

## People's History through 'Trees'

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What classifies as 'people'? Are 'people' only humans or can any living entity be treated as 'people'? Would a human narration developed through observing the historicity of any object be acceptable as 'people's history'? For me, trees became the 'people' for this paper. These silent yet living entities are the co-author of my paper and it is to them I dedicate this narration.

Since the beginning of time, the most important thing for human survival was 'Trees'<sup>1</sup>. The analogy of a tree commonly referred as the forbidden tree<sup>2</sup>, the tree of temptations or the tree of eternity and the interaction of our ancestors with it became the reason for humans to inhabit this world. Trees are witness to our desires, our weaknesses and ultimately our survival. Whenever humankind needed something, trees were there to deliver. They silently provided us with food, cloths, shelter and when we demanded more, like medicine, transport and paper, the tree was there to provide. These trees gave their entire body for our consumption, even their breath - a rich source of oxygen - purified the air for us to breathe and stay alive.

This cannot be the entire story of our trees. Likewise, the botanical and popular names of trees, categories and images of its fruits, leaves and seeds and the medicinal uses of various trees, also do not provide the entire story of a tree. This is information we need and so we tend to propagate it more. This research, however, is not about documenting trees but an exercise to investigate the interaction between trees and humans and to understand the mythological stories of these trees created out of our own curious minds. The urgency to understand this dawned upon me from the city of Hiroshima and its surviving radioactive trees.

During a workshop in Hiroshima<sup>3</sup>, our group had the fortunate chance to meet with one of the survivors of the A-bomb blast along with the representative of the Green Legacy Hiroshima<sup>4</sup>. Sharing her

devastating experience of the blast and life after, she told us that she was 8 years old when this happened; her skin bears the black marks from the black acid rain which poured down minutes after the blast. She married, had three healthy children and assisted her husband in setting up the collection for the Hiroshima Peace Museum, developed terminal cancer due to radiation exposure and now has set the record for the longest living survivor, reaching the age of 78. She has been the custodian of the story of the A-bomb blast for 70 years and after her death, the ‘Survivor Trees’ will take on this responsibility.

This expression of trees taking on the responsibility of telling your story was what inspired me to look into my own trees, the trees of my city Lahore. Curiosity led me to interact with Nassrine Azimi, co-founder and representative of the Green Legacy Hiroshima and former regional director of United Nations Institute for Training and Research (UNITAR), Japan. I found out that at the time of the A-bomb blast, the city of Hiroshima and its surroundings had 86.3% green coverage. After the horrid incident, only 170 tree trunks survived, their outer bark, branches and leaves completely burnt, the tallest trunk measured was 6.4 feet. These trees were within 2 kilometer radius of the A-bomb hypocenter. The trees started to germinate again only after 2 years. This was the land for which it was declared that nothing will grow for a hundred years. These trees with their lighter green leaves and brown branches upon a blackened fragile trunk gave hope to people to live again, to rebuild their lives just as the trees have done by sprouting green.

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Figure 1

Survivor tree  
with new growth,  
Hiroshima, Japan.  
Photograph by Saba  
Samee

Recognizing their importance, the Hiroshima City Prefecture for Peace located these 170 survivor trees and mapped them within 50 locations. Through time these trees were observed and cared for by the citizens’ group of Hiroshima and are now registered with the Hiroshima City Municipality as ‘A-bombed Trees’. With name plates and a unique reference, *hibakujumoku* (survivor tree), they are termed as ‘Hiroshima’s special residents: trees that lived through the atomic



blast'<sup>5</sup>. The Green Legacy protect these trees, prepare their saplings and seeds and spread these throughout the world, especially to countries who proudly call themselves nuclear powers. It is their belief that the survival of the residents of nuclear active countries is through these radiation-tolerant trees.

What is the story of our trees? We once had stories knitted around trees, poetry praising them and human nature decoded through them, about the cool shades of trees, of the whistling air whilst it passed through tree leaves, the sun filtering through its branches and leaves making thousands of shimmering stars. Do these trees still exist and what were their stories?

