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VAGUE MYTHS ABOUT MOEN-JO-DARO: A QUALITATIVE RESEARCH STUDY

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ABSTRACT
Mohenjo-Daro, also known as Moenjodaro, is a collection of monuments and artefacts found in southern Pakistan's northern Sindh region on the Indus River's right bank. Mohenjo-Daro is a town in the Larkana District of Sindh, Pakistan, located off the right (west) bank of the lower Indus River, some 80 kilometers (50 miles) southwest of Sukkur on the level Indus tidal plain. One of the two major Indus civilization centers, Harappa, which is located 640 kilometers (400 miles) away in Pakistan's Punjab state, is still visible today. It was active from about 2500-1700 BCE. According to a myth, Mohenjo-Daro's name translates to "the mound of the dead." A thorough interview with a Mohenjo Daro tour guide was done in order to achieve the objective and historical perspective of the site. The interview and its contents were meticulously recorded and analyzed. Mohenjo-Daro was the second site of the Indus Valley Civilization that R.D. Banerjee found in 1922, and it is one of the earliest and largest metropolises in that civilization, according to analysis. The city was established around 2600 BC. At the same time as Mohenjo-Daro, ancient Egypt, Mesopotamia, and Greek civilizations all coexisted. Mohenjo Daro's town design consists of a citadel in the west and a lower city in the east. Furthermore, the findings suggested that a detailed context about the people of Mohenjo Daro should be added to the history curriculum because it is important for students to learn about inventions and their curiosity about creating something new for their civilization and to give them a sense of comfort at the time. To conserve the Mohenjo-Daro museum and archaeological site, stakeholders must meet their responsibilities.

KEYWORDS: *Vague Myths, Moen-Jo-Daro, Qualitative Perspective*

INTRODUCTION

Mohenjo-Daro, often identified as Moenjodaro, is an entity of mounts and antiquities situated on the right bank of the Indus River in northern Sindh province, southern Pakistan. Mohenjo-Daro is a town in the Larkana District of Sindh, Pakistan, about fifty miles (80 km) southwest of Sukkur on the level Indus tidal plain, off the right (west) bank of the lower Indus River. There is still evidence of one of the two main centers of the ancient Indus civilization (c. 2500-1700 BCE); the other being Harappa, which is 640 kilometers (400 miles) away in Pakistan's Punjab province. The myth states that Mohenjo-Daro's name means "the mound of the dead." Rai Bahadur Dayaram Shani's conclusive evidence from 1921 that the remains at Harappa thus far to a very early period made it impossible to determine that period at the time. The following year, the late Mr. RD Banerjee was assigned to examine the Mohanjo- Daro mounds in Sindh without any knowledge that they were particularly early in age and instead to investigate what was believed to be an ancient Hindu city on portions of which there were Buddhist buildings remnants. By finding seals and other items resembling those found at Harappa, Mr. Banerjee quickly realized that the majority of the group of mounds had a Prehistoric origin. (Mackay, 1934). Nothing is more exciting for an archaeologist than discovering the remains of some great disaster, whether it is a massacre, an invasion, a flood, or an earthquake just occurred in the place. Three thousand years ago, the Harappan civilization, the fourth-greatest civilization in history after Egypt, Mesopotamia, and China, thrived in the Indus Valley Jansen, M. (1985). The southernmost of the two great armed invaders had destroyed the Harappan cities, and hapless victims, many of whom were women and children, had been slaughtered there. (Dales, (1961). In contrast to the earlier phases of the Bronze Age cultural complex, which display varied patterns in the various geographical regions of Pakistan and western India, the urban pattern associated with the Indus

