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"PAKISTAN'S ONLY INDEPENDENT ENGLISH JOURNAL OF
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THE PRIDE OF ENGLISH PUBLICATIONS IN PAKISTAN.

Vol. X 1982 No. 1

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CONFERENCE AND SEMINAR

ON

"1981—THE YEAR OF SINDHI LITERATURE"

Subject "Sindhi literature and Sindhi Society"

SAYID GHULAM MUSTAFA SHAH

Chairman

Shah Abdul Latif Cultural Society, Karachi.

Shah Abdul Latif Cultural Society, Karachi, organised a Conference and Seminar on "1981—the year of Sindhi literatures on 26th to 28th of November 1981, at Sind Madressah, Karachi. Al-Haj Mahmood A. Haroon, Minister of Interior, Government of Pakistan inaugurated this conference. This three day conference and seminar got a very good response through out Sind and nearly ten thousand or more writers, scholars, teachers and students participated in this programme. Nearly 600 women from all over Sind actually participated in mixed gatherings and mixed paper reading sessions. We are glad to say in each aspect of the seminar and the conference tremendous enthusiasm was shown by the participants and the general public. The news-paper response and publicity was commensurate with the immenseness of the conference. We are grateful to all media of publicity—the news-papers, the Radio and the Television—individuals, organisations and institutions—which helped us in the organization of this programme and it was such a tremendous success.

In view of the socio-educational and the linguistic problems which were discussed in this conference and in response to the sentiments and wishes and persistent demands of the participants in this programme and by the general public of Sind—57 scholars have put up an appeal and the conference passed a number of resolutions on the various aspects of the life and the needs of Sind. We are publishing this appeal by scholars, teachers, writers and poets and the resolutions of the conference in this issue. We have sent this appeal and these resolution for publication in all the news-papers, daily and periodical, in all the languages through out Pakistan and sent copies to all the authorities in the country.

APPEAL:

1. Islam being the sole basis of Pakistani nation-hood, any shift from it to language, or any other thing, is bound to shake and weaken that basis.

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ①

(سورة الانبياء پارہ ۱۷)

پهرين تون پاريج پاڻ پوءِ پنهنون تي

شاه

The remedy for the ills of democracy is more democracy.

Bryce.

Apotheosis of Freedom in nearly all independent developing countries invariably leads to slavery of the masses.

Frantz Fanon

In a newly independent country the civil servant being more clever and cunning, begins to sabotage national economy and throw it out of joint, and so grow corruption prevarication, black market and national plunder.

Frantz Fanon

2. Mother tongue as medium of education at all levels stands universally accepted as the natural and most effective medium, and besides, is the carrier of a People's cultural heritage. To love their mother tongue and cherish it and to preserve and develop it as a phenomenon of such a unique value and worth, is, therefore, the bounden duty of its people.

3. According to the constitution of 1972, Urdu is our national language, meant for official use, which role, in the Province of Sind, it has to share with the Sindhi language, which is our mother tongue.

4. Since the inception of Pakistan in 1947, the position of Sindhi language as medium of education of our children as well as for official use in the Province, has been affirmed, explained and asserted before every in-coming Federal Government, which, too, even though after a great deal of hums and humphs, have each time been solemnly acknowledging and upholding the claims of our language, through their confirmatory declarations, as of the years 1956, 1962, 1967, 1972 and 1974.

5. Unfortunately, however, equal readiness on their part for admitting the soundness and justice of our right to our language, what to say of helping us promote the same in practice—has not been in much evidence. Discouragement of Sindhi Primary Schools in the Federally Administered Karachi area during 1948-1956, overt and covert preference accorded to Urdu medium of education and language teaching in the Province of Sind at the cost of Sindhi medium education and language teaching during the One Unit period of 1956—1970, and the current zeal and over-excitement over the questions of medium of instruction and official use, ignoring almost totally the corresponding claims of Sindhi language in the Province, are enough indications of the real mind of the circles responsible, who would rather wish that our mother tongue was not at all there.

6. Of late, quite a number of decisions on educational and language policies, and on the medium of instruction and on language for official use have been announced. These and the projection being given to the same on Radio, T. V. and in the Press, and the slogans, in particular, being drilled through these powerful public media, reflect an ominous position. It would seem as if we have shifted from Islam as the sole basis of Pakistani nation-hood and are pitching, instead, the language in. The consequences of this deviation in our national ideology would not be much hard to visualise.

7. It is strange that with Islam being our guide in meeting our problems, we have not been able to solve our problem of medium of instruction for our children even after the passage of over three decades. All this seems to be due to the simple reason that we don't take principled decisions, and, instead, choose to leave issues in an indeterminate state, so as to facilitate only the advancement of our group interests.

8. Today, in almost all the urban centres of Sind including Karachi,

the Sindhi medium education of our children, from the very basic primary stage onwards, is suffering grievous neglect. Nothing is being done to develop the potential of our mother tongue to be enabled to serve as the official language of the Province, along with the National Language, as allowed under the constitution. The State-run T.V. and, to an extent, even the Radio, hardly own up Sindhi as the living modern language of the Province and of the world. In its literary development, our language has to sift for itself, and its Press is languishing under step-motherly treatment. In the matter of text-book production and supply, Sindhi text-books receive attention only as a last resort. Our children are denied even the chance and opportunity to compete for Children's State awards in and through their mother tongue.

9. In a country like Pakistan, which is constituted of more than one linguistic communities, the problem of languages can not be solved by ignoring it or evading it or even by suppression. Mere plausible and sanctimonious formulations would never solve it. Recourse to these would only further bog us in confusion, as it has done so far. With honest intentions and sincerity of purpose, the problem would indeed is not impossible of solution. Other similarly placed countries and people have solved it. We have Islamic fundamentalism to guide us, which, in this regard, is no respecter of any particular language, and holds all languages equally worthy of respect and consideration.

10. It is time we admitted to our conscience our pre-dispositions and partisanships in this and such other matters, and for the sake of equality, fraternity and brother-hood of Pakistani Millat, allowed genuine good-will, i.e., the will for the good for all, to enter our individual as well as group counsels, so that we solve this and other such problems amicably to the abiding good—the just and fair good-of our future generations.

11. The responsibility for such an ethical change of heart lies with the stronger groups amongst us and not with the weaker ones.

12. As an initiative for ushering in a mental approach of peace and good-will among ourselves and for setting the fires of jealousy, mistrust and suspicion at rest, let us solve this problem of languages in an Islamic way—a wise, unselfish, responsible and above all a principled way. Mere proclamation and issue from time to time of summary pronouncements in this matter will not do.

13. In this regard which we hold to be of paramount importance for the future of Pakistani people, we the undersigned writers, poets, artists, teachers, students and members of general intelligentsia of the Province of Sind most solemnly ask for appointment of an All-Pakistan Language Commission with equal representation of the main linguistic interests on it to inquire into a investigate the problem of languages in Pakistan and

prepare a comprehensive report thereon for implementation.

14. Should this appear as too big a desire on our part, we ask for immediate appointment of a Sindhi Language Authority for facilitating enforcement of the provisions and for carrying out the purposes of Sind Act No. 2 of 1972, which was enacted by the Provincial legislature of Sind for the teaching, promotion and the use of Sindhi as Provincial language in addition to the national language in accordance with the Constitution of the Islamic Republic of Pakistan.

15. We call upon the Government of Sind to live up to their responsibilities in this regard and take necessary measures—financial, administrative and executive—for the successful implementation of the Language Act of 1972 referred to above and thereby win our sincere gratitude and indebtedness of our generations to come.

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| 1. Sayid Ghulam Mustafa Shah. | 27. Mr. Mohamed Bux Soomro. |
| 2. Pir Hassamuddin Rashidi. | 28. Mr. Ghulam Rasool Memon. |
| 3. Moulana Ghulam Mustafa Kasmī. | 29. Mr. Imdad Ali Odho. |
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| 6. Mr. Ayaz Gul. | 32. Mr. Mohamed Bux Soomro. |
| 7. Mr. Tanveer Abbasi. | 33. Mr. Sikander Khose. |
| 8. Dr. Dur Mohamed Pathan. | 34. Mr. Shaikh Aziz. |
| 9. Pir Shah Rashidi. | 35. Mr. Sasir Ajaz. |
| 10. Mr. Khadim Husain Abbasi. | 36. Mr. Khuda Bux Soomro. |
| 11. Professor Badruddin Ujan. | 37. Mr. Mehraullah Soomro. |
| 12. Mr. Momin Ali Shah. | 38. Dr. Khuda Bux. |
| 13. Mr. Naimatullah Bhutto. (Shikarpur). | 39. Mr. Khalil Moriani (Shikarpur). |
| 14. Mr. Nagush Sayal Manghi (Shikarpur). | 40. Mr. Ashfaqe Ahmed Manghi. |
| 15. Mr. Azad Jatoi. | 41. Mr. Abdus Salam. |
| 16. Mr. Gur Dino Punjabi (Shikarpur). | 42. Mr. Niaz Panhwar. |
| 17. Mr. Anwer Fakir Hakro (Shikarpur). | 43. Mr. Khair Mohamed Kokhar. |
| 18. Mr. Farooq Ahmed Murani (Shikarpur). | 44. Mr. Abdus Salam. |
| 19. Mr. Ghulam Husain Bhutto. | 45. Mr. Hidayatullah Akhund. |
| 20. Mr. Mohamed Ibrahim Joyo. | 46. Mr. Shoukat Husain Shoro. |
| 21. Mr. Nisar Ahmed Channa. | 47. Mr. Abdul Kadir Junejo. |
| 22. Mr. Khan Mohd. Panhwar. | 48. Mr. Kazi Khadim. |
| 23. Mr. Mukhtiar Ahmed Soomro. | 49. Mr. Imdad Hussaini. |
| 24. Dr. Suleman Shaikh. | 50. Ustad Burhari. |
| 25. Mr. Ghulam Rasool Memon. | 51. Mr. Abdul Kadir Junejo. |
| 26. Prof. Ayaz Kadri. | 52. Mr. Shamsuddin Junejo. |
| | 53. Mr. Abdul Rehman Shaikh. |
| | 54. Mr. Mehatab Ahmed Tunio. |
| | 55. Dr. Abdul Karim Sandino. |
| | 56. Mr. Abdul Rehman Shaikh. |
| | 57. Moulana Azizullah Buhio. |

RESOLUTIONS OF THE SINDHI SAHAT CONFERENCE
26th: — 28th NOVEMBER 1981, HELD AT THE SIND MAD-
RESSAH KARACHI.

1. This representative gathering of writers, poets, scholars and educationists of Sind, at the concluding session in Karachi on the 28th of November 1981, of the Sindhi Sahat (literature) conference 1981, views with apprehension the future of Sindhi language, literature and education in face of the lately observed Government policies and measures for enforcement thereof in the allied fields, namely place of language and its use as medium in schools and in the public information and entertainment media i.e., the press, the radio and television, all indicating exclusive projection of and sole emphasis on Urdu; and mindful of their duty and responsibility as writers, educators and as parents, resolved that the Provincial Government of Sind and the Federal Government of Pakistan be moved to take immediate and effective steps for the fulfilment of the following legitimate demands of the people of Sind, guaranteeing them thereby enjoyment of their basic human right, viz. their right to language, its culture and education, which stands rooted in fundamental human justice, fair play and equity and is also explicitly up-held and assured to them by Islam. These demands are in absolute consonance with Pakistan ideology too, which recognises Islam alone, and not the language, to be the basic for Pakistan Nation-hood. The demands are:—

- (1) The establishment of Sindhi Language Council for promotion and enforcement of Sindhi as provincial language, as envisaged in the Sind Teaching, promotion and use of Sindhi Language Act 1972.
- (2) Statutory provision of Sindhi Medium Primary/Secondary level education in the city of Karachi and other cities of Sind where the Sindhi Speaking people happen to be in minority and also in Rawalpindi—Islamabad Federal Area, for minimum class/grade strength of 25 Sindhi medium children.
- (3) Provision of Sindhi medium Sections in all the former English medium schools of Sind, e.g., St. Mary's Convent, Hyderabad; St. Michael's, Mirpurkhas, St. Mary's and St. Lawrences' Sukkur, and all such other schools in Karachi.
- (4) Provision of Sindhi language teachers for the teaching of Sindhi as a subject in all Urdu medium institutions in Karachi city, particularly those run by the K.M.C. in accordance with prescribed curriculae of Education for the province of Sind.
- (5) Full and immediate enforcement of Sindhi Medium Mass

literacy and Adult Education programmes in schools and Radio and T. V. for the Sindhi speaking communities in the Province of Sind.

- (6) Recognition of Sindhi as medium for the Federal Level childrens' essay and/or elocution competitions for the Sindhi speaking children.
- (7) Recognition of Sindhi as a Subject of examination for all competitive tests for Federal Administrative Service/and as a medium of examination for such tests/for the Sind Provincial Administrative and Educational services.
- (8) Allocation of at-least 50% of the total time to telecasting programmes in Sind from the Karachi T. V. stations.
- (9) Arrangements for origination of Radio broadcasting from Khairpur Mirs Radio Station and allocation of 75% of the broadcasting time to Sindhi medium programme from there.
- (10) Recruitment and posting of Sindhi language knowing programmes producers such that at least 50% of programme producers working at the Karachi Radio and T.V. stations and 60% of them for the Radio stations in Hyderabad and Khairpur Mirs are Sindhi knowing.
- (11) Sanction and grant of Declaration for Publication of Sindhi News-papers and periodicals on par with the procedure and practice being followed in the case of Urdu and English languages in Sind and other provinces of Pakistan.
- (12) Withdrawal and amendments of ban imposed by the previous Government on Sindhi Journals and periodicals as done in the case of other Journals and periodicals in Sind and other Provinces of Pakistan.
- (13) Reservation of 20% of all fund allocations for advertisements in Government and Semi Government organizations for Sindhi News-papers and periodicals.
- (14) Arrangements for manufacture of standard and portable Sindhi typewriting machines at Haripur Hazara Government Workshops.

