

DOWNLOAD PDF MEMOIRS OF THE DEAD, AND TOMBS REMEMBRANCER.

Chapter 1 : Tomb of the Triclinium (article) | Khan Academy

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History[edit] Generally, the tombs are attributed to the Jokhio also spelt Jokhiya and known as the family graveyard of the Jokhio tribe, although other, mainly Baloch , tribes have also been buried here. They were mainly built during Mughal rule sometime in the 15th and 18th centuries when Islam became dominant. Architecture[edit] Tombs are intricately carved This type of graveyard in Sindh and Baluchistan is remarkable because of its main north-south orientation. The more elaborate graves are constructed with a buff-colored sandstone , which has often kept remarkably well over time in the arid local climate. Tombs were constructed either as single graves or as groups of up to eight graves, raised on a common platform. A typical sarcophagus consists of six vertical slabs, with two long slabs on each side of the grave indicating the length of the body and the remaining two vertical slabs on the head and foot side. These six slabs are covered by a second sarcophagus consisting of six more similar vertical slabs but smaller in size, giving the grave a pyramid shape. The upper box is further covered with four or five horizontal slabs and the topmost construction is set vertically with its northern end often carved into a knob known as a crown or a turban. The tombs are embellished with geometrical designs and motifs, including figural representations such as mounted horsemen, hunting scenes, arms, and jewelry. Discovery and Research[edit] Detailed stone carving at Chaukhandi. Chaukhandi tomb in southeast Pakistan. The earliest -passing- reference of the Chaukhandi tombs a. Jokundee is in a letter of J. Macleod, addressed to H. Frere in [citation needed]. The tombs, however, were given more serious attention for the first time by H. Baskerville, the Assistant Collector of Thatta in Karachi district in The tombs near Landhi were included in the Ancient Monuments Preservation Act, in [clarification needed]. Salome Zajadacz-Hastenrath summarizes earlier research on these and similar tombs in Sindh as follows: Tighe, Political Agent in southern Balochistan. Vogel [3] was the first to investigate this and other cemeteries " including Karpasan a plateau south of Hinidan , Gundar a village near Dinga , south of Hinidan , and Manghopir " and he drew attention to another cemetery discovered by Captain Showers, Political Agent in Kalat , lying between the Hub River and Sonmiani. Vogel recognized that the tombs were Islamic , as indicated by the use of the Arabic script and the alignment of the monuments. According to Islamic custom, the dead are laid to rest in such a way that they are facing Mecca , resting on their right shoulder. Mecca lies approximately to the west of Sindh ; the longitudinal axis of the tombs accordingly lies more or less in a north-south direction, with the head always lying in the north. Baskerville discovered a similar cemetery in the vicinity of the village of Chaukhandi, near Karachi. Some of the named dead were said to belong to the Jokhiya tribe, still resident in the vicinity. Only one of the tombs was dated " the date of death being inscribed on it with the numbers in reverse order " as AH AD Jokhio, Jokhia or Jokhiya Urdu: Referring to the studies by G. Carter, he noted that more than twenty such cemeteries had been identified, and rejected the theory regarding above-ground burials, pointing to the frequent occurrence of arcade-like perforations in the lower casket. Cousens was the first to draw comparisons with other architectural monuments in Sindh, and he refers to similarities between the decoration of a tomb in Sonda and the tombs of Mian Ghulam Shah Kalhor Shah Wardi Khan d. Comparable is also the mausoleum of Isa Khan Tarkhan the Younger d. He considered the tombs to be of approximately the same date as the tombs of Mian Ghulam Shah Kalhor - i. Cousens pointed out that depictions of riders, as seen on some of the tombs, are also found on sati shrine stones in Kathiawar and Kutch. Information about a single tomb of this type in the vicinity of the village of Baghwana , south-west of the Las Bela princely state , was published in by Sir Aurel Stein. Stein considered it to date from the end of the 15th century. In , in a publication concerning monuments of Sindh, Nani Gopala Majumdar described a funerary enclosure on Tharro Hill near Gujjo. Qureshi, a renowned historian and the then education minister later Chancellor of Karachi University , drew the attention