My reconnection with trees affirmed my understanding that mankind has always been curious about their surroundings and it is through myths that their explanation found expression. During my research, I came across many such myths regarding the origins of trees, each one different for a different variety. Half way through, I realized that I can now, very easily, recognize some of the trees, as I could remember their bizarre, yet fascinating, descriptions cleverly knitted within these mythical stories.

Our story starts from the ancient epic poem of *Mahabharata*<sup>6</sup>. In the times depicted within this poem, the region of the Punjab was known as 'Aratta'; its geography is described through rivers and forests with an abundance of *Pillu* (Peelu) trees:

*Panca nadyo vahanty eta yatra piluvananyapi  
Satadrusca vipasa ca trtiyeravati tatha  
Candrabhaga vitasta ca sindhusastha bahirgatah  
Aratta nama te desa*

"Where these five rivers, viz Satadru (Sutlaj), Vipusa (Bias), third Iravati (Ravi), Candrabhaga (Chenab) and Vitasta (Jhelum) flow and where there are Pilu forests and where Sindhu (Indus) is the sixth to flow out, this county is called Aratta"<sup>7</sup>

This tree was again praised through the Punjabi poetry of Khawaja Ghulam Farid, in his famous poem, *Pillu Pakian Ney, Aa Chunno Ral Yar*.

Figure 2

Peelu Tree.  
Photograph by  
Qamar Mehdi

This popular poem is about getting united and celebrating nature. The poem also has a romantic metaphor discussing the ripening of one's desires, the unique state of separation and how the heart longs for its beloved. Human emotions become one with nature, even the changing colors of Pillu fruit during the process of its ripening, green, yellow, brown and earthy blue, become analogous with different human emotions.



In the first book of the *Mahabharata* titled *Acquisition of the Kingdom*<sup>8</sup>, a detailed list is provided of the flowering and fruit bearing trees native to this land of the five rivers, whilst describing the city of Indraprastha<sup>9</sup>. The text illustrates the prosperity of the kingdom by describing the wealth of its gardens that “surrounded the city” having “many kinds of trees, always adorned with flowers and fruits and swarming with many different kinds of birds”. The trees mentioned in Table 1<sup>10</sup> belong to many varieties of commonly found trees of that time.

The ancient *Puranic* text<sup>11</sup> mentions four distinguishable mountains, the distinguishing feature being the species of trees planted on each of the sacred mountains. The first mountain of Mandara had *Kadamvoas* (Kadamba trees), the second mountain of Gandhamandra had *Jambu* (Jaman trees), the third mountain of Vipula had *Aswattha* (Peepal trees) and the fourth mountain of Suparsa had *Vata* (Bohr, Bargad or Banyan trees). Furthermore, the text mentions a story of Shiva and his consort Parvati. Irritated by the unwelcomed intrusion of goddess Agni in their privacy, Parvati curses the Trinity Gods to turn into trees, whereupon Brahma converted into *Palash* or *Plaksha*, Flame of the Forest Tree; Vishnu into *Aswattha*; and Shiva into the *Vata*. Her curse fell upon herself as her beloved, Shiva, also turned into a tree.

The sacred text of *Ramayana* describes the towns and villages of its time having houses with private gardens<sup>12</sup> with both sides of the roads lined with shadowy *Chandan* (Sandalwood trees), both varieties, white and red. In this poem, the favorite trees of Sita are mentioned as *Arjuna*, *Kanair* (Oleander) and *Japa-Puspa* (Hibiscus). While describing the place

where Ravana had kept Sita a prisoner, the text describes a garden full of *Asoka*, *Champa*, *Neem* and *Aap* trees.

