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ایک پنڈت کنبہ کے ۱۵ افراد ہلاک

فروری ۱۹۹۰ء میں جب عام لوگ عسکری جماعتوں میں شامل کشمیری جوانوں کے ہاتھ میں بندوق دیکھ کر مسرور شادمان تھے تو اس شادمانی سے سرشار ہو کر بیشتر لوگوں نے اپنا توازن کھو دیا اور وہ بد مصعبوں کا مظاہرہ کرنے لگے۔ انہی ایام میں حبیب کدل میں نوجوانوں کے جلوس نکلے گئے۔ جلوس میں شامل لوگوں نے نعرے بلند کرنا شروع کر دیے:-

اسد گلوہ آسن پاکستان
ہو ورائے تہ بھہ نیو سان

ترجمہ: ہم کو پاکستان چاہیے جس میں صرف پنڈتائیاں ہوں پنڈت نہ ہوں یہ نعرہ اس وقت دیا گیا جب فضا میں "نظام مصطفیٰ" کے نعروں سے گونج رہی تھیں۔ اس نعرے کا مطلب کیا تھا اور نظام مصطفیٰ کے کیا تقاضے تھے۔ ان نعروں سے حبیب کدل میں رہنے والے پنڈت خاص کر پنڈت عورتیں گھبرا گئیں۔ جب پنڈتوں سے متعلق یہ نعرہ گونج رہا تھا حبیب کدل میں ایک ہی پنڈت گھر کے پانچ افراد کو اپنے گھر میں گولی مار کر ہلاک کر دیا گیا۔ صرف ایک پنڈت لڑکی بچ گئی جو دائمی توازن کھو گئی۔ محلہ کے مسلمانوں نے لڑکی کو اپنی پتاہ میں لے لیا۔ اس واقعہ سے نہ صرف حبیب کدل بلکہ سری نگر اور کشمیر کے دوسرے اضلاع میں رہنے والے پنڈتوں کو اپنی زندگی اور اپنی عزت خطرے میں نظر آنے لگی۔ مارچ ۱۹۹۰ء میں کشمیری پنڈتوں نے کشمیر کو خیر باد کہنا شروع کیا۔ اگرچہ انفرادی طور پر کشمیری پنڈتوں کا انخلا جنوری سے ہی شروع ہوا تھا لیکن مارچ ۱۹۹۰ء میں پنڈتوں کا اجتماعی انخلاء شروع ہو گیا۔ اس دوران کئی مقامات پر پنڈتوں کی جلاکتوں کے واقعات ہوئے گلاب باغ میں ایک پنڈت کو ہلا گیا۔ ان واقعات کا اجتماعی اثر یہ ہوا کہ پنڈتوں نے بڑے پیمانے پر ہجرت شروع کی۔ فروری اور مارچ ۱۹۹۰ء میں تقریباً ہر روز پنڈت اپنی زمین و جائداد گھر بار مال و اسباب مال مویشی چھوڑ کر ہجرت کرتے رہے۔ یہ ہجرت اس قدر تیزی سے شروع ہوئی کہ بعض پنڈت اپنے گھروں کو منتقل کرنے بھی نہ پائے۔ بعض پنڈتوں نے اپنے مسلمان بھائیوں کو اپنی جائداد سونپ دی اور ان کو ہی امانت دار بنا دیا۔

KPs' Mass Exodus - A Fact Documented

(Photograph of a page from 'Kashmir - Sholay Aur Sabzazaar'
by Sofi Mohi-Ul-Din)

Cover Page:

KPs' Mass Exodus - **A Fact Documented**

5 Members of a Pandit family massacred

(Translation of the Urdu text on Cover Page)

In Feb. 1990, when people in general, seeing Kashmiri youth who had embraced militant organisations, flaunting their guns, were gloating, most of them enveloped in this delirious euphoria had nearly lost their sanity and were unabashedly demonstrating their vulgarity. In Habba Kadal, youngsters had started taking outprocessions and the processionists embarked upon slogan shouting like

así gatshí àsún Pākístan

batav varäy batûnêv sàñ

which translates as

Pakistan we fancy

Sans Battas but with batnis

This slogan was orchestrated at a time when the entire Valley was simultaneously reverberating with the slogan 'Nizam-e-Mustafa'. What did this slogan mean and what was the intent of Nizam-e-Mustafa? The slogan created panic in Kashmiri Pandits living in Habba Kadal, particularly the womanfolk was terribly terror-stricken. When this slogan was being trumpeted, a family of 5 Kashmiri Pandits was shot dead in their own house. The only surviving Pandit girl of the family, who had turned mentally insane, was taken under protection by the Muslims of the mohalla. Consequent upon this gruesome tragedy, not only the Pandits of Habba Kadal, but also the Pandits living in Srinagar and other districts of Kashmir felt that their honour and life was in danger.

In March 1990, Kashmiri Pandits started migrating from their native land. Though sensing the danger, Kashmiri Pandits had individually started bidding goodbye to Kashmir in January, but large number of Kashmiri Pandits started leaving Kashmir in March 1990. During this period, many a Kashmiri Pandit were brutally killed. In Gulab Bagh, one Pandit was gunned down. The cumulative effect of these incidents culminated in the mass exodus of Kashmiri Pandits. In February- March, there was hardly a day, when Kashmiri Pandits, leaving behind their movable and immovable properties would not move out of the Valley. This scary pace of the migration was so acute that some of the Pandits did not even find time to lock their belongings. Some Pandits entrusted their Muslim neighbours with the custodianship of their properties and fled.



Between Ourselves

... M.L.Mattoo, President

Namaskar.

•Let me at the outset **Wish you all a Happy and Prosperous Diwali.**

Recently, as you are aware, elections for the new Board of Trustees of our Association were held for the term 2004-2006, free of contest. The results were declared in the AGM held on 26th September 2004 by the Returning Officer Shri Suriender Kachroo. My personal and sincere thanks to him for conducting the assignment very diligently.

The new B.O.T. which is continuing with some of our time tested experienced members, with a good number of young and enthusiastic faces, combination of which, I am sure, will endeavour to strengthen our Association further.

I, on my behalf, with the continuity of the Presidentship would always seek guidance and blessings from my predecessors and also from the younger members of the present Board.

We have steadily tried to reach our established aims and objectives with the support of all the members of the BOT and the entire biradari. Had it not been for the unstinted cooperation and encouragement at all levels by the members of the BOT, we would not have been able to achieve the desired results in our projects.

Here I wish to convey my sincere thanks to all the outgoing trustees who will not be now on the Board, for their tremendous contribution to fulfilling the objectives of the Association. I am sure, we will have their services available at all times.

Recently on October 2, 2004, Kashyap Foundation, Mumbai, in collaboration with the Kashmiri Pandits' Association, Mumbai jointly conducted an 'Eye Check-up Camp' with the help of some prominent doctors, at Kashyap Bhawan for the benefit of residents of Marol area, Andheri (E). About 164 persons from all the communities, men and women, young and old were the beneficiaries of this project, wherein, spectacles free of cost were also distributed. In addition, about 12 cataract operations were duly sponsored by us.

Lastly, I would like to thank all our biradari members having repeated their faith in us, and I promise that we will not fail you in the task whatever assigned to us in the future to come.



Editorial

Extravagant Functions

... P.N.Wali

Expenditure on our social functions like marriages, yagnopavit etc has been a matter of discussion if not concern for sometime. Are we justified in spending so much money on these functions? One view would be – why not?

Mittals of London spent two hundred Crores on their daughter's marriage. They did it because they could easily afford doing it; because they wanted to make a social statement. Why should not a KP spend on his son's, daughter's marriage? He wants to make a statement that I have arrived, at least to this stage. The contrary view is that **(a)** it is not a wise utilization of resources or say wealth, which he has been accumulating with hard labour. Cumulatively it would be a social capital, which if properly invested, could help the person and the society to reach a higher level. Another **(b)** objection could be that extravagance of the person becomes the compulsion for others. We are by and large a close-knit society connected with each other by kinship. In other societies of larger numbers a social stratification exists. Each person emulates or competes with another person in similar strata. No 'bania' community man in India will have to compete with Mittals.

But in our community such a classification does not exist, perhaps due to small numbers. Here every body is compared with every other person. Thus a person who goes out of the way in spending money on these occasions becomes a bugbear for others. Thus it is a social responsibility to keep the expenditure on these occasions within reasonable limits even when one can afford more. I suppose this is a reasonable expectation from all members of the community.

Some say that why should there be any objection to a person partaking his wealth with his off springs (son or daughter). Yes, a person earns for himself and his off springs. He can give them as much as he wants to. But trouble comes when such giving is brought into fabric of social customs. Customs are meant to be observed by all, those who can afford or those who cannot. By being extravagant in observing the customs, the former create a problem for the later. The customary expenditure should therefore be within limits.

Another area is about extravagant feasting and the number of days a marriage takes. The feast does not only hurt the pocket, but the stomach also. Should there be so many 'Sal's' for each marriage.

'Ghar-achun' a supplement to marriage created during past two or three decades, has become a problem. Could not both the parties make a common feast, inviting from both sides and sharing expenses? Ring ceremony is other addition (It was not our custom not long ago). Of course it has replaced 'Gandun' but in much more extravagant manner. A hotelier in Jammu expressed that it is the KP marriages that keep their business going. Banquet halls in Jammu are charging exuberant money and we hire them for number of days as against other communities who do it for few hours for each marriage. I am, many times, ready to believe that not all are doing this by own will & within own resources but are forced to do so in order to show themselves in the community. I think there is need to do something about it. Our

community has had social reform moments several times in the past, in 1930, in 1947-48 and in 1967-68. Could another movement start? Till then we individually need to see whether by our actions, we are making the menace to grow or helping in containing it. A reform at individual level is called for. ☹☹

From the Pages of History
Indo-Pak War 1947-48

... J.N.Kachroo

Facts: Less Known but Revealing.

“The airlift of an Indian battalion to Srinagar on 27 Oct 1947, undertaken against dissuading caution voiced by Army chiefs (all Britishers) actively supported by Mountbatten.”

26th October 1947: Kashmir’s accession to India was signed by the Maharaja and accepted by the Government of India. A request by the commanding officer of the state forces to airlift an Indian infantry battalion was discussed in a meeting of the Defence Committee. Lord Mountbatten presided over the meeting which was attended by the services chiefs (all Britishers), the Prime Minister Nehru, Home Minister Sardar Patel, Defence Minister S. Baldev Singh and others. The minutes of the meeting reveal that the service chiefs tried to **dissuade** the ministers from undertaking an airlift as it ‘involved great risks and dangers’. They listed these dangers; Prime Minister Nehru countered each. Briefly they were:

1. Service Chiefs: A single battalion would be inadequate if a general uprising were to break in Kashmir.

P.M. Nehru held general populace would support the National Conference and hence the fear for an uprising was imaginary.

2. Service Chiefs: The battalion could not be assured of supplies after its initial induction.

P.M. Nehru: The road from Jammu to Srinagar would remain open till the end of November, at least and possibly for 2-3 weeks of December.

3. Service Chiefs: The battalion would be without its motor transport.

P.M. Nehru: Local transport would be available on voluntary basis to begin with.