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of the Department of Archeology and Museums to them, having received a letter on the subject from Zahid Hussain, Governor of State Bank of Pakistan[citation needed]. The then Director General of the Department of Archeology and Museums, Shaikh Khurshid Hasan, confessed that at first his department did not even realize that the tombs were protected under the Ancient Monuments Preservation Act, Soon the department realized its mistake and started taking some measures for the protection of the necropolis[when? In the post-independence era a first serious study was undertaken by Mumtaz Hassan; he described Chaukhandi tombs as Baloch tombs. Bunting, along with Dr. Khan, Justice Feroz Nana and S. Naqvi started preparing rubbings of stone carvings and provided further publicity by exhibitions abroad of these rubbings. The exhibition in the USA in particular aroused great interest amongst the scholars in the studies of various aspects of the Chaukhandi tombs. Comparing Chaukhandi tombs of particular types and forms thereof among each other, a typological framework was established and consequently a relative chronology. By comparing this framework with dated structures, mainly of Makli Hill but also of other sites, the study arrived at dates for the various stages of evolution of the Chaukhandi tombs. The documentary part of the book included a list of dated stonemasonry patterns on Chaukhandi tombs. A catalogue of the cemeteries visited provides details on their locations, and the number, types and conditions of individual tombs. Zajadacz-Hastenrath concluded that the Chaukhandi tombs had developed far beyond a kind of folkloristic specialty; they evolved from traditional forms of tombs widely spread in the Lower Sindh e. Unique in the Islamic architectural tradition, the author considered the Chaukhandi tombs a most original and independent contribution to Islamic sepulchral architecture and ornamental sculpture. The notable character of her study was underlined in the Encyclopedia of Islam. He pointed out to Rajput influences in the Chaukhandi necropolis. These tribes had close relations among each other, including matrimonial ties, both within their own group as well as with the Baloch tribe of the Kalmatis. His hypothesis suggested a tribal Rajput origin in the utilization not only of the monolithic slabs and pedestals in the step-shaped graves, but also in the naive decoration of some tombs, resembling a house facade, or a human face as if drawn by a child. The decoration of the tombs mostly with geometric motifs seems derived from wood sculpture. With a few exceptions human figures are avoided, in accordance with Islamic beliefs. Further articles on the structural development of stone-carved graves were written by Kaleem Lashari [17] [18] [19] Later, Lashari highlighted the Bhawani Serai and the Tutai Chaukhandi graveyards[citation needed], and called for urgent conservation[citation needed].

Meaning of Chaukhandi[edit]

Turban of Chaukhandi

Chaukhandi Tombs

There are various opinions as to the meaning of the word Chaukhandi. Shaikh Khurshid Hasan writes: Others take it to be an architectural term. Shaikh Khurshid Hasan therefore considered Chaukhandi to be the name of the place. More so, when Banerji visited the Chaukhandi graveyard in , he referred [to] it as "the little village Chaukhandi". Chaukhandi would refer to the four pillars supporting the umbrella shaped dome over the tomb and would apply to all tombs having the same construction. Even at Mangopfir, a canopy over similar graves has more than four pillars. As regards to the suggestion that Chaukhandi is the name of a place, Mumtaz Hassan feels that such a view derives from the fact that the name Chaukhandi had come to be associated with the tombs near Landhi. As mentioned above, on one tomb the word Chaukhandi is engraved. That might signify the location rather than the structural style of the monument. It is therefore possible that the word Chaukhandi, originally referring to the style of construction, became associated with one particular site. He compares it to the [Sahib-e-Jaidad Owner of a land]. It clarifies that Jam Murid is the owner of the Chaukhandi or that the Chaukhandi is erected over his grave. In support of his theory he refers to a similar inscription on a grave at Got Raj Malik and, therefore, does not agree that Chaukhandi is the name of a place. Baloch has further tried to explain the meaning of the word Chaukhandi. Literally, it suggests a four walled enclosure open from above. In the cultural tradition of Sindh, such a walled enclosure is called a Chaukhandi, which is constructed out of respect around the grave of a revered person. Chaukhandi as such is therefore not a grave or tomb in itself, but the four walled enclosure in which the person s has been buried. Referring to the burial place, it would be called Chaukhandi [22] Salome Zajadacz-Hastenrath is of the opinion that the original age and history of Chaukhandi tombs are still entirely