Names of Trees in Sanskrit	Name of Trees in Urdu / Hindi	Name of Trees in English	Botanical Names / Classification of Trees
<i>Amras / Amra</i>	Aam	Mango	Mangifera Indica
<i>Aswattha</i>	Peepal, Bodhi	Peepal	Ficus Religiosa
<i>Vata</i>	Bohr, Bargad	Banyan Tree	Ficus Bengalensis / Ficus Indica
<i>Amratakas Vadari</i>	Bair / Ber	Indian Hog Plum	Spondias Mangifera Wild Zizyphus Jujuba
<i>Kadamvas</i>	Kadamba, Kadam	Kadamb / Burr Flower Tree	Anthocephallus Cadamba
<i>Ashokas</i>	Asoka	Asoka	Saraca Indica / Saraca Asoca
<i>Nimba</i>	Nim or Neem Tree	Nim or Neem Tree	Azadirachta indica
<i>Champakas</i>	Champa / Gul-e- Cheen	Temple Tree, Frangipani	Plumeria Acutifolia
<i>Pummagas</i>	Aanar	Pomegranate Tree	Punica Granatum
<i>Amlokas</i>	Amlok	Black Persimmon	Diospyros digyna / Diospyros texana
<i>Amlaki / Amalaka</i>	Amla	Indian Gooseberry	Embelica Myrobalan
<i>Lodhras</i>	Lodhra	Lodh Tree	Symplocos racemosa
<i>Jambus</i>	Jaamun	Rose Apple Tree	Syzygium jambos
<i>Mandara</i>	Pangri, Pharad	Indian Coral Tree	Erythrina Indica
<i>Parijatas / Parijatak</i>	Har Shingar	Night Flowering Jasmine	Nyctanthes Arbor-Tkistis
<i>Palash / Plaksha</i>	Palas / Gul-e- Nishter	Flame of the Forest, Parrot Tree	Butea Monosperma Butea Frondosa
<i>Amaltash Rajvriksha</i>	Amaltas	Indian Laburnum Tree	Cassia Fistula
<i>Bilva / Vilva</i>	Bael	Wood Apple	Aegle Marmelos
<i>Sala</i>	Sal	Teak Tree	Shorea Robusta
<i>Tala</i>	Palm Tree	Palm Tree	Borassus Flabbifera
<i>Salmali</i>	Sumbal	Silk Cotton Tree	Salmalia Malabaricum

Table 1

List of commonly found trees of the Punjab. Source: 'Book 1 – The Book of the Beginning: The Acquisition of the Kingdom

## Mango Tree

In *Mahabharata*, the origin of the Mango tree is associated with the daughter of the Sun god, Suryadeva. She was married to a mortal king who was much devoted to her, making his other wives jealous. Amongst them was an enchantress who tried to kill her. In order to

escape, the daughter of the Sun god threw herself into a pond and changed into a lotus flower. The enchantress plucked the flower from the pond and burnt it. From its ashes, a tree sprouted with golden light rays coming out from the fruit it bore. When the fruit ripened and fell on the ground, the daughter of the Sun god reappeared and was united with her king. The golden yellow color of the fruit is attributed to the Sun. The leaves of this tree are considered auspicious and are tied over entrances during marriage and birth ceremonies. The Mughal gardens were dominated with these trees. The first and third terraces of Shalamar Garden, Lahore, are filled with mature Mango trees.

The Mango tree in our garden does not bear fruit. When we planted the *Totta Pari* mango, our gardener warned us that this is a dying variety as it bears little fruit, if any. For three years it matured and for another three we kept on waiting for the mangoes. Chacha Bashir, our gardener, asked around for a remedy and found one which involved inflicting deep cuts on the lower bark area of the trunk and putting a greasy organic mixture in them. That year the tree bore fruit, six mangoes of the prettiest colors, green at the bottom, yellow in the middle with a red top. For two years it kept on giving mangoes and then it stopped. None of us have the courage to repeat the process again; marks of the last procedure are still visible. We all are waiting till our tree is ready to bear fruit again.