- (15) Release of all poets and writers of Sindhi Language under detention in various parts of the Country.
- (16) Restoration of schools to the Sind Madressah Board, which were taken over by the previous Government under its nationalization scheme.
- (17) Restoration of Jinnah Courts Muslim Hostel which is a Trust property to its legitimate Trustees.

A colonised people is not alone.

Satre.

With fame I became more and more stupid, which of course is a very common phenomenon.

Albert Einstein.

سبحان ربك رب العزت عما يصفون و سلام على المرسلين
والحمد لله رب العالمين

SINDHI LITERATURE AND SINDHI SOCIETY

SAYID GHULAM MUSTAFA SHAH

I have great pleasure in welcoming you all here in this third periodical conference of our Society which is also the final function of the programme "1981—the year of Sindhi literature" being celebrated in and outside Sind. We held our first conference and seminar like this one in 1974 and the second one in 1976. We had always hoped of holding our conferences at regular intervals but we could not do so due to circumstances beyond our control.

Ladies and Gentlemen, our Society was established in 1972 and in my addresses in the last two conferences I had given you our history and working. I must tell you what we have been able to do since. We have published a book on Shah Abdul Latif by Dr. Tanveer Abbasi and another book on Sindhi Society by me. We are endeavouring to collect and publish unprinted verses of Shah Abdul Latif from Sind and outside and for this purpose we sent delegations of Shah's disciples and experts to various parts of Pakistan and to Cutch, Bhuj and Rajistan in India who have brought us so much valuable material. We have set up a committee of scrutiny under the Chairmanship of my friend Mohamed Ibrahim Joyo to look into the authenticity of the verses and to sift the material. This committee is assiduously at work. We have received a copy of the Tafsir of the thirtieth para of the Holy Quran in Sindhi by Makhdoom Mohamed Hashim Thatavi, the great Muhaddis, written nearly 300 years ago. We have got the Tafsir re-written in modern Sindhi and we hope to publish it soon. We have also got two other books of Makhdoom Hashim on Fiqh with re-writing in modern Sindhi and annotations by Moulvi Mohamed Husain Shah of Ibrahim Hyderi. Our Journal "Sind Quarterly" has survived all weathers and is running in the seventh year of its publication. We are glad to hear it being valued and reviewed as "the pride of English publications in Pakistan" and as "Pakistan's only independent English Journal of quality, standard and Scholarship".

The address delivered by Al-Haj Professor Sayid Ghulam Mustafa Shah, President of the Shah Abdul Latif Cultural Society, Karachi on the occasion of the inauguration of the conference and seminar on "1981—the year of Sindhi Literature" on 26th of November at 5- p.m. at Sind Madressah-tul-Islam, Karachi, presided over by Al-Haj Mahmood Haroon The Minister of Interior Government of Pakistan.

EDITOR.

Ladies and Gentlemen, we are a modest and impecunious society but rich in good-will, sincere workers and general acceptability. We are not a common cultural society indulging in ballroom gatherings, banquet-hall eating, fun and feasting, open air flamboyance frolic, dancing and noise or interested in any acrobatics and pyrotechnics. We have serious schemes in our programmes. The two of these are (1) the establishment of Sindhi Literature Foundation and (2) the foundation of Shah Latif Ghar at Karachi. We think we must collect at least Rupees one crore for each scheme. We think it is not difficult if our men of means, good-will and generosity help us. The holding of this conference is a proof of the good-will we have established and the response we have got. Ladies and Gentlemen our capacity to beg is much greater than our capacity to own. I have every reason to hope that we shall establish these two institutions which will be a pride of Sind and Pakistan. We hope to approach the Government of Sind for a plot of land in some central area of Karachi and also request them to give us the original building of the Victoria Museum on Kiyani Road. We hope to have centres worthy of the heritage and traditions of Sind and Pakistan and we have been promised generous aid, assistance and gifts in this regard. Sind is still a treasure house of books, manuscripts, relics, pieces of art and all kinds of precious museum material of which any Society can be proud. I think if we start begging and peregrinating the people will take care of us and trust us in this field.

Ladies and Gentlemen, the programme of "1981, the year of Sindhi literature" was decided by a number of literary, cultural and Social organizations of Sind. This programme commenced with the first meeting at Bhit Shah in January last. Since that day meetings and conferences and exhibitions, Mushairas and literary gatherings have been held all over Sind and outside in all the big towns and small villages of Sind by the Sind Graduates Association, the Universities, the schools and Colleges, the Adabi Sangats and big and small local literary and cultural bodies. This final programme was assigned to us on the very day of its inauguration and we have the honour of holding it. We have a comprehensive programme of three days which includes 6 paper reading sessions, Mushaira, book and manuscript exhibition and a music festival. I am grateful to Mahmood Haroon Sahib The Minister of Interior Government of Pakistan for the inauguration of this conference, to Mir Sahib Mir Rasool Bakhsh, the Senior Minister, Government of Sind, for presiding at the Music festival, to Syed Ghous Ali Shah Sahib, Minister of Education, Government of Sind, for his blessings, and to Dr. Nasir Uddin Jogezi, Minister of Health for opening the book and manuscript exhibition, and to Dr. M. A. Kazi, Presidential Advisor on Science and Technology for presiding at the session "Literature and Science". This whole programme started from Bhit Shah, the resting place of Shah Abdul Latif Bhitai and is closing with this conference and seminar organised by the Shah Abdul Latif Cultural Society, Karachi.

Ladies and Gentlemen, how little is realised in other sections of Pakistan Society about the place of Shah in Sindhi and world literature. Linguistically what the Quran is for the Arabic language and literature Shah is for Sindhi literature and Society. Shah's verses and the Quran are so close in philosophy, in spirit, in content, in hope, in faith and in forebodings. Arabic has its base and strength in the Quran and Sindhi has its base and strength in Shah-Jo-Rasalo. Shah Abdul Latif was no ordinary poet, versifier or a Soofi known in common terminology. He was not only a humanist and a universalist but a revolutionary poet full with love, faith and attachment to the land and wishing blessings and good to all mankind. He was a real leader, philosopher, inspirer, torch bearer, and a support of Sindhi Society and Sindhi renaissance.

Ladies and Gentlemen it is amazing with what universality and essential popular affection Shah is viewed, read and reviewed in Sind and in Sindhi and by those foreigners who have read him and studied him. He had equally inspired the Muhaddisin, the saints, the royalty, the revolutionaries, the translators and the Mufasirs of the Holy Quran, the agnostics, the politicians and statesmen, the philosophers and the scholars of every community that lived in Sind; and last but not the least he was a solace, a hope of the common illiterate and literate masses of Sind and Sindhi speaking Communities in its every nook and corner—in its mountains, planes, forests, and ocean islands. Shah in Sind was an inspiration, a consolation, a prayer, a hope and a deliverance. Shah's poetry is a language of faith, love and freedom. Shah was a guidance for all his readers, scholars and disciples and they all found in him equal light, inspiration and stay.

Ladies and Gentlemen, Shah is above the common rung of poets, philosophers and saints. He carried the mission of the infinite and hope in the eternal. Shah had no mundane reward in his mind and he was not running around for any royal favours, titles and stipends. He was all the time seeking the pleasure and mercy of God and blessings for humanity and this makes the impact of his mission undying, indelible and universal.

Ladies and Gentlemen, there is another distinction in which Shah excels all the great writers, philosophers and poets in all the other languages of the World. What touches and exhilarates and elevates us is the greatness of Shah and his candour and generosity in the approach to Women. Poets and writers in other languages and in other lands have evaluated woman variously calling her, a curse, a deception, a vanity, a frailty, a weaker vessel, an engima, an entertainment, a slave, a source of exploitation, a goddess of evil, an inferior being, and at the most a solace and a companion of loneliness, but Shah not only adores woman and gives her status but praises women in general and the daughters of this land, and he describes them in the finest and noblest sentiments and virtues of woman-hood. When he talks of women, the heroines

of his poems, where is the heart which is not stirred by the melodies of his verse and by his ideals and sentiments. His description of women is like that of rocks of faithfulness and commitment and angels of love. To women no other poet and writer and philosopher has done such justice and honour. Men may enjoy and feel elevated by reading him but women enshrine him in their very hearts. Men of Sind may have let down Shah but the Women of Sind carry him with eternal attachment.

Ladies and Gentlemen Sindhi language has certain blessings which very few languages in the Sub-continent can claim. It is a language the existence of which was known to the prophet of God. It is a language closest to the Quran, in its script, the traditions of the prophet and the history of Islam. It was the first non-arab language in which the Quran was translated. It is a language fundamentally drawing its strength, thought, content, and vocabulary and phraseology from the language of the Quran and it is best epitomised in the Rasalo of Shah in which Quran is quoted in the most befitting context of Sindhi verse. Shah's poetry in this regard is the most beautiful tessellation of philosophy, realism, faith and poetical rendering. To a Sindhi, Shah brings Sindhi verse and Quran as part of his life and faith.

Ladies and Gentlemen, to-day Sindhi literary effort is remarkable in its diffusion, ebullience and luxurance and in its recovery. It is estimated that besides text-books, journals, periodicals and daily news-papers, a new book is published in Sindhi every few days. There is a new and growing steadiness, growth, depth of thought and realistic rendering. There is unbelievable variety in the publication of books and presentation by charts, maps, photographs, cartoons, caricatures, pictures and sketches of every taste, variety and acceptability. Social un-happiness pain and misery and sociological analysis are beautifully, intimately and marvellously portrayed written and dramatised. Short stories and eloquent writings and essays follow the traditions and standards of Arabic and English. The whole literature draws from the soil and surroundings of Sind and from its nativity of Pakistan which are in-exhaustible sources of supply, power and inspiration.

Ladies and Gentlemen, let me take you into a little bit of socio-demographic study and history of Sind since 1947. By 1948, the death of the Quaid-e-Azam, a glaring change had taken place. With his death as if Pakistan Society had jumped right into what Carlyle called "the swindlers" and "free-booters" century. We marked every where shameless, flagrant and almost falgitious acqvistiveness in the new social order. In Sind before 1948, every one spoke Sindhi whether he was Gujrati, a Parsi, a Christian, a Hindu or a Muslim. The Parsis gave Sind writers in Nusserwanjees, Contractors, Billimorias and Pithawalas. The Boras give Alavis, Bandukwalas and Tapals. The Christians gave Lobos, Raymonds and Desouzias. Karachi was a city of Abdullah Haroon,

Abdul Majid Sindhi, Obaidullah Sindhi, Moulana Mohamed Sadiq, Mir Mohamed Baloch, Gazder and innumerable men of good-will. There was not a single Urdu news-paper worth reading and mentioning in Sind. In 1948 Sindhi was suddenly in total socio-intellectual doldrums trying to establish its new bearings, till it was suddenly overtaken by the Swash-buckling politics of Liaquat Ali Khan, Ghulam Muhammad and Ayoob Khan. From 1948 to 1971 Pakistan was in total intellectual sociological confusion and Chaos. Ayoob Khan had made every Commissioner a little potentate in civil administration and sociologically the whole country was in the grips of shikar from Liaquat Ali Khan to Yahya Khan—economic shikar, political shikar, administrative shikar, sociological shikar and every kind of shikar. It was brutal power and calous administration which ruled the day. All the noble principles, commitments and ideas of sociological integration and regeneration were ignored and thrown to winds.

With the creation of One Unit, Sind was in the grips and throes of another sinister conspiracy. With the abolition of Sind Secretariat and rough handling of Sindhi institutions, there was sociological jolting in Sind. Fifty percent of the Employees of the Government of Sind were forced to leave service and only about 1500 or so went to Lahore in 1955, and at the time of disintegration of One Unit in 1971, only about 250 were left to come to the Provincial Secretariat at Karachi.

With the separation of Karachi, from Sind in 1948 the bitterness in Sind began and sense of deprivation and uncertain sociological existence took roots. All the promises and commitments of the Quaid-e-Azam were thrown to winds. This glaring change grew worse with years to come. Restive Sind from 1958 got all the bludgeoning it could have in every field. The divisional Czars uninspired by the ideas of patriotism, inebriated by power, lacking sympathy and nobility, ran rough shod over every thing of moral social and patriotic value and every home in Sind was in pain and anguish. The groan went on till 1971 when the Unit was disintegrated.

With the disintegration of One Unit there was reversal of Sindhi speaking population to Karachi. It began to trickle in for permanent settlement and employment and was pushed in by economic and sociological pressures from the interior. This inflow increased every year and from 1976, this steady increase became a deluge. Sindhi speaking population today is the biggest linguistic group coming to Karachi, with families and children, for living and permanent settlement. The Sindhi speaking population in Karachi, from 1977 has increased at a phenomenal rate which can be easily assessed from their share in populating the new schemes and townships of Karachi. It is estimated that even in Gulshan-e-Iqbal and Federal Area, the Sindhi speaking population has gone beyond 25 percent.

In 1948 after the death of the Quaid-e-Azam, Sindhi institutions language and literature were being audaciously and adroitly pushed out of Karachi or closed, and from 1971 they began to come back and today the socio-demographic intellectual and literary Sindhi activity is so great and perceptible that we can easily vaticinate that in a few years Karachi will regain its position of 1936 in socio-intellectual and cultural field. The resilience and exuberance being shown is a miracle of great consequence, but the Karachi Metropolitan Corporation and the Karachi Development Authority and the unfeeling and myopic bureaucracy have put the telescope on the wrong eye and are behaving like ostriches and one is not surprised. Sociologically Karachi is in the grips of self-seeking and myopic mafias of all kinds which do not see anything beyond the tips of their noses and can hardly understand, recognise and acknowledge the way the things are shaping. Little is realised that in the Karachi division 50 percent or more of its population is Sindhi speaking. Sindhi speaking villages in the K.M.C. areas and K.D.A. jurisdiction are an educational and health disgrace to the city and this province and to the country.

