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PAKISTAN'S ONLY INDEPENDENT ENGLISH
JOURNAL OF STANDARD AND SCHOLARSHIP.

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She is unique. She will stand for ever in long galaxy of great creations with that bewitching and bewildering smile. In her are combined the most noble and most seductive in exquisite proportion. She is all irresistible in looks and grace. She is the embodiment of all that love means to a woman and possesses the power to enervate a man - reluctant to show her ardour and desire, she has her heart and composure ever to be desired. Such a woman is legendary - a class recorded by history. Some women have ruled men and the world; they are the makers of wars and peace - masters of men.

Wilde

-O-

In the midst was seen a lady as majestic in mien as in beauty. She surpassed in her demeanour, in attire plain without pomp, rich in beauty without show; she bore aloft her symbol of command.

Scott.

-O-

I have seen the colours of rose and carnations in your complexion, and brilliant fire in your eyes, which only love and passion could produce.

Scott.

Women I know are dressed in rags,
women I know in lace,
And one in dusky robe of gold,
With hooded cloak of mace,
But every robe and every rag,
Is a secret hiding place.

Duff.

-O-

There is a pride of rank, a pride of birth
A pride of learning, and a pride of purse
For the noblest is that of truth and beauty
Johnson

-O-

**PAKISTAN
AND
CONTEMPT FOR LAW AND PROCEDURE
Sayid Ghulam Mustafa Shah
Hail hieroglyphic state machine!
Contrived to punish imagination
and honest thought!!**

Pakistan was created and established and was supposed to work on the principles of law, democracy and popular consent. It was an irony of fate that in the very hands which created this country, contempt for law by a mysterious juggling of words and metamorphosis, stood deformed and transformed into authoritarianism and autocracy and the ideal of representative institutions went neglected and disappeared in thin air. The child of law, the up-holder of the rule of law, became its first breaker. The ethics of law were sapped at its foundation. No one showed contempt for law and political procedure as the Quaid-e-Azam himself did. The very beginnings of state were ominous.

Sonorous and pleasing tunes, Taranas and hypocritical pronouncements apart, the Quaid-e-Azam by the very amendments in the Independence Act of 1947 robbed this Act of the British Parliament of its intrinsic value as a foundation of democratic polity and processes, and made himself the repository of law and sovereignty and legality in Pakistan. He made it possible for bureaucrats, judges, generals and mullas to take courage to crush law with their incarnadined hands and to suffocate it to death. Pakistan began its legal existence on the foundations of sand with the fiddling of the Independence Act. Thus the country has lived through this disgraceful spectacle of forty years of its legal and constitutional way-wardness and imbecility. Pakistan Society (What-ever the other demerits of British connection) began as a law abiding and law believing society and a product of a legal mind, but very soon the armed forces of Pakistan be-

came authors and perpetrators of the principles and practices of contempt for law. With the passing of years, Ghulam Mohammad's lunacy and the shame and fiat of dismissal of Nazimuddin ushered in the era of contempt for law and principles of procedure and we have paid a terrible price ever since.

In-tolerance, lust for power by hook or crook, gullibility of Pakistan public, sadistic habit to exploit human credulities, desire and urge for adventure, and gathering frustrations, and hopelessness had introduced and in-culcated apathy and dismay, the generals and Jamaat Islami and every thing in life contributed to the contempt for law. Unbridled, audacious and headless working of this process soon became a formidable and menacing phenomenon in society. Its ramifications held the whole society (age, profession and sex) in its grips and drove intellectuals and teachers to accepting or acquiescing in abysmal values, practices and processes which held no hope for Pakistan's socio-political health and strength; but most assuredly warranted degeneracy moral, physical and sociological, and so gravitated the whole country to disintegration and possibly doom.

Some how Muslim society with all the nobility and universality of its beliefs, principles and procedures of law and evidence and with all its credence to historicity and respect for historiography has all along showed not only scant respect but contempt for law and legal procedures, Law has been through out Muslim History broken with gusto and bravedo, changed trampled upon with impunity with pious incantations and with religious rigmarole. Muslim rulers had no compunctions to flout even the laws of God but of course ever aided and abetted by Mullaism.

Contempt for law in Pakistan has become a social phenomenon to which the lawyers and the Judges of the country have made the greatest contribution; nay they are in the fore-front in the specious interpretations and abject manipulations of it right from the lawyers and judges in the highest positions to the

hirelings at the lowest level. The generality of the judges have been a disgrace of Pakistan's polity and the lawyers have been its supreme undertakers.

Some how it has been a tragedy of Pakistan that the country had been through out ruled by daftaries, generals, plutocrats, pimps and prostitutes..... the people least qualified by education training and experience, interests and character to respect law and to sincerely handle the political affairs and fortunes of the nascent state. It has been a tragedy of Pakistan history that except for four years from 1971, the country had seen the preponderance and dominance of paid servants of state being presidents, prime ministers and senior political functionaries who cut at the very roots of the rule of law. Thus the whole polity of Pakistan stood corrupted, viciated and demoralised by this phenomenon of daftaryism and jingoism dominating both politics and socio-economic life. It is a shame that the destiny of the country so easily fell in the hands of military adventurers and inebriated state servants.

State authority and destiny falling into the hands of paid state servants made contempt for law and procedure a ridicule and an ill-luck for the people. Contempt for law not only breeds but advances and deepens the lack of faith in the future of the country. Temporary laws, adhoc decisions and executive orders, metaphysically called divine, without the sanctity of popular consent and popular will, drove citizens to frustration and uncertainty and so to total lack of enthusiasm and will to live and survive as a nation. Kicking a people is not the best means of keeping them together, and licking a superpower is no means and a way of honourable international existence and recognition.

Indeed we were soon faced with the phenomenon in which it became a habit in every responsible place to declare the defacto the dejure. Every kind of justification, excuse and subterfuge and ingenious contrivance was resorted to mutilate law and procedure.

Poor Mao was flagrantly and freely quoted as defining law coming out of the barrel of a gun without mentioning that he also said "It is the people who must control the guns and not the guns control the people". The definition suited the generals of Pakistan so well and brought guns in the open. It was an injustice to Mao to be exemplified thus. He never destroyed the law he himself made. The foundations of irresponsibility of procedure and contempt for law in Pakistan had begun in its earliest years, when Mao had still to emerge.

It is said liberty lies in living by the laws you have yourself made. Even God is committed to his own laws. He has undertaken not to break his own laws. What a catastrophe it will be if He did? But in Pakistan, this nation and this society have acquiesced in every flagrant contravention, nay sanctified every infringement of law and encouraged contempt for law. Law became a servant of narrow groups of men with nefarious intentions, and lacking vision and national commitments. In Pakistan every law-giver was above law and he broke it with impunity. This society in the very hands which initially handled it with all the noise of honesty and legality fell from heaven to the earth. In 1958 it floundered never to regain its poise and balance again. Flouting law became a normal principle of law and legal procedures and behaviour. Contempt for law became part and parcel of the normal substantive and procedural law. Contempt for law emanated and radiated not from those who did not know it but it came from those who were supposed to know it the most, who shouted about it the loudest and made the most money out of it and were the safest in its breakage. In Pakistan the most despicable and deplorable conception in law "perjury" we developed into a pious and audacious art.

Islam had declared hypocrisy worse than murder and goldlessness and atheism nobler than hypocrisy. To lie was the worst of all hypocrisy. To uphold hypocrisy is the most egregious human frailty and

depravity and slaughter of the noblest values and virtues on which human institutions and societies must depend, draw their strength from and find the steadfast stay. Islam was invoked to cover and condone and scantify illegality and hypocrisy. We cut at the very roots of law when hypocrisy in our society and shameless persistence in perjury and playing with the institutions we accepted without any quams of conscience and with perfect equanimity and called it the "law of Necessity". The law of necessity absolutely and outrageously absolves men of faith in any system of morality, religion or belief in God. Under all criteria of social justice and existence and regulations of national life we have impudently burgeoned as an irresponsible pompous, boisterous, hypocritical and even a Godless society.

Some how the judiciary in Pakistan has not only been the source but the very agency and abettor in the ideas and practices of contempt for law. It is with amazing patience that the people of Pakistan have constantly heard lectures from public platform and pontifications from the pulpit on the principles of law and obedience to law most insolently strangely enough from those very men who have always taken law in their own hands, tore up the constitutions, broken their own oaths and forced their own specious arguments and meanings and interpretations to justify violations of law, and trampled upon legal institutions and undertook without shame the very beatification of their own actions and deeds in public and in private. Never was Muslim Society taken for granted by the people who governed it and on such a peurile joyride in any part of the world as in Pakistan. The mulla was called to compound collusion with tyranny. The Mullas had become not only the breakers of law but the up-holders of aggrandisement. At least the Shah of Iran, Saudia Arabia and the Gulf Kingdoms were honest in their ideals of divinity and tribal ascendancy and power and in the nakedness of the authority of force.

The restrictions on the press and speech added to the phenomenon of the contempt for law in Pakistan. What could not be talked about, and questioned must breed suspicion, intrigue, sedition and subversion. Freedom of speech, debate and reporting and publishing are the best guarantee against contempt for law and legal procedures. Where procedures are defective, laws are bound to be tyrannical and arbitrary. The armed forces have no right to be the law givers of a nation. Nations subjected to this atrocity and humiliation have no hope of health or strength. Armed forces are meant for abnormal and critical social phenomenon and for any use of the armed forces in normal circumstances political considerations must apply and predominate. The armed forces have no right to interfere in the political conditions of state. Contempt for law and morality is a characteristic of military predilections and affrontory.

The intellectual and literary deterioration in Pakistan came in with the formation of the Press Trust and the establishment of the Writers Guild. Ayoob Khan rightly thought that the best way to control gag and seduce the Press and the intelligentsia was to buy them and to intimidate them. The educational malaise in Pakistan began from 1953 but Ayoob Khan literally made it chaotic. He involved teachers and educationists in controversies without end. Corruption in education was his gift to Pakistan. He made it an open field for educational politicisation and Soharwardy made in a battle field. The generality of Pakistan intellectuals are criminals of the worst kind. Let them assess their share in the intellectual pusillanimity of the nation and its socio-economic and moral ruin.

Ayoob Khan appointed commissions on every aspect of Pakistan government, administration, economy, society and education. It is said that more than forty commissions were appointed whose reports never saw the light of the day and if some did, they were infructuous and obsolete. He was following the

traditions of Lord Gurzon in India. The only two commissions the reports of which he was impatient to implement were the Capital commission and the Education commission and both vaticinated and forboded disaster. Ayooob Khan said Education was closest to his heart" and in the words of Professor Sirajuddin it turned out that it was not education but S.M. Sharif who was closest to his heart. Ayooob Khan not only reduced education to chaos but worked for its total deterioration and left it a hot-bed of controversies from which it has not recovered till today. By shifting the Capital from Karachi to Islamabad the foundations of the disintegration of Pakistan were assuredly laid - peradventure the only single factor to put Pakistan asunder.

Jammat-e-Islami and Ayooob Khan played havoc with education and intellect and literature in Pakistan. Educational institutions became centres of Tamasha and Jashans and teachers and scholars were preparing his Qasidas and panygrics and educational administrators become purveyors of his silly autobiography of which the Director of Distribution was Altaf Gohar. It was then that every divisional commissioner's office became a Raja Indar's Darbar, where fun and frolic and profligacy pervaded the whole administration and state machinery. The bureaucracy had reached the limits of official and administrative degeneracy and the nadir of ethical standards. Every Deputy Commissioner's office was a rendezvous of tabalchies, pimps and prostitutes. The extravagance of Ayooob Khan's court would beat the vulgarest potentate's in the mediaeval times. Jammat-e-Islami weakened the fabric and the content of Pakistan society and Ayooob Khan left it a house of loot and plunder. With Ayooob Khan the ethical aspects and traditional values of Muslim society aided and abetted by Jammat-e-Islami had fallen so much that even till today their rehabilitation can never succeed. What this country had not paid in the name of Islam and so heavily! Ayooob Khan and Jammat-e-Islami gave real

impetus and currency to contempt for law in Pakistan. No wonder he had torn up two constitutions to which he had himself sworn with all impunity he could command. Pakistan's armed forces became an issue and curse for Pakistan's polity.

