

PAHARIS OF ERSTWHILE DODAIN J&K: STATUS AND RECOGNITION

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ABSTRACT

The pahari language spoken in Jammu and Kashmir's Doda Kishtwar and Ramban belongs to the western pahari grouping as elucidated in the first linguistic survey of India. Dogri, a language was once written in Thakri, but later this script was not accepted. Language. In Nepal, a form of pahari is included in the constitution of the country and it has constitutional protection.

Pahari dialects of Doda, Kishtwar and Ramban come under the manifold of Western Pahari classification as elucidated by Grierson and other Linguists like Ghraham Belley and Patterhook. The Government of Jammu and Kashmir documents like [District Doda at a Glance 2016-17 Page 5] mentioned these dialects as Pahari. The pahari Speaking people are a specific class that has a distinct culture, way of life and customs, and the most distinctive feature of this group is that it speaks a pahari language, not every human being who speaks the dimensions of the state. If I live in the mountains, it will be called Pahari. The identity of this class is similar to the way Gujarati speakers are called Gujjar, Kashmiri speakers are called Kashmiri, Dogri speakers are called Dogra and Ladakhi speakers are called Ladakhi, Bhalessi speakers are called Bhalessi, Bhaderwahi speakers are called Bhaderwahi, Padri speakers are called Paddri, the people inhabiting in Saraz are Sarazi, and Paharis of Pogal Puristan and Ramban District are speakers of Pogali, Gaddi (pastoral dialects are speakees of Gaddi dialect) spoken in Bhaderwah and Bani Billawar areas.

KEY-WORDS: *Pahari, Western Pahari, Bhalessi, Bhaderwahi, Padri, Sarazi, Pougali, Doda, Chenab*

INTRODUCTION

The Paharis are by no means the people living in the hilly regions, but the people whose language is mountainous, their unique culture, way of life. The Pahari is an umbrella term and under it there is a hierarchy of dialects. Pahari was also listed in the 6th schedule of Constitution of Jammu and Kashmir. Whenever a Pahari is mentioned, most of the people in argue that it means Everyone who is living in a mountainous area, but this is not the case at all. Pahari is an ethnolinguistics way of folklore. Linguists have divided the Pahari language into three major catagories: This branch of the Eastern Pahari language is spoken in a vast region as far as Nepal. This branch of the Central Pahari Language is spoken in the Garhwal area of Uttarakhand. The locals call it " Gurwali and Komoni. This branch of the western Pahari language is spoken in the upper parts of Himachal Pradesh, Jammu Division's Bhalessa, Bhaderwah, Paddar, Saraz, Ramban, Pogal puristan, other areas of western pahari are Pakistan occupied Kashmir, Pothohar Plateau, Murree, Jhelum, Hazara and Peshawar. Central Pahari is a sub-dialect of Punjabi language, while Eastern Pahari dialect is a mixture of Pothohari dialect due to

its similarity to Pothohari area, while Western Pahari dialect is a sub-dialect of Punjabi language due to its similarity to Dogri area. Is a mixture of Dogri accent.

There are many pahari speaking people of Doda, Ramban and Kishtwar districts who are yet to be identified, surveyed, legalised under certain provisions of the government like Inclusion in 8th schedule, majority of Pahari endangered dialects like Bhalesi, Bhaderwahi, Paddri, Sarazi, Pogali, Gaddi are mentioned in the first linguistic survey of India conducted by G A Grierson. These dialects come under the manifold of Western Pahari classification as elucidated by Grierson and other Linguists like Ghraham Belley and Patterhook.