Ladies and Gentlemen some people are very fond of quoting statistics and I should like to present them with a few. In Sind (including Karachi) there is about 15% population of which the mother tongue is Urdu. Sind has an area of about one hundred and fifty thousand square kilometres and this 15% population is living and confined to about three hundred square kilometres of the area of Sind, naturally resulting in and entailing narrow lopsided self-centred and limited literary, cultural, educational, psychological, sociological and hypochondriacal conditions that obtain. The irresponsibilities and the sophistications of urban life are resulting in all the sociological uncertainties and eccentricities and abnormalities and suspicions. It is to this area that Urdu literature is confined. This living has created sociological aberrations and psychological isolation and nebulousness and amorphism so dangerous for the growth of sound and healthy community. Lack of intimacy with social conditions and lack of information have created conditions of rumour-mongering and gossip in society, which are not any elements of health. With all the resistance and short-sightedness and obstinacy, out of this 15% population about three percent have taken to Sindhi and are now part of Sindhi life and Society.

Ladies and Gentlemen there were no Urdu schools worth the name in Sind before 1947 and even in the area of colonisation and settlement after the Sukkur barrage in 1929 onwards no Urdu schools were opened and all the immigrants and settlers read and studied in Sindhi schools and a whole generation of the new integrated population grew up harmoniously. In the context of the whole of Pakistan, Urdu is the mother tongue of about 2.5 percent of its population and in the context of its area this population occupies an infinitesimal position. Because we have declared Urdu as a national language, a generality in

Urdu journalism have arrogated to themselves the monopoly of nationalism and patriotism. The total newspaper reading population in Pakistan in Urdu and English is not more than one percent. In order to please their newspaper reading public and to whet their appetite and increase their profits, most of the writing and reporting in the context of the Pakistan society is confined to those sections of population, unfortunately resulting in false, fictitious, factional, tendentious, destructive and even ill-informed and mischievous information and reporting.

May I ask is it right and in the national interest. Majority of our compatriots in the Urdu press are living in the clouds and fantasies.

Recently during the last two or three years certain decisions of Government have been announced and there has been profuse writing on the national and official language, but not a single Urdu or English newspaper has had the decency and the honesty to recognise, write and emphasise the claims and the status of the indigenous languages specially Sindhi. I believe we all know the legal, moral and social status of Sindhi in Sind. I hope the Government of Sind know and are aware of their moral, legal and constitutional responsibilities to Sind and Sindhi language. It is time that the Government of Sind attended to this responsibility with courage, candour, goodwill and expedition. We would like to recommend immediate appointment of Sindhi Language Council under the Sindhi Language Act of 1972. Sindhi Language has its historical status, it has its type-writer, short-hand and stenography, dictionaries for official work and general use. In Sind Urdu has to share everything with Sindhi on equal terms and even more.

Ladies and Gentlemen we are afraid Urdu's weaknesses will remain, its foreignness will continue, its circumscription will stay, till it has become a language native and indigenous to Pakistan in thought, in content, in conception, in terminology and in diction, which I am afraid has not happened during the last 34 years inspite of all Government directives, efforts, and moneys spent on it. What we get in Urdu is borrowed thoughts, borrowed sentiments, plagiarised and jejune literature, common place and maudlin compilations, nostalgic poetry, sociological wailing and seductive pronography. Any literature which has no recognised and standard prose literature, true to native life, living conditions and institutions is false. In Urdu literature real sociological Pakistan does not exist.

A major portion of Urdu journalism and literature are the most uneducative forces in the context of the Pakistan Society. They are literally working for the advancement of ignorance and mis-information about Pakistan and adding to sociological isolation and polarisation in Pakistan. The generality of Urdu speaking public inspite of 34 years of Pakistan's existence, knows nothing of its history, geography, topography, its boundries and its indigenous communities. They still equate jobs,

posts, profits and grabbing to nationalism and patriotism. It appears that the generality of the journalists of the so-called national press do not mentally and spiritually live in Pakistan, and if they do not know and live in Pakistan how can they love it. Love and patriotism consist of knowledge, intimacy, understanding, study, sympathy, and I am afraid of this we see little in the generality of so-called national press. I could cite innumerable instances in this context and call upon Lt. Gen. Rakhman Gul and Air Marshal Noor Khan for evidence and corroboration.

Ladies and Gentlemen I should like to refer to a recent occasion in Karachi. The Indian Foreign Minister spoke to a gathering called by the Pakistan Institute of International Affairs. After his address he presented a number of books to the institute—all standard books of scholarship, works of research and originality written by Indian scholars and produced in India but to our mortification and shame we could not present a single book from Pakistan even remotely approximating and approaching any sound standard of prose writing. We are afraid if we analyse the journalistic and scholarly writing in Pakistan in Urdu or English, their conception of patriotism and nationalism is thoroughly obtuse and empty, and confined to Government jobs and sinecure posts, and this is so evident from the amending ordinance of the Sindhi Language Act of 1972. This nationalism and patriotism can only be skin-deep and in the tip of the tongue. Any patriotism which has no roots and solid base is likely to be parasitic and destructive there is no patriotism without commitment to the soil and without stakes in the country. In this context I should like to refer to the prognostications and apprehensions and warnings of the Agha Khan in 1953, Shamsul-Ulma Dr. Daudpota in 1954 and Justice Hamood Rehman in 1965".

Ladies and Gentlemen let you hark and mark, I am giving you my truest impressions of our sociological world in which I have lived and studied and worked and taught for the last 40 years or more. I have reached a stage in life when I have a duty to speak the truth. Let there be retrospection and introspection and honesty to Pakistan and its people. God's laws will work and we have seen their working to our discomfeature, pain and humiliation. Short-sightedness and hypocrisy and false ideas of patriotism have ruined the old Pakistan and this phenomenon will not spare the new. Castles of imagination are different from the realities of the earth. The prophet of God said that truth is bitter *الحق مر* and we hear on every Friday from the pulpit of the mosque "truth is enjoined on you, in truth is your deliverance and in lie your destruction".

عليك بالصدق ان الصدق ينجي والكذب يهلك

Gentlemen, God has not resigned his responsibilities or abdicated his throne.

Ladies and Gentlemen, Sindhi has prospered and grown and flourished inspite of all the discouragement lack of recognition, financial asphyxiation and pusillanimity of provincial leadership. It has its roots as deep as the centre of the earth and it cannot be destroyed by false and ill-intentioned effort. Sindhi is not an exotic language nor is it a dialect of rudimentary nature as is understood in common parlance. Sindhi may have folk literature like any developed language of the world but its literary richness, variety and depth comprehend the entire sociological and organic existence of Sindhi Society and meets the needs and demands of all modern living and advancement. There is nothing in it to inhibit it in any groove, class or section. Sindhi books are not for the cities only. They are for the towns and villages and hamlets of Sind. Sindhi literature of every variety reaches and is read in the remotest corners of Sind giving unity of thought and common pulsation to its society. To call Sindhi as folk language or a folk literature is a demonstration of ignorance and an effort to reduce its status and value. Sindhi is the part and product of the soil and air of Pakistan. It is a sociological, cultural and linguistic pride of indigenous Pakistan. Let our effort and heritage be not belittled by this obtuse folkism as a cover and satisfaction of their own destitution, poverty and lack of endeavour and effort in their own languages. We have served Sindhi through the ages and centuries. If they have neglected their tongues the fault is not ours. Let them not cover their deficiency with latent and patent highhandedness and calumny. Little is realised that this denigration can invite disaster. Sociologically, Sind and Pakistan have been badly and impudently sinned against by the generality of our news-paper men and journalists with impunity and audacity. Indeed the noble amongst them have always felt sad and sorry at this phenomenon. We are grateful to those who have always appealed for understanding and shown generosity and farsightedness and love. It is painful to say that a majority of the men in the so-called national press have enjoyed indulgence in sadistic concoctions and canard, and character assassination of Sind's sociological leadership, as if poor Sind has had the monopoly of producing the devils of Pakistan. No section is spared in this mud-slinging and besmearing and kite flying.

Ladies and Gentlemen Sindhi Youth is in the grips of fever to search for and to secure his place in Pakistan Society. He is fed-up of Sindhi's leadership of expediency and cowardice and foolishness. He has suffered and paid heavily and he has had enough of advice. Now he wants honourable living, honourable employment, and honourable existence which has not been vouchsafed to him for the last thirty four years. He thinks he deserves more justice. He knows he is able, competent and aware. He is not prepared to be cheated by pseudo-leadership of last thirty-four years. He has suffered and knows the reality of life,—his heritage, his honour and his place in Pakistan Society. He is not prepared to give up or to surrender or cease to assert himself. Life has taught him a great deal and he has had enough of his leadership. He is giving expression to his

values, ideals and rights and to his place in society, in his writings, in his pursuits and in his social attitudes.

Ladies and Gentlemen let me assert that having spent more than sixty years of my life and having grown grey in this field, having enjoyed, the love, affection and respect in every part of the country, having known intimately every strata of our society, and served every province of Pakistan, having enjoyed the confidence of all the thinking and public leadership, having had the honour and privilege of closely associating with some of the foremost men in our country, including the Quaid-e-Azam and Mohtrama Miss Fatima Jinnah, and today as the President of the Sind Madressah Board, an educational body with a proud social and educational effort to its credit of nearly a century or more, let me speak of a few sociological and educational phenomena to which the President of the Pakistan has hinted and has adumbrated during the last few weeks.

Ladies and Gentlemen today education is on the down-hill trend. All around there is nothing but despondency and hopelessness. There appears to be absolutely no effort to elevate it. Every thing appears to be working for deterioration and ignorance. Illiteracy we have not been able to cope with. Though we have not encouraged and generated. Have we honestly the courage to face facts and realities of life and are we seriously prepared to get out of this morass, confusion and squalor. I must warn that this lunatic centralism in general and education in particular is ruining us. Recently Professor Khurshid had suggested and recommended the degradation and crippling of the ministry of education but I should like to recommend its total abolition. Let education go wholly and entirely to the provinces, where it naturally and historically belongs, for the sound flourishing and efflorescence of all our communities in Pakistan. What are we a Federation for and what is the meaning of provincial autonomy, if education is centralised and suffocated and in the grips of lethargy and bureaucratic and draconian processes. Today our Universities and education in general are victims of red tape, headlessness and myopic groups, thoroughly under nourished and in disarray. Under the present circumstances in this centralised education, all hopes of literacy, standards of education, the health and strength of the Universities and national advance are nothing but a mirage and a hypocrisy.

Ladies and Gentlemen let you look at this very institution in which we are holding this conference and seminar. The Sind Madressah-tul-Islam is an institution of 100 years old looked after by us, where Quaid-e-Azam had his early education, and which he has remembered in his WILL, is now nationalised and under the control of the Central Ministry of Education. Since nationalisation it is becoming a veritable Mohan-jo-darro. The roofs of its buildings, its wooden rafters and arches, were collapsing to the detriment of the lives of our children. The Sind Madressah board during last three years through its own resources has spent ten lacs of rupees

on this Quaid-e-Aam's institution. Let me warn if immediate care is not taken the whole campus and complex of the Sind Madressah will in a couple of years be an archaeological mound. Let me also add that nearly 12 institutions of the Sind Madressah Board were nationalised and we are prepared to take back all our schools and intermediate colleges if the Government guarantee us the present recurring expenditure. The Jinnah Courts Muslim Hostel, an institution of Trust associated with the Quaid-e-Azam is a disgrace of the city and of Sind and Pakistan, in which I need not go at a great length today. Please give it back to us, we are prepared to run two residential school—one for boys and one for girls. Mahmood Haroon Sahib, will you join us on their board of Trustees, I shall be grateful.

Ladies and gentlemen the other phenomenon to which the President of Pakistan has alluded during his recent visit and address to the Pakistan administrative staff college, is the malaise and disease and corruption of the Pakistan bureaucracy. Having been a teacher for more than two decades and a half, having been associated with the policy making bodies and institutions of Pakistan since its inception, having been a member of the Pakistan administrative staff College, let me assert with all the knowledge acquaintance of facts, confidence and experience at my command that our principles of governance and administrative institutions are not only out-dated and obsolete but an evil source and a reservoir of inferiority, intellectual and sociological decaying of morals and minds, a grave-yard of talent. In our bureaucracy men dwarf and degenerate. It is so disconcerting to reflect that all these thirty-four years in our Pakistan Society, we have put premium on inferior minds, on under educated men with indisciplined habits, and on the ethically vulnerable and corrupt and on bombast and braggarting. Very few developing nations and countries of the World have been so sociologically let down and so lagged behind in their growth. The bureaucracy has sapped and destroyed leadership and popular morale. Every bureaucrat is anxious and ready to jump the bars and norms of morality and allegiance. The disposal of a million files is not a training in public leadership, popular understanding and sympathy. It is time in the name of our people and our country, its integrity and unity, a re-enunciation and a restructuring of services took place in Pakistan, their complexion changed, their wings clipped and their ambitions thwarted. How long shall we keep putting premium on the under-educated the bloated, the mediocre and the inferior. The British imperial, colonial and mercenary traditions coupled with whetting of appetites and growth of sectional aggrandisement and wrong conception of patriotism, are playing havoc with our society with impunity and have brought Pakistan society to this pass. It is a principle of solemn governance that authority must be tempered by sympathy, rulership must be tempered with justice, justice must be tempered with mercy; Philosophy must be tempered with realism, and knowledge must be tempered with humility and sincerity.