4. Air Marshal Elmhrst stated that RIAF could provide only four aircrafts for transport.

Nehru supported by Sardar Patel assured that nine civil aircrafts available in the country engaged in transporting refugees, would offer services if approached. Two trips by each of the 13 aircrafts a day would be able to fly in the whole battalion.

5. Elmhrst repeated his opinion that the Srinagar airfield would fall within 36 hours.

V.P. Menon, who had visited Srinagar a day earlier in the company of Airforce officers disagreed. The ministers agreed with Menon.

6. Finally, Lockhart asked, “Is Kashmir vital to India?”

“Yes, Kashmir is vital to the very existence of India,” said both Nehru and Patel.

The Defence Committee decided to airlift an Indian Infantry battalion to Srinagar early next morning on 27 Oct. 1947.

Sardar Patel made a radio broadcast appealing for help from the owners of civil aircrafts.

Commanded by Lieutenant Colonel Ranjit Rai, the first Indian battalion, the Sikh Regiment (1 Sikh) then deployed at Gurgaon, was ordered to reach Safdarjung

Airport. At half past nine on 27 Oct 1947, the first aircraft landed at Srinagar with others following at periodic intervals, the initial body of 1 Sikh was in position in the airfield area by midday.

Lt.Col. Rai faced a number of grave problems. Chief among them was the non-availability of any means of communication. There was no telephone service or wireless. Also there was no army transport.

As the operation (airlift) was in progress, Lord Mountbatten, even with his vast experience as Supreme Commander of Allied Forces in South East Asia during the World War II, wrote to Sardar Patel: ***“I must remind you that the risk is great and chances of keeping the raiders out of Srinagar are not too good.”*** The raiders reached Baramulla almost the same time i.e. 10 A.M. on the 27th Oct 1947.

Peoples Efforts: The arrival of 1 Sikh was greeted with jubilation. Volunteers of the National Militia under the leadership of Bakshi Ghulam Mohammad were active in assisting civil administration which had collapsed. The Emergency Administration set up under Sheikh Abdullah whole heartedly cooperated with the Indian Soldiers. Civilian transport was provided along with drivers. There was no uprising as feared by the Service Chiefs. Nor did the battalion suffer for want of motor transport. Even on the 20th November 1947, when the Indian Army under Brig. Sen attempted to reach Poonch from Uri via Hajipir pass, the army convoy consisting of military vehicles of different description included 60 civil vehicles driven by local drivers. Unfortunately this mission failed, but that is a different issue.

It is well known that volunteers of National Conference rendered a valuable service to the Indian Army by collecting information of the movements of the raiders. By mistake two such volunteers became victims of firing by a soldier on duty guarding a post near Srinagar at night. Maqbool Sherwani was detected on such a mission. On 1st Nov. 1947, Col. L.P. Sen, with a temporary rank of a Brigadier was asked to head the (161 infantry) Brigade. Before flying to Srinagar **Mahatma Gandhi** wanted the Brigadier to apprise him of the latest situation. After listening to the Brigadier, Mahatma said, “Wars are a curse to Humanity They bring nothing but suffering and destruction.” Confused, the soldier who was going to fight said, “What do I do in Kashmir?” **Mahatma Gandhi said,** “You are going in to protect innocent people, and to save them from suffering and their property from destruction. ***To achieve that you must make full use of every means at your disposal.***”

Air Field Escapes Assault: 3 Nov. 1947- 9.30 AM. Major Soomnath Sharma of 4 Kumaon reports that his command is in position on a hill near Badgam. At 12.30 PM the Major reports that Captain Wood is back after conducting an uneventful patrol up to Magam. Enemy not seen anywhere. At 1 PM Maj. Soomnath starts thinning his men. At 2 PM, the Major asks permission to withdraw, but is asked to wait till 3 PM.

At 2.35 PM he speaks on wireless. “My men are facing heavy firing from residential houses. I desist from firing back lest civilians are hurt.” After 2 minutes, he adds, “A large force of enemy has emerged from the west, firing from automatic weapons and mortars”. In a minute, he is silenced forever. His men face the enemy

bravely, but are outnumbered in manpower and weapons. (Maj. Soomnath was posthumously awarded the first Param Vir Chakra.)

Chaos breaks out at the Airport, which is estimated to be within the firing range from the hill feature occupied by the Indians under Maj. Sharma. Aerial reconnaissance confirms the huge presence of raiders sheltered by the ruggedness of the terrain.

Mysteriously, the enemy instead of heading towards the Airport or taking over the hill feature, withdrew towards Baramulla.

Battle of Shalatang -Unplanned vital help:

On 5th November defence of Srinagar was planned. Nodal points on the outskirts of the city occupied. No reserves were left, even after withdrawing a part of the forces from the Airfield and also Pattan. Reinforcement consisting of two battalions of infantry, one squadron of armoured cars and a battery of field artillery was expected to arrive by 7th November. An offensive was planned for 10 November. The raiders scattered all over headed for Baramulla. With no Indian soldiers at Pattan, road up to Srinagar was wide open for the vehicles of the raiders.

The movement of the reinforcement convey was slowed at Ramban Bridge, which allowed only one vehicle or armoured car to pass at a time and that too extremely slowly. Leaving the main convoy behind, Maj. Rikhy brought with him four armoured cars and some rifle men reached Srinagar late at night on the 6th November. The armoured cars needed immediate servicing. There were no technicians and workshop service. With the help of the **local mechanics** two of the armoured cars became serviceable by the dawn of 7th Nov 1947. Lt. David was asked to conduct a reconnaissance mission to Bandipora via Gandherbal, taking an armoured car and a contingent of Riflemen. In absence of a map, a local guide would put him on the road. He started from Srinagar before 7 A.M. There was no indication of the raiders around. At 7.30 A.M. the Indian troops came under heavy automotive fire. The airforce was alerted and its reconnaissance revealed a large force right in front of the Indian positions. The gap between the two opposite forces was too narrow to allow an aerial action. Also more than 150 buses were standing at a little distance away. Lt. David was asked to cross over to Sumbal using an unmetalled road and crossing a wooden bridge near by. With great difficulty he succeeded in crossing the bridge after removing its railings. It took him more than 20 minutes to cross a single car. Once on the Sumbal-Srinagar road, Lt. David was asked to march towards Shalatang, driving at the rear of the raiders. He was cautioned not to fire or provoke the raiders, but pose as if he was leading a part of the attacking forces. Raising pro-Pakistani slogans, the Indian riflemen (fortunately there was no Sikh) reached the fork where the Sumbal-Srinagar road meets the Srinagar-Baramulla road. The raiders, thinking it to be of Pakistan, followed it. When they were drawn out of their trenches, the armoured car rotated the gun and fired at them. The Indian soldiers posted at the strategic points also opened fire. Total confusion broke out. The battle of Shalatang was decisive. Srinagar was saved. 472 dead bodies were picked up on the battlefield of Shalatang, 146 bodies on Shalatang-Baramulla road, 138 buses and trucks etc. were captured and handed over to the Emergency Administration. Brig. Sen (Later

Major General) wonders to think of the fate of Srinagar without the help of the armoured car.

Call it coincidence, chance, superior strategy by the victor or the inferior strategy of the vanquished, by the Chivalry of the Indians or the Cowardice of the raiders, by the good luck of the Kashmiri's or by the popular belief of intervention of some spiritual soul, some mysteries and inexplicable developments seemed to have saved both the Airfield and Srinagar.



Message from the Gen. Scy. KPA

Reaching Out

... S.P.Kachru



Holes are acceptable if they are in cheese, on a golf course or, perhaps, in the ozone layer but the avoidable voids of communication between ourselves, need to be cast aside. Summoning the spirit of conviviality, I wish to reach out to each and every member of our community and seek to stoke in them, a flush of pride in order to celebrate ourselves. Celebrate the people that we are and beyond that, the so many ways we shall continue to touch and enrich the life and times of the people of our great country in coming years.

Coming as it does at the beginning of my new responsibility, this maiden attempt to solicit whole-hearted support and involvement of our members in everything that we set out to do and achieve for the community hereafter, is atonce well meaning and timely.

Let us meet, know and communicate with more and more of our members with a sincere, committed and meaningful smile than ever before and hence rekindle the flame of our traditional values, cultural nuances, deep rooted mutual affections and concerns.

This new endeavour shall then lead us to recreate our ethnic bonhomie and glory hence the enviably overwhelming joys of discovering such experiences, laden with spiritual fervour. Communication and mutual interaction, therefore, takes the centre stage, being pivotal and simply assuming vital importance in taking us ahead together for our common goals and causes. Indeed it is easier said, nevertheless, we also know that inspite of the fact that first small step towards establishing contact for our mutual communication takes perhaps the biggest effort and longest time, yet it is increasingly happening between many of our members and therefore, should continue with a renewed zeal for such achievement. And that it shall immediately set in motion the rewarding virtues of mutual caring, sharing, bearing, working, changing and bettering together, becomes the foregone conclusion.

On behalf of your Board of Trustees & my personal behalf, I wish to reiterate our bounden efforts that shall reach out to the entire community in truly forging a new relationship of greater sense of involvement and commitment towards each other by every member of the community. Let us then partake in an exercise that shall leave us richer & more importantly, closer.



Our Heritage

Displaced Kashmiris

A Study in Cultural Change 1990-2002 - Part 3

... Prof. Raj Nath Bhat



Attitude :

The G3 considers Kashmiri language a burden which would not benefit it in its development and progress. The homeless and bewildered G2 is concerned more about bread-earning and education of its wards. Ancestral language and culture are such issues which do not find any place of importance in its conscious mind. The issues of vital importance with it are: job, food, clothing, education, and the possibility of rooting itself somewhere – finding a permanent home for itself. It is in search of a new identity for itself for it fondly desires that the suffering and torture experienced by it due to the displacement should not be the fate of its children as well. Consequently, the G3—the innocent generation, which at this point in time is unable to appreciate the importance of a community's linguistic and cultural identity, gets negligible linguistic and cultural input from the G2 for its social development.

G3 is deeply concerned about its individual progress. It does not see any benefit accruing from learning Kashmiri. It converses with its parents and peers in Hindi. Kashmiri is a burden it can well do without. Under these circumstances one is required to justify the use of a particular language by probably reflecting upon the inner qualities of the language, its resources, its functions and use, the religious and cultural activities associated with it and, also, the strength of the efforts made to maintain it (Lewis, 1982: 215). Language loss inevitably leads to cultural loss. Commenting on the consequences of not learning one's own tongue, Fanon (1961) observes that such a community internalizes the norms of the other (dominant) culture 'which leads to cultural deracination'. Consequently, its culture, institutions, life-styles and ideas get devaluated, suppressed and stagnated which may eventually lead to its integration with the larger culture around.

6. Linguistic Deprivation :

Kashmiri is taught at the school in the Kashmir valley only. G2 does not have the requisite resources to arrange for the teaching of Kashmiri language and culture to the G3 nor is the latter interested or inclined to appreciate its parental tongue and the ancestral culture. Fishman(1990) opines that language survival depends crucially on the language(s) of primary socialization in the family. Calvet (1987) reflects on the efforts of the Shuar community of Ecuador (Latin America) which has succeeded in

integrating its language and culture with education. Shuar schools are run independently of the State control. They make extensive use of radio and TV and demonstrate that the survival of a 'gregarious language' could be ensured through community effort.