Civilization imposes an apparent similarity in its basic cultural emergence. The Indus Civilization only lacks connections when it comes to other aspects of culture, but even here, they are so uniquely individualistic and firmly established in the local flora and fauna that the tangible features of their society are entirely derived from regional materials (Dani, 1992). The Indus civilization built large, well-planned cities with advanced Bronze Age technology and modest architecture. The Indus does not have any conclusive evidence for elaborate mortuaries, individual-glorifying structures, sizable temples, or royal residences, despite these indicators of social complexity. The Indus civilization was allegedly further self-ruled than other primary sophisticated cultures, and despite a period of research, no conclusive proof of a dominant class of administrative leaders has emerged. The noticeable deficiency of political and financial disparity reported by the original excavators at Mohenjo-Daro was largely accurate. This is due to some widely held misconceptions about the historical distribution of wealth, power structures, specialization, and urbanization rather than the fact that the Indus civilization was not a composite civilization. It is clear from the Indus civilization that a dominant class is not required for community intricacy. The mean 20th-span claim that Indus metropolises were constructed by aggressors, whose significance of the relatively equal distribution of luxury in Indus groupings was disguised by the widespread perception that armed forces enforced a high degree of homogeneity, conformity, and conservatism on the people they ruled. (Green, 2018). People from the Indus Valley were highly recognized for their town planning. Cities in the Indus Valley have clearly well-defined grid arrangements. Early hydromechanics created working sewage and plumbing systems. These systems were comparable to the municipal and sewerage systems established later in the 19th century. The Indus people had strong central and local governments because of the regularity in their urban layout and house construction. Amongst the most notable aspects of the earliest Indus civilization was its city design, which shows how well-developed the city's civic organization was. The Indus cities had flat-roofed dwellings made of brick, parallel roadways that formed a grid system, distinct living units, effective water supply, drainage, and sewerage systems, and suitable ventilation. The city had well-planned and built streets, residences, tall structures, industrial locations, and dockyards. A centralized administration system was used. Bricks were the main building material, but houses may also be constructed with stones and wood. The houses had stairs close to the wall of the front door and were constructed on foundations that raised above the street level. The design and construction of the public spaces varied; there were both single and multiple public rooms, as well as baths, community wells, and sanitary systems. The sewage facilities of the city were carefully planned, and they seem to have been efficiently run and maintained. The Indus Valley civilization also flourished, with well-planned townships and streets that were organized in a network. The extended street at Moen-Jo-Daro measured 805 meters in length and 10 meters in width, which suggests that wheeled carts were likely in use at the time and that roadways were used for trade. The main streets of Moen-Jo-Daro and Harappa were aligned from east to west and north to south, and they intersected at right angles, and were up to 1.5 km long and 3.50 to 10.00 m wide. This layering provided flood protection. The streets and lanes were connected. Each lane served the general public and was lit by streetlamps (Khan, 2020).

LITERATURE REVIEW

The Indus Civilization, which flourished laterally on the Arabian Sea shoreline and the plains of the Indus Valley, is the primary sample of town development. The material to recreate the historical aspects of the four major settlements that have been excavated thus far is provided by the culture of the civilization from which two are located in Pakistan, first is Mohenjo-Daro, also recognized as the "mound of the dead," is located on the right bank of the Indus River in the Larkana District of Sind, and the second is Harappa, also recognized as Hariyupiya of the Rigveda is located on an ancient cot (sukbrawa) of the river Ravi in Sahiwal District of Punjab. The other two locations are in western India; Kalibangan also known as "black bangles" is located about 310 kilometers on the left bank of the now-dry Gagger (ancient Sarasvati) river in northern Rajasthan, northwest of Delhi. Lothal, a town along the Sabarmati River on India's west coast, lies close to where the Gulf of Cambay begins. Due to the rising water table in the twenty-first century, only Mohenjo-Daro keeps the mystery of its previous levels. These levels might point to a cultural complex associated with the Kott Dijians or the incorporation of other early elements of Sindhi and Baluchistan culture**.** (Dani A. H., 1992) Mohenjo-Daro, which had incredible expertise in civil engineering and urban design, was the most advanced metropolis at the time. The symmetrical buildings of Mohenjo-Daro are organized in a planned grid. The majority were constructed from fired and mortared brick, while some also had inexpressive structures and sun-dried mud brick. Mohenjo-Daro's covered area is thought to be 300 hectares. (Pant, 2005). The town is separated into two parts, the so-called Stronghold (citadel), and the Subordinate City (lower city) these cities exhibit a pattern of twin settlements. The Citadel, which was constructed from a brick mud heap that was about 12 meters (39 feet) high, is believed to have had two sizable assembly rooms, a big residential building intended to house roughly 5,000 people, public baths, and other services. The city had a large central well and a central marketplace. According to (Ramzy, 2016) the Great Bathing system, the Citadel, a massive granary, and sizable residential structures were all located on the acropolis and numerous assembly spaces, with an outdoor area around the entire upper portion. Other substantial structures include