### Asoka Tree

Figure 3

Asoka Tree.  
Photograph by Saba  
Samee

In mythologies, trees have always been treated like humans, having emotions and endowed with a soul. Asoka tree means 'without grief'. It is believed that this tree removes sorrow by absorbing it within itself. In the *Ayurvedic* text, Brahma says, "He who eats eight buds of Asoka flowers on the eight day of the moon, will suffer no ailments in life". The text further states that the dried flowers of Asoka cure diseases related to women's reproductive organs while the bark relieves indigestion and depression. In *Ramayana*, the Asoka tree surrounded the garden imprisonment of Sita at Lanka and is said to share her grief by absorbing it within its bark and flowers.



In Buddhist text<sup>13</sup>, Asoka tree is the 'Birth Tree' of Buddha. This tree is identified through the texts of Emperor Asoka and travel logs of Chinese travellers<sup>14</sup>. A very clear indication of this tree is present in many stone reliefs showing the Birth of Buddha. Mayadevi is shown as holding a tree branch and the leaves have been identified as that of Asoka tree.

## Peepal Tree

The first mention of Peepal tree is found upon an Indus Valley seal discovered at Mohenjodaro<sup>15</sup>, where the tree is being worshipped. This discovery provides evidence that the cult of tree worship is older than civilizations. In *Mahabharata*, the sacred tree is described as:



Figure 4

Peepal Tree.  
Photograph by Saba Samee

“*Aswattha*, having its roots above and branches below, is eternal.

Its leaves are the *Chhandas* (pure knowledge). He, who knows it, knows the *Vedas*.”

“*Aswattha* is from the highest world to the lowest creations, it is everywhere. The knowledge gained through this tree is pure and divine. Its form cannot be known; it neither has an end nor a beginning, it is eternal.”

In the *Vedic* text<sup>16</sup>, the tree gets mentioned as the “one that is not the same tomorrow”. For Buddhists, this tree holds special importance. For them it is the Enlightenment Tree. Buddhist literature and the depiction of a Peepal tree sanctuary in numerous sculptural panels showing the scene of enlightenment leaves little doubt that Buddha received divine knowledge while seated under a Peepal tree. Hence, it is also known as *Bodhi* tree.

My earliest memories of the Peepal tree come from Aziz Bhatti Road, Lahore. As children, we used to get mesmerized by the chirping of the birds returning home to their Peepal trees which lined both sides of this road. Twice a day, the chirping of thousands of birds filled the entire atmosphere with music.

In a Punjabi *Lok Geet* (folk song) the poet asks from the leaves of the Peepal tree,

“*Peepal Diya Patiya, Ke Kharh Kharh Lai Ae*”,

“Oh leaves of the Peepal tree, why are you making loud noises?”

The tree replies,

“*Jharr Gayey Puraney, Waari Nawiyaya De Aiye Ae*”

“I am shedding the old leaves as it is time for new ones.”

### Bair Tree

Figure 5

Bair Tree.  
Photograph by Saba  
Samee

The *Mahabharata* and *Ramayana*, both texts hold Bair/Ber tree sacred. This was the tree which tried to stop Ravana from kidnapping Sita by entangling its thorns in her *sari* (a garment worn by women of South Asia). When Rama was searching for her with his brother Lakshmana, the tree pointed towards a torn rag of Sita's *sari* dangling from its branches. It was due to this tree that Rama could find the direction in which Sita was forcefully taken. For this effort Rama blessed the tree with eternal life so that it could survive in arid climates.



### Kadamba Tree

Figure 6

Kadamba Tree.  
Photograph by Saba  
Samee

In *Mahabharata*, the mention of *Kadamba* tree/Burr-flower tree is due to its flowery and earthy aromatic scent. It is said in the text that this tree blossoms at the sound of the monsoon thunder<sup>17</sup>. This ancient text frequently associates this tree with Krishna. His nature to attract Gopis is paralleled with the aromatic fruit borne by the tree, its aroma attracting pollinators such as



bees, hoverflies, butterflies and humming birds. The enchanted Gopis represented the five senses of smell, touch, taste, sight and hearing, all of which get stimulated by the tree and its fruit.

