawwali is Pakistani music par excellence.

However, Pakistan is also home to some fascinating folk traditions, including fierce Pashtun music from the city of Peshawar in Northwest Frontier Province (documented on the release Chants Pashtous du Pakistan on the French label Long Distance); Sindhi music from the southern province of Sindh (try Sindhi Soul Session on Shanachie); and the sounds of the Baluchi people, who are fanned across Pakistan, Afghanistan and Iran (again on Shanachie: Love Songs and Trance Hymns, performed by the Baluchi Ensemble of Karachi).

In addition, vocal fans should be on the lookout for recordings by Pakistani film playback singing queen Noor Jehan as well as recordings by outstanding Pakistani practitioners of Hindustani classical music like Salamat Ali Khan. For a taste of Noor Jehan's work, plus a sampling of qawwali, ghazal and other styles, check out The Rough Guide to the Music of Pakistan (World Music Network).

29. Pakistani Pop Music

Pakistan's first widely known pop band was the group "Vital Signs." The band became famous in 1987 with their song "Dil Dil Pakistan." This song was voted the third most popular in the world at the time by BBC World. A copy of the album "Vital Signs 2," the band's second album (released in 1991) is included on the CD in the artifact trunk.



Cuisine

"Pakistani Cookery" –from:

Butt, Bushra J. "Pakistani Cookery." Cooking with B.J. 1998. ContactPakistan.com. 11 June 2008. <<http://contactpakistan.com/pakfood/>>.

Pakistani cuisine is as diverse as its people. Most of Pakistani cuisine has Afghan-Turkic-Iranian roots, a legacy of Muslim rule in South Asia, which got 'Indianized' due to the greater usage of spices; this is especially true for Pakistani Punjabis, Sindhis and Muhajirs (also Muslims in India); whereas Pakistani Pashtuns and Balochs have retained their cuisine similar to their western neighbors. So, in a wider sense Pakistani cuisine is a blend of western (Afghan Iranian) and eastern (Indian) neighbors, depending on the region and people, of which many have evolved into their own unique distinct characteristics. Meat is a major part of Pakistani diet, and vegetables and beans are just as important. Wheat is also the main staple of Pakistani diet, and rice is also popular. The content of spices can range from very spicy/hot to mild, although spicy/hot seems more popular. In recent times, some Chinese and American cuisines have also been adopted by a few segments of Pakistani urbanites.

“Pakistani Cuisine” -from:

Mazhar, Osman. “Pakistani Cuisine.” 11, Jun 2008.

<<http://www.msstate.edu/org/psa/frontpage/articles/cuisine.html>>

Basic Subsistence

At its simplest, Pakistani cooking today consists of staple foods that are cheap and abundant. Wheat and other flour products are the mainstay of the diet, one familiar form being the “chapatti”, an unleavened bread akin to a Mexican tortilla. This is made with dough prepared from whole-wheat flour.

Another basic food is “lassi,” milk from which curds and butterfat have been removed. Vegetables, usually seasonal, and lentils are commonly used. Families with larger incomes eat more meat, eggs, and fruits. The more affluent cook with “ghee,” which is clarified butter, instead of with vegetable oil.

From the earliest times, the imaginative - and sometimes heavy - use of spices, herbs, seeds, and flavorings and seasonings have helped cooks transform rather ordinary staple foods into exotic cuisine.

Consider some of the most common of these spices in wide use in Pakistan today: chilli powder, turmeric, garlic, paprika, black pepper, red pepper, cumin seed, bay leaf, coriander, cardamom, cloves, ginger, cinnamon, saffron, mace, nutmeg, poppy seeds, aniseed, almonds, pistachios, and yogurt.

Their use in a wide range of pickles, chutneys, preserves, and sauces, together with curries of all descriptions and special treatment for meats, sea, food, vegetables and lentils, gives Pakistani cooking much of its distinctive character.

Cultural influences, whether religious precepts, practices, and ceremonies or local traditions, esthetic preferences, etc., these have all made their contribution toward the evolution of Pakistani cuisine.

The Influence of Islam

The spread of Islam to what is now Pakistan, starting in the Eighth Century, has given a basic character to the food of the people. The Quranic injunctions against eating pork or drinking alcoholic beverages has channeled tastes and appetites in other directions. Lamb, beef, chicken and fish are basic foods, although their consumption by persons of low income is modest and often ceremonial.

Some of the Muslim feasts involve special dishes. Eid-ul-Adha, which commemorates the Prophet Ibrahim's readiness to obey God, even to the point of being willing to sacrifice his son, is

observed by the sacrifice of a goat, a lamb, or a cow from which special dishes are made.

On Eid-ul-Fitr, which marks the end of RAMADAN, the month of fasting in the Islamic Calender, the serving of a special dessert of vermicelli cooked in milk is a must. Almonds, pistachios, and silver foil (which is also eaten) are added as edible decorations. The silver foil is so thin that it will disintegrate unless it is immediately transferred from the protective layers of paper onto the dish.

Food and the Moghul emperors

Another major influence in the development of Pakistani cookery was the establishment of the Moghul Empire starting in 1526. The opulent tastes exhibited by such Emperors as Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb in art, architecture, music, dance, and jewelry was also extended to food.

