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Tribal Gujjars of Jammu and Kashmir

K. Warikoo

**Gujjar Lok : Ethno-cultural Heritage of Gujjars of
Jammu and Kashmir**

HRCF Seminar Report

**Tibetan Rolmo Logarhythmic Structure
in Korean Music**

Chun In Pyong

T.N. Kaul : A Tribute

HIMALAYAN AND CENTRAL ASIAN STUDIES

Editor : K. WARIKOO

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HIMALAYAN AND CENTRAL ASIAN STUDIES

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Editor's Page

India is home to the largest concentration of tribal population in the world. As per 1991 Census, the population of Scheduled Tribes in India (except in Jammu and Kashmir, where this Census was not conducted), was 6,78,00,000 which constituted little more than 8 per cent of India's population. Whereas sufficient literature is available on various tribal communities of India, the trans-humant nomadic and semi-nomadic tribes belonging to the Gujjar and Bakarwal community of Jammu and Kashmir have escaped attention. As such the study of this tribe which is numerically the third largest community in Jammu and Kashmir after Kashmiri Muslims and Dogras, assumes importance. It is in this context that the Himalayan Research and Cultural Foundation in collaboration with the Gurjar Desh Charitable Trust, Jammu - a premier Gujjar welfare, educational and cultural organisation in Jammu and Kashmir, and National Museum of Mankind, Bhopal organised a three day national Seminar-cum-Exhibition at Jammu in 1999, in which eminent academics, area specialists, human geographers and representatives of the Gujjar and Bakarwal community deliberated upon various issues related to this tribe. Apart from general backwardness, this tribal community is confronted with the problems of low educational levels, hygienically poor living conditions and poor quality of livestock. The Gujjars and Bakarwals in Jammu and Kashmir are particularly peeved at the under-estimation of their population, which is bound to marginalise them in social, economic and political affairs of the State. They are vociferous in their demand for determination of their actual population (which they consider to be more than 10,00,000) on the basis of their tribal and ethno-cultural identity.

The declaration of Gujjars and Bakarwals in Jammu and Kashmir as Scheduled Tribes, is a positive step which will go a long way in consolidating their position as a distinct ethnic, linguistic and cultural group besides providing a definite mechanism to alleviate their socio-

economic problems. However, this tribal community can reap its benefits only after their actual numbers are determined by the forthcoming Census-2001. This is particularly important for the purpose of allocating certain number of seats in State Legislative Assembly in proportion to the population of Gujjars and Bakarwals. Articles 330,332 and 334 of the Indian Constitution provide for reservation of seats in Parliament and State Legislatures for the Scheduled Castes and Scheduled Tribes in proportion to the percentage of their population in their respective States and Union Territories. It is high time that this long pending demand of Gujjars and Bakarwals of Jammu and Kashmir is met. This issue of *Himalayan and Central Asian Studies* seeks to explore the situation of this nomadic and semi-nomadic tribal community in Jammu and Kashmir, from a grass roots perspective. The recommendations of the Seminar for all round educational, economic and political advancement of this backward community, which were adopted after the three days deliberations, merit serious consideration and immediate implementation of various government, semi-government and voluntary agencies involved in tribal welfare.

We also carry a special feature on late Sh. T.N. Kaul, the veteran diplomat, writer and Founder President of Himalayan Research and Cultural Foundation, who passed away on January 16, 2000. We have included the write-ups of A.K. Damodaran, D.N. Munshi and Alexander Kadakin, the Ambassador of Russian Federation in India, who have penned down their feelings and experiences of their association with Tikki Kaul. We have also reproduced an article by an Iranian columnist, Abby Gail, who had published an exclusive article about T.N. Kaul in an Iranian newspaper in 1959, soon after Kaul had left Tehran to join the Indian High Commission in London. We in the Himalayan Foundation are committed to carry forward the goals and tasks that were set forth by late Sh. T.N. Kaul, who was a true and glorious son of the Himalayas.

K. Warikoo

TRIBAL GUJJARS OF JAMMU AND KASHMIR

*K. Warikoo**

The history of settlement of various tribes and cultural groups in the State of Jammu and Kashmir is a record of constant impulses of immigration from the north-west, west, east and south. Various races, ethnic groups and religious waves have entered and influenced the region. In the present situation Kashmiri Muslims and Gujjar Muslims are the two numerically strong ethnic groups in the Jammu and Kashmir State. Whereas sufficient literature and information is available about the Kashmiri Muslims, very little is known about the Muslim Gujjars. They are a nomadic peasantry living on lofty mountain slopes near alpine pastures and in high altitude valleys. They rear buffaloes, sheep and goats and do a little grain farming particularly of maize on these slopes and in valleys. The Gujjars' physical characteristics, language, manners, customs, dress, social organization and economic activities are quite distinct from other ethnic groups of the State. They have long beard and wear big turban and have not adopted the Kashmiri way of life maintaining their separate ethno-cultural identity from other ethnic groups. The Muslim Gujjars of the Jammu and Kashmir State claim a common collateral ancestry with the Gujjars living in other parts of the Indian sub-continent. They are rather similar in ethnicity, language, customs, manners and culture to Gujjars in Rajasthan, Punjab, Haryana, Uttar Pradesh, Madhya Pradesh, Maharashtra, Gujarat and other states of India.

ORIGIN AND EVOLUTION

From literary, historical, archeological and numismatic sources, we find that (a) the word *Gujjar* is rooted in the Sanskrit word *Gurjara*, (b) *Gujaratra*, is also found in Indian literary works around fifth

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century, (c) Kathiawar and Gujarat had powerful Gujjar rulers, and the area was known as Gujratra. The historians opine that in the IX and X centuries A.D. the greater part of Rajasthan was called by the name of *Gurjara Desa* (country of the Gujjars).¹ It is believed that their kingdom was attacked by the Arabs who were successfully resisted by the Gujjars of the then *Gurjara Desa*. These Gujjars migrated from Rajasthan in different directions in groups. One such branch migrated towards north in the plains of Punjab. The most likely time for such emigration was IX century A.D. when the Gurjara Pratihara dynasty dominated all the northern and north-western India. There they are believed to have set up a powerful kingdom in the IX century A.D. The *Rajatrangini* refers to Raja Shankarvarman of Kashmir, who is said to have invaded a Gurjar ruled region known as *Tekka*² (Gujjar Bhoomi) situated in the area now known as the Punjab. It is reasonable to presume that Gurjara tribe had extended its reach to Punjab and it is probable that such places as Gujarat, Gujranwala, Gujarkhan, where Gujjar habitation is still found in great numbers, derived their names from the Gurjar tribe.

The most prevalent theory is that, before entering the Indian sub-continent, Gujjars were the inhabitants of Gurjistan a territory situated between the Black sea and the Caspian sea and Caucasus mountain range in the north.³ Under certain pull and push factors, i.e. demographic, social, economic and political, a section of these people migrated from their habitat towards east, through Iran, Afghanistan, Central Asia and crossed over the Sulaiman passes to enter the plains of Indus valley.⁴ From there in the course of their southward march they occupied the areas of peninsula of Gujarat and Kathiawar. The groups having originated from Gurjistan (Georgia) and moving towards the sub-continent of India, have left a long trail of evidence in the form of the names of locality and settlements once occupied by them. These localities are spread from Gurjistan to the Indian sub-continent through Central Asia i.e. Gurjarasi, Gujriple, Juzrs or Jurz, Gujur, Guzru, Gurjistan, Gujarabad, Gujjar Khas, Chusak Gujjar, Gujarat, Kathiawar, Gujjar Khan, Gujranwala, Gujarat (Pakistan), Gujarghar, Gwalior, Gujarat (Saharanpur).⁵

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The Jammu and Kashmir Gujjars have no authentic historical record of their migration. It is difficult to ascertain with exactness the essential features of their migration to the hills of Jammu and Kashmir. The assumption is that the main reasons of their migration were persistent drought, insufficient grazing facilities in their original lands, increase in their population, political or religious persecution in the plains of Punjab by invaders from the west. To quote R.P. Khatana, “they entered by one route or another to seek refuge, in these hills. At times of invasions and persecutions, the flow of refugees from the Punjab plains into the Kashmir hills increased. It can be assumed that the members of a clan or caste fled in scattered groups and established themselves in one place or the other. Later on over the years or decades the word had spread in favour of a particular locality which was considered congenial place for them”.⁶ They congregated in those localities where there were favourable opportunities.

As regards the advent of Gujjars into Jammu and Kashmir, the Census Report of 1941 observes : “The migration of a part of the tribe to the territories the now known as Jammu and Kashmir State is attributed to the outbreak of a serious famine in the regions inhabited by the tribe, now known as Rajputana, Gujerat and Kathiawar. The exact period has not been fixed but it is known as the *Satahsiya* famine. It is stated that some parts of the migrating tribes moved to the Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit. The Gujjars now living in the State are parts of two separate migrations, one direct from the Gurjara tribes of Rajputana, Gujerat and Kathiawar, the other and later migration from the Gujjar tribes settled in the Punjab.”⁷

The Gujjar families now living in Rajouri, Reasi, Jammu, Poonch, Udhampur and Kathua regions claim their ancestry from the Gujarat district of Punjab (Pakistan) having migrated to these hills after the outbreak of a serious famine. They settled along the Mughal imperial road leading to Srinagar via Rajouri and Pir Panjal pass. The Gujjars of Kashmir valley claim that their ancestors had entered the territories of Kashmir in 1539-42 A.D. Others claim that their ancestors entered

Kashmir in about 1127-1154 A.D., when Bajay Singh was the ruler of the area beyond the Pir Panjal.

HABITAT

The Gujjars, on the basis of their occupation and settlements in the State of Jammu and Kashmir are classified as (i) cultivators (*Muqami*) who have settled in the villages on the slopes or valleys, (ii) The Gujjars who practice transhumance. They are further sub-divided into *Banihara* or *Dodhi* Gujjars (milkmen) and *Bakarwal* Gujjars (who rear sheep and goats). The *Banihara* or the *Dodhi* Gujjars tend buffaloes and sell *dudh* (milk) and milk products and for this reason they are known as *dodhi* (milkmen). They live in *bans* (forests) for which reason they are also known as *Baniharas* (the residents of forests). The Gujjar *Bakarwals* keep large herds of *bakri* (goats) and this is the reason they are called *Bakarwals*. The nomenclature of transhumant Gujjar groups is based on the types of animals and animal products used for their economic pursuits. The *Bakarwals* tend goats and sheep where as the *Baniharas* rear buffaloes. The nick names of *Bakarwals*, *Baniharas* or *Dodhi* were given by non-Gujjars to indicate the profession of Gujjars and with the passage of time this appellation got stuck.

In the Jammu Division the Gujjars have occupied the areas in the State which are suitable for their animals. The areas down to the contour level of 1220 metres in the south on the outer hills do not receive snowfall in winter. This area includes the valleys and slopes of Poonch, Mendhar, Surankot, Darhal, Rajouri, Nowshera, Sunder Bani, Udhampur, Jammu and Kathua districts. The areas from 1220 to 2440 metres contour level on the southern side of the Pir Panjal mainly the middle mountain ranges and valleys in Rattan Pirshah, Gool Gulab Garh, Arnas, Bhadarwah, Ladhaddhar, Dudu Basant Garh, Doda Sarthal which receive snowfall for less than three months, are also inhabited by the Gujjars. In Kishtwar and Doda districts their habitations are near the summer pasturing grounds. In Kashmir valley

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the areas above 2135 to 2440 metres contour level are inhabited by the Gujjars. These are the side valleys and slopes of Lidder, Sind, Lolab and their tributaries. The mountain slopes and valleys surrounding the valley of Kashmir are studded by the Gujjar settlements. These areas are Uri, Baramulla, Kupwara, Ganderbal, Kangan, Pahalgam, Anantnag, Daksum and Kulgam administrative divisions. The higher reaches of Pir Panjal and greater Himalayas are the summer pastures of these people, which are known as *Dhoks* (pastures). Their villages consist of *Kothas* (mud houses) which are architecturally quite different from the Kashmiri houses. These *Kothas* are scattered on the slopes, surrounded by maize fields and an enclosure for animals.

SOCIETY AND CULTURE

At the social level, the Gujjars have ordered themselves in three principal kinship groups : the *Dera* (household), the *dada-potre* (lineage) and the *Jat* or *Gotra* (clan). The *Dera* (household) is the basic family unit which consists of husband, wife, children, old parents. The *dada-potre* (lineage) group consists of a patrilineally related kinsmen tracing their ancestry to common ancestor upto seven generations. The *Gotra* (clan) is a group which is based on belief among the Gujjars about their Hindu ancestry. The names of the *gotras* are common to Hindu Gujjars, Sikh Gujjars and Muslim Gujjars in the Indian sub-continent. Members of some *gotras* while claiming their ancestry to the legendary figures, philosophers and warriors also assert the superiority of their *gotra* over others. A few prominent *gotras* are Khatana, Hakla, Bajjar, Chechi, Rathore, Chauhan, Bhatti, Rana, Thekria, Noon, Bhadana, Gors, Bagri, Kasana, Bajran, Kohli, Khari and others. The main function of *gotras* is to regulate marriages, as the Gujjars maintain *gotra* exogamy, like Hindus. The Gujjars have an established system of *Jirga* (Panchayat) which decides the disputes among its members.

The Muslim Gujjars of Jammu and Kashmir have common and collateral ties with the Gujjars of other parts of the country. They have

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common history, culture, ethnic affinities, beliefs and languages with the Hindu, Sikh and Muslim Gujjars of the Indian plains. They believe that the Jammu and Kashmir Gujjars are of the same stock as any Gujjar in Rajasthan, Punjab, Haryana, Uttar Pradesh, Himachal Pradesh, Gujarat, Madhya Pradesh, Maharashtra etc. where they profess different religions, i.e. Hinduism, Sikhism and Islam.

The Muslim, Sikh and Hindu Gujjars of mountains and plains consider themselves as the sons of common ancestor and think like brothers. This sentiment of “we-ness” of the Muslim Gujjars of Jammu and Kashmir for Hindu, Sikh and Muslim Gujjars of the Indian plains is found every where. The Gujjar explanation for this is that they have common blood, history and culture and their fore-fathers were Hindus. The Gujjars express their spirit of “we-ness” by introducing each other by saying that, *Too main Ek Rakt* (you and I have the same blood).⁸ That is the philosophy of all the Gujjars irrespective of their religious affinities and geographical distances. Religion has had little impact on the Gujjar brotherhood and affinity. The women folk of Jammu and Kashmir Gujjars still perform traditional practices in their homes and also celebrate *Baisakhi*, *Lori* and *Goverdhan* festivals.

Lord Krishna, Radha, Lord Rama, Sita, Bal Ram, Googa Pir who are all part of Indian traditions are considered by Gujjars of Jammu and Kashmir as their ancestors. They trace their links with Lord Krishna, who was brought up in a Gujjar family of Baba Nand Ji in Vrindaban. Thus Bal Ram, the son of Baba Nand Ji was a Gujjar, who was a friend and brother of Lord Krishna. Lord Krishna’s beloved Radha was a Gujjari. These Gujjars feel proud of their ancestors and traditions. They sing folk songs particularly in their praise, especially of Googa Pir. There are many religious places which are revered by both Hindus and Muslim Gujjars. In some Gujjar villages, where the entire population is of Muslim Gujjars, they have been found protecting a *Mandir* (Hindu temple) and Muslim Gujjar family does take the share of its offering. Even the offerings at the Amar Nath cave shrine in Kashmir are shared by the Muslim Gujjar family. They believe that *Mira Bai* was a poetess of Gojri language. They sing the songs composed by her and feel proud

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that Mira Bai kept the Gojri language alive. Their omens and ordeals are common to Hindu Gujjars of the plains.

Although all Gujjars of Jammu and Kashmir profess Islam, yet they keep the pastoral symbols, taboos and totems. Majority of them continue to believe in *Pirs*. They think that the *Pir* will aid, when asked for by a devotee, and that a dead *Pir* is more efficacious than a living *Pir*. The religious precepts described by their *Pirs* in *Pak ki-Roti*, *Noor Nama* and *Miraj Nama* are about the belief in *Noor Allah*. All Islamic rituals have been superimposed by modes of propitiating so many *Pirs* and religious leaders. Different groups of Gujjars have their allegiance to the *Pir* of the respective area wherein they move about. They aspire to visit the sacred places which are regarded as the abode of *Hazrat*. These sacred places are - Hazrat-e-Naga-Baji Saheb, Bandipura; Hazrat-e-Sheikh Nooruddin Noorani Wali Saheb, Charar-e-Sharif; Hazrat-e-Yarmi Wala Pir, Khanyar (Srinagar); Hazrat-e-Yarmi Wala Pir, Kishtwar; Hazrat-e-Zinda Baba Saheb, Nariyan (Rajouri); Hazrat-e-Baba Sharif Saheb, Tral; Hazrat-e-Baba Larvi, Wangat Sharif.⁹ Besides these great *Pirs*, there are smaller *Pirs* who are to be propitiated every Thursday, if the family is staying in near proximity.