Ladies and Gentlemen let any one with circumspection and understanding have a look at the syllabii, curricula and courses of study in our staff colleges and administrative institutes. Where is that ideology, faith, nationalism and patriotism that we are ever talking about. These institutions teach authority and brutal control but do not emphasise understanding and sympathy. I am not alone in these views. I call upon my dead and living friends in Professor Hamid Ahmed Khan, Professor Taj Mohamed Khayal, Professor Sirajuddin, Professor Mohd. Sarwar, Dr. Rafique and my friend N. M. Khan who was at one time the Principal of the Pakistan Administrative Staff College, A Governor of East Pakistan and my predecessor as the Chief Commissioner of the Pakistan Boy Scout Association and one of the finest and noblest bureaucrats our country has produced. As a Muslim, Ladies and Gentlemen, who is enjoined by the Quran to think and to ponder and as a realist and as a student of the twentieth century history and rationality I shall always be suspicious and dubious of the ideas of sacrosanctity, holiness, infallibility, divinity, superiority and omniscience in mundane affairs and human institutions. I shall call like Dr. Johnson "Pray correct that error". This centralised service structure which is based on obsolete philosophy must go in the best interests of the unity and integrity of this country. Pakistan has suffered under its mischief and dead-weight.

Ladies and Gentlemen, bureaucracy can never be a substitute for public leadership. They can only present the spectacle of Dr. Johnson's lady preacher. Public leadership is an idea of representation and phenomenon of popular will and human dignity. It has no other meaning and no other off shoot and it will not stand any adulteration. It is a sacred conception. It is not a phenomenon of magic wand. It is not a miracle. It cannot be a phenomenon of over night development. It is a condition of time, service, thinking, hard work, popular recognition, and mass acceptability. Every thing else is false and a lie. Age, erudition, sympathy, initiative and response to popular urges are alone conducive to the health and strength of communities and nations. We are living in fools paradise and are cheating ourselves, if we think that by our present service structuring and educational ordering this nation will reach the goal the Quaid-e-Azam had set for us. I love that leader and respect him for his endeavours and ideals. Except him Pakistan has produced no heroes in its history. Every year has added to the population of pygmies.

What have we done to follow the Quaid-e-Azam except to pay him lip service—his Pakistan stands dismembered, his will stands unexecuted, his biography stands un-written, his principles of state and governance stand flouted. We have converted him into a Mulla or made him an Anwer Pasha—on horse back, thoroughly accoutered, epauletted with scabbard and sword—what an irony of fate. The Quaid-e-Azam was civil and civilised to his very finger nails.

Ladies and Gentlemen this conference is the finale of the great programme of educational, sociological literary effort in 1981 in Sind. I am proud of this gathering. Here have conglomerated men, women and youth, teachers, scholars, poets, social workers, philanthropists, generous and thinking men from every nook and corner of Sind representing its cities, towns, villages and its scattered huts, and representing its schools, colleges, and Universities and its big and small societies and communities. This conference is a proof of what Sind and Sindhi means to us. We are proud of our Pakistan associations in which we played a pioneering part, and we think of Sindhi language and literature as the pride of indigenous Pakistan. I am grateful to all men and women, my colleagues in the Shah Abdul Latif Cultural Society, my friends in the committee of "the year of Sindhi Literature" all the young and old workers, who have come to our assistance to hold this conference and seminar. I am specially grateful to Mahmood Haroon Sahib, Dr. Nasiruddin Jomezai, Mir Rasool Bux Talpur to Syed Ghous Ali Shah and to Dr. M. A. Kazi for their participation and blessings. I should specially mention all the Vice Chancellors and Teachers of the Universities in Sind, Moulana Ghulam Mustafa Qasmi, Professor Ayaz Qadri, Doulat Mahtani, Ali Ahmed Brohi, Dr. G. Allana, Mazhar Yusuf, Mohd. Ibrahim Joyo, Mazhar Memon and Roshan, and all the donors and generous men who have helped us financially. I should specially mention the two secretaries of the reception committee Prof. Hashmatullah Lodhi, and Dr. Nabi Bux Halepota. To all innumerable workers, poets and writers who have come here at great inconvenience to participate in this conference, I am really beholden. Ladies and Gentlemen I am grateful to you for the patience you have shown me. I have done and I thank you once again.

والله المستعان وعليه التكلان

The colonialists become more civilized and generous, they entrust the military with civil powers and give civilians the military powers.

Algerian Resistance.

SINDHI AS THE OFFICIAL LANGUAGE OF THE PROVINCE OF SIND

PART IV

PROVINCIAL ASSEMBLY OF SIND

NOTIFICATION

Karachi, dated 17th July, 1972.

No. PAS/Legis-B-13/72.—The Sind (Teaching, Promotion And Use of Sindhi Language) Bill, 1972, having been passed by the Provincial Assembly of Sind on the 7th July, 1972 and assented to by the Governor of Sind on 16th July, 1972 is hereby published as an Act of the Provincial Legislature of Sind:—

THE SIND (TEACHING, PROMOTION AND USE OF SINDHI LANGUAGE) ACT, 1972

SIND ACT No. 2 OF 1972.

(First published, after having received the assent of the Governor of Sind in the Gazette of Sind (Extra-Ordinary), dated 17th July, 1972.

AN

ACT

to prescribe measures for the teaching, promotion and use of Sind language.

Preamble.

WHEREAS Article 267 of the Interim Constitution of the Islamic Republic of Pakistan provides that without prejudice to the status of the national languages, Provincial Legislature may by law prescribe measures for the teaching, promotion and use of a Provincial language in addition to a national language:

AND WHEREAS the Sindhi language is used in the offices and departments of Government;

AND WHEREAS the Sindhi language was compulsory subject of study in educational institutions but this was discontinued by verbal orders of Martial Law Authorities;

AND WHEREAS it is the natural aspiration and desire of the Province of Sind to promote the teaching and use of the Sindhi language;

It is hereby enacted as follows:—

Short title, commencement and extent.

1. (1) This Act may be called the Sind (Teaching, Promotion and Use of Sindhi Language) Act, 1972.

(2) It shall come into force at once and shall extend to the Province of Sind.

Definition.

2. In this Act, unless the context otherwise requires, the following expressions shall have the meaning hereby respectively assigned to them, that is to say—

- (a) "Assembly" means the Provincial Assembly of Sind;
- (b) "Government" means Government of Sind;
- (c) "Department of Government" means any department of Government and shall include, an autonomous body, a local council or local authority;
- (d) "Institution" means School, College, University or any other educational Institution.

Provincial Language.

3. Sindhi shall be used as the Provincial Language of the Province of Sind.

Teaching of Sindhi.

4. (1) Sindhi and Urdu shall be compulsory subjects for study in classes IV to XII in all institutions in which such classes are held.

Teaching of Sindhi.

(2) The introduction of Sindhi as compulsory subject shall commence at the lowest level namely class IV and by stages to be prescribed, be introduced in higher classes upto class XII.

Promotion of Sindhi.

5. Government may constitute and set up Academies and Boards for cultural advancement and promotion of the Sindhi language.

Use of Sindhi.

6. Subject to the provisions of the Constitution, Government may make arrangements for progressive use of Sindhi language in offices and departments of Government including Courts and Assembly.

Power to make rules.

7. (1) Government may make rules for carrying out the purposes of this Act.

(2) In particular and without prejudice to the generality of the foregoing power, such rules may provide for—

- (a) the introduction of the Sindhi language as compulsory subject for study by stages;
- (b) the constitution and setting up of Academies and Boards and their powers and functions;
- (c) the progressive use of the Sindhi language in *inter alia*, the offices and departments of Government Assembly, Courts and institutions, etc.

By Order of the Speaker.
Provincial Assembly of Sind.
JAMALUDDIN ABRO.
Secretary,
Provincial Assembly of Sind.

PART I

GOVERNMENT OF SIND

LAW DEPARTMENT

NOTIFICATION

Karachi, the 22nd July, 1972

No. S. Legis. 1 (11)/72.—The following Ordinance by the Governor of Sind is hereby published for general information:

THE SIND (TEACHING, PROMOTION AND USE OF SINDHI LANGUAGE) ACT, (APPLICATION) ORDINANCE, 1972.

SIND ORDINANCE NO. XI OF 1972.

AN

ORDINANCE

to make certain provision in relation to the application of the Sind (Teaching, Promotion and Use of Sindhi Language) Act, 1972.

Preamble.

WHEREAS clause (2) of Article 267 of the Interim Constitution of the Islamic Republic of Pakistan provides that without prejudice to the status of the National languages, a Provincial Legislature may by law prescribe measures for the teaching, promotion and use of a Provincial Language in addition to a national language.

AND WHEREAS Urdu is a national language and is spoken by a substantial section of the people;

AND WHEREAS it is considered expedient for the purposes of clarification and removal of doubts to make certain provisions in relation to the application of the Sind (Teaching, Promotion and use of Sindhi Language) Act, 1972 (Act II of 1972), hereinafter referred to as the Act;

AND WHEREAS the Provincial Assembly of Sind is not in session and the Governor of Sind is satisfied that conditions exist which render it necessary for him to take immediate action;

NOW, THEREFORE, in exercise of the powers conferred on him by clause (1) of Article 183 of the Interim Constitution of the Islamic Republic of Pakistan, the Governor of Sind is pleased to make and promulgate the following Ordinance, namely:—

Short title, extent and commencement.

1. (1) This Ordinance shall be called the Sind (Teaching, Promotion and Use of Sindhi Language) Act, (Application) Ordinance, 1972.
- (2) It extends to the whole of the Province of Sind.
- (3) It shall come into force at once.

No discrimination on linguistic basis.

2. Notwithstanding the provisions of the Act, for a period of twelve years from the commencement of this Ordinance:—
 - (a) no person, otherwise qualified for appointment or promotion to any civil service or a civil post in connection with the affairs, of the Province of Sind, shall be discriminated against only on the ground of want of knowledge of Sindhi or Urdu Language;
 - (b) no person who, immediately before the commencement of the Ordinance, was serving in the civil service, or a civil post in connection with the affairs, of the Province of Sind, shall be removed from service only on the ground of want of knowledge of Sindhi or Urdu Language.

Application of the Act to eliminate discrimination against Urdu.

3. Application of the Act shall be in a manner that shall not prejudice the use of Urdu.

MIR RASUL BAKHSH KHAN TALPUR,
Governor of Sind.

B. G. N. KAZI,
Secretary of Government of Sind,
Law Department.

Karachi: Dated the 16th July, 1972.

GOVERNMENT OF PAKISTAN POLICY STATEMENT APRIL 1979

The Constitution of Pakistan provides a specific framework for the introduction of Urdu as the National Language. According to this framework :—

1. The National language of Pakistan is Urdu and arrangements should be made for its being used for official and other purposes within 15 years from the commencing day.
2. Subject to clause (1) the English Language may be used for official purpose until arrangements are made for its replacement by Urdu.
3. Without prejudice to the status of National Language a Provincial Assembly may by law prescribe measures for the use and teaching of a Provincial language in addition to the National language.

A sound policy on medium of instruction should take into account the following consideration:

1. Approved provincial languages and their place in the educational system.
2. National language and the programmes of its adoption as medium of instruction.
3. The importance of English language particularly at the higher level of education.

Present position per Pakistan Government orders communicated in Ministry of Education and Information No: F. 8/2/62-2082 dated 13-10-1961:—

GOVERNMENT HAS DECIDED THAT IN RESPECT OF SINDHI LANGUAGE THE POSITION EXISTED PREVIOUS TO THE EDUCATION COMMISSION REPORT SHOULD BE MAINTAINED.

URDU THIRTY YEARS ACCOUNTABILITY

V

SUPPRESSION OF THE NASKH SCRIPT DECISION REPORT OF NASKH COMMITTEE UNDER JUSTICE S.A. REHMAN.

The Naskh script Committee for Urdu was appointed by the Government of West Pakistan on 12th August 1964, under instructions of Field Marshal Muhammaā Ayoob Khan, the President of Pakistan, with Justice S. A. Rehman as Chairman and other members of the Committee. This report was accepted by the Governmen and all arrangements were ordered to be made through out Pakistan. Vested interests thwarted the implementation of this decision. Hundreds and thousands of Rupees were spent on the work of this committee and on preparation to introduce Naskh script for Urdu. Where all that has gone no body knows. Intrigues have destroyed Urdu and its status as a National language. Urdu has to be the property of the people of Pakistan and not of those whose mother tongue is Urdu, if it is to grow to the status of National Language.

EDITOR.

CHAPTER I.

INTRODUCTION

Lead given by the President of Pakistan.

The President of Pakistan, Field Marshal Muhammad Ayoob Khan in his address at the ceremony of laying the foundation stone of the Urdu College at Karachi, on the 12th May 1964, drew the attention of the nation towards the future script for writing and printing the Urdu language. He said that the adoption of the Naskh script in writing and printing of Urdu was important for the progress of the country and national solidarity. He pointed out that children are taught the Holy Quran's at the earliest stage of their education but they are required to learn Urdu language in Nastaleeq. If Naskh which is another name for Huroof-ul-Qur'an, were adopted, it would eliminate the reading of Nastaleeq, thus reducing by at least one, the number of scripts that the children have to learn during their educational career. He further remarked that Huroof-ul-Qur'an are used by all the Arab countries, Iran and South Asian Muslim countries. Indonesia and Malaya. Adoption of Huroof-ul-Qur'an for writing Urdu is sure to foster closer ties and brotherly relations of Pakistan with all Muslim countries. Significance of the President's remarks.

The President's address to the nation on this subjects came at an opportune time when there is already an awareness among the people that our national languages should occupy their rightful place in the hierarchy highly developed languages of the world. The change of script will definitely accelerate the development of Urdu.