But, unlike Shuar, Kashmiri Pandit is a community scattered in several urban centers across the country with a large number (nearly 2.5 lakh) stationed in Jammu and Delhi. Obviously, the demise of its identity as a distinct linguistic and cultural community seems inevitable within the next two generations when both the G1 & G2, the store-houses of its language and culture, would cease to be around.

Burchfield (1985: 160) has aptly remarked :
 "Poverty, famine and diseases are instantly recognized as the cruelest and least excusable forms of deprivation. Linguistic (and cultural) deprivation is a less easily noticed condition but one nevertheless of great significance."

7. Preservation :

After the advent of Islam in the Valley, when Persian replaced Sanskrit as the language of administration, senior members of the residue-pandits (a large majority had been forced to embrace Islam) organized a kind of a conference to deliberate on and find means to preserve their religion and culture so as to prevent it from going extinct. In that historic conclave, it was decided that in order to participate in State administration, it were necessary to learn Persian, so the son's son would learn the language of administration and the daughter's son, if he were educated by his maternal grandparents, would learn 'bhasha' 'Sanskrit' and religious scriptures and eventually perform religious rites and rituals. Thus, two distinct sects, one of *bhasha Pandits or purohits* 'clergymen' and another of the *kaarkun* 'the men of administration' were created. In course of time the Purohit became dependent upon the Kaarkun for *dakhshinaa* 'offerings' to make his living and the Kaarkun came to be considered as a superior class to the men of religion. This historic 'decision' has brought the community to an impasse now where the purohits too are scarce and the very identity of the community is at stake. At this juncture it not only involves the religious rites and rituals, customs, festivals and ceremonies, beliefs, myths and superstitions but also their mother tongue which was not under threat during the Muslim period.

The community elders need to sit together again to think about its linguistic and cultural heritage and find out means to preserve it. Otherwise, the literary and religious writings of Laleshwari, Parmanand, Zinda Koul and host of other *leelaas* 'prayer songs' would be lost for having no takers and interpreters in not so distant a future.

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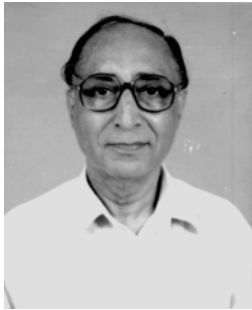
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Spirituality & Religion

Abstract Perception

... T.N.Dhar 'Kundan'



Perception and experience are the main sources of knowledge. These are called 'Pratyaksha' or the visible source of knowledge and need no 'Pramana' or proof to establish what has been perceived or experienced. Perception is an abstract feeling. When someone pricks us with a pin and we get pain, we can see the pin but the pain experienced can only be perceived but not seen and, therefore, cannot be explained. When someone offers us a fragrant flower and we get joy, we can see the flower but cannot see the joy experienced and, therefore, cannot explain it. A simile often given for such occurrences is that of a candy given to a dumb person. He can see the candy; he can feel the sweet taste of the candy but cannot describe the sweetness.

Perception of the Divine also is an abstract feeling, which can be experienced but not explained. Logic, reason and description are in the realm of mundane and physical life of the human beings. Perception of the Divine, on the other hand, is in the realm of their spiritual life. It is, therefore, illogical and unreasonable to measure the spiritual experiences with the physical and mundane yardsticks. This dichotomy leads to people becoming atheists and non-believers in the existence of God. In the Bhagavad Gita, there is both an audio and video description of the Divine in his majestic splendour. Although the entire discourse of the Gita emanates from the refusal of Arjuna to fight, which was his bounden duty, yet the Lord in his magnanimity dwells on multifarious subjects including the secret of His existence, His immanence, his omnipresence, omniscience and omnipotence. No wonder Bhagavaan Gopi Nath has made a very important statement that 'any one shloka of the seven hundred and odd shlokas from the Gita can be the preceptor for a person'. Incidentally the controversy about who his preceptor was, is, in my view, absolutely uncalled for. In this connection I am reminded of an old incident. Way back in 1970, when I was in England, a couple of gentlemen called on me and asked me whether the Indian Christians also believed that Christ was the son of God and whether they observed Sabbath on Sunday or Saturday. While I told them that being a Hindu it was difficult for me to answer their query, I posed a counter question and asked them whether the message of the Christ was important or his parentage and whether worship was important or the day when it is performed. They admitted that they had realized the folly of asking such irrelevant questions. We should also refrain from asking unnecessary questions about Bhagavaan Ji and concentrate on his message and teachings.

A very interesting feature of the Gita is that the Lord has described Himself in great detail. He has stated and illustrated that He is the seed of the creation '*Beejam*

mam sarvabhutanam viddhi Partha Sanatanam- VII.10'. He has made it clear that He is the Creator, the Sustainer and the One in whom the whole creation subsumes. He has also explained that He pervades the entire universe and that everything whether animate or inanimate, is His manifestation only. Later He also demonstrated His glory and Splendour by appearing before His beloved Arjuna first in His gigantic form and then in His benign human form. The gigantic form of Shri Krishna made Arjuna awe stricken and spellbound. The benign form of His mesmerized Him with the result that he was on his knees and could do nothing but surrender before the Lord. How many of us can be lucky to see the Lord in His human form? Shri Ramakrishna could converse with the Divine in His Mother form. Our Bab Bhagavaan was the one who could see and make other fortunate ones see the Divine in the form of a small girl. Not only was he able to see her but he was also in a position to feed her and the Mother Goddess in Her grace accepted these offerings from him. There have been many more people of a very high spiritual stature who have seen Him in the form of Shiva, Shri Krishna, Shri Rama or any other shape. Since we are not that exalted spiritually and since we are mere mortals, our perception of the Divine has to be abstract. The Bhagavad Gita can come to our help in this perception. It explains the existence of God in different terms, which are abstract no doubt but perceivable all the same. For example in Chapter X it says that of the different senses the Divine is the mind. It has to be noted here that the mind is the subtlest of the perceiving senses and the most vital centre of perception. And it hastens to add that in the living beings He is the Consciousness. '*Indriyanam manashchasmi bhutanam-asmi chetana - Of the senses I am the mind and among living beings I am consciousness*'. Again the consciousness is a subtle aspect of the living beings and the universal consciousness binds them all. That is why the Lord says, '*Mayi sarvam-idam protam sutre manigana iva - All this is strung on Me as rows of gems on a string. VII.7*'.

We all know that there are five elements, earth, water, fire, air and ether. The Lord has explained in Chapter VII His existence in these elements in the following way. 'I am fragrance in earth, sapidity in water, brilliance in fire and the sound in sky – '*Punyo gandhah prithivyam, raso-aham-apsu, tejashchasmi vibhavasau,shabdah khe*'. It will be observed that all these things are abstract concepts. One can see neither fragrance nor sapidity nor brilliance nor the sound. In the fifteenth chapter the Lord says that a part of His takes the form of an individual being in this world, '*Mamaivansho jeevaloke jeevabhutah*'. This does not mean that the Lord is fragmented in millions of parts in order to be born in the form of different beings. What it implies is that a part of His unlimited powers and unrestricted functions is assigned to the beings to ensure smooth functioning of the cosmic set up. But in order to perceive Him in the beings He says that He is the very soul and the life of all beings. '*Jeevanam sarva bhuteshu - I am the life in all beings. VII.9*'. '*Aham-aatma Gudakesha sarvabhuta-ashayasthitah - I am the soul seated in the hearts of all beings. X.20*'.

There are a number of other statements wherein the Divine has been described in subtlest possible ways with the result the perception becomes all the more undefined and subtle. He is the valour in men, penance of the ascetics, wisdom of the wise and radiance of the splendid, strength of the strong but devoid of lust and passion, desire in the righteous and the reason of the debators. '*paurusham nrishu, tapah tapasvishu,*

buddhirbuddhimatam, tejas-tejaswinam, balam balavatam kama-raga-vivarjitam, dharma-aviruddho bhuteshu kamo'smi – VII. 10-11'. 'Vadah pravadatam – X.32'. Shri Krishna tells us to perceive Him as the eternal time, purifying wind, Science of self, silence as the great secret, the first letter 'Aa', as also the sacred syllable OM, which is indestructible. All this constitutes abstract perception as opposed to considering the Divine as the Sun, the ocean, the Himalaya, the Moon, the thunderbolt, the Ganges et al, all of which are visible, perceivable and identifiable. But the beauty lies in the abstract perception, which gives a feel of divinity of the Divine and strengthens the belief in His existence. 'Kalah kalayatam, pavanah pavatam, adhyatma-vidya vidyanam, maunam chaivasmi guhyanam, aksharanam-akaro'smi, giram-asmi-ekam-aksharam-X.25,30, 31,32,33,38'. All this description gives us a lead whereby we can perceive the Divine in all that which is abstract, indefinable, indescribable, immeasurable, and that which cannot be quantified. We have to perceive Him in our breathing, in our feelings, in our heartbeat, in the recesses of our innermost selves and derive eternal joy, which itself is the Divine Himself identified as 'Aanandah'. This is the message of the Gita, which the Lord Himself has narrated and demonstrated to the world through the medium of Arjuna. Lord is the guide and Arjuna represents a well meaning, intellectually conscious and alert human being who is ever eager to know and, therefore, questions, argues and debates constantly with cogent reasoning and logical analysis. So far as the common man is concerned, he is like a Gopi, full of faith, devotion and dedication. He need not argue or harbour any doubts. He sees and perceives his Lord all the time in the miracles that happen in his life and in the mysteries that he encounters. I as a common mortal human being perceive Him in many forms every day. When I gaze at the vastness of the blue sky above and the lofty mountain peaks kissing it at the fringe, I see Him. When I stroll along the sea-beach and look across where the waters and the skyline meet each other and think of the depth of the ocean I see Him. When I see a multi-hued rainbow scanning the entire span of the grey sky, I see Him. When I walk through a beautiful flower garden and observe the artwork on the flower petals, the variety of colours and the colour scheme, the scent and fragrance, different in different flowers and the singing bees and dancing butterflies, I see Him. When I go into the minutest details of the fruits, the arrangement like that in a pomegranate or in an orange, the pattern like that of the grapes, the making of the interior and the exterior like that of a coconut, an almond or a walnut, I visualize the artist behind all this creation and see Him. I am fascinated by the order, the arrangement and the harmony in the nature. I wonder at my own body in which I dwell, as the wonder of wonders, the functioning of its internal organs and external limbs and see Him with a sense of awe, bewilderment and surprise. This perhaps is the perception best suited to a common man, however abstract and obscure it might be. This abstract perception gives meaning to our lives and direction to us to reach our cherished destination.