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BHALESI DIALECT

Bhalesi has its own Rich words and plathora of grammer. It is listed in the First linguistic survey of India volume IX. Bhalesi dialect has some similarities with Bhaderwahi but has its own distinct phonology. Bhalesi is widely mentioned in the studies conducted by P K Kaul, Patterhook and Ghram belley. The people belonging to Bhalessa (Gandoh Bhalessa, Chilly Pingal, Jitota, Neeli, Bathri Changa, Khaljugasar, Alni Gingota, Basnota, and Kahara Tehsils speak Bhalesi

and it is evident that its people are pahari speaking People (PSP). However, Bhalesi comes under the umbrella of Indo Aryan languages and are enjoying the same right as provided to the himachili, Pothwari, Kangri and others. The unique feature of Bhalesi pahari language is that it is spoken by all the communities' i.e both Hindus and Muslims so it is a link language between the two communities. Bhalesi practice distinct Pahari Culture and are more closely related to the Pahari languages spoken in Himachal Pradesh and Bhaderwahi.

The Bhalesi dialect is surrounded by the other pahari languages like Chinali, Pangwali and Chambeali to the south east, Padri to the north east, Sarazi to the west and Bhaderwahi respectively to south. The Bhaderwahi and Bhalesi differs in the area of preponderance of diphthongs, the dropping of /l/ between vowels, for example in Bhalesi we pronounce black as /Kalo/ in comparison to Bhaderwah we call it /Kao/. Bhalesi is spoken in trio tehsils of Gandoh, Chilly pingal and Kahara and some parts of Thathri sub division. The trio tehsils of Bhalessa sub division enjoying distinct cultural and ethno linguistic identity and common language features. The Pahari Speaking People of Bhalessa are both the communities and both can speak this language well. Since Bhalesi is a lingua franca of Bhalessa.

The common feature of cultural heritage of Bhalessa includes sharing of common brotherhood The area is having mixed culture. Besides Pahari Bhslesi, people are speaking several other dialects, viz Mixed Kashmiri, Gojri. The

Bhalesi is a common and linked language of the area. "Kod" is a popular cultural festival celebrated in Bhalessa. Kod and its own folklore. Other festivals are "Panyaou" "kanchoth" "Basow" "Dikhneen" "Malchay" "Rang", Bheja Mela of Beerdevsthan is the Biggest Night mela of District Doda held at Bheja Bhalessa besides Kalgoni Mela. Gujjar and Bakarwals are nomads. Like the Guddies they come down to plain and barren areas of Punjab during winter. During summer they go deep in the mountainous valley of Bhalessa. The Bhalesi has rich words dictionary

of its own and can be groomed so as to overcome from the list of definitely endangered status. Its Pahari Shape and family need to be retained and its script need to be revived.

BHADERWAHI

Bhaderwahi is another rich language and has a distinction of being a Pahari Speaking Dialect of Bhaderwah and its adjoining villages. The language comes under western Pahari classification as classified by first linguistic survey of India conducted in 1919. This pahari Speaking dialects is spoken by all the communities. G.A. Grierson (1919) has elucidated Bhaderwahi and Bhalesi morphology. Koul (2014) has given some of the common linguistic features of Bhaderwahi with the other dialects of western Pahari. He also talks about the influence of other languages like Dardic, Munda, Dravidian, Sanskrit, Prakrit and Hindi on Bhaderwahi.

Bhaderwahi has its own grammar and is spoken in Bhaderwah tehsil of Doda District. Bhaderwah is a region popularly known as Chota Kashmir and is known for its beauty throughout the country. Bhaderwahi songs, and literature is seen developing. Bhaderwahi is a lingua franca of Bhaderwah and is spoken in every household.

SARAZI

A rich dialect and having plethora of words is spoken in Saraz region of Doda upto the Dhar of Ramban area. It is a wide area where Sarazi is spoken. As per the First linguistic survey of India Sarazi too is a pahari speaking dialect spoken by varying communities. The language has been a source of amity among the people of all the communities. It has rich words and comes under western

pahari classification. As per the census records of 2011, the population of Saraz is 1,79,014. Muslims comprise 51 per cent of the population and Hindus 49 percent. About 90 per cent of the population is rural. Both the communities speak this Pahari dialect (Sarazi) as first language besides other languages like Kashmiri, watali, Deswali in dessa area. Sarazi has its own grammar and is a lingua franca of Saraz region. It shares some features with Bhaderwahi and Kashmiri as well. Going by most of the arguments and evidences presented so far (Kaul 1977; Kogan 2012), Sarazi