LANGUAGE

The Gojri language is the language of all the Gujjars. The Gujjars of Jammu and Kashmir have managed to retain their language which continues to be akin to Rajasthani rather than Pahari. Grierson was of the opinion that the Gojri spoken by the Gujjars of the submontane districts of the Punjab and Kashmir was allied to Rajasthani. Grierson opined, "one of the two things is quite certain. Either Gojri is a form of Rajasthani and conversely, Rajasthani is a form of Gojri and resemblance of Gojri to Mewari is very striking. But still closer is the resemblance of Gojri to Mewari dialect of Rajasthani spoken in Alwar, some distance to the north of Mewar and separated from that state by the territory of Jaipur".

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In the 1941 Census, Gojri, the language of Gujjars and Bakarwals (now declared as Scheduled Tribes), was included as a dialect under Rajasthani due to its close affinities with that language. But Pahari which is closely connected with Gojri and continues to be spoken in much the same areas, was enumerated separately. The Census listed 2,83,741 Gojri speakers and 5,31,319 Western Pahari speakers (including those speaking Bhadrawahi, Gaddi, Padari, Sarori dialects).¹⁰ Reasi, Jammu, Poonch, Haveli, Mendhar, Baramulla, Anantnag and Muzaffarabad districts were shown as the main concentration points of Gojri and Western Pahari speakers, thereby testifying to their widespread distribution throughout the State. That the 1941 Census Report put the total population of Gojri tribe in J&K State at 3,81,457 shows that all the Gujjars did not identify their mother tongue as Gojri at that time.¹¹ The subsequent Census Reports of 1961, 1971 and 1981 have removed this anomaly of enumerating Gojri and Pahari separately. However, the Census reports of 1971 and 1981 have followed a new anomalous practice of including Gojri (Rajasthani), Bhadrawahi, Padri with Hindi. This has not only inflated the numbers of those claiming Hindi as their mother tongue but also camouflaged the actual strength of Gojri speakers, thereby causing disenchantment among this tribal community.¹² As most of these Hindi albeit Gojri speakers have been shown as concentrated in Baramulla, Kupwara, Poonch, Rajouri and Doda districts, their Gujjar identity becomes obvious. The 1961 census, which does not mix up Hindi with Gojri, puts the number of Gojri speakers at 2,09,327 and that of Hindi speakers at 22,323.¹³ Urdu is placed next with only 12,445 persons claiming it their mother tongue.

Gojri speakers constitute the third largest group in Jammu and Kashmir State after Kashmiri and Dogri speakers being at first and second position respectively. Till lately, the Constitution of Jammu and Kashmir had included Pahari as one of the regional languages in its VI schedule. However, this anomaly is reported to have been removed now with the State government's decision to include Gojri as a regional language in its VI Schedule.¹⁴ Gujjars of Jammu and Kashmir have been demanding their identification and enumeration by the Census

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authorities on the basis of their tribal rather than linguistic identity, so as to avoid any overlapping with Paharis and the consequent underestimation of their population.

Table - I
Population of Gojri Linguistic Group
(As per Census Reports)

Census Year	Language	J&K State	Kashmir Province	Jammu Province	Total Popln. of J&K State
1941	Rajasthani (Gojri)*	2,83,741	92,392	1,87,980	40,21,616
	Western Pahari**	5,31,319	1,70,432	3,60,870	
1961	Gojri	2,09,327	64,493	1,44,834	35,60,976
1971	Hindi (Gojri)***	6,95,375	1,80,837	5,14,177	46,16,632
1981	Hindi (Gojri)***	10,12,808	2,55,310 (Mainly in Baramulla and Kupwara Districts)	7,67,344 (Mainly in Doda, Poonch & Rajouri Districts)	59,87,389

* Gojri, the language of Gujjars was included with Rajasthani in the 1941 Census.

** Pahari, which was enumerated separately in 1941 Census, is closely connected with Gojri and is spoken in much the same areas.

*** Gojri, has been included in Hindi, in both 1971 and 1981 Censuses.

SOCIO-ECONOMIC TRANSFORMATION

As regards their socio-economic transformation the Gujjar community of Jammu and Kashmir State is presently faced with two different phenomena-Gujjar consciousness and Pan-Islamic consciousness. Whereas the Gujjar voluntary organizations and

institutions are trying to develop their Gujjar identity and ethnic pride, a faction of Islamist zealots is trying their best to put them in the fundamentalist fold. Both these two phenomena are rather baffling. Generally speaking the orthodoxy has a greater hold on illiterate Gujjars through *Pirs* and *Maulvis* rather than on educated Muslim Gujjars. One would expect stronger reaction among the educated Gujjars in favour of tribal Gujjar consciousness, rather than towards the Islamist orientation as propagated through *madrasas* and other front organisations of the *Jamat-i-Islami* of Kashmir.

The Gujjars have a feeling of being exploited by the politically articulate and dominant Kashmiri vested interests. Agitated over the under-representation in the government services and educational institutions, the Gujjars began to voice their dissent against the discrimination and the friction started surfacing by 1975. However, the State government under the leadership of late Sheikh Mohammad Abdullah took cognisance of this factor. Gujjar and Bakarwal Welfare Board was set up to look into the welfare of the Gujjars and Bakarwals of the State. Gujjar Bakarwal Hostels were constructed for proper education of Gujjar children. Gojri section was started in the State Cultural Academy. The Gujjar Bakarwal mobile schools were opened along with mobile dispensaries. The radio and television programmes in Gojri language were also started. A major breakthrough for the Gujjars came with the Presidential order of April 19, 1991 including Gujjars and Bakarwals in the list of Scheduled Tribes, thereby conferring upon them all the rights and privileges as are due to other Scheduled Tribes of India. This order also entitled the Gujjar and Bakarwal candidates to a share of 10 per cent reservation in direct recruitment and 5 per cent reservation in promotions in the State services besides a share in 11 per cent reservation in admission to State professional colleges.

However, the Gujjar and Bakarwal welfare schemes have not been implemented fully and properly. Gujjars reported victimisation as a result of the forcible occupation of their urban properties at many places. To complicate the problem further, non-Gujjar Muslims got false certificates from the Kashmiri revenue officials and got themselves

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admitted to various professional colleges and even got jobs on reserved quota. In one such complaint, the Deputy Commissioner, Jammu in his judgement on 10 October 1991, cancelled and declared “null and void” four certificates obtained by non-Gujjar Muslims through “impersonation and fraudulent means.”¹⁵ Recently the Jammu and Kashmir Gujjars United Front leaders held a press conference at Jammu giving details about the issuance of fake ST certificates and selection of non-Gujjar candidates to M.B.B.S and engineering courses, K.A.S and teachers in the State on the basis of such fake certificates.¹⁶ The Gujjars have also been complaining about the diversion of funds meant for their welfare to other schemes.

The voluntary Gujjar organisations particularly the Gurjar Desh Charitable Trust, Jammu which have been quite active for some time now, have been emphasising the need for Gujjars to prepare themselves for meeting the new educational, scientific and technological challenges. They point out that whereas Kashmiris are sending their wards to English Public Schools, medical and engineering institutions, the Gujjars cannot be expected to send their wards to the *madarsas* which would keep Gujjar Muslims backward.

CHANGE IN THEIR ETHNO-POLITICAL ATTITUDE

The Gujjars are not immune to the political developments in the Indian State of Jammu and Kashmir, Pakistan, Afghanistan and other countries. Radio, television and newspapers are the main information agencies to these hilly people. But the political legacy of the past and the ethno-cultural identity of these people have a great influence on their political attitudes and aspirations. During the Dogra period the Gujjars were by and large relegated to the background from the political arena in Jammu and Kashmir. However, prominent Gujjar leaders, Ch. Ghulam Hussain Lassanvi, Mian Nizam Din Larvi, Haji Mohd. Israil Khatana, Ch. Buland Khan Rasom and others were quite active at the socio-political level. However, Maharaja Hari Singh inducted a few Gujjars in the State Assembly then known as Praja Sabha. A few Gujjars were even recruited in the Maharaja’s army and two of them

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Ch. Khuda Baksh and Ch. Wali Mohammed rose to the rank of Brigadier and Colonel in the State Army respectively. Again when most of the Muslim army officers deserted the Maharaja's Army in the wake of Pakistan's aggression in Kashmir, the Gujjars in the Maharaja's army stood loyally behind him. And this community suffered a lot in 1947 because of Pakistani aggression. The Gujjars demonstrated their patriotic fevour during this aggression and afterwards. During the 1965 Indo-Pak war, the Gujjars helped the Indian armed forces and worked for the territorial integrity of India. They have proved their loyalty to India at many occasions by their actions.

Till 1948, Gujjars looked to the most important *Pir* of theirs, Baba Nizam-ud-Din Larvi for guidance and succor. He joined the National Conference and was elected unopposed from Kangan to the first State Assembly, that was constituted in the time of Sheikh Abdullah. With his induction in the political arena of Kashmir, Gujjars by and large supported the National Conference. Later on with the exit of Sheikh Abdullah in August 1953, they became staunch supporters of Bakshi Ghulam Mohd. However, a few Gujjars continued to support Sheikh Abdullah.

With the introduction of free education in Kashmir, many Gujjars got educated and slowly started getting into politics and administration. But the attempt to keep them away from the fruits of independence and socio-economic development was not given up by vested interests in Kashmir. This atmosphere resulted in growing disenchantment of the Gujjars with Kashmiri administration, which they considered as an obstruction in their path of progress. Now Gujjars have many leaders in the State some of whom are in the Congress with substantial following and appeal in the community. Some Gujjar leaders have joined National Conference and other parties, and have influence in the community.

The grant of Scheduled Tribe status on 19th April 1991 by the central government provided a definite mechanism to ensure the welfare of the backward Gujjars and Bakarwals-the third largest community in the State, as it entitles them to preferential treatment in government services, educational, professional and technical education etc. Gujjars also claim proportionate representation in the State Assembly.

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The non-Gujjar Muslims of the State have been peeved at the conferment of Scheduled Tribe status and its benefits to the Gujjars. They have now demanded similar concession and the privileges associated with it for the 'Paharis' of Rajouri, Poonch, Kupwara and Baramulla districts, i.e., where the Gujjars are in sizeable numbers. The central government decision to meet the demand of Gujjars also evoked some reaction from the local press.¹⁷ The new Pahari demand was backed by the valley dominated political and bureaucratic Muslim elite, which succeeded in persuading the State Governor to take a few steps in this direction. On 17 May 1992, the non-Gujjar 'Pahari Board' was set up, with eight Kashmiri Muslims, eight Rajput Muslims, two Syeds and four non-Muslims as its members. On 18 December 1993, the then State Governor, General K.V. Krishna Rao issued a statement urging the central government to declare the Paharis as Scheduled Tribes. Obviously, these attempts to construct new identities such as 'Paharis', were aimed at undermining the Gujjars and their ethno-political aspirations in the areas where they are dominant. That is why the demands of 'Paharis' of Rajouri, Poonch, Kupwara and Baramulla, (where Gujjars are concentrated) are raised, whereas the backward and neglected hill people of Ramban, Kishtwar, Padar and Bhadarwah, who speak distinct dialects of Rambani, Kishtwari, Padari and Bhadarwahi, have been excluded from the purview of the so called 'Pahari'. This is a subtle move to deprive the Gujjars of their numerical advantage and fully marginalise them in the political, administrative and other institutional structures of the State.

The Gujjars and Bakarwals have also been concerned over the under-estimation of their population by the Censuses, which they ascribe to a malafide design by the vested interests to marginalise them in the State's affairs. The 1931 and 1941 Census Reports have recorded the population of Gujjars and Bakarwals as 4,02,781 and 5,349 respectively (1931) and 3,81,457 and 15,299 respectively (1941)¹⁸ (See Table - II). However, the Census of 1961 puts the number of Gojri speakers at 2,09,327 only thereby showing a sharp decline in their number. The 1971 and 1981 Censuses did not indicate

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the number of Gujjars, as even their language was included with Hindi. Since this tribal community did not suffer any national calamity or displacement nor did they adopt family planning, there is no plausible explanation for such a decline in their population except for the handiwork of State authorities or insensitivity of the Census officials. Peeved over this, the Gujjars and Bakarwals have been demanding a Special Census of this community. So much so a Special Census of Scheduled Tribes in J&K State was conducted in 1987 which put the number of Gujjars and Bakarwals at 5,47,149 and 34,899 respectively (See Table - III). Even this figure is disputed by this tribal community, who estimate their population to be around ten lakhs (Doda, Udhampur, Poonch and Rajouri district accounting for one lakh each and Anantnag, Srinagar, Baramulla, and Kupwara accounting for 60,000 each). Hence the community has been asking for their enumeration on the basis of tribal rather than linguistic identities.

Table - II

	GUJJARS		BAKARWALS	
	1931 Census	1941 Census	1931 Census	1941 Census
J&K	4,02,781	3,81,457	5,349	15,299
Jammu	62,439	68,644	362	690
Kathua	17,936	19,473	109	1,044
Udhampur	24,871	25,194	918	1379
Reasi	71,725	67,200	2,668	10,688
Mirpur	26,414	28,564	29	344
Poonch Jagir	76,647	62,862	12	282
Chenani Jagir	578	494	-	84
Baramulla	32,447	33,982	27	7
Anantnag	29,742	28,170	1,523	769
Muzaffarabad	55,349	47,589	1	12
Frontier Ilaqas (Gilgit Astore, Gilgit Agency)	3,098	820	-	-

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Table - III

**POPULATION OF GUJJARS AND BAKARWALS IN
JAMMU AND KASHMIR STATE, BASED ON THE MINI SURVEY
CONDUCTED BY THE REGISTRAR GENERAL OF INDIA IN 1987**

District	Gujjar	Bakarwal	Gaddi	Sippi	Total S.T. Population
Anantnag	46,289	3,848	-	-	50,137
Pulwama	17,802	311	-	-	18,113
Srinagar	30,438	286	-	-	30,724
Budgam	9,873	38	-	-	9,911
Baramulla	42,768	2,289	-	-	45,057
Kupwara	46,194	335	-	-	46,529
Kargil	-	-	-	-	-
Leh	15	-	-	-	15
Doda	53,856	11,508	23,427	878	89,669
Udhampur	60,229	4,905	8,664	2,288	76,086
Kathua	10,069	743	7,000	3,029	20,841
Jammu	30,908	151	33	-	31,092
Rajouri	96,934	8,020	-	-	1,04,954
Poonch	1,01,774	2,465	-	-	1,04,239
Total	5,47,149	34,899	39,124	6,195	6,27,367

In many of the rural Assembly constituencies of the State, the Gujjars have a sizeable number of voters. Despite their comfortable majority, Gujjars made little dent on the political scenario for want of organisational and managerial capability and mobilisation. Presently, they are endeavouring to find a place of dignity in almost all the political parties and aspiring to have a say in the Jammu and Kashmir politics. A survey conducted by Gujjar Forum shows that: (i) in the mountainous areas of the Kashmir division their population has been concentrated in large numbers between the contour heights of 6000 to 8000 feet above the sea level; (ii) in many of the rural Assembly constituencies of the State, the Gujjars have a sizeable number of voters except in a few urban areas and the Ladakh and Kargil constituency, (iii) Gujjar votes dominate in twenty six Assembly constituencies (see Table - IV).¹⁹ That is why the Gujjars and Bakarwals have been

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demanding a proper Census of their population and proportionate reservation to seats in the State Legislative Assembly and Council.

Table - IV
The Gujjar Electorate Dominant Assembly Constituencies in Jammu and Kashmir State

KASHMIR VALLEY DIVISION CONSTITUENCIES			JAMMU DIVISION CONSTITUENCIES		
S.No.	Constituency	%age of Gujjar electorates to the total electorates	S.No.	Constituency	%age of Gujjar electorates to the total electorates
1.	Karnah	30%	1.	Inderwal	60%
2.	Handwara	30%	2.	Ramban	50%
3.	Kupwara	60%	3.	Gulab Garh	60%
4.	Bandipura	30%	4.	Reasi	50%
5.	Uri	70%	5.	Jandrah Gharota	50%
6.	Kangan	60%	6.	Billawar	40%
7.	Ganderbal	30%	7.	Kathua	30%
8.	Shopian	40%	8.	Nowshera	60%
9.	Kulgam	40%	9.	Darhal	70%
10.	Pahalgam	60%	10.	Rajouri	70%
11.	Shongas	50%	11.	Surankot	70%
12.	Kokernag	60%	12.	Mehndar	70%
13.	Doru	60%	13.	Haveli	70%

That the Gujjars are concentrated in specific border belts surrounding the main Kashmiri speaking area, which mostly fall within the Indian side of Line of Control, is yet another aspect of political importance. It is not only a physical obstacle in the way of attaining the goals of the ongoing secessionist movement based on pan-Islamic-Kashmiri identities, it also demonstrates that barring some possible minor adjustments here and there, the present LoC provides the best possible solution to the Kashmir problem.

