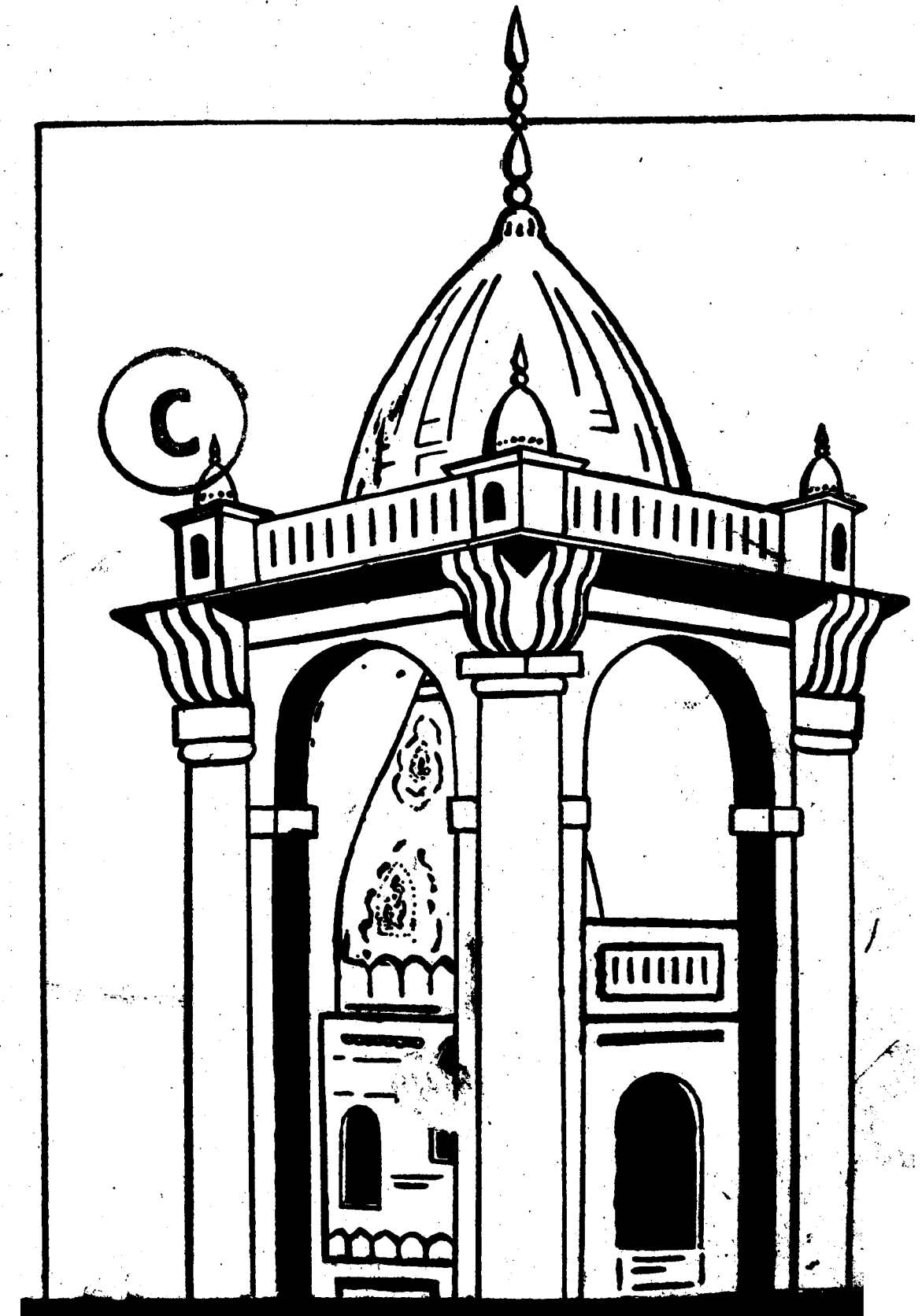


MAHESHWARPURA

A VILLAGE SURVEY

JAMMU AND KASHMIR



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CENSUS OF INDIA 1961

VOL. VI PART VI NO. 7

JAMMU AND KASHMIR

VILLAGE SURVEY MONOGRAPH OF
MAHESHWARPORA
(TULLAMULLA, TEHSIL GANDERBAL, DISTRICT SRINAGAR)