should be classed as a Western Pahari language. It would still make a very aberrant member of the group. Bailey (1908), who first documented Sarazi, classified it the same way. Grierson (1919) elucidated a clear sketch of Sarazi in Linguistic Survey of India (1903-1928), classified it as a dialect of Kashmiri admitting that it could equally be classified as a Western Pahari language. Among all the neighbouring languages, Sarazi shares the highest per cent of its vocabulary with Bhaderwahi (A western pahari dialect) since it is subsumed that Sarazi as western Pahari and (Pahari speaking language spoken in Doda and its interior areas. Sarazi being a Western pahari has a lexical similarities with Bhaderwahi, Bhalessi and Padri too. Since it can more be a Pahari as classified by the Grierson in the first linguistic survey of India. The other linguists also termed Sarazi as a part of western pahari family. It is worthwhile to mention here that Sarazi has been termed as definitely endangered dialect by UNESCO as there has been no literature development or non inclusion of this dialect under certain provisions viz a viz revival of its script.

PADRI DIALECT

Padri dialect is a part of dialect chain of Bhaderwahi-Bhalesi-Padri (Grierson 1919 in linguistic survey of India). Padri is too a rich dialect spoken in saffron valley of Padder. It is a dialect spoken by varying communities of Padder area of Kishtwar district and has a rich words and grammar. Padder is a area where Ist World peace conference was held. The area is producing rich quantity of saffron and is playing a pivotal role in advancement of the economy. The number of speakers, as of the 1981 census, stood at 10,000. Now the number is quite mushrooming. Padri as per the linguists like Kaul share similarities with the other western pahari dialects like Bhaderwahi and Sarazi. Padri has a rich grammar and its phonology need to be revived. Padri is a lingua franca of

Padder - a saffron valley. Padder is touching its borders with Pangri (Himachal Pradesh), Zanskar valley of Ladakh & Marwah-Wadwan Valley. Padri dialect as an offshoot of western pahari has been kept under vulnerable category of languages in 2014 by Ministry of Minority Affairs, Government of India. As per the survey conducted in 2015 by scholars of Department of linguistic studies, University of Kashmir, it was found that 70% of the population speaks in Padri at home while rest communicates in dominant and other specific languages. It is quite clear that there is significant decrease in percentage of its use. It is evident that Padri dialect is heading towards extinction. The dialect needs a fleeting attention.

POGULI

Poguli is an unparallel language. It is spoken in Pogal paristan area of district Ramban and has rich phonological and lexical features. It has similarities with western Pahari and Kashmiri. A link language of pahari and Kashmiri. Several linguists termed it as Pahari and come under the offshoot of Western Pahari. The poguli has close lexical similarities with other western pahari dislects. It is a pahari speaking dialect and is spoken by most of the people in Tehsil Banihal. Poguli is intermediate between Kashmiri and Western Pahari as per several surveys and studies. Besides its lexical similarities with Kashmiri it is spoken by the people inhabiting in the hilly areas of Pogal Paristan. It is surrounded by area of Sarazi and Bhaderwahi (western pahari offshoot of indo aryan family). It has a rich literature, idioms and phrases. Poguli is listed in the First linguisticsurvey of India conducted by the then british ICS officer, George Grierson. Poguli is neither an offshoot of any tribe nor is it contrary to other literature of tribes. The slur misconceptions about it is disagreed by the linguists and scholars.

GADDI DIALECT

Gadi dialect comes under the western pahari classification. It is mainly spoken in Bharmour Chamba and the Bhaderwah, Bani Billawar area of Jammu and Kashmir. It is a pectoral dialect/ tribal dialect too. The UNESCO in its documents has kept the Gadi dialect under definitely endangered dialect. It has not got tribal or pahari status yet. Gadi language is very beautiful, typical and unique in itself. Gadi is widely spoken and it's the mother-tongue of people of not only from Gadi community but that of other casts including Sippi, Gadi-Brahmin, and Rehaade living in Upper reaches of Kathua, Udhampur, Reasi, Ramban, Doda and Kishtwar Districts of Jammu region. It spoken widely in Bhaderwah. Since its preservation is imperative either to grant it a pahari or Tribal status.

