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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-

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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.

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# TRIBAL GUJJARS OF JAMMU AND KASHMIR

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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).<sup>1</sup> 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*<sup>2</sup> (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.<sup>3</sup> 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.<sup>4</sup> 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).<sup>5</sup>

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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”.<sup>6</sup> 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.”<sup>7</sup>

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

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).<sup>8</sup> 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, Chrar-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.<sup>9</sup> 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).<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup> 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.<sup>13</sup> 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.<sup>14</sup> 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)**

<b>Census Year</b>	<b>Language</b>	<b>J&amp;K State</b>	<b>Kashmir Province</b>	<b>Jammu Province</b>	<b>Total Popln. of J&amp;K State</b>
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.”<sup>15</sup> 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.<sup>16</sup> 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.<sup>17</sup> 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)<sup>18</sup> (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**

	<b>GUJJARS</b>		<b>BAKARWALS</b>	
	<b>1931 Census</b>	<b>1941 Census</b>	<b>1931 Census</b>	<b>1941 Census</b>
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	-	-

**TRIBAL GUJJARS OF JAMMU AND KASHMIR**

**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**

<b>District</b>	<b>Gujjar</b>	<b>Bakarwal</b>	<b>Gaddi</b>	<b>Sippi</b>	<b>Total S.T. Population</b>
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
<b>Total</b>	<b>5,47,149</b>	<b>34,899</b>	<b>39,124</b>	<b>6,195</b>	<b>6,27,367</b>

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).<sup>19</sup> That is why the Gujjars and Bakarwals have been

*K. Warikoo*

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.

## **TRIBAL GUJJARS OF JAMMU AND KASHMIR**

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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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16. For further details see *Kashmir Times, Daily Excelsior, State Times, Himalayan Mail, Indian Express (J&K File)*, 28 April 1999.
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.
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**TRIBAL GUJJARS OF JAMMU AND KASHMIR**

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**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 19<sup>th</sup> 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**

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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.

***TRIBAL GUJJARS OF JAMMU AND KASHMIR***

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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.

***K. Warikoo***

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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 3<sup>rd</sup> January, 1991 read with Notification No. SRO-205 dated

### ***TRIBAL GUJJARS OF JAMMU AND KASHMIR***

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2<sup>nd</sup> 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. <i>Gujjar</i> ; | 10. <i>Bakarwal</i> ;       |
| 11. <i>Gaddi</i> ; | 12. <i>Sippi</i> .          |

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**

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# 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 8<sup>th</sup> to 10<sup>th</sup> 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 Brahmna 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**

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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*



2

*Gujjar Folk Artists singing a chorus*



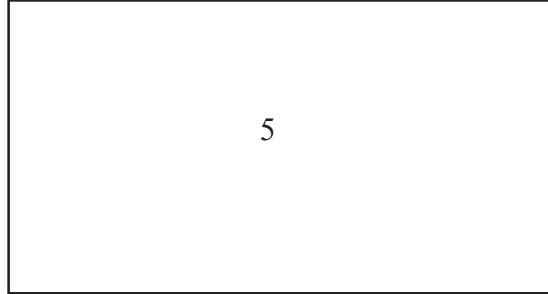
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*A Section of Audience at Abhinav Theatre Auditorium, Jammu*

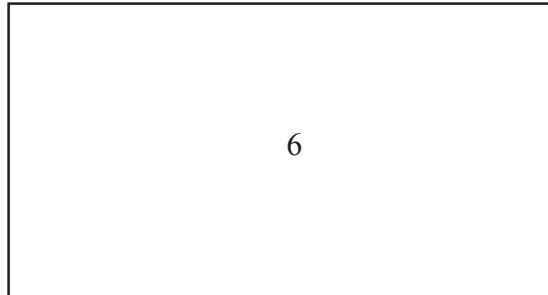


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*A Section of Audience at Abhinav Theatre Auditorium, Jammu*



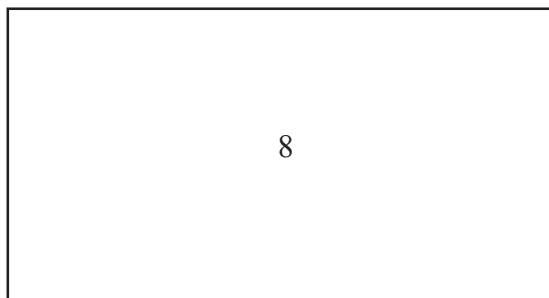
*A Section of Audience at Abhinav Theatre Auditorium, Jammu*



