



*We Wish Our Readers Herat  
Mubarak*

*Let Truth Prevail*

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# Americans are looking for a new Regional Strategy

KS Correspondent

**A**MERICA'S new regional strategies in the Middle East and South Asia packaged as 'War on Terror', in the aftermath of 9/11 attacks have failed. The US has never been so vulnerable as it is today. It has begun to rethink on its regional strategies in Middle East and South Asia.

The US, which used fundamentalist regimes/forces to push forward its geo-strategic campaigns in Central Asia, Afghanistan, Kashmir, Pakistan, China, Middle East, Balkans etc, has not been serious in confronting Jihadist entrepreneurs. It abandoned anti-Taliban campaign half-way in Afghanistan to enter Iraq to topple Saddam Hussein. While it was still embroiled in Iraq it began flexing its muscles on Iran. In Afghanistan it facilitated liquidation of Northern Alliance forces, the main bulwark of anti-Taliban campaign.

### Middle East

Successive setbacks in recent months in Middle East and Gulf states have forced US to either retreat or re-examine its policies. A widely-publicized US intelligence report released in early December, 2007 rejected the government assessment that Iran was developing nuclear weapons. The report said that a US-led war on Iran was off the table. The US State Department has also shown willingness to engage Iran diplomatically to enlist Iranian Cooperation in Iraq. The Gulf allies of US have also been against the proposed US attack on Iran.

In Lebanon, inability of Israel and US to disarm Hezbollah in 2006 changed the regional balance of power, making powerful impact on US policy in the region.



*A car damaged in a bomb blast in Afghanistan recently.*

Americans shifted emphasis from disarming the Shiite resistance group-an ally of Iran and Syria. They no longer oppose Army Commander Michel Suleiman (who shares amicable relationship with Hezbollah) as potential presidential candidate.

In Iraq also American military's poor show during the past five years, with mounting military and economic losses, has dented image of America in its domestic constituency as well as among its allies. The US failure to win war decisively in Iraq has forced Arab capitals to reassess the vaunted US military might. Abdel-Halim Kandil, political analyst and former editor-in-Chief of weekly *Al-Karama*, says, "Given the situation in Iraq, the Arab regimes now realize that US power isn't absolute-and can even be resisted".

America's shattered credibility as an arbitrator in Iraq-Palestine conflict and failure to advance the twin causes of democ-

racy and human rights in the region as part of vision for a "new Middle East" have made pro-US-Arab regimes to re-assess their priorities. Prof. Ayman Abelaziz Salaama, who teaches International Law at Cairo University observes, "The US can't call for democracy and human rights while simultaneously committing war crimes in Iraq and Afghanistan. America was once seen as a champion of freedom-now it's perceived as a human rights violator". Military and moral failures of America are forcing Arab regimes which blindly followed the US, thinking they needed it to keep them in power, to emphasise regional co-operation rather than USA arbitration.

### Afghanistan

There is rapid deterioration of security situation in Southern Afghanistan. According to the Senlis Council, an international think-tank active in Afghanistan, a de-facto Taliban/Al Qaeda state is on the verge of emerging

in Afghanistan, straddling the Afghan border into Pakistan. The Senlis Council called on NATO's troop force size to be doubled to 80,000 after its new security assessment report based on field research in October/November, 2007 revealed that 54% of Afghanistan's landmass hosted a permanent Taliban presence. Norine MacDonald QC, President and Lead Field Researcher of The Senlis Council said, "The security situation has reached crisis proportions. The insurgents now control vast swathes of unchallenged territory including rural areas, border areas, some district centres, and important road arteries." She added, "It is a sad indictment of the current state of Afghanistan that the question now appears not to be whether the Taliban will return to Kabul, but when will this happen. Their stated aim of reaching the city in 2008

*(Contd. on Page 5)*



***Panun Kashmir and Kashmir Sentinel condole the demise of the following members of the community.***

1. Sh. Radha Krishen Pandita S/o Late Sh. Amar Chand Pandita R/o Nunar Ganderbal Kmr; presently residing at H.No: 22/2 Ganga Nagar, Bantalab Jammu. 18/8/2007
2. Sh. Bushan Lal Dhar S/o Late Sh. Sri Kanth Dhar R/o Kuli Bagh Qazigund Kmr; presently residing at H.No: 61 Sharika Vihar Roop Nagar, Jammu. 19/8/2007
3. Smt. Jucey Koul (Sanjana) W/o Sh. Sanjay Kumar Koul R/o Veer Nowbug Anantnag Kmr; presently residing at Qtr. No: B-1/15 Mishriwalla Camp Phase-I Jammu. 19/8/2007
4. Sh. Govind Lal Raina originally resident of Vanpoh Anantnag Kmr; presently at Himri Distt. Shimla. 19/8/2007
5. Sh. Gopi Nath Kaul S/o Pt. Sri Kaul erstwhile resident of Suthra Shahi near Sect. Sgr. presently residing at Govt. Flat No: 222, 1st Floor, Sector-3 R.K. Puram New Delhi. 20/8/2007
6. Sh. Prem Nath Saroop S/o Late Sh. Shiv Ji Saroop originally resident of Sathu Sheetal Nath Sgr; presently residing at Tomal Bohri Jammu. 20/8/2007
7. Smt. Bimla Pandita W/o Choni Lal Pandita R/o Badhra Handwara Kmr; preently residing at Purkhoo Camp, Phase-II, Jammu. 20/8/2007
8. Sh. Chaman Lal Bradoo originally resident of Zindar Mohalla Sgr; presently at Plot No: 66, Resham Garh Colony, Bakshi Nagar, Jammu. 20/8/2007
9. Sh. Prithvi Nath Kaul Bamzai presently resident of C-13, Kailash Appartments Lala Lajpt Rai Road, New Delhi. 20/8/2007
10. Smt. Sham Rani W/o Shambu Nath R/o Sogam Lolab Kmr; presently residing at 69/2/ Anantnag Nagar, Bohri Patta Jammu. 22/8/2007
11. Smt. Soomawati Zadoo R/o Reshippeer Alikadal Sgr; presently residing at H.No: 109, Lane No: 4, Anand Nagar, Bohri Jammu. 22/8/2007
12. Sh. Jia Lal Raina originally resident of Qayoom Colony Rawalpindi Sgr; presently residing at H.No: 2, Aggarwal Gali Sarai Khawaja Faridabad. 23/8/2007
13. Sh. Jaggar Nath Raina of Handwara Kmr; presently residing at 191-9C Manorama Vihar Bohri Jammu. 23/8/2007
14. Sh. Jia Lal Thusoo S/o Late Sh. Shreedhar Pandit R/o Gotangoo Kupwara Kmr; presently residing at 111/9 Laxmi Nagar, Muthi Jammu. 24/8/2007
15. Sh. S.K. Koul R/o H.No: 61, Lakhar Mandi, Talab Tillo, Jammu. 24/8/2007
16. Sri Kanth Koul S/o Late Sh. Neel Kanth Koul, R/o H.No: 2F Street No: 1, Talab Tillo, Jammu. 25/8/2007
17. Sh. Kashiv Nath Bhat R/o Maratgam Handwara; presently at Qtr. No; 608 Nagrota Camp Jammu. 25/8/2007
18. Sh. Roshan Lal Koul of Hushroo Budgam Kmr; presently residing at 65/2 Adarsh Nagar Bantalab Jammu. 25/8/2007.
19. Smt. Sham Rani W/o Late Sh. Sham Lal Pandita R/o Verinagar, Kmr; presently residing at H.No: 43, Sec-2 Bagwati Nagar, Jammu. 28/8/2007
20. Smt. Somawati W/o Sh. Jia Lal Peshen R/o Tikker Kupwara Kmr; presently residing at SRA-143-D Shipra Reniera Indrapuram Gaziabad (UP). 28/8/2007
21. Mohan Peyari W/o Sh. Manmohan Nath Bhat Anantnag, Kmr; presently residing at Baruch (Gujrat). 28/8/2007
22. Smt. Chuni Ji W/o Sh. Janki Nath Raina originally resident of Kothsu Anantnag, Kmr; presently residing at Old Janipur, Jammu. 29/8/2007
23. Sh. Nanaji Koul S/o Sh. TN Koul R/o Karfalli Mohalla Sgr; presently residing at 3/109 Indira Vihar Old Janipur, Jammu. 29/8/2007
24. Sh. Jagir Nath Pandita S/o Late Sh. Manaju Pandita R/o Shewer Lolab, Kupwara, Kmr; presently residing at Qtr. No: 80, Nagrota Camp Jammu. 29/8/2007
25. Smt. Piyari Ji Raina R/o Kathsoo Anantnag; Kmr; presently residing at Lane-II Gurha Barnai Bantalab Jammu. 29/8/2007
26. Smt. Somawati Raina W/o Late Sh. Soomnath Raina, R/o Sullar Anantnag Kmr; presently living at Migrant Camp Mishriwalla Jamu. 30/8/2007
27. Sh. Sanjay Bhat S/o Sh. B.L. Bhat R/o Ladoo Kmr; presently residing at 308-B Panchi Rehari Colony Jammu. 30/8/2007
28. Smt. Savitri Bhat W/o Janki Nath Bhat R/o Flat No: 8, Sector-25, Rohini Delhi. 31/8/2007
29. Dr. Neelima Mattu Kaul W/o Dr. Dinish Kaul R/o 28-Exchange Road Sgr; presently at G-1 Pratap Vihar Ji Jaynagar, Gaziabad (UP). 31/8/2007
30. Smt. Kunti Jaikhani W/o Sh. ML Jaikhani of Alikadal Budgair Sgr; presently at H.No: 21 Mohalla Gujral, Opp. Amar Colony Camp Road, Talab Tillo, Jammu. 1/9/2007
31. Smt. Shobawati Bhat W/o Late Sh. Sarwanand Bhat R/o Tikker Kupwara Kmr; presently residing at Purkhoo Camp. 1/9/2007
32. Sh. Sanjay Kharoo S/o Sh. Manmohan Kharoo, R/o 164-Jawahar Nagar, Sgr; presently at H.No: 130 Lane No: 8, Krishna Nagar, Safdarjung Enclave, New Delhi. 2/9/2007
33. Sh. Moti Lal Bhat S/o Late Sh. Meheshwar Nath Bhat R/o Wadipora Handwara Kmr; presently residing at WZ-132-A Gali No: 42, Arya Samaj Road Uttam Nagar, Delhi. 4/9/2007
34. Smt. Tulsi Koul W/o Sh. JN Koul (Moza) R/o Sathoo Barbar Shah Sheeta Nath Sgr; presently residing at B-2 Bhalla Colony Chearrta Amritsar. 4/9/2007
35. Sh. Triloki Nath Labroo S/o Late Pt. Shyam Lal Labroo formrely R/o Bulbul Lankre Sgr; presently residing at 7-Kutumb Apartt. Balwant Nagar Gawalior (MP). 4/9/2007
36. Sh. Soom Nath Bhan S/o Pt. Prakash Bhan of Manigam Ganderbal Kmr; presently at Qtr. No: 467, Nagrota Camp, Jammu. 5/9/2007
37. Sh. Prem Nath Khera S/o Late Sh. Kanya Lal R/o Chechnarayan Das Kumar Tangmarg Kmr; presently residing at Sector-1, H.No: 88, Lakshmi Nagar, Muthi Jammu. 6/9/2007
38. Sh. P.N. Zutshi S/o Late Sh. Amar Chand Zutshi R/o Nunar Ganderbal Sgr; presently residing at Sector-1, Durga Nagar, Jammu. 6/9/2007
39. Dwarika Nath Chowdhary S/o Late Sh. N.N. Chowdhary R/o 241, Narain Mohalla Kachi Chowni, Jammu. 7/9/2007
40. Sh. Lambodar Nath Ambardar of Sombura Anantnag presently residing at 18-C Om Nagar Udaiwalla Bohri, Jammu. 7/9/2007
41. Smt. Kishni Pandita W/o St. Harbajan Nath Pandita, R/o Nunar Ganderbal, Kmr; presently at 32-B/Mig Gyan Khand Indira Puram Gaziabad (UP). 7/9/2007
42. Sh. Sarita Dulloo W/o Sh. S.C. Dulloo R/o 63/3 Trikuta Nagar, Jammu. 8/9/2007
43. Sh. V.D. Razdan S/o Late Sh. Badrinath Razdan originally resident of Pinglana Pulwama Kmr; presently at 21-A Om Nagar Udaiwala Jammu. 8/9/2007
44. Sh. Soom Nath Sahib R/o Purshiyar IInd Bridge Habakadal Sgr. 8/9/2007
45. Smt. Sham Rani W/o Sh. Sarwanand Koul, R/o Dukani Sangeen Fateh Kadal Sgr; presently residing at H.No: 714 Subash Nagar, Jammu. 10/9/2007
46. Smt. Shubawati W/o Late Sh. Keshav Nath Bhat R/o Ashmuqam Anantnag Kmr; presently residing at 164-Sharika Vihar (Muthi) Sector-4, Jammu. 10/9/2007
47. Miss Shivata Kuloo D/o Sh. Tej Krishen Kuloo, R/o Purshiyar Habbakadal Sgr; presently residing at 65-A, Patoli Mongotrian Jammu. 11/9/2007
48. Smt. Kamlawati Kaul W/o Late Sh. Kashi Nath Kaul, R/o Karan Nagar Sgr; presently residing at H.No: 6, Sector-1 Durga Nagar, Jammu. 12/9/2007
49. Sh. Badri Nath Koul S/o Late Shree Vedh Lal Koul R/o Ratnipora Pulwama, Kmr; presently residing at 35-A Lane No: 1, Basant Nagar Janipur Jammu. 12/9/2007
50. Smt. Lakshmi Shori Zaroo W/o Late Sh. Jia Lal Zaroo R/o Zaindar Mohalla Sgr; presently residing at 382-D, Shipra Sun City Gaziabad (UP). 13/9/2007
51. Sh. Rughnath Gurtoo R/o Badiyar Pain-Nai Sarak Sgr; presently residing at 151-B, Ram Vihar Jammu. 14/9/2007
52. Smt. Leela Kilam W/o Late Sh. P.N. Kilam R/o Karfali Sgr; presently residing at Roop Nagar, Block-A Lane-2, H.No: 13, Jammu. 14/9/2007
53. Smt. Uma Koul W/o Late Sh. D.N. Kaul R/o Karan Nagar Sgr; presently residing at Ujwal Apptt. Ambika Nagar, Gogaswad Dombiwalli Bombay East. 14/9/2007
54. Sh. Jia Lal Zaroo S/o Late Sh. Baug Lal Zaroo R/o Zaina Mohalla Sgr; presently at Pune. 14/9/2007
55. Smt. Bimla Ambardar W/o Sh. Ashok Kumar Ambardar originally resident of Magam/Zaindar Mohalla Sgr; presently residing at 1/7 Surya Vihar Patta Bohri Jammu. 15/9/2007
56. Smt. Sheela Bhat W/o Sh. Jawahar Lal Bhat originally resident of Areh, Kulgam Kmr; presently Lower Barnai Lane-5, H.No: 24, Netar Kothian Jammu. 15/9/2007
57. Sh. Omkar Nath Bhat S/o Sh. Raghunath Bhat R/o Chudergund Shopian Kmr. 15/9/2007
58. Sh. Vijay Kumar Bhat S/o Sh. A.N. Bhat R/o Hariparigam Tral Kmr; presently residing at Qtr. No: 40, M.A. Stadium Jammu. 15/9/2007
59. Sh. Pyare Lal Kinue R/o H.No: 4/33 Pandoka Colony, Jammu originally resident of Bagh Jogi Lankar Rainawari Sgr. 16/9/2007
60. Sh. Sumit Koul S/o Late Sh. Chuni Lal Koul presently residing at H.No: 34-A, 2 Laxmipuram Chinore, Jammu. 16/9/2007
61. Sh. Janki Nath Moti (Raina) of Martand Mattan Anantnag, presently residing at 19-D, Nehru Market Jammu. 17/9/2007
62. Sh. Kanhiya Lal Tickoo S/o Late Sh. Darshan Lal Tickoo originally resident of Batta Mohalla Bijbehara Kmr; presently residing at H.No: 345/3B Near Krishna Palace Sector-1Durga Nagar, Jammu. 17/9/2007
63. Sh. Bal Ji Bhat of Sirhama Anantnag, Kmr; presently residing at Kailash Vihar Near Kothian Lower Barnai, H.No: 20, Jammu. 17/9/2007.
64. Smt. Nancy W/o Sh. Hirday Nath Pandita R/o H.No: 36, Lane No: 4, Saraswati Vihar Bohri Patta Jammu. 17/9/2007
65. Sh. Ajay Raina S/o Sh. Chaman Lal Raina, R/o Check Rajwali Vessu Anantnag Kmr; presently residing at Qtr. No: 66/67 Batal Balian Camp, Udampur, Jammu. 17/9/20067
66. Sh. Som Nath Koul S/o Late Sh. Maheshwar Nath Kaul R/o Malik Bagh Zaindar Mohalla Sgr; presently residing at 167-Ambica Vihar Gole Gujral Jammu. 18/9/2007

**HOMAGE**

*Panun Kashmir & Kashmir Sentinel* condole the death of **Smt. Shobawati Kaw** mother of Sh. Virender Kaw, who passed away on 17th February 2008 after a brief illness at Dehradun. May her soul rest in peace.



**Smt. Shobawati Kaw**

**HOMAGE**

*Panun Kashmir & Kashmir Sentinel* pay homage to **Sh. Soom Nath Ticku** who passed away on **21st February 2008 at Jammu**. Sh. S.N. Ticku a true nationalist worked tirelessly for the welfare of the society and the nation till his very last breath. May God bestow peace to the departed noble soul.



**Sh. Soom Nath Ticku**

**EDITORIAL**

# FLUID SITUATION

**F**AST changing situation in the region warrants not only adequate appraisal of emerging threats but also reassessment of India's policy vis-à-vis Pakistan, particularly the 'Peace process'. There are three major developments which need to be taken note of.

One, there is progressive collapse of State power in Pakistan. Multiple power centres have emerged, with Musharraf's fate becoming uncertain. It remains to be seen to what extent Pak Armed Forces would co-opt estranged political parties and civil society in power structure. Even though the Army remains in control its image has received severe drubbing. Multiple conflicts are bleeding army with high fatality rates, leading to desertions and demoralization.

Pak state has become vulnerable to attacks by a new generation of jihadis, who are better motivated and networked. Pakistan has not only suffered worse violence since partition in 2007 but has also careered from one political and constitutional crisis to another, none of which is likely to be resolved by February 18 elections. Many predict Pakistan would gradually slide into chaos and anarchy over the next five years.

'Peace Process', premised on seriously engaging the ruling dispensation in Pakistan to deter it from sponsoring CrossBorderTerrorism against India, loses relevance on two counts. One, there is no effective power centre in Pakistan which could guarantee any settlement. Secondly, whichever dispensation comes to power in Pakistan Pak military establishment would continue to shape its domestic and foreign policy. Gen. Talat Masood, a former Pak army General and an influential think-tank, is on record having said that Pak army remains steeped in a mindset which does not see regional stability in stable India and stable Afghanistan. Pursuance of militaristic policies and sponsorship of CrossBorderTerrorism against India are likely to continue. Heightened ISI sponsored destabilization activities in Indian heartland indicate the total failure of Peace process.

In the scenario where Pakistan moves rapidly towards the process of fragmentation India would have to further contend with twin threats of jihadi and demographic spillover, even though weakened Pakistan may not have Kashmir as its priority agenda. Concept of 'Porous Borders', flaunted by fashionable elite circles in Delhi would only facilitate this spillover. India needs preemptive strategies to

counter mischief of Pak military establishment against India, which is likely to increase as the crisis deepens in Pakistan. India has also to thwart chances of jihadi and demographic spillover in case of fragmentation.

Secondly, the way situation is developing in NWFP and Afghanistan the emergence of pro-Al Qaeda states in the region cannot be ruled out. In view of the declared policy of Taliban\Al Qaeda on export of jihadi terrorism India remains particularly vulnerable. India would have to demonstrate in word and action that it would not accept sponsorship of CrossBorderTerrorism by any state against it. On the diplomatic front India would have to work extra harder to deepen sensitivity in Europe and elsewhere on menace posed by jihadi terrorism to stable democratic societies like India.

Lastly, in J&K the Counter-Insurgency Operations have achieved extraordinary successes in targeting the terrorist leadership, particularly Hizbul Mujahideen. This terrorist outfit lost 34 of its top cadres in 2007. During the same period two other terror outfits active in Kashmir---LeT and JeM lost 22 and 18 top cadres respectively. Demands like unilateral ceasefire, de-militarisation, free passage to Kashmiri terrorists presently in Pakistan, state compensation to families of terrorists killed etc. are being raised to create space for regrouping of terrorist ranks. A media report, quoting official sources said nearly 3000 youth from different parts of the state, with majority being from Kashmir valley were 'undergoing or imparting training in terrorist camps'. This excludes terrorists from Pakistan and other countries. The same report says that Mushtaq Latram, a hardcore Kashmiri terrorist released during Kandhar hijacking, had been made coordinator of all Kashmiri terrorists under training in Pak camps.

There is need to consolidate the gains accruing from successes against terrorists in counter-insurgency operations. These operations need to be pursued with renewed vigour so that no chance is given to terrorists to regroup. Simultaneously, the mainstream political parties -- both national and regional need to come out in the open to launch political mobilization against separatist ideology and terrorism. It is unfortunate that a section of political establishment in Delhi should advocate political concessions which would only refurbish separatist leadership and nullify gains achieved in counter-insurgency operations. There can be no short-cuts in national security and nation-building □

**LETTERS**

## 60th Anniversary of Tribal Invasion

Sir,

The thematic issue of Kashmir Sentinel Commemorating 60th anniversary of tribal invasion, dedicated to the memory of brave Indian soldiers and Kashmiri Pandits who died fighting Pakistanis is superb. The complete description of invasion is unique from every point of view. It is a matter of surprise as well as unfortunate that no body remembers the historical day of 27th October 1947 when jawans of Indian army landed in Srinagar airport from an aeroplane. We were able to know about the invasion from writings of Shri Jagmohan, ex-Governor of J&K who is regularly writing in a Hindi daily on every 27th October.

Review of both books **Rajouri remembered** of AN Saraf and **'Jeet Ya Haar'** written by Prof. Madhok have impressed us very much but names of publishers are missing. We shall be highly obliged if you kindly let us know addresses from where these can be had. It is unfortunate that a person like Prof. Madhok is being forgotten by RSS as well as BJP. He has rendered unparalleled services in Kashmir for the cause of national interests. We salute him.

Other articles of the issue are also highly appreciable.

We thank you for giving complete information regarding the invasion of 1947.

—K.D. Tiwari  
Kanpur-2

## Kashmiri Pandits of Kanpur

Sir,

We feel proud to read some names of Kashmiri Pandits such as Pt. Sunder Narain Mushran, Prithi Nath Chak, Smt. Kamala Razdan and Kapil Razadann in the article—**BHU and Pandits**, published in two instalments.

Here, I would like to add some more names-- Pyare Kishen Raina and his son Manmohan Nath Raina. Both worked in terminal tax department in erstwhile Kanpur Nagar Mahapalika. Pt. RN Dar also worked as Mahapalika prosecutor very successfully. Their services are still being remembered in Kanpur Nagar Nigam as they raised the status of Mahapalika.

It would also not be out of reference to say that while reading the Gazetteer of Cawnpore, written by H.R. Nevill, I.C.S. published in 1909, I found the names of Pt. Raj Narayan Gurtu, a Vakeel of High Court and Pt. Iqbal Narayan, a Professor of the Hindu College in Banaras. These persons were residents of Patakapur Mohalla which is still situated near Phool Bagh. Raj Narayan Gurtu was the son of Pt. Inder Narayan Gurtu, a subordinate judge and Iqbal Narayan was the son of Pt. Kishen Narain, Deputy Collector of Sangor, now in M.P. at the time of mutiny. In Cawnpore district Kishen Narayan rendered excellent services for which he was rewarded with the hereditary title of 'Rai' and a grant of the land.