RECOGNITION AND STATUS

Pahari Speaking People (PSP) of J&K are a socio-cultural and linguistic minority in the Known for struggle and nationalism. The Pahari belt in real sense as per the studies like Linguistics' survey of India by G A Grierson and many others are located in many parts of Doda, Kishtwar and Ramban besides in the other areas of the erstwhile state of Jammu and Kashmir. Grierson has categorically put them under the western pahari classification under volume 9 part 4 of his Linguistic survey.

As far as the initiatives and status by the state for the legalisation, promotion and provisions are concerned, the several steps has been taken to promote their language and in some parts of the erstwhile state but no concrete or indigenous movement seemed there. There has been several efforts since independence of the country to develop the diverse indigenous communities of the Jammu and Kashmir. The constitution of Jammu and Kashmir also incorporated Pahari language in the year..... Several commissions and committees were framed to gauge the Pahari speaking population but majority of the area of Pahari belt like Doda Bhaderwah, Bhalessa, Kishtwar, Padder, Saraz and Ramban has been devoid of the policy makers and law makers, writers and the leaders. The fact that the languages spoken by the erstwhile Doda have not been taken into development. The indigenous language movement is in place now a days to initiate for the revival of the script of these western pahari or what

we say the languages spoken in the middle mountains. The areas of Doda Kishtwar and Ramban are having dense population of pahari besides the majority of the people also speaking other dialects like Kashmiri and Pahari both. Since these languages has played a vital role in acting as a link language between the varying communities of this region i.e Hindu's and Muslims. It is interesting to note that the bilingual population belonging to the region is speaking both Kashmiri and Pahari. This is the beauty of the cultural history and heritage of this region. Several studies has been made by some authors like Dr Siddeshwar Verma, Dr S P Vaid in his analytical study, Dr. Neelofar Hassan Wani, Dr. Ravi Parihar, and. Dr Saba Mushtaq and many more. The others paharies who are scattered in Poonch, Rajput, Kupwara, and Baramulla Districts

Research reveals that they speak pothwari. Government has already recommended to Government of India that they should be declared as a Scheduled Tribe. The case is pending with Government of India.

The 4 percent reservation has also been accorded to these areas but erstwhile Doda has not been included.

. Government of Jammu and Kashmir constituted State Advisory Board for the development of Pahari Speaking People in the year 1989 in light of Cabinet decision No:227 dated 20-10-1989 read with Govt.Order NO:1439-GAD of 1989 dated 26-10-1989 with the Hon'ble Chief Minister of the State as Chairman of the Board and the Vice-Chairman having MOS status is being nominated by the Hon'ble Chief Minister from amongst the members of the pahari community. The first politically elected Board was established in the year 1997 vide Govt.Order NO;444-GAD of 1997 dated 27-03-1997.The board also consists of non-offical members which had the total present strength of 28 members nominated by the Government representing the respective Pahari areas of different districts of the State.

The Board has to fulfill the following objectives like Implementation of tje schemes which would benefit the Pahari Speaking People under various sectors, Finalisation of annual action plan and recommending allocations/funds, implementation of several schemes of development of Pahari speaking people, educational upliftment by way of establishing pahari boys/girls hostels, grant of scholarships etc, Formulation of Pahari Sub-Plan on the pattern of Tribal Sub Plan for filling up of critical infrastructural gaps including income generation activities by respective District Development Commissioners in consultation with State/District Pahari Advisory Board members. The board has indeed played a great role in providing solace to some areas in identification but Erstwhile Doda has been kept away.

Nevertheless, the District of Doda, Kishtwar and Ramban are dominated by Pahari Speaking People but all in vein, there has not been a common or united voice to represent themselves as a single entity so that they can stand for their rights and justice.

The area of Bhalessa like the other areas of Saraz, Bhaderwah, Doda and Ramban and Padder are referred to as the pahari belt as elucidated in several studies like Linguistic survey of India (LSI) and University researches.