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In sum Gujjars are a decent, self respecting, distinct ethnic group. In history they have been wronged because of their patriotism and simplicity. For more than 150 years they received the worst from the alien British rulers, as most of the Gujjars of India fought valiantly against Britishers and their domination. Having had to face partition of the sub-continent and invasion of the State by Pakistani raiders, Gujjars again faced trouble and torture. The Gujjars of Jammu and Kashmir State have played a glorious role in resisting Pakistani aggressors in 1947, 1965 and 1971 wars. One Gujjar Din Mohd. was thus decorated with Padma Shri. During the last ten years they have also been victimised by the terrorists and Pakistani mercenaries. Many of them have lost their lives as they refused to toe the line of terror traders.

The tribal Gujjar having been recognised as a Scheduled Tribe needs to be provided with necessary legal, constitutional and economic safeguards. Reservation in Parliament and the State legislature should be the first to elevate his political status. The funds and grants for their welfare should be spent only on them and spent honestly. NGOs dealing with the Himalayan peoples and the Gujjar community in particular should be associated with all their developmental activities and their intellectual resurgence.

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3. *Ibid.*
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5. *Ibid.*
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8. R.P. Khatana, *op cit.* p. 269.

9. *Ibid*, p. 255.
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14. Reported in *Kashmir Times*, Jammu, 28 April 1999.
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17. See *Greater Kashmir*, 18 August 1993; *Kashmir Times*, 26 January 1994.
18. *Census of India, 1941-Jammu and Kashmir. op cit.* pp. 359-60.
19. Cited in R.P. Khatana, *op cit.* pp. 267-68.

Appendix - I

MINISTRY OF LAW AND JUSTICE

(Legislative Department)

New Delhi, the 19th April 1991 / Chaitra 29, 1913 (Saka).

**THE CONSTITUTION (SCHEDULED TRIBES) ORDER
(AMENDMENT) ORDINANCE, 1991**

No. 3 of 1991.

Promulgated by the President in the Forty-second Year of the Republic of India.

An Ordinance to provide for the inclusion of certain tribes in the lists of Scheduled Tribes, specified in relation to the States of Karnataka and Jammu and Kashmir.

Whereas the House of the People has been dissolved and the Council of States is not in session and the President is satisfied that circumstances exist which render it necessary for him to take immediate action.

Now, therefore, in exercise of the powers conferred by clause (1) of article 123 of the Constitution, the President is pleased to promulgate the following Ordinance :-

1. *Short title and commencement.* (1) This Ordinance may be called the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1991.
(2) It shall come into force at once.
2. *Amendment of the Scheduled Tribes Order, 1950.* - In the Schedule to the Constitution (Scheduled Tribes) Order, 1950, in "Part VI-Karnataka", in item 38, the following words shall be included at the end, namely :-
"Naik, Nayak, Beda, Bedar and Valmiki".
3. *Amendment of Jammu and Kashmir (Scheduled Tribes) Order, 1989.*- In the Schedule to the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, after item 8, the following items shall be inserted, namely:-
"9. Gujjar
10. Bakarwal".

Sd/-

R.VENKATARAMAN
President

Appendix - II

MINISTRY OF LAW, JUSTICE AND COMPANY AFFAIRS

(Legislative Department)

New Delhi, the 20th August, 1991 / Sravana 29, 1913 (Saka)

The following Act of Parliament received the assent of the President on the 20th August, 1991, and is hereby published for general information :-

THE CONSTITUTION (SCHEDULED TRIBES) ORDER

(AMENDMENT) ACT, 1991

NO. 36 OF 1991

An Act to provide for the inclusion of certain tribes in the list of Scheduled Tribes specified in relation to the State of Jammu and Kashmir.

Be it enacted by Parliament in the Forty Second Year of the Republic of India as follows :-

1. *Short title and commencement.* – (1) This Act may be called the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991.
(2) The Provisions of clause (b) of section 2 and section 3 shall come into force at once, and the remaining provisions of this Act shall be deemed to have come into force on the 19th day of April, 1991.
2. *Amendment of the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989.*- In the Schedule to the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989 (hereinafter referred to as the Jammu and Kashmir Order):-
 - (a) after item 8, the following items shall be added, namely :-
 - “9. Gujjar
 10. Bakarwal”.
 - (b) after item 10 as so added, the following, items shall be added, namely :-
 - “11. Gaddi
 - 12 Sippi”.
3. *Repeal and saving in relation to amendment to Constitution Order*
22.- The Constitution (Scheduled Tribes) Orders (Amendment)

TRIBAL GUJJARS OF JAMMU AND KASHMIR

Ordinance, 1991 (Ord. 3 of 1991), in so far as it relates to the amendment to the Constitution (Scheduled Tribes) Order 1950, except as respects things done or omitted to be done before the commencement of the provisions of this section, is hereby repealed.

4. *Repeal and saving in relation to amendment to Constitution Order 142.*- (1) the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1991 (Ord. 3 of 1991), in so far as it relates to the amendments to the Jammu and Kashmir Order, is hereby repealed.
- (2) Notwithstanding such repeal, anything done or any action taken under the Jammu and Kashmir Order, as amended by the said Ordinance, shall be deemed to have been done or taken under the Jammu and Kashmir Order, as amended by this Act.

Sd/-

V.S. RAMADEVI

Secy. to the Govt. of India

Appendix - III

GOVERNMENT OF JAMMU AND KASHMIR

SOCIAL WELFARE DEPARTMENT

Notification

Srinagar, the 27th June, 1990

SRO-223-Whereas, the President of India has made an order to be called the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, providing for purposes of the Constitution of India, that Tribes, or Tribal communities, or parts of or groups within Tribal Communities, specified in the Schedule to the Order, be deemed to be Scheduled Tribes in relation to the State of Jammu and Kashmir so far as regards members thereof residing in the State; and

Whereas, having regard to this order it is necessary to make provision for issuance of Scheduled Tribes Certificate in respect of the aforesaid Tribes as specified in the Schedule.

Now, therefore, the government hereby make the following rules, namely:-

1. *Short title and commencement.*- (1) These rules may be called Jammu and Kashmir Scheduled Tribes (Issuance of Certificate Rules, 1990).

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These rules shall come into force with immediate effect.

2. Definitions.- In these rules, unless the context otherwise requires-
 - (1) (a) 'Appendix' means appendix to these Rules.
 - (b) 'Part' means part of these rules.
 - (c) 'Permanent resident' means person who is or is deemed to be a permanent resident of the State under section 6 of the Constitution of Jammu and Kashmir or under any Law made under section 8 of the Constitution.
 - (d) 'Scheduled Tribe' means a tribe belonging to any of the communities, as specified in the Schedule to the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, as amended from time to time.
 - (e) 'Year' means a calendar year.
3. *Application and appearance etc.*- Any person eligible to be declared as a member of the Scheduled Tribe under these rules and desiring to be so declared shall apply to the Tehsildar of his area for the grant of a certificate to that effect. The Application shall be in the form I and shall be presented by the applicant personally or by any person holding general or special powers of attorney on his behalf. The form shall be accompanied with-
 - (i) Copy of permanent resident certificate of the applicant as defined under Section 6 of the Constitution of Jammu and Kashmir.
 - (ii) (a) Extract of Jamabandi in respect of the members of the tribe who own land;
 - (b) Extract of electoral roll or choolabandi or ration card in respect of the landless members of the tribe :

Provided that the production of Identity Cards or Grazing Cards issued by the Forest or Revenue Agencies in respect of the landless members of the Gujjars and Bakarwals shall be supplementary evidence for the said purpose.

\$(iii) Notwithstanding any thing contained in rule 3, residents of Village Turtuk, District Leh who claim to belong to a Scheduled Tribe may substantiate their claim by production of oral or any documentary evidence available to them.

@3-A Deleted.

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4. The Tehsildar shall, on receipt of the application :
 - (a) immediately register it in a register to be maintained in the Tehsil in Form II and issue to the applicant a receipt in Form III; and
 - (b) scrutinize the application and conduct such inquiry as may be necessary for verification of the details of the application, as also with regard to the right and eligibility of the applicant for the certificate claimed by him.
5. The Tehsildar shall within 15 days from the date of the receipt of the application, for reasons to be recorded in writing, either accept the application or reject it. On acceptance of the application he shall immediately issue the requisite certificate to the applicant in Form IV. In case of rejection he shall forthwith communicate the reasons to the applicant.
6. (1) Any person aggrieved by an order or rejection of Tehsildar under rule 9 may at any time before the expiry of ninety days from the date of the order, prefer an appeal to the Deputy Commissioner of the District to whom the Tehsildar is subordinate.
(2) The Deputy Commissioner shall within thirty days from the date of receipt of the appeal pass such orders on the appeal as he thinks fit:

Provided that no such order shall be made unless a reasonable opportunity of being heard has been afforded to the appellant.
7. The Tehsildar shall prepare in duplicate a monthly statement, in the form prescribed by the Government, of all persons in whose favour certificate of being a member of a Scheduled Tribe has been granted and shall submit the same to the Deputy Commissioner of the District who shall, after such scrutiny and remarks as he may consider necessary, submit one copy of the statement to the Secretary to Government, Social Welfare Department.
8. If the certificate of being a member of a Scheduled Tribe issued by the Tehsildar is lost, damaged or destroyed and the applicant desires to have a duplicate certificate, the Tehsildar may after verifying the genuineness of the applicant's statement, issue, within 15 days from the date of such application, a duplicate certificate recording thereon in block letters the word 'Duplicate' or refuse to issue such certificate communicating the reasons of refusal to the applicant.

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9. The Deputy Commissioner of a District may, on his own motion, or on application made, call for the record of proceedings taken or order made by a Tehsildar under him under rules for the purpose of satisfying himself as to the legality or propriety of such proceedings or order and may pass such order in reference there to as he deems fit :

Provided that the Deputy Commissioner shall not pass any order under this rule prejudicial to any person without giving him reasonable opportunity of being heard.

10. *Miscellaneous* : - Any person who obtains a certificate of being a member of a Scheduled Tribe under these rules by misrepresentation fraud or concealment of any material fact, or impersonation shall in addition to prosecution, under the law for the time being in force, be liable to;

(a) removal or dismissal, if he has secured appointment on the basis of such certificate.

11. For carrying into effect the provisions of these rules, the Government shall be competent to issue such instructions as may be consistent with these rules and if at any question of interpretation of any provision of these rules arises, the decision of the Government thereon shall be final.

By order of the Governor.

Sd/-

J.L. RAZDAN
Secretary to Government
Social Welfare Department

Appendix - IV

GOVERNMENT OF JAMMU AND KASHMIR

SOCIAL WELFARE DEPARTMENT

Subject : Scheduled Tribes (Reservation in Service) Rules, 1990

CIRCULAR

The Jammu and Kashmir Government have sanctioned Scheduled Tribes (Reservation in Service) Rules 1990, under Notification No. SRO-8 of 1991 dated 3rd January, 1991 read with Notification No. SRO-205 dated

TRIBAL GUJJARS OF JAMMU AND KASHMIR

2nd July, 1991. Under Rule 3 *ibid* 10% vacancies have been reserved for the permanent residents of the Jammu and Kashmir State belonging to the Scheduled Tribes in respect of each service, class and grade in the services and posts under the State for all direct vacancies. Similarly, under Rule 6, 5% vacancies of all posts to be filled up by promotion, the maximum of the pay scale for which is not more than Rs. 3500/- (unrevised), have been reserved for them. The Roster Points for direct recruitment and promotion of Scheduled Tribe Candidates also stand prescribed vide Government Order No. 1141-GAD of 1991 dated 22-11-1991.

It has been brought to the notice of this Department that the above Rules are not being observed in the matter of recruitment / promotion of the Scheduled Tribe Candidates.

The following ethnic groups have been declared as Scheduled Tribes so far and as such the candidates belonging to these Tribes are eligible for direct recruitment / promotion to the vacant posts as per the aforementioned reservations in the Government services subject, however, to the fulfilment of other conditions laid down in the respective recruitment rules/J&K C.S.R. Volume-I and production of Scheduled Tribe Certificate issued by the Tehsildar of the respective area :-

- | | |
|--------------|-----------------------------|
| 1. Balti; | 2. Beda; |
| 3. Bot Boto; | 4. Brokpa/Drokpa/Dard/Shin; |
| 5. Changpa; | 6. Garra; |
| 7. Mon; | 8. Purigpa; |
| 9. Gujjar; | 10. Bakarwal; |
| 11. Gaddi; | 12. Sippi. |

All the additional Chief Secretaries and Commissioners/Secretaries to Government are, therefore, requested to kindly ensure implementation of the above reservation rules and issue suitable directions/instructions to their subordinate officers as well for the same.

Sd/-

G.M. THAKUR
Secretary to Government
Social Welfare Department

GUJJAR LOK

ETHNO-CULTURAL HERITAGE OF GUJJARS OF JAMMU & KASHMIR

A three day National Seminar-cum-Exhibition on the theme **Ethno-Cultural Heritage of Gujjars of Jammu and Kashmir** was organised by the Himalayan Research and Cultural Foundation in collaboration with Begum Akbar Jahan Research Institute and Library of the Gurjar Desh Charitable Trust, Jammu and National Museum of Mankind, Bhopal at the Abhinav Theatre, Jammu and University of Jammu Campus from 8th to 10th May 1999. The Seminar-cum-Exhibition consolidated and projected the distinct ethno-cultural heritage and life style of the Gujjars and Bakarwals of Jammu and Kashmir, analysed their problems and deliberated upon the possible solutions. It provided an indepth analysis and basic data on a wide range of issues related to the preservation and promotion of Gojri language, literature, history, life-style, besides bringing into focus their peculiar socio-economic problems particularly the adverse impact of terrorism on their seasonal movements and socio-economic life. The Seminar highlighted the problems of lack of adequate educational and health care facilities among this nomadic tribe. It deliberated upon ways and means of upliftment of Gujjars and underlined the importance of application of latest scientific and agricultural technology to improve the breeds of livestock and fodder. The Seminar and its participants were unanimous in stressing the need for adopting appropriate administrative and legislative measures to ensure adequate participation of the Scheduled Tribe Gujjars and Bakarwals in the political and decision making process.