—K.D. Tiwari  
Barra-7  
Kanpur-2



# Pakistan has not abandoned Cross Border Terrorism

KS Correspondent

**J&K** has remained the target of Crossborder Terrorism for more than two decades now. Nearly 40 thousand people-civilians, security forces personnel and terrorists have perished in the turmoil. As we enter 2008 the number of incidents remain substantial but there has been **huge relative decline**. The fatalities include 164 civilians, 121 security force personnel and 492 terrorists. There has been a decrease of 33% in terrorism-related violence.

## Steady Decline:

Decline in violence-related incidents is not something new. A close look at statistics reveals that even before 'peace process' was initiated the number of killings of civilians, security force personnel and terrorists have been showing steady decline, primarily because of successful counter-insurgency operations and improved surveillance at the borders. Even in 2007 there has been only a marginal decrease in number of security force personnel killed 121:168. In 2001 the number of Security Force personnel killed was 590 while 2850 terrorists were eliminated. More security forces casualties in terms of ratio occurred in 2006 and 2007 when the ceasefire was holding on at LoC.

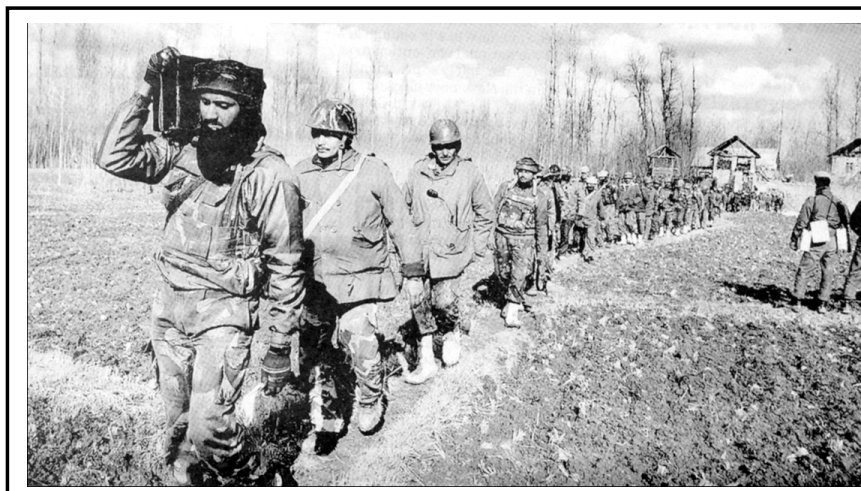
## Cross Border Terrorism:

Steep decline in terms of civilian casualties and number of incidents of terrorism related violence need to be studied in relation to other parameters of Cross Border Terrorism. There is enough evidence suggesting that Pakistan has not abandoned the policy of Cross Border Terrorism. Terrorist infrastructure that supports and sustains terrorism in Kashmir remains functional. There are 52 terrorist training camps in PoK and other parts of Pakistan. One-third of these camps remain fully operational at any given point of time.

In an interview to a Jammu daily the J&K Police DGP said that Salahuddin, Mushtaq Latram and other Kashmiri terrorists continue to train terrorists in training camps in PoK and Pakistan. On February 3, 2008 Pakistan Foreign Office Spokesperson Mohd. Sadiq while favouring Musharraf's four point formula on Kashmir said that Pakistan "favours a solution to Kashmir issue through the UN resolutions" and "never moved from the position". He reiterated that "Kashmiris were a party to the dispute and they should be on board in efforts to resolve the issue".

## Infiltration:

In a seminar titled 'Current Situation in J&K: Contours of Future Strategy' organised by IDSA at New Delhi on January 2, 2008 Lt. Gen. ML Naidu, the Vice-Chief of Army Staff in his keynote address said that there was no let up in attempts at infiltration across LoC and levels of militancy in hinterland were somewhat more enhanced. The same was the assessment by J&K Police as well. It said 550-600 terrorists entered J&K in 2007-almost the same number as in 2006. In the first month of 2008 there were 2 attempts at infiltration in Sunderbani sector and 1 in Mendhar area where 10



Army jawans leaving the site of an encounter in Batpora, 60 km south of Srinagar, where four suspected militants of HM were killed in gunbattle.

terrorists were killed. An equal number of terrorists might have sneaked in. In the month of February many attempts at infiltration in Rajouri and Poonch showed active connivance of Pak army. Increased infiltration in Rajouri-Poonch in January-February has sent alarm bells ringing in security establishment. J&K Police does not expect any let up infiltration this year. A report quoting IGP CRPF said locals were still being recruited. No credible details are available about the extent of local recruitment. The figures on infiltration do not include terrorists using ingress routes via Nepal. Besides, Poonch-Rajouri the Nepal route has become a much-frequented route for infiltrators. The infiltrators have also improvised strategies-infiltrating in bigger groups and using 'floating air pillows'. **Highly Motivated Terrorists:**

DIG (Ops) of CRPF, NC Nathanael in a paper presentation in November, 2007 said the new ranks of terrorists were "more lethal, motivated and well-qualified, who dare to seek direct contact with security forces". He added that though fewer in number, the terrorists were now using new ways and means to sustain their operations not only in the state, but also across the Indian heartland. Nathanael informed, "we have also seen single cell operations in which only one person operates and that way when the person is caught or the operation is successful no evidence is left". He added that terrorists were trying to motivate more and more youth through online training.

## Terrorist Strength:

There is no definite mechanism to ascertain the number of terrorists active in J&K. As per Army there were 1500 terrorists operating in the state, out of which 700-800 were in Kashmir Valley. CRPF IGP, MS Gupta puts the estimate at 900-1000 for Kashmir Valley. According to Brig. (Retd.) Gurmeet Kanwal, Director, Centre for Land Warfare Studies, New Delhi not all the terrorists were active at the moment. Sleeper cells were lying low and waiting to strike at a more opportune time. He adds that after the recent successes achieved by the security forces, the morale of the terrorists was low and self-preservation was a major motive.

Another report quoting official sources said that around 3000 youth, mostly from Kashmir Valley, were undergoing arms training in PoK/Pakistan under the supervision of Mushtaq Latram.

## Hawala Money:

The inflow of money to terrorists continues unhindered. National Conference members in State Assembly recently complained that the government was doing nothing to choke Hawala funds, which is said to be Rs 100 crores per year. A report published in Scotland in December, 2007 revealed sensational details on funding of terrorism in Kashmir. The report quoting British intelligence sources said, "Around 50 Scots Asians-most of them in Glasgow-are raising funds for Jaish-e-Mohammed (JeM)". It added that hundreds of thousands of pounds were being raised every year through counter-feiting and mortgage fraud. The report revealed that upto £50,000 a month is raised in Scotland. As well as money from mortgage fraud, around £15,000 of this total is raised by selling counterfeit DVDs, CDs and clothing at market stalls and in pubs and clubs across Scotland. Much of the cash raised in Scotland is sent first to Dubai, where it is laundered, and then passed on to JeM terrorists operating in the Kashmir region.

## Terrorists Strategy:

In February, 2008 J&K Police arrested a 23 year old girl, Samreena of Doda town for links with Shabir Itoo, self-styled commander of LeT. She revealed that LeT terrorists were wooing young girls to work for terrorists-for planting grenades and mobile phone bombs to kill targeted persons. She added that at least half a dozen girls had been lured for this purpose. Same month security forces arrested two Kashmiri youth— Shakeel Ahmed Dar and Khurshid Ahmed War in connection with stealing of cars. Their interrogation revealed that another Kashmiri, Murtaza Bawa of Watlab was the Kingpin in the racket and was affiliated to LeT and Jaish-e-Mohammed outfits. Bawa used to supply cars to terrorists for transporting arms consignments and triggering blasts. Nearly 80 cars stolen from different cities of northern India were recovered.

ISI continues to put India's top political leadership on its hit-list to create

destabilisation in the country. Security for J&K Chief Minister, Mr GN Azad and NC President, Mr Omar Abdullah was revamped following leads by Delhi police. National Security Advisor MK Narayanan prevailed upon BJP leadership to cancel 'Sankalp Yatra' following receipt of intelligence reports that ISI had contacted Dawood Ibrahim in Iran to assassinate top BJP leaders, Messers LK Advani and Narendra Modi. Earlier on December 22 Centre had alerted Gujrat government on suicide bomb attack threat against the Chief Minister at the hands of networks of Islamic Fundamentalist groups. UP police foiled with the help of Central agencies ISI plans to abduct Rahul Gandhi and top leaders of BJP to obtain release of Afzal Guru, a Kashmiri terrorist. Media reports referred to Al Qaeda threats to Parliament, Taj Mahal and few judges besides Assam BJP leadership for its strong stand on illegal migration in the State. Referring to these threats Mr MK Narayanan, National Security Advisor said terror threat from Pakistan was 'rising exponentially' with threat of a Jihadi spillover from across the border as well as the 'activation of terror sleeper cells across India'. A week later he added that 'our neighbour is turning dangerous. We have to guard ourselves against the forces of asymmetric warfare and terrorism'.

## Jihadic activities in Heartland:

Increasing involvement of local educated Muslim youth in Jihadic activities in many cities is also coming to surface. Two terrorist training camps were unearthed recently in forests of Dharwad-Uttara Kanara district, where local Muslim youth were being imparted training in subversion and handling of arms. This had remained unnoticed by intelligence agencies. Arrest of two youth-Riazuddin Nasir alias Mohammad Ghouse and Asadullah Abu Bakar in connection with theft of two motorbikes revealed how big was the extent of terror infrastructure in South India. It also established linkages between various terrorist attacks across the country in sensational strikes at Indian Institute of Science (Bangalore), Ajmer and Mecca Masjid (Hyderabad). Arrested youth revealed that the two mobikes were to be used for targeting Hubli airport. Nasir also revealed during interrogation that LeT and HUJI terrorists were planning serial blasts on Goa beaches. Nasir turned out to be South India head of LeT. He had been recruiting students from professional colleges in Hubli city. The kingpin, Adnan, a former Civil Engineering Graduate who heads SIMI outfit in Karnataka is still at large. Nasir had undergone intensive training in terrorism from May 2006 to January 2007. He came to India in March 2007 via Nepal. After smuggling explosives from Bangladesh he fabricated IEDs in Hyderabad. After Hyderabad strike he shifted to Hubli where he networked with SIMI activists surveying targets and organising logistics for more attacks.

6 terrorists suspected to be involved in attack on CRPF camp in Rampur and other strikes on January 1, 2008 were nabbed in first week of February. 3 of them

(Contd. on Page 7)



# Americans are looking for a new Regional Strategy

(From Page 1)

appears more viable than ever". Advocating a dramatic change in strategy before time ran out MacDonald warns that defeat in Afghanistan would be catastrophic to global security and would make NATO irrelevant. Exploiting public frustration over poverty and US-led counter-narcotics policies, the Taliban are gaining increasing political legitimacy among Afghans. Taliban are benefiting from endless supply of potential recruits.

Insufficient ground troops and restrictive caveats imposed upon them by several European governments have made it impossible for NATO-ISAF forces to contain the return of Taliban. Quite often these forces have to return to the areas previously declared as Taliban-free. NATO countries are reluctant to send more troops and maintain that fighting in the South was a luxury they could ill afford.

## 'NATO Plus'

American-dominated The Senlis Council has come out with a strategy called 'NATO Plus' initiative which advocates—doubling troop levels, removing all caveats and moving into Pakistan. It also wants NATO partners to share the economic burden of projected 'NATO Plus' force of 80,000 troops. The Senlis also called on NATO forces to urgently enter Pakistan's NWFP, which has become a secure sanctuary and training ground for Taliban and Al-Qaeda elements. Strong advocate of pursuing Taliban-Al Qaeda elements inside Pakistan, Norine MacDonald said, "The Taliban have established firm roots across the border in Pakistan. President Musharraf has been unable to deal with these bases, and as a result it is impossible to stop the growth of the insurgency in Afghanistan. NATO troops in Pakistan are therefore urgently required to quell this growing threat, and ensure that this area is closed down as a home base for the Taliban and Al Qaeda".

Lord Ashdown tipped to be the joint UN-European envoy to Kabul has warned that the West has 'lost the war'. He added that the fall of Kabul means that 'Pakistan will also fall' with serious implications for the entire region.

NATO allies stubbornly refuse to pay heed to its call for increasing troop contributions. The European opinion is steadily turning against the war in Afghanistan. Germany, UK, Canada, Holland, Czechoslovakia, Denmark and Norway are in the process of withdrawing troops at a time when Taliban have begun moving towards the Amu Darya region in Northern Afghanistan, making their northern advance in a pincer movement.

## Pakistan

With spectre of civil war and possible fragmentation looming large Pakistan presents serious and immediate challenge to the US. Americans have vital stakes in stable, moderate, pro-US Pakistan. Supply

line to NATO troops passes through Pakistan. Pakistan's nuclear arsenal falling into Jihadi hands is a serious concern. This country is a breeding ground for Jihadis all over the world. In view of American interests in Central Asian energy resources Pakistan is geo-strategically vital.

## State Under Siege

Pakistan is fast sliding into anarchy, with progressive collapse of state power. Jihadis control many 'liberated areas' and wield strong influence both within and outside state structures. Pakistan faces three types of destabilisation-Jihadi secessionist challenge in NWFP with Islamist 'Pakhtunistan' as its objective; ethnic secessionist movements in Sindh, Baluchistan, Northern areas etc. ; sectarian strife in different provinces and threat of takeover of Pak state itself by Jihadists. There is also strong discontentment among Seraikis in Pakistan. To these threats two new ones have been added—anti-state political polarisation and warring civil society.

## Pak Army

Pak army is totally discredited as an institution. Overwhelming people disapprove of Pakistan's foreign policy and are angered by government's domestic policy enriching greedy elites and parasitic military. Army has not only entered land and industry sector but also controls all think-tanks through nomination of Army generals to these policy-making institutions. Military has been playing upon two fears. One, that real democracy would lead to Hamas-style Islamist victory. Secondly, rule by Bhuttos or Sharifs would lead to ineffective, corrupt government of the past. Both these fears have become hollow. Pro-Musharraf political groups—PML-Q and Islamist parties led by Maulana Fazlur Rehman are fast becoming irrelevant.

Pak army leadership which clings on to 'power at any cost' have created political polarisation and a hostile civil society. Pakistan Peoples Party and PML led by Nawaz Sharif have joined hands to demand recall of Army from politics. Recurring attacks on supporters of Benazir Bhutto and Nawaz Sharif are being attributed to military-intelligence establishment, rather than Jihadis. Pro-Army Islamist parties too have suffered a fracture, with Jamat Islami opting out of elections. Beleagured by large-scale internal strife and terrorism, Musharraf regime continues to engineer the weakening of most civil institutions of governance. Majority of Pakistanis believe that assassination of Benazir Bhutto was the handiwork of elements in Army. There is a strong view that says Army itself is in

favour of unstable Pakistan since it helps it to justify its claim to remain in power.

## Jihadi Penetration

Radical Islam has made deep inroads into Pak society and army establishment. In Punjab alone there were 2,50,000 students in 2715 madrassas in 2003. A good section of these join Jihadists. Intelligence Bureau Chief, Ejaz Shah has strong Al Qaeda links. He was close associate of Omar Sheikh, who orchestrated the kidnapping and murder of Daniel Pearl, the American Journalist. PPP leadership holds Shah responsible for assassination of Benazir Bhutto.

Pak army is not going to cut its umbilical cord with Islamist groups. Junior and Middle level officers upto



*An American soldier patrols near the Afghanistan-Pakistan border.*

the ranks of Colonel and Brigadier are said to be influenced by Jihadi ideology. Hizbut Tehrir and Lashkar-e-Jhangvi, two pro-Al Qaeda Jihadi outfits work in close collaboration with elements in military-intelligence establishment. Recently, Pak establishment allowed Rashid Rauf, a high value prisoner wanted by UK to escape from custody. He had been arrested on charges of plotting bombing of US-bound trans-Atlantic airliner. **New York Times** (December 24, 2007) revealed that \$5 billion aid given to Pakistan to bolster Pak military effort against terrorists of Al Qaeda and Taliban was diverted by Pak government to help finance weapons systems designed to counter India, not Al Qaeda-Taliban. Pak army has been reluctant to side with US in its 'War Against Terror'. It has been treating this war as America's war. While Pak government was engaged in Counter-Insurgency Operations against Pak Taliban it was simultaneously helping Taliban to intensify its campaign in Afghanistan. Mulla Omar, Taliban Supremo lives under state protection in Quetta, capital of Baluchistan. Stephen Cohen, an expert on Pak army, doubts whether the Pakistani generals any longer have the will to push back the Islamists. Ayesha Siddiq, the noted Pak analyst,

observes that 'the threat to liberal Pak is not necessarily from the mullahs but from the state supporting extremist elements and partnering with them to fulfil certain narrowly defined military and strategic objectives. Assassination of Benazir Bhutto, carried out allegedly by army establishment is seen as snub to US, which brokered Musharraf-Bhutto deal. US opinion-makers are becoming wary of General Musharraf also. They feel that so long as he continues in power Pakistan will remain a dysfunctional state. Musharraf is being seen as one 'who promises much but does little to counter militants'. John McCreary, who lead the Defence Intelligence Agency's 2001 Task Force on Afghanistan said, "My prediction is Musharraf will go into a bunker mentality and be nicer to the Muslims. He goes through the pretences of crackdown but never follows through".

Two important developments which took place recently point to the uneasy relationship between US and Pak army. A meeting of the Pakistan Corps Commanders headed by Chief of Army Staff, General Ashfaq Kiani held recently decided to reposition the country's foreign policy as neutral in the US-led 'War on Terror'. Instead of citing any plans for military operations against militants, the press release issued said that the military's decisions would be based on "the wishes of the nation".

This would mean non-interference in the restive tribal areas on the border with Afghanistan. These are virtually autonomous areas where Taliban-Al Qaeda terrorists have established bases and vital supply lines into Afghanistan. Such a move would have devastating effect on NATO's efforts to control the burgeoning insurgency in Afghanistan.

Secondly, Pak army establishment has been successful to cut deals with both Taliban Chief, Mullah Omar and main commanders of Pak Taliban, leaving out Al Qaeda and its protege Baitullah Mehsud. Following this Mullah Omar reset the goals for the Taliban: their primary task was the struggle in Afghanistan, not against the Pakistan State. Mullah Omar sacked his own appointed leader of Pak Taliban, Baitullah Mehsud. Taliban is having difficulty in getting a new replacement. When Pakistan reached peace agreements with Pak and Afghan Taliban Commanders based in Pakistan—Hafiz Gul Bahadur and Sirajuddin Haqqani, Al Qaeda elements headed by Tahir Yuldashev Chief of Islamic Movement of Uzbekistan, carried out an attack on a Pakistani security post and then seized two forts in the South Waziristan tribal area. Yuldashev is a close aide and leader of Mehsud.

With Mehsud now replaced,

Mullah Omar will use all Taliban assets in the tribal areas to intensify Taliban campaign in Afghanistan. With Pak army maintaining a position of neutrality the Taliban will concentrate on destroying NATO's supply lines from Pakistan into Afghanistan. The Taliban launched their first attack in Pakistan's south-western Balochistan province in 2nd week of January, 2008, destroying a convoy of oil tankers destined for NATO's Kandhar airfield.

Amid reports that the US government was considering aggressive covert actions against armed Islamist forces in Western Pakistan, a recent survey funded by Quasi-governmental US Institute of Peace and designed by Maryland University revealed that such an effort would be opposed by an overwhelming majority of Pakistanis themselves.

It is beyond the capacity of US to remedy situation in Pakistan. A commentator of **Stratfor**, a think-tank closely aligned to US security establishment said, "In this endgame, all that the Americans want is the status quo in Pakistan. It is all they can get. And given the way US luck is running they might not even get that".

With worst-case scenarios already being discussed about Afghanistan, US has begun examining creation of alternate supply lines. US is leaving nothing to chance. If it loses Afghan war, Europe which is already showing dissent could also opt out of Trans-Atlantic alliance. This could become the beginning of multipolar world.

US has started cultivating Iran and Russia to stabilise situation in Afghanistan. Iran can be a substitute route as supply line to NATO troops in case Pakistan option is closed. Iran's cooperation will be useful in forestalling the Taliban's northwordly march to the Amu Darya region and in stabilizing western Afghanistan where NATO forces are coming under threat. Russia could provide air and land corridors to Afghanistan. There is growing realisation among US experts on South Asia that Iran and Russia could be more reliable allies than Pakistan in its 'War Against Terror'. It remains to be seen whether they would respond to selective engagement by US. Alternately, the American opinion makers are also eyeing on energy rich, strategic province of Baluchistan. In case Pak fragmentation becomes a serious possibility Americans may opt for new independent state of Baluchistan as its new ally.

There are indications that a section in the United States has begun serious rethinking on Kashmir, even though at the level of State Department and some semi-official think-tanks e.g. US Institute of Peace (USIP) the Kashmir policy continues to be hostile to Indian interests.



# 'We can never agree to a solution that weakens India', says Dr. Ajay Chrungoo

**KS:** What is your assessment about the current situation? There has been a steep decline in terrorist-related violence in the State.

**AC:** The steep decline in violence has to be placed in the context of the pattern of terrorism seen since 1990, otherwise we will miss its significance. At the same time, the heads of the different Security agencies in the state agree that the number of terrorists operating in the state has not fallen much. It means two things. Either the terrorists are lying low, waiting for an opportunity to strike at some opportune moment or else there is a tactical shift in the terrorist strategy or both. During the past year more and more linkages of Kashmiri terrorists with Jihadic activities in Indian heartland are being unearthed.

Secondly, the focus of the pan-Islamist Jihad at the moment is Iraq, Afghanistan and Pakistan, so the intensity of Jihadic violence in J&K state has gone down. We should not discount the notable successes in counter-insurgency operations against terrorists, particularly the Hizbul Mujahideen.

Parallel to the decline in violence we are witnessing shifting of emphasis to consolidation of subversion and leadership symbols of separatism. Separatists are also looking up to the ongoing 'peace process' as an opportunity which can deliver substantive concessions to them. So the decline in violence has a political objective as well.

**KS:** There have been demands for declaration of de-militarisation and unilateral ceasefire against terrorists by separatists and some regional parties. Please comment.

**AC:** Who are raising the demands for ceasefire and de-militarisation? Their motivations need to be ascertained. During the past 18 years we have seen separatists and politicians of different hues raising certain demands to placate terrorists and Pakistan for varying reasons. At a time when terrorists have suffered major reverses and ISI's policy of blatant sponsorship of cross border terrorism remains unchanged declaration of ceasefire by security forces will only help terrorists to regroup and rebuild their striking potential. We should not fall in this trap.

So far as the demand for de-militarisation is concerned more than operational logistic advantage it would provide to Pakistan the bigger political game of separatists is to link de-militarisation with sovereignty and project India as an occupation force. Isn't it strange that the leaders who have been in the primary beneficiaries of presence of security forces should now be talking about destabilising demand of de-militarisation. It is reassuring that Governor Gen. SK Sinha has minced no words in saying that even after return of normality there will be no de-militarisation but troops will return only to barracks. If only Indian political leadership sheds its ambivalence on vital issues of national security the nation would win half the battle against terrorism.

**KS:** Reports from Srinagar say that the mood of the people is changing. Do you attribute it to the 'peace process'?

**AC:** The 'change of mood' needs to be qualified. On one hand there is greater flow of actionable intelligence to security forces, while on the other we are witnessing massive gatherings at funerals of terrorists of Hizbul Mujahideen who have indulged in worse killings against common Kashmiris. Recently, most of the newspapers carried photographs of such funerals in at least three cases. Earlier, we witnessed such funerals in case of LeT terrorists. In fact, public response is being used as the yardstick to determine the source of unclaimed killings. Where there is no public outcry the killings are attributed to the terrorists. In his Independence Day speech State Governor bemoaned that 133 slit-throat killings by terrorists did not evoke any condemnation from those who were in the habit of raking up human rights violations. The public response can be explained on the basis that either they have fear of terrorists or they endorse the terrorist regimes. In both situations the only inference is that situation is far from normal.

