

BOLLYWOOD-BUZZ

“Bad subtitles can ruin a good film”

Subtitles in films help in bridging the gap between languages, says veteran documentary filmmaker and translator Nasreen Munni Kabir, who credits streaming platforms for giving due importance to the translated written dialogue on screen.

The UK-based author, who has penned English subtitles for Shah Rukh Khan's latest film "Pathaan", said audiences "rely" on subtitles to explore cinema from different regions and countries especially in the post-pandemic era.

"Subtitles have become very, very important. There was resistance even in the West... I will credit streaming channels Amazon, Netflix... You see web series from Korea, Israel, Finland, and you rely on the storytelling through subtitles," Kabir told in an interview.

"Our great filmmaker Satyajit Ray. In the '50s and '60s, when he made those masterpieces his films mainly ran in Bengal. Today, they are run all over India because of subtitles. Bad subtitles can ruin a good film and good subtitles cannot save a bad one," she added.



While the pandemic ravaged the film exhibition industry, streamers emerged as the alternate screen with access to international and domestic content across languages at the audience's disposal on a click.

The industry veteran -- known for authoring book-length biographical conversations with Javed Akhtar, Lata Mangeshkar, and Waheeda Rehman -- said subtitling has to be "good and subtle".

"Korean films are very popular, why? It's subtitling... You

will not go and see Godard (noted French director Jean-Luc Godard) or Wenders (German filmmaker Wim Wenders) in Finnish. You will see their films in French or German," the India-born filmmaker added.

Kabir, who bats for watching a film with subtitles over its dubbed version, said it's important for viewers to respect the original language because "the director has directed the acting in that language".

"In dubbing, it's a totally different performance. The person who is giving the performance to the dubber has not moved across the terrain or battlefield or wherever the scene is and physically comes out with the dialogue," said the translator, whose next work is in Mani Ratnam's "Ponniyin Selvan - II".

"He is sitting in a studio and he's saying so the emotion that man will have in dubbing may be very proficient, very good but he's not connected to the body. It's a dismembered performance. So, you must always see the film in the original (language)," she argued.

There was a time, Kabir said, in the Indian context when many people didn't take subtitles seriously.

"When the films went abroad and the subtitles were really bad and difficult to understand, poor English... Ultimately, the target language has to be good. If you're speaking Gujarati very well, you are not writing subtitles in Gujarati, you are writing them in English."

Subtitles should also "not flatten things cultural-ly", she added.

Citing the example of Guru Dutt's 1960 classic "Chaudhvin Ka Chand", Kabir said one of the dialogues had Johnny Walker say "Arre miyaan", which was subtitled as "Hey, dude!"

"To me, that's totally shocking. You have completely ruined the era, period of the film. You try to make it out as if it's New York, when you have these people wearing kurta-pyjamas in Lucknow."

Kabir, also popular for directing documentaries on Guru Dutt and Shah Rukh, is impressed by the rise of the Indian documentary circuit.

Acclaimed climate change documentary "All That Breathes", directed by Shaunak Sen, and Kartiki Gonsalves' "The Elephant Whisperers", which explores the heartfelt bond between man and animal, recently made it to final five in the best documentary feature and best documentary short subject sections at the upcoming Academy Awards, respectively.

"It's wonderful that there is a (trend) about recording Indian lives," the filmmaker said, adding she wants to next watch "While We Watched", Vinay Shukla's documentary on veteran journalist Ravish Kumar.

Documentaries are important because they record the time and people who are involved with the process, she said.

"Documentaries can be very lyrical and poetic. When you have a documentary that's poetic it will really linger in your mind more than a feature film. Because a feature film is made up, it's a fake world. Documentary is not a fake world. You are recording reality and that is very exciting," she added.

Kabir was in India to participate in the recently concluded Jaipur Literature Festival.

HEALTHLINES

Prosthodontist: Towards making elderly healthy

Dr Reecha Gupta

With aging, there is alteration in taste sensation, enamel tends to wear away, dry mouth, receding gums, decrease in saliva quantity and many others.