An institution which had no business to assume sovereign state authority appeared and burgeoned to that horrible degree, courage, arrogance and impudence to interfere in the state affairs. Fantastic interpretations were put to sanctify it and give it legal and patriotic status. An institution without the absolute political control of which no respectable existence of state, a nation or a society was possible began to assume airs and claim uplaumb. An institution which had nothing to do with philosophy, an institution the principles and processes of the existence of which did not permit debate and discussion, an institution which had basically nothing to do with metaphysics and spirituality, an institution in which talking too much was dangerous, and institution which was nothing but the physical demonstration of a nation's will and resolution to exist and survive with honour and self-respect, became corrupted to the core and assumed not only superiority but the control of the state. The principles of law and religion - all the systems of law ancient, medieval and modern were put upside - down or in the cold storage or demonstrably hanged with all art, piety and impunity. Never has a decent and civilised society been subjected to such disgrace, obloquy and laughter with such out-rageous regularity as that in Pakistan. The armed forces of Pakistan stood thoroughly corrupted. Cheating and deceiving were fundamental principles of army administration instruction and training; and Pakistan society constantly and continually became victim of it and addicted to it. Sir Walter Scott, was right when he said "How ever disciplined and valiant a soldier he should never be trusted".

The Mullas who had no part in the creation of Pakistan assumed authority with its working. We can

understand the law of Shariah but the principles of Mullaism gravitated to the contempt for law. Infringement of legal institutions was intrinsic in the training habits and pre-occupations of the Mullas. A mulla completely lacked sense of proportion and the sense of progress. He lived and survived on fibs and phantasies and terminological rigmarole. He could not do it alone so he must aid and abet. He had never been in the forefront of revolutions and a harbinger of hope. He had been in history a drummer and a trumpeter of institutions of authority. Mulla had his use in all ages and stages of authoritarianism and autocracy. The Pharaohs, the Romans, the Greeks, the Chinese, the Hindus, the Buddhists, the Christians and the Muslims had equally paid for their tomfoolery and venality. Mullas dominance and interference has been the bane of all civilizations and a factor of their fall.

Islam alone distinguished between the spiritual and the secular and mundance and between faith and rationality. The corner stone of the strength of Muslim belief and faith was discarded at the Mullas whims and mercenary inclinations and proclivities. History has shown that priests and religious orders have brought ruin of all legal institutions and time honoured conventions and human relations. The Mulla must run at a tangent. He is the personification of the principle and practice of contempt for law. The guns and swords are, for the Mulla and the dull and depraved minds, items of beatification, glorification, and glee. Mulla and the dictator love to see the blood flow--every body else's but not their own.

No greater or more egregious instance can be found of this phenomenon of contempt for law in Pakistan than the passing of the Eighth amendment in 1973 constitution and the indemnification of mis-deeds and cruel wrongs and high-handedness of the Martial law of nine years - a disgraceful proposition for the whole nation itself. Never was a whole legislative body of a country intimidated, harrassed, purchased and prostituted to such subservience, inanity and im-

potence. It appears contempt and fiddling with the laws did not end with the passing of the 8th Amendment. This precautionary and despotic measure necessitated a series of steps, ordinances, laws and certification of measures which were basically repugnant to the principles, ideals and procedures not only of parliamentary democracy but any system of democratic working. The resultant misery, lawlessness, bloodshed, incarcerations, and international disgrace were the natural consequence of the 8th Amendment. This is the most abject instance of the failure and incompetence of a whole legislature to up-hold its worth and dignity and secure the national interest. It is the flagrant example and a tragedy of the lack of the integrity and legislative value by a body of men elected on wrong representative principles and wrong political procedures. It is the demonstration of open contempt for law and procedure among the legislators as to how low they could fall as a body, and how mean and callous to political principles they could get. A man elected on absurd political principles, and exposed to graft will never have or develop the guts for resistance to wrong. Today this is the fate and dilemma of Pakistan. Never in Pakistan history, bad as it was, the country had seen such an ignoble conglomeration of political poltroons, catiffs and churls totally destitute of sane principles and political morality.

The partyless elections against all norms and principles of parliamentary democracy and even principles of Presidential form of government, were themselves a phenomenon of the contempt for law and legal procedures, equity and moral distums; and so was the Referendum and so the condonation of the declaration of election expenses. General Zia's referendum was the most scandalous instance of a perfidious political process un-heard of even in the annals of the most damned dictators in history. Never was a greater hoax played on a nation of hundred on million people, and that too in the name of Islam.

During the whole year of the so called transference

of power to elected representatives this whole country had deliberately and so in-advertantly participated in the grand, false and ostentatious practice of the contempt for law without any heed, shame and compunctions. The legislators and their masters had forgotten all morality and had no faith in the laws of God. God will not condone the fiddlings with universal laws. Inescapably Pakistan has been paying the price of this contempt for law and arrogance of action slowly but steadily in blood, tears and shame. We still shudder at the prospects of the impending but inevitable punishment. Ancient Israel, Pompil and Germany are nothing as examples of the contempt for laws of God, morality and sanity - peradventure worse awaits us.

Having seen flagrant infringement and violent destruction of the three main institutions of state, the legislative, the judicial and the executive, this poor country could have counted on the Fourth Estate for support and defence, but this was also not vouchsafed to it. The rise and growth of subservience of the press and journalism to authority in Pakistan had been a sad and disconcerting phenomenon from 1953. World Journalism has produced great minds and brave champions of national institutions human and national values. In Pakistan Journalism like every thing else became an agency of political authority and fell in dirty hands. All authoritarian and totalitarian principles and procedures in national life were condoned, accepted and given publicity and currency, and national life was allowed to be fiddled with and trampled upon with bravedo and elan. The Journalists of Pakistan became buglers and trumpeteers of government and grave diggers of Pakistan's polity; and thus they become purveyors of perjury and irregularity and abnormality of national life. A more yellow, pusillanimous, and partisan press no civilized country had seen.

The lack of credibility to journalism in Pakistan is the Biggest tragedy of Pakistan. Journalism in Pakistan has been a faithful abettor of the phenomenon of

the contempt for law in Pakistan. Never have we seen in any country of the world, of status and grace, such propagation of falsehood, concoction of facts, tendentious presentation of events and incidents, and such immoral and base interpretation of incidents, such corruption of statements, such false reporting of issues, such outrageous violation of truth, such currency to lies, such disregard of procedures, such exhibition of personal vendetta, such panygerics for power, such impatient elbowing and stampede for awards and rewards, such profuse use for personal aggrandisement and gain, such trampling of moral values, such disregard for national existence and harmony such playing upon the minds of the immature and the ill-informed and the gullible, such support and strengthening of the fake and above all such flagrant auctioning of morals and values in writing and advertisement. Nothing has brought Pakistan international disgrace and disrepute as the armed forces and the journalists of Pakistan.

Falsehood and confusion, fissiparous tendencies of the so called Islam-passand political parties have added to the poor Countries' agony and shame. Merely adding Muslim and Islamic as a prefix or suffix to the name of a party does not make it either religious, pious or moral. The history of the Muslim League either original or the existant is worth pondering over. It is a history of lies, profanity turncoatism and opportunism and grab. Today any or every Muslim League, with whatever permutations and combinations of words in its nomenclature, there is nothing Islamic in any faction of it. In Muslim League God help Islam and Pakistan. It is a party which has galored and glovered in contempt for law and procedure and prospered with bravedo and non-challance. Shaikh Abdul Majid Sindhi was right when he said, "All vipers in Pakistan were hatched in Muslim League".

In this context the so called Islam Passand or Islamic or religio-social group which had the most mis-

chief to its credit in Pakistan history is Jammāt-e-Islāmī which is neither Jammāt nor Islamic nor Pakistan. It is a freemasonry in the pay of United States which has stood for and with Martial laws through thick and thin, justified and hallowed all their acts and decisions. A more hypocritical political set up can not be imagined. Jammāt-e-Islāmī with its feline and foxy political acrobatics and antics and pecuniary seductions, masquerading in such santimonious garb and facade of religion, has always had the easy manouvability to establish liaison with plutocracy and the army, nay the prostitutes and the mercenary elements in Pakistan political life, and has contrived coalitions for political mischief, thus very piously destroyed constitutions and ushered in military dictatorship and disrupted the institutional life of the people of Pakistan and normalcy of life and constitutions. It has constantly worked for political derangement and and collapse of representative institutions which alone could give strength and hope to the indigenous people. Jammāt-e-Islāmī is an enemy of the indigenous in Pakistan.

It is an enemy of the supermacy and the strength of the masses. It has shown absolute contempt for the rule of law and strengthened the use of fibs as philosophy and Islam. Jammāt-e-Islāmī is an inveterate enemy of the sociological unity, political peace and tranquility in Pakistan. It is a party which has lived and thrived in chaos and fished in troubled waters through-out Pakistan history and so successfully too. Jammāt-e-Islāmī is an enemy of the indigenous people of Pakistan and of their hopes and strength and survival.

There is nothing more tragic and pernicious and sociologically so ominous in Pakistan as the flagrant and impudent contempt for law among the youth of the country. During last forty years they have not shown any respect for law and legal values. State authority, judges, lawyers, administrators, religious leaders and journalists have combined to inculcate and

ingrain contempt for law in society till the youth has completely forgotten the meaning the respect and the importance of the concept of the rule of law. In Pakistan nothing appears to work and function normally. Normality has been hanged all these forty years and contempt of law has followed it imperceptibly but as assuredly.

The biggest sociological and moral tragedy in Pakistan has been continued demolition of law and foundation of legal institutions and working and operation in public life of the false and the fake. The example of the contempt for law in Pakistan by the elders and politicians has been taken up by the whole generations of youth which appears to get all the satisfaction, thrill and promotion from it. The elders are vying with each other in illegality and destruction of legal institutions by putting obstructions in their way and the youth are left with no choice but to follow the examples of their forbears.

This contempt for law has led Old Pakistan to disintegration and there appears to be every possibility and fear that it will ruin the remnant also for ever. The sense of responsibility and respect for law and procedure have almost disappeared from the whole society including the judges and the lawyers. Nothing legal and moral appears to work and provide relief, justice and hope. Frequent and continual working of adhoc laws and their easy indemnifications have further degraded the nation and have indubitable brought us the justifiable appellations of lawless immoral and criminal society. Let it be known that contempt for law in Pakistan from its very inception, has brought this country to this pass. Any more of it will not let it live. Alas in Pakistan contempt for law has become tantamount to rule of law, the generals be blessed.

KALA BAGH DAM SOME BASIC FACTS**Abdul Majid Kazi**

Kala Bagh dam is being discussed and debated at various forums in the country. Divergent views both for and against have been expressed by people from different walks of life. It has assumed certain political overtones and caused unfortunate misunderstanding at the inter-provincial level. Attempts are being made to create an impression in the country that there is a plenty of excess water available, but is flowing to the sea, and could be well utilised by construction of a dam at Kala Bagh.

2. It may be stated that while a number of studies have been undertaken in connection with hydrology, investigational programme for foundation works, structural stability, hydraulic performance, life span, rehabilitation of the affectees, power generation, etc., unfortunately, it appears that water availability aspect has not been dealt with in its proper perspective as no detailed studies appear to have been carried out on this very basic and crucial issue of the project.

3. Some analyses have been done by Messrs Harza Consultants International and World Bank study Group headed by Pieter Leiflink in early sixties; prior to the construction of Mangla and Tarbela dams and Chashma Storage. In these studies a potential of 29.5 MAF by the year 2000 has been shown. On Indus Basin System storage facilities (Mangla, Tarbela and Chashma) have been constructed to conserve 15.5 MAF of water for use during rabi, early and late kharif, leaving available balance of 14.0 MAF derived from the version of the consultants.