There is one change which needs to be taken note of due to long years of gun culture which has caused social disorganisation. There is disorientation and widespread degeneration in Kashmiri separatist movement due to this. On certain occasions the public is expressing disapproval of this, mostly in private than in public. 'Peace Process' promoted by Govt. of India, rather than consolidating this public disapproval for larger rejection of separatist objectives has only served to catapult rejected separatist leadership to the centre stage.

**KS:** Many well-known Strategic Affairs Experts on J&K even while emphasizing the desirability of smashing terrorist base advocate granting of meaningful political concessions to Kashmiris. What are your views?

**AC:** There are two aspects of this issue. One, these experts study terrorism in Kashmir through usual parameters. Their responses to terrorism are thus okay. Secondly, Experts on internal turmoil (due to terrorism) have repeatedly emphasised the need to change the grievance frame. The grievance frame of Kashmiri separatist movement is communal and fundamentalist. So unless you demystify this grievance frame how can you identify legitimate aspirations of average Kashmiri from illegitimate ones. The Indian strategic community you are talking about is reluctant to change the grievance frame. They are being fed distorted analysis on Kashmiri alienation and their aspirations by different actors who are averse to Kashmir's strong links with rest of the country. If you are holding on to a communal grievance frame you will advocate only communal solutions. This, is what you say '**politically meaningful concessions**'. These concessions, if granted, would lead to greater destabilisation in future.

Our stakes are that Kashmir should remain an integral part of India, with an active functioning secular society. We can never agree to a solution which weakens India or leads to further destabilisation of Pandits. Alienation of Kashmiris needs to be qualified—whether it is outcome of denial of genuine aspirations

*In a conversation with Kashmir Sentinel, Dr. Ajay Chrungoo Chairman Panun Kashmir talked at length on different issues concerning Kashmiri Pandits and the Country. Excerpts of the Conversation on contemporary situation are reproduced below.*

*--The Editor*



**Massive protest: Villagers carry the body of HuM Comdr. Ruhullah Bhat at Awalyoora village, 57 km from Srinagar on 2nd Feb. 2008. The militant's death in a gun battle triggered protests in the area.**

or is it because communalism and fundamentalism have made deep inroads into Kashmiri society. When we talk of political concessions in the context of alienation i.e. autonomy, self-rule, porous borders etc. it has to be ascertained whether these concessions would consolidate India or the separatist regimes. Isn't it true that such concessions in the past strengthened separatist feelings, leading to full blown insurgency later? In this context a political package should have delegitimisation of communalism and fundamentalism as its central objective. Intriguingly, these experts who talk about political concessions are silent on reversal of genocide against Kashmir Pandits, the frontline victims of terrorism.

**KS:** How do you see 'Peace Process'-both external and internal addressing the problem?

**AC:** What does peace process offer to the country or the Displaced Kashmiri Hindus? There have been plethora of recommendations made through Working Groups which are dangerous for country's sovereignty and integrity e.g. Travel on State Subject documents across LoC, compensation to families of Jihadis, porous borders, joint management, regional assemblies in Jammu along communal lines, so on and so forth. This has emboldened some to indulge in loud thinking on 'double currency'. All these solutions will create conceptual and political space for forces inimical to India's unity. All recommendations which pertain to broader nationalist concerns are being brushed aside in the Working Groups. Peace process in the perception of common people seems to be a creeping process through which retraction of Indian sovereignty is being envisaged.

**KS:** Virtually similar recommendations have emanated from US think-tanks, particularly United States Institute of Peace (USIP)

**AC:** That is true. The think-tanks at USIP presume that tangible political concessions to

radical Islamists in Kashmir and Kosovo would dilute the anti-American stridency of Jihadis. That is a very naive understanding. Proposals floated by USIP either directly or through their people in India will lead to entrenchment of Jihadis in Himalayas and create destabilisation for India. Setbacks to Americans, particularly in Middle East and Asia, show how naive they are. Americans are engaged in palliative action. We must reject all the advice doled out by US think-tanks, particularly USIP. Europe, Serbia, Russia and China have already taken a strong line on Kosovo. Autonomous Kosovo and Kashmir can become launching pads for Jihadi activities elsewhere. We must preempt that.

**KS:** Why is America so naive?

**AC:** The US has a mindset nurtured during decades of Cold War. Changing global and regional situation has brought new problems to the fore. USA is still reluctant to regard Pakistan as the epicentre of global Jihad and Pak army the most important support structure of this Jihad. So policy of engagement with Pakistan turns into policy of capitulation to the imperatives of Jihad.

In its growing conflict with the Muslim world Americans presume and wrongly so that problems in Palestine, Kosovo and Kashmir are synonymous. It is a simplistic view.

The inability of Americans to grasp that Kashmir problem has nothing to do with historical grievances of Muslims is the root cause of destabilising proposals emanating from Washington. Kashmiris have no political, economic, cultural or social discrimination and are so well integrated in the democratic system. Why should Americans float solutions that would hand over Muslims of Kashmir into hands of anti-democratic, fundamentalist forces? If two-nation-theory is resurrected in Kashmir, what will be its impact on India's sizable Muslim minority? How can you devise a solution for Kashmir without ensuring a strong India? *(To be continued)*



# Separatists invent ways to spread terror

M Saleem Pandit

**Srinagar:** Having failed to convince Kashmiris to sustain anti-India feelings, separatists have employed new tactics to make people feel here that the establishment is involved in forced disappearance of Kashmiri youth, besides frequent fire incidents in residential areas across Kashmir valley.

There is decline in violence over a period of two years and the change in the security situation is reflected on the ground, as well as people who stay away from homes till late in the evening. Also, shops are open for longer time in the evening.

The separatist leaders, including self-styled human right activists have recently circulated that 50 persons disappeared in custody in Kashmir during last two years but surprisingly 13 persons, according to reports are living happily with their families. For instance, the coalition of civ-il society, one of the Valleys' self proclaimed human right organization has shown 9th class student of Burn Hall school namely Sharukh Ahmad Jalib missing since June 10,2006 but father Shabir Jalib of this school-going boy contested the report.

"My son had gone to Delhi on June 10, 2006 and was staying with his aunty for about ten days and returned on June 20,2006 and I was astonished to learn that the said human rights outfit has named my little son as missing when he is at present with me enjoying winter vacations," Shabir Jalib, a civil contractor told TOI.

"I am really worried and fear that the reportage may not brand Sharukh as rogue," said Jalib. Similarly, Aijaz Ahmad Dar of Kohnakhan Dalgate in Srinagar was shown missing since April, 2006 but in fact Aijaz Dar is running a grocery shop at Kharashi mohalla at Dalgate, the police said.

Another person named Mustaq Ahmad Malik of Reshi Gund at Kralpora in Kupwara, had gone to Jammu in April 2006 to see his brother Javid Ahmad Malik, a constable in Jammu and Kashmir police without the knowledge of his father at home.

"My father phoned me and I informed him that Mustaq was staying with me and thereafter, he returned home in May 2006," said Javid Ahmad Malik, brother of Mustaq. Recently, a novel idea has struck separatist leaders like Syed Ali Shah Geelani, to blame the state government for frequent accidental fire incidents across the Valley which is common during winters here.

Not only holding government responsible for the frequent accidental fire incidents in residential areas, this octogenarian leader makes it a point to visit the fire victims to make them believe that the frequent fire incidents are a part of "larger conspiracy of Indian occupation of Kashmir". Needless to mention that Geelani has exhausted all his energy on highlighting human right violations during past 17 years to gain popularity back home.

(Source: The Times of India, Feb. 1, 2008)

# PM to reward jihadis

People to foot the bill

Prime Minister Manmohan Singh does not cease to amaze even the most cynical of his critics. Mr Singh's decision to reward the families of *jihadis* killed by security forces in Jammu & Kashmir is the latest manifestation of his 'Muslims first' policy of appeasing fanatics while debasing the Indian state. During a visit to Jammu & Kashmir last year, he had admonished jawans and officers, who have been keeping separatists at bay by paying a terrible price in terms of loss to life and limb, and sternly told them that he would not tolerate "human rights abuses". Such touching concern for 'human rights', of course, has never been expressed by Mr Singh when innocent men, women and children are butchered by those for whom his heart bleeds so profusely. *Jihadis* are ruthless and rabid; they owe allegiance to groups that promote mass murder in the name of Islam; they are often trained and armed by Pakistan's ISI; they are inspired by the fetid ideology preached by madmen like Osama bin Laden and his psychopathic admirers, among them Maulana Masood Azhar; they have nothing but contempt for secular, democratic India; and, they repudiate everything that this nation stands for. Death is their just desserts. To reward their families, therefore, makes no sense, unless the Prime Minister wants to send out the message that it pays to wage *jihad* against India. This may fetch him popularity among *jihadis* — now there is added incentive for them to indulge in their cruelty apart from the promised pleasures of heaven — but it can only repulse those who do not subscribe to their warped faith and see no merit, religious or otherwise, in the slaughter of innocent people.

Contrary to what the Prime Minister has claimed, this largesse for the families of *jihadis* is not about creating a "new future in Jammu & Kashmir". It is about pandering to those elements in Kashmiri society who shamelessly flaunt their support for Pakistan and rejoice every time our security forces suffer loss of lives or Hindus are killed. Since the promised reward comes in an election year, it is also an attempt to garner Muslim votes, although, as this newspaper has stressed more than once, appeasing jihadis and fanatics in the guise of 'Muslim welfare' is grossly unfair to India's Muslims because an overwhelming majority of them have nothing to do with those who rob the Prime Minister of his sleep. What makes Mr Singh's decision particularly loathsome is the official neglect and apathy that have reduced lakhs of Kashmiri Pandits, forced to flee their homes in Kashmir Valley by those whom he now wishes to reward, to penury and worse in their own country. Last year the Prime Minister decided, against the advice of the Army, to pull out troops from their billets and camps in Kashmir Valley just because the separatists wanted it so. As if that were not bad enough, he now wants to 'compensate' the deaths of those waging war against India. What's next on Mr Singh's agenda? To reward criminals who die in police encounters? That would be a logical extension of his appalling 'new future' doctrine. This decision has to be rescinded; the Government of India cannot be held hostage to the remarkable proclivities of someone who has clearly lost sight of what is good for the nation. The public exchequer is not meant for underwriting an accidental Prime Minister's outrageous policies. Much as Mr Singh may find this difficult to believe, India is not Tughlaq raj.

(Source: The Pioneer, January 25, 2008)

## MEDIA SCAN

## Pakistan has not abandoned Cross Border Terrorism

(From Page 4)

were Pakistanis. One of the terrorists Salahuddin alias Abu Qasim was involved in attack at Indian Institute of Science, Bangalore on December 29, 2005. As per police terrorists were planning to carry out strikes at Bombay Stock Exchange and other targets at Church Gate area besides on Army convoy at Rampur-Bareilly route.

Salahuddin had managed a seat for BBA for himself at the prestigious Presidency College, Bangalore through donation and bribery. This he wanted to use as cover for terrorist activities. Qasim was trained by LeT in 2002 and was expert in precision shooting and handling of sophisticated weapons. At the behest of an ISI Colonel Qasim was given another 4 months specialised training in Pakistan. From there he travelled on Pak Passport to India via Dubai. It was Salahuddin alias Wasim who brought suicide bomber 'Hamza'

to Bangalore from Kathmandu after procuring sophisticated arms from Kashmir. After Bangalore strike Qasim shifted to Nepal. As per reports at the instance of ISI he attacked CRPF camp in Rampur.

### SPAIN LINK:

2 Indian Muslim youth, 1 from Hyderabad and another aged 50 from Mumbai and affiliated to Tablighi Jamaat were among 14 people arrested in Spain on January 19, 2008 in connection with terrorist activities. Spanish Police said many more were expected to be arrested and said they were 'highly organised radical Islamists, preparing to carry out terrorist strikes in Spain'.

### Kashmir Link:

Kashmiri linkages in Jihadic activities in many cities are also coming to the fore. Salahuddin, arrested in connection with Rampur strike told police that arms and ammunition were brought to UP inside the cavity

of a Tata Sumo car from Lashkar's South Kashmir-based 'commander' code-named 'Aatif'. Salahuddin, alleged to be the mastermind of the attack on the CRPF camp in Rampur, was said to be in close contact with Aatif besides taking directions from across the border.

The mastermind of November, 2007 UP Court premises serial

## CONTINUATION

blasts, Bashir Ahmed Mir alias 'Hijazi' was eliminated in an encounter in Khushal (Chatroo) village of Kishtwar. A resident of Kishtwar this self-styled Chief Commander of HUJI had been released in 2002 after being arrested in Kapran in 2000. After release he rejoined HUJI. He had received training in Afghanistan and Pakistan. Between 1995-98 he trained hundreds of new recruits of HUJI camps in Jungal Mangal and Manshera (Pak). He entered J&K in 1998 and was involved in several killings.

Reports said Hijazi had

planned to carry out serial blasts in Mumbai but was asked by ISI to target UP Courts. He had trained Jaunpur terrorist Mohammad Khalid Mujahid responsible for bomb attack at Mountain camp in Kishtwar in 2003-204. Hijazi was involved in terrorist activities in Rajasthan also and used his contacts at Deoband seminary to recruit operatives from amongst its student body.

Another Kashmiri, Altaf Ahmed Khan was arrested in Kerala on January 9, 2008 in Kumili Town. He had been staying there for 7 years as a trader and was described by police as a Hizbul Mujahideen operative.

### Babbar Khalsa:

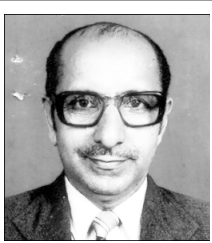
ISI has been helping regrouping of Babbar Khalsa in Punjab. Babbar Khalsa operatives arrested by Ludhiana police recently revealed that they had received training in Pakistan and ISI had floated a new terrorist group (International Liberation Revolutionary Force' (ILRF) in Malwa region.

## ISI role in North-East:

Sensational details have also come about ISI's role in fomenting terrorist activities in North-Eastern India. ISI was actively involved in greater coordination between ULFA and LeT/Jaish-e-Muhammad outfits.

Recently, a Bangladeshi terrorist, S. Alam, a point person for ISI operations in North-East, was nabbed by Security Forces in Guwahati. At the behest ISI he has been developing sleeper cells in Muslim dominated pockets of North-East as well as along the Indo-Bangladesh border in West Bengal. His interrogation revealed that the ISI had directed the ULFA to share the profits of its illegal business concerns in Bangladesh and South-East Asia. As per **Stratfor**, a US think-tank on intelligence forecasting, ULFA Chief Paresch Barua's assets are worth \$110 million. ULFA has business operations throughout India, Bangladesh and Persian Gulf and funds political parties in Bangladesh in exchange for shelter and patronage. **—(To be continued)**





By L.C. Kaul

# K.L. Saigal: The Immortal Singer

**N**EARLY one hundred and four years ago, on April 4 1904, mother nature bestowed on India, a priceless gift, a baby with a golden voice, who was to fill the world with an undying and ever growing joy for all times.

Born in Jammu, the baby was to grow into the immortal Kundan Lal Saigal who would soon enter into every heart and home with his divine gift, ever more sweet and soothing voice, Kundan Lal's parents Amar Chand Saigal and Kesar Kaur, originally hailing from Jullunder, were of modest means, living in a small house at a point in the town where four bazars of Jammu mingled.

Amar Chand was a judicial clerk in the local administration who in time rose to the position of a Tehsildar in Ranbir Singh Pora, at the court of Maharaja of Jammu and Kashmir. Because his father had a job in R.S. Pora his uncle Giradhari Lal Saigal was a teacher in Jammu, K.L. Saigal had his early education at Ranbir High School, Jammu and subsequently at the then Prince of Wales College ( now known as G.G.M. Science College ) Jammu. Saigal's mother Kesar Kaur was a deeply religious woman. She used to take young Kundan to various religious functions where Bhajans, Kirtans Shabads were sung in traditional styles based on classical music. Kundan often accompanied his father to the interior parts of the State where he would drink deep into the folk music of Punjab and Kashmir, from shepherds and wandering minstrels. Saigal was inspired by his mother who herself sang Bhajans and in childhood by a sufi peer, named Salman Yusuf, who nurtured Saigal's voice with vigorous riaz.

Saigal joined Ram Lila Dramatic Club where he got some training in acting and in singing from Hakim Paras Ram Nagar and Ram Chander Virmani. He imbibed musical skills from a variety of sources including folk and *kirtan*, *sadhus* and fakirs. He also played the role of Sita in Ram Lila.

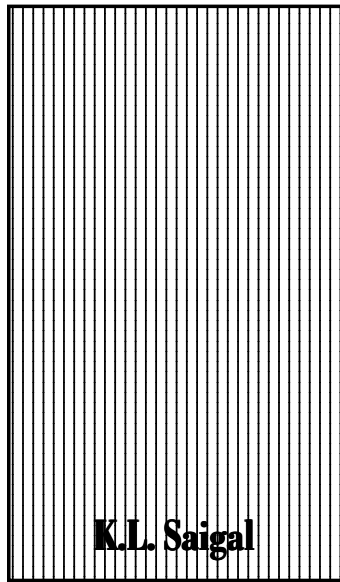
Saigal left Jammu at the age of 22 years, set on making a career. He first started earning, working as a time keeper in the Railways and later moved to the Remington Typewriters, as a salesman which provided him opportunities to tour several

places in India. All along, however, he kept dreaming of becoming a singer. It was at such a stage in his life that a friend introduced him to R.C. Boral of Bengal who was a highly respected music director of the pioneering film company **New Theatres Ltd. of Calcutta**. Boral took instant liking for his talents in singing and brought him in contact with B.N. Sircar who was the owner of the New Theatres Ltd. Calcutta Sircar provided an opportunity to Saigal, to act in films as a singer-hero. Thus began the career of Saigal, as an actor-singer. By now he had grown into a young man with talents that could impress. And he took up a regular employment in the New Theatres, at a salary of Rs. 200 per month, during 1931-32. The New Theatres was big and famous and there he came in contact with other music directors and singers like Pankaj Mallik, K.C. Dey, Tamir Baran and Pahari Sanyal.

The first film in which Saigal had a minor role, was "*Mohabbat Ke Ansoo*" followed by "*Subah Ka Sitara*" and "*Zinda Lash*". Although the early films in which Saigal acted, flopped, the release of "Puran Bhagat" and "*Chandidas*" around 1934, created a sensation and turned out as great hits. Bhajans "*Radhe Rani De Daaro Na*", *Bansari Mori* and *Bhaji Man Bhav Se Shri Girdhari, Suno Suno Aye Krishen Kale*" and duet with Umashashi Prem Nagar "*Main Basaon Gee Ghar Mein*" became rage of the time. Thereafter Saigal never looked back. He attained a name and fame throughout the country as a singer-hero. This was followed by the release of "*Devdas*" a film of epic proportions, in August 1935 ( directed by P.C. Barua ). Saigal had now attained legendary fame and became a musical institution in himself. Such was the impact of his singing and acting the role of "Devdas" that it was popularly held that he was the original "Devdas" and born to play the role. Saigal's god-gifted melodious voice had now reached the acme. He sang immortal songs and performed memorable roles in Chandidas, President, Street Singer, Zindagi and Lagan. The great and talented music directors Pankaj Mallik, K.C. Boral and Tamir Baran played important roles in shaping Saigal's singing career. B.N. Sircar was fond of Saigal till the end of his life.

Saigal was untutored in music. He did not belong to any *gharana*. He had not been initiated, into singing, by any Guru or Ustad. Yet *never* before had a

singer attracted so much attention and adoration of the masses. His was a voice that one rarely comes across in a life time. The people of Jammu & Kashmir always feel proud that Jammu was the birth place of Saigal, the foremost singer of the 20th century, the first Indian crooner, the like of whom has yet to appear on the Indian music horizon. Even after 60 years of his demise (on January 18, 1947), in Jullunder, his impeccable, incomparable and imperishable golden voice, continues to haunt and touch the hearts of millions of Indians and Pakistanis, all over the world. Rightly was he called the '**King**



**of Melody**' whose voice touched the heart, elevated the spirit, imparting a state of tranquillity. To the classical singers of his time, Saigal was a paradox. Considering that he had no formal training in classical music, Saigal could effortlessly sing even classical numbers with aplomb and adroitness which left the listeners wonder-struck. It is said that listed Faiyaz Khan first heard Saigal's classical number 'Jhoolana Jhoola'. Then he himself sang it in the same *raga*. On comparing his singing with that of Saigal, the Ustad admitted that he could not improve upon Saigal's rendition. Later Saigal formally became a disciple of Ustad Faiyaz Khan.

Apart from Hindi and Bangla, Saigal sang in several other languages, Punjabi, Urdu, Pushtoo and Tamil. He loved Urdu poetry. His first ghazal created a sensation across the country. It was Ghalib's 'Nukta-chin *hai gamme-dil*' in '*Yahudi Ki Ladki* (1933)'. He acted in 36 feature films -28 in Hindi, 7 in Bengali and 1 in Tamil. It is said that Mirza Ghalib was his favourite poet. It is held that Saigal's singing Ghalib's ghazals, replete with personalized text and philosophic content which is difficult

to comprehend, made Ghalib popular.

Apart from Ghalib, Saigal sang verses of many other poets like **Zauk**, **Seemab**, **Bedam**, **Arzu** and **Hasrat**, Saigal's non-film ghazals, *thumris*, bhajans and classical renderings, stand distinctly apart from the corpus of his film songs. One cannot have an adequate idea of the sweep and range of mellifluous voice of Saigal until one listens to his non-film ghazals.

Paying a tribute to Saigal, the famous music director and singer Pankaj Mallik, observed in 1974, as under :

"It is noteworthy that he (Saigal) is the first non-Bengali who sang Bengali songs in the films almost in the intonation of a native of this province. This led the authorities to select him as a singing hero for almost all the bilingual films subsequently produced. In this connection, it is very gratifying to mention that in all the bilingual films, my humble-self had undertaken the responsibility of the music director. It is his unique demonstration of songs in the bilingual pictures that raised him to the pinnacle of fame and success as a singing artist with the golden voice. This success was, however, mainly due to his admirable and peerless tenor voice with wonderful command over the three octaves and special capacity for maintaining unvarying pitch without the least effort. It will suffice to say that the tonal quality of his songs was so outstanding that it attained the hallmark of Saigal voice".

It is said that Gurudev Rabindra Nath Tagore did not allow any non-Bengali singer to sing his verses. But when he listened to Saigal's nasalised melodious voice, he was so enamoured that he gave him permission to sing his songs. This was a great admiration and honour. Saigal himself was a poet and one of his own compositions is '*Main baithi thi phulwari mein*' which was published in 1945-46.

The inimitable style of Saigal's singing, not only influenced and inspired a host of successful singers such as Surinder, Mukesh, C.H. Atma, Talat Mahmood, Lata Mangeshkar and Kishore Kumar but it also gave a new dimension to Indian music.

Saigal moved to Mumbai in December 1941. Under Ranjit Movietone, Saigal signed three films viz.(i) Bhagat Surdas, (ii) Tansen (teamed with singer actress Khursheed) and (iii) Bhanvra. This was followed by other films such as Tadbir, Omar Khayam, Shahjahan and

Parwana (1946). Parwana was his last film in which he teamed with singer actress Suraiya. The songs of these films took him to even greater height

Baburao Patel, the doyen among film critics, in an obituary to Saigal, described the deceased as " the greatest singer the Indian screen has ever produced in its long history. People didn't merely love Saigal, they revered his golden voice and called it divine. Saigal turned music into a simple emotional poetry of the soul. Millions wept with him when in *Devdas* his unforgettable song '*Dukh Ke ab din beetat Naahin*' came from the screen with its agonising melody and yet in its very agony gave to the millions a rare soothe, for in Saigal's rare voice, there was pathos and joy, pain and pleasure, a stab and a soothe, all at once welded to an incomparable melody, never before heard on the screen anywhere in the world. Saigal was easily the world's most emotional singer".