Loss of teeth is a major reason that older people cannot chew well and thus may not consume enough nutrients. As a result of tooth/teeth loss, the portion of the jaw bone that hold these teeth in place gradually recedes and does not maintain its previous height resulting in pain in temporomandibular joint. Tooth loss not only affects functional, social and psychological wellbeing of the patients but the remaining dentition as well. Even then the person does not replace his missing teeth, reason may be either due to lack of awareness that failure to replace missing teeth may cause the remaining dentition to further deteriorate or casual approach towards oral cavity, dentition in particular.



Negligence of oral healthcare gradually results in partial or complete edentulism leading to impaired diet, limited nutritional choices decreased body weight, loss of muscle tone and overall depletion of general health.

Who is a Prosthodontist?

A dentist who has received additional 3 years of training and education in replacement of missing teeth and facial structures.

Prosthodontics is the dental specialty pertaining to the maintenance of the oral function, comfort, appearance, and health of patients with clinical conditions associated with missing teeth and maxillofacial tissues by using biocompatible substitutes.

The speciality comprises of Removable Prosthodontics, Fixed prosthodontics, Maxillofacial Prosthodontics, Implant Prosthodontics.

Role of Prosthodontist:

God is the Ultimate creator, but prosthodontists recreate what the time, age and nuisances of life has taken away from an individual. The overall goal is to improve the quality of life of an individual.

By the age of 60 years or above most of the elderly become completely or partially edentulous or their remaining teeth are in a state unable to function properly leading to compromised nutritional intake. A "Balanced" diet is a must for such individuals. A balanced diet is one which contains a variety of food in appropriate quantities and proportions that the need for energy, amino acids, vitamins, minerals, fats, carbohydrates and other nutrient is adequately met.

Dietary needs of an elderly: Consuming a healthy diet throughout the life-course helps to prevent malnutrition in all its forms. With increasing age, this becomes all the more important to have balanced diet.

In order to meet the needed body requirement to elderly, "Edentulism" is the biggest hurdle. Let us understand, "what

is edentulism?" and "Is edentulism a permanent state?"

Edentulism is the loss of teeth. It may vary from few to complete loss of teeth. In growing economies, lack of awareness related to dental treatment is one of the biggest reason of edentulism leading various elderly to end up with complete/partial edentulism. Once this condition present itself it is irreversible and can only be treated by getting your teeth replaced by complete or partial dentures.

Why Dentures?

Dentures are removable prostheses. They are not embedded in the bone like natural teeth, they are placed over the remaining gums. Dentures are the artificial teeth set designed by Specialist (Prosthodontist) for patients with no teeth. Dentures help them eat & speak the way they did with their natural teeth. Although we cannot replace what God has given, but Complete denture is a satisfactory substitute.

Complete dentures not only help them chew, enables them to speak the way they did with their natural teeth, improves their look, gives fullness to lips and cheeks but also makes them feel more confident. So, one can get a normal life just like before.

LIFE WITH DENTURES

* A strange feeling in the beginning is very much normal. The habit of wearing a complete denture may take some time.

* **Sore spot** - One may experience sore spots within 24-48 hours of wearing a denture. It is not advisable to adjust the dentures by themselves as this may break or fracture the denture or even harm your mouth.

* **Chewing with new denture** - Learning to chew with new denture needs patience and require some practice. Chewing has to be gradual from liquid to semi-soft to soft to hard. Make sure to cut the food into small pieces and

then chew slowly with up and down motion and minimum sideways motion. Practice to chew on both sides of your mouth and not to bite with the front teeth. This will prevent the dentures from dislodging. Sticky foods should be avoided in the beginning.

* **Speaking with new dentures** - Speech may be impaired in the beginning but gets adapted fast. Practice reading aloud in front of a mirror and see the change.

* **Increased Saliva** - It is very normal to have increased salivary flow with new complete dentures but it decreases with time.

Dietary recommendations for new denture wearer:
First post-insertion day

* Vegetable-fruit group: juices
* Bread-cereal group: gruels cooked in either milk or water.

* Milk group: fluid milk may be taken in any form.
* Meat group: eggs in egg-nogs, pureed meats, or soups.

Second and third post insertion day
* **Vegetable-Fruit group:** Juices; Tender cooked fruits and vegetables, (seedless and skinless)

* **Bread-cereal group:** cooked cereals, softened breads boiled, rice.
* **Milk group:** Fluid milk and cottage cheese.