### Bael Tree

The Bael tree is mentioned in reference to Shiva. The formation of its tri-foliolate leaves resembles a *Trishul*, the weapon of Shiva representing his three functions: Creation, Preservation and Destruction. These leaves serve as a container for offerings to Shiva. The Bael fruit is associated with Lakshmi through a story which



originated from her worshipping Shiva daily under this tree and offering one thousand lotus buds. One day she got short of two lotus buds and in her devotion, thought of cutting her bosoms in place of the two lotus buds. Shiva, watching from within the tree stopped her in time and rewarded her devotion by granting the shape of her bosom to the Bael fruit. Thus, the tree gained the attributes of Lakshmi: luck, fortune, fertility and prosperity.

### Neem Tree

The ancient myths of creation provide the story of Nim or Neem Tree. Indra, the King of the Devas and the gods, retrieved a golden pot of *amrita* (ambrosia) from the milky ocean at the beginning of time. He accidentally dropped a few drops of this *amrita* upon the earth while heading back to the heavens. From these drops, the tree of Neem sprouted, having noble qualities of curing almost all diseases, warding off evil and protecting from harmful insects. In *Vedic* text, this tree is




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Figure 7

Bael Tree.  
Photograph by  
Qamar Mehdi

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Figure 8

Neem Tree.  
Photograph by  
Qamar Mehdi

mentioned as *Dhanvantri*, the Aryan god of medicine. In *Mahabharata*, the leaves of Neem are compared with sharp swords protecting from evil spirits and deadly diseases.

### Bohr Tree

Figure 9

Bohr Tree.  
Photograph by Saba  
Samee

The great Bohr or Bargad tree is called “the crested one” in *Mahabharata*. The ability to support its ever growing branches through roots originating from them and hanging down like props supporting an ever widening canopy, symbolizes eternal life. In the ‘Book of Forests’, *Mahabharata*, the *Puranic* legend of Satyavan and his wife Savitri is

associated with this tree. In a gest, the story establishes the importance of this tree by describing its power to restore life. In Buddhist *Jatakas*, this is the second Enlightenment Tree. Buddha spent fifteen years of his life at a monastery in the city of Kapilavastu. This monastery was constructed within the Banyan forest. It is said that Buddha cut all his hair while sitting under this tree and announced that he is going to Banaras to set the wheel of Dharma in motion.



### Champa Tree

Figure 10

Champa Tree.  
Photograph by Saba  
Samee

It is universally accepted by all faiths that the Champa tree represents immortality for its extraordinary capacity to continue flowering even after uprooted. Only a small piece of its branch is needed for it to re-grow. Many perfumes have the scent of Champa flower as its base. The famous poet, Sultan Bahoo mentions this tree as “*chambray di booti*” which the divine has planted in our hearts. This *booti* (herb) creates the desire for eternal knowledge in us and it is this quest for knowledge that makes the *booti* grow. When it blossoms, the mysteries of life are revealed to us and our bodies acquire its eternal scent.



## Teak Tree

The earliest mention of the tree named Teak is in the Buddhist text. It is described as having the strongest wood. The King of Benares wanted to construct a palace having only one strong column. The spirit of the *Sala* tree came in his dream and informed him that if he really wants to find a strong wooden column, then he should look for a *Sala* tree which has been growing in his own garden for centuries. However, the spirit of the tree had one request from the King before the cutting. As the *Sala* tree was growing for centuries in his garden, many deities, birds and animals had started living on it. The King should first worship so all the living beings are alerted about the coming danger and have a chance to protect themselves. Then the King should first cut the top half and then, if needed, the rest of the trunk but he should not cut the tree from its roots, neither let it fall because then the roots will break. Upon asking the reason, the tree spirit said that it can germinate again through the old roots and the King will not be blamed for its death. Furthermore, the *Sala* tree is the 'Death Tree' in Buddhist scriptures. Stone relief panels show Buddha dead in between two *Sala* trees. Some sculptural panels show Buddha achieving Nirvana lying in between two *Sala* trees.