Saigal had one son named Madan and two daughters named Nina and Bina and his wife's name was Asha Rani. None of his children are alive now, the younger daughter Bina Chopra having expired in October, 2001, in Delhi. Speaking of his family life, Pankaj Mallik describes that "As a family man he was very loving towards his wife, daughters, son and each and every one of his family. In his professional life, particularly during his long association with the New Theatres Ltd. and the All India Radio, he used to maintain very cordial relations with the members of the staff of all grades and standards and he was endeared by one and all. In his everyday behaviour with friends and neighbours, be they high or low, rich or poor, famous or obscure, he was always amiable and affable, decent, decorous and never showed any discrimination". These who knew him closely remember Saigal as a generous, affectionate and intensely human person, with innocence of a child.

During 1996-97, on the eve of 50th death anniversary of Saigal, 'The K.L. Saigal Society of America' with Dr. Chaman Kashkari as its President, Mr. Kaleem, Vice President and Mr. Mustafa Ajmeri, Secretary, organised the first Saigal concert at the I A C A auditorium in Atlanta Georgia, on December 6, 1996, under the banner "*Abhi To Main Jawan Hoon*". The show was a complete sell-out. The Society also established the '**Saigal Golden Voice Medals**' in honour (Contd. on Page 9)



# Literary works of Pt. Nilakanth Sharma-II

By Dr. R.K. Tamiri

## 1. Leela-Shradhanjali:

Pt. Nilakanth has left behind over 300 poetic compositions with theme of Bhakti (Devotionalism), Gyan (knowledge) and Vairaga (Renunciation). The Leelas are dedicated to different gods-Krishna, Shiva, Ram etc. and goddesses—Jwala, Ragniya, Tripore Sundari. He is the only Kashmiri to have written a Leela on Hanuman. Pt. Nilakanth regarded Lord Rama as his main deity. He wrote many *leelas* at the behest of saints and for *arti* (prayer). References to Pt. Nilakanth's contribution in *leela* compositions are available in an anthology *Leela Sumran* brought out by Sahitya Academy. In 1947 during tribal raid the Sharma family had to flee Dab Wakoora and seek shelter in Srinagar. Their house was set on fire. The family while fleeing in adverse circumstances managed to take out unharmed the entire work done by Pt. Nilakanth. In Srinagar the family first stayed at Kanikadal at the house of Pt. Goverdhan Shastri, the head Pandit of Sanskrit Pathshala. The latter was son-in-law of Pt. Nilakanth Sharma. After a while the Sharma family shifted to the house of Razgarus (Razdan) at Drabiyar. The bedbugs in this house disturbed the great literateur so much that Pt. Nilakanth Ji went poetic to express his agony. He wrote:

*Nand Lal Arzanneh Sathgora  
Razkareh Ganda Gav  
Zan Meh Moklav  
Nilakanth Chu Aamut Tanga  
Amar Hey Chara Charay Daya Kara*

The family had to look for a new rented accommodation at Kharyar before they constructed their own house at Narsingh Garh. It is unfortunate that even after six decades Pt. Nilakanth's Leela poetry remains unpublished. Few poems have been translated and published in Koshur Samachar.

## 2. Ramayan-e-Sharma or Sharma Ramayan:

This was completed in 1926 after seven years of work. It was 5th work on Kashmiri Ramayana after Prakash Kurigami (1804), Shankar (1880), Anand Ram Razdan (1888),

Vishnu Kaul (1913). Dr. ON Kaul has done a comparative study of Ramcharit Manas and Kashmiri Ramayana. He refers to 'Sharma Ramayana'. Mrs. Sarojini Bhat, now in United States, did her M.Phil. Thesis on 'Sharma Ramayana' from Kashmir University.

Dr. Shashi Shekhar Toshkhani, a critic of eminence in his '*Kashmiri Sahitya Ka Itihas*' has made a critical study of 'Sharma Ramayana'. He rates 'Sharma Ramayan' as an important contribution in Kashmiri compositions on Ramayan. The 'Sharma Ramayana' has eight parts. According to Sh. PN Madhup, "**Sharma Ramayan is based on collation of Valmiki Adhyat and Ramcharit Manas. The author himself has added new things (Moulik Udbhavana). It is an original work and not a translation. Sharma Ramayan is steeped in Bhakti rasa, where the author accords precedence to devotion over grammar. Pt. Nilakanth has displayed great sense of imagery. The places where Sita does vilap (wailing) he has used nastaliq alphabets having dots (Banukht) and where she is quiet he uses letters without dots (be nukhta). It is unique in itself.**"

Dr. Toshkhani opines that 'Sharma Ramayan' based on 8 sections bears strong influence of 'Ramcharit Manas' e.g. in Kishkinda Kanda (*Gana Gamand Garjat Gana Ghora*). At the same time Dr. Toshkhani cautions, "It would be wrong to say that 'Sharma Ramayan' is a translation work of '*Manas*', because the author has not only introduced new themes but has also tried to present the original themes in a new perspective." Even at places where the influence of '*Manas*' is overbearing Pt. Nilakanth Sharma has introduced a new flavour which

brings forth his own interpretation of the subjects. In certain situations the influence of Prakash Kurigam's Ramayana is also visible in *Sharma Ramayan*'.

In '*Sharma Ramayan*' the feelings have been expressed very well and the use of metaphors is also superb. Dr. Toshkhani has a word of strong praise for the author. He says, "**The battle situations come alive at many places in 'Ramayan-e-Sharma'.**" The author has used excessive, flowery expression in narrative. He has also taken great pains to write in a very refined language. The language has lot of Persian vocabulary. At places the whole paragraphs are in Persian, while at other places few lines of Hindi and Urdu are also visible.

**3. Bramtur Khand:** It is translation of one chapter of Shivapurana into Kashmiri.

**4. Sudha Sindu:** It is translation of Bhagvat in Kashmiri verse. Since Pt. Nilakanth treated Bhagvat *slokas* as '*Amrit*' (Nectar) he titled the translation as Sudha Sindu' (*Amrit Samundar*). Bhagvan Gopi Nath would also say 'remember one *sloka* of Gita it serves as Guru'. The uniqueness of 'Sudha Sindu' is that it has been written in Hartarana Bahar/ metre i.e it can be sung in any *raga*. The translation is done in a form of Kashmiri which is intelligible to the common man and has been presented in a manner which keeps the interest of the reader sustained till the end. At places necessary annotations have been added. Pt. Nilakanth has profusely used Persian vocabulary in this translation.

## 5. Supana Vasvadatta:

It is a play written by *Bhasa*, the legendary dramatist in Sanskrit literature. Pt. Nilakanth had good felicity in prose as well as poetry in Kashmiri language. This work of Bhasa has been translated by him in verse as well as

prose. He has tried to be as close to the original as possible. In the beginning of the play Bhasa introduces all the characters. Pt. Nilakanth has also followed this. There is one lady character *Padmayati*. Pt. Nilakanth introduces her this way:

*Yim Jaaya Hyadyook  
Padma Vatir Cheya Dyathus  
Rishi Muniyav Aaschar Yach  
Khyar Athnazi  
Kansih Ek Lob Lob Tar Tar  
Hey Raghunandan Jaikar*

This work was on display during a UNESCO exhibition due to efforts of Prof. MD Hajini.

## 6. Bilva Mangal:

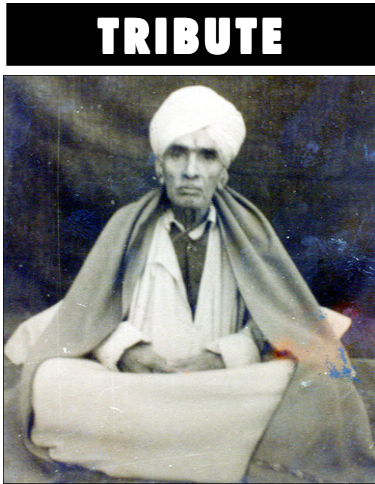
Bilva Mangal is a great story in which the main character is an ardent devotee of Lord Krishna. The character who loved his wife too much used to be always in her company. His wife once told him, "Why are you after my flesh? What will come out of it. Why don't you become a devotee of Lord Krishna". Bilva, the character removed his two eyes (so that he could no more see the women) and became great Bhakhta of Lord Krishna. Pt. Nilakanth Sharma also became great Bhakta of Lord Krishna after his marriage due to great attachment to his wife. Bilva Mangal, a Kashmiri rendering of the classic, is an outpouring of this affection for his wife. In this work there is a scene of a Charasi (Cannabis addict). The lines composed by Pt. Nilakanth to describe this scene became craze among the Cannabis addicts of Srinagar city. The lines read:

*Charasa Chhah Yarkandi  
Kyah Chhas Yivan Sugandi  
Charasa Tamokha Loht Gasi Aasun  
Kong Hiya Kyah Liyudrui  
Kong Khohta Liyudruya Chus  
Bah Baraan Ruztav Meh Andi Andi*

In style Pt. Nilakanth's language is proportionate to and befitting the status of the character.

## 7. Bhakht Jaidev Charitara:

Bhakht Jaidev in full devotion used to break into dance. The persons who would meet Jaideva would also start dancing. Pt. Nilakanth has composed this work to eulogise Jaidev. **(Concluded)**



Pt. Nilakanth Sharma

## K.L. Saigal: The Immortal Singer

(From Page 8)

of the great singer. The medals were presented to the winners at different venues in India, Pakistan and US, during 1997, to Lata Mangeshkar, Naushad, M.S. Subbalakshmi, Malika Pukhraj, Noorjehan and Khursheed. The Saigal Sangeet Sarita (SSS) came into being in BITS, Pilani, sometime in 1971. With Dinesh Sharma, the Founder President, a nucleus of Saigal lovers was formed. This group presented Saigal's music amongst the youth in various college cultural festivals, all over the country. In the year 1974, SSS organised a grand show in Delhi, to mark the 70th birth anniversary of K.L. Saigal. On April 8, 2003, SSS organised another big show in Delhi at FICCI auditorium. The SSS brought out a souvenir in memory of the legendary singer, on this occasion. The birthday centenary celebrations were car-

ried out all over India and abroad.

To mark the Birth Centenary Year celebrations of Saigal, a festival of his films was organised in early March, 2004, by The Saigal Sangeet Sarita and Habitat Film Club, in collaboration with the National Film Archives of India, at the Habitat Centre, New Delhi, where 4 films 'Amar Saigal' produced by B.H. Sircar in 1955 and directed by Nitin Bose (based on the life of K.L. Saigal), Devdas, Dushman and Tansen, were shown. On this occasion, the organisers and the vast audience present made a strong plea and appeal that the Govt. of India should issue a commemorative Saigal Birth Centenary stamp to honour and perpetuate the memory of the FIRST SUPER STAR of the Indian cinema.

Owing to excessive addiction to liquor, Saigal's health deteriorated and it was in a shattered state of health that he acted and



## CONTINUATION

sang in A.R. Kardar's 'Shahjehan' (1946). Naushad, music director of 'Shahjehan' commented that even in his impaired health, Saigal's voice retained pristine sweetness.

Though Saigal's musical career spanned only 16 years, he became a legend in his own life time. The immortal melodies of Saigal will continue to influence

the future generations of singers and inspire posterity down the years. As rightly opined, by R.P. Sinha in the SSS presented souvenir, "

As a ghazal singer, Saigal never had a match. It was he who really popularised Ghalib among the masses. His rendering of "*Harek Baat pe Keh-te Ho*" and "*Phir Mujhe Deeda-tar Yaad Aaya*" are expressive to the minutest poetic nuances. Without the trappings of a gharana label or even the names of Ragas on most discs, he has sung a crisp *Khayal Bandish*, ghazals, geets, bhajans and hori, in larger number of ragas than classical musicians... An artist of such standing, calibre and contribution, who is held in great respect even by the mightiest singers who has been often appreciated and revered by classical musicians and who transcended national borders, deserves to get proper tribute in the hundredth year of his birth".

Achievements of many notable performing artists for having

made valuable contributions to our cultural heritage, have been honoured by the State with the country's highest award of 'BHARAT RATNA'. Lata Mangeshkar, melody queen and Bismillah Khan, Shehnai wizard, were honoured with 'BHARAT RATNA' during 2001. To quote Baburao Patel's words, "Saigal can't be forgotten so easily, not till this music-mad nation suddenly goes deaf" On the eve of 60th death anniversary of the legendary singer K.L. Saigal, it is only in the fitness of things and not too late, to honour him by awarding "BHARAT-RATNA" posthumously. That alone will gladden the hearts of the living and the soul of the departed. Saigal left to posterity a vast and rich treasure to enjoy. And that will repay the debt of a nation to the great master.

**\*(L.C. Kaul is a former Education Officer of Municipal Corporation Delhi; a former General Secretary and a former Secretary of AIKS Trust, based in Delhi).**





By Nirmal Kumam  
Kachru

### Domel:

**T**HIS story is about Muzaffarabad, Domel. That day when Papa returned home he looked a little perturbed. Neither did he caress my face nor called 'Jai Ramji', as used to be his daily wont. Straightway, he went to Palne. My younger brother was asleep. Father took the chair lying close by and seemed quite exhausted. Mother was busy overturning washed clothes, put on a rope on the Verandah. She called father, "Have you come". Mother informed Santu, "Sahib has come." She could feel that something was amiss that day. May be there was some wrangle in the office, she presumed. Mother did not speak anything but engaged herself in diversionary talk.

Santu brought the hubble-bubble and took off the shoes of father. I rushed to the kitchen to ask Santu to make tea. He had already begun preparations. I came back quickly. It disturbed me why my father did not shower affection on me that day.

Mother put the plate of snacks on the Teapoy. Giving a pat she asked me to sit besides her. I took it as a hint not to speak anything that would disturb Papa. Mother was a strict disciplinarian but never imposed this on us. I have never seen her raising voice, what to talk of scolding or giving us physical punishment. Her day to day life served as inspiration. A mere hint was enough for us.

Mother was courageous as well as wise. Tall, handsome, fair-complexioned she had an aura around her personality. She would never sit idle but keep herself busy with knitting, embroidery work, reading or teaching and telling stories to us. Mother was a good singer too. Her repertoire of songs included Kashmiri Leelas, Bhajans of Mira and a prayer to Lord Sankara in Persian-

**'Huma-Asle Maheshwar Bood-Shabshahe Ke Manh Deedam'**

Papa was disturbed on account of his transfer from Muzaffarabad to Sarda. We were four siblings, I being the eldest. My age could have been 6 or 7 years. The year was probably 1936 or 1937

"Why do you feel worried? Your transfer is otherwise also due in 6-7 months from now. Let it be now," Mother tried to console Papa.

# SARDA-A MEMOIR

He argued," Muna is just a toddler. It has hardly been a month since we returned from Calcutta. Then travelling....I was thinking of putting the children to school".

"What is going to come out of worrying? God will take care. After all, we are going to be at Mother Sarda's feet. The children can study for a year or two at home," Mother tried to reason out.

### Mother:

Mother had her schooling in Mission School. She had read upto 8th standard. She used to tell us lot about her headmistress, Ms Churchill Taylor. Mother would heap praises on her. In fact, she had learnt the art of knitting from her. Ms Taylor had gifted mother a pair of knitting needles, which she had preserved as a souvenir. Mother had also imbibed the scientific way of teaching from Ms Taylor. She put it to good use when she started teaching us. On well-cut pieces of cardboard mother would draw alphabets and numerals to make us learn these in a style that was non-boring. At other times she would encourage us to write with fingers on sand. Besides stories from newspapers/magazines and Puranas she would narrate tales—'*Gul Bakawali*', '*Janeh Alam*', '*Simhasan Batisi*' etc.

She was a master storyteller, creating vivid images in her narration. This talent of hers was realised by me only when I myself turned to story-writing. How I wish I had inherited even a fraction of this talent!

Mossy had to undergo surgery. Mother had gone to Calcutta from Muzaffarabad for nursing. On her return 1½-2 months later she had carried along a new born kitten of their pet cat. This white-coloured kitten had been named '*Pussy*'. Mother did not want to carry '*Pussy*' to Sarda. Neither '*Pussy*' liked separation from us nor did we want to leave her. Gopala too had great attachment with the kitten. He agreed to take care of '*Pussy*'. Mother had brought Gopala from Srinagar to serve as cook.

Our problem was how to carry '*Pussy*'. We had brought it from Calcutta in a basket. The latter provided good ventilation and the animal was also young. We had done the journey partly by train and partly by Bus. This time we had to walk in open, either on horse or on foot. Soon a way was found. The little '*Pussy*' reached Sarda with us.

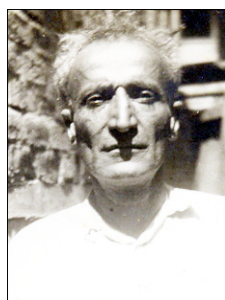
### Journey to Sarda:

The journey was long, the destination looked distant. We

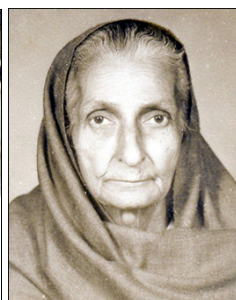
passed by dense forests, verdant hills, different water spots—waterfalls, torrents, nullahs (rills) and expanses of streams. We were seated on horses. My three brothers had been put on the backs of coolies, called in local parlance as '*Pithus*'. I too had the experience of riding '*Pithus*' in Kishtwar-Paddar region. In this mode the kids are fastened on to the backs of coolies with blankets/country *chadars*, and legs being kept out. I never enjoyed it but would insist on taking horse with Papa. This time I was making the journey on horse in the company of Papa.

### Kishen Ganga Valley:

The path was quite narrow at places, with gorges down below. As we entered Kishen Ganga Valley the greenery and the multi-hued wild flowers welcomed us. Hills had encircled the Valley.



Sh. Shamboo Nath  
Peshin



Smt. Chandra  
Mohini Peshin

Spread out lofty mountains—standing and at times placed so obliquely as if crouching, these were either snow-laden or concealed by the Deodar-Pine trees. Every now and then we witnessed the spectre of streams—gushing out of the mountains, making splashing noise, taking the form of cascades or torrents, rolling over or even taking leaps. The streams presented different spectacles—at times quite restless, then roaring with laughter or appearing to be colliding, at other times flowing simply with serene tranquillity.

Our horses/ponies also moved over snow-covered tracks. These beasts of burden were sure-footed. While making a beeline on the narrow track they kept their gaze fixed straight. No wonder, they never missed the step. While moving on such tracks the *Ponywallas* caution riders not to look sideways. They advise to follow the road only. An incident is worth recalling, which remains etched in my memory to this day. We had carried lot of luggage, nearby 50 items—items of domestic use, kitchen-hold goods, utensils and allied things, clothing, first-aid kit, folding chairs/tables etc. On travels we also used to carry a cot for taking rest.

It could be folded and unfolded within two minutes.

### Mule injured:

The luggage had been put on 7-8 mules. It included boxes, beddings, bags etc. One of the mules lost its foothold at a spot where the track was too narrow. It rolled down below. This mule was carrying a bag, containing kitchen goods on one side, while on the other a box had been loaded. Probably, the load had not been balanced well. The bag contained a small pitcher, filled with citrus pickles. It broke down, with oil seeping through the bag. The box had got stuck on one side. This new box had been carried by my mother from Calcutta. It carried mother's new sarees, nice frocks purchased for me from Calcutta and little fire works for children. The pickles had been put without Papa's

consent. Gopala felt a little embarrassed on being caught. He was afraid lest Papa lose his temper. Papa just smiled at him. Gopala heaved a sigh of relief, with his eyes drooping down.

Fortunately, the place where the rolling mule

had stopped had habitation—a village with agricultural fields all around. Though the name of the village has faded from my memory, yet I still remember how the village Numberdar alongwith 2-3 villagers brought a substitute mule. We rested for the night here. The villagers lavished good hospitality. The *Ponywalla* wanted to come along with injured mule but was restrained by Papa. He did not want the injured animal to carry the load. Papa was very compassionate. He paid charges to the *Ponywalla* and asked him to come after the mule got well. He asked the Numberdar to make the arrangements. The *Ponywalla* was reluctant to take the money. The scene—the *Ponywalla* invoking blessings for us stands before my eyes even today.

### Scenic Beauty:

The onward journey, in which the track played hide and seek with us, saw us pass through beautiful natural scenery. The dense green forests had different varieties of trees and bushes. Mountains were all around and the sloppy meadows were full with multi-coloured flowers decorating them.

We were to witness yet another enchanting scene—

Horses grazing, sheep/goats bleating '*Mein Mein*', standing on hind legs and eating leaves of the bushes. It was enhanced further by fields in full bloom. There were nomadic Gujjars with their flock of cattle. They were carrying maize flour stuffed in bags of sheepskin. In rope bags these families carried pots, plates and cups of German Silver. They were tending their flock with great care, carrying the newborn of sheep/goats on their backs the way they would carry their own offsprings. We also saw them preparing maize-bread on make-shift hearth, made of stones. They ate the bread with salt, onion, jaggery (Gud) and butter.

### Gujjars:

Gujjar bellies, with velvety face but dressed in shabby clothes, were carrying sticks to shout at their flock of cattle. Some had newborns tied to their backs. Mules of nomads carried luggage and at times sick and old people

We heard nomads sing and shouting at their herd in melodious style, which reflected more of concern and affection—saying *Va Va Har Aa Ho Kane* (near, near), *Kande, Kande (Kinare, Kinare--on side)*. The sounds of the cattle also added colour. This created a magical spell. The silence of desolate forests was disrupted by the sound produced by waterfall/cascades or high-velocity winds. I have no words to describe the thrill of this experience.

We passed through villages, crossing many desolate places. There were fields with different patterns, some terraced. These grew maize, paddy, Same (a vegetable), cucumber, pumpkin (with creepers), etc.

The village houses were mud huts, with sloppy thatched roofs. Occasionally, there were two-storied houses made of wood and clay. In some villages the huts had clay-roofs and clay-plastered verandahs.

### Sarda Range:

No sooner we entered Sarda range a *Ponywalla* drew attention of Papa, "Sahib, can you see that forest bungalow? We have to get there." We could see a two-storied wooden house, which looked more like barrack. The house was surrounded by hills on all sides. On one side the hills looked a little distant. After turning a few bends we reached near the village. The village was small. Sometimes, the Kishenganga was flowing quite close to the road, while at other times far away from it. The rice fields were in full bloom. There were one or two shops. These did not look like shops but the villagers called these so.

After a little ascent we could see the wooden fence of the

(Contd. on Page 19)



# Men, Matters and Memories—Downtown Srinagar-I

By Shamloo Nath Gorkha

IN the pre-Independence era the city of Srinagar, was described by its inhabitants as ‘City of Seven bridges.’ The bridges were Amirakadal, Habbakadal, Fateh Kadal, Zainakadal, Alikadal, Nawakadal and Safakadal. The area between Fatehkadal and Safakadal has its own uniqueness. It houses important historical places and was the hub of social, political and business activities.

On the two banks of river Jehlum (Vitasta) at Ali Kadal stood two grand residential buildings owned by Kaul brothers—**Hara kaul and Pt. Prakash Kaul**. Their father Ram Kaul<sup>1</sup> was a man of ordinary means and could barely look after the needs of the family. He supplemented his meagre income by undertaking the job of ‘Paniyur’ (water carrier). He would carry water from river in earthen pitchers and supply it to the families of rich people in his neighbourhood.

Birth of his son Pt. Hara Kaul brought change in his luck. When Hara Kaul grew of adolescence age he started his own business as a banker. He would lend money on interest even to the govt. He built a huge fortune of Rs 12 lacs. Pt. Ram Kaul invested this fortune in real estate, purchasing innumerable houses (some say 614) in and around the Srinagar city.