This first ever Seminar provided an excellent opportunity to the noted social scientists, area specialists, literateurs, educationists, agrostologists, human geographers and development experts to have a direct interface with more than eight hundred grass-roots

representatives of the Gujjars and Bakarwals of Jammu and Kashmir, who participated in the deliberations most enthusiastically highlighting their specific issues and problems. Another unique feature of this Seminar was equally enthusiastic participation of Hindu, Sikh and Muslim Gujjar representatives from Himachal Pradesh, Punjab, Haryana, Delhi, Rajasthan and Uttar Pradesh. They included Ashok Mellu (Himachal Pradesh), Roshan Lal Arya and Col. Ajit Singh (Punjab), Dr. R.P. Khatana (Haryana), S.M. Zafar (Delhi), Dr. Roop Singh (Bhiwadi, Rajasthan), Mohd. Sami Khatana (Lucknow), Haji Wali Mohd (Bombay), in an expression of their solidarity and collateral ties with their Muslim Gujjar counterparts in Jammu and Kashmir. Among the eminent academics and specialists participating in the Seminar were Prof. R.R. Sharma, Vice Chancellor, University of Jammu; Prof. Devendra Kaushik, Chairman, Maulana Azad Institute of Asian Studies, Calcutta; Prof. K. Warikoo, Secretary General, Himalayan Research and Cultural Foundation; Dr. Sujit Som, Joint Director, National Museum of Mankind, Bhopal; Dr. R.S. Negi and Dr. T.N. Pandit, both former Directors, Anthropological Survey of India; Prof. M.L. Raina and Prof. K.R. Bhatia both educationists; Dr. Bansi Dhar, Agrostologist; Dr. R.P. Khatana and Dr. Bupinder Zutshi both human geographers; Dr. Imtiyaz, a sociologist from Kashmir; Mohd. Yousuf Taing, Prof. Jagan Nath Azad, Prof. Zahoor-ud-Din and Prof. Assad Ullah Wani, literateurs from Jammu and Kashmir and Dr. Chitralekha Sharma from Sirmour, Himachal Pradesh. It was a matter of utmost satisfaction and fulfilment for the Himalayan Research and Cultural Foundation and Gurjar Desh Charitable Trust, the two NGOs working in this field of tribal studies and welfare, that more than eight hundred Gujjar and Bakarwal delegates from distant areas of Jammu and Kashmir State – Kupwara, Bandipora, Baramulla, Srinagar, Poonch, Rajouri, Doda, Udhampur, Kathua, Akhnoor, Bari Brahamna and Jammu, participated in the 3-day deliberations of the Seminar. Notable Gujjar / Bakarwal participants included Masud Chaudhary, Hon’y Director, Gurjar Desh Charitable Trust; Haji Buland Khan, Vice Chairman, Gujjar & Bakarwal Advisory Board (J&K); Chaudhary

GUJJAR LOK

Bashir Ahmed Khatana, Member, Gujjar & Bakarwal Advisory Board (J&K); Chaudhary Talib Hussain (former MLA and Minister); Begum Salaria, Syed Mohd. Akhoun and Abdul Rahman Badana, all Members of State Legislative Assembly; Advocate Shah Mohammad, M.A. Choudhary, Maulavi Mohd. Ali (from Akhnoor) Salamuddin Bajar (from Kupwara) Advocate Mohd. Yunus Chauhan (from Poonch); Thekedar Mohd. Azam (from Rajouri), Chaudhary Mohd. Din (from Bari Brahamna), Dr. Rafiq Anjum (from Poonch), M.H. Saleem (from Kathua), Javaid Rahi from J&K Cultural Academy and others. That the Seminar evoked positive response from the State government, decision makers, civil servants and media became obvious with the participation of two Ministers Bodh Raj Bali and P.L. Handoo; parliamentarians Chaman Lal Gupta, Mangat Ram Sharma, Vaid Vaishno Dutt; Members of State Legislature, M.Y. Taing, Begum Salaria, Syed Mohd. Akhoun, Abdul Rahman Badana and Ashok Khajuria, almost all members of the press corps and faculty and students of Jammu University.



*Inaugural function at Abhinav Theatre, Jammu.
From left to right, Chaudhary Allah Rahim, Prof. Devendra Kaushik, Prof. K. Warikoo, Industry and Commerce Minister Bodh Raj Bali, Prof. R.R. Sharma, Masud Chaudhary and Dr. Sujit Som*



Gujjar Folk Artists singing a chorus



A Section of Audience at Abhinav Theatre Auditorium, Jammu



A Section of Audience at Abhinav Theatre Auditorium, Jammu



A Section of Audience at Abhinav Theatre Auditorium, Jammu



Industry and Commerce Minister Bodh Raj Bali along with Masud Chaudhary at the Exhibition



Gujjar Participants viewing the Exhibition



Traditional dresses worn by Gujjars on display at the Exhibition



*Participants at the Concluding Session of Seminar.
From left to right Masud Chaudhary, Prof. K. Warikoo,
Prof. Devendra Kaushik, Mohd. Yousuf Taing and M.K. Rasgotra*



Some Delegates pose for a photograph at Jammu University



Group Photograph of Delegates

SEMINAR RESOLUTIONS / RECOMMENDATIONS

The Seminar adopted several recommendations aimed at the preservation and promotion of the ethno-cultural heritage of Gujjars and Bakarwals of Jammu and Kashmir and also made concrete proposals to fulfill their socio-economic and political aspirations. In its concluding session held on 10 May 1999 at the University of Jammu Campus, the Seminar and its participants unanimously resolved the following :-

- 1) The Seminar expressed deep satisfaction at the overwhelming participation of more than eight hundred Gujjar and Bakarwal representatives, writers and social activists coming from as far flung areas as Bandipora, Kupwara, Baramulla, Anantnag, Poonch, Rajouri, Akhnoor, Bari Brahmna and Jammu in the State of Jammu and Kashmir; and equally enthusiastic participation of Hindu, Muslim and Sikh Gujjar representatives from Himachal Pradesh, Punjab, Haryana, Delhi, Rajasthan and Uttar Pradesh. The Seminar provided a unique opportunity of direct interaction between the anthropologists, area specialists, linguists and development experts from University of Jammu, Jawaharlal Nehru University, New Delhi, National Museum of Mankind, Bhopal, Central Institute of Indian Languages, Mysore, Maulana Azad

Institute of Asian Studies, Calcutta on the one hand and the representatives of the Gujjar tribal and Bakarwal community on the other.

- 2) It was resolved that a systematic and organised effort be made to record, research, document and preserve permanently the rich systems and sub-systems of knowledge and creative skills that are based on thousands of years of experience and creative genius of the tribal Gujjar and Bakarwal community, covering all aspects of their life, environment, herding activities, folk medicine, oral history, folklore, language and literature. Accordingly the Himalayan Research and Cultural Foundation, New Delhi, National Museum of Mankind, Bhopal and the Gurjar Desh Charitable Trust, Jammu decided to prepare a Documentary Film on the ETHNO-CULTURAL HERITAGE OF GUJJARS OF JAMMU & KASHMIR, as a step towards the ethno-documentation of this tribal community.
- 3) While expressing satisfaction at the inclusion of Gojri in the VI Schedule of the Constitution of Jammu and Kashmir, the Seminar recommended the inclusion of Gojri language in the VIII Schedule of the Constitution of India as well as the institution of literary awards in Gojri language by the Sahitya Akademi.
- 4) In order to give an impetus to the study of Gojri language, literature and culture, it recommended that Gojri departments be set up in both the University of Kashmir, Srinagar and University of Jammu, Jammu.
- 5) It recommended to the Jammu and Kashmir State Department of Information to start a periodical in Gojri language, as is being already done in case of Kashmir and Dogri.
- 6) The Seminar deliberated in detail the affinities of Gojri language with Rajasthani, Punjabi and other languages. There is an urgent need to study, document and record the varying influences of these languages on Gojri and vice versa, and make available a detailed handbook / dictionary to the vast section of this community of

Gujjars and Bakarwals in India. It is, therefore, of utmost importance to compile a dictionary / anthology of Gojri language, culture, dictions of the people, in Gojri, Hindi, Urdu and English. This dictionary / anthology will not only record the linguistic heritage of the Gujjars for posterity, but also pave way for closer integration and social harmony by recording commonalities in linguistic, cultural and other forms of expression prevalent in the areas of Gujjar habitation in India. The Central Institute of Indian Languages, Mysore, Himalayan Research and Cultural Foundation, National Museum of Mankind, Bhopal and Gurjar Desh Charitable Trust, Jammu were requested to initiate necessary action in preparing such a *Socio-Linguistic Study / Anthology of Gojri* in collaboration with each other.

- 7) Keeping in view the educational backwardness, low rate of enrolment of Gujjars particularly the girl children in schools and the difficulties faced by first generation learners in non-Gojri medium of instruction, the Seminar stressed the importance of linking the child's home language with the school language / medium of instruction. To overcome this difficulty, the Seminar recommended the adoption of mother tongue education upto primary level using bilingual / bi-dialectical approach in the Gujjar schools to achieve the goal of universalisation of primary education among this community.
- 8) There was unanimity over the need to make the existing Gujjar mobile schools and hostels functional and result oriented. The Seminar recommended that the existing Gurjjar Boys Hostels be turned into residential schools and also upgraded upto graduate level. It also recommended the establishment of Gujjar Girls Hostels at district levels in both the Jammu and Kashmir provinces.
- 9) The Seminar emphasised the need to modernise the animal rearing techniques and to preserve and promote the traditional ethno-medical practices among the Gujjars in the Himalayas.

It recommended to the Jammu and Kashmir Government and the Sher-i-Kashmir University of Agriculture & Technology to set up a department for developing suitable technology for the improvement of existing breeds of livestock and introduction of exotic breeds, development of pastures, so that the static pastoral economy of Gujjars and Bakarwals gets a technological dynamism.

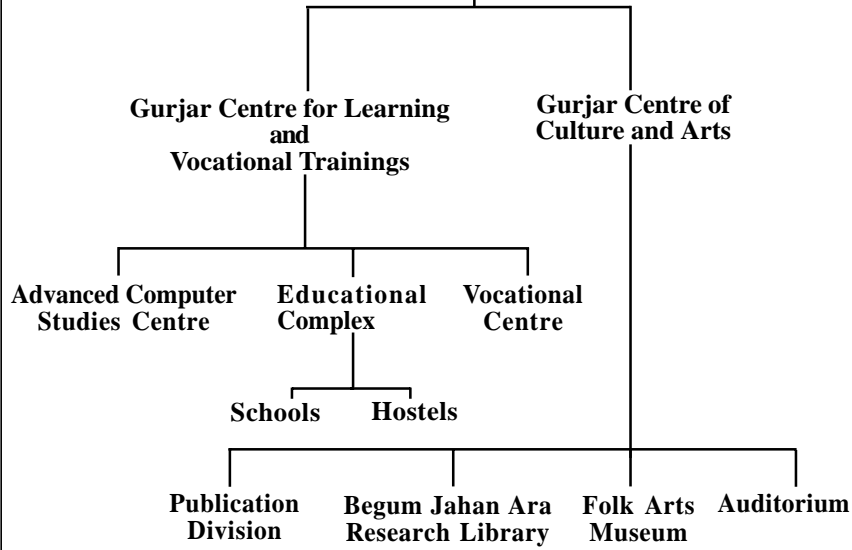
- 10) The Seminar recommended that the State government develop the seven transhumant routes to facilitate the seasonal movement of the Gujjars and Bakarwals and their pastoral development by providing basic infrastructure like temporary mobile medical services for both the human beings and livestock, temporary huts and also sheds for storage of fodder along these routes.
- 11) Taking cognisance of pleas made by the Gujjar student participants in the Seminar regarding the anomaly in fixation of reservation quota for RBA, ST (GB) and ST (LK), in Universities of Kashmir and Jammu, the Seminar recommended to the Vice Chancellors of the University of Jammu and University of Kashmir to de-club the said quota and restore it to 3% for ST (GB), 3% for ST (LK) and the rest for RBA students, so that the students belonging to these groups receive due benefit from within their respective quotas, as was the practice earlier.
- 12) The Seminar shared the concern expressed by Gujjar delegates particularly from border areas of Jammu and Kashmir regarding the hostile propaganda carried on by Pakistan Radio and Television propagating terrorism and hurting the sentiments of the people of Indian State of Jammu and Kashmir. The Seminar recommended that Doordarshan start special programmes on current affairs and anti-terrorism in Gojri language. It also appealed the Akashwani to start transmission of Gojri news and cultural programmes, and relay the same from Srinagar, Jammu, Poonch, Kathua, Shimla, Kullu and Jullunder stations.

- 13) The Gujjar and Bakarwal delegates in the Seminar called for their adequate enumeration in the Census to be conducted in 2001 A.D. on the basis of their specific tribal, linguistic and ethno-cultural characteristics. That no Census was held in 1991 in Jammu and Kashmir and a Special Survey conducted by the Registrar General of India in 1987 had shown the population of Scheduled Tribes in Jammu and Kashmir as only 6,27,367 has been a source of constant discomfiture among this tribal community, particularly because their socio-economic development plans are to be based on their numerical strength in order to give them the benefit of their declaration as Scheduled Tribe in April 1991. This issue was raised vociferously by the Gujjar delegates and also by the concerned area specialists during the Seminar. There was a unanimous opinion regarding the need for determination of actual number of the Scheduled Tribe population in Jammu and Kashmir and their areas of concentration / habitation on the basis of their tribal and ethno-cultural identity.
- 14) The Seminar, therefore, resolved that a detailed Gujjar / Bakarwal Atlas of India depicting the historical and spatial linkages, transhumant routes, linguistic traits, population size, distribution and composition, ethno-cultural aspects, demographic and social characteristics, resource distribution and their current utilisation status, infrastructure distribution, service centres and development plans be prepared by the Himalayan Research and Cultural Foundation in collaboration with the National Museum of Mankind, Bhopal and the Gurjar Desh Charitable Trust, Jammu. Apart from this Atlas, these three organisations were also called upon to collaborate in conducting a Special Survey to determine the actual number of Gujjars and Bakarwals in Jammu and Kashmir with reference to their spatial distribution and ethno-linguistic characteristics, as a preliminary exercise before actual Census of 2001 is conducted.

- 15) The Seminar emphasised the need for the Gujjars and Bakarwals to be trained for democratic institutions and decision making process by ensuring their participation through rightful reservation of Assembly and Parliamentary constituencies, commensurate with the numerical strength of the Scheduled Tribe population in the respective constituencies, as is the case with the Scheduled Tribes in other parts of India.
- 16) The Seminar appealed to Ministries of Human Resource Development and Social and Tribal welfare to provide requisite financial assistance to the Himalayan Research and Cultural Foundation, New Delhi and the Gurjar Desh Charitable Trust for implementation of the above resolutions/ projects.

GURJAR DESH CHARITABLE TRUST (REGD.)

By-pass, Jammu(J&K)



Our Publications

1. **AWAZ-E-GUJJAR** (Monthly periodical published since 1995)
2. **GUJURI** (The language of Gujjars in English)
By Sir G.A. Grierson
3. **LAHO LAKEER** (Urdu)
A collection of verses of Mohammad Yasin Beigh, a reputed Urdu poet of Jammu and Kashmir State.
4. **GAZAL SILONY** (Gojri)
A collection of Gazals of well known Gojri poets compiled by Dr. Rafiq Anjum, himself a promising Gujri poet.
5. **SOCH SMANDAR**
An anthology of modern Gojri poetry edited by promising Gojri poet, short story writer and researcher Dr. Rafiq Anjum.
6. **GUJJAR FOLKLORE**
Compiled by Javed Rahi
7. **GUJJAR SHINAKHT KA SAFAR** in Urdu.
by Javed Rahi. 350 pages.

TIBETAN ROLMO LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

*Chun InPyong**

INTRODUCTION

Lhasa is a beautiful and charming Tibetan city in which there are many monasteries including *Jokang* Temple. Lamaist music is very similar to that of *pomp'ae*, the Korean Buddhist music. It makes us feel that we are hearing it in some Korean mountain temples. The feeling of the popular music of Tibet as well as Lamaist music is so similar to that of Korean music that it reminds us of the folk songs of the Kangwon Province of Korea. In studying Korean Buddhist chants (*pomp'ae*), it is important to study the Buddhist chants of India, Tibet, China and Japan(Hahn 1981: 3), which will be helpful for understanding the cultural influences between the countries, because culture is delivered by a ship called 'Religion'. Especially, musical culture is closely related to the exchanges of 'Religion'. Korean Buddhism is related mainly to Mahayana Buddhism and Tibetan Buddhism is also closely related to it. The slow, free rhythm in Korean *pomp'ae* and *kagok* can be found also in Indian music, whereas these characteristics can't be found in Chinese music and Korean folk songs. That means that Korean *kagok*, especially the music such as *Chosaktaeyop* was influenced by Buddhist chants more than the Chinese music. (Lee H.K. 1959: 298) The purpose of this article is to introduce the logarhythmic structure of Tibetan Rolmo music and then to study logarhythmic structure in Korean music.

WHAT IS LOGARHYTHMIC STRUCTURE?

The rhythms of music in general are divided into three types: metrical, cyclical rhythm with regular, periodical measure, measured

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rhythm having a different signature in each measure, and free rhythm without rhythm and a metrical beat. But Tibetan Buddhist chants and Korean *pomp'ae* have a special rhythm, which can't be counted among these types. In this rhythm, the interval between sounds becomes shorter, as the sound continues. This is called *channun sori* (Chun and Hahn 1989: 179) in Korea, and can be explained as a logarhythmic structure (Ellingson 1979: 225-243). Above all, if we take a close look at the logarhythmic structure, it is an appellation to explain musical structure mathematically.

The instruments used in logarhythmic structure are metallic percussions called *sil snyan*, *shom-shal*, and a frame drum called the *rnga*. Both *sil snyan* and *shomshal* are similar to the Korean instrument, *bara*. While *sil snyan* has a low depth, *shomshal* is more flat than *sil snyan*. This is similar to the cymbals of Western music. *Rnga* is a double-skinned frame drum which has a bent stick. It is commonly played together with *bara* and drum, but sometimes *bara* is played independently. *Sil snyan* is played by *um-dze-pa*, the director who presides over the music during the ritual. He usually takes charge of the music and controls the music during the ritual. These instruments are played by holding the string of the instrument loosely so that they are carried by inertia naturally. By beating them strongly with both hands, it makes them close to one another. The result is that inertia is influenced on them and the edges of the instruments strike against one another and then reverberation continues until the sound stops. The sound is stopped by separating them from one another.