* **Meat group:** Tender chicken/fish, scrambled eggs, thick soups, etc.

Fourth day and after
Sore spots have healed,
Firmer foods can be eaten in
Should be cut into small pieces before eating.

"Let's pledge just not be "Elderly" but a "Healthy Elderly".
After all self-care is not self-indulgence but self-preservation.
Don't regret growing older,
It is a privilege denied to many!!

(The author is working as Professor & Head, Department of Prosthodontics
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ART & CULTURE

Cuisines of Kashmir: A tradition and a treasure trove

M Saleem Beg

Cuisine of a region or a community is primarily rooted in the tradition, climate, as also the availability of base materials and ingredients.

However, like many other cultural manifestations that have remained open to the influences from outside, cuisine also takes influences from across the cultures. Located at the cross roads of subcontinent, central and middle Asia with borders stretching from Russia to Afghanistan, Kashmir has been called a melting pot of cultures, a crucible of practices, ideas and influences. The major impact is of trade or transit as it unfolds as a social act that inspires allied cultural processes as well. Along with merchandise, traders of the yore brought along with them living traditions of costumes, life styles and above all, the cuisine. Kashmir for reasons of history and geography has received these outside influences through caravans and traders visiting for purposes of faith, pilgrimage, trade and commerce. It has also to be borne in mind that, like other crafts and skills, cuisine evolves organically over longer stretches of time. We know from literature in both Sanskrit and Persian as also travelogues of traders mystics that condiments like saffron, a local precious condiment with established medicinal properties remained in use in cooking since early medieval period and also found its way into the cuisines of farther regions.

Kashmiri cooking and culinary craftsmanship evolved as separate entities for Kashmir pandits and Muslims. Both may favor mutton largely, but are generally different in the way these are cooked and served. Unlike many other parts of the sub-continent, Kashmiri pandits who call themselves brahmins, have been great mutton eaters like Kashmiri Muslims. Pandit cuisine uses dried ginger and asafoetida tofeda generously, while Muslim cookery uses onions and garlic. Another basic determinant of these separate cooking practices has been use of asafoetida mixed with curd by pandits and shallot mixed with garlic by Muslims. Maczh (minced meat balls), kaeli (a yellowish lamb or paneer gravy) and roganjosh (a spicy gravy with lamb chunks) form the essence of Pandit cookery. Pandit cooking is based on the generous use of Kashmiri red chilli powder, haldi and saunf. The recipes extract their wondrous aroma from green and black cardamom, cinnamon and clove and Kashmiri zeera or shah zeera straight from the Valley lends these dishes a divine taste. Mutton, the basic ingredient, remains common to both the cuisines. Pandits do have vegetarian feasts as well but the vegetarian meal is always a poor cousin. One specialty relished in both non veg and veg pandit cuisine is nadroo, the locally grown lotus stem cooked in curd with another variant of deep fried thinly sliced pieces of the stem.

The lead cuisine of Muslims is known as Wazawan. As has been mentioned, Muslim cuisine has been greatly influenced by traders and travelers who during their sojourn in Kashmir, carried cooks as part of their entourage. The visitors transacted with local community and joined in the feasting which in the process resulted in transfer of recipes as well. Thus, Armenian, Andalusian, Afghan and Iranian dishes crept in with some modification and became part of the Muslim cuisine. The wazwan is a family craft of its practitioners, the waza, transferred from father to son, mostly by way of apprenticeship. The processing of raw material involves converting meat into raw material for various dishes by use of minced, pounded or finely cut pieces of mutton.. The Wazas are also claiming that they are descendants of master chefs who migrated from Samarkand and parts of Central Asia at the beginning of 15th century with the influx that continued during the following centuries as well. Wazawan, the number of delicacies has been extended to a range comprising of 36 courses. These delicacies are generally cooked at night under the expert supervision of master Waza assisted by a retinue of wazas. Muslim cuisine is a gourmet, a trove of exotica to savour.