Maharaja Pratap Singh, who ruled the state, issued a fiat that Pt. Ram Kaul should not be allowed to purchase any more house. Soon the two Kaul brothers, Hara Kaul and Prakash Kaul were involved in a dispute over business and property. They sought the intervention of the court. One of the parties engaged the services of Sir Tej Bahadur Sapru, the leading jurist of the time. A houseboat for his stay was provided at Ganderbal and a car was kept at his disposal. In those times the only two people to own cars in Kashmir were Maharaja Pratap Singh and Pt. Ram Kaul. Sir Tej Bhadur Sapru was paid Rs 500 daily during his stay at Srinagar.

Pt. Amar Nath Kak, elder brother of Sh. RC Kak, was a close relation of Prakash Kaul. He had passed his graduation but was unemployed. Prakash paid Kak Rs 600 for purchasing Law books. Though Kak was not a qualified lawyer yet he represented his relation. Subsequently, he was to emerge as a successful and competent lawyer.

Protracted litigation ruined Kaul brothers. They had to sell virtually the whole moveable/immovable property. Meanwhile Prakash’s elder son after passing his graduation started his own business under the title **M/S Prakash Seed Farm**. The seed business worked well and brought the family huge profits. The family purchased the palatial bungalow of M/s Cock Burn Agency situated at Kothi Bagh. He shifted the office and residence to this new building.

Pt. Hara kaul had a son, Pt. Sona Kaul. The latter’s son Pt., Madsudan Kaul after doing his

MBBS from Calcutta started his own practice in Srinagar. A successful doctor Pt. Madsudan would never charge consultation fees from his neighbours. He had great humility. Subsequently, he joined the State Health Department, retiring as Assistant Supdt. of SMHS Hospital.

Another scion of the Kaul clan was Pt. Srikanth Kaul who later was elected as a member of the State Assembly. He also worked as general secretary of Santan Dharam Yuvak Sabha and President Red cross at different times.

Pt. Ram Kaul had built a temple at Mahraj Ganj on the bank of River Jehlum. His cousin Pt. Amarchand Kaul constructed a temple at Hari Parbat near the Hari.

## Aali Kadal

The numerous mohallas in this era included Malchimar, Budhgair, Wazapora, Sheikh mohalla, Mohalla Reshi Peer, Batayar, Rajouri Kadal, Kawdara, Mohalla Usi Sahib. The well known shrine of Usi Sahib is located between the Aali Kadal Bridge and Batyar ghat on the bank of river Jehlum.

The shrine owes its importance to the story that the mother of Saint Reshi Peer had darshan of Harmukt Ganga at this place. As per this account the mother of the saint desired to go on a pilgrimage to Gangabal. Old age and deteriorating health forbade her to undertake this risk. Moved by his mother’s desire the saint invoked his spiritual powers. Goddess Ganga appeared on the day of Ganga Ashtami at the spot where shrine of Usi Sahib is located. The saint asked his mother to have the dip in the river three times, telling her that the goddess Ganga had appeared at the spot on his request. The holy mother had the satisfaction of visiting Ganga (read Gangabal) after taking the dip. In a temple at Batyar ghat there is an old Shivling. Batyar has been the home of noted Engineer, Pt. Laxman Joo Tickoo. It was he who had constructed the Banihal-Cart road, linking Srinagar with Jammu.

## Bulbul Lankar:

The mohalla named after the renowned Sufi saint, Syed Bulbul Shah, is adjacent to Batayar. The palatial bungalow of the leading Pashimina Trader, Ahmedullah Shahdad is located at Bulbul Lankar on the bank of Jehlum. His business extended to Central Asia, Yarkand and China. The trader was a close relation of Sheikh Mohd. Abdullah.

Bulbul Lankar has also been home to leading educationists—Pt. Shyam Lal Labroo, Pt. Bishamber Nath Trakroo, Pt. Aftab Joo Wanchoo etc. Sh Wanchoo is also known as biographer of some Kashmiri Saints. Pt. Shyam Lal Raina, a native of the mohalla, retired as Inspector of

Schools in Himachal Pradesh. The historic temple of Shri Narayan Joo, housing an idol of Lord Visnu, is also located in the mohalla.

A part of the mohalla is known as Munshi mohalla after the Munshi clan. The other landmarks—Munshi Yarbhal and Munshi Kocha too are connected with the clan. Ruins of some buildings, probably belonging to the Munshis are located here on the bank of Nala Mar. Pt. Amar Chand Munshi had been a high official in the Revenue Department during the reign of Maharaja Hari Singh. His eldest son too was a high official.

buildings. This had been constructed to allow unhindered entry to his elephant. The unique gate had been named ‘Bhana deed’ (Gate of Bhans). A huge plot adjacent to his house was called ‘Bhana Bagh’. Such was the affluence of the family that even the street (Bhana Kocha) and river front on Nallah Mar (Bhana Yarbhal) were named after the clan. Munificent Mughal Governor had bestowed big Jagirs to Pt. Narayan Joo Bhan at Nesbal (near Waskur, Sonawari). The ruins of the Narayan Bhan’s residential buildings stand even to this day.

Pt. Jia Lal Bhan, a direct descend-

Shambo Nath Ogra. He was a reputed social worker. His uncle Amar Nath Ogra retired as Supdt. Central Jail, Srinagar. Pt. Shyam Lal Razdan, who edited Urdu daily ‘**Sharda**’ also belonged to this mohalla. The other prominent figures included Pt. Jia Lal Moza (Khurdi), his youngest son Pt. Kanya Lal Moza, Pt. Omkar Nath Trisal, Pt. Kashi Nath Razdan, etc. Late KL Moza was a leading Trade Unionist and remained Gen. Secretary of All India Postal employees union. He also headed a NGO **Kalapvrakasha Trust**, New Delhi. This organisation provided books free of cost to the needy among the displaced members of Kashmiri Pandit community.

Sh Omkar Nath Trisal, who presently heads **All Kashmiri Pandits Solidarity Conference** has been in active politics for more than six decades. He was a close comrade-in-arms of Pt. Moti Lal Misri, one of the founders of communist movement in Kashmir. Subsequently, the two joined National Conference and took active part in ‘Quit Kashmir’ agitation. In 1953 after the dismissal of Sheikh Abdullah few political leaders dared to visit interiors of the city. It was Pt. Omkar Nath Trisal alongwith Messers Moti Lal Misri, Ghazi Abdul Rehman, Gh. Ahmed Kichloo and Shaban Gada who led a massive procession from Bulbulankar to the official residence of Prime Minister Bakshi Gh. Mohd. It was the first pro-Indian rally after August 9, 1953. The rallyists shouted slogans—‘**Bharat Mata Ki Jai**’, ‘**Azad Hindustan Zind-abad**’, ‘**Hindu Muslim-Sikh Itihad Zindabad**’. This rally boosted the confidence of not only pro-Indian elements in valley but also the new incumbent in office, Bakshi Gh. Mohd.

Among the Razdan family of Budhgair were Sh. Kashi Nath, a well known Katib, his younger brothers—Niranjan Nath, an eminent educationist and Sh. Chaman Lal, who retired as Deputy Controller of Kashmir University. The latter has authored few books on Bhagwan Gopi Nath. The author of this write-up too hails from this family. He was given in adoption to Pt. Shridhar Kaul Gorkha, a resident of the same locality. This writer learnt the art of Kitabab under the care of his elder brother, Pt. Kashi Nath and went on to edit several urdu dailies—**Jahan-e-Nau, Vakil, Martand, Bahar-e-Kashmir**. He continues to edit ‘**Janat-e-Kashmir**’ in Jammu since 1994.



(L) The Shrine of Rishi Peer at Alikadal (R) The Batyar Ghat at Alikadal.

The other notable personalities of Bulbul Lankar include—Pt. Bishamber Nath Chattoo, an educationist, his nephew, Sh. Kashi Nath Dulloo, Pt. Bishamber Nath Jyotshi, a high official in state govt, etc. Padamshri JN Koul, Director SOS had spent his early years in Bulbul lankar at his aunt’s house. Pt. Kashi Nath Dulloo, who died recently used to practise medicine. He participated actively in community’s social life, rising to general secretary post in SD Yuvak Sabha, Shital Nath. After resigning from Yuvak Sabha he joined Samaj Sudhar Samiti, Chota Bazar. For a while he remained its general secretary. During the tribal raid many Kashmiri Pandits had been forcibly converted to Islam. Dulloo was one of the workers who toured the affected areas under the aegis of Yuvak Sabha to reconvert them to their original faith.

## Kawadara-Budhgair

Mohalla Kawdara and Malchimar are located near Bulbul Lankar. The former is famous for its Hak (a green leafy vegetable). Renowned mystic poet Ahad Zargar hailed from Narwara-Kawdara. Between Kawdara and Malchimar is the mohalla of Budhgair. The latter derives its name from the seat of an ancient Vihara which stood here.

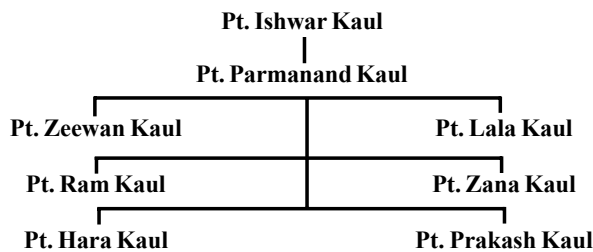
Budhgair has remained home to leading families in the past as well as present. During the reign of Mughals Pt. Narayan Joo Bhan, it is said, used to go to his office, riding on elephant. He used to wear diamond neklaces around his neck. A big (Deodi) gate made of wood used to lead entrance to his palatial

ent of Pt. Narayan Joo Bhan served in Nedous Hotel, Srinagar. Another resident of Budhgair—Pt. Neel Kanth Teli was also an employee of the same hotel. Sh. Narayan Kaul was a big landlord and an orchardist. His estate was located at Seer Jagir. He had three sons—Sh Lassa Kak Kaul (retired as Judge), Prem Nath Kaul served as Ward officer in Srinagar Municipality, while the youngest one was also a govt. official.

Pt. Dina Nath Fotedhar, an eminent educationist retired as Head Master Hari Singh School, Rainawari. He had done MA, LLB. After retirement he started practice in local courts. The other prominent citizens of Budhgair included Prof. TN Bhan, Sh. Moti Lal Jailkhani, Sh. Fera Bhat etc. The latter was a leading footballer of his time. He was known for hitting the ball into the goal post right from the centre of the field. Pt. Sarwanand Charagi, BA LT was a reputed educationist. He has written a biography of Mata Roop Bhawani and other saints and Mystics.

Another well known personality of Budhgair mohalla was Pt.

## 1. Geneology of Pt. Ram Kaul





# THE WINTER RITUALS OF KASHMIRI PANDITS

## The Legacies of Past-II

By Upender Ambardar

**Khaechimavas** or **Khichdi Amavasya** is an ancient winter ritual of Kashmiri Pandits. It is celebrated on Posh Krishna **Paksh Amvasaya (Poh Ghata Pach Mavas)** with unshakeable faith by Kashmiri Pandits. Khaechimavas besides being an integral part of our religio-cultural life also encompasses the mythologized history of Kashmir. Further, it authenticates and affirms the historicity of **Yakshas**, the ancient aboriginal tribe of Kashmir, who dwelled in the upper mountainous region of the Himalayan ranges extending from the present day Uttranchal, Himachal Pradesh to Kashmir. The Hindu scriptures have elevated Yakshas to the status of demigods along with **Gandharvas** (the celestial musicians), **Kinnaras** (the divine choristers), **Kiraats** and **Rakshas**.

The influence of Shaivism on the ritual of Khichdi Amavasya is clearly visible. **Yakshas** were also ardent worshippers of Lord Shiva, the most adored and revered God of Kashmiri Pandits. The **Yakshapati** Lord **Kubera** is regarded as an intimate friend of Lord Shiva. Lord Kubera, known as the Lord of wealth, is said to be the son of sage **Visravas** and grandson of the sage Pulastya besides being the half brother of the demon king, Ravana. As per the Hindu mythology, Lord Kubera resides in the mythological city of Alkapuri, which is said to be situated on one of the spurs of the Mount Meru in the exalted Himalayas. Incidentally, Mount Meru, which is believed to be densely forested with the divine '**Kalpavraksha**' trees is said to be the abode of Lord Shiva also. Alkapuri is also known by the names of **Vasudhara**, **Vasusathli** and **Prabha**. As per the Hindu epics of Ramayana and Mahabharat, Lord **Kuber** had his sway on the city of Lanka before he was ousted from there by his half brother, the demon king Ravana. He was also the proud owner of the celestial aerial chariot '**Pushpak Viman**', which was later-on snatched away from him by the demon king Ravana. The city of Lanka is believed to have been built of gold by the divine architect **Vishwakarma** for the residence of Lord Kubera. **Yakshi** also known by the alternative names of **Charvi** and **Kauveri**, the spouse of Lord

Kubera is said to be the daughter of Danav Mura. She is believed to serve Goddess Durga as one of the attendants. Manigriva (also known as Varnkavi) and **Nalkubera** (also called as **Mayuraja**), are Lord Kubera's sons, whileas Menakshi is his daughter. Lord Kubera, the King of **Yakshas** is also known as Dhanpati (the lord of wealth), **Nar-raj**a (the King of men), **Rajraja** (the King of Kings), **Ichchhavas**u (one who gets immense wealth at his own wish and will), **Ratangarbha** (one who possesses plenty of jewels and diamonds) and also as **Rakshasendra** (the chief of demons). He is also known as the

inhabitants would extend the hospitality to them by offering the delectable cuisine of Khichdi. The Yakshas are believed to be historical reality down the ages as innumerable villages and temples have been dedicated to them. They exist in vast stretches of land right from the present day states of Uttranchal, Himachal Pradesh and Jammu and Kashmir. In the capital city of Shimla in Himachal Pradesh, there is a famous Hanuman temple on the adjacent Jakhu hill. It is believed that

and researcher has identified numerous villages dedicated to **Yakshas** in the hilly regions of the Himalayas in his book '**Himalayan Sanskriti Kae Muladar**'. There is a strong belief among the people in the hilly areas that affluence and fortune will come one's way if the Yaksha King Lord Kuber is propitiated and pleased. The said belief also exists in the folklore of Kashmir.

According to Prof. D.D. Sharma, the villages of **Jakh**, **Jakhet** in **Karanprayag**, **Jakhola** in **Joshimath**, **Jakhni**

**Jakhani Devi temple.**

According to Prof. D.D. Sharma, Almora area has Jakhnola, Jakhnoli, Jakhani, Jakh villages, whileas **Ranikhet** has Jakhni, Jakh and Nainital has the village by the name of Jakh. In Jammu province also there are two villages-**Jakhni** (65 kms from Jammu city on way to Udhampur) and **Jakhhbar** (4-5 kms from Kathua on Nagari road).

In Kashmir also, the **Yakshas** have left their impressions behind. These have survived in the form of village names even upto the present times. The villages of **Ichikote**, **Ichigam**, **Ichihama**, **Ichigoz** and **Rairyach** situated in the central district of Budgam (Kashmir) might have been **Yaksha settlements** at certain stages of time. I have also been able to locate one more village by the name of **Yachihoum**, which is nestled in the foothills of forested mountain on Srinagar—Sonamarg road in Ganderbal district in Kashmir.

One more village known by the name of Yachinar is situated in the southern district of Anantnag in Kashmir. According to **Late Prof. Laxmidhar Kalla**, a noted Sanskrit scholar of India and HoD Sanskrit, Delhi University, a village by the name of Alkapuri exists near the village Manigam in Ganderbal (Kashmir). Some scholars state that a tribe by the name of Yakshun lives in Dardistan area, which is located in north of Kashmir. They assert that the name Yakshun is a derivative from Yakshkun meaning **Yakshas**. A township to the west of the present day new airport near Humhama village in Budgam village locally known as Damodar Wudar is said to have been built by an ancient King of Kashmir, Damodar. Yakshas, who were adept in the construction skills are believed to have contributed help and expertise. Yakshas have also left their imperishable imprints on the social fabric of Kashmir. They are in the form of Surnames of 'Yaksha', 'Yach' and 'Rakshas' retained by Kashmiri Pandits.

Lord Kuber is said to be the chief of both **Yakshas** and **Rakshas**. Late Sh. Dina Nath Yaksh, a noted Sanskrit scholar of Kashmir was a resident of

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A Kashmir Pandit family observing the ritual of Khaechimavas.

presiding deity of the northern side of the universe and the house. Hindu mythology describes Kuber to have a white complexion, a deformed body with three legs and only eight teeth. Further, he is regarded not only as the lord of gold but also of silver, jewels, diamonds and all other kinds of precious stones. He is also known as the protector of the business class of the society.

In the mythological depictions, Lord Kuber is shown as seated on the shoulders of a man or riding a carriage pulled by men. Sometimes an elephant or a ram (an uncastrated male sheep) are also shown as his mounts. The subjects and devotees of Lord Kuber are called as **Yaksh** and they are believed to possess supernatural powers. They can change their shape and form at will. They are regarded to be full of kindness, compassion and benevolence. According to **Kalhan's** Raj Tarangni, **Yakshas** resided on the mighty mountain ranges of Kashmir. They would descend to the plains during the winter season, where the **Naga**

thousands of years back Yaksha sage performed austerities and penance there. Lord Hanuman is said to have made a brief stop-over at the Jakhu hill during his search for '**Sanjeevani Bhooti**' for Lakshman. The sage Yaksha latter-on built a temple on the hill in honour of Lord Hanuman. In Rohru and Arki tehsil of Shimla district, two villages dedicated to **Yakshas** are known by the names of Jakhu and **Jakhol**. The word Jakhol in the local dialect means '**Yakshalai**' or the abode of Yaksha.

In the central part of Himachal Pradesh, there are many temples dedicated to Yakshas and **Yakshanis**, who are worshipped as the village deities of the natives. They are also regarded as the deities of domestic cattle. In order to ward off the evil spell and to guarantee plentiful of milk, **Yakshas** are propitiated by burning '**dhoop**' and incense sticks in the cowsheds. Dr. M.S. Randhawa, a noted researcher writes in his book '**Farmers of India**' that **Pischas**, **Yakshas** and **Naga** tribes inhabited Kashmir in ancient times. Prof. DD Sharma, a well-known historian

and **Jakhoal** in **Chamoli**, **Jakhand**, **Jakhanyali**, **Jakhvadi**, **Jakholi**, **Jakhni** and **Jakhi** in **Devprayag**, **Jakh** and **Jakhol** in **Tehri Garhwal**, **Jakh**, **Jakhni**, **Jakhola** and **Jakhmoli** in Pauri Garwal and **Jakhu** on Dehradun-Rajpora road not only had strong association with Yakshas but also speak volumes about their possible high concentration in these places in the ancient times. In addition to it, the entire area of Alaknanda right from Joshimath to Karanprayag is known as '**Jakh**' or the area which was once occupied and dominated by Yakshas.

According to Dr. Jagdish Prasad Samval, a celebrated researcher, a temple known as '**Yakshraj**' exists on a mountain top about one km. away from Narayankote on the road leading to Kedarnath. Yakshraj, Lord Kuber is the local deity of the surrounding eleven villages of the area. Likewise, there is a Yakshraj temple in Pithoragarh also, where meat offerings are made to the deity. Yakshraj is also the guardian deity of the adjacent villages. Almora also has a famous temple known as



# Kashmiri Panda in Haridwar--An Officer's Diary



By Chandra Kanta  
Gariyali (IAS)

**A**FTER many more years, in Oct. 1999, I was invited to attend a training programme at the National Academy of Administration. I decided to take this opportunity to visit Haridwar once again. My daughter had got married in the month of January. Many Hindus believe that one should have a thanksgiving bath in Ganges after performing the marriage of the daughter, hence it was an ideal opportunity to visit Haridwar. This time I made a second visit to the seat of Kashmiri Panda. I was met by one of the brothers Shri Sanjay Kumar Sharma and his elder brother. According to them their family has been attending to Kashmiri pilgrims for twelve generations and four hundred years (from Samvat 2056 of Hindu calendar). They are not sure if their ancestors came from Kashmir or not. However, one of their early ancestors was called Shri Kanth which is a typically Kashmiri name. Earlier

there were several families of Kashmiri Pandas but in due course of time the records in the other families were purchased by this family and today the brothers and cousins exercise monopoly on Kashmiri Pandit clientele. Between the families the pilgrim records are divided as the property.

Originally there were about 2500 Thirtha Purohits (Pilgrimage Priests) in Haridwar but now the number has dwindled to 1700. These Purohits are different from the Ghat purohits (the river bank priest) and enjoy a better status than Ghat purohits who may or may not be genuine, where as a Purohit, with a tradition of twelve generations and four hundred years of records behind him, enjoys enormous credibility in a slippery pilgrim city. They are to attend to the needs of all the Hindus coming to Haridwar from across the globe. The regions and the geographical areas of India are divided among the different families of the priest. Today when the Hindu community has spread to all parts of the world the distribution of the clients still works out on the basis of the original place of inhabitation in India. A Kashmiri family living in USA, UK or Australia will still be attended by the Kashmiri Panda.

Till recently, clients stayed

with the pandas. When there was no custom of staying in hotels etc., people stayed with their priest. That way they felt more safe particularly when they were traveling with the family and women. They could trust the panda. If somebody was robbed enroute or his pocket was picked, panda would also lend him money to complete the pilgrim-

## IMPRESSIONS

age and the money will be returned to Panda later. In this type of circumstances Panda also acted as ones bank or traveler's cheque. Panda also protected clients from cheats and thugs who were rampant in the past centuries. In olden days people generally did not eat outside their homes due to superstition and ideas of purity and impurity and normally preferred to eat food cooked by a Brahmin, considering it to be more clean, hygienic and unpolluted. According to Sanjayji till fifty years ago clients ate with Kashmiri Panda who were well versed in cooking vegetarian Kashmiri cuisine. The preferred menu in Haridwar then seemed to have been chamam (paneer), Hakh (kadam greens), rice and Kahwa (milkless green tea spiced with cardamoms, saffron and almonds). However, with the com-

ing up of hotels and Kashmiri Dharamshala the clients had to no more stay with the pandas. It is a very sad reality that Kashmiri Pandit Dharamshala, near Ratan Talkies, today is in a very dilapidated condition. There is lack of water facility and practically no one stays there though there is a cake taker of some sort existing. Perhaps it will be useful that the members of the Kashmiri Association in Delhi have a look at it and take a decision on raising some funds to repair the Dharamshala.

The main objective of a family coming to Haridwar is to immerse the mortal remains of the near and dear ones into the holy Ganges as well as carry out the rituals which could help their souls to attain eternal peace. The important ritual is the ritual of Pinda Dhana (the gift of the Pinda). In this connection families are assisted by Pandas. These rituals are thoroughly described in the ancient scripture of Garuda Purana. A Pinda is made of cooked rice or rice flour. The spirit of the dead relative is invoked into the Pinda. It is believed that Pret (the ghost) is around for ten days. Five Pindas are given on the day of death and one each given for the next nine days. At the time of immersing the ashes into the Ganges one Pinda is given three times.

On the eleventh day thirty-two Pindas are given. On the 12th day the dead is supposed to unite with his ancestors like father, grandfather and great grandfather and hence four Pindas are given. In all fifty two Pindas are given. Wheat is not used in Pinda Dhana because rice is supposed to be the original food.

In addition, the ritual consists of giving food to thirteen Brahmins for thirteen days. The clothes, seat (assan), mala, money, food and articles belonging to the dead are also given as an offering. Apart from Haridwar other important places for Pinda dhan in north India are Shri 'Gayaji, the place where Buddha achieved enlightenment and Brahma Kapali Badrinathji. According to Sanjayji the number of persons making pilgrimages is not decreasing, but is increasing due to the impact of TV serials like Ramayana and Mahabharata. People continue to come with great love, affection and devotion.

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# The Winter Rituals of Kashmiri Pandits

(From Page 12)

Bulbullankar, Alikdal Srinagar upto the year 1990. About five to six Pandit families having the surname 'Yach' were residents of Rainawari (Karapora Khushki) area in Srinagar upto their migration from there in 1990. A few Pandit families with the surname '**Yach**' were also residents of Karfalli-Mohalla, Srinagar and Sopore township of Baramulla district. According to few Hindu scriptures 'Rakshshas' are not demons but on the contrary benefactors and defenders.