Poets & Potesses

Arinimal - An Enigma? (Part -2)

... M.K.Raina

Regarding Habba Khatoon's first marriage and subsequent divorce, Birbal Kachroo says that she was married to one from her own clan. Her in-laws were against her passion for singing, so she was divorced. Hassan Khoihami says that she was married to a vile-natured and pauper person'. She got in conflict with her in-laws because of the vicious character of her husband, and finally the divorce took place. Anees Qazimi, quoting from 'Gulistane Shahi' writes that Habba Khatoon, on her mother's death was brought up by Abdi Rather of Tsandhar and he got her married to Kamaal-ud-Din of Jamalata, her maternal cousin. According to Hanfi (Masnavi Habba Khatoon) Malik Darob, the king of China gifted his daughter (Habba Khatoon) to Khoja Hayaband, a businessman of Srinagar, in exchange of 3300 Mohars, which Malik Darob owed him but was not able to pay. Hayaband brought Habba Khatoon to Kashmir, where he got her married to his son Khoja Lal. After an intriguing drama of events, Khoja Lal pinned the 'divorce paper' to her robe while she was asleep upon his knee at Pantachhan. Another writer Malla Habib has a yet different version. According to him, a 'Boutta Raja' of Gurez owed one 'manut' (one and a half seer) of gold to Khoja Hayaband and his son Habba Lala of Lalahom village. Not in a position to pay, he handed his daughter (Habba Khatoon) to them and they brought her to their village. Hayaband got his son married to Habba Khatoon, but they could not pull on because Habba Khatoon's in-laws considered her poetry very offensive. Once, on their return from the city, Habba Khatoon and her husband rested a while at Athwajan, where Habba Khatoon fell asleep. Habba Lala pinned the 'letter' to her robe and left.

Regarding Habba Khatoon's union with Yusuf Shah Chak, different people have given different versions. Abdul Wahab Shayaq writes that when Yusuf Shah was coronated, he had a high calibre saint-poetess named Habiba (in his court!). Birbal Kachroo says that after desertion by her in-laws, she was spotted by Yusuf Shah's men. Fascinated by her beauty and voice, they took her to the prince (Yusuf Shah). He was highly impressed by her beauty, so he married her. Hassan Khoihami has this to say, "She (after divorce from her first husband) was sighted by Yusuf Shah while she was reciting a Kashmiri poem. Yusuf Shah could not control himself and the next day he presented lot of wealth to her parents and married her". Mohd. Din Foq says, "One day, while singing in her fields, she was spotted by Yusuf Shah. He got attracted to her. He summoned her husband and paid him five thousand Dirhams to divorce her. Then Yusuf Shah married her". Masnavi Habba Khatoon has another story to relate. It says, "Yusuf Shah dreamed that a beautiful woman (after being divorced by Khoja Lala) got drowned in the river at Pantachhan. He left for the place on a horse and also sent his Darbari poet Mulla Salman in a 'Parand' to rescue her. They came to know of her abilities while she pointed out certain discrepancies in the musical notes of Mulla Salman. Yusuf Shah brought her to his palace and kept her, not as his wife, but as a counsellor and advisor".

What do the above variations indicate? Do they provide a proof that the stories were cooked and that there was no Habba Khatoon?

Arinimaal's poem 'mê shòkû yârû sîndî bârîmas pyâlû tû, àlav dîtòsè' appeared in the Pratap Magazine (1936 Silver Jubilee Issue) among ten of the 'Prachlit Geet', not attributed to any author. The same poem had already appeared in the book 'Studies in Kashmiri' authored by Jia Lal Kaul, where it was attributed to Arinimaal. Akhtar Mohi-ud-Din has an objection, not for showing this poem later as a 'Prachlit Geet', but for having it previously attributed to Arinimaal?

There can be lapses while compiling and editing volumes. If the relevant poem was falsely attributed to Arinimaal (as Mr. Akhtar seems to communicate) in his book by Mr. Kaul way back in 1968, it is strange that no body pointed out to this anomaly till August 1978.

Regarding lapses in publication, Mr. Kamil has already come across such a situation. He corroborates, "I was able to get seven 'bands' of 'dòlki shâr' written by Nunda Dar Katheel from Qadeem Shah of Sadrabal. I handed over two of them to Hajini for inclusion in the book 'kâshîr shâyîrî'. Instead of giving any reference to Qadeem Shah, Hajini referred to them as 'zabaani revayath'.

Contrary to the doubts expressed by learned writers regarding her existence, Arinimaal continued to be popular among the masses. Azad says, "Had the charismatic narration of Habba Khatoon and Mrs. Bhawani Das not maintained this exclusiveness (of love poetry), most of their verse would have not found place in the literal and universal congregations. Since the verse was sweet and melodious, and very popular with the public in general, other poets also followed this trend."

Above statement can not be termed as a casual statement by Azad. He must have been witness to the popularity of Arinimaal's verses. And if there was no Arinimaal, there would be none of her verses and thus no popularity. Now, where did Azad find her verses popular with the public? Did he travel extensively to know the facts. This is what Mohd. Yusuf Teng has to say in this regard: "This work of Azad (Kashmiri Zabaan aur Shairi) is the first memoir of Kashmiri language and literature, as also its first history and almost first critical appreciation. Azad is the first Kashmiri researcher who travelled through length and breadth of Kashmir to study the genealogy of poets and trace their poetry. He met their relatives and friends, and faced their frowns and refrains. But he continued with his mission."

Jia Lal Kaul's book 'Kashmiri Lyrics' (1945) changes the name of the Poetess from 'Rani' to 'Mrs. Bhawani Das - Arinimaal'. Mr Kamil considers this a clever move to make the name more receptive (in the public).

It has been customary for Kashmiri Pandits to give their brides a new formal name as also a pet name. This pet name has always been used by one and all in a family, with a touch of love and respect. Hiyamal became Arinimaal for the world and 'Rani' for the inmates. Referring to her as Rani, does not restrain anybody from referring her as Arinimaal.

One point needs attention and analysis. About Azad's work, Mohd. Yusuf Teng writes on 12 November 1981:

"Manuscripts of the Ab. Ahad Azad's book 'Kashmiri Zabaan aur Shairi' were divided into three parts. First part consisted of general studies of the language and literature, critical appreciation and comments. The committee which compiled the

manuscripts for this part comprised Mr. Mohd. Amin Kamil, Prof. Shakeel-ul-Rehman and Dr. Padam Nath Ganju. And this part was published in 1959.”

One fails to understand that Mr. Kamil, who was a member of the above Committee had no objection whatsoever to the content of Azad’s manuscripts. In fact, the content was compiled and okayed by the said committee before it was printed in 1959. Why did he have to wait till 1988 to express his modified view point on air, or till he edited the book on ‘Habba Khatoon’ in the year 1995? It is important to note that Abdul Ahad Azad died in the year 1848 and was not alive to counter Kamil’s theory.

Professor Margoob Banihali states in the 15th Edition of Anhar, Volume 12 (1989) that Arinimaal gave birth to two children, but they did not live. Because of this, her in-laws developed hate for her.” Kamil does not accept this theory. He doubts Banihali’s statement.

Kamil says, “It was said that Arinimaal returned to her paternal home immediately after her marriage (without any issue). But on learning from ‘Tawareekhe Hasan’ that Birbal Dhar was married to Munshi Bhawani Das’s daughter, Rehbar Sahib (Avtar Krishen Rehbar), in order to save the situation from going out of hands, conceived a novel idea that possibly Bhawani Das had married twice”.

There is every possibility of Rehbar’s statement being correct. There are so many instances to show that Pandits till recent past, married more than once. And one thing is not clear. Instead coming to conclusion that Arinimaal’s childless theory was wrong, Kamil is bent upon proving that the woman did not exist at all.

Akhtar Mohi-ud-Din, in a letter to Kamil says, “There is some difference in the texts of ‘mê shòkû yârû sùndî bârîmas pyâlû tû’ as given in Jia Lal Kaul’s ‘Studies in Kashmiri’, and that given in the ‘Pratap’ Magazine by the same compiler. Some times I doubt whether the wife of Bhawani Das Kachroo was a poet at all? If she was, was she named Arinimaal?”

There are numerous instances to show that verses of various poets have been recorded differently at different places. Even Amin Kamil accepts this in the Chapter 4 of his book ‘Kulyat Habba Khatoon’. He records, “Our old poetry has passed from one generation to another through word of mouth only. So some was lost and some was saved. Some reached us in the original form, and some lost its shape.” ‘Kulyat Habba Khatoon’ stands testimony to this fact, as the author has painstakingly recorded the changed versions (or the original versions?) in the margins. If Mr Kaul has recorded two forms of the same verse at two different places, only he is to take blame. This however does not nullify very existence of the author.

Kamil Sahib refers to ‘Bahare Gulshan Kashmir’, a collection of poems of Kashmiri Persian writers, published in two volumes in 1931, which, according to him, also contained Kashmiri poems of Lalla Ded and Ropa Bhawani as examples. “Had there been an Arinimaal, she would not have been ignored by its compilers”, he says. Kamil Sahib does not mention if Habba Khatoon was included? If she also did not figure in the said collection, does it mean that there was no Habba Khatoon?

At another place, Kamil writes, “Let us not forget that Mahmud Gaami is a historical fact and Arinimaal a conceived character.” All this to show that the poem ‘ârinî rang gom shràvan híyè’ is that of Mehmud Gaami and not that of Arinimaal.

On the controversy regarding this poem, Azad has this to say, “We often find such lamentation in the verses of Arinimaal. ... This poem has been published in the name of Mehmud Gaami, but the circumstantial evidence and peculiarity of the ode tell us that it reflects the emotions of Mrs. Bhawani Das.”

T.N.Kaul in his book ‘Gems of Kashmiri Literature’ writes: “It will not be out of place to mention here that some cussed and overzealous literary critics have wrongly attributed one of Arinimaal’s most pathetic ditties - ‘āríní rang gom shràvan híyè’, to her contemporary, Mahmud Gami (1765-1855).” T.N.Kaul further writes:

“However a 90 year old descendant of the Kachru family told this author (Kaul himself) in an exclusive interview in Srinagar in 1987 that Arinimaal had herself also recorded a large number of her poems while she remained separated from her beloved at Palhalan village. After her death, these creations were handed over to the old man’s ancestors who kept them in safe custody. But in view of the atrocities perpetrated by the Afghans in the closing years of their rule on the civilian population and the consequent risk of damage to the invaluable poems, the Kachrus were obliged to deposit this treasure in a ‘Chah’ (dry well) near the Hari Parbat hill.

Shashi Shekhar Toshakhani, in his book ‘Kashmiri Sahitya ka Itihas’ clarifies further. He writes: “This is one of the most popular Kashmiri songs, because of its melody and compassion. It is so popular that Mehmud Gaami, a famous poet has also used its few lines in one of his poems. Because of this, some critics like Ghulam Nabi Khayal consider it to be originally of Mehmud Gaami. But by detailed analysis and comparison, Autar Krishen Rehbar has proved that the basic lines are that of Arinimaal only. Rehbar has clearly shown that these are two different poems, only its refrain, ‘āríní rang gom shràvan híyè’ is common in both.”

There are several instances where verse of one poet has wrongly (may be inadvertently) been attributed to other. This is amply clarified by the following instance:

Commenting on the confusion regarding year of birth of Mehmud Gaami, Naji Munawar writes, “After going through the manuscripts titled ‘Yakh Hakayath’ and ‘Ponpuri’ we can come to the conclusion that either the Mehmud’s era has wrongly been calculated or, there has been another poet named Mehmud, whose verse has got messed up with that of Mehmud Gaami, like, some of Maqbool Amritsari’s poetry was being printed in the name of Maqbool Kralawari.”