the Great Hall (Pillared Hall), which is believed to have served as a gathering hall, and the so-called Seminary Hall, a collection of structures with 78 rooms that was likely used as a priestly house. Private and public building systems, bores, stores, and marketable structures were arranged end-to-end conventional streets that intersected at exact approaches in a highly systematized type of design that likewise included drainage arrangements. As a result, it is undoubtedly accepted that Mohenjo-Daro was a meticulously strategic city (Marshall, 1931; Morris, 1972). With some notable exceptions like the "Great Bath" at Mohenjo-Daro or the "Granary" at Harappa, monumental buildings in Indus urban sites are frequently difficult to identify from neighboring countries' structures, and their purposes are still largely unknown. Moreover, Wheeler asserts that grain would have been transported by carts from the geography and directly delivered into the anchorages. Jonathan Mark Kenoyer drew bringing out a comprehensive shortage of grain-related evidence at the "granary," that, in his opinion, would be better described as a "Great Hall" with a dubious purpose. The pattern of early urbanization in this area was introduced by the urban growth in the Indus Valley. The initial is the plentiful food manufacture in the natural soil of the river-watered plains, which primarily produces barley and wheat as well as yarn (cotton) as a currency harvest. Two of the leftovers' storage locations, one at Mohenjo-Daro and the other at Harappa have been exposed (Dani,1992). Ninety years ago, archaeologists were unaware of the complex relationships between ancient flooring and trampled surfaces, wall foundations, and mud fill produced by ongoing rebuilding. Nevertheless, when we reevaluate construction in light of recent archaeological sites in Pakistan and India, the idea that Mohenjo-Daro actually presented enormous palace-like complex figures has strong support. Storage reservoirs and magnificent entries with columns may symbolize the nobility's concern for formal transparency and their controller over entry to closed-off amalgams (Vidale, 2010). Evidence of an advanced water supply and sewage disposal system has been found at Mohenjo-Daro, a significant Indus Civilization urban site that times to the middle of the third era BC. In addition to meeting domestic needs, more than 700 wells also provided water for a network of personal baths and a “Great Bath” for routine by the general public. Drains and sewers were methodically created to assist in the evacuation of garbage. The system is outlined and its social environment is analyzed. (Jansen, Water supply and sewage disposal at Mohenjo-Daro, 1989)

The dig uncovered numerous artifacts, including seated and standing individuals, copper, and stone tools. Carved seals, weights and balances, gold and jasper jewelry, as well as child-friendly toys. The fact that so many bronze and copper objects, including bowls and figures, have been found at the location demonstrates that the people who lived in Mohenjo-Daro were proficient at using the lost wax method. Instead of being used for smelting, the boilers discovered at the location are believed to have been utilized for copper works and melting alloys. (McIntosh, 2002). Instead of being used for smelting, the boilers discovered at the place are understood to have been utilized for copper works and tender alloys. In the northeastern region of the site, there even appears to be a whole neighborhood devoted to shell-working. (Aiyappan, 1939). Many of the pots had ash deposits in them, which led archaeologists to believe they were either used to store a person's ashes or as a way to warm a building that was situated in the area after they discovered clay and soil sherds from the area. Another specialized art is mentioned in the tradition of painted pottery. Steatite, likely from the zone of Tepee-Yahya in eastern Iran, was used to make closures (seals), while oriental alabaster was used to make cups and other containers. The growth of the fine arts in urban centers is depicted in limestone statues, musical instruments, and dancing figures. Many animal motifs and human scenarios that appear to have had religious and mythological significance are presented to us by the seals themselves. There is little question that some pedestalized symbols and real people were revered. While there isn't much evidence for established conviction in the city's architectural ruins, the employment of spiritual symbols in construction with business communications reveals a community that values religion. The numerous animals that are depicted on seals are a significant component of popular beliefs. Some of the animals have multiple heads, while others have multiple bodies. Some of the species are undoubtedly legendary in that they mix the characteristics of various animals into a single body. Undoubtedly, the bull is the most prevalent of these creatures. The appearance of the unicorn on numerous seals is still mysterious. The representation of foliage or shrub trunks on the closures can be linked to yet another trend. A frequent design element is a tree inside a railing. These might not be particularly significant on their own, however, they begin to have some significance when combined with the appearance of the pipal leaf motif, which is depicted on numerous painted pots or carved on seals (Dani, 1992).