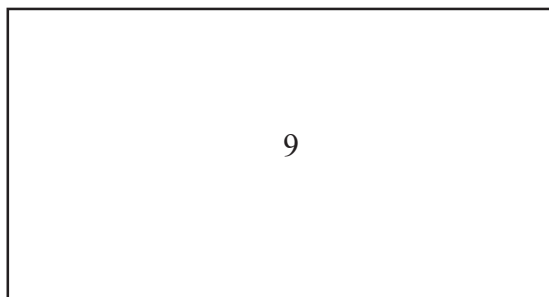
*Industry and Commerce Minister Bodh Raj Bali along with  
Masud Chaudhary at the Exhibition*



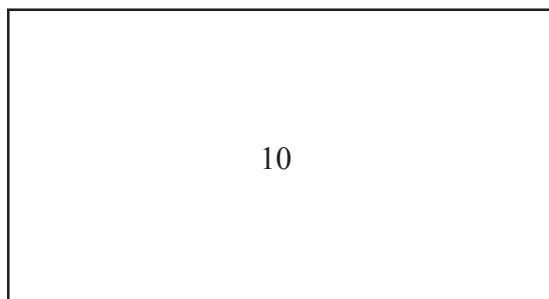
*Gujjar Participants viewing the Exhibition*



*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.

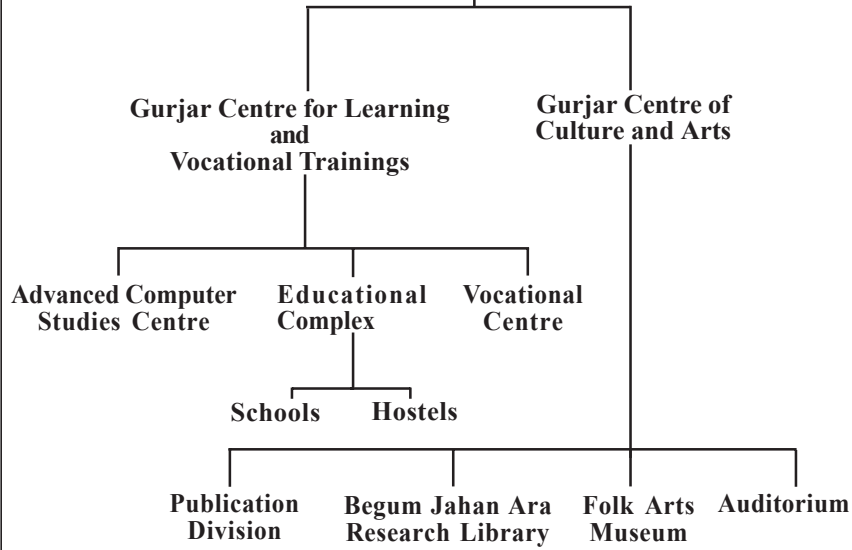
- 10) The Seminar recommended that the State government develop the seven transhumant routes to facilitate the seasonal movement of the Gujjars and Bakarwals and their pastoral development by providing basic infrastructure like temporary mobile medical services for both the human beings and livestock, 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.

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# 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**

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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)**

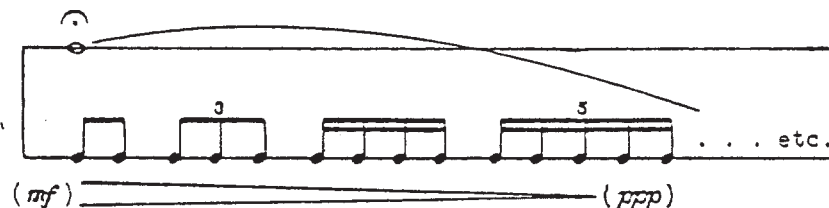


Figure 3: Logarithmic structure of Lamaist ritual  
(Sadie 1980: 803)

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

RGYA-GLING  
ROL-MO  
RNGA  
DRIL-BU  
DAMARU

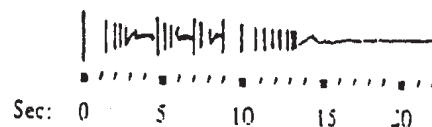
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## *TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC*

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*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*