Kamil does not stop here. Regarding ‘käv¹ vîhínúm aríníní ...’ poem, he says, “This is said to have been attributed to Arinimaal only because it contained the word ‘Arini’. It is clear that this poem was not attached to her as late as 1946.” Azad, on the other hand assumes the poem to be that of Munshi Bhawani Das. In another twist to the issue, Kamil feels pleasure in putting this poem in the basket of Habba Khatoon. He says, “This poem is also said to be that of Habba Khatoon. And genuinely so, because she has, during her royal times, composed some poems with twisted words (lafzû gyünd kârîth). This poem also contains the same twist.” Kamil does not mention who told him so and with what proof?

Another point of contention has been the verse ‘tarvûní margû tû vasvûní bàlò’, in the poem ‘mê shòkû yârû sîndí bârîmas pyàlay’, as it appeared in the Pratap Magazine edited by Jia Lal Kaul in the year 1936. Amin Kamil, as also Akhtar Mohi-

ud-Din are of the view that the verse should read 'khasvûní margû tu vasvûní bàlò'. They use it as a proof of bungling by Mr. Kaul.

Literary, a 'marg' is the plain area at the top of a mountain or between the mountains, which can only be crossed and not ascended. Hence, 'tarvûní margû' is more authentic. **(Concluded)**

Concern

Discovery of Amarnath*

. . . M.M.Munshi

During an informal chat with media, the Governor Lt. Gen. (Retd) S.K.Sinha has announced that a magnificent Dwar would be erected at the footsteps of the cave with plaque depicting the history that the pilgrim centre was discovered and maintained by a Muslim shepherd Buta Malik.

I wonder if the statement of the Governor is his own assumption or has been misinformed by the concerned people for petty political and parochial reason by vested interests.

It is very clearly documented in reliable historical books that Amarnathji Shrine has been visited by devotees as early as 34 BC while Muslim rule was established in 13th century AD and conversion to Islam commenced during the rule of Sikandar Butshikan at the end of 14th century. How on earth Muslim shepherds or Maliks could have discovered the shrine after 14th century which was known since 34 BC, if not earlier.

The claims of a few writers that Muslim shepherds or Maliks have discovered/re-discovered the Shrine do not stand scrutiny for the following reasons:

* Mention of Amreshvara (Amarnath Ji) in Nilamata Purana indicates that the Shrine was known in 6th/7th century AD.

* Kalhana in Tarang 1, Verse 267 of Rajatarangini mentions that Shushram Naga (Sheesh Nag) is seen to this day (i.e. 1148-49 AD) by pilgrims proceeding to Amreshvara (Amarnath Ji).

* It is also believed that Sikandar Butshikan after destroying most of the Hindu temples in the Valley was proceeding towards Amarnathji cave for the same purpose. He returned from Ganeshbal after seeing a supernatural phenomena during early 15th century.

* The fact that Zain-ul-Abdin (1420-1470), the pious Muslim ruler of Kashmir visited Amarnathji cave has been documented by his Chronicler Jonaraja in Jona Rajtarangini (Bombay Edition).

* Lawrence, in 'Valley of Kashmir' mentions that pilgrims to Amarnath were joined by Brahmans of Mattan and at Batkot, the Maliks used to take charge of the yatra. According to Lawrence, the Maliks were supposed to keep the track in order, guide and escort the pilgrims, carry sick ones and ensure that nothing was stolen, and as a result, received one third of the offerings at Amarnathji cave.

* Moreover, few writers stating that Maliks or Muslim shepherds have discovered the Amarnathji Shrine give contradictory dates of the discovery/rediscovery and names of the shepherds involved as Adam Malik, Akram Bhat and Bhuta Malik.

* None of the authors like Vigne Bernier Montgomery and Lawrence etc. have not mentioned in their books that Amarnathji cave was discovered/rediscovered by Maliks or Kashmiri shepherds.

From the above facts it is not difficult to surmise that Amarnathji cave could not have been lost during the short span of 50 to 100 years during which the yatra might not have seen traditional pomp and show and may have remained a low key affair in view of the adverse political climate, and as such the rediscovery of the shrine by Maliks seems most unlikely.

Kashmiri shepherds were and even now are known as Pohuls or Chaupans and never as Maliks. According to Baron Von Hugel, Malik is a title of honour and distinction given to successors of Devarpatis, Margesas (later called Magres) holding charge of watch-cum-military stations on feudal basis on the important routes and passes, entering and leaving Kashmir, by the independent Sultans of Kashmir and also to other clans like Chaks, Rainas, Dars for latter's loyal service.

After the annexation of Kashmir by Mughals in 1586 AD, most of the Maliks who had fought against the former were hunted out, killed or banished from Kashmir. Some of them escaped to remote and inaccessible areas to avoid persecution. But those who later submitted themselves before Akbar and took oath of loyalty, were allowed to resume the duty of guarding the routes, administration and even judiciary.

With the advent of Dogra rule in 1846, opening up of all the routes and gradual establishment of regular police posts at vulnerable places, the ancestral occupation of Maliks came to end. Since the later part of 19th century, the Maliks had to content themselves with guiding and escorting the pilgrims to Amarnathji, Harmukh, probably to Sharda in Kishenganga Valley and other places of pilgrimage. The allotment of a part of offerings, as at the Amarnath Shrine, was in lieu of these services and not for discovering the Shrine. Since all the arrangements including maintenance of track, erection of sheds enroute, medical care and protection for pilgrims are now made by the Government and several voluntary non-government organisations, the receipt of the one third of the offerings by the Maliks is a historical relic, comparable to now abolished jagirdaris and privy purses.

It will be a distortion of history and suppression of facts if it is mentioned on the plaque that Amarnathji was discovered by Maliks or Muslim shepherds. The history on the plaque should be based on research.

* **Courtesy:** *Kashmir Sentinal, September 2004*

Press Release

AIKS Meets Prime Minister

... Shiban Dudha

Manmohan Singh assures representation to Pandits in State Legislature and Parliament.

New Delhi: 29th Oct 2004.

The Prime Minister Dr. Manmohan Singh today assured a KP leadership that their demand of representation in the Parliament and J&K Legislature will be given priority. Pandits now displaced since last fifteen years have no representative in the state legislature or in Parliament. An AIKS leadership led by the President Shri M.K.Kaw held about 45 minutes meeting with the PM this morning and apprised him of their perception regarding the ongoing dialogue process and the role of Kashmiri Pandits. The Prime Minister assured them that all their genuine demands including the employment package, the relief and rehabilitation problems, issue sand problems confronting Pandits still living in valley. It was decided to continue the dialogue process at different levels

Earlier the delegation presented a detailed memorandum to the Prime Minister and sought confidence-building measures including an employment package and proper security for them. The delegation apprised the PM unless confidence-building measures are not taken by the Govt. to instill a sense of confidence and constitutional guarantees granted to them, any call for return is of little sense. They demanded an ordinance for the upkeep and maintaince of shrines and other religious places, management control of minority institutions back to the community and a nodal agency at the central and state level to address the problems of displaced community including the encouragement on their properties besides restoration of Devnagiri script kashmiri language.

Expressing concern at the attitude of the state govt. they asked the Govt. to give employment to youth, provide relief and rehabilitation to Kashmiri Pandits from state budget, prosecute those who are responsible for the innocent killings of Kashmiri Pandits. The other demands include:

1. Extend all facilities available to migrants to Kashmiri Pandits still living in the valley
2. Provide employment in the armed forces, Para-military forces, Central Government offices, public sector undertakings and under the State Government to at least 10,000 persons.
3. Create self-employment opportunities for our youth by galvanizing all the Central and State agencies and banks, by creating the infrastructure and marketing facilities and giving subsidized loans against group guarantees.
4. Provide two-roomed flats to all migrants in Jammu, Delhi, Udhampur, Nagrota and elsewhere.
5. Pass an Ordinance to hand over Hindu shrines to Kashmiri Pandits.
6. Restore Devnagri as an additional script for the Kashmiri language.
7. Exempt the migrants from payment of income tax.
8. Provide health insurance to displaced Kashmiri Pandits.

9. Apart from the above steps, there is need for some basic changes in the manner in which the entire Kashmir issue is being dealt with. Some of the important steps needed to be taken are:

A. Create a two-tier consultative apparatus by having a Committee under the Home Minister and the other under the CM, with AIKS representatives, so that matters pertaining to the community are dealt with in consultation with the accredited representatives of the community.

B. Formulate a National Policy on Kashmir by taking the AIKS Policy Paper on the subject as the base and holding an all-party conference to evolve a national consensus and have the draft document approved by the Parliament.

C. Ensure that Kashmir Affairs are not left solely in the hands of police officers, which tends to convert everything to security considerations alone and prevents a holistic approach to the problem.

The delegation included Vice Presidents of AIKS Sh. H.N. Jattu (President All India Kashmiri Pandit Conference), Sqn.Ldr. B.L. Sadhu (President Kashmiri Sahayak Sabha, Chandigarh), Dr. B.L. Khachroo (President Kashmiri Pandits United Forum an affiliate AIKS), Sh. H.L.Wangnoo (General Secretary AIKS), and Sh. Shiban Dudha (Political Advisor).

Kashmiri Rhymes from Distant Diaspora

... Dr. B.K.Moza, Kolkata

ऑखुर छि वॉलिंजी

न छि कॅन्त्य तय न छि कंकर, ऑखुर छि वॉलिंजी ।
फटि नु चाने लोलु क्याज़े, ऑखुर छि वॉलिंजी ॥

दूरि चाने सूर्य गॅय कुत्य् शोककी कमु सब्जु ज़ार ।
वदि नु चाने अमि दादि क्याज़े, ऑखुर छि वॉलिंजी ॥

चानि यिनु आशायि कुत्य्, येनि मे अरमान जॅर्य् ।
दुयि नु क्याज़े न यिनु चाने, ऑखुर छि वॉलिंजी ॥

हॅट्च गंड गछान हजूमन मंज़ुय, कुनिरु पनुने आसनय ।
रावि नु व्वन्य अमि हालु क्याज़े, ऑखुर छि वॉलिंजी ॥

गरदिशे फलक फिसुलावान, रेकि प्यठ रुस गछान ।
क्याज़ि गछु मोहताज तु कूदी, ऑखुर छि वॉलिंजी ॥

ज़िंदगी मोतस बराबर, आसि नय लीखिथ सेदी ।
गलि नु पानय अमि शापु क्याज़े, ऑखुर छि वॉलिंजी ॥

दन्नस दौलतस क्या छु म्वल, येलि नु आसि दिलस चैन ।
त्रमु नु व्वन्य अमि गमु क्याज़े, ऑखुर छि वॉलिंजी ॥

छु कॅमिस दुयिनुक परवाह, येलि च्वपॉर्य आसन गॉर ।
ओश वसि नु दारि तु च़ारि च़ारे, ऑखुर छि वॉलिंजी ॥

वति पेमुत्य् तु तोति कुत्याह, प्रथ कालि छिय च़ेय स्वरान ।
पानस करव नु यि दिलासु क्याज़े, ऑखुर छि वॉलिंजी ॥

न छि कॅन्त्य तय न छि कंकर, ऑखुर छि वॉलिंजी ।
फटि नु चाने लोलु क्याज़े, ऑखुर छि वॉलिंजी ॥

Kashmiri Poetry

... त्रिलोकी नाथ दर 'कुन्दन'

गटुकारस

नेर बाज़र तु फेर संसारस, गटुकारस यियि ना गाश।
गटुकारस तु यथ अंदुकारस, गटुकारस यियि ना गाश।।