A significant Indus Tradition craft technology is the production of copper and bronze. The wide range of objects made of copper and bronze would have been employed as status symbols, wealth indicators, instruments in other craft industries, and other utilitarian purposes. Copper and bronze artifacts have made up a considerable component of the improved substantial collection at practically every Indus Tradition excavation site. Metalworkers employed copper and copper alloys to create a variety of items throughout the Indus region, from high-end wares to simple utilitarian items. An earlier study of copper-bronze metallurgy in the Indus region concentrated on identifying broad trends and characterizing the metallurgical legacy throughout the entire Indus region. The goal of the current research project was to reconsider and revise these conventional interpretations in order to take into account contemporary viewpoints

on the study of ancient metallurgy. data from archaeological excavations and surveys have previously supported a theory that copper manufacturing in Indus communities was dependent on the processing of semi-finished materials (such as ingots), and possibly recycling polished copper/bronze artifacts is covered (Miller 1994; Kenoyer and Miller 1999). Based on observations gathered from excavation data, copper and bronze were used to create household items like dishes and other vessels, tools like scale pans and saws, weapons like spears and arrow points, jewelry like beads, rings, and bangles, and possibly significant objects for economic control or religion like magnitude skillets and tablets. (Hoffman, 2019). With its numerous brick-built structures and reputation as one of the biggest Indus Civilization settlements, Mohenjo-Daro is well-known. Particularly, it has a drainage system that is distinct from other Mohenjo-Daro-period ruins. Based on the findings of previous archaeological studies, this system has thus far been understood as a straightforward sewer; however, few studies from an engineering perspective have been conducted. In order to study the original functions of the drainage system, the authors studied the water supply-drainage system from a civil engineering perspective. This supply-drainage system consists of both hardware, such as sewer, well, and soak-pits, and software, such as water supply capacity, rainfall intensity, and water use form. As a result, it appears that this drainage system was primarily created to remove waste water from floor-paved rooms close to wells. (NAKAMURA, 1995).

METHODOLOGY

A detailed interview was conducted with a tourist guide of Mohenjo Daro. The interview was transcribed and analyzed by the content analysis method.

DATA ANALYSIS

A senior guide had been asked for a thorough study and more research. His mother town was district Larkana, and he has been employed in Mohenjo Daro for more than eight years. He explained throughout the conversation that the inhabitants of this ancient civilization were discovered to be non-Muslim 4500 to 5000 years ago, but it was unresolved what their original religion was at the time. The remainder suggests that the people may worship water because there have been found to be 700 wells, along with monkey statues and little toy-sized sculptures that suggest Hinduism may be the practiced religion. He continued by saying that Sir John Marshall's 1911 geographical survey analysis was expanded upon for the finding of Mohan Daro. The tour guide additionally reported that a few things, including statues of a dancing girl and a king-priest, were discovered while they were digging. The original sculpture of the King-Priest is made up of stone and displayed at the Mohan Jo Daro Museum. The original dancing girl sculpture, however, was made of bronze and provided to India. Additionally, their models are displayed at the Mohan Daro entrance gate. Subsequently, they noticed their reflection in the water and realized that reflection can be seen in any lightning or shining object making them appear more intelligent, and they later created copper plates to use as mirrors and see their reflection. These plates weren't particularly large, and the original is still on display at the Mohenjo-Daro Museum. Additionally, they discovered numerous bronze seals with drawings of strange species and a bull in an unknown language. The tour guide also mentioned an important fact, specifically which people in Mohanjo Daro also created jewelry for women in order to make them attractive, beautiful, and distinguishable from men, and this jewelry is still displayed at the museum. Citizens of Mohenjo-Daro used a mystery language that is still unintelligible today. He emphasized that when we examine their sewerage system, it defines their intelligence because they had excellent civil engineering skills. The sewerage system is still functional and is built with channels to allow it to pass through floods and intense rainfall. The most crucial element he mentioned was that "gravity was taken into consideration when constructing this sewerage system." The walls that were built during that period are still standing, and they are constructed out of sand bricks, concrete, metals, alloys, and gypsum as well as other building materials. Laboratory testing has been done on the wall's substance. However, wall thickness can range from 2 feet to as much as 6 feet. According to the guide's perception, he believes that “The thickness of the wall is the factor that gives walls their solid and strong condition.” The question of what caused the destruction of this civilization arose at the end, and he responded that it is an unsolved mystery to this day Since no skeletons have been discovered in the research, it is predicted that the people of Moehnjo Daro have been displaced at various intervals due to climate change and water scarcity so they were unable to survive there because of these two major reasons. When asked about the government's contribution to the conservation and preservation of Mohenjo-Daro, he declined to respond because he wanted to promote his political beliefs.