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unclear. The fact that the cemeteries lie in an area in which the Balochis are either the only ethnic group or live alongside other tribes provides support for this description. However, the area across which the cemeteries are spread is by no means identical with that of the Balochis, but includes only a tiny fraction of it. It suggests the conclusion that this type of tomb is a peculiarity of the Balochis and might be explained in some way through the common culture and history of the tribe as a whole although there is no evidence of this. It would seem to make better sense to assign to the tombs the name of the subgroup of the tribe to which they can genuinely be traced assuming that this could be identified with any precision. Similar difficulties arise when one attempts to attribute the tombs to any tribe other than the Balochis. Admittedly, the word is also used to refer to other square structures for example, the Chaukhandi Stupa in Sarnath. In her book she says the generic term Chaukhandi tombs is used in the sense of tombs resembling those found at the cemetery in Chaukhandi.

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Chapter 2 : Full text of "Memoirs of the dead, and tomb's remembrancer"

Title vignette Introduction contains an account of the funeral parade in honor of Washington, Jan. 1, Epitaphs from Maryland cemeteries, including Baltimore.

Walking to the family tomb, before the start of Famadihana Madagascar Death Legends and Traditions In Madagascar, death is not forever. The dead enter the realm of the spirits, but this is not a one-way trip. The spirits hang around, part of the nature around us. They can be in trees, become birds, swim in the water of rivers. Sometimes, they return to greet their family and friends every few years, to have one last party together. Digging to open the tomb Malagasy lore is full of tales, legends and traditions related to death. During our three day trip down the river Tsiribihina, our guide Jimmy had a tale for us around every other bend. All were fascinating, even more so because of the incredible setting. It all stems from the belief that death is not forever. Opening the tomb Traditionally, the Malagasy bury their dead relatives in family tombs. Every five or seven years, the tombs are opened and the dead bodies, wrapped in shrouds, are taken out. Every village has some shaman-like individuals, known as tromba, who are able to communicate with the dead. The shaman drinks the rum and enters into a trance. He is possessed by the spirit who starts talking through him. The tromba sets a propitious date, when famadihana will be held. On the day, the whole extended family flocks to the family tomb from the four corners of Madagascar. Then the tomb is open, and the bodies taken out. Each of the dead is given something. Sometimes family members approach, unwrap the shroud and talk to their dead relatives, cry or laugh with them. Then the bodies are wrapped in new silk shrouds and labelled with their name. Music starts again; the dead are carried around the tomb, dancing with their relatives, before they are placed back inside. Before Madagascar was unified into a single kingdom, it was divided into several tribes, each with its own ruler. The Sakalava tribe inhabited the region of Western Madagascar. When the time of fitampoha comes, life halts in the region. Everyone attends the ceremony. Dancing before Famadihana begins Lolo Fokatra This is a dead person that refuses to leave, to enter the spirit world. They are invisible, but they can be discovered because they eat pady rice with husk instead of rice and smell bad. To prevent the bad surprise of having a lolo fokatra hanging about, families leave a plate of pady next to the corpse during the seven days between death and burial. If the pady is eaten, the dead person is a lolo fokatra. With the help of a shaman, he or she will be sent away to live in the forest. Some latecomers arriving to the ceremony Fagnano Sometimes the dead return to Earth in the form of a boa or giant snake. This usually happens because the dead person feels to have been wronged by living relatives, or because they have some unfinished business. In this case, the family needs to perform a zebu sacrifice to send the dead back to the spirit world. Instead of waiting seven days to bury the dead, as it is customary elsewhere in the island, Ihorombe people wait 27 days. During this time, mourning relatives are not allowed to wash, brush their hair or change clothes. Then, after the funeral, everything goes back to normal. Sometimes in Ihorombe the dead are not buried, but placed into coffins that are hung from trees. This tradition is slowly dying out because of health and safety concerns, but it is still practiced, especially in remote areas. Women carrying the body of Marie Louise Tamarind tree One day on the river, we had lunch under a tamarind tree. It was huge, with a wide, shady canopy. They were smaller than the crows I had seen before, with white feathers on their chest. I called Jimmy and pointed to the birds, fingers outstretched. If you need to point, do it with your knuckle or with your whole hand. When you see two crows flying together, they are in fact two spirits, who were together in life and stayed together in the spirit world. As he said that, the sun set, and the two lover crows disappeared into the forest. Carrying the bodies back to the tomb, after the end of Famadihana.