## Parijatas Tree

The origin of *Parijatas* goes back to the churning of the milky ocean. According to the *Puranic* text, upon its birth the entire universe was filled with its scent and the tree was taken to the heavens. One day, Krishna's wife, passing through a jungle, smelled its scent and desired to find this tree for planting in her Dwarka palace. Krishna acquired this tree for her from the heavens but it did not have any flowers, thus no scent. Saddened by this, she decided to sleep under the tree, accompanying it through the night. She found herself buried under Jasmine flowers upon waking up, surrounded by their scent. A later popular myth tells a story of a *Rani* (queen) who fell in love with the Sun god. The *Survadeva* broke her heart by deserting her. She killed herself and from the ashes of her cremated body arose this tree. The tree cannot bear the sight of the Sun and hence blossoms only at night.

Figure 11

Gul-e-Nishtar Tree.  
 Photograph by  
 Qamar Mehdi

## Gul-e-Nishtar Tree

Gul-e-Nishtar gets mentioned in the *Puranic* text as a tree born out of Shiva. According to the text, the flower of the tree is shaped like a flame and is of bright red color, similar to Shiva when he transforms into Shakti while slaying demons. When in full bloom, the tree seems to be on fire, similar to when Shiva becomes Kali, the Destroyer and the Creator. For the Buddhists, in their *Jatakas*, this tree signifies cleansing of the soul, its flaming flower symbolically burning all earthly desires.

In *Vedic* text, the tree is associated with the story of the King of Benares and his four sons. Upon their desire to see this tree, the King sends them off, one by one, in different seasons, to visit the *Plaksha* tree. One son sees the tree when buds were sprouting from the stem and the tree has shed all its leaves. The second son saw the tree full of green leaves. The third one saw it in full bloom and the fourth saw the tree in its fruit bearing phase. When asked to describe the tree they saw, all four sons had different images. The first described the tree as resembling a burnt stump; the second said that the tree he saw resembled a Banyan tree, full of leaves and green; the third, surprised by the descriptions of his brothers, said that the tree he saw looked like meat as it was full of red flowers. The last son said that none of the above is true because the tree he saw was neither barren, nor green or red, but had long golden brown pods of fruit. The King laughed and told his sons to never boast to know the entire truth before you experience it in all seasons. Amir Khusru compares the red flame-shaped flowers of this tree with the blood stained claws of a lion.



## Sumbal Tree

The Sumbal tree was first mentioned in *Mahabharata* when the eldest Pandava sons, Yudhishtira, sought advice from Bhishma, their grandfather, for how a weakling should encounter a powerful enemy who has been provoked by him in ignorance. Bhishma gives



Figure 12

Sumbul Tree.  
Photograph by  
Qamar Mehdi

the example of the tree of Sumbal and tells Yudhishtira that if the weakling sheds some of his burden by admitting the truth, the strong enemy might show mercy. In the story, the tree of Sumbal stands strong and straight, loaded with leaves, fruit and heavy red flowers. Birds of diverse species have made this tree their home. A sage sees this beautifully blossoming tree and praises the wind god, Pavana, for showing his friendship towards this heavily loaded tree. Sumbal, getting jealous of Pavana, says that the wind is no friend, it is I who is strong enough to carry my entire load by myself. Unfortunately, Pavana was listening and challenges Sumbal to test his strength against him. Fear of ridiculing himself, the tree of Sumbal sheds all his leaves, flowers and fruits and dries up all his branches. If he is without any load the wind cannot harm him. On the day of the challenge, Pavana is shocked to see the state of Sumbal. Taking mercy towards the fearing tree, Pavana grants a boon to the tree; Sumbal was converted into an evergreen tree. However, he will not be able to carry his heavy red flowers, nor his fruit, which will fly with the wind like cotton balls.