Pandits have, while retaining the basic character of their cuisine, also tried their hand on the exotica. A specific example of this phenomena would be Soft ribs from mutton known as tabakmaz in wazwan and Kabargah in the pandit cuisine. The method of preparation remains exactly the same for this dish. Incidentally this preparation seems to have travelled from Kazakhstan where it is known by its pandit name, Kabargah. Over the years, condiments and spices took a similar color and the same spices are used by both the cuisines. The traditional Kashmiri food receives heat on two sides, top and bottom and the best results are obtained by slow heat using charcoal.

Cuisine has also followed and catered to religious observances and practices linked to the faith. Kashmiri cuisine has thus adjusted itself and catered to the local spiritual traditions. Kashmir has the distinction of following the Rishi practices derived from Kashmir centric syncretic faith. Rishis, the

local saints, mostly drawn from rural Kashmir, and men of religion owe their allegiance to the patron saint of Kashmir, sheikh Noorudin Wali. Shaikh is a 15th century rishi who propagated monotheism, equality of all human beings before the Almighty, sanctity of living beings and respect for the diversity of beliefs. Shaikh has, in his poetic rendition called shruks, mentioned that he has drawn his spiritual prowess from Lal Ded, a shaiivite yogini who was his contemporary. He ascribes his set of beliefs to include reverence to Shiva and Shunya, the shunyata propagated by the illustrious Buddhist monk of 2nd century CE, Nagarjuna. He also abstained from eating all kinds



of non vegetarian food and did not approve of slaughtering of animals. His followers spread the message and teachings of the sheikh through length and breadth of Kashmir. They established hospices in different parts of Kashmir where annual festival or urs is celebrated on fixed days each year, normally extending over a week. Traditionally feasting and community meals are a part of the celebrations. Muslims, mainly residing around these hospices or visitors to the hospices abstain from eating non vegetarian food in any form during the urs days. Muslim cooks, the wazas, have therefore created a vegetarian cuisine on the occasion of the urs that is served during the week. The multiple dishes, all based on vegetables, have names in some cases akin to the non veg dishes.

Muslim feasts are more orderly and follow a discipline and a set plan. In these feasts, food is served in a large carved copper plate known as trami. The guests sit on the floor and once the dastarkhan, printed or white cloth, is laid on ground in a carpeted space of a dewan khana or as is the practice now, in a profusely decorated shamiyana, the guests group themselves in fours. A mobile wash basin made of copper with intricate carving known as tasht is taken around by attendants so that guests can wash their hands from the water poured from a finely designed copper flask, naer, to enable them to eat with hands. The trami, covered with a copper top, a sarposh, is served to the group of fours. The trami has a hoof of boiled rice with finely laid out items like kababs, meath, tabak maz, saffron chicken. Once the tramis are laid for the whole majlis, sarposh is removed from the trami and guests are then expected to start enjoying the feast. The cook then enters to serve dishes, one by one in a sequence that has not changed since perhaps when these dishes got introduced in the menu.

There are 7 standard dishes that are must for Wazawan. These are rista, rogan josh, dhania kurma, paneer with tomato, mirchi korma aab ghosh and gushtaba. At least two to three vegetables are also now part of the serving and these vegetable are cooked in the mutton gravy. Gushtaba, pounded mutton balls cooked in preheated curd, is the final dish announcing the completion of servings. Curd is served with each trami along with accompanying chutneys made out of vegetables and seeds like radish, zirish, pumpkin etc. These accompaniments, an essential part of the feast, do not somehow find mention in writings about the cuisine. Some of these accompaniments are zerish chetin, a Chutney made of small back berry and tamarind pulp, red chilli powder, black pepper and salt. Other chetnis, are made out of onion, the gand chetin, pumpkin chetin, made of softened pumpkin with curd and honey, almond based chutney and sliced radish. These accompaniments are meant to neutralize the taste of one dish to enable the guest to appreciate and savour another dish.

Thus Kashmiri cuisine is a fine art that has evolved into an elaborate spread by integrating local techniques, traditional knowledge with influences received through interaction by way of trade, commerce and scholarly interaction.