A style of cookery called Moghlai' evolved at the Moghul court and even today it remains centered in Lahore. Some latter-day and widely known survivors of court cookery are, for example, chicken tandoori, a dish in which chicken is cooked at low temperatures in special ovens called "tandoors," and murg musallum' in which the whole chickens are roasted with special spices and ingredients. "shahi turka," a dessert of sliced bread, milk, cream, sugar and saffron, is another left-over from the days of the Moghuls.

Perhaps the ultimate Moghul cuisine was reached when the imperial chefs perfected the recipes for desserts made from ginger and garlic. Ginger and garlic puddings are still made in some homes for truly special occasions.

Fruit drinks, squeezed from pomegranates, apples, melons, and mangoes are called "sharbat." These are an important part of the Moghlai cuisine and, indeed, the inspiration for American "sherberts."

Other Influences

Cookery in Pakistan has always had a regional character, with each of the four provinces offering special dishes. In the Punjab, for example, the Moghlai' cuisine using tandoor ovens and elaborate preparations is important. In Baluchistan, cooks use the "sajji" method of barbecuing whole lambs and sticking bread in a deep pit.

"Bunda pala" (a fish dish) is a well-known delicacy of Sind. The fish is cleaned and stuffed with a paste made from a variety of spices and herbs, including red pepper, garlic, ginger, and dried pomegranate seeds. It is then wrapped in cloth and is buried three feet deep in hot sand under the sun. There it stays baking for four to five hours from late morning to early afternoon. "Thandal," made from milk and a paste of fresh almonds, is a popular drink. Cooking in the Northwest Frontier Province is a great deal plainer and involves the heavy use of lamb.

Ceremonial occasions such as weddings have inspired a number of fancy dishes. A traditional dish at marriage feasts, for example, is chicken curry with either “pilau” or “biryani.” “Firini,” made from cream of rice and milk, is an equally traditional wedding dessert. It is served in clay saucers topped by silver foil. At Zoroastrian (Parsi) weddings, which are not frequent because, so few followers of this ancient Iranian religion live in Pakistan, a special fish dish is served. This is “patrani machchi”, consisting of sole, plaice, or a local fish called “pomfret,” wrapped in banana leaves, steamed or fried, and then baked slowly for half an hour.

30. Shan Masalas

Shan Masala, a popular brand of spice mixes, have taken the guesswork – and much of the time – out of cooking traditional Pakistani cuisine. The spice mixes aren't just popular with non-Pakistanis wanting to cook Pakistani food, but with many Pakistanis living away from Pakistan, who want to recreate the dishes they or their parents/grandparents cooked and ate. There's a Shan Masala for virtually any Pakistani dish you can think of – from the popular Biryani to the mundane Dal to the exotic Nihari. Shan masalas are now a globally recognized Pakistani export. According to the company's website <www.shanfoods.com> are available in 65 countries across 5 continents. Shan Masalas can be purchased on Amazon, are sometimes even found in your local grocery chain, but you can buy them at a Pakistani or even Indian grocery store.



Recipe Sources Online for Pakistani Food

The Desi Cookbook - <<http://desicookbook.com/>>

- Lots of recipes with pictures
- Fun popup images of spices used in recipes

KhanaPakana.com - <<http://www.khanapakana.com/recipes.aspx>>

- The name of the site means “cook food” in Hindi/Urdu
- Very well-organized site with tons of recipes and images

3.1. American Fast Food in Pakistan, McDonald's and Coke

Familiar fast foods such as Coke and McDonalds are also available in Pakistan. However, the Coke recipe tends to be different depending on where it is prepared. McDonald's menus are also altered for specific cultures. For example, in Pakistan a spicy McChicken burger is made with chutney, a Pakistani/Indian sauce.



Quick Artifact Reference

1. Pakistan's Flag



2. Summit Minar and Wapda House, Lahore



3. Madian, Swat



4. Patriata, New Murree



5. Dancing Girl of Mohenjo-daro - Mini Replica & Poster



6. Priest King of Mohenjo-daro - Mini Replica & Poster



7. Imprints/Seals of Mohenjo-daro



8. Khanna-e-Kaaba, Makkah Mukarrama



9. Masjid-e-Nabavi, Madinah Munawara



10. Quranic-Verse Inscribed Katoris (Bowls) for Drinking Water



11. Prayer Rug



12. Prayer Cap



13. Urdu Alphabet Readers



14. Shalwar Kameez



15. Boy's Kurta Pajama



16. Chappals



17. Multani Khussa



18. Pakistani Rupee



19. Calendars/ Islamic Artwork



20. Candlesticks with Traditional Islamic Art Motifs



21. Truck Art Souvenir and Book



22. Auto Rickshaw Art Souvenir



23. Hand Carved Natural Onyx Stone Mortar and Pestle.



24. Ajrak Printed Fabric from Sindh



25. Sindhi Hand Fan (*Pankha*)



26. Traditional Hand Embroidered Patchwork Wall Hanging



27. Cricket - Bat and Ball



28. Ludo



29. Pakistani Pop Music



30. Shan Masalas



31. McDonald's and Coke - American Fast Food in Pakistan