4. It may be pointed out that the commissioning of the completed Indus Basin Works (dams, storages and link canals) has drastically changed the regime conditions of the rivers on down stream side of the dams, and physically affected the water availability position. It is very pertinent to mention that Kala Bagh Con-

sultants should have updated the potential indicated by earlier studies and in doing so should have taken into consideration full impact of replacement works.

5. It will be appreciated that most crucial and decisive factor of Kala Bagh dam is the additional availability of surface water supplies. This aspect of surface water potential has been covered in great depth by Water Resources and Management Committee formed on 23-6-87 by the National Commission on Agriculture which was constituted by the Prime Minister.

6. International practice for the construction of high dams is based on the availability of surface water supplies on 80% probability, which means that quantum of available surface water should be such as to ensure that the dam gets completely filled at least in 4 out of 5 years. WAPDA has adopted and has been following this international practice in design of various dams. This is evident from para 2.2 page IV-1 and 2 of the report and is reproduced below:

"In considering the potentially available surface supply it has to be kept in view that the flows are quite variable from year to year and until there is storage capacity large enough to absorb the above average flows for carry over in the subsequent years, the development would have to be based on the level of flows which can be relied upon at least in 4 years out of 5. This would apply not only to the direct use of the flows, but also to the creation of additional surface storages".

7. WAPDA in the Committee has estimated available surface water potential as 14.15 MAF on 80% probability basis; which is based on wrong assumptions and presumptions. In support of this figure, WAPDA has taken shelter of earlier reports of foreign consultants; M/s Harza and World Bank Group, who have shown the same figure of 14.0 MAF. As said earlier these studies had to be updated taking into consideration the full impact of Indus Basin Works as

they have materially changed the position of water availability and cannot be treated as authentic.

8. The following analysis based on data indicated in the Committee report of the availability of surface water supplies would prove that instead of 14.15 MAF are available, which in no way justify the construction of any additional dam on the entire Indus Basin System, what to speak of Kala Bagh dam.

Availability Water from Eastern Rivers

9. Under Indus Basin Treaty 1960, the flows from three Eastern Rivers have been allocated to India for its exclusive use. India has already constructed storage reservoirs on Sutlej and Bias rivers (Bhakra on Sutlej 1964, Pong & Pandoh on Bias 1972 and 1977). A storage reservoir (Thein) on Ravi River is heading for completion in 1989. WAPDA on one hand admits in the report (para 2.3 page 1-2) that on completion of storage reservoir on Ravi in 1989, there would be no significant flow from towards the end of monsoon seasons, on the other hand has assumed availability of 1.5 MAF of 80% probability basis from the Eastern Rivers.

10. Eastern River flows into Pakistan have reduced from 22.69 MAF (during 1960-65) to 6.8 MAF (during 1980-85). As a result of commissioning of three dams on Sutlej and Bias, total kharif flows from these two rivers have reduced from 12.34 MAF (during 1960-65) to 0.47 MAF (during kharif 1981-85). These insignificant flows were received in Pakistan at such time when we ourselves were dumping our own water into the sea. With the completion of Thein reservoir on River Ravi in 1989 there will be absolutely no flows from this river except from two or three nullahs which outfall into Pakistan. These flows will too be insignificant which will be received in high monsoon season, and escape in the sea and as such could not be utilised. It may be further added that India has already constructed a grid system of canals connecting all the dams on three Eastern Rivers. This system has the potential to utilise the entire water without al-

lowing a drop to Pakistan which Pakistan could utilise.

11. It may be emphasized that during negotiations of Indus Basin Treaty with India, the Pakistan view point for scheduled deliveries from Eastern Rivers to meet the shortfall has been responded in the following words by the World Bank (appearing on page 57 of yellow book "Introductory Memorandum on requirements, Works and supplies January, 1955

"For any settlement to be satisfactory in the long run it must be regarded as somewhat fair by the people of both countries. The experience of France and Germany illustrates the harvest of hate and bitterness which is reaped by those who sow stiff terms. In the long run it would be no favor to India to help it acquire the last drop of the water Pakistan now receives from Eastern rivers. These few million acre feet might well help the economic development of India more by providing a basis for peaceful and friendly relations between India and Pakistan".

12. Furthermore, in the programme for water and power development in West Pakistan through 1975 by Messrs Harza Engineering Company International prepared for WAPDA of West Pakistan in January 1964, the contribution from each of Eastern Rivers has been clearly indicated as zero.

13. In view of above analysis, it would be unrealistic to assume any availability of water from Eastern Rivers other than zero. Therefore, WAPDA assumption of 1.5 MAF on 80% probability is not tenable.

Losses and gains from Indus Basin System:

14. Construction of any high dam disturbs the regime and historical pattern of losses in the down stream reaches, undergoes radical changes resulting in losses much higher than historical pre-dam construction period. In support of this contention, the following extract is reproduced from yellow book, page 50:

"On the Colorado River below Hoover Dam river losses have increased beyond what they were

prior to the construction of the dam. On the Pecos River, following an agreed division, losses have increased beyond the historical losses to the point that during the last few years no usable supplies whatever have been available to Texas - the lower riparian".

15. Therefore, the correct approach for determining the losses in the system should be based on the data of losses pertaining to last 9 year period of operation of Tarbela Dam as it excludes those periods during which it did not function properly and not acted as storage because the water had to be dumped downstream to save the dam structure and also to facilitate the repairs to tunnel No.2 and sink holes in the upstream apron. WAPDA initially took the figure of 5 MAF as the losses which when disputed in Committee was revised to 10 MAF of average year basis and 8 MAF in 80% probability that is in 4 out of 5 years. These figures were arrived at by WAPDA taking into consideration the losses pertaining to post Mangla period and not post Tarbela period which basis was agreed to by Chairman of the Committee, and works out to be 13.7 MAF on average year basis and 10.59 MAF on 4 out of 5 years. It is, therefore, evident that WAPDA has calculated losses on inappropriate assumption by taking the figures of losses pertaining to Mangla instead of taking relevant figures of losses for the last 9 years of operation of Tarbela dam, thereby have toned down the losses and has shown 10 MAF instead of actual 13.7 MAF on average year basis and 8 MAF instead of 10.59 MAF on 4 out of 5 year basis with a view to show potential higher than actual.

16. It may further be added that in the Revised Action Programme (RAP volume II, 1979), for irrigated agriculture losses have been assumed as 15 MAF in average year and 13 MAF in 80% probability i.e., 4 out of 5 years.

17. It will be pertinent to point out that with construction of any high dam such as Kala Bagh dam,

the system losses pattern will register an upward trend and will be in the neighbourhood of 16.7 MAF on average year basis and 13 MAF in 4 out of 5 year basis. Consequently, there will be corresponding decrease in the flows downstream of Kala Bagh dam which will create situation somewhat similar to the one faced in Texas - lower riparian, after construction of dam on Pecos river.

Outflow to Sea

18. As far as escapages below Kotri, minimum outflow of 10 MAF for average year and 8 MAF for 4 out of 5 years as compulsory escapages below Kotri is reasonable. Even lately the District of Badin has been badly affected due to the rise of sea tide due to heavy winds so much so that 3 Dehs, (chaks) were completely destroyed in the month of August, 1987, when roughly 50,000 cusecs were going to sea. WAPDA has assumed 5 MAF as escapages in an average year and 3 MAF in 4 out of 5 years below Kotri for which there is no basis at all. Even Harzas have assumed 18 MAF upto the year 2000 and 8 MAF for ultimate conditions. The experience of 9.7 MAF during 1982-83 and 8 MAF during 1974-75 have left bitter memories as even the drinking water in adjoining areas turned saline and as such anything less than 10 MAF will not be realistic in case of mean year flows and 8 MAF in 4 out of 3 years.

19. The river belt below Kotri is approximately 600 sq. miles supporting more than one million population and producing 75% of total banana, chikko and papia production in the country, providing sizeable fish catches and drinking water to the population. The WAPDA's contention of 5 MAF in average year and 3 MAF in 4 out of 5 years will have serious repercussions on the banana, chikko and papia, fish catch, etc., besides mangroves which breed famous 'Pallah' fish will get completely destroyed, forest wealth will get dwindled and more than million people will lose their livelihood, resulting in disturbed law and order situation in the belt. Intrusion of sea water and its

adverse after-effects will not be washed out and water for drinking purposes will turn saline, river bed will get filled up with drifting sand and in the event of super floods, possibility of water overflowing the existing river bunds cannot be ruled out. Therefore, any figure of outflow to sea less than 10 MAF in 4 out of 5 years will not be realistic and prove harmful and hazardous.

Canal Withdrawals

20. WAPDA arrived at a figure of 137.27 MAF as mean year (Average year) inflows of western rivers and 123.59 MAF as inflows in 4 out of 5 years on the basis of 64 years (1922-23 to 1985-86) which is realistic. WAPDA has further assumed 104.15 MAF as canal withdrawals for average year condition and 99.8 MAF for 80% probability. The break up of 99.8 MAF as given by WAPDA is 97.3 MAF from gauged and 2.5 MAF from ungauged canals based on 10 years (1976-77 to 1985-86) data. It may be stated that in case of post Tarbela period during 1982-83 when the total river discharge was 122.4 MAF, the canal withdrawals (gauged) have been 103.3 MAF. Similarly, during the year 1977-78, the total river discharge has been 127.7 MAF which is near to 4 out of 5 years, the canal withdrawals have been 102.7 MAF (gauged). If we assumed ungauged canal withdrawals as 1.45 MAF against 2.5 MAF taken by WAPDA, the figure of withdrawals from canals above rim station will work out to 104.15 MAF. In other words the withdrawals for average year as well for 80% probability (4 out of 5 year basis) have been almost the same. It will be most relevant and appropriate to mention here that in Revised Action Programme for Irrigated Agriculture volume II, 79, canal diversion has been shown same in average year as well as in 4 out of 5 years.

21. It may be stated that if availability at rim stations gets reduced, there is so much flexibility in the system for diversion of surface supplies due to construction of various link canals that practically same discharge could be withdrawn in the event of lower

availability i.e., in 4 out of 5 year. In that situation it is only the escapages below Kotri will be reduced and not the withdrawals which are diverted from various barrages and link canals as is evident from the actual withdrawals of around 104.15 during 1977-78 and 1982-83 when the river inflows of 123.59 MAF in 4 out of 5 years.

22. Adopting WAPDA's figures of 99.8 MAF for 80% probability would, therefore, tantamount to curtailing the genuine water requirement for already established utilisation, which is clear from the canal diversion achieved in the year 1982-83 when the flow conditions were similar to those of 80% probability period with the withdrawals of 104.15 MAF - also the same as in average year. Dams are always constructed if surplus potentials are available and not by reducing the established genuine requirements and thereby diverting this very water for storage, a highly retrogressive, unrealistic and patently detrimental step.

23. With a view to summing up discussions made in the above paragraphs in respect of various aspects of determination of available surface water potential for further developmental purposes, a quantitative analysis is given in the following table.¹

1.No	Description	4 out of 5 years 80/0 probability	
		Sind Members WAPDA	
1.	Western Rivers Rim Station Inflows	123.59	123.59
2.	Eastern River Contribution	-	1.50
3.	Use above Rim stations	5.00	5.50
4.	Loans and Gains inclusive	(-) 10.59	(-) 8.00

1. In earlier drafts figure of 59.0 was adopted and initial report arbitrarily revised to 5.5.

In Jund draftfigures was 104.15 now changed to 99.8 by WAPDA

below Rim stations		
5. Out flow to sea	(-) 8.00	(-) 3.00
6. Net available for utilization (1+2+3-4-5)	110.00	119.59
7. Average Post Terbela canal withdrawals		
a) Current	104.15	99.80
b) Chashma Right Bank Canal (C.R.B.C)	2.11	2.11
c) Pat Feeder	1.53	1.53
8. Balance Available. (6-7)	2.21	16.15
9. Authorized uses by India Western Rivers	(-) 2.00	(-) 2.00
Actual Available	<u>0.21</u>	<u>14.15</u>

24. The potential as worked out by WAPDA is 14.1 MAF which is the product of misconceived presumptions and assumptions as will be clear from the following facts:

- (i) WAPDA's figure in respect of contribution from eastern river is 1.5 MAF whereas there no justification of taking this figure other than 0.00 MAF.
- (ii) Uses above rim station in the initial draft report were shown as 5 MAF which, without assigning any reason were revised by WAPDA to 5.5 MAF.
- (iii) Losses below Rim stations in initial draft report were shown as 5 MAF by WAPDA which when disputed in the committee were revised to 10 MAF in average year and 8 MAF on 4 out of 5 years. These are based on post Mangla period and not post Terbela which was the correct and justified approach with the result instead of 13.7 MAF and 10.59 MAF in average year and in 4 out 5 years respectively above wrong figures were arrived at.
- (iv) Minimum outflow to sea should be 10 MAF in average year where WAPDA has arbitrarily taken it as 5 MAF in average year and 3 MAF

in 4 out of 5 year, which will adversely affect Banna, Chiku, Papi, Fish catch, forest wealth, and will result in disturbed law and order situation in the belt of 600 sq. miles below Kotri as more than one million soles will lose their livelihood.