(The writer is former Director General Tourism, Member and chairman National Monuments Authority, GOI and Convener INTACH, J&K)

HERITAGE

SHIVALAYA : Seat of Spirituality

Chander M. Bhat

Maharaja Ranbir Singh (1830-1885) the second ruler of Jammu & Kashmir and Ladakh state, the third son of Maharaja Gulab Singh (1792-1857) who established the state of J&K, Ladakh, in 1846, was known for his efficient administration, progressive thoughts besides being oriented towards the cultivation of Religious, Cultural and Social values in the state. The general condition of Hindus a tortured and harassed section of people of Jammu & Kashmir at the hands of past cruel rulers was demoralized and in need of some savior to provide them succor and hope, Maharaj Gulab Singh came in and provided that opening.

He started Jammu and Kashmir Dharmarth Trust to look after the management and maintenance of places of worship, cultural heritage of Hindus. Maharaja Ranbir Singh (1830-1885) the successor of Maharaja Gulab Singh infused new hope and aspiration in renovating old places of worship and building new temples in the valley. Small Shivalaya were established in the heart of Srinagar City for the local Hindus and the present Shivalaya also came up at that time in Srinagar near Chotta Bazar, Karan Nagar. Dharmarth Trust helped to establish new temples as also to renovate the old and dilapidated ones. "Shivalaya" (presently within the campus of Ramakrishna Mission, Chotta Bazar, Karan Nagar, Srinagar) is believed to be one among these. The temple catered the religious needs of the people living in the heart of Srinagar city.

During the post independence uncertainty and upheaval a section of the Hindus under the leadership of Pandit Gopi Krishanji founded an organization called Samaj Sudhar Samiti with its base at Shivalaya. This temple was chosen as it had become popular as a social and cultural centre of Hindus. Saint Mata Mathura Devi lived in the temple campus preaching the tenets of our Sanatan Dharma to the people of the locality. A monk from Kerala, Swami Narayanananda by name looked after the Shivalaya temple and got it renovated with the assistance of the devotees.

It was the first of four Indo-Pakistan wars fought between the two newly independent nations; Pakistan precipitated the war a few weeks after independence by launching tribal militia from Waziristan, in an effort to capture Kashmir. A large numbers of Hindus in the border district of Baramulla were killed and maximum of them were forced to migrate from their homes and hearths seeking refuge in Srinagar and other parts of India. Pandit Gopi Krishanji along with his comrades organized them in Samaj Sudhar Samiti with Headquarter at Shivalaya and did a lot of hard work to provide relief and rehabilitation to the displaced populace.

Sri Amar Nath Kak, Mata Mathura Devi, Sri Niganjan Nath Dangroo and others also contributed by opening a cen-

tre for destitute ladies to learn handicrafts and other crafts to restart their lives.

Mathura Devi, born to Pandit Hari Koul in 1879 AD at Verinag, was a mystic saint. Right from her childhood, she was interested in spirituality and the search for truth. As per tradition, she was married at an early age to one Shri Bhagwan Dass Kandroo of Anantnag. Bhagwan Dass died at a young age just after three years of his marriage. Mathura Devi, therefore, returned to her parent's house, where she started her Sadhana in right earnest. In her spiritual journey, her Guru, Pandit Shridhar Joo Sharabi of Srinagar, guided her. Soon people from all over came to see her and seek her blessings. She left Verinag in early 1940s and went on a pilgrimage to Shadipur, Sumbal, from where she went to Shivalaya, Chota Bazar, Srinagar and continued her spir-



itual journey. She stayed in Shivalaya for about 13 years and thereafter moved to Durga Nag and stayed there till 1967 AD. After the request of his brother she moved back to Verinag. It was at Verinag that she attained Nirvana in 1985 AD.

In order to provide a suitable platform to patronage different forms of fine-arts an organization known as "Kala Kendra" was also started for the youth to provide them an opportunity to show-cause their creative work especially in the field of drama and music. The Kendra became an important cultural body in attracting to the state, prominent artists, painters and lovers of fine arts. Theatre personalities like Prithviraj Raj Kapoor too visited Shivalaya.

In short Shivalaya became a hub of Kashmir Hindu Religion, Cultural and Social gatherings. Pandit Amarnath Kak a leading lawyer of the time engaged himself in his efforts to rouse the political and cultural consciousness of the people.

A large number of devotees from Karan Nagar, Habba Kadal and other places of Srinagar City used to visit Shivalaya in large numbers during morning hours till 1990.