## Tulsi Tree

The famous Tulsi, according to *Mahabharata*, came out from the churning of the milky ocean at the beginning of time. This tree is considered as the meeting point of heaven and earth. After being born out of the milky ocean, Tulasi gets married to a demon to whom she is fully devoted. The demon is blessed with a boon of invisibility till his wife remains faithful to him. Frustrated by his mischievousness, Vishnu goes to Tulasi in the appearance of her demon husband. When the demon becomes visible, Vishnu kills him, making Tulasi a widow. She becomes enraged upon finding the truth and insists on performing the ritual of *sati*. Vishnu, touched by her devotion towards her dead

husband, grants her a boon of eternal life and fidelity. He informed her that those women who will worship her will never get widowed. From the ashes of the *sati*, *Tulasi* the tree known as Tulsi was born.

*Niazbo*, Sweet Basil, belongs to the same variety. Our grandmother used to tell us that any house planted with this tree will directly enter paradise, as this is among the trees of heavens.

### **Jamun Tree**

The popular tree of Jamun is first mentioned in the *Ramayana*, as the fruit eaten by Rama during his 14 years of exile from Ayodhya. In the Buddhist texts, this tree is regarded as the First Meditation Tree. The story of a young prince Siddhartha witnessing the three stages of human life and afterwards his meditation which altered the course of his life happened under this tree. A stone relief panel discovered from Sahri-Bahlol shows this event with the Jamun tree located behind Buddha's head.

### **Jand Tree**

The *Jhand*, Jand tree is very popular amongst women, as it is a commonly believed that this tree has the gift of bestowing children upon the childless and of uniting couples in love. In the Punjabi folklore of Mirza and Sahiban, Sahiban upon eloping with Mirza, prays to the Jand tree planted in the courtyard for justice by uniting her with her beloved.

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Figure 13

Jand Tree.  
Photograph by  
Qamar Mehdi



### **Anar Tree**

My favorite is *Anara*, Anar or Pomegranate tree; it is the happiest tree in our garden. Every spring new green leaves sprout from its dry branches. Orange flowers blossom onto the tree and it bears golden pomegranates.

Some of the favorite trees since the times of the *Mahabharata* till the Mughals are the *Amaltas*, *Kachnar*, *Aak*, *Saru*, *Shahtoot*, *Marwa*, *Oukan*, *Chinnar*, *Gularh*, *Amrood*, *Apple*, *Indian Coral*, *Tahli*, *Kikar*, *Kafoor*, *Amlok* and *Amla*. I believe that one day their myths will unfold at least before they are chopped down like the 3000 trees of the Lahore Canal Bank Road. These trees of Lahore, in the name of development, have tolerated so much destruction from our hands, yet they sprout again, from buildings, behind poles, from roads and pavements.




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Figure 14

Anar Tree.  
 Photograph by  
 Qamar Mehdi

## Endnotes

- 1 Husain (2012)
- 2 These words refer to the Biblical and Quranic story of Adam and Eve.
- 3 UNITAR Workshop: Management and Conservation of World Heritage Sites – World Heritage Nominations – Protection and Management Requirements. 20th to 24th April, 2015, Hiroshima, Japan
- 4 The Green Legacy Hiroshima. Accessible at <[www.unitar.org/greenlegacy/hiroshima](http://www.unitar.org/greenlegacy/hiroshima)>
- 5 Ibid
- 6 Debroy Bibek (2010) *The Mahabharata: Volume 1 to 12* (1 to 4 are published whilst 5 to 11 are translated, the rest are still under process of translation and printing). Penguin Books; New Delhi.
- 7 Shendge (1977)
- 8 Debroy Bibek (2010) *The Mahabharata: Volume 1*. Penguin Books; New Delhi.
- 9 Ibid – p. 491-2
- 10 Ibid. Para 40 of Book 1 – *The Book of the Beginning: The Acquisition of the Kingdom*
- 11 Vishnu Purana
- 12 Ibid
- 13 Bidari (1996)
- 14 Fa-Hsien and Yuan-Chawng
- 15 Kenoyer (1998), p 104. Other references can be found on p 106, 193
- 16 Bidari (1996)
- 17 Gupta (1971)

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