According to Kashmiri folklore, Yaksh is believed to make two and half sounds of '**Waaf**' (two high pitched and one low volume sounds). The same folklore says that Yaksh dons a red cap made of gold, which is studded with jewels and diamonds. This cap known as '**Phous**' is said to bestow enormous supernatural powers to Yaksh.

As per prevalent lore in Kashmir, anyone who succeeds in snatching the cap and then hides

it under a mortar or a hand mill stone or a pitcher filled with water or an earthen pot full of fermented kitchen leftover vegetables called '**Saderkanz**' is believed to tame Yaksh. The snatcher is given unlimited wealth if the cap is given back to Yaksh.

According to family lore of **Ambardars**, one of their ancestors is believed to have seized the cap of Yaksh. After the cap was returned to Yaksh, the Ambardar families were exempted from offering the oblation of **Khitchdi** to Yaksh on the ritual of **Khitchdiamavasya**. The same family lore states that once one of their ancestors, who in violation of this exemption dared to observe the ritual of **Khitchdiamavasya** had his house engulfed by fire. Since that time the Ambardar families of Kashmir continue to abstain from observing the said ritual.

**Observance of the Ritual:**

On the evening of Khichdi Amavasya (Khaechimavas), rice mixed with turmeric powder and

ungrinded **moong dal** is cooked. Khichdi is also prepared with meat or cheese as per the individual family's tradition. Khichdi cooked with sanctimonious purity is kept either on a fresh earthen plate (toke) seated on a hand woven circular grass base called '**aer**' or in a '**thali**'. Adjacent to it, a pestle (**Kajvut**) is also seated on a round grass base (aer) in an upright state.

During the ritualistic **pooja**, **tilak** is applied to the pestle. The

## CONTINUATION

pestle is a symbolic representation of Lord Kubera, the King of Yakshas. After the completion of navigational pooja, the offering of Khichdi kept in the earthen plate and seated on the grass base (aer) is placed on the court yard wall of the house. Afterwards, the consecrated potion of Khichdi is taken by the family members as 'prasada' either with uncooked reddish or Knolkhol pickle.

In some rural areas of Kashmir, Khichdi of 'mash dal' called

'**Maha Khaechar**' or Khichdi of black beans or '**Varimuth**' is also cooked. It is prepared for the domestic cattle. This kind of Khichdi along with a bit of honey is kept in the cowsheds, paddy storage room (**daan-kuth**) and on cowdung heaps. In the morning it is fed to the cows. As per belief, it not only increases the milk giving capacity of the cows but also protects them from the various ailments as the Lord Kubera is also the Lord of domestic cattle. It bears close resemblance with a practice followed in certain rural pockets of Utranchal and Himachal, where pooja is performed in the cowsheds. The pestle kept during the ritual of Khichdi Amvasaya is symbolic representation of our steadfastness and unwavering faith for the said ritual. It is also metaphoric representation of the hilly regions where Yakshas lived in the past.

The pestle denotes the absolute formlessness of the all powerful God. On the evening of Khichdi Amavasya, a few

Pandit families of Sopore township of Baramulla district make a bonfire of wood on the riverbank (**Yarbal**) and burn crackers. It is believed to bestow health as fire is supposed to consume all kinds of human ailments since Yakshapati, Lord Kubera is also regarded as the deity of health.

Sharing a ritual related incident of the year 1981, Sh. PN Tikoo, a retired engineer of Vijayanagar, Talab Tillo Jammu, recalled. "The residents of the newly constructed government quarters of Khannabal, Anantnag (Kashmir) were baffled by the unusual sounds of 'waaf', heard continuously during wintery nights. All the measures undertaken by the residents neither stopped the unusual sounds nor led us to the origin of sound. Astonishingly, the sounds of 'waaf' stopped the moment I made a ceremonial offering of Khichdi to Yaksh".

All the rituals need to be celebrated with fervour and faith as they give spiritual resonance to our lives. **—(To be continued)**



# Some letters of Sir Aural Stein-I

Dr. Brij Premi

**T**HE name Sir Aural Stein flashes into our mind, the moment we think of Kalhana and his Rajtarangni. The translation connotation and the explanation rendered by Stein in itself is a great feat of scholarship. It also explains the dedication, efficiency and the insight of a great scholar and his love for this soil. Sir Stein contributed most valuable years of his life to Kashmir, where he did a tremendous job in rendering the great Work of Kalhana in English language to acquaint English readers to have a peep into the ancient history, culture and other demolished and distorted monuments of Archaeological interest. Stein was a great Scholar and a true lover of literature, history and archeology. He was connected with the Department of Archaeology for more than two decades, where he performed his job with utmost sincerity. Besides, attending to his normal job, Sir Stein wrote a lot about Kashmir. He did not hesitate to seek the assistance of local Scholars and learned people in his venture. Pandit Govind Koul Shastri and Nityanand Shastri were the brilliant stars of this galaxy. Aural Stein refers to them time and again. The Foreward of Raj Tarangni and the “**Tales of Hatim**” is an ample proof towards this direction in which he makes a special reference to Pandit Govind Koul Shastri. This speaks for itself of the appreciation, that Sir Stein possessed of his assistants and helpers. Amongst these friends, reference may be made of an unknown youngman namely Pt. R.C. Bali, who was a petty clerk in the Lloyds Bank then.

Born in 1889, Ram Chand Bali was son of a respectable Kashmiri Pandit. He obtained his early education in Persian, Urdu and Sanskrit. He studied upto B.A Standard and worked in different departments. He retired as Superintendent of stationary and supplies. He was one of the earliest Y.M.C.A Trained youngmen, who had mastered himself in Pitmans System of short hand writing at Lahore.

When Sir Aural Stein started working in Kashmir, he required the services of a Typist. R.C. Bali was to get this post for himself by virtue of his success in an interview convened by Aural Stein himself and since then he worked sincerely. Aural Stein a

knowledges the great service rendered by R.C. Bali in the following words:-

**“It affords me much pleasure to bear testimony to the very devoted and truly valuable services, which Pandit Ram Chand Bali has rendered to me since the spring of 1918..... During the period of six years he has been consciously occupied with results of my third Central Asian expedition and the manifold labours connected with the catalogue, arrangements etc. of the collection of antiquities brought to Srinagar from the expedition.**

**I found at all times Pandit Ram Chand a most industrious and reliable helper, who whether in Camp or in my winter quarters at Srinagar and Delhi, was always prepared to work for beyond ordinary office hours. The mere fact that for a succession of summers he remained continuously with me on elevated mountain plateaux, exposed often to trying climatic conditions, sufficiently proves his hardy constitution and willingness to do his duty.”**

Aural Stein

**Officer on Special Duty  
India Archaeological Survey  
May 29, 1924.**

Ram Chand Bali served Sir Stein for about 21 years i.e, from **1917 upto 1938**. It was In his august company that he travelled extensively over the snow peaked mountains, dense forests and in the sun scorched sands of the deserts. In these purposeful wanderings, none else than his butler Alia and R.C. Bali gave the great scholar their company, who was engaged in doing a tremendous job of exploring and discovering the great hidden treasures of Archaeological interest.

In the beginning Sir Stein, recruited R.C. Bali as a petty clerk, who with the passage of time, won his confidence and came to be his most trusted Assistant. He retired from his employment in 1936. But till death claimed Sir Stein, the relations between the two never faltered. It was this warmth of love and confidence that Sir Stein desired to be buried at the hands of R.C Bali in the eventuality of his death. But this did not happen. Sir Stein expired at Kabul in 1943 at the

age of 81 and his desire could not be fulfilled in its true spirit. But later on some friends of Sir Stein contacted RC Bali and it was he, who got an Epitaph fixed near a rock at Mohindmarg.

Sir Stein visited Kashmir in 1883 for the first time. During his stay he thought of translating Raj Tarangni from Sanskrit to English. In his subsequent visits he accomplished this work with able assistance of some Kashmiri Scholars of Sanskrit Language. Sir Stein made Kashmir his summer abode for years together and he stayed in the beautiful Valley of Mohindmarg surrounded by a mysterious solitude and transformed the results of his purposeful wanderings into lustrous words. Sir Stein had chosen Mohindmarg as his final abode amongst the dozens of meadows and sanatoria. He had come to love this place beyond imagination and it was the mystery enshrined in this meadow that forced him to will that he should be buried at this meadow only. The tremendous love that Sir Stein enshrined in his bosom makes it clear beyond any doubt that he was not only inspired by the ancient culture, history and literature of this fairy land but also was a great lover of its surroundings, its phenomena and every thing contained by it. It is amazing that he even completed his accounts and analysis of the results of his long travels of Central Asia and other places of Archeological interest here. He adored this place more than any other place amongst all meadows and health resorts. This came to be an important component of his life. It was thus that he desired to be buried at this place after his death. It is amazing that a foreigner should choose to be absorbed in the earth of this land, which goes to prove beyond doubt that Sir Stein was not a Scholar and a lover of ancient culture and history of this place only but a lover in true sense of the earth and the environment of this land. Again it was not Raj Tarangni alone but the Research of other Archeological treasures of Central Asia and other places, that were shaped into words at this place. Sir Stein spent Summer months at this place and gave thought to his observation and experiences and then alone he would consolidate these thoughts into paper. A number of such Summers and Winters were spent by R.C. Bali with Sir Stein. The young Kashmiri, with-

out any reservations and fret and fear of cold and sun, stood by Sir Stein like a sincere and trustworthy friend and helped complete the great work of the great Scholar. R.C. Bali transformed the great works and achievement of Sir Stein into typed letters.

A great collection of the rare letters of Sir Stein is treasured in the files of Late R.C. Bali. These rare letters are personal in nature but speak of the soil of Kashmir. Sir Stein repeatedly wishes to return to the heaven of Mohindmarg during his dangerous Central Asian Wanderings.

Sir Stein expired on 26th of October 1943 at Kabul, while he was touring extensively in Afghanistan in connection with his Research Work. He was 81. In this way the relationship of this great lover of Kashmir, which was spread over half a Century, came to an end. No doubt Sir Stein was a foreigner, but he was a great lover of Kashmir. It was this sense, which made him to translate Raj Tarangni and introduce Kalhana to the outside World. This lover of Kashmir was a constant visitor to the Valley for decades. He would concentrate and ponder on his findings at his favourite abode Mohind Marg which he preserved in his writings for generations to come.

The Comradeship of Sir Stein and Pandit R.C. Bali can well be visualised by the letters of Tred Hunderson Andrews to R.C Bali who was a bosom friend of the great scholar. This bunch of letters reveals that Sir Stein desired well to be buried at Mohind Marg, after his death. The letters of Andrews too are preserved in the rare collection of letters in the files of Late R.C. Bali.

Sir Aurel Stein was a poet at heart. After having travelled extensively, he had come to adore and love Mohind Marg. He believed himself to be an inseparable part of the Marg. Therefore he wanted that his ashes be buried here. He had revealed his inner feeling to R.C. Bali a number of times. But this was not destined. The cruel hands of death snatched away this desire of Sir Stein at Kabul where he expired. R.C. Bali was not at his bed side when the end came. The last desire of this great man was however conveyed to R.C. Bali, as is clear from the above cited letters of their common friend, Tred Hunderson Andrews. R.C. Bali, with all sincerity and respect for his departed friend, got an epi-

taph erected at Mohind Marg, near a rock, where Sir Stein used to camp every year. This epitaph is said to stood the test of the tyrannies of time till this day. It reads as under:-

**Mohind Marg:**

**Sir Aurel Stein laid his first camp here in the Summer of 1895, when he was translating Raj Tarangni. Later on when he was engaged in writing the accounts of his great voyage he returned to this Marg a number of times. He left for Afghanistan in September 1943 and expired at Kabul on 26th October 1943 at the age of 81.**

In this way the activities of a lover of Kashmir, who was extremely fond of its culture and history, came to an end. There must have been something very mysterious in the solitudes of the rock on Mohind Marg, which must have captivated the inner soul of the great scholar, for it would brighten his eyes and he would remark in a whisper to his friends and admirers **“This is my tomb”**.

This mystery shall never be revealed to us now. It was enshrined in the bosom of the great Scholar or his friends—Tred Hunderson Andrews, R.C. Bali or his butler Alia, but all of them were swayed to the Vales of death one by one. Nobody will know these mystries now. The future days will remember the achievements of Sir Stein for many years. But they shall altogether forget a true lover of this soul, who had gathered the whole beauty of Kashmir in the mysterious solitudes of Mohind Marg and who had painted his unseen dreams with the hue and fragrance of this land.

True, Ram Chand Bali was not a Scholar, nor even an expert on the Archeological Science, but working in strenuous conditions with this great man, he did a tremendous job. Today nobody knows of R.C. Bali, about whom Sir Stein had once said.

**“I found a most industrious and reliable helper for a succession of Summers he remained with me.”**

But the truth lies in the fact that this courage and firmness of mind was not bestowed on R.C. Bali because of his nature of duty but because he too, was a true lover and dedicated son of this soil and it was this love that brought him so near to Sir Stein.

*\*(The author was an expert on Saadat Hasan Manto, the great short story writer in Urdu.)*



By Sanjay  
Godbole

# Buddha at Jahanabad (Swat)

In ancient literature, there is a frequent reference to River 'Suvastu'. Valley of Suvastu River is today's Swat river valley. This is on the banks of River Swat. The river Swat flows through towns of 'Malla' and 'Saidu' etc. and ultimately merges with the waters of River 'Sindhu'. People belonging to 'Usufzai' tribe of Pakhtoon Community are settled in this region. 'Khush hal khan khatak' is a famous Afghan poet. He quotes, "The swat region is the most charming one in the whole of the world and by the natural beauty, the kings also derive heavenly bliss. After Partition, Swat became a part of Pakistan and at present it is included in the North-West Province of Pakistan. The Swat valley has many famous ancient spots, which include ancient caves, indicative of hall marks of Aryan settlements, Buddhist Monasteries and stupas. Hieun-Tsang the famous Chinese traveller has mentioned that more than 1400 Lama series existed in this region during ancient time.

Saidu Sharif and Bhingora are twin cities in 'Swat'. Saidu Sharif is the administrative capital of 'Swat' and is at a height of 3250 feet from Mean sea level. Bhingora has a weekly market, selling gems of various types, Precious stones, Woollen hosiery items and tribal artifacts. The tradition of selling and purchase of these items in the weekly market here is more than two thousand years old.

During the British regime, they carried out an exploratory survey of the region, which threw light on all the ancient remains, which surfaced there. A treatise titled 'exploration of Swat' is considered as the Best reference work on Swat. At present, the remains of ancient Buddhist stupa explored at 'Butkara' are carefully preserved at the Swat Museum at 'Saidu Sharif'. During the winters, the Swat valley is totally covered by snow and when snow starts melting this 'Swat' region right upto 'Chitral' where 'kalash' tribals, who are descendents of the Greeks are settled, gets dolled up with the unique natural beauty which is simply superb.

The 'Swat' valley has witnessed innumerable events that took place in ancient India. This region saw the rise and fall of

many monarchs. On account of many invaluable and precious remains surfacing from time to time, the 'Swat' region has always been the central point for scholars and researchers. Many Mathas, Stupas and ancient structures have been brought to light during the excavational exercises carried over here. The ancient name of 'Swat' was 'Uddiyan'. Uddiyan means Garden.

The Akhmenian Emperors ruled this province. Subsequent to this, Alexander- the great arrived here in the year 327 B.C. During this period 'Swat' became a cultural link between India and Iran, 'Chandra Gupta Murya' conquered this territory from the Greek Emperor Asoka, the grandson of "Chandragupta Murya" apostated Hinduism and adopted Buddhism. He deputed his religious propagandists and canvassers to every nook and corner of his kingdom. In Afghanistan at Shahbazgadhi, many inscriptions belonging to Emperor Ashoka in 'Kharoshti' have been found.

The Kushans ruled 'Swat' for more than 100 years. Hieun Tsang, the famous Chinese traveller arrived here around the year 600 A.D. He has given in his report that at Butkara there were about six thousand golden idols. He has further stated in his report the king Uttersen the ruler of Swat belonged to the shakya community and he (Uttersen) erected a stupa in memory of Buddha. The journal recently published by the Royal Asiatic society of London gives a vivid description of the Lamps carved out of Schist stones surfaced from 'Dir'--a town in Swat valley. These Lamps carry some informative description in Kharoshti script. One such Lamp carries the words Deep thal and the other carries the name Bheemas. Between the 2nd and the third century A.D such Lamps were in vogue and in regular use by the Buddhist monks and ascetics. In this connection one Buddhist folk-tale confirms that lord Gautam Buddha had personally visited this place and had given a discourse and preached sermons to his disciples.

The Buddha statue which has been detailed by Hieun Tsang in his elaborating descriptions of his travels is situated at Shekhudai a place at a distance of 16 K.M. in the North-West direction of Saidu Sharif.

This town of shekhudai is today known as Jahanabad. At Jahanabad a huge Buddha idol has been carved out of seven meters in the size in the moun-

tain. Here the Buddha has been displayed in a meditative posture called *Padmasana* (Lotus shaped Seating position). This Sculpture there has been carved out in the 1st Century during the regime of Kushana rulers. This Buddha statue at Jahanabad like the one at Bamiyan has also become a centre of attraction for the students of the Gandhar culture. Many tourists from Japan, Thailand and Sri Lanka visit Jahanabad annually Dr. Fida-

Ullah Sahrai, the ex-director of Peshawar Museum is an authority on subject of Gandhar culture and history of Gandhar. In his opinion till 11th century Buddhism flourished in swat and the remains found here testify this. The Buddha statue at Jahanabad is next to that of Bamiyan in size and is considered to be one of the. best artifacts of Gandhar tradition. Dr. Sahrai further states that the Swat valley was a witness to the many sects in Bud-

dhism such as Hinyan, Mahayan and Vajrayan and the development thereof.

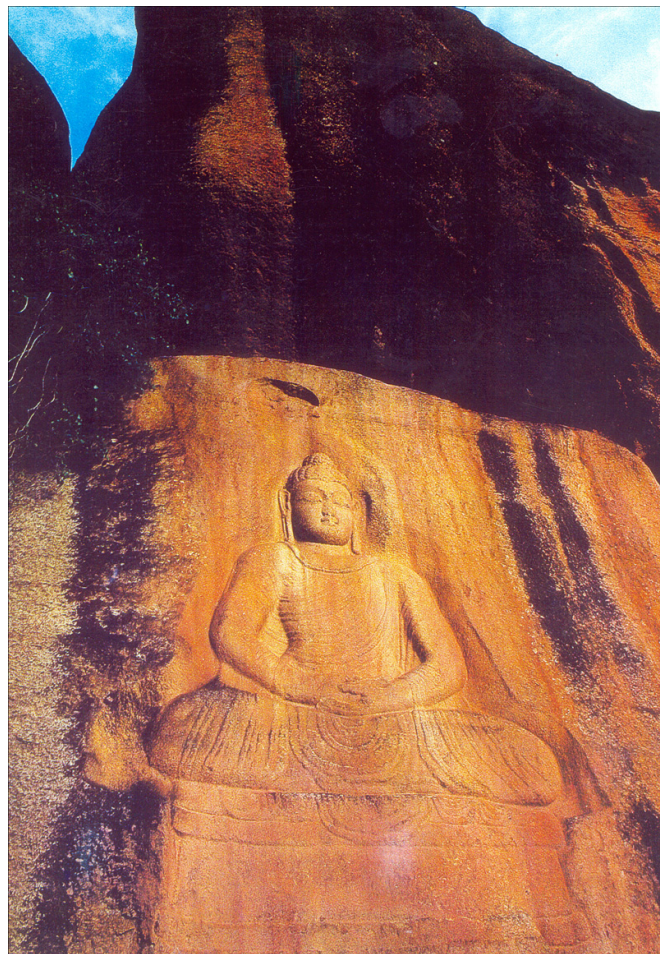
After swat achieved the position as the main centre of Buddhism the king of Tibet in the 7th century invited Padama Sambhav Swaty, the chief Bhikkhu (lama). Accordingly, Bhikkhu Padasambhau went to Tibet. Dr. Sahrai states that the great tradition of Buddhism now present in Tibet has its roots in the Bhikkhu tradition of Swat.

After Emperor Ashoka his noble mission of spreading of Buddhism was carried on by Emperor Kanishka. This kushan emperor deputed his canvassers to many countries. He had also conveyed an international conference for furthering the cause of Buddhism. The Buddha Idol in Jahanabad most probably was sculpted in the regime of Kanishka as an everlasting memorial and monument in memory of lord Buddha.

The followers of Taliban arrived on the scene in Swat. This has disturbed the peaceful atmosphere of Swat which is full of ancient remains. Jenab Riyazkhan has informed that Taliban exploded some detonaters near the mountain of Jahanabad on 10th of Sept. 'Dawn' has also confirmed that Talibanis also repeated this explosion on 29th September. Dawn reports that the archaeological department of Pakistan has requested the Govt of Pakistan to preserve the historical heritage of Swat but no concrete steps seem to have been taken so far in this respect.

**Postscript: Lately it has been destroyed by Taliban.**

**\*(The author is a noted Archeologist, based in Pune)**



Buddha at Jahanabad (Swat).

## PN Jalali passes away

KS Correspondent

JAMMU, Feb 8: **Sh. Pran Nath Jalali**, Veteran Journalist and former PTI Bureau Chief passed away at New Delhi on February 7, 2008. He was 81 and is survived by Sh. Rahul Jalali, President Delhi Press Club.

Sh. Jalali's family originally hailed from Rainawari and moved to Safakadal later. His father Late Kashi Nath Jalali was Post Master. In his early college years Sh. PN Jalali came under influence of Marxism and joined Communist and National Conference led anti-Maharaja Movement. PN Jalali was one of the pioneers in the trade movement in Kashmir in 1940s.

He also courted jail during 'Quit Kashmir' agitation. PN Jalali played notable role during Tribal Raid in 1947-48 as member of J&K Militia.

In early fifties Sh. PN Jalali visited Czechoslovakia and China as part of communist delegations. He was also associated with Blitz, Patriot and Mainstream. In early sixties he joined PTI and retired as its Bureau Chief in J&K. After retirement he was associated with IPA and Trumpet. As a journalist Sh. Jalali's passion was more for scholarship rather than reporting.



## R.K. Bharti

I and all members of my family are deeply shocked to know about sudden demise of Shri R.K. Bharti on 14th January last.

He was associated with us since last early fifties. Once when he came to Allahabad on the occasion of Kumbh-Mela, he halted here in Kanpur for 2 days with us. He helped me whenever I asked him to write poems describing beauty of the Kashmir of Urdu literature in *Devnagri script*. His many letters are safe with us. They are like treasure for me.

We send our heartfelt condolences to bereaved family of RK Bharti. May God grant peace to his departed soul.

--K.D. Tiwari





By Mahesh Kaul

HERITAGE is the most used and misused word. It's interpretation becomes confusing and dubious when the environment in which it is defined is politically volatile. It is always defined without analyzing its association with the social system and roots that have made it to evolve over the period of time. Heritage is a time consuming process. What we see as heritage today whether tangible or intangible is the refined product influenced by the process of refinement that has with stood the test of the time.

Heritage leads to the evolution of culture and monuments that bear testimony to the particular time period from where they originated. It highlights the customs and religious inclinations of a particular social group or community. Culture and heritage are closely intertwined. There can be no two thoughts about the fact that the community possessing a rich culture is bound to have a even greater heritage to look back.

Heritage should be a source of enrichment and empowerment. It should not be the source of conflict socially and politically. Thus leading to the eruption of emotions, which in turn pave the way for the exploitation by the political establishments that are ever ready to hijack sophisticated heritage and historical issues for misusing them for polarizing the society in terms of vote banks.

This aspect is more important in this state of J&K which is already divided on ethnic and communal lines, the seeds of which were sown in the 1931 and since then this unfortunate state has witnessed tremendous strains and vandalizations.