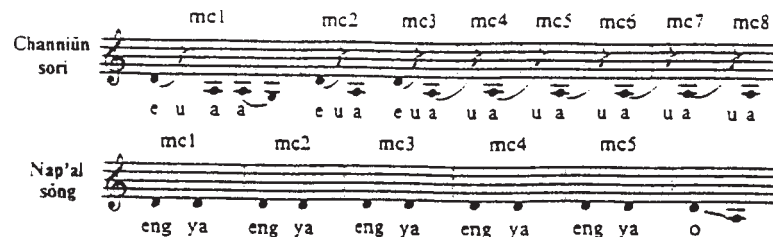
The structure of *Channun sori* of Korean *pomp'ae* and Tibetan logarhythmic structure is similar to each other (Lee B.W. 1981: 499). *Channun sori* of *pomp'ae* can be found in *chitsori porye* and *hotssori choalhyang*. In *porye*, the original vocable pattern of the repeated melodic cell consists 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)

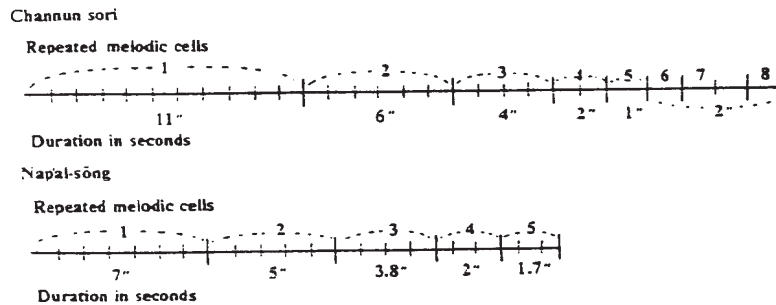


Figure 6: Analysis of *Channun sori*(Lee B.W. 1987: 70-71)

(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) 채보: 최병삼  
(43")

평과리  
kkwaengwari

징  
ching

장구  
changgu

북  
puk

평과리

징

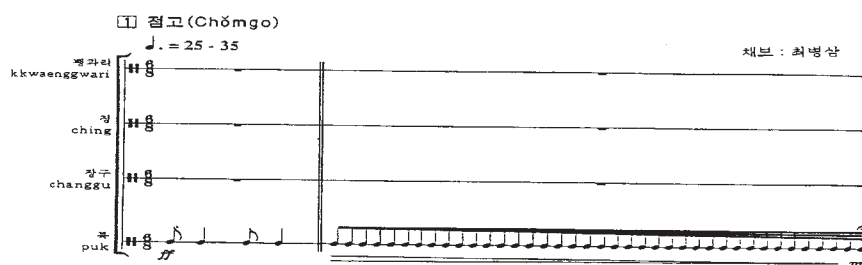
장구

북

*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)

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장중하게 ♩. - 30

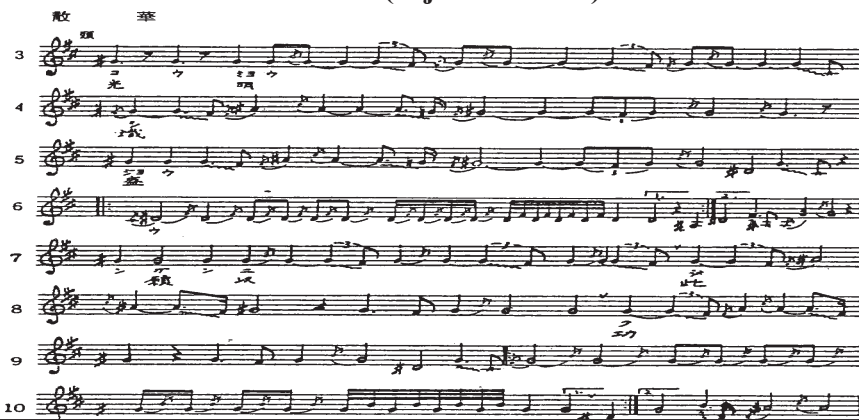
The musical score is arranged in two systems. The first system includes staves for '금' (Gyeong), '대금' (Daegum), '피리' (Piri), '장고' (Janggo), '좌고' (Jwago), '해금' (Haegum), and '아쟁' (Aesaeng). The second system includes staves for '소금' (Sogum), '대금' (Daegum), '피리' (Piri), '장고' (Janggo), '좌고' (Jwago), '해금' (Haegum), and '아쟁' (Aesaeng). The score features various musical notations such as notes, rests, and dynamic markings like 'P' and 'V'. The tempo is marked '장중하게' (moderately slow) with a quarter note equal to 30 units.