Logarhythmic structure is closely related to the strength of beating the instrument i.e., rebounding power, width and the loudness of the Rolmo. In general, it can be shown by two methods. That is, making sound by using inertia after hitting the instrument strongly, thus giving a reverberating effect, or by beating the instrument many times. The interval between sounds can be generally divided into two types : the interval between the initial stroke and the following stroke of 1 sec. - 1/2 sec. - 1/4 sec. - etc. and the one with a sequence of 4 sec. - 2sec. - 1 sec. - 1/2 sec. - etc. The former is short, so there is no sound

TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

between the initial stroke and the following sound. The latter separates adequately between the instruments so that the interval sound will cut in between initial stroke and the following one by using inertia. At that point, the drum has to be struck on the fundamental point so that fundamental point and the following one can be distinguished. Figure 1 shows the logarhythmic structure indicated by Ter Ellingson (Ellingson 1979: 230), while Figure 2 and Figure 3 are the logarhythmic structure of Tibetan ritual music.

The example of logarhythmic structure used as a part of large-scale music is 'Invitation to *Mahakala*'. This is relatively large-scale music, which employs 2 pairs of *sil snyan* cymbals and 8 drums, 6 *drilbu* bells, 1 *damaru* hourglass drum, 2 *rgya-gling* short trumpets and 2 *dung chen* long trumpets. This music consists of 3 sections: (1) *Chonjung Noma*, based on the standard geometrical construction for a hexagram inscribed in a circle; (2) a long middle section, omitted in short performances of the ritual, based on two mathematical sequences: 180, 170, 160, ... 15., and 10 9, 8 ... 1; (3) a long and a short fall-acceleration, followed by 'three beats'(Ellingson 1979: 235).

Figure 1: Logarhythmic structure scribed by Tibetan notes



Figure 2: Logarhythmic structure indicated by Walter Kaufman(Kaufman 1975: 11)

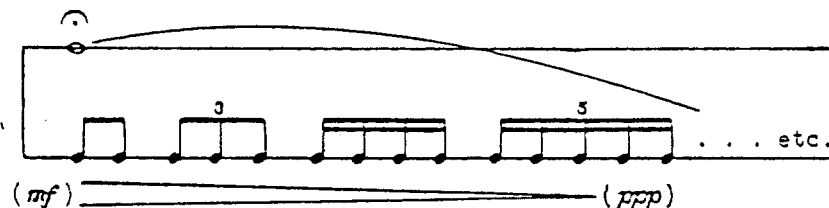


Figure 3: Logarithmic structure of Lamaist ritual
(Sadie 1980: 803)

First orchestral section, service inviting deity to place of worship
(Crossley-Holland, 1965)

RGYA-GLING

ROL-MO

RGA

DRIL-BU

DAMARU

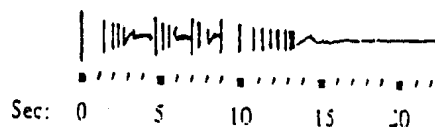
mp *accel.* *mp* *mf* *f* *p* *accel.*

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TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

Chonjung-noma, the first section, consists of a clockwise circular stroke of the right cymbal against the rim of the left, and is based on the standard geometrical construction for the following hexagram inscribed in a circle. This hexagram is called ‘*mandala*’ expressing Buddhist principles. The middle section is based on two mathematical sequences: The first sequence begins with 180 beats and prolongs the last 180th cymbal beat. In the same way by striking the 170 beats, it prolongs the last beat, and then 160 beats, and so on. Following such a sequence, it decreases by 10 beats to 10 points and then goes on 10 - 9 - 8---1 by 1 beat. The last beat is struck strongly. Such a decreasing sequence by 10 beats from 180 beats is the logarhythmic structure played on a large scale. This sequence is an extended type of logarhythmic structure. The final section, a long and a short fall-acceleration, is followed by ‘three beats’. And then it beats 2 times after prolonging the lingering sound.

Figure 4: Extended acceleration of logarhythmic structure.
(Ellingson 1979: 239)



The Tibetan concept of time can't be explained by a mechanical system. It is an abstract and empirical concept which can't be interpreted by a mathematical metronome. There is no pause in Tibetan musical sound. There exists no rest, but just silence. This is related to the universal philosophy of Buddhism. This is very similar to the Korean word ‘*bioisseum* (vanity)’.

LOGARHYTHMIC STRUCTURE OF KOREAN MUSIC

Channun sori in Korean music is similar to Tibetan logarhythmic structure, which is also found in *chitsori* of *pomp'ae*, *naerim moktak*, *samulnori*, *kagok*, *chongup*, and Buddhist *moktaksori*.

1. *Channun sori of pomp'ae*

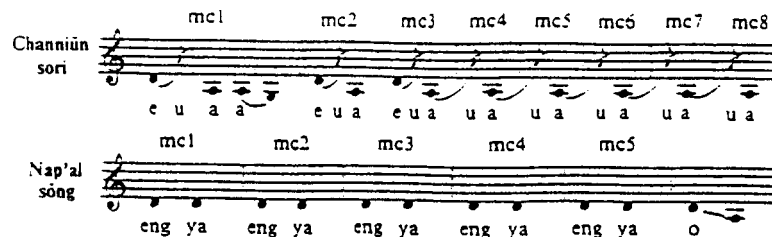
The structure of *Channun sori* of Korean *pomp'ae* and Tibetan logarhythmic structure is similar to each other (Lee B.W. 1981: 499). *Channun sori* of *pomp'ae* can be found in *chitsori porye* and *hotssori choalhyang*. In *porye*, the original vocable pattern of the repeated melodic cell consists of *e - u - a*, which becomes *u - a* towards the end of the phrase. The duration of the melodic cells in order of their appearance are 11 seconds, 6 seconds, 4 seconds, 2 seconds, 1 second, and then 2 seconds for the three remaining cells. In *choalhyang*, its vocable pattern is *eng - ya* and the duration of each melodic cell in order of their appearance is 7 seconds, 5 seconds, 3.8 seconds, 2 seconds and 1.7 seconds respectively.

Figure 5: *Channun sori* of *Porye* of Korean *pomp'ae*
(Lee B.W. 1987: 129)

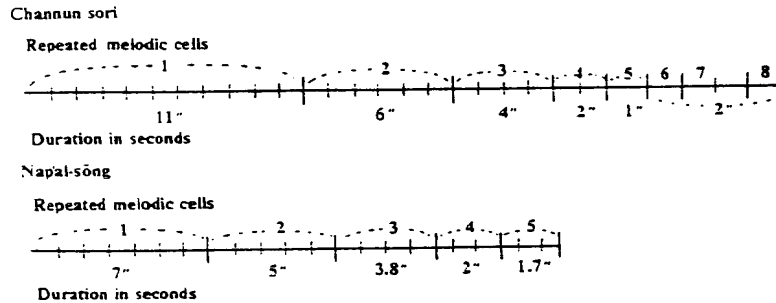


Figure 6: Analysis of *Channun sori*(Lee B.W. 1987: 70-71)

(a) Repeated melodic cells of *Channun sori* and in *Porye*



(b) Logarithmic representation of the duration of the melodic cells of *Channun sori* and *Napalsong*.



In addition, Korean temple block rhythm also belongs to *Channun sori*. It starts with a loud beating at intervals, and then decreases in volume as the sound point becomes shorter steadily.

2. *Naerim moktak*(a temple block)

Korean Buddhist priests beat *moktak*(a temple block), when reciting *sutras*. The temple block is used as a signal of a ritual process. This signal is called *naerim moktak*, which means the signal is struck strongly at the beginning and then the sound is steadily diminished. *Naerim moktak* starts with a strong beat and wide interval at the beginning and then becomes diminished more and more. This structure of rhythm is similar to that of Tibetan rolmo rhythmic structure. *Naerim moktak* is used at the beginning, the end of the ritual, the end of a phrase, and when placing the interval in the middle part. *Naerim moktak*, and *olim moktak* are also used in bowing, as many people bow together in the ritual. *Olim moktak*, contrary to *naerim moktak*, starts with weak sound and then increases the volume more and more. Therefore, during bowing, priests beat the *naerim moktak* with the head down and beat *olim moktak* with the head up. *Olim moktak* is not used independently, but follows only after *naerim moktak*. Especially, in *toryangsong* at dawn, it starts with a quiet sound and increases more and more and then decreases steadily. The priest, Sokbori at Wonkak-temple, in Tapkol-Park, Seoul informed me of this *naerim moktak*.

3. *Channun sori of samulnori*

Now, let us enquire into *channun sori* in *samulnori*. *Samulnori* is a new version of *nongak*(farmers' dance music) suitable for performance on stage. *Nongak* is played outside for a long time and is contracted and devised to be suitable for stage music, inside. *Samul* means four percussion instruments: *kwaeng'gwari*(small gong), *ching*(large gong), *changgo*(hourglass drum), *puk*(barrel drum). Originally, '*samul*' means *popgo*(large drum), *pomchong*(temple bell), *mok-o*(wooden fish), *wonpan*(temple gong) in Buddhist music. But from the time when a temple percussion performance group(*kollip*-group) played the '*samul*', '*samul*' was changed into *kwaeng'gwari*, *ching*, *changgo* and *puk*, and this term has been used in *nongak*.

With the *samulnori*'s rise to fame in Korea and abroad, it needed to devise various programs for performances. Therefore, it attempted to adopt and synthesize the rhythm of farmers' music, *kosa*(offering a sacrifice to spirits)-*sori* of the *kollip* group, *kosa-yombul*(Buddhist prayer) sung by the temple *kollip*-group, and even *pan-kut* of temple music. *Samulnori* group has taken the rhythms of three major provincial areas and has also created a concert format which is highly suitable for modern audiences (Choi 1992: 5). Programs mainly played by the *samulnori* group are *Honam-woodo-kut*, *uddhari-poongmul*, *youngnam-nongak*, *binari*, and *solchango*-melody, *pan-kut* etc. The music in which *channun-sori* appears is *Honam-woodo-kut* and *Uddhari-poongmul*. *Honam woodo-kut* is the music that plays the melody used in *pankut* with the *samul-nori*. It is traditional music transmitted in Korea's southwestern provincial regional areas such as Kimje, Chongop, Kochang, Changsong and Yongkwang etc.

The '*sori-naegi*(sound-making)' is played at the beginning of the music. This is called '*ollim-kut*' in *Honam nongak*, which has two functions. Firstly, performing '*ollim-kut*' means 'welcoming the spirits', since *nongak* was originally utilized as folk ritual music. Secondly, it is used as a '*daseurm*' play to warm up the hands before playing *nongak* (Choi, 1992: 166). It starts with a slow tempo and low sound, but accelerates more and more and the sound becomes loud.

According to the notes, it lasts for 43 seconds. 38 notes increase in volume more and more, and the last 18 notes diminish in volume steadily, and then ends pianissimo (Choi 1992: 168).

Figure 7: Channun sori of samulnori(sorinaegi of Honam woodo-kut)

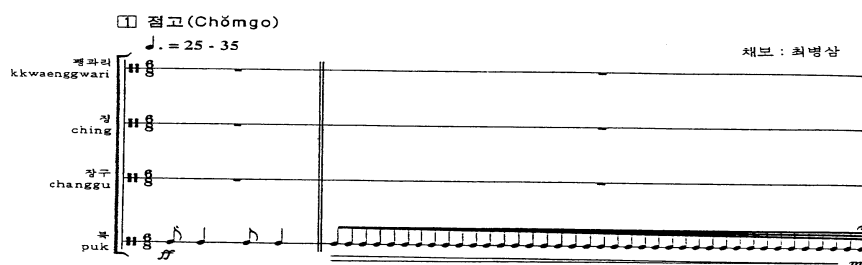
소리내기(Sorinaegi) (43") 채보: 최명삼

kkwaengwari
ching
changgu
puk

Channun sori can also be found in *Uddhari-poongmul*. *Uddhari-poongmul* means *nongak* which has been transmitted in Kyonggi, the northern area of Chungchong, and the western area of Kangwon province. The area near Seoul(or a town) is called ‘*uddhae*’ or ‘*uddhari*’ and the one far from Seoul is called ‘*araeddhae*’ or ‘*araeddhari*’. So *Kyonggi-nongak* is called ‘*Uddhari-poongmul*’. ‘*Uddhari-poongmul*’ is played mainly around *Ansong*, *Pyongtaek*, *Ichon*, *Chonan*, and *Chongju* etc. *Channun sori* in *Uddhari poongmul* is called ‘*chomgo*’. It is derived from the term ‘*chomho*’ which means the roll-call of each member of an organization. Originally, it was derived from the term which was used by *kollip* groups and *poongmul* groups to collect members by beating the barrel drum and ordering them to play *poongmul*

In *chomgo*, the barrel drum sounds ‘*kugung - kugung*’ and starts slowly with a loud sound, and then decreases in volume as it accelerates steadily. 39 points go on from fortissimo to pianissimo. This is repeated two times (Choi 1992: 264).

Figure 8: Channun sori of samulnori(Chomgo in Uddhari poongmul)(Choi 1992: 266)



4. Channun sori in Kagok

Now, let us consider *Channun sori* as shown in *Kagok*. *Channun sori* found in *Kagok* is short, so it differs from that of *pomp'ae*. But I think it can be included in this category(*channun sori*). Because *Kagok* was influenced by Buddhist *pomp'ae*. The fact that the long melisma and syncopated melody of *kagok* was influenced by Buddhist *pomp'ae* has been pointed out by Lee HyeKu in *Hankukuimakyonku (The Study on Korean music, p.291)*. The interval of the repeated music pattern gets short steadily (Lee 1959: 291). *Kagok* is a large-scale vocal music accompanied by wind and string instruments. It consists of 5 parts, but its words are a three-verse Korean ode. According to the ‘*Yangkeumshinbo*’, all three parts of *man, jung, sak* originated from *Chonggwajonggok*. And judging from this, the history of *Kagok* traces back to the early 14th century.

Channun sori in *Kagok* can be found in the part ‘*nya*’ of ‘*Tongchang i bal-gan-neu-nya*’. This sound appears when *e* flat and *f* are repeated 4 times. In the beginning of *Channun sori*, *e* flat and *f* appear in three-successive notes. At the first note *e* flat is 2/3 beat, while *f* is 1/3 beat. At the second one, the two notes last over 2/3 beat, the length of *e* flat is 3/6 beat, and that of *f* is 1/6 beat. At the third

lasts over 2/3 beat, and at the third one, it lasts over 1/3 beat. That is, the first note is a very long sound, and then decreases more and more from 2/3 to 1/3. This phenomenon can also be found in the above *taekeum*(Korean flute), *haekeum*(Korean fiddle), *ajaeng*(Korean cello) (Kim 1969: 9). Furthermore, this progress can be found at the end of the first part(*Korean music*, vol. 1, p.14), the end of 1st stanza, part 2(*Korean music*, vol. 1, p.14), right before the end of the lingering sound of part 2(*Korean music*, vol. 1, p.14) as well as at the end of 1st stanza, part 2 (Kim 1969: 14). All these phenomena appear either at the end of the melodic line or at the end of *changgu*(hour glass drum) rhythm, so it seems to tell that the phrase ends.

Figure 10: *Channun sori* in *Chongup*(Kim 1969: 9)

국립국악원보

장중하게 ♩. - 30

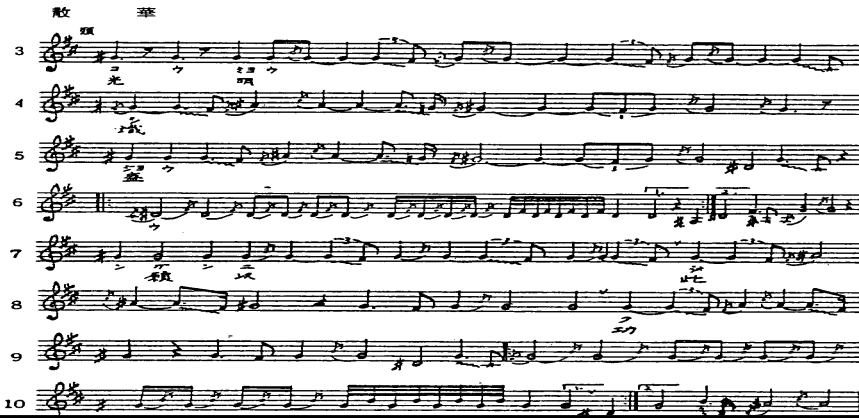
The musical score is arranged in two systems. The first system includes parts for '금' (Gyeong), '대금' (Daegum), '피리' (Piri), '장고' (Janggo), '좌고' (Jwago), '해금' (Haegum), and '아쟁' (Aesaeng). The second system includes parts for '소금' (Sogum), '대금' (Daegum), '피리' (Piri), '장고' (Janggo), '좌고' (Jwago), '해금' (Haegum), and '아쟁' (Aesaeng). The score is written in Western staff notation with Korean lyrics. The tempo is marked '장중하게' (moderately slow) and the time signature is 3/4. The score includes various musical notations such as notes, rests, and dynamic markings like 'p' and 'V'.