CONCLUSION

Mohenjo-Daro is one of the earliest and major metropolises in the Indus Valley Civilization and it was the second site discovered in Indus Valley civilization by R.D Banerjee in 1922. The city was founded in approximately 2600 BC. Ancient Egypt, Mesopotamia, and Greek civilizations all coexisted at the same time as Mohenjo-Daro. The town planning of Mohenjo Daro is a citadel in the west and the lower city is planned in the east. The citadels consisted of administrative buildings whereas the lower city was for common people moreover, the most important place was the “Great Bath” which was basically a water tank just like a swimming pool. The construction of the tank was also known

as the oldest example of waterproofing in the world since the floor and walls were rendered watertight by precisely fitted bricks put edge to edge with gypsum mortar. In addition to the large well that was used to fill the great bath, there were also numerous changing rooms nearby. The great bath is a fine example of Harappan engineering and it has been suggested that the great bath was primarily used for ritual bathing. Despite the fact in the citadel, there was the largest building that is known as the Great "Granary" which is situated at the southwest corner of the Great Bath. Granaries are buildings where grain or animal feed is kept. They are typically constructed above ground to protect supplies from natural disasters like floods as well as keep the food stocked away from rodents and other animals. There was a multi-pillared assembly hall with a square shape in the southern portion of the city. If we look at the lower city, we can see that every house was built according to a grid pattern with 90-degree intersections between the streets. The city's primary market was located in the middle, and every street had a route to access it. The dig uncovered numerous artifacts, including seated and standing individuals, copper, and stone tools. Carved seals, weights and balances, gold and jasper jewelry, as well as kid-friendly toys. There were many seals, but only two of them were found in great numbers: Pasupathi seals and square-shaped seals with drawings of humpless bulls. More than 60% of the Mohenjo-Daro seals were discovered to be humpless bull seals. In addition to that, there was a stone statue of a priest-king. The bear was perfectly groomed and wearing a patterning robe, but the statue was shattered at the base. There was a fillet in the middle of the head, which is a symbol of royalty. By the Harappans, bronze was frequently used. By looking at the ornaments or jewelry it is proved that copper and bronze were utilized to produce domestic items, tools, weapons, ornaments, and possibly even religious or economic control objects. Due to their invention of bronze and copper at that time, it became evident that the people of Mohenjo Daro were exceedingly intelligent. Use the wax process, which is still in use today, to create sculptures. Research is currently being done to figure out the symbols printed on the seals because the language is still obscure and unreadable. The research suggests that they have moved or migrated to other regions as a result of climatic change and a shortage of water. As responsible citizens, we should work with the management of the archaeological site in the modern day to keep it preserved and maintained because when we used to visit the site, we had to be careful not to damage the environment. Since it's important for students to learn about the inventions and their curiosity about creating something new for their civilization and to give them a sense of comfort at the time, a detailed context about the people of Mohenjo Daro should be added to the history curriculum. Stakeholders need to fulfill their obligations in order to preserve the Mohenjo-Daro museum and archaeological site.

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