The beautiful state of J&K has never witnessed uniform and even growth of economic activity - the tourism being the primary one. The reason being the lack of comprehensive policy and planning that should have integrated the state so that the resources would have been exploited to generate sound economic atmosphere in the state. Thus, prompting the investors to contribute from outside the state in the infrastructural development.

The state of J&K is a cultural mosaic appropriately called the Crown of India. It comprises of three main regions Jammu, Kashmir and Ladakh. Ladakh covers 96,000 square kilometer, Kashmir 19000 square kilometer and Jammu 26,000 sq. km. But all of these regions have never performed uniformly and generated economy, as should have been the case, in terms of tourism.

The reason being the lack of planning, infrastructural develop-

ment. And above all the adhoc policy that is devoid of integration of all three regions of the state administratively. Whenever, the Kashmir tourism gets the fillip, the Jammu region feels neglected and Ladakh feels that it has been given the step-motherly treatment.

The political uncertainty and the eruption of armed conflict that the state is witnessing since early 1990s has had an impact of vast magnitude on the state's rich culture and heritage. The ethno-religious conflict that has engulfed this beautiful and diverse land has exposed many fault lines viz a viz social, religion and political.

Terrorism and social unrest has lead people to be less sensitive towards the interpretation and preservation of heritage.

Religious places and historical structures belonging to a particular community have been the victims of vandalizations. Encroachment is another lethal factor that has shrunked the domain of heritage. The prevalence of ethno-religious conflict has led to the definitions of heritage that are neither scientific nor rational.

Thus, in such a situation interpretation and sympathetic reuse of heritage becomes utmost important. The heritage interpretation becomes unique and complex in this state of J&K in comparison to the rest of India because the threat is not from the outside elements but unfortunately from within as the ethnic and communal divide is doing the immense damage. One region's heritage is pitted against that of other. It leaves the preservation and conservation in abeyance. The 14th century, historic structures of Mubarak Mandi have witnessed 36 minor and major fires, the cause of these fires and their impact on the archives has never been properly reported. This urban historic area has shrunk to great extent due to the disappearance of open spaces and outer ring of buildings surrounding the area. Then another aspect is the weather that has played the devastating role as moisture has affected its foundations leading to the growth of unwanted weeds. Besides the earthquakes have also ruptured the structure. The impact of the recent earthquake in October 2005 is still clearly visible. The non-sympathetic reuse is another factor that has altered its heritage character. The use of incompatible material further enhances the process of demolition and devastation. The great problem that heritage faces in J&K is the same as in India that is the process of preservation and conservation only starts once the structure has already lost its part or whole. Before that the public gaze is never attracted towards a tangible heritage structure. The impact of such an instantaneous hysteria is immense and negative as it evokes the emotion of the people on wrong lines, protests are led in haste and decision taken by authorities are half-baked thus, lacking the proper planning and implementation strat-

egy. The state of Mandi Mubarak is too critical but it can act as a standard from where the heritage conservation and preservation should gain a substantial momentum.

What emerges out of the vandalization of structures like Mubarak Mandi can be listed as follows :

I. That there is a need for the documentation of heritage sites and monuments.

II. That people should be sensitized about their heritage.

III. That vandalization of heritage structures should not be allowed to be the source of public hysteria as it leads to adhoc policy and planning.

The focus should be on early documentation and collection of data for the policy makers so that these structures are not allowed to be subjected to political misuse. It only adds to the already existing faultlines which makes it further difficult to accommodate the aspirations of a particular region.

The urgent need is to define heritage in this state with its proper interpretation keeping in view the onslaught from the ethno-religious conflict that has not only degraded heritage but at the same time brought about demographic change due to the internal displacement of religious minorities from one region to another, prominent being the ethnic-cleansing of the minuscule minority of the Kashmiri Pandits from their homeland, Kashmir in 1990. That has left a vacuum as far as the Kashmir's culture is concerned. Various temples and shrines of the community, left in the valley, having heritage character have suffered utter neglect and hence, destruction thus altering the heritage of the Kashmir itself, which has been the fountainhead of Shaivism and Buddhism, that spread beyond the borders of India. That gave it a recognition of intellectual hub.

The need of the hour, in the modern times is to recognize the value of heritage in terms of broad humanism and economy.

And above all the need is to see how heritage can create value addition for tourism products thereby, generating customer value.

J&K offers vast and diverse belt for heritage tourism that needs to be exploited for reaping the dividends in terms of the multiplier effect. Keeping in view the multi-ethnic character and political faultlines there is an urgency to derive a common heritage plan. That should include both tangible and intangible heritage e.g. architecture, art, music and the value of civilization.

This can only be done by adopting the multi-pronged strategy that involves the following :

- Identification
- Documentation
- Preservation and conservation
- Market segmentation and marketing

The identification process should focus on the projection of



A view of Mubarak Mandi Complex in Jammu.

heritage in terms of commonality. Dogra heritage should not be pitted against the Kashmiri heritage. No political points should be scored from the heritage identification. Heritage is evolution so there can be nothing like Muslim and Hindu heritage. Heritage should mean refinement and humanism injected into the society from any religion or social group. Documentation should involve the professionalism covering all aspects of historicity and time frame.

Keeping in view the neglected state of the heritage buildings like Samba Fort, Mandi Mubarak etc., the emphasis should be laid on the preservation and conservation. So that heritage tourism product is capable of sustaining the market demand. The juvenile ideas of using cable car from Mandi Mubarak and Bahu Fort should be put to halt at once as these ill thought projects can add to the devastation of the heritage monuments.

Market segmentation and marketing should be made keeping in view the kind of heritage product that is to be marketed.

No heritage product should be marketed without proper analysis.

When Mubarak Mandi caught the public gaze due to all bad reasons like the Fire that engulfed the Toshakhana on 16 December, 2006; it was the case of negative marketing.

People thronged to see the complex. It laid a tremendous stress on the structure which is already in a dilapidated condition. It leads to thefts and mutilation of the tiles and other items that can give clue to its magnificent architecture and history. Jammu Festival created a virtual stampede at Mandi Mubarak as no care was taken about the carrying capacity.

For Heritage Tourism, the preservation and conservation should be the primary area for creating heritage circuit in J&K.

Encroachments, non-sympathetic reuse, vandalization pose great threat to heritage structures. To evolve, heritage conservation and preservation plan heritage task force or body like that should be constituted for all the three regions of J&K. This should be utmost

priority as unfortunately J&K has no Ministry of Culture. It is a paradox that a culturally rich state like J&K is devoid of such a policy making body. This has led to a state of confusion as to who is the custodian of heritage and culture in this state. This often leads to conflicts as far as decision making is concerned and eventually, no proper strategy is made for preservation and promotion of heritage.

The heritage task force at all three regional levels not only needs to devise a plan but sensitize the people regarding heritage. As it is the people, who are the real stake holders and beneficiaries of heritage as far as its economic effect in terms of economy is concerned. The key areas of the focus for heritage preservation and enhancement of tourism should be

- Documentation
- Preservation
- Constitution of Ministry of Culture/HTF (Heritage Task Force)
- Sensitising the people
- Emphasis on sympathetic reuse
- Development of common/shared heritage

This should not be an exclusive effort but inclusive one that includes, tourism professionals, historians, conservators, conservation architects, policy makers. So that customer value with innovation from all professionals as mentioned above should be utilized for creating heritage tourism product and circuit. So that Crown of India shines with pride and confidence, paving the way for national integration by making it possible with the movement of heritage tourists from India and abroad into the land of cultural mosaic - that is J&K.

*\*(The writer is post graduate in tourism management (MTM) research scholar, heritage conservation activist and educational entrepreneur.).*

**This research paper was presented by the writer at 5th Indian Tourism Congress held at University of Jammu, Jammu on 14th-15th Dec., 2007)**



**Title:** Enduring Images Frozen in Time—A Photo-Portrait of Kashmiri Pandits  
**Authors:** S.N Pandita  
Ramesh Manvati  
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*By Kuldeep Raina*

**K**ASHMIRI PANDITS are a unique community in many ways. Their contribution to the fund of Indian civilisation at all times in history has been awesome. No community has played a role so disproportionate to its numbers as Kashmiri Pandits have. Yet their success has been their undoing. During the past 650 years the Pandit community has suffered immensely at the hands of forces of religious intolerance. Its shrines were desecrated and demolished and entire heritage vandalised. Still, much has survived to reconstruct the past story of Kashmiri Pandit—his history, culture, religious and social life etc.

The peaceful years of 1819-1947 came as a breather in which persecuted Pandit community rebuilt its social life, free from fear and discrimination. Many antiquarian works were recovered and lost traditions revived. Despite sharing broader ethnicity with other social groups in Kashmir the Pandit community maintained its distinct social order. This is reflected in dress, language, cuisine, life-style, architecture, socio-religious life and world-view.

Religious-cleansing campaign in 1990 had two dimensions—one, to throw Pandit community out of its homeland and secondly, to enact cultural effacement to show that the Pandit community never existed in Kashmir. Destruction of shrines/residential premises, personal libraries, change of name-places, distortion of history and culture has been an extension of the latter. Most of the families were not able to retrieve even family albums. **A Photo-Portrait of Kashmiri Pandits-Enduring Images Frozen in Time** by Messers SN Pandita and Ramesh Manvati, two distinguished members of the community is a valiant attempt to put spokes in the campaign of cultural effacement.

#### **Linking to Kashmiri Ambience:**

A new generation of Kashmiri Pandits has grown up in exile. They have neither memories nor nostalgia of living Kashmiri way of life in the ambience of Kashmir. Yet, it is this generation that has to don the mantle of leadership sooner than later to carry forward the movement for retrieval of

homeland to its logical culmination. If this group remains detached from the experience of rich Kashmiri way of life how would it get connectivity with the homeland movement.

The authors seem modest in stating objectives in bringing out the album—to **show the past face of the community and preserve the photo heritage**. The rich collection or rare photographs, published in the album not only reflect the social life of Pandits but also indicate the pattern of social change over years. It also shows how Kashmiri Pandits value their history.

#### **Architecture and Costumes:**

The photo-album focuses on almost all aspects of Kashmiri Pandit social life. In the section on residential architecture one comes across peculiar wood-work reflected in Dab, Vurusi, Daeri Damdar, Panjaer Daer, Kathkar, exquisitely carved main gate-door etc. The photographs dealing with costumes show the extent of change in dress over a period of time. **Pattu Coat-Pyjama, Dastaar, Grass Pulhour, Pheran, Thaz Khrav**, etc. all come alive in pictures. There is a photograph showing bridegroom and bride in Gangvyas and Mekha Paizar respectively.

#### **Rare Photographs:**

The authors have laboured hard to procure photographs that look unique e.g.—Bridegroom on horse back with Pot Maharaza, child couples, Maharaza with Aelae Maal, Mekhala Maharaz with Zarbaf Lat etc. There was a reformist movement in 1925-1930, advocating strongly the case of widow-remarriage among Kashmiri Pandits. This was strongly resented by hidebound sections of Pandit community. The photo-album carries picture depicting solemnisation of one such widow-remarriage. Many old photographs dealing with Pandit marriage and Mekhala ceremony find space in the album. The authors have even managed to put in the album photographs on preparing **Phak Chai** and **Waer**. There are photographs on performance of Mahayagna. A photograph that one rarely comes across—**Performing Partheshwar Puja**

is also incorporated.

#### **Social Life:**

Photographs depicting social life include rural women washing utensils/clothes on Yarbhal, Rich Fruit trader with his retinue of employees, Puja around a spring **asthapan**, Kashmiri Pandits with their family Guru, Group outing to a religious place, anniversary function at an **asrama**, visits to a festival place and enjoyment in an old style merry-go-round, **sheen jung** (snow fight), basking in autumn sun in the **angun**, open air classroom, playing of school band. There are innumerable group photographs of staff and students of schools and SP College. The authors have also included a photograph of **Rajkiya Pathshala**, one of the oldest **Pathshalas** of Srinagar city. The photographs on treks to **Gangabal, Sheshnag, Harmukh and Amarnath Cave** are also included but display poor quality. There are couple of photographs depicting rural Pandits at work in their fields.

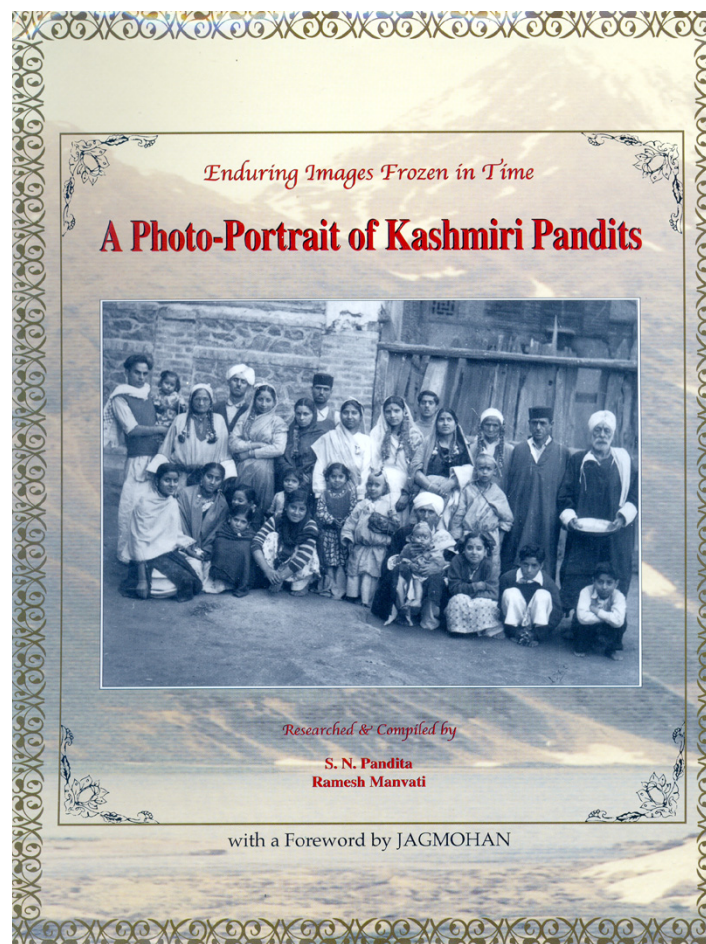
#### **1947 Tribal Raid:**

The section dealing with photographs of 1947 Tribal invasion is a feast to students of history on contemporary Kashmir. The photographs show the relief work being carried on by members of Pandit community to provide succour to victims of Tribal raid. One photograph shows Pandit lady volunteers undergoing training as members of national militia. There are also few snaps on taking out of **Vidh Bhagwan** procession on the day of **Zaramasatam**.

There are three vintage photographs—Swami Vivekananda in Kashmir, Pioneer photographer Pt. Vish Nath Kampassi in his studio, two Pandit traders in 1875 (photograph taken by Geographer Frederick Drew). Three photographs taken recently recall nostalgia—Somyar Ghat, boat shop selling **nadrus** and a **tonga raida** carrying Monji (Kadam) for sale. These photographs are also remarkable for their quality. The albums carries **Foreword** by Sh. Jagmohan, former Governor of J&K and a useful **Glossary** at the end.

#### **Drawbacks:**

However, there are few glaring lapses. The authors have not provided captions, detailing the source, year and the personalities in the photograph. The photograph-Vivekananda in



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**—The Editor**

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Kashmir as per circumstantial evidence could not have been taken by Pt. Vishnath Kampassi for two reasons. One, Swamiji had carried a photographer along. This is based on the premise that Swamiji's troupe took a number of pictures in Kashmir—all of very good quality. Secondly, Pt. Vishnath Kampassi was a novice at the time of Swamiji's visit (1898) with hardly 5 years experience. We do not have good quality photographs taken by Pt. Kampassi during the period 1893-1900 to substantiate a hypothesis that the photograph of Swamiji with Kashmiris could have been taken by Pt. Kampassi.

There is also strong possibility that this photograph was taken at Swami Ramji's asrama at Fatehkadal. It is a matter for investigation. The authors in their desire to document everything pertaining to Pandits' social life have stuffed the album with some extremely poor-quality photographs.

These blemishes apart, bringing out this excellent photo-album is a pioneering effort on the part of authors, guided purely by labour of love. Conscious of few drawbacks, the authors intend to rectify these in the enlarged second volume. They need fullest cooperation of the community.

**\*(The writer is the Gen. Secretary, Panun Kashmir)**



16 Nov: Seven terrorists and two soldiers were killed in two encounters in Kupwara district. Terrorists injured a civilian in Sopore. A CRPF constable was found dead in his camp at Srinagar. Army busted three terrorist hide outs in the foothills of Pir Panchal range in South Kashmir. A powerful IED was defused on Poonch-Mandi road. The UP Police claimed to have foiled an attempt of terrorists to kidnap a VIP to secure release of 42 terrorists as they arrested three Pak terrorists in Lucknow.

17 Nov: Army ordered probe into the killing of 22 year old youth Rayaz Ahmed as people protested against his killing. Security forces destroyed two hideouts in Kulgam area. Police claimed to have identified two shopkeepers in Delhi who were instrumental in providing Hawala money to separatists. Congress President Sonia Gandhi reiterated the commitment of UPA government to stamp out terrorism in J&K.

18 Nov: An ITBP jawan died mysteriously at his camp at Pantha Chowk, Srinagar. An intra-Kashmiri workers' conference ended in Srinagar in which 17 women from Pakistan participated, the three day conference was organised by Delhi based Centre for dialogue and reconciliation (CDR) in collaboration with the women's study centres of Jammu and Kashmir universities. The alleged financial brain of Hurriyat Conference, Nassir Safi Mir jumped parole.

19 Nov: Two Al-Badar terrorists were killed in Shopian; Police arrested Dist. 'Comdr' of HM, Tariq Ahmed Lone at Nanil, Anantnag. An IED blast took place at Langet-Handwara road without causing any damage. Three surrendered terrorists, on way to Pakistan for arms training, were arrested from Jewel Chowk, Jammu. Troops recovered IEDs and grenades in Rajouri.

20 Nov: Terrorists killed an alleged informer at Tumdari, Kulgam and caused a series of IED blasts in the valley. An ATM of J&K Bank was looted at the heavily guarded Tourist Reception Centre in Srinagar. Terrorists killed a civilian at Hajam Marg, Gool.

21. Mon: Terrorists gunned down a PDP activist in Tangmarg and launched a grenade attack on MLA Usman Majeed in Bandipore. Police recovered Hawala money worth Rs 14 lakh from a Tata Sumo driver near Jehangir Chowk, Srinagar. Terrorists kidnapped and beheaded Mohd Yousuf in Budhal, Rajouri. After sea routes, Pakistan Army has developed a new technique to use rivers for infiltration.

22 Nov: A HM terrorist surrendered in Rajouri. A Dy. Commandant of CRPF, and eight students were among 12 injured in clashes on vacation of CRPF from a community Hall in Mendhar, Poonch. PoK refugees demanded relief on the pattern of Kashmiri migrants. Serial blasts in UP left 15 killed and 80 others injured. Army chief claimed that infiltration was on rise after Pak unrest.

23 Nov: A soldier was killed in an encounter in Dooraswani forests in Sogam, Kupwara. Terrorists managed to escape after exchanging fire in Lalpora, Lolab. Terrorists lobbed a grenade and caused damage to a house at Tujjar Sharief while Security Forces detected and defused an IED inside Hotel Newlita, Sopore—the site of Fidayeen attack on November 8, 2007. A HUJI terrorist was killed by his colleagues in Chatru, Kishtwar. Police detected and defused an IED near Railway track in Kathua and neutralised a grenade in Ghrota on old Jammu-Akhnoor road. A suicide bomber killed 30 at Rawalpindi, Pakistan.

25 Nov: In violation of ceasefire, a jawan was killed and two others injured in firing across LoC in Poonch sector. Four IEDs and nine Kg explosives were recovered from a natural cave in Mangal forest area of Rajouri. Three terrorists held in Jammu city were sent to JIC. PoK refugees observe Mirpur Balidan Divas.

26 Nov: A LeT terrorist was killed and his 'comdr' escaped in an encounter at the house of latter's wife at Rang Bagla Neeram in Mahore. A young girl Shakeela Bano of Dehnut, Doda eloped with a HM terrorist. HM comdr. Tariq was killed in an operation in Tral, Pulwama. Centre rejected POTA like law to counter terrorism.

27 Nov: Two terrorists were killed at Chinad, near Sangrama, in Baramulla. Two OGWs of LeT were arrested in Handwara. A grenade, hurled by a terrorist towards a picket near bus Stand Sopore, exploded without causing any damage. A BSF jawan was arrested in Jammu for impersonating as TTI (Train Ticket Inspector).

28 Nov: An infiltrator was killed near LoC in Sunderbani, Rajouri while another reportedly managed his entry. A terrorist was gunned down in Gandoh, Doda. Three soldiers were killed in a road accident in Kupwara.

30 Nov: An Army jawan was killed in a mine blast in Mendhar, Poonch. Security forces busted a terrorist hideout in Kupwara and recovered arms and ammunition. DG CRPF said that the force had vacated 80 buildings in Kashmir and added that five more battalions were being inducted to replace BSF.

1 Dec: Two Army jawans were killed and three others injured in a road accident in Billawar. Dr. Mustafa Kamal NC MLA demanded that a commission should be set up to probe 17 years militancy and said that it will expose Geelani and his Coterie. Mrs. Sonia Gandhi attacked BJP saying that there were more terror attacks in NDA rule.

2 Dec: Terrorists slaughtered a student in Sopore while AL-Badar Chief was reportedly trapped at Aarth in Budgam district. Two terrorists were arrested in Kupwara. A top HM ultra, Mohd Hayat Bhoru was arrested while on way to Jammu from a bus at Nagrota. Two Army jawans were killed in an encounter at Dayal, Sunderbani. Three terrorists were arrested in Mendhar, Poonch.

3 Dec: Al Badar Chief Bilal Afghani, who was trapped in Budgam, was killed in the gun battle. Terrorists killed yet another civilian in Sopore. Two OGWs were arrested in Gandoh, Doda, 124 crossed sides at Chakan-da-Bagh.

4 Dec: A head constable was injured as terrorists triggered a blast in District Special Branch of Police, near court Complex, in Poonch. 30 Kg RDX was recovered in Bhadarwah, Doda.

5 Dec: Security forces arrested two wanted terrorists—HM's Chief 'commander operations', Nissar alias Ghazi of Arwani and Divisional 'Commander' for central Kashmir, Tajamul Islam from their hideouts at Srinagar and Sopore respectively. Two soldiers and terrorist were killed in a gun battle in Awantipora. HM terrorist arrested near Nagrota turned out to be a part of Hawala network. High alert sounded as six HUJI terrorists sneaked into Delhi.

6 Dec: A LeT terrorist was held in Arnas, Reasi. Police claimed to have achieved breakthrough in the killings of two students in Sopore. DG BSF claimed that LeT and JeM have connived with HUJI to destabilise India.

7 Dec: A terrorist was killed in an ambush at Dalwath in Safapora, Bandipore. Police recovered body of a civilian at Wusan, Ganderbal. 98 cross sides at Kaman Post. India rejected Pak proposal for troops reduction in J&K.

8 Dec: A cop was killed and three terrorists trapped in an encounter at Bhatyas, Gool. A CRPF

jawan was found dead with a bullet injury in his camp at Hazratbal, Srinagar. The Parliamentary Committee on HRD recommended insurance cover to students in J&K.

11 Dec: ABSF jawan shot himself to death in Akhnoor Sector. Prime Minister Manmohan Singh said that Afzal Guru, convicted in Parliament attack case, was entitled to due process of law.

12 Dec: A local terrorist was killed in an encounter at Mati Gawran, Kokernag.

13 Dec: Sopore Police has arrested the killers and two OGWs who were mainly responsible for transporting terrorists and their weaponry from one place to another. Various Kashmiri Pandit organisations condemned the arrest of Mahant Sudarshan Dass describing it as an attempt by influential people to grab the property of Sri Krishna temple at Srail Bala. Police was pursuing evidence against Geelani in Hawala case. Three terrorists were held with explosives in Punjab while five people were killed in a train blast in Assam. Army chief said that infiltration in J&K is likely to increase as ultras may sneak in from South of Pir Panjal.