The Commission on National Education have in their report emphasised the importance of the script of a language in the following words:

"In a competitive world where progress and prosperity depend on mass education and the existence of a body of highly skilled specialists, and where the range and complexity of knowledge are being extended each day, the ready accessibility of up-to-date knowledge in printed form becomes a matter of crucial importance. This implies that, the printed script of a language should present as few technical problems as possible, so that the reproduction of literature can be speedy, efficient and economical. Moreover, each country wished that its learning, literature and language should become known abroad as easily as possible. It is for these reasons that the question of script acquires special significance for every country."

The means of communication play an important role in building a closely-knit society and speeding up the progress of a country. The printed word is one of the most important media of communication, and is an effective tool for the proliferation of ideas and the implementation of national ideologies. Its fast production and propagation depend upon the script of the language and a dynamic progressive society can ill afford to neglect the means to make its communication services as broad-based as possible.

The Nastaleeq script possesses artistic beauty but unfortunately it is not suitable for mass production of printed matter. The Katibs have to work laboriously for hours on calligraphy of material for reproduction. All corrections, deletions or additions, in the handwritten copies and on the plates to which the copies are later translated, become a very cumbersome process which consumes a lot of time and energy. Urdu is the Naskh type is comparatively free from these defects.

As pointed out by the President, children learn the Holy Qur'an in their early childhood. Skill in reading the Holy Qur'an can greatly facilitate the reading of the Urdu language if Huroof-ul-Qur'an are adopted in writing and printing.

Our second national language, i.e., Bengali, lends itself to printing in Huroof-ul-Qur'an with a very little addition in the characters. If so written and printed the West Pakistanis will have the benefit of learning Bengali more easily. This will give them an access to the knowledge contained in Bengali literature and will also foster integration of the two wings of Pakistan. That is, however, a problem which may be left to be tackled by our brethren in the East Wing of Pakistan.

The example of Iran is worth-quoting. Nastaleeq took its birth in Iran and was highly developed in that country. But, even Iran was compelled by force of circumstances to adopt Naskh. Many advantages accrued to them on account of this change over. The tempo of production of books, newspaper, magazines and other reading material was greatly enhanced. This in turn accelerated the speed of education in that country resulting in quick dissemination of information and knowledge.

There is yet another important reason for adoption of Naskh in writing and printing of URDU. The regional languages of Pakistan, namely, Sindhi, Baluchi and Pashto are written in Naskh. The use of the same script for Urdu will introduce another strong integrating factor over the whole of West Pakistan.

Setting up of the Committee.

The President's wishes were translated into action by the Governors' Conference. In their meeting on the 22nd May, 1964, the Governor's Conference decided that the Government of West Pakistan should set up a Committee to consider as to :

- (i) How can the change over from Nastaleeq to Naskh be carried out in a smooth manner; and
- (ii) What would be the general implications of adopting this script in reasonably early time.

In accordance with the decision of the Committee the Governor of West Pakistan was pleased to set up our Committee. The composition of the Committee is given in Appendix I.

Modus Operandi of the Committee.

The Committee held its first meeting of the 22nd August 1964, to determine the methods and procedures of work. At the outset the following issues and problems which needed study and investigation were identified to enable us to formulate our recommendations:

1. Introduction of Naskh in educational institutions.. how the programme of introduction should be phased.
2. Training of teachers for imparting instruction in the techniques of writing Naskh.
3. Printing of text-books, newspapers, magazines, etc., in Naskh.
4. The existing facilities for printing in the Naskh script like amount

of printing type and machinery and the variety of type faces and founts available in Pakistan.

5. Improvement of type faces and founts.
6. Preparation of matrices and type faces in Pakistan.
7. Improvement of the key-board for an Urdu typewriter.
8. Training of technicians.
9. Absorption of personnel engaged in the Industry of printing in Nastaleeq.
10. Financial implications.

Cognizance was also taken of those factors which were likely to hamper the smooth switch over from Nastaleeq to Naskh and which, therefore, needed special consideration during our investigations and discussions. It was apprehended that, as a result of the switch over to Naskh for printing Urdu:

1. A large number of calligraphists and litho process technicians will be thrown out of employment.
2. Machinery for printing in Nastaleeq will be rendered useless.
3. Foreign exchange will be required to buy new printing machinery, improved typewriters and accessories.
4. Teachers who have by long usage acquired efficiency in writing Nastaleeq will have to learn the techniques of writing Naskh at advanced stage of their lives.

The difficulties, problems and implications listed above can be broadly classified as under:

- (1) Introduction of Naskh in educational institutions, phasing the introduction with special reference to:
 - (a) Training of teachers.
 - (b) Printing and publication of text-books and other reading materials.
- (2) Technical problems.
- (3) Financial problems.

Consequently it was decided to appoint the following for sub-committees to study and examine the problems involved:

- a. Teachers training Sub-committee.
- b. Text-book Sub-committee.
- c. Technical Sub-committee.
- d. Economic Sub-committee.

The composition of these Sub-committees is given in Appendix II. The Sub-committees were permitted to co-opt technical experts, educationists or persons connected with the printing and publishing business and when required. These sub-committees were required to submit their reports within two months of the date on which Government sanctioned the necessary expenditure for the functioning of the Committee.

The Sub-committees adopted the following tools of inquiry and investigation relevant to their frame or reference:

- (a) A questionnaire was issued to elicit the opinion of persons mainly concerned with the problems i.e., educationists, publishers, printers, editors of newspapers, journalists owners of type-foundries and some other members of the public interested in the problems.
- (b) Meetings were held with Publishers' Associations, journalists, headmasters and teachers.
- (c) Oral evidence was collected by holding interviews with the concerned persons.
- (d) A survey of the existing facilities for printing in Naskh was conducted.
- (e) Material depicting difference types of the Naskh script from the text-books, journals, magazines and other publications printed in Pakistan. Arab countries and Iran was collected for comparative study.
- (f) Specimens of existing key-boards and the newly developed key-boards of Urdu Typewriter were examined.

A second meeting of the Naskh script committee took place on the 20th March 1965, at which the reports made by the sub-committees were considered and adopted, with suitable modifications. The reports of the

sub-committees as adopted (except that of the text-book sub-committee which made oral recommendations only) are appended to this report (Appendix III). The last meeting of the Naskh script Committee was held on the 17th August 1975, to finalise and sign the report.

We shall be failing in our duty if we do not record there our sincere appreciation of the labours of the various sub-committees and of the manner with which the willing cooperation of outside experts and members of the public was made available to them.

We have discussed the various problems and issues and recorded our recommendations in the chapter that follow. The main brunt of preparing a draft report fell on the Secretary to whom our grateful thanks are due.

Chairman.

1. S. A. Rahman.
2. Hamid Ahmed Khan.
3. Manzoor Illahi.
4. Muhammad Jahangir Khan.
5. Ghulam Yasin Khan Niazi.
6. Majid Malik.
7. Abdul Hashim.
8. I. H. Siddiqi.
9. Rehmat Ullah Arshad.
10. Zaheer Baber.
11. A. D. Azhar.
12. Z. A. Thamannai.

CHAPTER VII.

SUMMARY OF RECOMMENDATIONS.

Training of teachers.

1. Arrangements should be made for the pre-service and in-service training of teachers. In the first instance teacher educators should be trained. In pre-service training the requirement in Nastaleeq calligraphy should be replaced by Naskh calligraphy. The in-service training programme should be spread over a period of four years. During the first year at least one teacher from each primary school should be trained. For the remaining years the programme should be so organised as to train all the in-service teachers by the end of 1970.

2. The responsibility for pre-service training should be that of the Training Institutions. In-service training should be conducted at the In-service Training Centres, Normal Schools and Training Colleges.

3. The duration of the course should be about two weeks.

4. A suitable teaching aids like sliders, films, film strips, etc., should be prepared by the provincial Audio-visual Aids Bureau. Reading charts, slips-books should be prepared by the West Pakistan Text-book Board to serve as models of script writing.

5. Seminars and symposia should be held to acquaint the teachers with the finer points of Naskh.

6. Experts from Arab countries should be invited as advisers for these training programmes.

7. A committee should be set up to work out the details of training courses. Arab and Iranian experts may also be associated as consultants. All the training programmes should be carefully supervised by the headmasters and supervisory staff of the Education Department.

8. Honoraria should be paid to the instructors of the course.

Printing of text-books.

9. A beginning should be made by printing books for Class I from the academic year 1966-67. The new editions of all text-books for classes IX to XII should be necessarily in Naskh.

10. Naskh should be introduced in the rest of the classes in a phased programme: in 1962-68 it should be introduced in classes II and III, in 1968-69 in classes IV and V in 1969-70 in classes VI to VIII.

11. Latitude should be given in writing and the students now in higher classes should be permitted to write in Naskh or Nastaleeq till the new generation of children comes up, who will be well-versed in reading and writing Naskh.

Technical problems.

12. Facilities should be provided for the import of latest machinery, composing machines, matrices, type, metal etc.

13. An Institute of Graphic Arts should be set up for training of technicians for the printing industry.

14. An extensive research to improve the type faces, to limit the number of characters and type founts, to prepare decorative and bold type faces for the heading, etc., should be conducted. For this purpose a Research Bureau should be set up.

15. The forthcoming editions of general books and text-books of secondary and post secondary stages of education should be printed in Naskh.

16. Since the machinery for litho printing is out-moded and out-dated and will have to be gradually discharged, the owners of the printing presses should be helped by Government to import latest type of machinery by providing them with the necessary foreign exchange.

17. Urdu typewriters with the improve key-board should be got manufactured and imported.

18. Arrangements should be made to train a certain number of Katibs in Naskh calligraphy and absorb the rest of the effected Katibs in the printing trade after training them as compositors, machine-men, etc.

Financial implications.

19. A sum of Rs. 5 lacs will be required for the in-service training of teachers, for the fifth year i.e., 1965-66. A recurring expenditure of Rs. one lakh for each of the following year will be required.

20. For the pre-service training of teachers a small sum of Rs. 10,000/- will be required.

21. Two training facilities abroad, recommended by us for the training of technicians, is estimated to cost Rs. 40,000.

22. Establishment of a Research Bureau within the frame-work of the Central Urdu Development Board is estimated to cost Rs. 50,000/- a year.

23. Foreign exchange to the extent of Rs. 60 lakhs will be required during the first year for the import of the new printing machines and their accessories. In future a sum of Rs. 5 lakhs per year will be sufficient for importing machines and spare parts. Steps for popularising Naskh.

24. All publicity and other material emanating from Government Departments and Semi-Government bodies necessarily should be in Naskh.

25. An appeal should be made to private corporations particularly and members of the public generally to use Naskh for printing their forms, reports, advertisements, sign-boards etc. and

26. An extensive publicity campaign should be started by the Department of Information to popularise Naskh script.

SINDHI SWORDS

DR. ABBAS GHANI

Man is a tool using animal, with tool he is all and without tools he is nothing. These tools he needed for survival for himself, and his clan. From stone hammer till the discovery of iron, he invented—used, rejected, and improved his tools. Whether for agriculture or hunting or for defence. Therefore, during this evolutionary process, after the discovery of iron and its use the most beautiful weapon which he developed is the sword—great ingenuity and time has been spent in the development of sword and it is to this day one of the most beautiful offensive and defensive weapon of its kind.

DEFINITION:

The sword is essentially a metal weapon which has evolved gradually from the dagger and as metal became abundant the length of the blade was increased and refined. Though it is impossible to define where the dagger ends and sword begins, but perhaps the metal blade weapon may fairly easily be called a sword when it is 2 feet long or upward and has a metal grip or nucleus of a grip popularly called the Tang—to which is rivetted hilt—with or without guard and ending in pommel. Therefore, the essential parts of a sword are;

1. THE BLADE :

The blade which forms the main body of the weapon, and it consists of one end which is either sharp or rounded, this is the tip of the blade, the other end on which the gripping portion of the sword is added or which may be used as a portion to grip or hold the sword is called the tang. The body is flat and is roughly five cm or more broad in a conventional oriental sword, and it tapers gradually and becomes narrower towards tip. This blade may be straight or curved. The straight blade may have a single edge or it could be a double edged weapon. This blade may have markings on it, name of the blade smith or it may have Quaranic inscriptions or religious slogans or it. Great importance has been given to the manufacture of this blade and an oriental process evolved probably in Damascus and gradually adopted by most of the sword making centre, known as the Damascene process or Damascening of the blade has been attached to the Indo-Persian blades of Superior Quality.