(v) WAPDA in June report has shown 104.5 MAF as canal withdrawals both in average year as well as 4 out of 5 years whereas in final report the figure of canal withdrawals in 4 out of 5 years has been reduced to 99.8 MAF, while WAPDA has taken same figure of average year basis as well as on 4 out of 5 years basis in draft report as well as final report in respect of uses above rim station withdrawals from Chashma Right Bank Canal and pat feeder. It will be relevant and appropriate to mention here the revised action programme for irrigated agriculture volume II, 79 canal diversion has been shown same in average year as well as in 4 out of 5 years basis. While examining the withdrawals during the years 77-78 and 82-83 when the river discharge were some what similar to the condition of 4 out of 5 years basis the withdrawals were almost equal to the withdrawals for average year. It becomes clear that the canal withdrawals of 99.8 MAF as shown by WAPDA are misconceived and misleading and far from factual position. In case of reduced water availability, there is so much flexibility in the system for diversion of surface supplies that practically some discharge of average year could be withdrawn. In that situation it is only the escapages below Kotri which will be reduced and not the established uses.

(vi) Dams are constructed if surface potential is available and not by reducing the established genuine requirements so as to divert these waters for storage his causing artificial

shortage.

25. In view of the discussions and arguments given in above paragraphs it can safely and convincingly concluded that there is no any additional surface Water potential on the Indus Basin System to justify any Dam, what to speak of Kala Bagh Dam as the available realistic potential is 0.21 MAF against the unrealistic and inflated potential of 14.1 MAF as indicated by WAPDA Dams cannot be constructed on this in significant additional potential of 0.21 MAF.

-O-

One thing I do know "never on this earth was the relation of man to man long carried on by cash payment alone".

Carlyle.

--O--

Revenge is the feast for the gods, and a human instinct.

Scott.

--O--

The best books are those which never get published
Anon

--O--

They say the West has met East in the Jazz music of the Negro

Wilde

--O--

Latif the great bard was he who sang Sindh's chivalry

I.I.Kazi

--O--

Man was lost and saved in a garden

Pascal

--O--

Ambition is no cure for love

Scott.

--O--

SIND
THE RISE AND GROWTH OF NATIONALISM
Prof. Karar Hussain

The purport of this paper is not to oppose or support Sindhi Nationalism. More meaningfully, it is just an attempt to understand the phenomenon. Viz; the rise of nationalism in Sindh. A given situation is a point on the curve of time, you cannot understand what is without following how it came to be what it is. Sindh was always a social and cultural entity but the crystallisation of this very fine perception into a bellicose political concept of nationalism is of recent growth.

2. Before independence, Sindh Muslims were a feudal society with landed interests. Well grounded in the classical muslim education, they were slow and backward to adopt modern western education. Sindh Hindus, based chiefly in cities were comparatively advanced in fields of education, commerce, administration, and professions. Yet Sindhi culture dominated by Muslim mysticism was a strong influence and some of the Hindus were among the best exponents and interpreters of it. Nowhere else in India did Hindus of such status and caliber convert to Islam till so recently as they did in Sindh. The Muslims participated with deep sincerity and self-sacrifice in all the political and religious movements of the Indo-Muslim community e.g. the Jihad movement against the Punjab Sikh Rule, the Khilfat movement, the Muslim League, the Khaksars etc.

In the movement for Pakistan, their role was almost that of pioneers and the warm hospitality with which they greeted the partition refugees was, to say the least, fraternal in the best sense of the word.

3. However, soon after independence, a suppressed wave of disillusionment set in among Sindhis. The Mohajir's occupied all evacuee property, an act which was far beyond any demand of necessity or equity. All the posts and places in administration, profes-

sions, education, commerce etc., left vacant by the Hindus fell to their lot. The Muhajirs, unlike the original Sindhis, enjoyed a considerable share in the power and privilege of the central government. Besides, there was no limit to the airs which they gave themselves as builders of Pakistan and custodians of the grand Mughal culture.

One could perceive something like a trend of withdrawal among the Sindhi's, a recession from Karachi which was almost lost to them and also from their cities. Sindhis first taste of Pakistan was not without an undercurrent of fear and bitterness.

4. And yet under the civil government as long as it lasted, a mutual regard and social understanding and adjustment was growing among the Sindhis and Muhajirs' of that generation. They, in fact, belonged to the Indo-Muslim Community and muslims in the sociological context, had suffered and striven together and coming from whatsoever distant part of that subcontinent, felt closer to each other.

Between that generation and the present generation, with which we are dealing, there lie two long spells of martial law, with an interlude of people's regime that was ultimately strangled by the long, dark hand of that law. Let us note some relevant repercussions of that experience on whatsoever national character is still left in us.

5. On account of its long spells, martial law was no longer perceived as an exception but seems fixed as the rule in Pakistan, so much so, that the very connotation of the term Pakistan has changed. In the sub-conscious the concept of Pakistan has become inextricably mixed up with the all pervading, interminable Martial laws a vision not very likely to inspire love and reverence and that sense of pride and belonging that rouses young men to noble deeds of service and sacrifice.

6. The secession of East Pakistan, an achievement of the martial law, has been not only a calamity in itself, it is also disastrous in its subtle suggestiveness

to the impressionable minds of the frustrated youth.

Further, it has narrowed the horizons of political thought and interest and brought into relief the latent contradictions in the remaining Pakistan society.

7. The martial law regime reserving all politics to itself and playing its politics on a non-party basis has left no option for the people but to form groups on a regional or ethnic or sectarian basis.

8. A martial law regime devoid of popular support, is basically a weak regime. It can commit with impunity the most audacious deeds to maintain itself in power but finds it difficult to maintain the ordinary law and order routine or check the spread of sophisticated arms and drugs, which again is the direct result of its policies, or stem the advancing tide of chaos and anarchy.

In such a situation people find some guarantee of security and survival in the regional and ethnic and sectarian groups that are becoming more and more belligerent every day.

9. Resuming the theme of the component communities of the Sindhi society, the present day generation of the original Sindhis is today as developed as any other sector of Pakistani society. Even the Sindhi women is on the march and the peasant the despised hari is aware and conscious or has been made conscious, thanks to the lessons of tyrannical recession. There has been almost a renaissance, an awakening in the land, as witnessed in every field of life and activity. Fully awakened the Sindhi youth stands in fear of being reduced to a minority in his own home, not very sure of even the countryside which is his base, his culture too in jeopardy, with no place in the governance of his own home, people from other provinces managing it from the administrator down to the thanedar and policemen; any agitation, not a very unlikely happening under the circumstances, is put down with utmost, indiscriminate brutality, and Kidnappings murders and robberies are bounding all

around. Little wonder he seeks some way out of the sense of constraint and deprivation under which he is smarting.

10. The present day Mohajir generation is very different from the first generation of mohajirs. This generation is out and out Sindhi and Pakistani reared and hardened on the streets of Karachi city, (With an annexe in Hyderabad), has largely moulded his mind and personality. Karachi, the old town and the newly developed posh colonies and high rise apartments and business houses, girdled with industrial areas and Katchi abadies with population ever growing and spreading adhoc, a world quite different to the old town or newly developed areas; and the whole conglomerate standing alone and socially and culturally discontinuous with and different from the hinterland; a city of maddening noise and pollution, with very little of cohesion of what may be called social culture of class structure, full of vast distances on roads and in minds, unbelievable contrasts and contradictions and instant conflicts; and the octopus of arms and drug mafia clutching at the very roots, this city with disparate elements, has cast the present day generation of Mohajirs and who knows may be casting the destiny of the country.

For sometime during the first martial law regime, the mohajirs still looked up to the central government in which they had a goodly share but the second martial law coming after the peoples regime, has been much more thorough. A new leadership has arisen among them, up from the grass roots, young, disillusioned, realistic, secularist, identifying themselves with Sindh and strictly confined to it, fighting for their rights which they feel are not commensurate with their numbers, of their merit and also pledging to fight for the rights of Sindh against the centre or other provinces, seeking group identity in claiming the status of nation-hood for themselves and quite militant.

11. I have tried to delineate some of the fears and

grievances which are raging and which have given rise to, though certainly not justified, in principle or policy, the call of nationalism. I have tried to look the problem of Sindh, though I again insist that nationalism is not the solution of the problem. I do not claim to know the master solution of the problem. Some overhauling and restructuring of our social and economic institutions may have to be engineered; some ethico-political strategy may have to be devised to accommodate the changed attitudes and ambitions of our youth and discipline their raging spirits into constructive channels. But what I do know is that the one condition precedent to whatever solution maybe found, the one condition without which no solution is even thinkable, is the restoration of full democracy in the country, the firm establishment of the fullest autonomy compatible with the integrity of the country in the provinces (any change in the demarcation of provincial boundaries may be considered later) and equal sharing of civil and military power responsibility at the federal centre by all the provinces.

It is the principle of federalism that reconciles the demands of, on the one hand, the urge for self determination which has percolated down to smaller and smaller groups and, on the other hand the pressing need to form for economic and security reasons, bigger and bigger units to meet the challenges of the recovery in a competitive and belligerent world of today. Are we going to fulfill that one condition without which no progress or reform or rectification is possible?

As I am closing this paper, a vague fear grips my heart what answer are we going to give to the Sphinx of time? In the hour of crisis, we Pakistanis have, on more occasions than one, betrayed a lack of courage and ignored the solution of wisdom till we were forced to surrender to the solutions of history. The present crisis has hung too long in the balance of fate. Is it not already too late? Do not we hear in these cries of nationalism the voice of despair and desperation. Are

not these frayed nerves, these shrill biting tongues, these barbarous manners, these endemic conflicts on the slightest pretext, these mindless murders, these outbursts of anarchy an indication that a Revolution has passed by us without our giving any heed to it or taking any steps to actualise it.

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Money gives wings but in can suddenly drop them
Meredith

-0-

The only difference between and sinner and the saint is that a saint has a past, and every sinner a future
Wilde

-0-

Turkish Sultans (the princes are fathers at sixteen and again at sixty) they were gentle in the Harem, ferocious in the camp, humble in the mosque and superb on the throne.

Blanch

-0-

A glance on the great picture of life will show that the duties of self-denial and sacrifice of patience to principle are seldom remunerated, and that the internal consciousness of high minded discharge of duty produced on their reflections a more adequate recompense in the form of that peace which the world cannot give or take away.

Chesterton

-0-

The monkish eloquence and trite reflections upon morals and character are the characteristic features of bad education and training

Anon

-0-

THE SIND GOVERNMENT ARCHIVES IN KARACHI**Martin Moir**

The Sind Government Archives in Karachi consist principally of the records of the former Commissioners in Sind from about 1818 to 1935. As such they constitute the single most important and comprehensive source for the history of the province for this period, and their value as a cultural and historical asset for Sind and Pakistan as a whole is beyond calculation. In purely academic terms, no serious study of the development of Sind during the nineteenth and early twentieth centuries can be undertaken without a detailed investigation of this immensely rich archival accumulation.