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Chapter 3 : Records Of Cemeteries, Graves, And Burials - Maryland State Law Library

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Temple shrines[edit] Many shrines are located within buildings and in the temples designed specifically for worship, such as a church in Christianity , or a mandir in Hinduism. A shrine here is usually the centre of attention in the building, and is given a place of prominence. In such cases, adherents of the faith assemble within the building in order to venerate the deity at the shrine. In classical temple architecture, the shrine may be synonymous with the cella. Household shrines[edit] Historically, in Hinduism , Buddhism and Roman Catholicism , and also in modern faiths, such as Neopaganism , a shrine can commonly be found within the home or shop. Usually a small lamp and small offerings are kept daily by the shrine. Buddhist household shrines must be on a shelf above the head; Chinese shrines must stand directly on the floor. Yard shrines[edit] Small outdoor yard shrines are found at the bottom of many peoples gardens, following various religions, including historically, Christianity. Many consist of a statue of Christ or a saint , on a pedestal or in an alcove, while others may be elaborate booths without ceilings, some include paintings, statuary, and architectural elements, such as walls, roofs, glass doors and ironwork fences, etc. In the United States, some Christians have small yard shrines; some of these resemble side altars, since they are composed of a statue placed in a niche or grotto ; this type is colloquially referred to as a bathtub madonna. Shrines are found in many religions. As distinguished from a temple , a shrine usually houses a particular relic or cult image , which is the object of worship or veneration. A shrine may also be constructed to set apart a site which is thought to be particularly holy, as opposed to being placed for the convenience of worshippers. Shrines therefore attract the practice of pilgrimage. Roman Catholicism , the largest denomination of Christianity, [9] has many shrines, as do Orthodox Christianity and Anglicanism. For a shrine to be described as national , the approval of the Episcopal Conference is necessary. For it to be described as international, the approval of the Holy See is required. They were also called Devotional Altars , since they could look like small Side Altars or bye-altars. Shrines were always centered on some image of Christ or a saint – for instance, a statue, painting, mural or mosaic, and may have had a reredos behind them without a Tabernacle built in. However, Mass would not be celebrated at them; they were simply used to aid or give a visual focus for prayers. Side altars, where Mass could actually be celebrated, were used in a similar way to shrines by parishioners. A nativity set could also be viewed as a shrine, as the definition of a shrine is any holy or sacred place. The son of Ahmad ibn Hanbal , one of the primary jurists of Sunnism, reportedly stated that he would prefer to be buried near the mausoleum of a saintly person than his own father. Imam Khomeini Shrine Main article: Sufi[edit] In popular Sufism, one common practice is to visit or make pilgrimages to the tombs of saints, renowned scholars, and righteous people. Many of these have since been rebuilt. In order to show reverence to Sufi saints, kings and nobles provided large donations or waqf to preserve the tombs and renovate them architecturally. These forms of Sufi practise created an aura of spiritual and religious traditions around prescribed dates. Nevertheless, these rituals have survived generations and seem adamant to remain[according to whom?

Chapter 4 : The Lost Tombs of Thebes

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Chapter 6 : Chaukhandi tombs - Wikipedia

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