As regards the *Channun sori* of Korean music, the common point of this music is that it is slow. That is, *channun sori* appears when slow music is extended longer. Logarhythmic structure, the feature of Tibetan Buddhist chants, can be found not only in Korean music but also in Buddhist chants in Japan. The basic melodic type of *shomyo*, the Buddhist chants of Japan, is called 'yuri'. As we can see in the following music, in two-time *yuri* and three-time *yuri*, **a-a2-a3** has the same sound length. And the **a-a2-a3-a4-a5** sequence is similar to *channun sori*, because its melodic type decreases steadily. Also logarhythmic structure can be found in *todayi-nigatsdo-shomyo* (Eijo 1942: 431). The two logarhythmic structures of Japanese Buddhist chant

Figure 11-a: Logarhythmic structure of Japanese Buddhist chant (Chun Hahn 1989: 180)



Figure 11-b: Logarhythmic structure of Japanese Buddhist chant (Eijo 1942: 431)



CONCLUSION

The rhythms of general music are divided into three types : metrical, cyclical rhythm with regular, periodical measure, measured rhythm having a different signature in each measure and free rhythm without rhythm and metrical beat. But Tibetan Buddhist chants and Korean *pomp'ae* have a special rhythmic pattern which can't be counted among these types. In this rhythm, the interval sound gets more and more shorter as the sound continues. This is called *channun sori* in Korea and rolmo rhythm in Tibet, and can be explained as a logarhythmic structure.

Channun sori of Korean music is similar to Tibetan logarhythmic structure, and can be found in *Channun sori* of *pomp'ae*, *Naerim moktak*, *Sorinaegi* of *samulnori*, *Kagok* and *Chongup*. Logarhythmic structure, in which the interval between sounds becomes more and more shorter, as various sounds continue, appears as *Channun sori* in Korean *pomp'ae*. A similar type of this *Channun sori* can be found in *pomp'ae*, *samulnori*, *kagok* and *chongup* in Korean music.

This *Channun sori* can also be found in *shomyo*-the Japanese Buddhist chants. Its basic melodic type is called 'yuri' and its transformed type is called two-times *yuri* and three-times *yuri*. These can be explained as transformed types of Korean *Channun sori*.

In this article, I studied the logarhythmic structure of Tibetan Buddhist music related to Korean music. As mentioned in the introduction, Tibetan music is more familiar to me than any other music of the Asian region. So, what is the idea behind such familiarity and similarity? Can this be explained as only coincidence? Or does this originate due to the historical influence ?

The spread of Buddhism can be one of the reasons to explain this phenomenon. Religion delivers not only faith but also culture. Since
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TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

Korea remained under the control of the Mongols for almost 90 years in the 13th Century, and Mongols themselves introduced Tibetan Lamaism, in Korean customs there remain influences of the Mongol tradition. For this reason, there is a need to study such influence by taking into consideration the process of historico-cultural exchanges. Due to logarhythmic structure, the feature of Tibetan Buddhist chants, can be found in not only Korean music but in Buddhist chants of Japan as well. It is, therefore, important to study development of music in a proper historical perspective.

*(This article is based on the research conducted by this author during 1990-92 while on a research tour to northern part of India and Xinjiang in China, and also fieldwork undertaken between January 20 and February 28, 1997 in Lhasa, where this author interviewed performers and documented performances in temples, as well as attended numerous events and rituals. This author would like to record his thanks to Prof. Gerchu of the Tibetan Arts Institute in Lhasa. **This Research was Supported by the ChungAng University Grant in 1998).***

GLOSSARY

Bukkyongpalsu	불교음악(佛敎音樂)
qiang	악령
arandilice	아릿리
binan	비나리
Chansun sori	찬순소리
Choi, ByongSam	최병삼
Chosokchoeyap	초석대업(初石大業)
Chun, InPyong	권인평(權仁平)
chango	장구
chansun sori	찬순소리
ching	칭
chitsori	깃소리
chosilyang	초양양(超陽亮)
chomgo	참고
chonggusajenggok	정구정곡(鄭九正曲)
chongup	정음(正音)
chongupsa	정음사(正音寺)
disseum	디수름
diryanggang	디양강
drilbu(Tibetan)	드림부
dung chen (Tibetan)	둥첸
Eijo, Makiyo	정야미키
Hahn, ManYung	한만영(韓萬榮)
Haekoksimak : Korean music	한국음악(韓國音樂)
Heum-woodo-kae	호남우도개
haekum	해금(海琴)
hanam saengak	호남생악(湖南生樂)
Kagok	가곡(歌曲)
Kim, KiSu	김기수(金琪洙)
knillip-group	결필패
Kukokgwanjang	국악관장(國樂館長)
Kumminimeakryakhoi	국민음악연구회(國民音樂研究會)
koae	고사
koae-yombul	고사염불
koeng'guan	결구리
Lee ByongWon	이병원(李秉元)
Lee, Hyekiu	이혜구(李惠求)

TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

man - jung - sok	만중삭(檀中歇)
mak-o	목악(木樂)
maktak	목탁(木鐸)
maktaksoeri	목탁소리
Naerim maktak	내림목탁
naerim maktak	내림목탁
naengak - farmers' dance music	농악(農樂)
Olim maktak	올림목탁
Ongakunodamsha (Japanese)	옹악지우사(翁樂之友思)
olim-kut	올림굿
paer-kut	판굿
paomchang	법종(法鐘)
paopae	법채(法槌)
popgo	법고(法鼓)
porye	보배(寶櫃)
psak	부
psakyoundeoyonka	불교음악연구(佛敎音樂研究)
rgye-gling (Tibetan)	르가링링(라슨 보링렛)
ngga (Tibetan)	롱가
Sajechon	수제천(壽齋天)
samuhori	삼물놀이
shom-shul (Tibetan)	승상
shomyo (Japanese)	성명(聲明)
sil sryan (Tibetan)	실남
salschengo	설장구
sari-naegi	소리내기
sajechon	수제천(壽齋天)
Tadaigisigatsedoshomyo	동대사리월당성명(東大寺二月聲明)
Tomyngumail	동양음악(東洋音樂)
taekum	태鼓
Uddhari poongmal	웃다리 풍물
uddhar	웃다리
uddhari	웃다리
uddhari-poongmal	웃다리 풍물
um-re-pa (Tibetan)	음계파
wonpaet - temple gong	원편
Yongjuumshindo	양금신보(樂琴新譜)
poongnam-naengak	풍남 농악
psai (Japanese)	유

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T.N. KAUL (1913-2000)

A Tribute



The news of passing away of T.N. Kaul, a veteran diplomat, author and Founder President of the Himalayan Research and Cultural Foundation, New Delhi (India) on January 16, 2000 was received with shock not only in the diplomatic circles but also in the public, social and cultural circles. He was intellectually alert and physically active to his last breath. On the very next day of his demise, i.e. on January 17, 2000, *The Times*, London published a detailed obituary under the caption TIKKI KAUL, describing him as “one of the ablest and most colourful among India's many distinguished public servants during the period straddling the transfer of power and extending over the next half-century.”

Placing T.N. Kaul on the top among the Indian Foreign Service officials of his time, *The Times* observed, “He was a prime mover in agreements that India signed with China, Pakistan and the Soviet Union. His quick, practical intelligence, gregariousness and humour made him a diplomat of rare quality. No one in the Indian Foreign Service in his time could match his record, which included time in the Washington Embassy and two widely separated stints as Ambassador in Moscow,

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as well as the post of Foreign Secretary (permanent head of the External Affairs Ministry) during the 1971 Bangladesh crisis. But, high as he rose in the service of independent India, probably at no time of his life was he happier or more fulfilled than as a member of the Indian Civil Service during the last decade of the British Raj, when he was free to practice the benevolent and enlightened despotism for which, by temperament, he was most suited.”

Known around the world as Tikki and renowned for his independent outlook and unorthodox approach to social, political and economic problems, T.N. Kaul does not need any introduction to Indian audiences. He was well known due to his long innings in the Indian Foreign Service during the Prime Ministerships of Pandit Jawahar Lal Nehru, Lal Bahadur Shastri, Indira Gandhi and Rajiv Gandhi.

Born in Baramulla, Kashmir on February 8, 1913, he took B.A. (Hons.) degree from Punjab University, LLB from Allahabad University and Master of Laws from King’s College, London. He passed the Indian Civil Services (ICS) examination held in London in 1936 and served in Uttar Pradesh before independence at the grassroot level as District Magistrate, Settlement and Rural Development Officer for a decade. He also had a stint as Member of the War Services Selection Board and Secretary General, Indian Council for Agricultural Research in the Government of India before being selected in July 1947 for the newly created Indian Foreign Service.

Kaul had the unique distinction of representing the new independent India in all the major capitals of the world-Peking, London, Moscow, Washington, Paris as well as in Iran, Vietnam and Mongolia. His four years (1968-1972) as Foreign Secretary in India in the Ministry of External Affairs brought him in close touch with leaders and statesmen the world over, especially in the UNO, NAM and Commonwealth of Nations. He was also the President of Indian Council of Cultural Relations (ICCR) and a member of the UNESCO Executive Board for five years from 1980 to 1985 and had interacted with diplomats, writers, thinkers, philosophers and academics in almost

all continents of the world. He negotiated Panchsheel Agreement with China in 1954, Indo-Pak Tashkent Agreement 1966, Indo-Soviet Friendship Treaty 1971, Indo-Pak Shimla Agreement 1972, Indo-Bangladesh Treaty 1972 and setting up of Indo-US Joint Commission 1974. His record as a diplomat and a civil servant was unique and unequalled in post-independence Indian history. He devoted all his time for the betterment of India and its people especially the youth and the poor. To quote *The Times*, “in all his postings, he liked to travel around and meet people, and his straight forwardness appealed to audiences and to the press... He was cheerful and outgoing with a gift for making people feel at home in his house even when it was an embassy.”

Besides participating in various international conferences both at home and abroad, Kaul also took active part in public and social activities. He was an Honorary Fellow of King’s College, London; Honorary Professor of Kashmir University; President of the Himalayan Research and Cultural Foundation (HRCF); President of World Affairs Foundation, President of Society for Science and Technology for National Development (STAND), Chairman, Editorial Board of *Man and Development*, a quarterly journal of the Centre for Rural Industrial Development and also member of the Editorial Board of the *Himalayan and Central Asian Studies*, a quarterly journal of the HRCF. He was also the Founder Editor-in-Chief of *World Affairs*. As President of the Himalayan Research and Cultural Foundation and World Affairs Foundation he started some social schemes in the rural areas of Himalayas where he used to spend most of his time.

A prolific writer, Kaul authored almost a dozen books on issues ranging from the former Soviet Union, America, China, Britain, Non-Aligned world etc. He was fond of trekking, swimming, horse riding, photography and orcharding etc. He used to perform daily asanas (*yoga*) as well. Leading an active post-retirement life he lived mostly in his ‘Hermitage’ in Rajgarh, Himachal Pradesh, about 8 hours drive from Delhi. His demise at the age of 87 has created a void which will be difficult to be filled.

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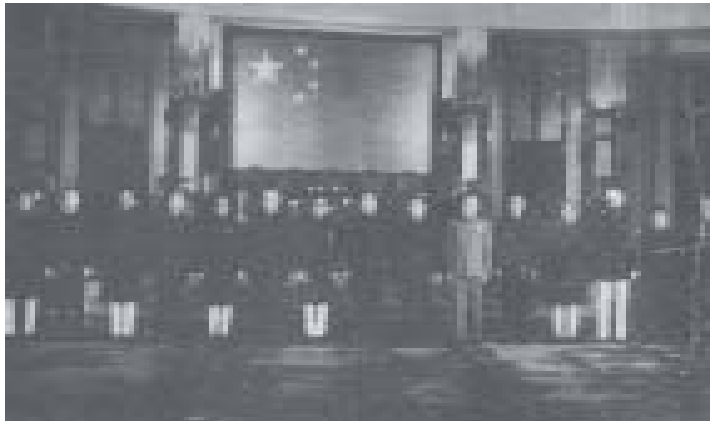
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On February 8, 2000 T.N. Kaul's latest book *A diplomat's Diary (1947-1999)* was released by the President of India K.R. Narayanan in Rashtrapati Bhawan. Indeed, there could be no other better gesture than releasing the book, authored by him on his 87th birth day. On this occasion, paying a personal tribute to him, President Narayanan said, "T.N. Kaul was my guru in the foreign service. It's a great honour for me to receive the first copy of his book *A Diplomat's Diary* on his 87th birthday. He is immortalised by his service to the nation and through his valuable writings." He described Kaul as a very warm and an unusual diplomat. "Both in China and US, he not only played the role of a policy maker but influenced these to a great extent," President Narayanan said and added, "though at the time of the Panchsheel Agreement he was not an ambassador but he played a significant role."

T.N. KAUL : A TRIBUTE

A Diplomat's Diary which contains 21 chapters and a vast section of appendices highlights the hopes and aspirations, difficulties and disappointments, as well as the tragedy of the people dying or disappearing in Stalin's Russia and Mao's China. Besides, it also deals with the tantalising angle on Sino-Indian, Sino-US and Indo-US relations over a long period of fifty years.



Chairman Mao Tse Tung of China receiving Indian Ambassador to China, N. Raghavan's credentials. On the left of Mao is Premier Chou Enlai and fifth from left is T.N. Kaul



From left to right T.N. Kaul, Minister of State for External Affairs, Mrs Laxmi, Soviet Premier Khrushchev, Vice Premier Mikoyan, Indian Vice President Dr. S. Radhakrishnan in Moscow (1964)



From left T.N. Kaul (wearing Uzbek cap), Defence Minister Y.B. Chavan, Foreign Minister Swaran Singh, Prime Minister Lal Bahadur Shastri, Ayub Khan and Premier Kosygin, while signing Tashkent Agreement (1966)



T.N. Kaul with US President Ford



Henry Kissinger, Y.B. Chavan, Indian Foreign Minister, and T.N. Kaul (extreme right) at the signing of the Indo-US agreement to set up Joint Commission in New Delhi (October 1974).



T.N. Kaul with the US President Nixon



*T.N. Kaul, Member of Executive Board, UNESCO shaking hands
with President Mitterand of France at UNESCO Hqs., Paris
(May 1985)*

T.N. KAUL

A Homage

Alexander Kadakin

*Speech of the Ambassador of Russian Federation
in India, delivered at T.N. Kaul Memorial Meeting
at India International Centre, New Delhi on
February 8, 2000.*

Two months ago when I arrived in Delhi, T.N. Kaul told me that we would definitely celebrate his birthday in February in a big way. Indeed, we are doing it today but unfortunately without him sitting amongst us and joking about the adversities of staying young even after 80.

India's illustrious son, the doyen of Indian diplomacy, a professional par excellence and an ardent patriot, Triloki Nath Kaul will be remembered in Moscow and the CIS capitals as a true friend and champion of friendship with the erstwhile USSR and today's Russia.

For me, it is a sorrowful personal loss. Because T.N. Kaul was a close senior friend, a guru and an exemplary diplomatist from whom I could learn a lot, as I did. When he came down to Delhi from his beloved Hermitage, Russian diplomats and academicians thronged to him for counsel. He was a man of Himalayan intellect, unusual versatility, cerebral brilliance, rare catholicity of mind, and a perfect gentleman with a great sense of humour.

Looking back upon T.N. Kaul's dynamic life one sees an astonishing blend of talents. He left an undeniable imprint upon some of the world-known diplomatic feats of India-be it India's first agreement with China of 1954, or his pivotal role in reaching the Tashkent agreement after the 1965 war with Pakistan, or the historic Soviet-Indian Treaty of 1971, or the Shimla Agreement, or the famous Delhi Declaration. His two stints as Ambassador to Moscow-in the '60s and in the '80s-were no less momentous. His contribution to

cementing the ties of friendship and strategic partnership between Russia and India is remarkable. His hospitable home in Moscow was always packed with Russian guests-ministers, intellectuals, actors, writers, artists and poets. Until today, Moscow has not had a more popular Ambassador. As a matter of fact, it was the only foreign ambassador's residence where the Indian Ambassador entertained informally all the leaders from Khrushchev to Yeltsin. It was a befitting tribute to T.N. Kaul that he was one of the select few foreign recipients of the high Soviet award – the Order of People's Friendship, an obvious recognition of his accomplishments and a sign of great respect he commanded among my compatriots.