The first linguistic survey of India Volume 9 part 4 a classification has been made that all above regions comes under Pahari and has been elucidated in the catagory of Western Pahari. Pogali is an intermediate between these Pahari dialects and has similiarities with them besides Kashmiri roots in it.

PAHARIS OF BHALESSA AND BEYOND

Nevertheless, the districts of Doda Kishtwar and Ramban are dominated by Pahari speaking people as per the different linguistic surveys and studies conducted from time to time but awaits some legalized procedures and attention of the governments at the centre and periphery. The census authority of India needs a fleeting attention. There has not been a common united voice to represent the pahari speaking people dominated in the districts of Doda Ramban Kishtwar where in people speak different languages and their offshoots like Bhalesi in Bhalessa region spoken in three tehsils of Gandoh, Chilly pingal and Kahara. The trio tehsils has PSPs. Sarazi is spoken in Saraz region of Doda, Padri is spoken is Padder valley in Kishtwar, Bhaderwahi in Bhaderwah area, Pogali in Ramban District. The other unscheduled languages include Kishtwari which as per siddeshwar verma is a

language of ancient origin having close lexical similarities with Western Pahari dialects. Some authors has elucidated that Kishwari is prior to Kashmiri and some us of the view that Kishtwari is a lingua franca of ancient origin and must be included in western pahari.

According to the analysts like late SP Vaid Bhalessi speaking People (Pahari speaking) areas includes all the three tehsils of Bhalessa viz Gandoh, Chilly pingal and Kahara spoken widely in all the villages. Late S P Vaid has mentioned the villages like Kahara, Kilhotran, Jakyas, Bhatyas, Gandoh and Jugasar. It is pertinent to note that all the 66 panchayat halqa's of three tehsils of Bhalessa are dominated by Pahari speaking Hindu's and Muslims. The pahari speaking people of Bhalessa and even entire erstwhile Doda is conglomerate of both the communities inhabiting here. Bhalessi is a link language between the varying communities besides Kashmiri being spoken and understood by both the communities. The folklore and tradition of Bhalessa people resembles the pahari of other areas. According to the census report of 1901 the Bhaderwahi, Bhalessi, padri trio languages having independent character of their own has a number of speakers 25517. According to SP vaid near Bhalessi there are other dialects around like Cinali and Pangwali which are spoken in Pangli area.

EIGHT DEMANDS OF PAHARI CORE COMMITTEE ERSTWHILE DODA

1. Amendment in J&K Reservation Rules
2. 4 Percent reservation in recruitment and Free admission in Academic and Professional colleges
3. Grant of scholarship (Post/Pre-matric) to school going pahari speaking students by J&K Board for the Development of Pahari Speaking People.
4. Construction of hostels for Pahari students of Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.
5. Implementation of Pahari Sub-Plan on the pattern of Tribal Sub Plan for Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.
6. Promotion of Pahari Language, Literature and Culture of Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.
7. Creation of separate sections for Bhaderwahi, Sarazi, Bhalessi, Padri, Pogli in J&K Acamey of Art Culture and Languages
8. Publication of Text books for Bhaderwahi, Sarazi, Bhalessi, Padri, Pogli by The Jammu and Kashmir Board of School Education.

CONCLUSION

To conclude, it is said that the entire erstwhile Doda (Doda, Ramban, Kishtwar)and even other districts like Udhampur, Kathua and Reasi are originally Pahari. The historical evidences shows that Bhalessi, Bhaderwahi, Padri, Sarazi, Pogali, Gaddi are either pahari offshoots or the tribes. Owing to the rich wordsidioms, phrases, vowels, consonants, phonology these dialects are totally ignored and it is evident from the history that the people speaking thesedialects are Pahari Speaking. These dialects are heading towards extinction andneed inclusion, pahari status, and scheduled language status, promotion andrevival of their scripts and literature at large. Government need to frame a

Committee to gauge the legality of these dialects by assigning a fresh task to J&KPahari Speaking Board for the conduct for fresh census afresh so as to do justice With the people. The Jammu and Kashmir reservation rules need to be amendedat this juncture.

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