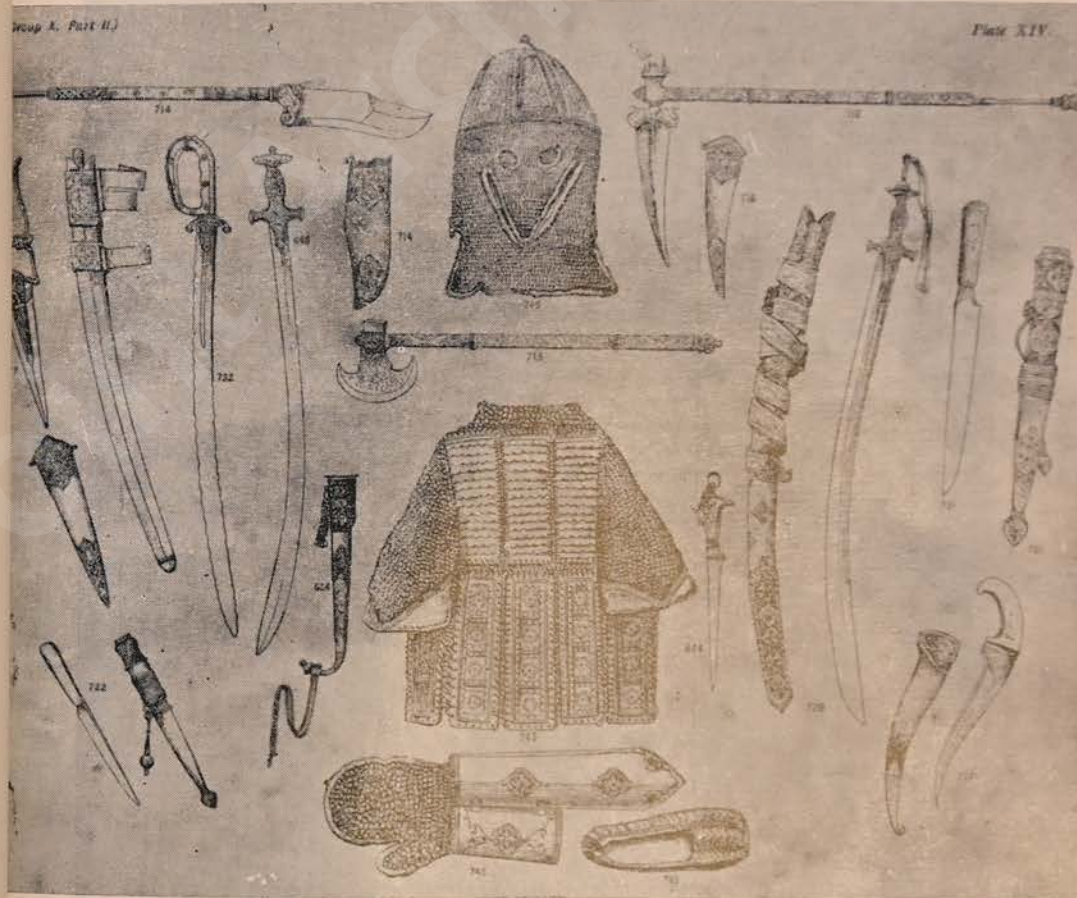
In almost all the good Eastern blades there are single grooves running straight from one end of the blade till just short of the tip, these are foibles which increase the strength of the blade without increasing its weight.

2. HILT:

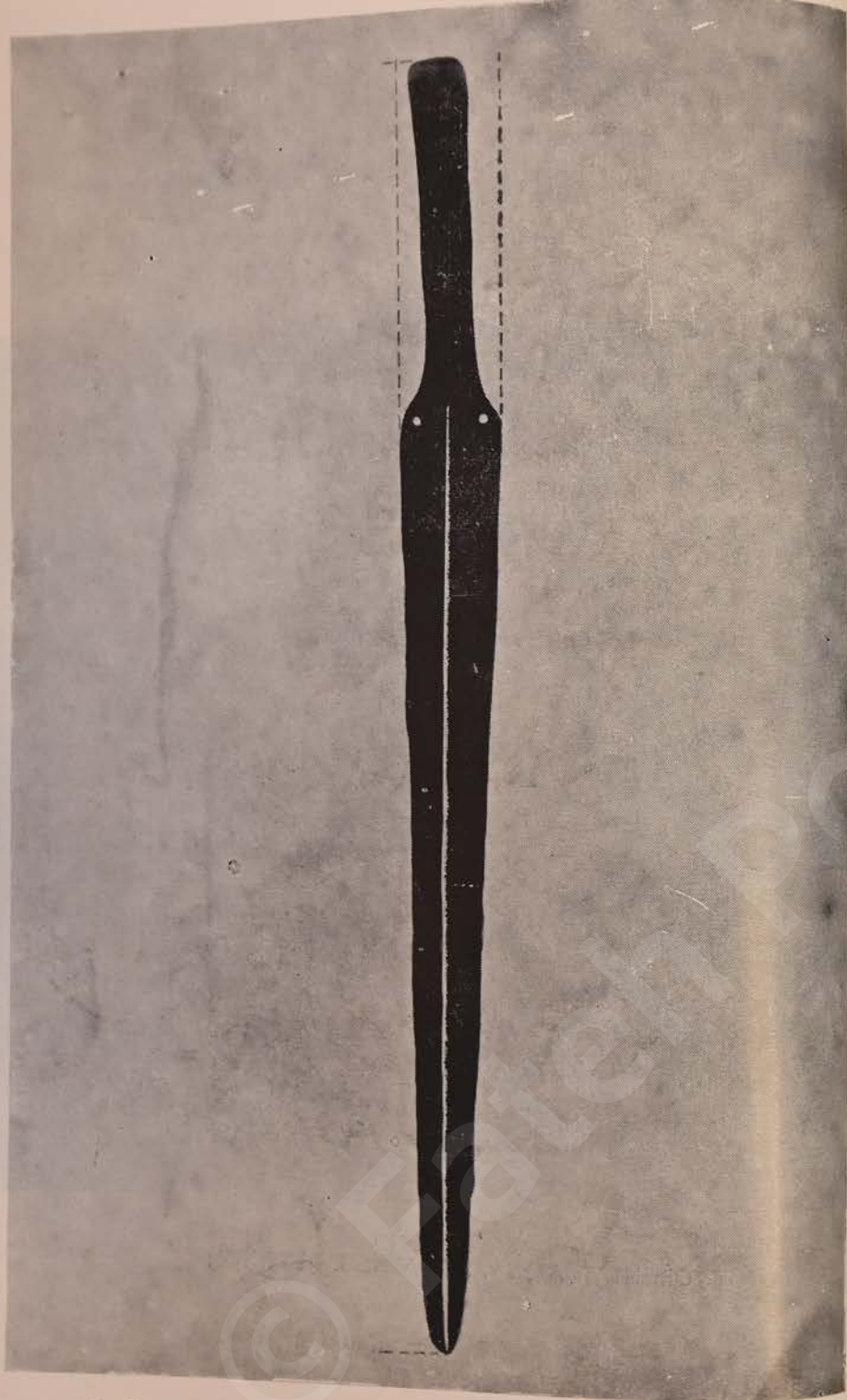
This part is from where the sword is held in the hand of the swordsmen, while in use, either the tang is converted into hilt or holes are made on the tang for fixing of hilt. The hilt consists of a handle which has been fixed on the tang and these handles may be made in such a way so as to prevent the weapon from slipping from the hand and it may have a protective grill around it to prevent the fingers from getting injured during the use. The hilt has been the most decorated part of the sword and unfortunately in the past they have been used for the classification of the sword. The decorations have included gold and silver work, even precious stones have been used to decorate hilts, in laid work with gold wire, silver wire or painting designs with gold and enamelling has been used but the commonest variety has been simple hilt revetted on the tang.

Unfortunately, I have yet not seen any text where various parts of the swords would have been recorded, either in Persian, Arabic or Urdu, but commonly the blade is called "Taigh", the handle is called the "Qubza" or "Dasta" and furrows on the blade are called its "Nabah" and the steely quality is its "Aab" and its sharpness is "Dhar". Unlike the Western or European sword, which is essentially a thirsting weapon, the Eastern sword has always been a cutting and thirsting weapon. Therefore, as already stated, maximum time and energy of the artisans has been spent on the development of the blade. Till fairly recently sword had a place of honour in a man's life and even today it is associated with valour and the presentation of sword of honour in the armed forces till now is the acknowledgement of the same tradition. The shape given to a particular weapon is roughly representation of the particular time and maturity of the prevailing custom and culture, the end products may not necessarily be good from utility point of view, but it may just signify the artistic taste and the ingenuity and maturation of the artisan under various cultural influences. It may also be used to express authority or for terrorising effect or it may just signify the imagination of the office that it is supposed to represent. Therefore, in classifying swords of a particular period or region cognizance of prevailing cultural trends and moods have to be considered. Unfortunately, the classification so far has been done according to the style of the hilt decoration, which is entirely not in keeping with the topography, consideration has to be given to the shape and type of the blade, and utility and usefulness, after all what is the basic use of a weapon—if the sole purpose of its manufacture or evolution is totally bypassed.

Coming to the classification of Sword of Sindh, greatest difficulty has been the paucity of either written text or positive archaeological findings, and whatever swords have survived mutilation or theft, have been hidden away in private collections beyond the reach of common men and unfortunately the museums have also not been organised to have them in topogra-



ARMS OF SIND
ORIENTAL ARMS AND ARMOUR—EGERTON



Double-edged and well made and Shaped Sword, Copper and bronze.



و بتا بنزاده ره بری نیز کند آگاه شاهزاده باد و یار خود روان بند
تراوی گوید که گاه آن آب در رفتن کاپلی می کرد بوزنه در زمان
نوشنوی بدندان میگزیدنی است می رویدی و نیز زمی از
نوزدهم از سر خود در گذشت استاده ماند شاهزاده است



Dagger, Sword and bow Chawkundi Tombs.



Sword from Chawkundi Tombs



phical order. Most of the swords shown are haphazardly exhibited as befitting the decoration, by the curators and hence this subject of classification of the sword has never been given any importance or serious consideration, therefore, it is time now that this subject be studied on more scientific basis.

If we look at the history of Sindh, then it will be as colourful and as chequered as the beautiful Sindhi patch work sheet called the "Rally". Each period merges into the other preserving its own characteristic impression—eventually the end product is beautiful and baffling to the onlooker.

We see the dawn of civilisation i.e. the Indus Valley civilisation, which had its zenith and after that follows a somewhat dark period during which the country, which once extended from the Arabian sea shore to the city of Multan came under various influences, e.g. Achamedian—Macedonian Parthians, Bactrians, Budhist, then the Hindus. It is only after the Muslim invasion in the 8th century from the West that we get a very definite record of the history. Quick retreat of the Muslims was followed by the division of the country into small principality or city states of Mansura, Multan etc. etc. Unfortunately, the political instability at their home front did not give the Arabs enough time to firmly establish this territory into their own Eastern Phlanx with the arrival of Arabs, came Islam to the subcontinent and after the Arabs we see the first local Muslim—Soomras rising to power between 1052 AD and 1355 AD. This was followed by Sammas 1351 AD till 1520 AD — Then came the Arghuns (from 1520 to 1555) and they were succeeded by Tarkhans 1555 — 1592 — then the province was consolidated by the imperial Moghals from 1592—1739). After that the history of Sindh is full of upheavals to the extent that it was first under the sway of Nadir Shah and then of Ahmed Shah, from where the Kaloharas rose and they were succeeded by Mir Talpurs in 1788 and finally the British annexed Sindh in 1843.

The first evidence or the earliest evidence of a Sword that we get in Sindh is the famous sword or Dirk described by Mackay in 1930—1931 from Moeinjadaro—(3) blade No. PL. C XIII. This is actually a short sword with straight blade and two rivetting holes on the tang. The total length of the blade and tang measures 15.75 inches x 4 inches. The second blade No. 9 is copper 18.5" long and 0.4" thick weighs only 1 pound 7 3/4' of an ounce. We have no evidence whether they were importation or locally manufactured? Similar swords have also been found in Egypt and Palestine. Therefore, it may be that such swords could have been developed independently by these various people. After this discovery till the middle of early 18th century, no record exists to indicate what type of sword was being used in Sindh. Though we know that Indus formed the eastern most boundary of the Iranian empire under Darius. At Naqash-i-Rustam at the tomb of Darius amongst stone carvings the Indians are shown wearing only loin cloth and short turban and they appear with

broad swords hanging from straps over their shoulders. Darius died in 486 BC.

This was followed by the appearance of Macedonian on the stage of Sindh before they left the country. The weapon i.e., the sword must have been the same sword as the Macedonians used and i.e., famous Greek sword "Kopis", the leaf shaped sword. But we have the evidence from Quantis Courtis, who recorded the war between Alexander the Great and Porus, where he clearly mentions the broad swords used by the local soldiers. The retreat of Macedonians was followed by rise of the imperial Guptas of which I know, of no record in Sindh. This was followed by various Hindu rulers till the Muslim invasion, but the fact of the matter is that the first 4 to 6 centuries of the Christian era are the most confusing in the history of Sindh. Just before the Muslim invasion if we could analyse carefully the larger than life story of Chack Namah, then we do see at that time there was a sort of confederation of the Rajput Kings, but no recorded evidence or archaeological finds of the period, to support the type of main offensive weapon in use is available.

For an industry of armoury to develop, the metal should be found in abundance and there must be availability of the artisan masters in their arts and crafts in an area, or where raw iron from other areas could be converted into Military hardware and an outlet for the export of the finished products should be there so that the industry may survive. Time in memorial, iron has been mined (i.e. surface mining) from the greater part of the area which consists of Pakistan viz. Sind, Punjab and NWFP. Quantis Courtis has recorded that Alexander the Great was given a quantity of iron by Porus as a gift of friendship which signifies that iron mine and processed at that time is this region must have been of the highest quality worth of being presented to the Great Conqueror. Weapons made from this iron were exported as early as 400 BC (D.H. Gordon). In Sindh, almost the only ore hitherto discovered in sufficient quantity for iron making is found in the passage beds between Kirthar and Rani Kot groups, north east of Kotri. The scarcity of fuel in Sindh renders rarity of iron ore of little importance (geology of India-III page 335-420 Watts Economic Production of India volume-IV, 1880, page 499-520).

The iron forging process has been known to the inhabitants of this area for time in antiquity, evidence of which is found in various knives on blades, spear-heads and arrow-heads found in vast tract of this area. The trade between the lower Sindh and neighbouring territories has been recorded for a very long time and the export included fine sword blades, so the conclusion could easily be derived that whatever the political situation might have been then but one thing is sure that the trade of blade smith was pursuing its normal course.