As is well known, these records have suffered from neglect and disuse for many years now, despite the efforts of various individual officials concerned with their maintenance. In 1982, when I briefly investigated the Sind Government Archives in the course of a survey of archives throughout Pakistan undertaken at the request of the federal government, I had to conclude that they were then probably the worst kept provincial archives in the whole of Pakistan. Indeed, the condition of some of them was so poor that they seemed likely to deteriorate to an extent where they would soon become beyond repair and largely unusable. In a climate such as Karachi's, paper documents of this type very easily become brittle, discoloured and subject to insect attack and the growth of mould and fungi. Many of these processes of decay were also accelerated by acidity, dust and dirt, and by occasional intrusions of rain water.

Since then there have been some slight improvements to the way in which the main collection of Sind records (housed in the Book Depot in the Old Commissioner's Office on Abdullah Haroon Road) have been kept but their general condition must still prove a source of serious concern for all who are interested

or positively involved in their upkeep and survival. The construction of the special archive building in Clifton must therefore be welcomed by all friends of the Sind Archives, and we look forward to the transfer of the old records to the new repository where, hopefully, they will be better preserved in future.

The impending transfer of the Sind Archives to their new home also points towards the importance of preparing and implementing a comprehensive and dynamic programme for the preservation and development of these unique records to make up for the long period of neglect. Such a programme might include the following main elements/stages, though it should be stressed that many other essential measures would also need to be taken.

(1) After cleaning, fumigation and installation in an air-conditioned building, these records should be systematically arranged mainly by department, year and file number, and lists giving a brief subject description of each individual file or item then compiled. At the same time efforts should be made to trace and repossess any records which may have strayed from the original accumulation, using the original inventories or registers. An index to the new comprehensive list of files can then be prepared, and with it an introduction to the records as a whole, outlining the organization and procedure of the Sind Commissioner's Office as reflected in its records. In undertaking this work those concerned would need to familiarise themselves with the existing lists, guides and publications, notably the Hand Book of the Government Records lying in the Office of the Commissioner in Sind and in District Offices (Karachi, 1933). The resultant new lists and guides should be made available to researchers as soon as possible, and also published.

(2) All the records described above should also be numbered in list order and in many cases put into suitable archive boxes.

(3) A programme for the conservation and microfilming

of the Sind Commissioner's records should be initiated and probably carried out in conjunction with the work described above under (1) and (2). Ideally all files or volumes needing repair should be repaired (a laminating process would probably be most suitable) and then microfilmed, thus ensuring the preservation of the originals plus the availability of a second filmed copy from which further photocopies may be made as needed by researchers or officials. The microfilming programme should eventually cover the whole collection and should aim to produce both a master negative and a duplicate negative for each file or volume. In practice it may not be possible to carry out the conservation/repair work as quickly as the microfilming work, in which case the latter may be pursued as a form of conservation pending the proper conserving of the originals and provided the filming process does not itself damage the original records.

(4) A policy for locating important historical manuscripts and private papers available in Sind should also be implemented by the new Archives Department. As far as possible the owners of such materials should be encouraged to present their collections to the Archives or to deposit them there on permanent loan so that they can be properly conserved and made accessible to interested researchers. Important historical records of commercial firms may also be acquired in the same way. The successful accomplishment of such acquisitions will depend partly on good publicity, arranging exhibitions and seminars etc. but also on the proven success of the Archives Department in fulfilling the objectives described above under (1) to (3). When necessary, the Archives Department should also be allotted funds to purchase privately-owned manuscripts and papers.

(5) The Archives Department should work out with other government offices a regular records management system to ensure the eventual transfer of non-current historically-important files to the Archives. This programme should include a concerted effort to

locate, sift and acquire the non-current records of Sind Government dating back to the period since 1935. The introduction of the new records management plan may require special government orders or legislation. It may be added that in general most governments make their records available for research by the public after 25 or 30 years.

(6) The Archives Department should have as one of its eventual aims the location and transfer of the non-current records of other official bodies besides the Sind Government secretariat and departments, eg. those of the deputy commissioners and other district authorities throughout Sind, municipalities, and even educational institutions, hospitals etc. In the case of the records of some of these bodies it may also become necessary to establish a few smaller branch offices of the Archives Department in appropriate centres outside Karachi, eg. perhaps in the main divisional centres such as Hyderabad and Sukkur. This sort of arrangement would however, require a lot of careful investigation and planning.

(7) A small budget should be allotted for the purchase of microfilms and photocopies of important records relating to Sind held in other institutions, especially abroad, eg. the India Office Library and Records. It will probably not be practicable to pursue all the above work programmes concurrently or from the outset. In practice I would recommend that during the first two or three years priority should be given to undertaking the four main programmes described above under (1) to (5).

To carry out these work programmes effectively it would be necessary for the Archives Department to have the following basic facilities and resources.

- (a) Accommodation. The archives should be housed in a building suitably sited and protected from floods and fire hazards. It should include a sufficiently large, secure and air-conditioned repository containing adjustable steel shelving suitable for storing archive boxes etc. It

should also have a small reading room and reference area with easy access to the repository). In addition there should be space for a small conservation unit and a photocopying studio. (In some ways the proposed new building in Clifton is not very well sited but efforts should be made to ensure that it is properly secure and air-conditioned).

- (b) Technical equipment. The conservation unit would require special equipment, including several sinks and benches for the traditional hand repair of paper documents, a fumigation chamber, a lamination press, laminating tissue, repair tools, conservation chemicals especially for deacidifying paper, binding facilities etc. The exact requirements would need to be worked out by trained conservationists in consultation with other outside experts eg. in the National Archives of Pakistan or perhaps the British Library in London etc. The photocopy studio would need at least two microfilm cameras, a processor, a reader-printer for making full-size copies from microfilm, supplies of film and photographic chemicals, microfilm reels, containers for reels etc.
- (c) Staffing. It is difficult to be precise about the staffing required but on the assumption that the Archives Department would at first concentrate on the objectives outlined above under (1) to (5), the following professional personnel and structure should roughly adequate.

Director

Assistant Director (To be responsible for listing work under (1) and later for starting records

Assistant Director (To be responsible for the acquisition of private papers and for publicity under

Assistant Director (To be responsible for supervising the conservation and microfilming

management (4)).
programmes
under (5)).

programmes
under (3)).

In addition the assistant Director responsible for conservation and microfilming will require about 6 repairers and camera operator. A small staff of assistant archivists, clerks, typists porters cleaners and security guards would also be necessary. In addition the assistant Director responsible for conservation and microfilming will require about 6 repairers and a camera operator. A small staff of assistant archivists, clerks, typists porters cleaners and security guards would also be necessary.

(d) Staff qualifications and training. If the Director of the new Archives Department is not already a fully qualified archivist, it would be advisable for him to have a period of attachment to the National Archives in Islamabad and also a period of about two or three months abroad visiting various archival institutions. (In the case of Britain: the India Office Library and Records, the public Records Office, the National Register of Archives and a good county record office would be suitable places of attachment). Each of the three proposed Assistant Directors should be of good MA standard, the first two preferably with their degrees in History and the third (responsible for conservation etc.) with a Science degree, preferably Chemistry. In addition the first two Assistants should be sent abroad to obtain postgraduate archives diplomas or degrees preferably to Britain (because of the language etc. convenience) at University College London. The third Assistant should also be sent abroad to obtain training in conservation (eg. at the Camberwell College of Arts and Crafts London). The third assistant would also eventually help to train and manage the repairers working under him but these staffs could also receive their own interim training from the National Archives of Pakistan or other good conservation centres or from visiting specialists.

**THE ABORIGINAL TRIBES OF INDIA - THE BHILS
AND THE KOLHIS--VIII**

Prof. (Mrs.) H.B Mustafa Shah

It would be a matter of great difficulty to teach the Bhils that phenomena as described have little to do with success or failure of a hunt. Of course the escape of a sambar is an exasperating experience and every hunter will describe the event as unfortunate. In the eyes of the primitive man happenings of this kind become unlucky and once dis-appointed and nervous due to failure, the hunter's steadiness and keenness is easily effected and more failures are consequently not excluded. The desire not to be questioned when outsetting for a hunt is explicable. The hunter feels inclined to boast that he intends to shoot so many pieces of game, whilst it might easily happen that he shoots nothing at all, His reputation as a hunter is thus exposed to criticism and ridicule and he prefers not to be questioned in advance. There is always time and opportunity enough to boast after the sambhar has been killed.

Light hunted, swift and active and fond of excitement, the Bhils possess good qualities as hunters, killing with arrow and bow every kind of creature that can possibly be killed without the use of fire-
weapons, steady work is loathed, it seems much more profitable to roam about, to collect some honey, grass or fuel to supplement eventual meagre results of the shikar. At particularly critical moments help is offered to bigger landlords and the few annas gained are enough to carry on for the moment. The daily diet consists of milk bread, curds, vegetables, fish and occasionally a mouthful of flesh. All these items are produced either by themselves or their little holdings or the forest supplies whatever may be lacking. Roots and fruits grow profusely throughout the jungle. The sacrificial slaughter of Buffaloes is the crowning event of the year; on such an occasion large quantities of meat are eaten. The Bhil does in

principle not object to eating the flesh of cows and his want of reverence for the life of these animals placed him rather low among Hindus, though touch does not defile. Several tribes abstain from eating beef, but all of them believe in demoniacal influences, witchcraft and omens. Their religion is one of fear and it is therefore quite natural that their whole pattern of life was and is in consequence shaped by fear and superstition. Orgies, feasts and bachnales are the natural means of escape. A prayer uttered on one of the consecrated stones offers mental calm and satisfaction to those who do not participate in worldly orgies. A few reverence holy trees or believe in the assistance of an enchanted horse or dog.

Nature provided a fitting setting for this extraordinary kind of life. The luxuriant jungle with her ever green coat of foliage, undulating and rising to lofty heights, forms indeed the most suitable background in which the cultural life of the Bhils could develop. Rustling trees the calm of dale, the gentle roar of a waterfall and the manifold strange voices of the forest exercise an eloquent appeal pleasing to the casual traveller, but immensely laden with significance and meaning to the primitive son of the forest. The gaunted tree, growing in solitude on the summit of a mound literally invites the presumption that the huge stem ever served as an abode of some powerful spirit, whilst the slight animation of the foliage, stirred by the evening breeze, logically indicates pleasure or displeasure of the demon and is it not natural that Gods prefer to dwell near running water, ever ready to listen to the playful sound of the waves? Strange meanings are attributed to strangely shaped shrubs which, when covered with blossoms, exercise alluring influences or what shall the Bhil think of the solitary giant boulder found on slope? They are manifestations of an almighty power, beyond reach, and worthy to be worshipped. Why should the strange cry of a bird not be taken as an indication of warning to abstain from approaching a silent valley where apparently,

witches confer with the devil and his helpmates? Not listening to the warning spells disaster, but where lies the boundary within which the devil agitates sinister forces? The witch-doctor, the only man able to extract the proper meaning from strange phenomena, has, by necessity to be consulted and nothing would be more dangerous and provocative than not to sacrifice a goat on a certain day, Town officials, sent from far away to the jungle wilderness, have good talking, though what do they actually know? Not initiated will be secrets and love of the forest, they represent, from the point of view of the primitive man, a heretical menace. The jungle dweller does not want to get acquainted with civilization alien to his beliefs; he might appreciate his son's ability to write and to read and to settle his accounts with the bania, but this is all what is actually wanted. This very life established in its present form and shape for thousands of years, seems to him so utterly perfect and regular and what does poverty matter to him. Of course, an increase of his income does not meet with any objection, but money is easily spent. The whole matter would interest the primitive man provided it is possible to ascertain that his gods, demons and spirits fall into line and adopt themselves to the new situation. Is there any guarantee that witches are going to lose the power to trouble the village or will they at least become more docile and less aggressive? Who can prove that the witch-doctor is wrong? Hardly any body is so far willing to believe in the curative properties of modern drugs available at the dispensary; the recovery of a sick person is still ascribed to the good influences of gods who, despite the intake of outlandish medicines, benevolently pardoned those who temporarily lost faith. In the case of death blame is thrown on medicines, obtained from outside and the baghats position is only strengthened.