14 Dec: Three hideouts were busted in Reasi district. Congress leader Salman Khursheed asked Kashmiri separatists to come for talks to participate in polls.

15 Dec: One person was killed and 40 others injured as police fired upon demonstrators in Magam who were demanding opening of college there. People attacked a police party in Kupwara, Mr AR Rather (NC) described zero tolerance assurance as a mirage.

16 Dec: Two employees of Passport office were arrested in connection with the issuance of passport to a LeT terrorist. Yusuf Azhar has taken over Jaish Training Command as new terrorist camps have been established in NWFP and Sindh. Two BSF jawans were missing from their camp in Nowshera, Rajouri.

17 Dec: Two ultras and victim's wife were held in the murder that has revealed militant-criminal nexus. Two Sikh youth also surfaced as OGWs. Army foiled an attempt to loot J&K Bank at Bandipore NHRC sought report from J&K government on KPs property occupied by Army, Paramilitary forces and Police. 171 cross sides at LoC.

18 Dec: A court issued non bailable warrant (NBW) against the financial brain of Hurriyat Nasir Safi, who jumped Parole. Mufti Sayeed advocated for opening of Baba Ghulam Shah Padshah University (BGSBU) for students across LoC.

Dec 19: A top HM terrorist surrendered before police in Budgam. Panun Kashmir warned against compromise on sovereignty of J&K.

Dec 20: Three fake terrorists were arrested in Mendhar, Poonch. Chief Minister Ghulam Nabi Azad said that violence in 2007 was lowest in 18 years in J&K. He added that J&K police strength needs to be tripled before replacing army. Various KP organisations have demanded probe for utilization of funds for Kashmiri migrants. 78 cross sides at Kaman Post.

Dec 21: A suspect was arrested in Kathua. BJP state president Ashok Khajuria demanded reorganisation of J&K and abrogation of article 370. Indo-Pak Army officers met for the first time in four months. 54 people were killed as terrorists tried to target a former Pak minister in Pakistan.

Dec 22: A HUJI terrorist was nabbed in Chatris as Doda link surfaces in many UP blasts. Two civilians were injured in firing range at Bhagwati Nagar, Jammu. Massive protests and arson follow the alleged sacrilegious act in Kathua.

Dec 23: Two terrorists were killed in Bandipora; terrorists held five civilians hostage at a Kulgam mosque. 12 top terrorists surrendered before Chief Minister in Ramban. A Pak terrorist was shot dead in Gool.

Dec 24: Security forces killed all the three terrorists and rescued the hostages in a midnight clean operation at Palnoo in Kulgam. Amidst infiltration and exfiltration by Bangladeshi nationals in Jammu sector, Police apprehended two Bangladeshis with tourist visas issued by Indian Embassy.

Dec 25: Another HUJI terrorist, Tariq Kashmiri of Banihal, suspected to be involved in UP blasts, was arrested from Wani Mohalla, Banihal. Fake currency racket, allegedly run by an ex-MLC from Kupwara Mohd. Abdullah Bhat, was busted. Three Babbar Khalsa terrorists were held on Indo-Nepal border for their role in October Ludhiana blasts.

Dec 26: As PM chaired a high level meeting to discuss security scenario and working groups recommendations, J&K and UP police teams were in each other's state as links of UP blasts surfaced in J&K. Geelani described dialogue process meaningless. Dr Farooq Abdullah termed PDP a creation of BJP. Terrorists being taken to Kupwara created trouble at Jammu Bus Stand.

Dec 27: Police recovered six radio IEDs in Poonch. Terrorists assassinated former Pak Prime Minister Benazir Bhutto at an election rally in Rawalpindi.

Dec 28: Kashmir Valley shocked as well as confused over the assassination of Benazir Bhutto as terrorists assailed Geelani over shutdown call. Buses to Pakistan were cancelled amidst chaos in that country. Pandits celebrated Homeland Day.

Dec 29: A Jaish 'Comdr' Abdul Ghani Dar was killed in an encounter at Brubam, Rajpora in Pulwama district. A civilian was killed in Surankote. A cop was injured in an accidental fire in Poonch.

Dec 30: Two soldiers and a woman were killed as terrorists triggered an IED blast at Azad Guj, Baramulla.

Dec 31: Two terrorists were arrested in Kashmir Valley. Terrorists and security forces exchanged fire in Bandipora while body of a civilian was recovered in Handwara, Kupwara. An Army jawan committed suicide in Poonch. Terrorists arrested in connection with blasts in UP revealed that they were planning strikes in crowded places in Mumbai, including gateway of India. Two teenagers land in lock-up in Srinagar for enacting kidnapping drama. 132 exchange sides on LoC.

Jan 1: A HM terrorist was arrested in Gool, Ramban. Seven CRPF men were killed in a fidayeen attack on their camp in Rampur, UP. India and Pakistan exchanged list of nuclear installations.

Jan 2: Three people including a BSF jawan, were injured in a hand grenade attack in Bandipora. Two OGWs were arrested in Kashmir valley. A terrorist was sentenced to 18 years imprisonment by a Jammu Court. KPs take out protest rally and block Shalimar road.

Jan 3: Terrorists slaughtered a civilian in Shopian. Two Bangladeshis were held in Ramgarh sector. Yasin Malik was among others accused who appeared before TADA Court in Rubiya Sayeed kidnap case. Ex-Kashmiri terrorist and CRPF jawan was suspected to be behind the fidayeen attack on CRPF camp in UP.

Jan 4: Four Jaish terrorists escaped during an encounter at Khodi, Kupwara.

(Contd. on Page 19)



	(Contd. from Page 18)		
	Two terrorists were reportedly injured in an encounter at Kither, Kishtwar. A shell detected by a civilian at Langer, Nowshera was sized and destroyed by Army. Delhi police arrested four Babbar Khalsa terrorists.	Jan 18:	Terrorists snatched a rifle from the house of a VDC member in Dharmshal, Rajouri. Legislative Council was informed that 148 civilians were killed in 476 militancy incidents in the state in the year 2007.
Jan 5:	Two terrorists were killed in an encounter at Awantipora, Pulwama; two jawans also lost their lives and two jawans were injured in the encounter. Army troops averted a tragedy by timely detection of an IED in Bandipore. Forces arrested at least six terrorists and OGWs and recovered arms and ammunition in different operations in Kashmir valley. Security forces rescued youths from captivity of LeT and apprehended an Over Ground Worker (OGW) of the outfit in Doda district. A LeT 'Commander's' body was recovered in Gool, Ramban.	Jan 19:	Terrorists killed a civilian while forces recovered an IED and a rocket in Kashmir valley. 5 people were injured in Shia-Suni clashes in the Valley. Kashmiri Pandits organised programmes to observe holocaust day.
Jan 6:	An Army jawan was injured in a mine blast in Poonch district. An Army barrack was gutted in a fire in Kupwara. Altaf Ahmed, a Kashmir held for suspected terrorist links in Kerala, was remanded to judicial custody.	Jan 20:	A holed up terrorist was killed in Handwara while a person was killed in a blast at Sopore. Ashoora procession was taken out amidst sectarian conflict.
Jan 7:	A top HM terrorist surrendered at Gandoh, Doda, J&K CM Mr GN Azad cautioned against complacency as Unified Headquarters reviewed situation in the state in a meeting. JK DFP President urged separatists to come under one Hurriyat. West Pak refugees take out massive rally in Jammu on the opening day of Budget Session.	Jan 21:	Three terrorists were killed at the house of a PDP activist in Handwara. While a terrorist butchered a SPO in a Tata Sumo; the terrorist was also shot dead by a colleague of the SPO. Two terrorists were killed in Shopian. An Army jawan committed suicide at Bari Brahmana. Without naming Pakistan, British Prime Minister Gordon Brown opined that failed states can harbour terrorism. Two Bangladeshis were nabbed near IB in RS Pura Sector.
Jan 8:	RDX was recovered from outskirts of Doda. So called moderate Hurriyat has decided to boycott elections but will participate in 'referendum' to prove their representative character.	Jan 22:	Two terrorists were held with 15 Kg RDX in Reasi. An Army jawan, posted in J&K and heading to his home in Punjab on leave, has been held for allegedly smuggling rounds of AK and SLR.
Jan 9:	Four CRPF personnel were injured in a grenade attack in Sopore while one CRPF constable was found dead in his camp at Awantipore. Meanwhile nine soldiers and eight porters have been buried alive under snow in Kupwara. A terrorist hideout was destroyed and arms and ammunition recovered in Surankote, Poonch. Dr Mustafa Kamal favoured setting up of a commission to probe militancy in the state.	Jan 23:	Two Army jawans and a terrorist were killed and four Army personnel, including a Major, injured in a fierce encounter near Munawar Tawi between Sunderbani and Aknoor sector. Army recovered a huge cache of arms and ammunition from Dhankot, Darhal in Rajouri. A court in UP awarded life sentence to five JeM terrorists in connection with 2006 Varanasi blasts. Three Armymen, killed in J&K were awarded "Ashok Chakra". Prime Minister chaired a high level meeting in which 'Relief Package' for KPs and the militants kin was finalised.
Jan 10:	Security forces unearthed a hideout at the residence of Ghulam Mohd. Lone at Kumari, Doda and recovered arms and ammunition. A Pakistani national was arrested in Pargwal sector. Dy AG was shot at near Domana, 25 were killed in Pak suicide attack.	Jan 24:	Police arrested a HM terrorist Riyaz Ahmed of Dooru, working with a Chandigarh based English Newspaper, in Jammu city. Sabeena, a resident of Doda, was arrested for links with terrorists. PDP Chief Mehbooba Mufti hailed PM's initiative of relief package for militants' kins and described it as revival of 'healing touch' policy. Jammu and Kashmir Assembly witnessed unprecedented Pandemonium amidst demand for resignation of Mr Qazi Afzal and Mr. Tariq Hamid Qarra.
Jan 11:	The assembly witnessed commotion as Mr Shoaib Lone alleged that his father Ghulam Nabi Lone, MoS in Mufti government killed by terrorists, fell victim to political conspiracy and demanded CBI probe. He also alleged that a minister took Rs 40,000 graft from him to process his relations file. Two CRPF men, including one from J&K, to be suspended in Rampur terror attack. Govt. has decided to set up Kashmiri Hindu Shrine Board to protect and manage KP shrines in Kashmir valley.	Jan 25:	ABSF Jammu committed suicide at Mawa border outpost. An alleged UP serial blast mastermind Bashir Ahmed alias Sabba Haji of HUJI was killed in an encounter at Duligam in Kishtwar district.
Jan 12:	Army gunned down three top LeT terrorists in two encounters in Doda. 12 suspects were arrested in Mahore. An Army jawan committed suicide in Rajouri. An overstaying PoK visitor died in Poonch.	Jan 26:	A terrorist was killed and another arrested at Munwar Tawi in Sunderbani-Aknoor belt. Security forces arrested two terrorists alongwith an IED in North Kashmir while three CRPF personnel were injured in a road accident in South Kashmir. IG CRPF claimed that the situation in Valley has improved considerably.
Jan 13:	CRPF reportedly paid Rs 3 lakh ex-gratia to the kin of a JKP ASI as every family of deceased police personnel will get Rs 13.5 lakh as ex-gratia. CM reviewed cross LoC travel, return of migrants and refugee issue in a meet at Delhi.	Jan 27:	Referring to J&K Governor's "Republic Day" speech Mehbooba Mufti described comparison of deployment of forces in some areas of Pakistan and Kashmir as out of place.
Jan 14:	Two terrorists were killed in Doda. Two Al-Badar terrorists were killed in Kulgam. Shabir Shah joined APHC after 10 years. A Pakistani national awarded 31 years imprisonment. Peerzada Mohd. Sayeed to resign as Shoaib Lone named him as the minister who allegedly received graft after Lone's mother was allegedly threatened by Peerzada's wife.	Jan 28:	Terrorists kidnapped and subsequently shot dead a civilian in Handwara. 97 cross LoC at Chakkan Da Bagh. Captain Sunil Kumar Chowdhry of Kathua, awarded on Republic Day, sacrificed his life in Assam.
Jan 15:	Two terrorists were killed in Poonch. A Non-Commissioned Army Officer, who had allegedly attempted suicide, succumbed to his injuries. A terrorist was killed in Ganderbal. Coalition Government backtracked on Delimitation Commission as Chief Minister Mr. Azad said that the government will not introduce the bill as it lacked requisite majority.	Jan 29:	Awami National Conference demanded recall of all MPs for their failure to raise 'violation of human rights' issue in the Parliament.
Jan 16:	An army jawan died mysteriously in Leh.	Jan 31:	SHRC ordered probe into alleged custodial death of Sajad Badroo and release of Rs two lakh ex-gratia in favour of the family. 56 cross LoC in Karvan-e-Aman.
Jan 17:	AVDC member ended life at Parangoli, Hiranagar.	Feb 1:	HM 'Comdr' was among five terrorists killed in Kashmir Valley. Three OGWs were also arrested from the Valley. A Jawan posted in Jammu and on way to his home in Kerala has been reported missing. The Central government informed the Supreme Court that "Exchange of prisoners between India and Pakistan was not working as Pakistan was interested in hardcore terrorists only".
		Feb 2:	Three terrorists and two cops were killed and a jawan injured as forces foiled an infiltration attempt in Mendhar sector. Terrorists gunned down a civilian in Sopore. Two terrorists of HM surrendered after an encounter at Wachi, Pulwama.

# Sarda-A Memoir

(Contd. from Page 10)

bungalow. The entire frontview was inside the fence but the bar-rack-like quarter looked above the fence. A small stream was flowing down alongside the track on which we were walking. The entry gate which was on the left side was open. The staff of the Forest department—forester, guard, clerk, peon etc. had assembled to receive us. A village lad Ismail had already reached the quarter to inform the staff about the arrival of new Range officer.

The mules were resting outside the gate. The ascending track leading to the fence was studded with stones. On the other side of the fence the hills looked little taller. The green hills were bedecked with white and yellow flowers. A cascade was flowing through the centre of one of the hills. Its outlet opened into a wooden pipe. The water was crystal clear. Another channel after circuiting round the

fence flowed down along a corner of the garden.

On the other side of the hill were blooming fields of maize and Same crops. Two mud huts adjacent to each other stood in the upper portion in the fields. A little above these huts were grooves of Pine and Budlu (Fir) trees. One of the huts belonged to the potter. He used to make clay utensils for the villagers. The other hut was that of the tailor. 7-8 people who lived in the two huts had come out on the hill slope to watch us.

## Forest Bungalow:

We were on the Verandah, looking intently at the quarter. The luggage had been offloaded. The quarter had two portions. The right portion was to be our residential premises. On the 1st floor on the left side was the office. The groundfloor on the office side had kitchen, store plus two rooms-one for servants and the other was the store. The groundfloor was

interlinked as well. On the 1st floor 3-4 steps on one side joined 3-4 steps on the other to link office with residence. The office staff had separate staircase as well. The verandah at the first floor had two rooms at the front. Mother's puja room cum store was a small room in the Centre.

The Verandah was quite spacious. We used to sit daily here, bring chairs and the table, to watch the splendour of nature. Close to the house on one side was a ravine. It was full of multi-hued wild flowers. The ground floor had two big rooms and a big good bathroom. During winters we used to stay in the rooms on the ground-floor. Both the rooms had wall stoves (Bukharis). Later, the other room on the ground-floor was given to us to serve as study room. It was the time when only myself and my 2½ year old brother had started studies. Mother was our teacher. Infront of the courtyard was a big sloppy space, on which Raghu Kaka had grown Same, brinjal and chillies. Later, Papa planted different vegeta-



Domel.

bles—Ladyfinger, Cauliflower, potato, Cucumber and 2-3 varieties of flowers, including pensy.

My mother and myself would also tend to the garden alongwith Gopala. There were also few trees and some thorny bushes close to the fence.

A little away from the bathroom at the start of the courtyard there were two covered

toilets. These had been constructed in such a way that there was no need for cleaning these. The toilets opened into a deep ditch down below. At the edge of the courtyard and infront of the toilets was a three-room shed, more like a stable.

—(To be concluded)  
(Translated from Original Hindi by Dr. R.K. Tamiri)



# LAHORE PRIOR TO 1945

*By Arjan Dev Majboor*

**L**AHORE was the heart throb of northern India before the partition of the country. It was a political center as it was also a seat of learning for all those of us from Kashmir who had to go in for higher education. I feel myself fortunate for having been born in undivided India and availed the opportunity of having passed my matriculation from Punjab University. Lahore in those days was connected with J&K, two ways, one way was VIA Jammu railway line and second through Jehlum Valley road, wherefrom one boarded a bus from Srinagar to Rawalpindi and from Rawalpindi one had to take train to Lahore. Jammu in those days used to be a small city inhabited by nearly fifty thousand people. For going to Lahore one had to take a train to Wazirabad via Sialkot and from there one had to board the Frontier Mail for Lahore.

In comparison to the railway line the Jehlum Valley road was an easier journey where one had to board a bus plied by 'Allied Chiragdin and sons' to Rawalpindi. This company plied nearly ten buses each, everyday, for Jammu and Rawalpindi. While going via the Jehlum Valley road one had to pass through Baramulla and Kohala. This was a smooth road except near Uri and Chinari, where it passed over hills full of fur trees. The road "was dotted by a series of Tabas who specialized in serving 'Zag Batta' (RED RICE) and cheese. As soon as one crossed the Kohala Bridge one could clearly see the Sunny Bank a place in the foot of Murri Mountains which was quite popular with English people. The Kohala Bridge in those days used to be a small bridge over Jehlum River which hardly was 10 to 15 meters in length. The city of Muzaffarabad could clearly be seen from here.

My first trip to Lahore materialized via Jammu in 1943. For this journey, which for me was quite momentous at that time, I boarded a bus at Bijbehara, which charged me a fare of Rupee one and twelve annas right unto Jammu. Those days Banihal tunnel used to be at the top of the Banihal pass, and it took us nearly five hours to reach Banihal town from Lower Munda. For an eighteen year old boy wearing a turban, a double breast coat and pajama it was the first journey outside his home. Having reached Banihal quite late in the day, we were obliged to stay here for the night. Recollecting to-

day, I feel that this journey was undertaken at a very good time, for the people despite being very poor were miles away from crime and violence which are the representatives of our times now. My co-passengers, whom I initially took for Hindus were infact Muslim silversmiths from Punjab, who used to come to valley for their work and would move back to their places just before valley was engulfed by winter. These silversmiths were very popular in our countryside for the silver ornaments they made for our poor peasants. I just spent this night amongst these co-passengers and was quite alive to guard ten Queen Victoria silver coins of a rupee each, which was all I was carrying with me in my journey. My meager diet of Paronthas which my mother and my Auntie had given to me for consumption during the journey, in the process of my guard remained unconsumed. On reaching Jammu, I was fortunately guided by a good humanbeing who advised me to go direct to the Railway station for staying overnight, which saved my some money, which otherwise I would have spent on hotel accommodation. Railway station across river Tawi was reachable by a Tonga. I stayed at the station and next day early morning at about 5.30 a.m. I boarded a train for Lahore. There were not many passengers and I had no difficulty in obtaining a ticket. My co-passengers in the train advised me to come down at Wazirabad, wherefrom I had to board 'Frontier Mail'. Any how quite tense I reached Wazirabad, but my forward movement from here was also an experience. Here at the Wazirabad station thousands of people were waiting for the train. Sight of such a large crowd was quite frightening to a village boy who had for the first time ventured out of his home and peaceful place. But somehow here also I was helped by a Coolie who just for an eight annas amount made my way into the train possible. He virtually managed to throw me into the Train through a window. In the train I remained standing for a long time, hereafter some passengers made some way for a standing boy possibly because of compassion.

In this way I reached Lahore station, wherefrom I found my way to Guru Dutt Bhawan on Ravi road. Here I was greeted by my friend Sh S.N.Bhat Haleem, who at that time was a student of 'Dayanand Vidyalaya'. In his company I was quite happy for I had the satisfaction of having braved a big journey of my time all alone. Sh Haleem gave me a Kurta and payjama which I duly wore after a refreshing bath. Thereafter I along with Haleem found my way into a nearby Taba for a hearty meal of two tandori roties, some daal and pickle, for which I had to pay an amount of two annas. After this meal I found my way to a cloth merchant from whom I purchased a fresh Kurta payjama for an amount of Rupees 3.50, the cloth



*Old Campus (Punjab University).*

was got duly stitched from a tailor for an amount of four annas. Lahore though with a glorious past, was an old fashioned city, which had many beautiful arches and gates made of Bricks, and these gates were quite decorated with beautiful and artistic engraved images of Bulbuls which for a moment seemed to me alive. The inner city was mostly choked, for there were not many lanes and by lanes. The houses were clustered together and did not leave any room for light which usually would come from glass roofs at the upper storey. Numerous houses existed in 'Wachowali' Mohalla. In some other places like Krishna nagar the houses had large windows and the houses were located in proper compounds.

The city of course had big Bazars and markets like Anarkali market which made brisk business and wore festive look in the evenings. These bazaars were full of customers both local and foreign. Students and the people like us who lacked purchasing power were obliged to witness all these trading and business activities from a distance. Lord Mayo college was the most well known college those days, and Mall Road the most sought after fashionable place where the foreigners were living and enjoying. Lahore of those days was a political centre and as such a variety of newspapers would reach this place from all parts of India. I could easily see many of them like The Tribune, The Amrit Bazar Patrika, The daily Milap (urdu), The daily Partap(urdu), Zamindar, Illustrated weekly, Vishal Bharat, Hans(hindi), and host of other papers and journals. It is quite amusing to know that Hindi that time was considered a Lady's language, because of the fact that it was Urdu that was generally in vogue. During my stay in Lahore I had the privilege of visiting Sh Khushal Chand Khursand who was editor and owner of Mialp. He was a simple man wearing dhoti and kurtaa and a waist coat, he generally wore a turban on his head. It was said about him that he would generally dictate editorial to his clerk while taking a stroll in his lawns. Mahasha Krishen was the owner and editor of The Daily Partap. These two papers in particular were quite popular in northern India including Kashmir. It was a time of great upheavals, Indias freedom move-

ment was maturing into a mass movement with Indian population having split vertically on religious basis. The city was usually visited by big leaders of the day like Ali Mohd Jinnah, Pandit Nehru and others. I had the chance of hearing Jinnah who advocated for partition of India. He was a tall leader with a black Achkan and a cap on his head. I had also the chance of hearing Nawabyar Jang, a leader from Hyderabad, who spoke to a spell bound audience in Urdu.

I also heard a communist leader, BPL Bedi who subsequently drafted Naya Kashmir Programme for National Conference. Lahore of those days provided employment to poor Kashmiri farmers who generally would come to the city during winter and earn their living. Such labourers would generally work in rice mills of the city and they would feel extremely happy on meeting us. The spirit of brotherhood was a common affair and as such people would not mind being Hindu or Muslim. People of all faiths would go out to hear various leaders, little knowing what was cooking up in the political circles. Soon their throats were slit and brother was made enemy of his brother. People did not know that a new word called 'Refugee' would soon thunder and resound throughout the length and breadth of India.

This legacy left behind by the British rulers still is sending down tremors in our spine and unfortunately we have not come out of the communal hatred generated in those eventful days, which these political leaders and their masters very carefully planted in to the Indian soil. Lahore being a central place was soon taken over by the frenzy and after our departure from the place we heard that a naked inhuman and uncivilized dance was staged near Model Town, a colony built to be modern but descended into the uncivilized state. Prior to this I never had heard of riots, so we left Lahore for the rioters and took to our motherland Kashmir which till then was quite peaceful. Once in Kashmir I once again breathed fresh air of peace and continued to live in my native motherland, unmindful of the fact that after more than a half century the curse of migration will similarly befall me also and turn me into a refugee, at this last stage of life. □



*Kashmiri Gate (Lahore)*