With the Muslims there occurred a revolutionary change in the

application of the military science and for the first time on this soil Catapult (Minjaneque) was used and the Arabs brought with them their straight heavy swords known as Saif-e-Badawi (L. Mayers). The evidence of this is well-documented by many Arab writers of the time and to the Arab writers of that time Sindh and Hindh were to certain extent synonyms and we come across of the high praise accorded to the Sindhi or Hindi sword blade ("Arab Wa Hind Ehde-Rasalat-Mayn" by Qazi Athar Mubarak). During the reign of Abbasid Caliph, Al-Muttasin (AD-833-834). Yousuf Al-Kindi wrote a very famous monograph "As Sue-youf Wa-Ajnasiha" wherein he described 24 types of swords and one of the best ones is classified under Hindi swords. Then Ibn-e-Haikul AD 977—in famous Travelogue Ashka-lul-Bilad describes the port city of Debul in the following words the city of Debul is to the west of Mehran towards the sea. It is a large mart and port, not only of this, but of neighbouring regions. Debul is remarkable for its grain cultivation but it is not overabundant in large trees or the date-trees. It is famous for the manufacture of swords. The inhabitants manage by their commerce. Therefore, it is beyond any doubt that Sindh was famous for its sword in 8 and 9 centuries of the Christian era. Although, evidence is lacking for a factory, or arsenal these blades were made by individual craftsman, who excelled in the art of sword smith.

After the Arabs, we see the rise of Soomras as mentioned already, but where is hardly any archaeological evidence of their period. They were succeeded, in turn, by Sammas, who also were converted Rajputs like their predecessors and hence it may not be wrong to presume that they were using straight Rajpur swords prevalent at that time known as Khanda. The short period of Arghuns and Tarkhans, who were descendents from the Central Asian stock has left ample archaeological evidence all over Sindh and the famous stone carvings seen on the Chaukandi Tomb very clearly show the type of weapon in vogue at that time. These consist of straight and curved sword held by the various Warrior Chiefs of that time along with other weapons. These tombs have been dated between early to mid-17th century (Mr. Khurshid Hassan's paper on Chaukandi). Though these weapons may, if constructed now, be of different proportion or may not come upto the mark from the utility point, but there can be no denying of the fact that they are recorded history on stones preserved by the people who saw them. This also proves my point that Sindhi swords have profound Rajpur influence on them rather than Moghul influence or Persian influence of the curve swords. Though curved swords had started making their appearance by the end of the 13th and mid-14th century and with the Muslims influence from the north they become the standard swords of the Muslims warriors.

During the Moghul period—the weapon most probably would be of the conventional type i.e. curved sword with typical Muslim hilt without guard. The example of which is plentiful but all of these are early and

mid-18th century. Though Ain-e-Akbari records a heavy and different type of sword.

I have not had the good fortune of seeing the private collections from the Kalora or Mir Talpur period for the reasons best known to the owners but, I do feel that if these collections were made available, it would be of immense help in classifying and deciding the topography of the Sindhi swords. The museums also, unfortunately, do not have well-classified special armoury sections but the curators of the museums have laid more stress on decorations rather than classification. Except for one illustrated manuscript from Sindh which deals with the Romance of Sayf-Al-Muluk Wa-Badi-ul-Jamal written by Syed Warris in the year AD 1775 equivalent to A.H. 1189 and completed at Thatta. This has been described by the late Mr. Idris Siddiqui, in the famous book "Paintings from Islamic Lands" 1969. No other illustrated manuscript has so far come to the light to the best of my knowledge. In this manuscript, the painted figures are wearing typical Sindhi Ajrak Turban and holding typical curved swords which shows great Persian influence and is very well-documented. But unfortunately only two paintings are shown from the manuscript. After the British annexation of the province, there was a deliberate attempt to play down the Sindhi martial character to the extent that one is appalled and disgusted to read the defacing campaign which the occupiers had undertaken to hide their guilt. Therefore, I have purposely avoided likes of MC-Murdoch, Burton etc. etc. inspite of all this, Sindhi weapons are separately shown by Lord Eggerton in this classic book on Eastern Arms or Armour in 1888—which again supports my theory that Sindhi sword had a different and definite place. In conclusion, I can very clearly say that Sindh had been a seat of manufacture of swords, the blades of which, were comparable to any other blade of the time but unfortunately the subject was never given any importance and we also do not have any recorded testimony in Sind, unlike the Western countries where the swords bore the name of the sword smith, the name of the owner, and above all their history has been more or less stable. No imperial power has ever uprooted them culturally as they have done to this country.

Though it is sad to record that the era of sword smith has completely disappeared, the reason for this disappearance could be summed up in the words of the Famous Collector of Oriental Weapons, "Mousuioir Henri Moser Charlottenfeb" "amongst the various industries which have disappeared—for the reasons that the process was known to so few craftsmen, neither the oriental nor the Europeans have been able to revive, the art of oriental sword smith was one of them."

In the end, I must express my sense of gratitude to the Department of archaeology and museum for the help that they have rendered to me during the preparation of this paper to Dr. Ishtiaq, the Director, Mr. Khurshid Hassan for his valuable discussions on Samas and Chaukandi

tombs, Dr. Moghul of the National Museum for allowing me to examine the swords in the National Museum and providing me with their photographs, my deepest thanks and gratitude to my friend and guide without whose help I could never had the courage to write anything on the subject, Mr. Mirza Mahmood Baig (Baig Saheb), the worthy Librarian of the Department whose suggestions and bibliographical help has been like a beacon of light to me in my work.

Take your fangs out of the bleeding flesh of Algeria ! Let the people of Algeria speak.

Algerian Resistance.

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I am here by the will of the people; I shall leave only by the force of bayonets.

Mirabeau.

THE CONSCIOUS CREATION OF SINDHI CULTURE A TASK FOR SINDHI YOUTH

G. M. MEHKRI

"In Flander's Fields where poppies blow
Between the crosses row and row

"Thy mark our place and in the sky
"The larks still bravely singing fly

"Scarce heard amidst the guns below.....
..... We loved, and were loved, and now we lie in Flanders
Fields where poppies blow.....

"With failing hands we throw the torch, HOLD IT HIGH. Carry
the message to the foe.....

"We lie in Flanders fields, where poppies blow"

The poppies Of Flanders blow unconsciously over the grave of the
dead of the First Great War during which a War Surgeon was suddenly
inspired to write these first and last immortal lines, making the poppies
of Flanders the Conscious symbol of martyrdom.

To make the Unconscious Conscious THAT is the function of
creative genius.

Since time beyond reckoning the Poppies of Flanders have gone on
and on growing; blossoming and fading away, not knowing their worth
and value.

So also men and women, the creators of culture have gone on and on
and on, creating culture in all walks of life, mostly not knowing what they
have been doing. Perhaps mostly they think that they are only leading
their own lives; facing the varied problems of life; guided or mis-guided
by various thoughts and philosophies of life; looking before and
after; pining for what is not, while their sincerest laughter with some
pain is fraught, and their sincerest songs are full of the saddest thoughts.

The all total history of Sind also is no exception to such seeps of human
destiny and fate. Most of the human achievements here also, as elsewhere,
have been very probably unconscious responses to all types of challenges
from nature and man.

Contact, conflict and compromise with these challenges has resulted
in what is generally known as Sindhi Culture; and its poppies have blossomed
mostly unconsciously.

The sociologist, and the anthropologist deeply imbued with sympathy
with Sind can easily get joyously lost in the thoughts of those who, with
even failing hands have thrown the torch UNCONSCIOUSLY
mostly, to be held high all the same by those who have come after, not only
to now 'mark the place' but also to "carry the message" the message
of the invitation to participate in the CONSCIOUS efforts to create a new
heaven and a new earth here in Sind. Not all of this was totally unconscious
what so ever.

Even a secularly oriented study of the import of the work of Shah
Latif shows that in this then strife-ridden and battles-torn land of Sind,
like the lark above the battle-fields of the raging guns below, he rose high
above the 'horror and the din' and SANG; moaned, not wept, not cursed,
but SANG. It was the Creative note that has lasted, while the booming
of the guns of war and strife and hate is lost in oblivion.

Thanks to the impact of British rule on Sind, Sind began to come out
of the feudal age into the modern secular democratic individualistic age
of freedom of thought and conscience and more Sindhis became conscious
of the need to CONSCIOUSLY contribute to the Sindhi Culture; and most
of them went to drink deep in the spring of Shah Latif's poetry of joy,
of hope, and of quite and serene optimism.

Some, like Mirza Qalij Beg CONSCIOUSLY made Thames a con-
tributory to Sindhu and the "Robin, Robin Red Breast, O Robin Dear:
Robin sings so sweetly in the falling of the year" in the presence of the
now near extinct peacocks of Therparker Savants like Dr. Gurubuxani and
Dr. Daud-Pota and others so many CONSCIOUSLY began to honour
MOTHER SIND with the roses of their thoughts reverentially placed at
her lotus-feet.

But the fullest CONSCIOUSNESS dawned upon many more with
the foundation of the Sindh Historical Society.

Like the Phoenix rising out of its own ashes, there also burst upon Sind
the volcano of Shaikh Ayaz's genius to make Unconscious Conscious.

Quite apart from his political views and deeds, G. M. Syed in
FEELING and Joyo in THOUGHT became SIND incarnates. Dr.
Hisamuddin, Dr. Rashidi and Dr. Baloach became the mountains of lear-
ning especially about Sind, and made those who might have thought that
Sind was only the land of camel-cart drivers, feel how little mentally equip-
ped they were to realize the scholastic, cultural, spiritual and emotional
greatness of Sind.

Now these Old Guards are throwing high the torch for the younger generation to hold it even higher. "My right wing has collapsed" signalled Marshall Fouch when pressed the hardest by the Germans in the First Great War, "My right wing has collapsed; my left wing is broken; the centre is yielding. Situation excellent. I attack" That calculatedly desperate attack saved France. Similar desperate attack by the Sindhi youths on Ignorance can save Sind.

What did the Sindhi Adabi Board do; what did the Sind Historical Society do; what did one and all the other savants, known and unknown do but made the Unconscious, Conscious so that the Sindhis may know what they might have forgotten about themselves and their culture.

"How, ever could you carve that most wonderful of statue" asked some one to Macheil Angelo. "The statue was already in the stone said the Genius, "The statue was in the stone. All that I did was to remove the unnecessary portions of that stone".

That is the removal of ignorance, for the already existing statue of a glorious Sind to come out of the stone of the present.

The Sindhi Culture is already there. The dances of Sind, the songs of Sind, the Music of Sind, the poetry of Sind and other arts of Sind are already there, as the great H. T. Sorley says in his book "Shah Abdul Latif Of Bhit".

(Just exactly as it took one great Englishman Edward Pitzgerald to discover Omer Khayam for the benefit of the rest of the world and just like it took another Englishman Yeats, to discover Tagore for the rest of the world, so also it took H. T. Sorley, another Englishman, to discover Shah Abdul Latif for the rest of the world).

It is now for the Sindhi youth and the Sindhi maidens to CONSCIOUSLY spread with the help of one all of the SEVEN ARTS not only the knowledge of the past of Sind amongst the poorest of the poor; the most illiterate, the most down-trodden, the most kept-in-the Bastile of ignorance under the control of the forces of superstition, but also to create before them the picture of the SIND TO BE.

It is not enough to preserve the past. That is archaeology. It is not also enough to maintain the Present. That is mere conservation. It is necessary to think of the FUTURE of SIND, twenty year hence; fifty years hence; hundred years hence; five centuries hence. That is creation.

It is not mere hind-sight; it is not also short-sight, but it is the foresight that is the greatest need.

RHODES, Dudley and other old and wise advisers to Queen Elizabeth I. asked her to get hold of barren rock of Gibraltar, the Island of Malta, the cape of Good Hope, the Island Of Bombay, the marshy port of Singapore and the rocky island of Hong kong for England, and to "leave the rest to the world".

And a hundred years hence these speks of spots became the very corner stones of the British Empire.

So also the Sindhi Youth have to think AHEAD and ask "WHAT NEW SIND WE ARE CREATING" FEUDAL ? INDUSTRIAL? or TRIBAL?

On the answer to that question depends the JOY OF MOTHER SIND.

There is always a tendency among the urban middle classes of a newly independent country to convert it into a brothel for European bourgeoisie.

Franz.

PLANT PROTECTION IN RELATION TO INSECT PEST RESISTANCE/ TOLERANCE OF COTTON CULTIVARS

DR. BARKAT ALI SOOMRO

and

DR. AHMAD ALI BALOCH.

INTRODUCTION

Cotton is one of the important sources of cash income in Pakistan. According to the official estimates, the total area under cotton in 1980-81 was placed at 5.177 million acres, i.e., Punjab 3.703; Sind 1.468 and others 0.007 million acres (Haque 1981). It is an exacting crop and both the practical and technical information is needed to produce it successfully.

Unfortunately due to the morphological and developmental character set-up i.e., green leaves, many large open flowers, nectaries in every leaf and flower, and a large number of fruits on cotton plant, the crop seems to specially attract the insects under natural conditions. Insect pests are responsible for million of rupees worth of damage to cotton crop and are basic cause of worry and financial loss to the growers.

Haque (1972) reported that in Pakistan insect pests, on an average, cause 5-10% damage to cotton crop every year. In case of serious attack however, 30-40% crop is lost and even total loss may also occur in some cases. Accordingly to the author, nearly 148 insect species have been recorded on this crop by different workers from time to time, but only about 17 species of the insects recorded, can be considered as major pests of cotton crop in the country.

It has been observed that the pests occur every year and infest the plants from seedling to maturity, and thus they account for a large share of the crop loss due to their attack. The importance of various insect pests and their effect on yield is correlated with the period of infestation, stage of the crop development and seasonal climatic condition especially the rain fall. Hence, proper pest control warrants chronological pest surveillance to evaluate economical thresh-hold level of a particular pest for obtaining effective results.