The Bhils cling to tradition as much as more advanced communities do and it would indeed be a great

mistake to pronounce a verdict in their disfavour. No doubt, they are very backward, but in many instances the backwardness itself contributed to their well-being and happiness to such an extent that one feels really inclined to ponder over the merits of this kind of life. Natural in acting and thinking, straight forward in expression, the Bhils posses perhaps the key to happiness. Anything that makes life complicated is avoided and ambitions do not exist. Every body follows the one and only Rath personal happiness and satisfaction. The means of reaching the goal may be crude, though they are crude only in the eyes of those who want to reform. On the other hand, nobody outside anyone of the tried can be forced to adopt anything that is acceptable to the Bhils only, but we should not fail to appreciate that the primitive culture of the Bhils is extremely rich though not acceptable to the civilised world. The whole structure of civilised life would 'collapse if any one of those institutions preferred by the Bhils were introduced, the upheaval would attain dimensions of unforeseen magnitude, without speaking of the many obstacles that have to be overcome. From a certain point of view, it is regrettable that civilized groups are already to such an extent entangled in strangling conventions that personal liberty and happiness became more and more unknown. If it would be possible to change our attitude without causing lasting harm, one should try to do so, abstain, however, from importing new ideas from utopia and fall instead back on the flow of energy still circulating in districts which we are pleased to describe as backward. The Bhils are foolish in many ways and they do not deserve to be imitated, but as they are positively happier than any civilised person, one should not entirely discard the possibility to make use of the few good ideas which they can offer and correct, as the same time, the mischief that the Bhils are just one of those wild tribes whose name alone ought to be taboo; official literature has little sympathy for the Bhils:

they are described as lazy, ignorant cattle-lifters and robbers, concentrating occasionally on agriculture out of the sheer necessity to fill their stomachs. Every society is well supplied with a good number of rowdies, but this does not indicate that every one is a gangster. Many Bhils are most charming people, hospitable, sincere and ready to please and it is utterly regrettable that they are prepared to resist the claims of money-lenders and grain dealers who discovered that the Bhils are an easy prey. Incapable to appreciate material profits, they fostered themselves the belief that the every Bhil is endowed with a great deal of stupidity which, as a matter of fact, is not the case. Simple and inoffensive in their outlook, they are inclined to take everything for granted, only in order not to disturb the peace of their lives.

It is not exactly known how many Bhils actually live in the various parts of India. An accurate census is in so far made difficult as the name Bhil is often given to wild or half wild tribes. The hilly tracts of the Bombay presidency are considered to be the original home, from which many clans spread in all directions, even as far as the plains of Gujrat and the Northern Deccan. Bhils can even be met in Rajputana and Sind; the migration to the latter districts, so contrary in climate to the original home, is probably based on necessity. Famine and an increase of difficulties drove the dweller of the forests into the scorched plains of northern India where land was available.

It is generally presumed that Bhils occupied once an honorable position. Some of their kings ruled over wide countries and exercised great power, but opposed to the advancing tide of Aryan conquest in primitive times, the opposing Bhils were unable to stern the invaders who gradually succeeded to push the Bhils back to the fastnesses of mountains and forests which they eventually occupied. As a race they were feared and hated and it is not surprising that the contemporary chronicler felt great reluctance

to mention the Bhils in his scripts where the history of a fierce uncivilised, conquered or fallen race was not considered a subject sufficiently attractive to adorn the annals of more advanced races. Only on few occasions are they contemptuously spoken off as an illegitimate people. The Bhils, however, were not too much pleased by this kind of treatment and retaliated by invasions of the plain country, re-establishing their contact with dominant races (Rajputs), though their strongholds it is said could mostly be found only among the Bhils and in the forests where greater security and better means of defence were offered by nature.

Some of the neighbouring races finally overcame their reluctance and prejudices and intermarried with the Bhils, though this admixture of races was never considered particularly recommendable, in as much as the proud Rajput families carefully tried to avoid the introduction of any foreign element, whilst the Bhils showed a certain anxiety to prove that Rajput blood is, at least partly, circulating in their veins. Moreover, the Rajputs attitude is excusable; the very fact that an admixture of fair coloured races with member of less fortunate dark races usually results in particularly dark offspring, proves that some kind of a colour bar existed already in ancient times. Those Bhils who had intermarried with Rajputs etc., developed, in their turn, a high degree of snobbishness which led finally to a distinctions among the Bhils. New classes, clans, tribes and sub-tribes sprang into existence, forming the nucleus of the present order. No wonder that the Bhils differ, in their outer appearance, so much from each other. Small, light limbed, fair and active men form a contrast with stunted wild woodmen with African features who are again classified worlds apart from the well-made, tall and handsome members of certain tribes. It is however, typical that the same kind of dress is in favour with all the various tribes; the loin cloth is universal. A bracelet, necklace and a pair of ear-

rings are the ornaments worn though gold is seldom represented. The Bhils are too poor to afford costly ornaments, silver and brass became fashionable. Strings of glass and stone beads were liked since time immemorial and are still in great favour to-day. A few glass-bangles, cheap but colourful, are a sign of enviable prosperity. The village belle wears sometimes a nosering, though this type of ornament is classified as extreme luxury and denotes a high degree of extravagance. The turban is an indispensable requisite of every man; the women favour embroidered bodies, completed by a never too clean a sary.

The dialects spoken are innumerable. Every village has its own dialect, every hamlet boasts of some kind of a slang not understood in places some miles away. Occasionally one comes across some strange form of speech which seems to point to an original language now lost. The Bhils never developed a written language of their own; if anything has to be recorded refuge is taken to a script resembling Gujarati, Marathi or Hindi, according to the fluctuating nature of the dialects spoken in the very district.

Little is known about the exact number of tribe and clans. The Bhils are almost, in conformity with Hindu custom, very fond of dividing themselves in innumerable clans and groups, though the differentiation does not equal the proper Hindu caste system. It is difficult to explain why the Bhils took to so great fondness of dividing every group into countless sub-groups; the historians, at least, mention that such a system was not known among the Bhils of ancient days. A strain of foreign blood, miscellaneous origin, the father's name, a favourite settlement or occupation, private pursuits and membership of totemistic organizations support the view that many reasons existed and inspired the early Bhils to separate and differentiate. Those who eat beef have, naturally, to form a different group, the tribes concentrating on hunting keep aloof from cultivators, whilst customary differences in worship, dress, the habits of eating or

preparing food, alone are inducement enough to create certain distinctions. Rituals, ceremonies and festivals are an additional cause; the pure and impure cannot mix on such occasions. Untouchability, however, is hardly known. Members of the many fold clans interdine, but certain restrictions are imposed on inter-marriage.

During the long centuries of decline, the spirit of the Bhils was only partly broken. Poverty, laziness and the loss of power of resistance have hastened the down fall; original tribal life, however, remained strong. The Bhils are not degenerate nor do they foster misanthropic inclinations and it is quite possible that customs may undergo a revival which, when to some extent modernized, able to contribute to the uplift of the whole community.

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My ear is pained
 My soul is sick with every day's report
 Of wrong and outrage with which earth is filled
 There is no flesh in man's Obdurate heart
 If it does not feel for man.

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The foolish and selfish English upper classes, whether or not they came over with William the Conquerer, all learnt to speak French. English was only tolerated as a concession to the powerless and the ignorant.

Sommerwell.

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Happiness is notoriously the reward of those who seek it not, but seek some thing else.

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FLORA OF THAR AND KOHISTAN DESERTS
Mrs. Frazana Panhwar

This paper is based on 4 year study of the flora of Sind as recorded by various authorities during past one century. There are more than 3000 plants in Thar and more than 500 in Kohistan, hither to Collected. There must be many which are yet not recorded. The information on existence of wild postanchio on hill tops of Khirthar mountains is a very important new addition and so is the case with Jaman found on low hills in Khirthar range. The numbers will multiply as more probe is done.

The tropical and temperate deserts of world show striking similarities. While collecting information on the flora of Thar and Kohistan it has been found that not only similar but identical flora exist in Shara, Arabian peninsula, Iran, Baluchistan, Sind and Rajasthan. Their evolution appears to be common and of same age i.e., Pleistocene or last 3 million years. The deserts in Israel Syria and Jordan are not different. Even there are similarities between flora of northern and Southern Iran. Since the Central Asian desert has similar flora as northern Iranian, a similarity between flora of Thar and Kohistan and Central Asian desert is expected. The co-relation between Taklamakan, Gobi and Mongolian deserts with the Central Asian deserts makes similar relation between all these deserts with Thar and Kohistan. Plants of Australian and American deserts though dis-similar, belong to same families and have similar characteristic and behaviour.

Most deserts and semi-desert regions of the world are able to support some vegetation, although their climate and soils are so dry.

The spacing of natural desert vegetation is such that it helps plant survival on scare resources of water.

Desert plants adopt themselves in various ways to withstand the adverse conditions, under which they

have to live. The ultimate stress suffered by desert plant i.e., dehydration of their protoplasm, and amount of water that can be lost at the cellular level, before irreversible dehydration sets in, varies gently in different species. In CREOSOTE bush the water content of the leaves may drop to 50% of their dry weight, yet the plant will recover as soon as rain-falls and recovery may take 24 to 48 hours or less.

ACACIA JACQUEMONTI (Bu-banvali, Ratio Banwal) have very strong deep root system makes it possible for the plants to grow in the dry season.

Root systems may be widely spreading, as in CACTUS, or may be deeply penetrating, as in the mesquite tree, where they can reach a depth of over 50m, to tap scarce source of ground water. Jojoba has now been introduced in Sind and its real place is Thar and Kohistan.

In order to survive in desert or steppe, plant must evade or withstand drought and extremes of temperature. They must also be able to adopt to a short reproductive season and heavy predation from herbivorous animals.

There are three different principles for the classification of desert plants.

According to the First Principle the desert plants are divided into the four groups:-

- a. Drought-escaping, Ephemerals.
- b. Drought-evading Plant.
- c. Drought-enduring.
- d. Drought-resisting Plants.

According to this classification plants are able to survive in desert, when they evade drought and extremes of temperature.

According to Second Principle the plants of desert are classified on the basis of the source of water and are divided into three groups namely:-

- a. Vegetation dependent upon local precipitation only. This vegetation may also be supported by other forms of precipitation like fog and dew, not recorded by meteorological instruments and their

contribution is quite substantial specially in Kohistan, although not realized fully.

- b. Vegetation dependent upon the accumulation of local rain in drainage water courses and depressions.
- c. Vegetation dependent upon moisture from sources beyond the desert such as river and lakes fed partly from precipitation elsewhere.

According to Third Principle plants are divided, on the basis of areas, where they are able to survive. The desert plants therefore are divided in to groups according to geographical locations namely:-

- a. Sand hills.
- b. Valleys of sand hills and the plains.
- c. Rocky hill slopes.

First Principle.

- a. Drought-escaping or ephemeral plants:-

They germinate and flower rapidly after rain-fall and complete their life cycle in 4-6 weeks, while there still is some moisture in the soil. They produce seeds in large numbers which even after grazing by animals are left in enough numbers, to ensure continuity of next generation.

- b. Drought -evading plants:-

These are plants, which conserve the little water available through their restricted growth. Many of them including annual grasses, which evade more extreme conditions by completing their life cycles during the short rainy season, and pass the remainder of the year, as fruit or seed lying dormant in the soil.

- c. Drought-enduring Plants:-

These plants can grow, when soil moisture is absent.

- d. Drought-resisting Plants:-

The plants also called succulents, because they hold reserves of water in their tissues. In order

majority of the plants of arid regions the water loss is resisted in a number of ways and different protective devices are often combined in the same plant e.g transpiration through the cuticle may be lowered by the deposition of lipid or faulty substances and resins on the leaf surface. There are also some morphological and anatomical adaptations, to resist drought. Some plants shed their leaves at the onset of dry season or reduce leaf area exposed to sun. Some plants have well developed water storing tissue and low surface to volume ratio, for they are always thick and flesh and thus have reduced evapotranspiration. Some succulent plants have evolved extensive rooting system, that serves to increase water up-take. CACTUS, AK, KIRIR, KHABAR are good examples.