He was a prolific writer. I shall treasure for ever all the books authored by him. It is gratifying indeed that today, on his birthday, another tome, *Diplomat's Diary* was released by the President of India.

T.N. Kaul always kept his word and practiced what he said. He did not preach what he practiced till he practiced what he preached. For me, he symbolized complete devotion and commitment to the causes he believed in. His was a life of integrity, selfless service and uncompromising loyalty to the avowed principles. He was a person who radiated warmth and was ever willing to give advice and assistance without expecting anything in return. He has lived a full and eventful life.

Comrade Kaul is no more. It is impossible to translate feelings into spoken words. I have a gnawing feeling of having been left desolate and forlorn. Let us be worthy of his memory.

May I quote St. Francis of Assisi : "O divine master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen".

T.N. KAUL

A. K. Damodaran

T.N. Kaul had a most unusual and eventful career in India's diplomatic service. Even before he was formally inducted into the Foreign Service in 1948 he had a foretaste of the problems faced by the young state organisation in measuring up to the challenges of international power politics. As a very young officer he participated in the selection of candidates from the officers of the Armed Services for post-War civilian duties. Quite a number of them were taken into the Foreign Service and worked under him.

He himself began at a junior level as the First Secretary in the embassies in Moscow and Peking. It was a most exacting time : India's credentials as a genuinely independent country were being questioned by the communist states and it fell to men like Kaul to convey our desire and ability to chart out a new course in the post-colonial world. His innings in China as the First Secretary and Counsellor was at an important stage in India-China relations, with India's emerging importance in Cold War diplomacy in Korea and Indo-China. Returning to India as the head of the China Division in the MEA in 1953 he played the decisive role in working out the India-China agreement of 1954 on Tibet. He went on to Indo-China as a pioneer in India's mediatory and facilitating diplomacy in the International Control Commission, alongwith G. Parthasarathi. He had a useful tenure, his first as an Ambassador, in Iran and went on to become the Deputy High Commissioner in London in 1961. Here his diplomatic talents were taxed to the limit when as the Acting High Commissioner he had to explain the Indian policies and actions during the Sino-Indian conflict in public on television. He was generally judged to be a great success. Reward came to him when he was sent as the Ambassador to Moscow.

He was already familiar with the socialist world. In Moscow he had the opportunity of reporting on the major transition from Khrushchev to the Brezhnev-Kosygin team. Then came the new challenge of Indo-Pakistan tension in 1965. He played a crucial

personal role in the Tashkent Conference and helped in arriving at a near-controversial agreement which has been vindicated by history.

T.N. Kaul came back to India as one of the Secretaries in the Ministry and, later on, became the Foreign Secretary until his retirement in 1972. It was he who played, among other things, a central role in the Bangladesh crisis and, more specifically, in planning and working out the Indo-Soviet Treaty through a period of two years—alongwith P.N. Haksar and D.P. Dhar. It was a very small team headed by Sardar Swaran Singh. I had the good fortune to be a junior colleague of these stalwarts and the experience was unforgettable. Then came the 1971 Indo-Pak war and the Shimla Conference with which Kaul was intimately associated. The final achievement was, however, that of Haksar and Dhar.

After retirement he was posted to Washington— his second stint in the United States—and did seminally important work in organising the activities of the new immigrant community. He returned to India as the head of the Indian Council of Cultural Relations when he organised some important bilateral conferences. For many years he represented the country in the UNESCO.

A final opportunity came to Kaul to function as a diplomat in, arguably, the most important capital for India at that time: Moscow. His was a unique and entirely satisfying experience in the Soviet Union: in Stalin's time he was a junior diplomat learning both international politics and inter-state diplomacy. In the period of the "collective leadership" during and after Khrushchev he played a vital role in cementing Indo-Soviet economic and cultural ties. In the late eighties, during his last stay in Moscow, he was able to convey to the political leadership at home the excitements, the dilemmas, and the ultimate anguish of *glasnost* and *perestroika*. He was also personally responsible for the great success of the Festival of India in that country.

Tikkil Kaul's was, indeed, a unique record. But this bald recital of his postings at home and abroad cannot even begin to convey the genuine professional enthusiasm and excitement of the man. In a very

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real sense, like Tennyson's Ulysses, he was "a part of all that he met". There was a certain vibrancy in his approach both to his political leaders and his colleagues: he was specially informal, boisterously so, to his junior colleagues. When in November 1954, as a probationer, I reported to him for sitting in his office for three days, he threw me out of the room, saying he didn't believe in such training. And yet, six months later, at a small lunch in a restaurant given by one of his junior colleagues, Harbans Lal, he was philosophical and gently introspective, revealing a vulnerable part of his personality, beneath the rumbunctious, extrovert impression he so often gave. One little anecdote will suffice to illustrate his self-confidence. Also, in 1954, Jawaharlal Nehru had just come back from China and was addressing the officials in the Ministry. He was describing the internal organisation of the People's Republic and the Communist Party. At one point he hesitated, searching for a phrase in his mind. "Democratic centralism," piped in the Joint Secretary without the slightest hesitation. "Of course, of course," said the Great Man.

In the Moscow diplomatic circles, over the decades, a popular refrain was: "Alcohol, Protocol and T.N. Kaul." Yes, he could compete in *dadnas* (bottoms up!) with the toughest Russian *apparatchik*. But he was also a gentle soul, a transparent person, who contributed so much to Indian diplomacy for more than four decades. Fortunately he has recorded them for the benefit of posterity. A few months ago when I met him immediately after his last visit to China, he told me he was working on a book on the history and prospects of India-China relations. I hope that he has completed it.

Courtesy : *Mainstream*, January 29,2000.

LATE SHRI T.N. KAUL

A Tribute

Dwarkanath Munshi

The abrupt passing away of Shri Triloki Nath Kaul, I.C.S popularly called Tikki Sahib with affectionate reverence—on January 16, 2000, has plunged the Kashmiri Pandit community in deep grief and sorrow. The loss is irreparable not only for our community but the entire country and, indeed, for his innumerable friends and admirers, big and small, around the world.

Tikki Kaul was a phenomenon, an institution in himself. Right from his days of adolescence in the early years of the 20th century, he had lighted up the sequestered Srinagar— which was away from any exposure to the world beyond—with his brilliance. This prodigy of a boy was soon to reach out to the stars. He was the first and the only young man ever of the J & K State to storm the portals of the ICS, the most coveted gilded steel frame of the mighty British Empire in its heyday. And he was only of 24 years then. He thus invested our community with immense genuine pride and an inspiration to the youth to strive and climb the ladder of excellence. For himself though, it was only the beginning of a sparkling career and for the nation an endless chain of extraordinary accomplishments.

To capture him in pen and paper is almost to look into infinite. His exploits whether in diplomacy or prolific intellectual, creative output (of his 8 precious volumes on diverse subjects and numberless lectures, analyses, newspaper articles, et al), his supreme skills of finesse in negotiations and public relations at the highest level, his capacity to keep poise and composure in trying and delicate situations, his pro-pensity and powers of making friends and influencing people are legion and have stood severe tests in international relations. It is no gainsaying that few, if any, of his contemporaries on the world stage would have rivalled him in having played with credit the games of diplomacy in the multipolar power centres of the most awesome times

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of the post-World War II era. From Washington to West Asia, from Beijing to Britain, from Moscow to Milan, from Iran to Islamabad, he strode with ease and aplomb and often turned adversity to adoration.

In the words of the celebrated Frank Moraes, the world-famous keen observer of men and matters, and I quote : "Tikki has a special quality of always being able to merge with his background. He believes that in Rome one should do as the Romans do. But that does not mean that one should think as they do. Tikki is a shrewd observer. Very little misses his eye and, in diplomatic sleight of hand, he has the firmness of a Culbertson in Bridge"....

In the formulation and promotion of free India's foreign policy, the gifted man was destined to make a significant use of his these talents.

Tikki was a universal human being, a non-conformist, say a bohemian, Karma Yogi, a man of no dogmas, a person of action for identified objectives, wishing for fruit for common good. A combination of these fairly mutually exclusive attributes sounds improbable, even crazy for some. And yet it is true. He was not what he looked sometimes—stern and forbidding. He was basically warm, understanding, forthcoming and disciplined, in many crucial aspects. He had the rare gift of adjusting to the level of those facing him, keeping poise, descending to the meek and equating with the mighty with amazing ease. Being suave most of the time, he was buoyant and boisterous on occasions. Yet it showed in him sometimes that he had a strong streak of the restless recluse.

Ever moving alike for work and relaxation, he would mingle with a master diplomat like a Kissinger as well as the raw rustic. The gift of the gab was God-given, and he delivered it with a unique fluency and as much of charm as he radiated with his physical appearance.

At home in India, when the time and the trauma of the 90s of the last century came and enveloped our community, he promptly and voluntarily stepped forward, spared no effort to move in step with the beleaguered to seek justice and relief from the authorities and give sage advice in carrying the struggle forward with honour and dignity and self-

T.N. KAUL : A TRIBUTE

esteem. His short, sweet communications and personal interaction with friends in government (some of today's highest have worked with him to their pleasure and benefit) or in industry and other professions would fetch immediate support or pecuniary help .

Kaul Sahib lived a full and graceful life. And he laid himself down for eternal peace with the same grace in the lap of his intense love that of mother nature— at his Himalayan Hermitage or Tapovan as he had named it—at Rajgarh in Himachal Pradesh. For us, he has left a rich and glorious legacy and abundant sweet memories. For posterity, he will remain a centre of reference and emulation for all that is bold and beautiful and noble.

Courtesy : *Koshur Samachar*, February 2000.

HE LEAVES A VOID

(Article published in a Tehran based newspaper in 1959)

Abby Gail

Poet, scholar, linguist, and above all a diplomat, His Excellency, Mr. Tirloki Nath Kaul leaves a void in the circle of his friends here as he leaves Iran for the fabulous Diplomatic Corps of London, and the glittering Court of St. James. Born in a family with a long history of experience in administration, His Excellency counts with an ancestry that has helped maintain law and order during the great days of the Indian Empire, and whose family has gained for itself the name of "Jalali."

Of the two great divisions of Indian mystics called the *Jamali* and the *Jalali*, the *Jamalis* are renowned for a calm and retiring approach to life - believing in persuasion, kindness and mercy. The *Jalalis*, on the other hand, are more aggressive, active, and positive if not downright explosive taking the bull by the horns, instead of tiring it by letting it ram its horns against thin air. However, Mr. Tirloki Nath Kaul is not all *Jalali*, he has led a life sustaining the philosophies of both the *Jamalis* and *Jalalis*, as can be seen from the history that has provided the background of his life.

After graduating from the University of Punjab he received his law degree from Allahabad University. He received his Master of Laws Degree from London University and went for higher studies to King's College and the School of Oriental Studies of London. He speaks several languages, including Russian and Chinese, and although Urdu is his native tongue, he speaks Hindi better than most Hindi scholars. He took science in college although he is a Sanskrit scholar.

Before independence, as an I.C.S. officer he worked on census, worked as a Settlement Officer, and as District Magistrate, then went on to War Services Selection Board, where he recruited officers for the Indian Army, Air Force and Navy. After this he worked as Secretary of the Indian Council of Agricultural Research. This road led to the diplomatic service.

He was one of the most active Ambassadors in Tehran. An important event in his tenure as Indian Ambassador to Iran was Prime Minister Jawaharlal Nehru's official visit to Iran which helped a great deal in cementing the friendship between India and Iran, two countries which have always maintained friendly relations since very early in their histories. An air agreement was also signed where both countries gave each other the "most favoured nation treatment," to use the words of an official of one of these countries.

During his term of office here the Iranian Government also formed a Commission to implement the Indo-Iranian Cultural Treaty.

Aside from these seemingly prosaic services to his country, he has indulged on the side, in the pursuit of happiness and beauty through his love of poetry and music. His Excellency is a connoisseur of Persian poetry, and can hold his own with the best of them when it comes to analyzing the merits, profundities and sheer simple beauty of exquisite phrases as written by the great Persian poets of long ago-in the good old days when poverty was nothing and it only fed the flowering of great minds. In order to better savor the beauty of Persian poetry Mr. Kaul learned the Persian language, brushing aside all obstacles to his enjoyment of that fabled poetry, of which some portions, now and then, drop like sparkling red rubies from the pens of gifted translators-may their tribe increase.

"Persian poetry is such," His Excellency explained, "that you can only see and hear its true beauty when read in its original language. It suffers into near extinction by translations. especially Hafiz' poems. Of course, Omar Khayyam's *Rubayat*... and this is the only known example.. actually gained from the translation." Incidentally, his favorite poets are Hafiz and Saadi, although he has a great predilection for Maulana Jalaludin Rumi.

"The fact is," he continued, "translations should not be direct transferring of words from one language to another-rather, they should be a translation of thoughts couched in the best words of the language a poem is translated into. A word in one language translated directly

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into another language may not sound as beautiful, or as adequate.” In which case, he believes, a more apt and fluent word should be chosen in the second language which will translate the thought as well.

The many facets of the Ambassador's character were revealed to us like the slow unfolding of a flower in the short but revealing glimpses we have had of him. Topping everything is his love of poetry and music, which knows no bounds of language or country of origin. He loves and understands Persian as well as Western music, aside from the music of his own country. He has undertaken the colossal work of translating the works of his favorite Persian poets, a work which he will continue even when he is already away from Iran.

“We have heard that many who have worked with you do not only regard you as their Chief but their friend as well,” we told him once.

“People are after all, human, not machines,” he answered, “and as such are subject to feelings. Life with them is better and smoother if one has this in mind.” He warmed up to the subject, the gist of which was that, according to him, it always turns out better to work with subordinates or colleagues as a friend than as a boss, for then you not only gain their friendship but better co-operation.

“Now that you are leaving us,” we said to him in one of the times we have met him, “we want to know what impression is most deeply engraved in your memory, of your stay in Iran.” Of course we were expecting to hear all about the great ancient mosques, art, literature, and all those things, but it wasn't so.

“The impression that is most deeply engraved in my heart,” he answered without hesitation, “is that of the people of Iran. It can be said truly and sincerely that their hospitality, friendship, and warm regards will be treasured in my memory long, long after I have gone and for what I have seen in them I am truly and humbly grateful. I have travelled a lot within Iran, have reached the far and difficult corners of this country, but everywhere it is the same. I have seen only good will, hospitality and friendship from the people.”

“What one thing, or incident, can you remember more happily than most of your other experiences in your stay here?” we asked.

“Well, it is hard to pinpoint one incident or experience, or thing, as standing out above the others, as ones' stay in one country is an interrelation of several incidents, one correlating with the others. But I might say that one particular experience stands out in memory as it brought me back in mind to my own people and their simple but heart-felt hospitality. On my way from Bandar Abbas to another village in a very difficult terrain night caught up with me on a deserted and very lonely isolated stretch. Then I saw a small hut and stopped the car to find out about spending the night. The family living in the hut were all hospitable and kind as they shared with me the floor where I stretched out to sleep. It was then I remembered the simple folk of my own country and their simple dignity and kindness as they share everything with strangers that their humble homes can offer. It made of their floor something more grand by the mere gesture of sincere hospitality and kindness. This has truly impressed me more than other experiences of a more grand and ceremonious nature.”

With this, Mr. Kaul has shown another facet of his personality - another unfolding of a petal on the flower of his character. On another occasion we overheard a distinguished looking lady in a fur stole talking with almost dramatic intensity to him. “You can open my heart,” she said, “and you will see love for you. All of us love you and are grieved that you are leaving.”

The Ambassador introduced her and explained that she and her family were great admirers of India, and had done much for the promotion of good relations between the two countries. There was a parade of well wishers flowing past the leaving diplomat and all were conspicuous for one thing, in that they all looked as if they meant what they said... and sincerely regretful at his leaving, although congratulatory on the future in store for him at the world's most impressive and glittering court, past and present, the Court of St. James.

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“I truly regret leaving this country because of the friendships I have formed here, and for the happy times it has given me in my travels through the fabled cities of Isfahan, Shiraz, and Meshed. But I will not deny that a portion of these regrets will be assuaged by the anticipation of once again meeting former classmates and friends in London where I spent many happy years as a student.”