FIELD INVESTIGATION BY
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Vol. VI	Part VI	No. 27	District Poonch	Tehsil Rajouri	Village Shahdara
Vol. VI	Part VI	No. 28	District Poonch	Tehsil Mendhar	Village Ramkund

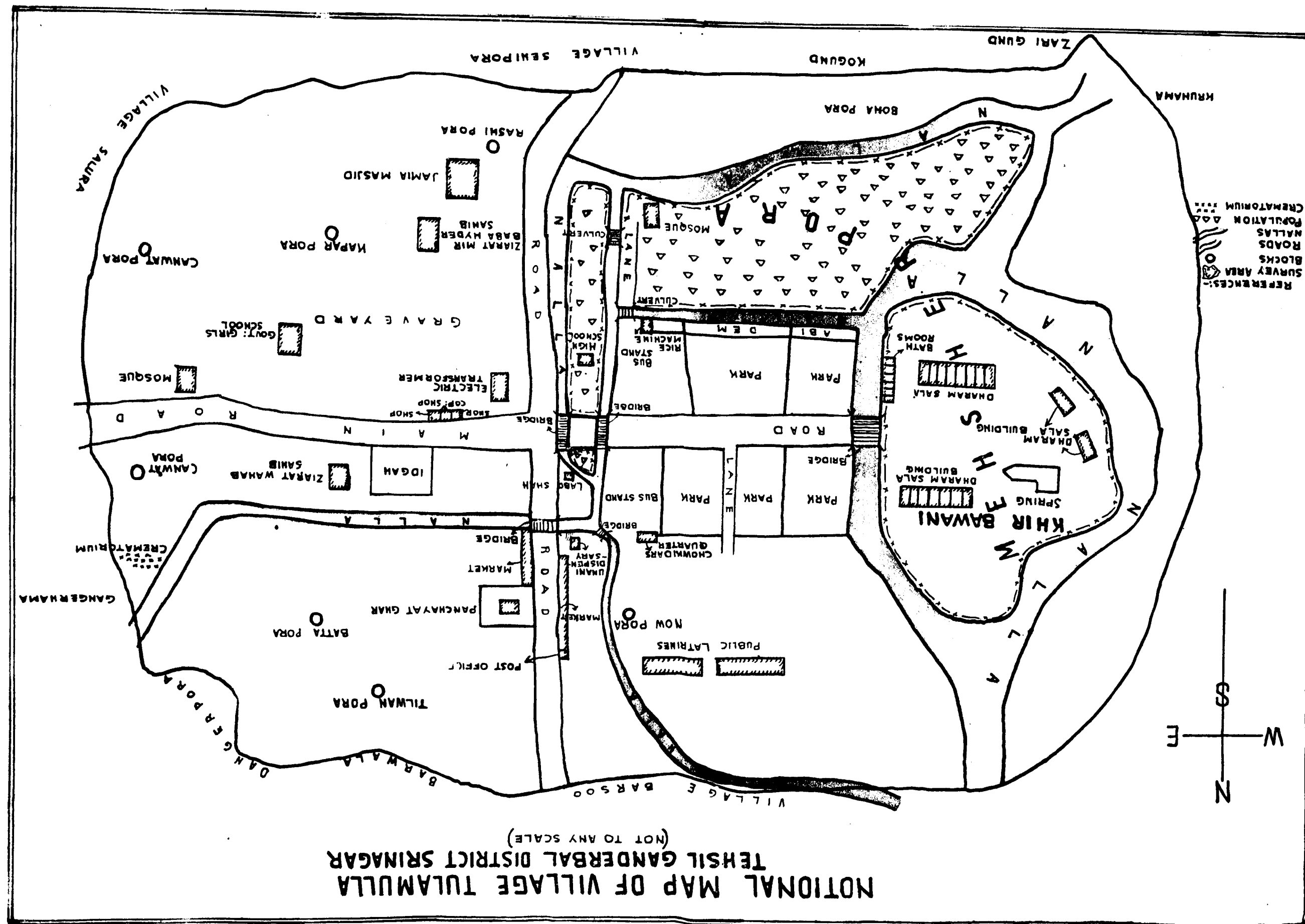
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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life--sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in *statistical ingenuity* or *mathematical manipulation*. This explains why the Indian Census came to be interested in *many by-paths* and *nearly every branch of scholarship, from anthropology and sociology to geography and religion*.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive, the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more *normal* types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a *feel* of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :-