PLANT PROTECTION

The control of cotton pests has under gone revolutionary changes during the past decades in the country. In this short term, the cotton growers have continued to rely heavily on insecticides for their pest control. Confessedly, the improvements are there but the problems remained there from where they started. Consequently, haphazard and unconcrete results were obtained which were due to improper choice of insecticide and its inaccurate formulation, incorrect time of insecticide application, ineffective method of application so that the required rate of application and adequate distribution of the insecticide is not ensured. In addition, it has often been observed that our growers spray their crop as a calendar operation rather than it is actually needed which makes it too uneconomical.

To avoid promiscuous use of pesticides and indiscriminate calendar applications the farmers are ought to be educated to follow the departmental recommendations religiously. This implicitly implies the strict follow up of the cotton control act, substantial liaison development between research and extension on one hand and strengthening their infrastructure to cope-up with the magnitude of the problem on the other. In addition, proper selection of a particular insecticide for a particular pest complex, accurate formulation of that insecticide, effective time and method of the spraying or application are also the pre-requisites of efficient insect control.

Needless to emphasize that the distribution of the authenticated literature, especially in the farmers' language about a particular insecticide to be used amongst the growers, will give a good hand in the programme follow-up.

BREEDING FOR INSECT RESISTANCE AND ITS CONTRIBUTION IN INSECT CONTROL

Sarivastava (1976) stated that currently plant protection is often considered synonymous with the use of pesticides. In many places, consumption of pesticides is the only parameter for judging the achievements in plant protection. Almostly same is the case in Pakistan. Other methods of control, especially cultural methods and evolution of resistant varieties, which are relatively more economical to adapt, have not received proper attention. There are a number of pests which can effectively be checked by manipulation of cultural practices and growing of resistant varieties.

Cultural control methods have great promise and ought to be given more support by research and extension workers. The farmer as a business man the little choice but to avail of every advance technology available to him; but good husbandry is often cheap and effective and should not be neglected in favour of chemical control.

In plant protection, the use of insect pest resistant varieties is one of the most important approach. Most phytophagous insects have a well-defined host range and the varieties that are consistently less infested and damaged by a particular species of insects are called 'resistant'. Painter (1951) defined plant resistance as 'the relative amount of heritable qualities possessed by a plant which influence the ultimate degree of damage done by the insect. In practical agriculture, it represents the ability of a certain variety to produce a large crop of good quality than do ordinary varieties at the same level of insect population'. Although the causes of plant resistance are often complex, the mechanism of resistance has been classified into three broad categories (Painter, 1951 and 1958), viz., (i) Non-preference—the plants possession of factors that render unattractive to insect pests for ovipositions, feeding of shelter. (ii) Antibiosis—the host plants exertion of adverse affects on the survival, growth and multiplication of the insects, and (iii) Tolerance—the ability of the host plant to suffer the least damage in the presence of an insect population large enough to damage the susceptible hosts severely.

As the insect pests are dependent on their host plants, so while evolving a new resistant variety of a particular crop, bio-ecological aspects of insect pests must be kept in mind. For example, resistance to the boll weevil of cotton was obtained through breeding for early maturity rather than antibiosis or tolerance. The weevil forced the early maturity to be the prime breeding objective but unfortunately the early maturing types possessed a much shorter staple length than the later maturing ones. Since the insects damage the crop on the basis of construction of their mouth parts (chewing, sucking or boring complex), the breeding for insect resistant varieties consequently involves transference of those desirable characters (in the cultivated commercial varieties) which offer maximum obstruction to insect oviposition or handicap chewing, sucking or boring activity, as the case may be. For example, jassid resistance was due to breeding for densely haired varieties especially having a coat of dense long hairs on the underside of their leaves. Thus Sika *et al* (1966) concluded that the combination of their length and high density of hairs on the lamina may be the best index of selection to breed for resistance to jassid attack. However, in breeding for jassid/aphid resistance, the hypothesis is, that the resistance is associated with completeness of the sclerenchymatous ring whereby the entry of the insert's stylet into the vascular tissue is prevented (Martin 1973).

The freego bract mutants cause narrow twisted bracts (epicalyx) and for some reason boll weevils and boll worms oviposit 50 to 70% less on freego than on the normal types. Smooth leaf nectariless (no extrafloral nectaries) and high bud gossypol content significantly reduce population of boll worm complex. There are evidence that varieties with increased gossypol content suffer less damage from boll worth attack particularly *Heliothis* species (Lukefahr and Houghtaling, 1969). Reduction in egg

laying on glabrous and nectariless cotton was reported by Lukefahr *et al* (1965) and consequently, as reported by the authors, nectariless and glabrous varieties were least susceptible to boll worm. Wilson and Wilson (1976) quantified that the nectariless trial gave 40% reduction in population of pink boll worm while glabrous suppressed the population by 20%. Lukefahr (1977) reported resistance to cotton leaf hoppers also by the varieties possessing nectariless, glabrous and high gossypol traits.

Since antiquity, cotton seed is not being used for human food except for the refined cotton seed oil component. Cotton seeds contain glands filled with a substance primarily known as gossypol which is toxic to nonruminant. Mc-Michael (1960) developed a strain of cotton which had no glands in the seed and therefore essentially no gossypol. The author reported that the combined action of two recessive genes produced the glandless phenotype. Based on these genetic findings, the breeders have developed some glandless stocks which are as productive as their commercial glanded counterparts but the glandless strains do not yet possess all the required attributes for large scale commercial production. Breeding efforts on these research aspects are under way with an ultimate object of developing cotton variety with high edible protein food value.

Breeding for disease resistance is also considered as a right hand tool of plant protection. In United States *Fusarium* and *Verticillium* wilt resistant stocks have been evolved after recognising the genetic source of resistance and transferring the required degree of tolerance through recurrent backcross breeding into the desirable standard variety. Development of Bacterial Blight (block arm) resistant cotton is considered to be an important accomplishment of Cotton Research Corporation in Africa. The major genes controlling the resistance were identified, transferred to *hirsutum* and then from *hirsutum* to *barbadense*. In our breeding programme this aspect should be given priority in the areas where the losses due to this disease are quite considerable. In addition *Fusarium* and *Verticillium* wilt resistant stocks have also been evolved after recognising the genetic source of resistance and transferring the required degree of tolerance through recurrent back cross breeding into the desirable standard variety.

The role of crop husbandry has much to do with the profitability of spraying programme for cotton insect control. The importance of sound agronomic practices to the over all effectiveness of a cotton insect control programme cannot be over emphasized. Timely sowing, fertilizer use and the efficiency of weed control in the early stage of crop growth are worth considering factors. It should be borne in mind that organic practices should ultimately aim at producing uniform, compact and high yielding plants. Excessive nitrogen use leading to tall and unproductive growth should be avoided. Similarly excessive variability in growth due to incorrect time of sowing, delayed germination and poor weed control lead to inefficient and wasteful use of insecticides.

Thus the economic value of the cotton insect control programme will be dependent upon consideration of above discussed factors. The programme must be looked upon as an integral part of the system of farming and should not be considered in isolation. Thus the successful programme must ensure satisfactory economic return to the farmer in terms of yield per acre.

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THE PORT OF KARACHI—1933 READY FOR THE BARRAGE CROPS

Many ports of the world look like a jigsaw puzzle to the uninitiated trying to explore them. But the layout of Karachi's port is almost as plain as a pikestaff even on a first tour round. Here there is space unencumbered and ample for the building of piers and sheds and the laying of that crisscross maze of railway lines which ensures the free flow of goods. Karachi port is read for whatever mountains of produce may come down from the Sind barrage area. The western side of the harbour has been developed; two ship's berths are completed and being used and there is room for ten more. If that proves insufficient the corner of the jut of land can be turned and still more berths built along its other side. The working of the West Wharf is as efficient as on any wharf in the world. The sheds for housing cargoes which back immediately on to a road and a rail are right alongside the railed pier and the minimum of man-handling is needed.

Quick Clearance

The West Wharf is being used at the moment for import purposes as it is superior in this respect to the old East or Kemari Wharf with berths for eighteen ships and large yards adjoining for all the crops which come into Karachi. A great facility in the port is that oil for oil-driven vessels is available on tap. A ship can be unloading, loading and re-fuelling at the same time. There are few places where a quicker turn round is possible or where the oil storage tanks are so nearly available. An out of the ordinary feature of Karachi port is that more ships space or more land can be made to order by the dredger which plays about with 2 million tons of mud a year. That is for reclamation or enlargement purposes. Another dredger-equally

The Golden Jubilee of Sukkar Barrage is being celebrated by the Irrigation Department of the Government of Sind on the 30th of March 1982. This is a valuable article in that context written in 1933 when Barrage started functioning.

Editor.

insatiable-keeps the channel depth in pace with Suez Canal developments so that any boat that can get through the canal can get into Karachi.

Karachi is the biggest port for Sind. Karachi is not yet an industrial centre and is handicapped in becoming one by its sparsely populated immediate hinterland rugged Baluchistan on the north and the Rajpuana desert on the east beyond Sind. I was told by a prominent Indian business man that Karachi could become a great industrial centre on two conditions a soft water supply from the Indus to encourage setting up cotton mills and a canal from Hyderabad (Sind) to Karachi to give cheap water transport into the heart of northern India.

Local Industry

But there is not yet unanimity or certainty of opinion about Karachi's industrial future. As for present small scale developments there has been started a carbon ribbon and carbon paper factory, said to be the only one in India, and a rubber works to manufacture a variety of rubber products. There is talk of starting a factory for electric filament lamps and for eye glasses if some skilled Japanese labour can be obtained. The salt works are progressing favourably, though the superior product must find its market in Calcutta and Bengal generally and not nearer home.

Karachi is not worried by the development of the Kathiawar harbours, indeed that development is bringing the port a little more coasting trade. The new ports may attract goods for the territory in their neighbourhood and for Ahmedabad particularly, but as things are they cannot draw merchandise to Karachi's vital spot the Punjab markets. Here are the port wharfage charges and freight from Karachi and Kathiwar ports to Lahore per ton of the commodity noted.

From	Sugar			Piecegoods			Iron		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Karachi	44	8	0	76	5	0	49	7	8
Bedi Bunder	58	11	6	85	4	0	59	5	8
Port Okha	58	7	8	84	9	4	54	13	4
Porbunder	63	2	4	92	7	4	63	2	4

The Chief cargoes.

The existing port facilities at Karachi permit dealing comfortably with twice the present inward and outward cargo. That amounted in the year ended March 31, 1932 to something over 1½ million tons, or half a million tons less than in the year preceding the economic depression. Karachi was largely built up on the wheat trade and it is said that in the pre-war years 90 trains of wheat per day was no uncommon sight. A million tons was the maximum amount which went out of the port in a record year just prior to the war, but the growth of competition in the world's wheat supply coupled with India's larger internal consumption has greatly cut down the transit trade. In 1931-32 231,000 tons of wheat went through the port, nearly all of which was for coast wise shipment. The coast-wise traffic in wheat was nearly three times as large as in the preceding year, the reduction of rail freight on the community making it advantageous for Calcutta to take Punjab wheat via Karachi and right round the coast. Bombay also took some wheat.

Cotton exports in 1931-32 at 150,000 tons were less than in 1930-31 by one-fifth. Flour, gram, salt, seeds and wool form the bulk of the remaining exports. Flour is shipped out of India to Mauritius, Ceylon, Arabia, Aden and Italian East Africa. Rapeseed is the most important of the seed exports and most of it goes to Italy. That country takes about one-tenth of all the exports from Karachi against almost one-third taken by the United Kingdom, and about one-twelfth by Germany. Belgium, France, the Netherlands, Spain and Sweden take a still smaller share apiece.

Import Trade

As an import centre for piecegoods Karachi has become more and more important. Disturbance of business in Bombay owing to Congress interference has led many Punjab merchants to buy direct from abroad instead of from middlemen in Bombay and to have the goods shipped through Karachi. Piece-goods imports on 1931-32 at over 424 million yards were nearly a fifth larger than a year earlier. Nearly half the amount was shipped out of the port again on coastal trade vessels. Oil is, of course, an important receipt and there is every indication that it will increase in volume. Sugar imports were nearly halved in 1931-32 and the trade is not likely to pick up very much now that the home industry is so amply protected. Woollen yarns come in for Amritsar. Native craft which go as far as the Persian Gulf and even Africa still keep a place in the shipping using the port.

All the crops growing and to be grown in the Sind barrage area are cash crops, that is to say, practically their whole volume will come

through Karachi. The port as shown is ideally situated to deal with the estimated output in twenty years time of over one million tons of wheat, 500,000 bales of cotton, nearly 450,000 tons of rice and nearly 120,000 tons of oil-seeds apart from a variety of other product. The port can also deal comfortably with the maximum volume of traffic ever likely to come for or from the Punjab and the United Provinces. Indeed no port authority in the world is more favourably placed to meet whatever demands commerce may make upon it.

The remedy for the ills of education is more education.

Emerson.

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36-D, Karachi Administration
Cooperative Housing Society,
off Shahid-e-Millat Road,
Karachi-8, Sind, Pakistan

Printed at

Pakistan Herald Press Ltd.

FREEDOM AND AFRICAN WRITERS

To take part in the African revolution it is not enough to write a revolutionary song; you must fashion the revolution with the people. And if you fashion it with the people, the songs will come by themselves, and of themselves.

In order to achieve real action, you must yourself be a living part of Africa and of her thought; you must be an element of that popular energy which is entirely called forth for the freeing, the progress and the happiness of Africa. There is no place outside that fight for the artist or for the intellectual who is not himself concerned with and completely at one with the people in the great battle of Africa and of suffering humanity.

Ahmed Sekou Toure to Artists, writers and Journalists of Africa—1959.