Here the usually formal and retired look of the Ambassador gave way to a spontaneous smile of sheer happiness and anticipation for which he cannot be blamed. It is a trite and wornout thing to say but it is still very true just the same, that some of our happiest days on this earth are spent in school. And poignancy is added to memories of those days by the realization that one can only return to former scenes, but never again relive them.

A diplomat in behaviour and career, and a poet at heart, nevertheless His Excellency lives very much in the present and moves with the time. He is one of the few people who can really show courtesy and pleasant manners but still make things flow swift and smooth without being curt. It is a wonder to watch how he can manage to avoid jams forming in the outflow of visitors at a packed party, making things run with time-clock precision without leaving a slightly unpleasant taste in the mouths of threshold-lingerers and farewell-laggards.

And now he is leaving. With his departure he leaves a void in the hearts of his friends and those who have known him. We wish him all the best and success.

“RELIGIOUS FANATICISM IS A VERY DANGEROUS TREND”

*Just two months before his demise when he came back from a trip to London T.N. Kaul took time out to talk to **Sharad K. Soni** about his reflection of the century. This interview is reproduced from *The Tribune*, December 11, 1999.*

"I have no doubt in my mind that the 20th century has been one of the worst centuries in the history of mankind. There were two World Wars and a Cold War which lasted till almost the early nineties. And the latter was, to my mind, the most diabolic version of a war.

People say that the Cold War ended with the disintegration of the Soviet Union but I am not too sure of that. I feel it has started all over again but this time against countries which defy the established nuclear powers. The so-called Super Five led by the USA have enough nuclear arsenal to destroy the whole world. These five nations are now trying their hardest to maintain their monopoly over nuclear weapons. Not just that, they don't even want to share their knowledge of nuclear technology for peaceful purposes. And those, like India, who don't toe their line have to bear the brunt of their wrath and are subjected to economic and other sanctions.

The CTBT is another gimmick which forbids future nuclear tests except in the laboratory and only the USA can carry out these tests to refine its existing weaponry. Now my fear is that if we do not have a universal nuclear disarmament agreement in the coming millennium, we are going to face the threat of a nuclear holocaust which will wreck complete devastation wherever the wind takes it.

India must take the lead in using its nuclear capability as a deterrent against violence. In fact both India and Pakistan should sign a treaty of no-first use against each other and utilise their influence and nuclear capability for total nuclear disarmament. Otherwise the next

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century could be worse than the current one and even be the last one for the mankind.

Another negative point of the twentieth century has been the increased drug trafficking and the making use of the huge amounts of money earned thereby for supporting terrorism and violence.

Equally dangerous has been the exploitation of religion by fanatics. The results are now being manifested in Afghanistan and Pakistan. What such states have failed to realise throughout their existence is that danger from fundamentalism can be immense. For example, it can further dismember Pakistan and can lead to ethnic cleansing as has been witnessed in Sindh, Baluchistan and the NWFP.

But let me not be so pessimistic about the century I have lived in. Despite its flaws there is no denying that it also saw a number of very positive developments. For instance, the process of decolonisation started after World War II and India was one of the first countries to attain freedom in 1947 from the British rule after almost two centuries. In the sixties and seventies more and more countries, particularly in Asia and Africa, attained independence from colonial rule.

Another positive aspect of this century was the setting up of the United Nations which to a certain extent guaranteed peace, development and progress without impinging on the sovereignty or territorial integrity of member countries. The fact that the number of members in the UNO has increased from 50 in 1945 to over 140 shows the universal acceptability of this concept.

The only worrying feature about the United Nations is that the Security Council is still a body of the Super Five which have the right to veto decisions of even the permanent members. This is very discriminatory and the UN needs to reflect the realities of the present-day world much more adequately and expand the Security Council for a wider participation of nations. This right of veto must be abolished in the new millennium.

Apart from the setting up of the United Nations, one of the biggest contributions of the 20th century has been the communication explosion which has made the world more interdependent and also brought people and countries closer to one another.

Unfortunately in the coming millennium, I can foresee it being used not just positively but negatively as well. The positive aspect is that communications will lead to a better understanding and more peaceful, friendly relations between various countries, regions and people. But if facilities like the Internet are exploited for wrong purposes in the next millennium, they can generate conflict and war.

The coming generations would have to be more judicious in making proper use of facilities and amenities which science and technology has been providing us in this century and will continue providing us in the next. These benefits should be made available to all countries and people, especially those in poor countries.

In the new millennium the world must also work towards the creation and establishment of a new international economic, political and cultural order. If this is not done, there will be great danger of an explosion of widespread violence and possibly the third world war.

The other priority of world leaders should be to resolve disputes peacefully and bilaterally and improve the lot of mankind through constructive use of science and technology in the fields of agriculture, industry, health, hygiene and education.

The third priority should be to create a one world where no single country or a combination of countries can dominate the rest, where each individual has the opportunity to make his or her contribution for peace and progress of the whole world. In this cooperative venture, India can play a very constructive role because of its policy of non-alignment.

These are some of the most important priorities for a world on the threshold of the new millennium. Most intellectuals know what's gone wrong in the new century and how these wrongs can be rectified.

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What the world now needs is a strong political will to put these into action. More than that it needs one mass leader who would work for the good of mankind.

To put it very bluntly I don't think the world can continue the way it has in this outgoing century where more than three-quarters of the population lives below the minimum human standards while the rest live in luxury. In the next century the world must come together and find quick solutions to issues like universal nuclear disarmament, greater economic cooperation, pooling in of the resources of science and technology and reaching the benefits to the poorest of the poor of the world.

Mankind does not have any more choices. In the new millennium it will collectively have to work for a better and a happier world where people have equal opportunities and there is an equitable treatment particularly for the poorer sections of society in each and every country.

Besides leaders of the world would have to rectify the widening gulf between the haves and the have-nots for a better quality of life. I fervently hope the new millennium brings about these positive changes."

T.N. KAUL REMEMBERED

The Himalayan Research and Cultural Foundation (HRCF) organised memorial meetings at Press Club, Jammu and India International Centre, New Delhi to pay homage to late Shri T.N. Kaul, veteran diplomat and author and Founder President of the HRCF who left an indelible imprint in the sphere of India's diplomacy.

First such meeting was organised at the Press Club, Jammu on February 5, 2000, which was attended by hundreds of Shri Kaul's admirers. It was presided over by the Governor of Jammu and Kashmir, G.C. Saxena and Chief Minister Dr. Farooq Abdullah was the main speaker. The meeting was also addressed, among others, by Law and Parliamentary Affairs Minister of Jammu and Kashmir P.L. Handoo and Prof. K.N. Pandita. The dignitaries recalled their association with late Shri Kaul and paid rich tributes to the departed soul.

Earlier, the Secretary of the Jammu and Kashmir Chapter of the Himalayan Research and Cultural Foundation, Ravinder Kaul highlighted the achievements of T.N. Kaul. This was followed by a video presentation of an interview of late Shri T.N. Kaul, recorded by Ravinder Kaul for a commissioned Doordarshan serial just a month before he passed away. Significantly, T.N. Kaul had thrown fresh light on the Shimla Agreement. In answer to a question as to why did the late Prime Minister Indira Gandhi give all the concessions to the then Pakistan President Zulfikar Ali Bhutto at Shimla in the aftermath of Pakistan's defeat in the 1971 Indo-Pakistan war, Kaul told his interviewer that he had persistently asked Mrs. Gandhi what she had gained by agreeing to release of Pakistan's 96,000 Prisoners of War (PoW) and vacating the territory occupied by Indian troops. Mrs. Gandhi was quoted as saying "the PoWs included at least one member of every family in Pakistan's Punjab. I have nothing against the people of Pakistan who would ultimately have to contribute in resolving the Indo-Pak differences. I, therefore, agreed to the release of 96,000 prisoners of war. I don't trust Bhutto but why should the people of

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Pakistan suffer for it. I have made a gesture to Pakistan and I expect positive returns," she had told Kaul.

After watching the video recording of Kaul's interview, Chief Minister Dr. Farooq Abdullah commented that people had misconception that Indira Gandhi's 'advisors among the Kashmiri Pandit community during the Shimla agreement, had favoured the release of Prisoners of War (PoW). These people had resented the move and not favoured it. He said that late Shri Kaul had done great service to the people by narrating certain facts to remove misgivings about the Shimla Accord. "I used to think that people like D.P. Dhar, P.N. Haksar, P.N. Kaul and even Kaul himself who were close to the then Prime Minister Indira Gandhi had advised her to release the PoWs, but I was wrong. And, this interview of Kaul Sahib has corrected my Knowledge", said Dr. Abdullah. He added that T.N. Kaul was an astute diplomat with a deep insight on men and matters. He described him as an Indian by heart and a true Kashmiri. He recalled his contribution in the field of diplomacy and said he was one of the towering figures who left his imprint in diplomatic arena. The Chief Minister said that Kaul's love for nature was evident from the fact that he chose Himachal Pradesh, closer to Jammu and Kashmir State to be his home. "With his passing away India has really lost a great personality", he said and added, "the greatest tribute we can pay to Mr. Kaul who had immense passion for the land and people of Jammu and Kashmir, would be to bring peace and tranquility in Kashmir."

Recalling the eventful diplomatic and academic career of late Mr. Kaul, Governor G.C. Saxena said, "I knew him for 30 years and found him a high spirited personality. He was a friend of friends and lived life to the hilt." Saxena described T.N. Kaul as an illustrious son of the soil, a brilliant officer and an intellectual whose work would keep guiding the people for years to come. The Governor said that Mr. Kaul had handled the foreign policy so well that he used to assist Prime Minister Indira Gandhi in vital strategic affairs. He said that Mr. Kaul, a prolific writer having taste for poetry, had a distinguished career and

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he will always be remembered for his positive contribution to the nation. "The best tribute to the departed soul would be to feel inspired by the fact that Mr. Kaul served India's national interests in his capacity as Foreign Secretary and ambassador in Peking, Washington and the erstwhile Soviet Union," he added.

The Law Minister, P.L. Handoo said that Mr. Kaul was one of the architects of modern India who had made significant contribution in developing the diplomatic base of our country. Describing him as a great Kashmiri, a splendid personality and a diplomat of high calibre, Handoo said that he played a key role in the post-independence period. "His passing away has created a void which is hard to fill," he added. Prof. K.N. Pandita recalled his association with Mr. T.N. Kaul during his sojourn in Iran and Moscow. He said that the great diplomat evinced keen interest in promotion of cultural ties between India and the Central Asian countries.



*T.N. Kaul Memorial meeting at Press Club, Jammu.
Sitting from left to right, Prof. K.N. Pandita, J&K
Chief Minister Dr. Farooq Abdullah, Governor
G.C. Saxena and Law Minister P.L. Handoo.*



*J&K Governor G.C. Saxena paying homage to late Sh. T.N. Kaul.
Also seen in the Picture is Ravinder Kaul*



*J&K Chief Minister Dr. Farooq Abdullah
paying tributes to T.N. Kaul*



A view of Audience at Press Club, Jammu.

Another major function was organised at the India International Centre on March 1, 2000 in memory of late Shri T.N. Kaul. This meeting began with the observance of two minutes silence to pay homage to the departed soul. Speakers from many quarters threw light on various aspects of Shri Kaul's life and his great contribution to the shaping of India's foreign policy and educating a whole school of career diplomats with his qualities of head and heart.

Prof. Devendra Kaushik, Chairman, Maulana Azad Institute of Asian Studies, Calcutta who presided over the function said , "we would be missing him very much but his vision, ideas and legacy would continue to illuminate our future path as beacon light. One important aspect of his life was that he was a scholarly diplomat." Kaushik said that T.N. Kaul wrote several books on foreign policy and contemporary Indian history which have been well received by academia. Mr. Kaul always gave full respect to the academics and never tried to overawe them with the position he had held. Prof. Kaushik recalled his interaction with Mr. Kaul during various dialogues and debates. "He had a great academic bent of mind, so he was a source of inspiration to the academia whom he provided readily shared valuable

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information as an insider that helped them a lot," he said. "The more important is to act on his legacy," he added.

A.K. Damodaran who worked in various capacities under late Shri Kaul described him as a courageous person who had always been equal to the problem before him. He said that Shri Kaul had a photographic mind who did not know the meaning of amnesia. Recalling his long association with Mr.Kaul, Damodaran stated that long before the Bangladesh crisis and to finalise the Indo-Soviet treaty that happened in the middle of 1971, Mr. Kaul visited Moscow two or three times during 1969-70 and the whole draft of the treaty was prepared. And the understanding between the Soviet and Indian leadership was that inspite of the Soviet Union's new found understanding of Pakistan's geo-political importance after Tashkent and inspite of their attempt to be rather equal and balanced between New Delhi and Islamabad, it was always India first and no one second. On that basis a treaty was prepared. This opportunity to work with him was something which "I would always treasure", he said. He was a wonderful person and his record is unique in the sense that he served three times in Moscow, two times in Washington, once in China at a very critical moment. "All I can say is that this is hardly a time for mourning or lamentation, it's a time for remembering a wonderful person", he added.

Rajeev Sikri till recently India's Ambassador in Kazakhstan and who had joined the Foreign Service at a time when T.N. Kaul was Foreign Secretary stated that he was already a legendry figure by then. Like the late 1960s, the late 1980s was also the very eventful period in Indo-Soviet relations and it was Kaul's great contribution that the relations between the two sides reached that high level." Those two years which I spent with him as my ambassador, were the source of great inspiration and education for me which I would never forget". Sikri said that it were his human qualities which made him not just an outstanding professional but an outstanding human being - a titanic figure. He was very generous, not petty minded and was always

looking at the big picture, encouraging youngsters, guiding them without controlling them and taking an interest in everyone's personal welfare. He knew everything about everyone- the problem, the happiness, the joys, the sorrows which he shared with them. He was truly a father of the embassy. He could talk to Presidents and also could interact with security guards. This is something he carried out throughout his life.

O. Nyamdava, H.E. the Ambassador of Mongolia, stated that T.N. Kaul was well known in the international arena and from that point of view he belonged not only to India but also to the entire world. Describing Kaul as a great friend of Mongolia, he said that it was T.N. Kaul who initiated the establishment of the diplomatic relations between Mongolia and India when he was ambassador in Moscow and concurrently accredited to Mongolia as well. Until his last breath he was President of the Indo-Mongolian Friendship Society. "We are proud of him. He remains in the heart of the Mongolian people and we respect him and love him very much", the Ambassador added.

Saifuddin Soz, former Union Minister and Member of Parliament described Kaul as really full of life and temperamentally a bold person. He said that it was his mental make up that he could very quickly observe things and would like to respond very promptly. "Kaul was one of the greatest patriots this country has ever produced and one of very great persons and illustrious sons of Kashmir who really believed in Kashmiriat," Soz said.

Prof. Riyaz Punjabi stated that " I discovered him as one foreign secretary whom we could now call as an activist foreign secretary, one who doesn't get buried in files and information". He was one of the great sons of soil who was drawing on the international situations, would formulate, lay down and execute the foreign policy of the country as it suited its national sovereignty interests." I think he belonged to a generation where people were one way or the other incharge of country's destiny who made their positive contributions," Prof. Punjabi said.

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In his concluding remarks **Prof. K. Warikoo**, the Secretary General of the Himalayan Research and Cultural Foundation while recalling the contribution of Sh. T.N. Kaul in guiding and inspiring the multi faceted activities of the HRCF during the past ten years, expressed the resolve of the Foundation to carry forward the task and the goals set forth by late Sh. Kaul. “We have committed ourselves to continue to do an intensive empirical research on the frontier areas, particularly, Kashmir, Afghanistan, Central Asia and adjoining areas and also act as a forum of dialogue and interaction between various sections of the society in the Himalayan and trans-Himalayan region and other sectors of Indian society, policy planners, diplomats, academia, media, social and cultural activists etc.,” Warikoo added.



*T.N. Kaul Memorial Meeting at India International Centre,
New Delhi. From left to right, Lt. Gen. (Retd.) Hridaya Kaul,
Prof. K. Warikoo, Prof. Devendra Kaushik,
A. K. Damodaran and Rajiv Sikri.*



*Some participants at the India International Centre, New Delhi.
From left to right, Ravinder Kaul, Ambassador of Mongolia
O. Nyamdava, N.N. Vohra and R.N. Kaul.*



A section of participants observing silence.

HIMALAYAN AND CENTRAL ASIAN STUDIES is a quarterly Journal published by the Himalayan Research and Cultural Foundation, which is a non-governmental, non-profit research, cultural and development facilitative organisation. The Journal is devoted to the study of various issues pertaining to the Himalayan and trans-Himalayan region in South and Central Asia or parts thereof, connected with its environment, resources, history, art and culture, language and literature, demography, social structures, communication, tourism, regional development, governance, human rights, geopolitics etc.

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