Second Principle.

The vegetation of desert areas may be divided in to three general categories:-

a. Vegetation dependent upon local precipitation:-

In the sandy deserts like Thar, since sand has a high capacity for heat absorbing and radiating, this results in great diurnal fluctuations of temperatures and substantial dew deposit is the net result. Dew deposit will be slightly less in rocky deserts and its pleodonts i.e., Kohistan and Kachho, but on sands it is substantial and can be collected on a plastic sheet. On certain clear cool nights it can be 2-3 mm day. It is this dew which helps to keep some vegetation ever green.

b. Vegetation dependent upon the accumulation of local rain in drainage courses and depressions:-

The lowest portions of desert areas receive run-off water from more extensive drainage and in consequence, moisture available for plant growth is considerable in excess of the actual rainfall. Such areas therefore are specially favourable for dry farming and in many arid areas of Thar and Kohistan are thus ex-

ploited by a method known as sailabi cultivation.

- c. Vegetation dependent upon moisture from sources beyond the desert, such as rivers or lakes fed partly from precipitation elsewhere:-

To this category belongs the vegetation of oasis which obtain their water from springs. These springs could be considered a source external to the desert. Some oasis draw their water from rivers that enter the desert from nearby mountains. Where there is heavy rainfall or snow. In Thar springs occur near Karunjhar hills, specially on its west and water tanks, receiving such water yield through out the year, believed to be a miracle locally.

Kohistan oasis are invariably connected with springs which have remained perennial source of water. There are some 50 major springs in Kohistan around which permanent human settlements sprung 8000 year ago, leading to Neolithic Revolution. Areas around these springs have been desertified by activities of man i.e., over grazing, cutting trees and bushes for timber and fuel and destruction of perennial and annual grasses by ploughing or trodding by animal hooves.

The Nais of Kachho support trees and bushes along their bank on ground water absorbed in their beds or absorbed in the embankments.

Third Principle.

On the basis of plant associations the area is divided into the following classes:-

- a. Vegetation of sand hills of Thar.
- b. Vegetation of alluvial soils of Thar.
- c. Vegetation of rocky hills of Thar.

A brief picture of plant associations is as under:-

- a. Vegetation of sand hills:-

On the slopes of sand hills "SCRUB" type of vegetation is found.

Vegetation of sand hills.**Climax Stage.**

ACACIA JACQUE MONTI (Bubanvali, Ratio-banwal, ACACIA LEUCOPHLOEA (URATIO), ACACIA NILOTICA (Banwal, babul), ACACIA NILOTICA and ACACIA SENEGAL (KUMBAT).

Intermediate

EUPHORBIA CAUDUCIFOLIA (Thor), EUPHORBIA CLARKEANA (DUDHELI), EUPHORBIA DRACUNCULOIDES (BAMBURI), EUPHORBIA GRANULATA (DUDHELI), EUPHORBIA HIRTA (DHEDI-DUDHELI), EUPHORBIA JUDHPURENSIS (DUDHELI), EUPHORBIA PARVIFLORA (DUDHELI).

Poioneer stage.

PANICUM ANTIDOTALE (GARMANO), PANICUM TRYPHEROM, PANICUM TURGIDUM (MUNT).

B. Vegetation of alluvial soils of Thar:-

This type of vegetation includes plants of the valleys between the sand hills and flat alluvial plains. In the depressions between the sand hills rain water is collected from the surrounding slopes and also carries with it very fine particles of soils and salt. These are gradually deposited in the depressions resulting in a very fine hard type of clay soil.

Vegetation of alluvial soil:-**Climax stage.**

PRESOPIS CHILENSIS (Anyreji bavanlio), prosopis. Cineraria (Khejari), PROSOPIS GLANDULOSA.

Intermediate stage.

CAPPARIS DECIDUM (KER).

Poioneer stage.

Halophytic species.

c. Vegetation of rocky hills of Thar:-

The co-efficient between the fire of the plains

and rocky hills usually is around 35-40%. This shows a significant dis-similarity of the flora of rocky hills and plains.

Vegetation of Rocky Hills:-

Climax stage. ACACIA SENEGAL (KUMBAT),
ACACIA JACQUEMONTI (Bubanvali), LEUCOPHLOEA
(URAJIO).

Intermediate stage EUPHORBIA CAUDICIFOLIA
(Thor), EUPHORBIA
CLARKEANA (Dudheli),
EUPHORBIA DRACUNCULOIDES
(BAMBURI).

Pioneer stage. COMMIPHORA WIGHII (GUGGUL)

In Sind there is no true desert, but there are patches of true desert caused by actions of man. Beyond the edges of true desert, where the rain-fall is very scanty, or where vegetation is completely eliminated lie Shrub-steppe lands which support various species of ACACIA and other thorny, shrubs and trees. In places, where rain is of moderate amount, even if it falls only in a few days of the year, grass steppe is found.

The desert plants have one major problem in common and they have to contend with it. This is, animals which graze on them and people, who burn them for fuel or clear them for cultivation. In response to attacks of this nature many desert shrubs have evolved painfully sharp and pickly barbs and spikes. These include the stipulate thorns of ACACIA and EUPHORBIA.

Some plants contain poisonous or irritant latex and animals as well as humans avoid them.

Even with these habits, plants also have many uses which are discussed here under:-

Uses of the plants of deserts

Fruits:-

The succulent EUPHORBIA contains toxic alkaloids, the BERRIES of many species are eaten by people. Even their leaves are used as animal fodder,

as vegetable and also mixing with sweets.

Starch-filled storage organs:-

EDIBLE roots, RHIZOMES, TUBERS, BUBLS. etc.

Seeds and Nuts:-

The legume pods, etc., are eaten the seeds are gathered and used fresh, dried or ground.

Greens and herbs:-

The young leaves and shoots of many plants are used as salads or candiments.

Drugs and medicines:-

These include narcotic drugs, stimulants etc.

Fibers:-

Desert plants supply fibres with a wide variety of uses.

MESCELLONEOUS:-

1. Desert plants supply building materials, weaponds, tools, ornaments, dyes, gums, fuel, soap, perfumes, etc. A desert plant yields sodium bicarbonate or washing soda form its ashes.
2. Spineless Cacti are an important food of livestock and sheep can be fed on them exclusively for up to 12 weeks or more without suffering ill effects.
3. The pods of ACACIA, ZIZYPHUS, many desert tress are utilized for forage.
4. EPHEDRINE has been synthesized and other synthetic VASOCONSTRICTORS have appeared to alleviate asthma.
5. The Creosote bush contains nordihydroguaiaretic acid, a powerful antioxidant for fat and oils is uded for as a synthetic chemical.
6. In general, the out-look for cultivated arid zone plants is considerably better than for wild species. With an increasing world demand for raw materials, however, these products could perhaps, maintain their value despite competition form sythetic materials.

More research is essential to make full use of desert flora.

7. May plants like ANDRACHNE ASPERA SPRENG (Dhana Wali Khir booti), EUPHORBIA CAUDICI

- FOLIA HAINES (Thor), EUPHORBIA CLARKEANA (Khir wal), EUPHORBIA HIRTA LINN MOUIS (Arind) Contain poison or Irritant latex.
8. DPUNIIA ELATIOR (Hatha Othar) and EUPHORBIA CAUDCIFOLIA (Thor), EUPHORBIA CLARKENA (DUDHELI), EUPHORBIA DRACUNCULOIDES (BAMBURI), EUPHORBIA GRANULATA (DUDHELI), EUPHORBIA HIRTA (DHEDHI-DUDHELI), EUPHORBIA JODHPURENSIS (DUDHELI), EUPHORBIA-PARVIFLIRA (DUDHELI) are succulent plants they store water in their stems.
 9. The Common Crops are PENNISETUM TYPHOIDEUM (Bajra), RICINUS COMMUNIS (Castor), SESAMUM INDICUM (Til), SORGHUM-VULGARE (Jowar), CYAMOPSIS PSORALIOIDES (Guara), PHASEOLUS-MUNGO (Moong).
 10. The most oppular crops are SURGHUM VULGARE (Jowar), and PENNISETUM TYPHOIDEUM (Bajra). These are the main fodder crops which are converted into hay for feeding the cattle during the dry period.

More research is essential to make full use of desert flora.

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ECONOMIC STRANGULATION OF THE MINORITY PROVINCES

Mazhar S.Kazi,

Having control over the administration, lands and jobs in the minority provinces, the elder brother, sensing the direction of the winds, has now decided to financially cripple these areas so as to ensure a perpetual state of colonization.

While the state Bank has imposed credit cailing on the advances that can be allowed by the financial institutions, these institutions on the guidance of those who metter, have illegally allocated a major share of the advances portfolio to the big brother thus initiating a declining rate of economic growth in the minority provinces. The restriction on the minority provinces share of advances is being imposed, notwithstanding the fact that, even in the minority provinces the loans are being eaten away by the settlers and so called corporations which exist to provide employment and trnsfer of funds to the big brother.

In the private sector, a large number of industries and agricultural lands are owned by the settlers and the restricted amount of the loans are made available to these people primarily due to the fact that the top bank executives also hail from that particular province. This practice, in a way, ensures that the local people are deprived of their due share in the financial resources of their own province.

Another style of financial exploitation can be seen in the setting up of the so called Fauji Foundation Units; Army Welfare Mills; Shaheen Foundation Units, navel Foundator. Units and of course, the police Foundation. All these so called foundations are directly or indirectly setting up industries, taking loans from the financial institutions on a "National Basis" yet, when it comes to providing employment, the local people are denied on the grunds that all senior positions are to be held by their personnel who again, come from a particular province. It is interest-

ing to note that some of these so called foundations take loans; obtain tax reliefs and then sell off the projects at huge profits, which are not ploughed back but instead the fat amounts are repatriated to the home base, over in the Punjab. Incidentally, no major social welfare activity is carried out by these foundations for the local people on the grounds that their personnel do not reside there, though they reserve the right to eat away the natural resources, take away the loans on the '±National Basis' and regularly transfer the profits. It is also known also that, besides denying senior positions to the local people, these foundations also act as a route for channelising the bank loans to the settlers rather than the local farmers and agriculturists.

In the provincial sector, the big brother is the only one with a Provincial Industrial Board, devised to run and sell off industrial projects and thereby promote higher income and employment to its people. This institution too eats away the restricted credit that is available, as in the other minority provinces such institutions do not exist, nor are they likely to come up in the near future. Surprisingly, even provincial industries like the Sugar Mills in Sindh have as their Managing Directors, Personnel Directors, etc. Persons who are not indigenous Sindhis.

On the whole, it is patently clear that the process of financial oppression of the minority provinces has started with gusto and with particular emphasis in the following areas:-

- All loans to the so called Foundations along with tax reliefs etc, on a '±National Basis' because these foundations eat away the funds which would otherwise be available to all the provinces while the foundations provide employment, and transfer funds and profits for the benefit of the people of a particular province. These foundations must provide all senior positions to the local resources are exploited to generate the fat profits. Credit availability should be distributed amongst the

provinces on the basis of the deposits held and, if this cannot be done due to non-availability of investment opportunities, the credit should be available on a national basis and the provincial allocation of industrial and agricultural loans to the big province should also be stopped and full statistics of credit allocation by the financial institutions should be disclosed, and not kept as a big secret. Credit, if allocated on a provincial basis, must be made available to the local people only and settlers from other provinces and their bogus registered companies and so called foundations should be subject to provincial control and employment be restricted to the people of the province only.

The setup of financial institutions in the provinces should be manned by the people of that province only unless fair and mutual transfers are made to the big province also from amongst the executives of the minority provinces. The Finance Ministry should arrange inter-bank transfers to ensure parity amongst the provinces.

Liability for foreign loans and other debts should be borne by the provinces whose people have availed such loans. The foreign loans taken by the so called foundations should also be borne by that particular provinces. The sale of shares of Burmah shell should be for the public or provinces and not to any foundation which inspite of being civilian for all practical purposes, yet denies the civilian people of the minority provinces, full participation at senior levels, on the ground that they belong to the forces, while at the time they take loans from the overall credit funds of the country, thereby reducing the share in the credit cake of the minority provinces.