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 *todayji-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

<i>Butkyoongaku</i>	불교음악(佛敎音樂)
<i>ajaeng</i>	아쟁
<i>araeddhae</i>	아랫대
<i>binari</i>	비나리
<i>Channun sori</i>	잣는소리
Choi, ByongSam	최병삼
<i>Chosakd'aeyp</i>	초삭대엽(初數大葉)
Chun, InPyong	전인평(全仁平)
<i>changgo</i>	장구
<i>channun sori</i>	잣는소리
<i>ching</i>	징
<i>chitsori</i>	깃소리
<i>choalhyang</i>	초알향(初謁香)
<i>chomgo</i>	점고
<i>chonggwajonggok</i>	정과정곡(鄭瓜亭曲)
<i>chongup</i>	정읍(井邑)
<i>chongupsa</i>	정읍사(井邑詞)
<i>daseurm</i>	다스름
<i>doryangsong</i>	도량성
<i>drilbu</i> (Tibetan)	드릴부
<i>dung chen</i> (Tibetan)	등첸
Eijo, Makiyo	牧夜英三
Hahn, ManYoung	한만영(韓萬榮)
<i>Hankukuiimak</i> : Korean music	한국음악(韓國音樂)
<i>Honam-woodo-kut</i>	호남우도굿
<i>haekeum</i>	해금(奚琴)
<i>honam nongak</i>	호남농악(湖南農樂)
<i>Kagok</i>	가곡(歌曲)
Kim, KiSu	김기수(金琪洙)
<i>kollip-group</i>	걸립패
<i>Kukakgamsang</i>	국악감상(國樂鑑賞)
Kunminuimakyunkuhoi	국민음악연구회(國民音樂研究會)
<i>kosa</i>	고사
<i>kosa-yombul</i>	고사염불
<i>kwaeng'gwari</i>	꽁과리
Lee ByongWon	이병원(李秉元)
Lee, HyeKu	이혜구(李惠求)

TIBETAN LOGARHYTHMIC STRUCTURE IN KOREAN MUSIC

<i>man · jung · sak</i>	만중삭(慢中數)
<i>mok-o</i>	목어(木漁)
<i>moktak</i>	목탁(木鐸)
<i>moktaksori</i>	목탁소리
<i>Naerim moktak</i>	내림목탁
<i>naerim moktak</i>	내림목탁
<i>nongak</i> : farmers' dance music	농악(農樂)
<i>Olim moktak</i>	올림목탁
Ongakunodomo sha(Japanese)	음악지우사(音樂之友社)
<i>ollim-kut</i>	올림굿
<i>pan-kut</i>	판굿
<i>pomchong</i>	범종(梵鐘)
<i>pompae</i>	범패(梵唄)
<i>popgo</i>	법고(法鼓)
<i>porye</i>	보례(譜禮)
<i>puk</i>	북
<i>pulkyoumakyonku</i>	불교음악연구(佛敎音樂研究)
<i>rgya-gling</i> (Tibetan)	르가글링(짧은 트럼펫)
<i>rnga</i> (Tibetan)	룽가
Sujechon	수제천(壽齋天)
<i>samulnori</i>	사물놀이
<i>shom-shal</i> (Tibetan)	솜살
<i>shomyo</i> (Japanese)	성명(聲明)
<i>sil snyan</i> (Tibetan)	실남
<i>solchango</i>	설장구
<i>sori-naegi</i>	소리내기
<i>sujechon</i>	수제천(壽齋天)
Todayjinigatsdoshomyo	동대사이월당성명(東大寺二月聲明)
<i>Tonyaguimak</i>	동양음악(東洋音樂)
<i>taekeum</i>	대금
<i>Uddhari poongmul</i>	웃다리 풍물
<i>uddhae</i>	웃대
<i>uddhari</i>	웃다리
<i>uddhari-poongmul</i>	웃다리 풍물
<i>um-ze-pa</i> (Tibetan)	움제파
<i>wonpan</i> : temple gong	원판
<i>Yangkeumshinbo</i>	양금신보(梁琴新譜)
<i>youngnam-nongak</i>	영남 농악
<i>yuri</i> (Japanese)	由

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