मे छु तमना यथ ल्वकृचारस, वुठु फलिनय असुना गोछ।
म्वल खसिहा मेति यकरारस, गटुकारस यियि ना गाश।।

शेछ निख ना म्यॉनिस यारस, ज़ारु पारस थाव्यम कन।
यियि अगर नय पतु पतु लारस, गटुकारस यियि ना गाश।।

कैह च़ैल्य अदु कैह ख़ैत्य दारस, केंचन प्यव जुव जान द्युन।
केंचव येति नरि दिचु नारस, गटुकारस यियि ना गाश।।

रतु छिकु वछु अथ फम्वारस, नागु वोन्य ताम लिथुवनु आव।
खून वोन्य वोथ गुति आबशारस, गटुकारस यियि ना गाश।।

चक्रि सूर गव वुहवुनिस नारस, स्वय कठ बीठ हटिनय अज़।
बनि क्याह यथ सूर अम्बारस, गटुकारस यियि ना गाश।।

वथ दियि कुस यथ वथुवारस, कस छु चुक तय कुस छु च़ेनान।
चुक्यदर लँग्य येति तिकुतारस, गटुकारस यियि ना गाश।।

नावु हाँज़ाह दिनि आव तारस, मंज़ क्वलि तैम्य फाटुवुय नाव।
पछ कति रूज़ व्वन्य एतिबारस, गटुकारस यियि ना गाश।।

शूब 'कुन्दन' चॉनिस शारस, कथि मंज़ छुख कथ बावान।
अँस्य छि काँयिल अथ गाटुजारस, गटुकारस यियि ना गाश।।



चोक-मोदुर
... म.क.रैना

तबदीली

महि काकस वोत बराबर ओड गंट अथ काकुदस वुछान। बुथिच रोनक ऑसुस खत्म गॉमुन्न तु अथन ओसुस नु ह्यसुय। अमि काकुदुक अख अख लफुज पोर तॅम्य कम अज कम पांछि लटि, मगर बासान ओस जि पॅर्य पॅर्य ति ओसुस नु कॅह समुज यिवान। तस बास्यव कलु नचान। काकुद प्योस अथु मंजु पथर तु अँछन गोस वुछान वुछान अनि गोट। अँली मीरन थॅव चायि ट्रे पथर तु लोग महि काकस जिलदु पटि सुत्तु हवा करनि। मगर महि काक ओस नु योरुकिस आलुमस सुत्तु कॅह। ऑनकु मँज्य ति ओस तसुंजन अँछन हुंद ओश साफ यिवान लबनु।

काकुद क्याह ओस ? यि ओस चीफ सॉबुनि दफतरु प्यठु आमुत तबदीली हुंद आडर। आडुरस मंज ओस शुराहन नफरन हुंद नाव, यिम अकि जायि प्यठु बेयिस जायि तबदील ऑस्य करनु आमुत्तु। महि काकन योदवय पनुनि जिंदुगी मंज यिथ्य यिथ्य हतु बँद्य आडर ऑस्य वुछिमुत्तु, मगर अँज्युक आडर ओस बिलकुल ब्योन। अँजिकिस आडरस मंज ओस तसुंद पनुन नाव ति शॉमिल तु सु ओसुख वरुमुल तबदील कोरमुत। आडरु मुताँबिक ओस तस सारिवुय ब्रॉठ रिलीव गछुन, अमि किन्त्य ओस साहबन तस पनुन चार्ज सीनियर कुल्लेक रोशन लालस दिनु खॉतरु ल्यूखुमुत। महि काकस ऑस्य अथ दफतरस मंज वारु कारु व्वन्य सतुत्रुह वॅरी गॉमुत्तु नोकरी करान मगर मजाल ओसा जि कांह करिहे तस तबदीली करनुच ह्यमथ। यि त्रठ पेयि अज ग्वडुनिचि लटि।

महि काकन द्युत ड्यकस अथु। दफतरुक्य बाकय मुलॉजिम ति ऑस्य हयबुंगु। काँसि ओस नु कॅह समुज यिवान जि यि कुसु हय सपुद्यव तु किथुकॅन्त्यु। रोशन लालन येलि साहबस सुत्तु अथ मुतलिक कथ कॅर, तॅम्य कोरनस कोरु जवाब। साहब ओस पानु ति अथ कथि प्यठ स्यठाह दिल मौलूल। मगर क्याह करिहे ? नारस दियिहे नरि ? तॅम्य वोन रोशन लालस व्यसतॉरिथ जि यि फॉसलु छु हेरिय सपद्योमुत। चीफ सॉबन ओस वाजेह होकुम द्युतुमुत जि प्रथ कांह सु मुलॉजिम गछि तबदील करनु युन, येमिस नु पॅतिम्यन दॅहन वॅरियन तबदीली ऑस गॉमुन्न। तु महि काकन ऑस नु पूर जिंदुगी ज़ांह तबदीली वुछिमुत्तु। मगर तोति ओस तस पूर बिहिथ जि साहबन कॅर नु तसुंज तबदीली रुकावुनस मंज कांह कूशिश।

बराबर सतुत्रुह वॅरी ब्रॉठ ओस महि काक अँथ्य दफतरस मंज मिस्तॅर्य सुंजि जायि लोगमुत। अफसरन सुत्तु थोव तॅम्य ग्वडु प्यठय रँछरिथ तु काँसि हुंदिस होकुमस द्युतुन नु फेश। काँत्याह अफसर आयि तु काँत्याह गॅयि मगर महि काक रुद अँथ्य दफतरस मंज डॅटिथ। अथ मामलस मंज कोर तस प्रथ काँसि अफसरन मदद, तिक्क्याजि प्रथ अँकिस ऑस यि कथ पूर पाँठ्य बिहिथ जि महि काकस वरॉय हेकि नु सु दफतर चॅलिथुय। वातान वातान वोत महि काक ह्यड कुल्लेक सुंदिस ओहदस प्यठ ति, मगर जायि फ्युर सपुद नु तस ज़ांह। व्वन्य रुदिस रिटायर गछनस मसाह त्रे वॅरी, जि यि हॉदिसु सपुद।

अज सपुज नु दफतरस मंज कांह कॉम। सपदिहे ति किथुकॅन्त्यु ? सॉरिय ऑस्य परेशान। महि काक ओस सारिनुय मॉलिस बराबर तु मॉल्य सुंद दूर गछुन कुस अखाह करिहे बरदाशत ? महि काकुन्त्यु हालत वुछिथ वोत सारिनुय हुंदिस दिलस ददारु। आरु म्वंडुल कॅरिथ बीठ्य तिम सॉरिय तस अँद्य अँद्य। अँड्य कुरसियन प्यठ तु अँड्य मेज्जन प्यठ। यस नु किहिन्य बन्यव, सु रुद व्वदुन्य। सॉरिय ऑस्य दम फुट्यु। काँसिय ओस नु कॅह फोरान। महि काक ओस मुदय गँडिथ पनुनि मेजुक सु कून वुछान यथ ब्लेजर छ्योनुमुत ओस, तु यथ तॅम्य पनुनि गरि सुन्न पन अँनिथ त्रोप ओस द्युतुमुत।

नोकरी लगन प्यठ वुनिस तामुच अख अख कथ पेयि महि काकस याद । सु ओस मसाह पंदाह वुहुर येलि सु पनुन्य् मॉल्य् अथस थफ कॅरिथ खान सॉबुन गरु ओस न्युमुत । महि काकन, यस असली नाव महेश्वर नाथ ओस, ओस एंटरन्स पास कोरुमुत, तु यि कथ ऑस तस नोकरि लागुनावनु खॉतरु कॉफी । तस आव सु सोरुय सीन अँछन तल, ज़न तु कालुक बतु ।

पंदाह वुहुर्य् महेश्वरन येलि ताज़ कुंघ कॅरिथ कोठ पतलोन लोग, सु गव पूर महाराज़ ह्यु । यि कोठ पतलोन ओस दर अस्ल तसुंघ मॉल्य् लालु सॉबन पनुन प्रोन कोठ पतलोन अँदरिम न्यबर कॅरिथ रमज़ान सुघस अथि नवि सरु सुवनोवमुत । मगर महेश्वरुनि खॉतरु ओस यि कोरु नोव, तु सु ओस नु कुनि व्यचान । सुबहुचि ऑठ आसु बजेमच्च । लालु सॉबुन आलव बूज़िथुय लॉज महेश्वरन नॅव गांधी टूप्य कलस तु वोत आंगनस मंज़ । मॉल्य् कॅर नेचिविस अथस थफ तु ह्योतुख खान सॉबुन गरु कुन कदम द्युन ।

खान सॉब ओस रानी मंदरु रोज़ान । महेश्वर गव ग्वतन ज़ि मुसलमान ऑसिथ किथु पॉठ्य छु खान सॉब मंदरस मंज़ रोज़ान, मगर मॉलिस प्रुछनुक जुरथ सपदुस नु कॅह । अख मँज़िलाह कॅडिथ वॉत्य् तिम तकरीबन नवि बजि खान सॉबुन गरु । गरु ओस मॅहॅल खानु मगर मंदर ओस नु कुनिय । महेश्वरन ज़ोन नु वुनि ति मॉलिस सवाल करुन मुनॉसिब । ठसु दरवाज़स नेबरु कनि द्युत लालु सॉबन थख । अंदर अचनु ब्रॉठ हेछिनोव तॅम्य महेश्वर वारु पॉठ्य ज़ि बूठ कत्यथ छु कडुन तु ब्युहन किथु पॉठ्य छु ।

अंदर अँचिथुय बेहनोव लालु सॉबन नेचुव देवान खानस मंज़ तु पानु च़ाव हमामु कुठिस मंज़ खान सॉबस सलाम करनि । खान सॉब ओस तॅहसीलदार तु लालु सॉब ओस तसुंज़ि नॉयिबी प्यठय तस सुत्य् । नोकरी हुंदिस सिलसिलस मंज़ योत योत खान सॉब गव, तोत तोत न्यून लालु सॉब ति सुत्य् । लालु सॉबन ओस पनुनि मेहनतु सुत्य् तसुंद दिल ज़्यूनमुत । पज़र ओस यि ज़ि खान सॉब ति ओस लालु सॉबस स्यठाह यज़थ करान तु खास पनुन बोय ह्यु ज़ानान ।

लालु सॉबन कॅर खान सॉबस तु बेगम सॉबि सलाम । खान सॉबस ओस अँकिस अथस मंज़ चायि प्यालु तु बेयि अथु ओस सु कालुकिस अंग्रीज़्य् अखबारस वरक फिरान । लालु सॉबस वुछिथुय कोर तॅम्य तस पथर बेहनुक इशारु । बेगम सॉब ऑस चायि समावार ह्यथ अँकिथ कुन बिहिथ तु अख मोहन्युव ओस च्वचि वर्यन थॅन्य लॉगिथ पुलेटस मंज़ सजॉविथ थवान । अज़ ऑस आथवार तु दफतरस ऑस छुटी । लालु सॉब ब्यूठ पथर । योदवय तॅम्य खान सॉबस सुत्य् ग्वडय ऑस कथ कॅरिथ थॅवमुच्च, तोति ऑस तस वुन्य्वयस दिलस दुब्रारय गछान । खान सॉब रुद चाय चवान । लालु सॉब ओस प्रान्यन खयालन हुंद इनसान, अमि किन्य् प्रुछ नु तस काँसि चायि । मगर खान सॉब ओस तस ख्वश । खान सॉबुन वनुन ओस ज़ि सु नफर गव पँज़्य् पॉठ्य रुत युस पनुनिस दीनस प्यठ पकि ।