If loans can be given to these foundations for purchase of shares then why not allow the same facility to a provincial body which can also use this money for the purchase of the shares and thus benefit the people of all the provinces equally. At

the moment, the benefits are restricted to a particular province only the Punjab.

The provincial bank administration should now be followed up by full fledged provincial banking system so that the financial resources of a province are not misused for the benefit of another.

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SONNET TO LOVE

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark'.
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be
taken.

Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it even to the edge of doom.

If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.

Shakespeare

THE HOLDEMAN MENNONITES IN AMERICAN SOCIETY Dr. Marlow Ediger

The Holdeman Mennonites live in many states of the United States and Canada. They represent a unique culture with definite beliefs and philosophies. The physical appearance of the Holdeman Mennonites readily identifies who they are. Too frequently, viewers in society feel that Old Order Amish with their horse drawn carriages, horse drawn farm machinery, and unique dress represent a Mennonite philosophy. The Holdemen Mennonites, a conservative group, differ much in their thinking from the Old Order Amish. Comparisons will be made between the two sects of Mennonites.

Physical Appearance of the Holdeman Mennonites Versus the Amish

Holdemen Mennonite men wear beards and mustaches, whereas Old Order Amish (hereinafter called the Amish) have beards and no mustaches. The Holdemen and Amish men wear no ties, including the time when religious services are held. The former generally wear blue suits, plain in color, to religious services. Although, brown suits with stripes are also permitted. The shirts are usually white in color, although a few men wear striped shirts. Amish men never wear stripes or checks in their clothes. Black is a very popular color for coats and trousers. Shirts are white in color for religious services. For every day work, Amish men wear white, yellow, brown, or blue plain shirts, with a single color of suspender. Blue denim trousers are worn for working on the farm or other jobs Amish men may perform.

Holdeman women wear dresses with high necklines as do Amish women. Holdeman dresses contain conservative designs, such as flowers. The dresses can be of different colors, such as blue, green, gray, and yellow. Amish women wear dresses of plain colors--no stripes or checks.

Holdeman women's dresses extend slightly below the

elbow, whereas Amish dresses extend nearly to the wrist. The length of Holdeman dresses is slightly below the knees, Amish dresses extend down to the ankles.

Both Holdeman and Amish women wear prayer caps. Holdeman women have small black prayer caps bobby pinned to the hair. The black prayer cap is worn to the back of the head. For church services, Holdeman women wear black shawl coverings which cover all of the hair. Amish women wear white prayer caps continuously.

Holdeman men have buttons on the outer clothing, while Amish men have hooks and eyes to fasten coats worn.

The Holdeman have regular church buildings for religious services. These buildings may look no different, as compared to other rural churches. However, no crosses or other religious symbols appear in the church buildings. English is the language of the church, home, and society. No musical instruments, including pianos and organs, are allowed in the church building. Electric lights and cushions on pews are definitely in evidence. A special hymnal The Christian Hymnal published in particular for Holdeman churches is used in religious services. Revival hymns are common in the hymnal. Men sit on one side and women on the other during church services. Very small children sit with mothers. Later on, the girl sits with the mother, while the boy sits with the father. Services are held Sunday morning and evening, as well as for midweek Bible study on Wednesday evenings. Giving of testimonies after a service is common. These are generally given by men.

The minister tends to preach on the importance of the hereafter. People in the congregation are warned not to desire the here and the now to the exclusion of heaven. Definite sins are preached against, such as coveting, desiring wealth, lusting, wearing short dresses by women, swearing, belonging to lodges, and young men in military service. The Holdemen

young men in times of conscription do alternative (conscientious objector) service rather than military service.

Amish have no church buildings for religious services. The house or barn of an Amish family is used. Preaching (religious) services are held every other Sunday. Sunday Schools are conducted on Sundays when no church services are held. All church services, weddings, and funerals are conducted in the German language. Pennsylvania Dutch is spoken in the home setting and with other Amish families. English is spoken to communicate with the larger society.

Amish, like the Holdeman, have no crosses or religious symbols in their services. No musical instruments are used. The German songbook contains no notes. Unison singing is emphasized, whereas Holdeman attempt to sing according to the notes in their hymnal. Three to four hymns take approximately one hour to sing in Amish worship. Oral tradition is used to hand down from generation to generation the means of singing Amish hymns. A type of chant is used by the Amish in singing. Holdeman hymns are sung at the usual rate of speed of other Protestant churches.

Men and women sit on opposite sides in a house or in a barn for Old Order Amish services, in the same manner as the Holdeman do in their churches. Amish ministers warn parishioners to be separate from the world. This separation involves not participating in worldly affairs, military endeavors, secret societies and lodge membership, revelry and drinking, and thievery, among other evils. Sins enumerated by the Holdeman and the Amish are quite similar and many. There are many taboos for Holdeman and Amish.

The World of Work

Both Holdeman and Amish would have as their number one objective for all their people to be involved in farming. However, both groups have seen an increased number of their young people, as well as

older individuals, go into other lines of work. Carpentry, bricklaying, working in factories in rural areas, and cottage industries have become important. Holdeman young people, in particular, also work in cafeterias, grocery stores, shopping centers, feed mills, and automobile repair shops. They also do plumbing and electrical work.

Hard work, diligence, and frugality are important to both the Holdeman and the Amish. On farms, Holdeman use modern farm machinery, if adequate money is available. The modern machines include tractors with electric lights, power steering and brakes, as well as hydraulic lifts; self propelled combines with lights, power steering and brakes, as well as hydraulic lifts (air-conditioned cabs may be on both the tractor and the combine); disks and field tillers on rubber tires and a hydraulic lift attachment on each implement; and grain drills on rubber tires and hydraulically operated to raise or lower the depth of seeding. Other modern implements on Holdeman farms are mowers, swathers, and bailers to cut and bale hay. Trucks and pickups are utilized to haul livestock, grain, and hay.

Cows are milked by machines operated by electricity. Beef animals are fed using an electrically operated ensilage unloader from a silo. The feed then is brought down from a silo without human beings shoveling the silage or feed to the beef animals. Modern machines are also used to help in hog operations. Thus, hog confinement pens, augurs to augur grain to self-feeders for pigs, and automatic waterers provide water for the swine operation.

Holdeman tend to be quite self-sufficient in raising their own food. Large gardens provide food for immediate use in summer, as well as home canned items for winter. Beef and pork consumed are usually home grown for those Holdeman who live on farms.

Amish farming methods are quite different from those of the Holdeman. Amish use draft horses, rather than tractors, to pull plows, disks, garrow,

and grain drills. To harvest wheat, oats, or barley, a grain binder, pulled by draft horses, is used. The binder cuts the grain and makes small sheaves or bundles. The bundles, about eight to ten in number, are placed into a shock. The act of doing so is called shocking bundles. The shocks are later pitched by a person with a pitchfork onto a wagon pulled by a team of draft horses. The bundles are then pitched into a threshing machine which separates the grain from the straw and chaff. The grain is threshed onto a wagon pulled by a team of draft (work) horses. The grain is then shoveled into a bin by hand. Holdeman use grain augurs operated by an electric engine to get the grain from the truck bed (box) into a metal grain bin. Amish use no electricity on the farm, home, or in school.

There is one Old Order Amish community in which draft horses have almost become an item of the past. At Kalona, Iowa, tractors with steel wheels only (not on rubber tires) are taking over farm work from the utilization of draft horses. Hay balers, rakes to put hay into rows, and mowers to cut hay are used. However, each implement must be on steel wheels. In Kalona, Iowa, a mechanic changes Amish farm machines purchased, if on rubber, to being on steel wheels. Transportation of people is still done with the use of traditional horses and carriages, near Kalona, Iowa.

Holdeman Homes Versus the Old Order Amish

Holdeman homes have electricity. Electric ranges and hot water heaters are then in evidence. The use of radio and television are taboo. Amish homes have no electricity. Thus, it definitely voids the use of radio, television, electric ranges, automatic clothes washers and driers, hot water heaters, and dishwashers. Electric lights are then used in Holdeman homes, whereas Amish use kerosene and natural gas to provide light in homes. Amish use kerosene or wood

to heat their homes in winter. Natural gas is used in some homes for cooking.

Running water, hot and cold, is used in Holdeman homes. A Holdeman house can be as modern as any home in the United States. However, prestige with large, extravagant houses, is taboo. A comfortable, modern house, large enough for the parents and children is adequate. Three to six children make up a Holdeman family together with the parents. Divorce is exceedingly rare. Amish houses need to be large since eight to twelve children is an ideal. Birth control methods are taboo in Amish culture. Amish homes have cold running water, gravity flow pumped by windmills and not by electricity.

Eight grade education is terminal for both Holdeman and Amish. Each sponsors their own parochial schools. Holdeman make a few exceptions, such as a woman can attend college to become a nurse (R.N.). Audio visual aids, such as slides, filmstrips, films, and transparencies are not used in either Holdeman or Amish schools. Since eight grade is terminal education for both Holdeman and Amish, reading materials are minimal in the home setting. The Holdeman home will contain English Bibles, a few farm journals, and maybe a weekly or daily newspaper. Amish will have German Bibles, a farm journal, and maybe a weekly newspaper. Abstract learnings are not emphasized by either the Holdeman or the Amish. Rather, life consists of action, doing, and progressing. Thus, with farming as a number one goal in life, the Holdeman or Amish must complete each operation diligently and on time. Book farming is not emphasized or encouraged. A doing approach is emphasized by both groups in farming or other kinds of approved work. Young people becoming actors, singers, dancers, comedians, university professor, public school teachers and administrators would be frowned upon and be taboo by Holdeman and Amish.

Both Holdeman and Amish have persons from their own faiths who teach student in parochial schools.

Philosophy of Life

For both Holdeman and Amish, rural values rather than urban are emphasized. Farming is at the apex of occupations preferred and is superior to other jobs and professions. Religious rather than secular perceptions receive high status in Holdeman and Amish societies. Rural values of Holdeman and Amish are grounded in religious beliefs. Both Holdeman and Amish emphasize distinct roles separating men from women. The woman is a housewife and mother to children. The Holdeman married woman is much more likely to have a job outside the home as compared to the Amish woman. Although, for both groups, the ideal role of a woman is to be a housewife. The Holdeman and Amish man is the breadwinner in the family. Farming is the ideal occupation. However, in both groups, men are increasingly employed away from the occupation of farming.

Both Holdeman and Amish do not believe book learning in formal schools beyond the eight grade is necessary to become good farmers and housewives. A school of the four r's (reading, writing, arithmetic, and religion) is emphasized in both Holdeman and Amish parochial schools.

Transmitting culture is important to Holdeman and Amish. A Holdeman boy is to accept the beliefs and values of adults of his faith and church group. An Amish boy is to take on the cultural beliefs and values of his religious affiliations. Also, Holdeman girls as well as Amish girls are strongly reinforced to become enculturated to the role of a housewife, preferably on a farm. The farm crisis has modified major objectives of both Holdeman and Amish. Low prices for grain, and in selected years low prices for livestock produced, has made for an increase of Holdeman and Amish leaving the farm for other kinds of work. The work chosen must harmonize with Holdeman and Amish philosophy.

In Closing

The writer has made numerous comparisons between

the Holdeman and Old Order Amish. Both are primary groups. Within each of these primary groups, close relationships exist. When ill fortune comes along, neighbors help out to do work for those experiencing disaster such as death and poor health, as well as from nature. If the husband, for example, dies or has ill health, members of the congregation will help out to do the farm work, with no costs involved. Or, if natural disasters occur, church members will build anew or repair a farm building. Assistance given to those who experience need comes from primary groups, not from governmental aid and other impersonal sources.

In the manuscript, the writer has contrasted the Holdeman and Amish in the following areas:

1. physical appearance and dress.
2. religious services.
3. the world of work.
4. the home setting.
5. philosophy of life.

Selected References

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