महेश्वर येलि दॅहिमि जमॉच्च खोत, तमिय वख्तु ओस खान सॉबन लालु सॉबस वोनुमुत ज़ि दॅहिम जमात पास कॅरिथुय लागि सु तस नोकरी । अज़ ऑस नु खान सॉबस पनुनिस दफतरस मंज़ कांह जाय खॉली । मगर लालु सॉबस दिचमुच्च ज़बान कॅर तॅम्य बराबर । तॅम्य ऑस लालु सॉबुनि यिनु ब्रॉठुय पनुनिस दोस्तस हॅमीद सॉबस सुत्य् कथ कॅरमुच्च तु महेश्वरुनि खॉतरु नोकरी हुंद इन्तिज़ाम कोरमुत । हॅमीद सॉब ओस आबपॉशी महकमुक अख बोड अफसर ।

खान सॉबन म्वकुलॉव चाय चथ तु द्राव देवान खानस मंज़ । महेश्वरन कॅर तस थोद वॅथिथ सलाम । खान सॉब ब्यूठ तख्तु पोशस प्यठ तु लालु सॉबन पिलुनोवुस नेचिव्य् सुंद दरखास्त । खान सॉबन ल्युख तथ प्यठ क्याहतान्य् तु थोवुन चंदस मंज़ । लालु सॉबस दोपुन दोयिमि दूह हॅमीद सॉबुन दफतर वातुन । हॅमीद सॉब ज़ानिहे लालु सॉबस ठीक पॉठ्य ।

गरु कुन वापस यिवान ओस लाल साँब बडु ख्वश, मगर महेश्वरस ओस ज़बरदस्त कीनु। तँम्य् ऑस्य् अँकिस बेयिस प्रुछिथ तिमन सारिनय सवालन हुँद्य जवाब अंग्रीज्यस मंज याद कँरिमुत्य्, यिम सवाल यिमन मोकन प्यठ प्रुछनु ऑस्य् यिवान। महेश्वरस ऑस्य् साँरिय जवाब फर फर करान याद। मगर खान साँबन प्रुछ नु तस अख सवाल ति। युतुय योत नु कँह। खान साँबन न वुछ तसुंज गांधी टूप्य तु न तसुंद नोव कोठ पतलोन वारु पाँठ्य। अगर वुछमुत आसिहेन, सु प्रुछिहे ना तस यि कोठ पतलोन कृतिस गोय तयार? महेश्वर रुद गरु वातुनस ताम दिल मौलूल।

बेयि दूह वोत लाल साँब हँमीद साँबुन दफतर तु कोरुन महेश्वर तस हवालु। हँमीद साँबन बुलोव पनुन ह्यड कुल्लेक तु महेश्वरस कुन हाँविथ वोनुनस, “यि गव लाल चंदुन लँडकु महेश्वर नाथ। यि छु खान साँबन सजुमुत। यीतिस कालस कुल्लेक सुंज कांह जाय नेरि, तीतिस कालस लॉग्यतोन मिस्तैर्य पोस्टस प्यठ।” यि वँनिथ पिलुनोव हँमीद साँबन सु दरखास्त ह्यड कुल्लेकस कुन, युस लाल साँबन खान साँबस ह्युतुमुत ओस। ह्यड कुल्लेकन हिलोव कलु तु द्राव वापस। हँमीद साँबन ह्युत लाल साँबस दिलासु जि महेश्वर छु तस पनुनिस बचस बराबर, अमि किन्य् छनु तस फिकिर करनुच कांह ज़रूरत। लाल साँबस गव तसलाह तु हँमीद साँबस शुक्रिया कँरिथ द्राव तसुंदि कमरु मंजु न्यबर। महेश्वर ति द्राव तस पतु पतु। लाल साँबन कोर नैचुव ह्यड कुल्लेकस हवालु तु द्राव गरु कुन वापस।

महेश्वरस तोर दफतरस मंज ब्यहान ब्यहानुय फिकिरिह जि अत्युक माहोल ओस गोब। त्रे चोर कुल्लेक ऑस्य् डीफुर कँरिथ क्याहताम कनुफुस करान। महेश्वरस वुछिथुय कँर तिमव छ्वपु तु बीठ्य पनुनि पनुनि जायि प्यठ। ह्यड कुल्लेक ति ओस यि सोरुय वुछान मगर तँम्य् दिन्न नु अथ कांह अहमियथ।

ह्यड कुल्लेकस ओस नाव बँशीर साँब। तँम्य् तौर्य महेश्वरस दफतरुक्य तोर तँरीकु फिकिरिह। अकि अकि न्यून सारिनय टेबलन प्यठ तु करुनॉवनस सारिनय मुलॉजिमन सुत्य् ज्ञान। अमि पतु आव महेश्वरुनि बेहन जायि हुँद इन्तिजाम करनु। अँकिस कूनस मंज ओस अख प्रोन फुटमुत मेज़। सु आव दरवाज़स निशि लागनु। कुरसी ऑस नु कांह। चपरॉस्य् ओन अख स्टूल तु थोवुन सु मेज़स पतु कनि। अमि पतु बेहनोवुख महेश्वर अथ स्टूलस प्यठ तु कोरुहोस सारिवुय मुबारक। मगर मुबारक करन वाल्यन मंज ओस नु मंजूर अहमद टाइपिस्ट शॉमिल कँह। रचि खँड्य बनोव बँशीर साँबन आडर तु त्रोवुन साहबस दस्तखतु बापत। यीतिस कालस आयि महेश्वरुनिस खातस चाय तु पेस्ट्री अनुनावुनु, ख्वसु मंजूर अहमदस वरॉय सारिवुय चैयि। गुलु मीरुनि ज़ोर करनु बावजूद ति मोन नु मंजूर अहमदन चाय चैन्य्। सु बास्यव कथ ताम प्यठ महेश्वरुनि दज्ञान। मगर अथ मामलस प्यठ कँर नु काँसि कांह कथ।

साहबु सुंद दस्तखत कोरमुत आडर तु चायि हुंज बिल आयि यिकुवटु महेश्वरस दिनु। महेश्वरन कँर आडर परनु ब्रॉठ बिलिय नज़र। रकम ओस जान। महेश्वरस ओस चंदु खॉली मगर गुलु मीरन ह्युतुस दिलासु। दोपुनस चायि वॉलिस छि आसान रयतु पतु पाँसु दिन्य्। तीतिस कालस आसिय त्रे वारु कारु तनखाह ति तोरमुत। महेश्वरस खँच वॉलिंज बोठ तु ह्योतुन आडर परनु। आडर ओस छोट तु साफ। महेश्वरुनि अकलि ऑस नु अथ मंज कुनि कुसमुच कँमी। अँज्यकि दूह प्यठय ओस महेश्वर नाथ कौल अथ दफतरस मंज बहैसियति मिस्तैर्य नोकरी आमुत लागनु। योदवय मिस्तैर्य नाव महेश्वरस पसंद ओस नु, मगर साहबन ऑस ग्वडय यि कथ साफ कँरमुच जि युथुय कुल्लेक सुंज कांह जाय नेरि, तमिय वख्तु यियि स्व जाय तस दिनु। हरगाह साहबन अथ मंज ‘कँह’ वख्त लगनुच कथ ति ऑस वँनिमुच, मगर महेश्वरस ओस साहबु सुंजि कथि प्यठ पूरु बँरुसु। वैसे ति ऑस तस शुरु प्यठय कुल्लेक सुंजुय कॉम करनुय्। व्वन्य् गव यि ऑस अलग कथ जि दफतैरी ज़बॉन्य् मंज ओस ‘कँह’ ति कुनि सातु बडु ज़्यूठ आसान।

आडर परनु पतु दिन्न महेश्वर नाथन ओरु योर नज़र। साँरिय ऑस्य् पनुनिस पनुनिस कारस सुत्य् आवुर्य। अँथ्य आसना हस मंज कोर बँशीर साँबन तस आलव। महेश्वर गव तस निशि तु तँम्य् दिन्नस अख

फाइल परनु खॉतरु। महेश्वर नाथ रूद बोवलु ह्यू तस वुछान। तस आव नु कैह समुज जि फाइल पॅरिथ क्याह छु करुन। बॅशीर सॉबन समजोव वारु पॉठ्य जि कांह केस समजुनु खॉतरु छि तमि केसुच फाइल आसान ज़रूरी परनुय्। तमि पतु छि आसान तमिक्य खास खास पोइंट नोट करुन्य। तु अगर अथ केसस मुतलिक कांह चिठ्य आसि आमुच, तथ जवाब दिनु खॉतरु छु यिमय पोइंट वुछिथ आसान जवाबुक ड्राफ्ट लेखुन महेश्वर नाथ ओस सोरुय बोज़ान मगर पलि ओसुस नु प्यवान कैह। सु रूद अमि द्दह अन्यूर ह्यू सारिनुय वुछान।

दोयिमि द्दहय तोर महेश्वर नाथस फिकिरिह जि मंज़ूर अहमद कथ प्यठ ओस दज़ान। तॅम्य् ऑस दर अस्ल अथ जायि प्यठ पनुन बोय लागनुच व्वमेद थॅवमुच, मगर तसुंदि कांह कदम तुलनु ब्रॉदुय प्यव महेश्वर नाथ वॉतिथ। मंज़ूर अहमदुनि व्वमेज़ गॅयि छलु तु फलु।

मंज़ूर अहमदुन्य् यि कथ ननेयि महेश्वर नाथस गुलु मीरस निशि। गुलु मीर ओस अमि दफतरुक चपरॉस्य् तु सु ओस प्रथ काँसि हुंजि कथि हुंद राज़दार। पज़र ओस यि जि सु ओस दफतरुचव कथव अलावु ति वारियाहस वॉकुफ। साहबु सुंजि ल्वकचि सॉज कति कोरुख खांद, तु बॅशीर सॉबस क्या क्या वोट नैचिव्य सुंजि निशानि प्यठ ? सलाम पीर क्याजि कोर मॉल्य् जादादु निशि बे दख्ल, तु हीरु बान कथ प्यठ द्राव गरि ब्योन ? अमि सारिचिय खबर ऑस गुलु मीरस पूरि पूर। दफतरुक बोड अफसर ऑस्यतन या ल्वकुट मुलॉज़िम, गुलु मीर ओस कुनि नतु कुनि बडि द्दहु कि हीतु प्रथ काँसि हुंद गरु वातान तु पनुन पान त्युहुंद टोट बनावान। अमि किन्य् ओस तस प्रथ गरुक सोन व्वगुन ति पय लगान। मगर गुलु मीरस ओस अख वस्फ ति। सु ओस प्रथ अँक्य् सुंदिस दॉदिस दगि मंज़ शॅरीक सपदान तु हाजतु वख्तु प्रथ अँकिस बकार यिवान।

महेश्वर नाथस प्यव नु ज़्यादु कालस प्रारुन कैह। द्वयिय वुहुर्य बन्यव सु जूनियर कुलॅर्क। प्रॉन्य् जाय बदलेयि। नवि जायि आव नोव मेज़ तु नॅव कुरसी लागनु। महेश्वर नाथस बड्यव र्वतबु, हालांकि अमि विजि प्यव तस साहबस ह्यथ दफतरुक्यन सारिनुय मुलॉज़िमन हुंदि खॉतरु बतु डंगुक इन्तिज़ाम करुन। अमि पतु रूद नु कांह शुमारुय जि तॅम्य् कॅच मेज़ तु वॅच कुरसियि बदलावि।

(To be continued)

Children's Page



Increase your Knowledge:

The Prophecies of Nostradamus

In print for over 500 years and second therefore, only to the Bible for continuous publication, are the prophecies of a sixteenth century French seer from Saint-Remy called Michel de Notredame, better known to the world as Nostradamus. Supporters are convinced that he has accurately predicted many significant events in Europe, and elsewhere too, including Hitler's invasion of Poland, the Great Fire of London and the recent civil war in Yugoslavia. Sceptics consider that any such 'accuracies' merely reflect the great influence of hindsight upon the prophecies' translators and the interpretations of these translations.

The fundamental problem lies in the fact that in order to avoid possible accusations of witchcraft, Nostradamus deliberately concealed his predictions' true meaning in a welter of obscurity. They comprise 965 quatrains penned in a cryptic mixture of Latin, Greek, French and his native Provençal, their wording is purposely ambiguous and contains numerous invented words that do not exist elsewhere, and the time-sequence of the quatrains is not ordered.

Inevitably, the translations and interpretations differ greatly. A given quatrain can yield several wholly separate predictions. Even one of the more lucid examples, referring to a devastation of London's people by thunderbolts, has been variously interpreted as foretelling the burning of martyrs by Queen Mary I, the Great Fire of London or the Blitz in 1940.

Laugh A While

- The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted on the apple tray: "Take only one. God is watching." Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples."

● ●

- The children had all been photographed, and the teacher was trying to persuade them each to buy a copy of the group picture. "Just think how nice it will be to look at it when you are all grown up and say, 'There's Jennifer, she's a lawyer,' or 'That's Michael, He's a doctor.' A small voice at the back of the room rang out, "And there's the teacher, She's dead."

Report & Biradari News

New Board of Trustees of Kashmiri Pandits' Association, Mumbai for the period 2004-2006:

President: Shri M.L.Mattoo

Vice Presidents: Shri J.L. Kak & Shri S.K. Kaul **General Secretary:** Shri S.P. Kachru

Jt. Secretary: Smt. Neena Kher

Treasurer: Smt. Meena Wanchoo

Members: Shri J.L.Manwati, Shri Virander Takoo, Shri S.Vaishnavi, Shri Surinder Wazir, Shri Sunil Kher, Shri Roop Kishan Bhat, Capt. A.N.Raina, Shri R.L.Taploo and Shri Vinod Razdan.

Sub-committees for 2004 - 2005

Hawan Sub-committee:

(1) Shri Virander Takoo - Convener (2) Capt. Rakesh Shah (3) Shri T.K. Raina (4) Shri Chand Bhat (5) Capt. A.N. Raina (6) Shri R.L. Taploo (7) Shri Sunil Kher (8) Shri Vinod Razdan (9) Smt. Neena Kher (10) Smt. Meena Wanchoo (11) Shri S.L. Vaishnavi (12) Shri S.P. Kachru

Land Project Sub-committee:

(1) Shri S.K. Kaul (2) Shri J.L. Kak (3) Shri M.L. Mattoo (4) Shri C.L. Raina

Souvenir Sub-committee:

(1) Shri Surinder Wazir (2) Shri J.L. Kak (3) Shri J.L. Manwati (4) Shri M.K. Kachroo (5) Shri Rajen Kaul (6) Shri Ashok Tiku (7) Shri S. Vaishnavi (8) Shri Sunil Kher (9) Shri C.L. Raina.

Cultural Programme Sub-committee:

(1) Shri J.L. Manwati - Convener (2) Shri M.L.Mattoo (3) Shri J.L. Kak (4) Shri S.P. Kachru (5) Smt. Neena Kher (6) Smt. Rita Kaul (7) Shri Sanjiv Kaul (8) Shri Sunil Mattoo.

Medical Aid/Relief Grant Sub-committee:

(1) Shri J.L. Manwati (2) Smt. Meena Wanchoo (3) R.L.Taploo (4) Shri S.Vaishnavi

Media/Public Relations Sub-committee:

(1) Shri S.P. Kachru (2) Capt. A.N.Raina

Kashyap Bhawan House Keeping Sub-committee:

(1) Shri S.P. Kachru (2) Shri Roop Kishan Bhat (3) Shri Sunil Kher (4) Smt. Neena Kher

Life-time Contribution Award Sub-committee:

- (1) Shri J.L. Manwati (2) Shri Moti Kaul
- (3) Smt. Neena Kher

Milchar Editorial Board:

- (1) Shri P.N. Wali (2) Shri J.N. Kachroo (3) Shri J.L. Manwati (4) Shri M.K. Raina
- (5) Smt. Basanti Raina (6) Shri S.P. Kachru (7) Smt. Seema Sunil Mattoo

KSF's Sightful Services:

For last few years since its inception, **Kashyap Social Foundation (KSF)**, a registered Trust has actively and consistently been conducting several social activities in and around Mumbai, primarily focused on healthcare and education. The successful conduct of its recent two **Free Eye Check up** Camps for underprivileged sections of the society is detailed hereunder:

1. KSF in collaboration with Mohalla Committee, Versova successfully conducted a Free Eye Check Up camp on July 25, 2004 at Children Welfare Centre High School, Versova, Mumbai. The camp was inaugurated by Mr. A.R. Shaikh - Sr. Inspector Incharge of Versova Police Station, when he lauded KSF's relentless efforts in reaching out & serving the needy of the area. Around 260 patients were registered and 149 were given free specs and KSF fully sponsored the cost of surgery for 11 cataract operations.

2. Another successful Free Eye Check Up camp was organised by KSF in collaboration with Kashmiri Pandits' Association (KPA) on October 02, 2004 at Kashyap Bhawan Hall, Mumbai. The camp was inaugurated & blessed by Father Manuel Raj - Priest of St. Vincent Palloti Church, Vijay Nagar, Marol, Andheri East, who had earlier assured full support of the Church in carrying out such activities in the area. Around 155 patients were registered, 101 were provided free spectacles and the cost for surgery of 12 Cataract operations for the needy shall also be sponsored by KSF.

Marriage halls inaugurated at Jammu:

On 18th Oct 2004 the complex containing three halls and nine rooms along with a lawn parking was inaugurated near Muthi Jammu. This has been a pet project of Shri P.N.Taku , President, Durga Nag Trust. The way KP's are made to pay astronomical rents for marriage halls in Jammu, Shri Taku wanted to give a helping hand from Durga Nag Trust. While opening the complex he announced that the rent charged will be very low and will be useful, particularly to the three prominent camps around the area, besides others living in Jammu or coming there to perform marriages from outside Jammu.

Dr. Farooq Abdullah had come from Delhi to grace the occasion. Dr. Abdullah talked about the difficulties coming in the way of KPs to return to Kashmir. He disclosed that he had made proposals when in power to the Central govt. to make life little more easy for camp dwellers but nothing happened.

Shri A.N.Vashnavi spoke about the inadequacies in the thinking of our decision makers.

From Mumbai our President Shri M.L. Mattoo also spoke & expressed concern for the suffering members of the biradari. Shri P.N.Wali who was present on the occasion spoke about the effort of KPs in keeping their culture (Kashmiriat) alive in spite of difficult circumstances and the apathy of those in power towards Kashmiriat itself. He also made mention of efforts being made under Project Zaan to help propagate Kashmiri in Devanagri and Roman scripts, when authorities are even apposing this.

Milchar registration:

The Registrar of Newspapers for India, Ministry of Information and Broadcasting, Govt. of India, New Delhi, accorded Certificate of Registration to 'Milchar' under the Press and Registration of Books Act, 1867 with Registration Number: MAHMUL/2004/13413 dated 18 October 2004.

Ph.D. Awarded:

Shri Veer Ji Tikoo S/o Late B.N.Tikoo, Geologist, Directorate of Geology & Mining, Jammu has been awarded Ph.D. in Geology by University of Jammu. He has worked on 'Geological Aspects of Environmental Degradation along National Highway 1-A, between Jammu and Banihal', under the supervision of Prof. C.L.Munshi and prof. C.S.Sudan. Earlier Shri Tikoo has been awarded 'Outstanding' grade in M.Phil.

Change of Address:

Shri Nain Kaul of Navi Mumbai has shifted his residence to House No. 64, Sector 3, Trikuta Nagar, Jammu Tawi. Tel: 0191-2473451. Shri Kaul, a professional photographer, who had also covered the AIKS Conclave held in Jammu in June 2004, is a life member of KPA, Mumbai.

Shri Rajinder Khoda of Twin Tower, Prabhadevi, Mumbai has shifted his residence to C-10, Kalpatru Regency, Kalyani Nagar, Pune 411 006. Tel: 26686232. Shri Khoda is a life member of KPA, Mumbai.

Shri T.K.Raina (Chief Manager, SBI) has shifted his residence to B 1/301, Rose Parade, Off Salunke Vihar Road, Kondwa, Pune-48. Tel: 26855420. Shri Raina is a life member of KPA, Mumbai.

Nuptials:

Priya D/o Smt. Kamla & Shri Vijay Parimoo of New MIG Colony, Bandra, Mumbai was married to **Kapil** S/o Smt. Uma & Shri Omkar Nath Bhat of Jammu on 20th October 2004 at Jammu.

Ashish S/o Smt. Mohini & Shri Sohan Lal Kaul of Vashi, Navi Mumbai was married to **Shalini** D/o Smt. Shanta & Shri Deepak Chatta of Jammu on 23rd October 2004 at Jammu.

Anuradha D/o Smt. Santosh Omkar Kaul and grand-daughter of Shri Ratan Lal Thussoo of Khar, Mumbai, was married to **Rajesh** S/o Smt. Chandrakanta & Late Amar Nath Dhar of Goregaon, Mumbai on 31st October 2004 at Mumbai.

Birth:

Rashme & Sunil Fotedar of Maryland, USA have been blessed with a baby girl on 17th October, 2004. Sunil Fotedar is the Webmaster for Milchar, Zaan and other KP sites, and his contribution to propagation of Kashmiri literature through internet is immense

Kashmiri Samaj, Gwalior:

Kashmiri Samaj, Gwalior held a Cultural Programme/Get-together at Jiwaji Club Lawns, Gwalior on 26th September 2004. Rich tributes were paid to Late Dr. A.N.Kaul Adalti and his wife Smt. Kamla Kaul by Shri B.L.Durani, Shri S.L.Sapru and Smt. Uma Sapru. The services of Dr. A.N.Kaul Adalti for the community were recalled by the speakers. Speaking on the occasion, Dr. O.N.Kaul gave stress on the unity and upliftment of samaj and need to preserve cultural heritage of the community. The Programme, in which young KP boys and girls sang Kashmiri songs and bhajans, was well covered by press and electronic media.

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