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(ii)

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative head-quarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its

scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical *feel* to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of *just enough statistics to give empirical underpinning to conclusions*, at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of

FOREWORD

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(iii)

The Household Schedule, as drawn up in the first instance, was not fairly comprehensive and did not cover many important aspects such as reasons for immigration, number of rooms and their use, cost of ornaments, different levels of education of the members of the household, reasons for the illiteracy of children in the school-going age, medical attention, household industry, income and the land, etc. It was therefore necessary to supplement the schedule with additional questionnaire defined to elicit information on these matters.

The information incorporated in the Household Schedules refers mainly to the head of the household and not to other members of the family as the questions listed therein did not envisage any enquiry from others. To this extent, it may be conceded that the report does not give a precise and accurate picture of the socio-economic structure of the household.

The collection of the data and the

preparation of the report are experiments not attempted in the past in this State. There were, therefore, not a few difficulties which had to be overcome in order to sketch out, as far as possible, a factual picture of the economic factors and the social life of the people. My thanks are due to the Deputy Commissioner Srinagar and the Tehsildar of Ganderbal who extended full co-operation by providing some of the recorded material as also the assistance of the local Patwari. I also acknowledge the help rendered by the Village Numberdar Abdul Khaliq Wagey who accompanied the Surveyor from house to house on several occasions and facilitated the collection of correct information. The Surveyor, Mr. Bashir Ahmed Farooqi, the Draftsman Shri Rughnath Kachru, the Artist Mr. Nisar Aziz Beg and the Photographer Mr. Najam-ud-Din have taken no less pains in their respective spheres of work connected with the survey.

M. H. KAMILI

CHAPTER I

INTRODUCTION

GENERAL

The Valley of Kashmir abounds in springs which are believed to be the abodes of Gods, Saints and Rishis. etc. One such spring said to be the abode of Goddess Khir Bhawani exists in Maheshwarpura—one of the Census blocks of village Tullamulla, Tehsil Ganderbal, District Srinagar. The block has been selected for socio-economic survey because of its great importance as a Hindu shrine which attracts large number of pilgrims from the State as well as from other parts of the country. Kalhana (1100-1200 A. D.), the famous historian of Kashmir, has given the following description of this village in his chronicle, *Raj Tarangni*.

“In the midst of the wide water-logged tract of the Sind Delta we find the ancient tirtha of Tulamulya at the village now known as Tulmul.....The large spring of Tulamulya is sacred to Maharajni, a form of Durga, and is still held in veneration by the Brahman population of Srinagar. It is supposed to exhibit from time to time miraculous changes in the colour of its water, which are ascribed to the manifestation of the Goddess.....”.

Tullamulla is 15 miles to the north of Srinagar and is situated between 74.41 and 75.9 longitude and 33.15 and 33.30 latitude. It is bounded by villages Barsoo, Barawala and Dangerpora in the north and north-east. The village Gangerhama and Saloor lie to its east and south-east. In the south, it is bounded by Sehipora and Kogund. The

villages of Zarigund and Kruhama are contiguous with its south-western boundaries.

Maheshwarpura, situated in the west of the village, looks like an island being bordered on all sides by the tributaries of river Sindh which has its source in the lofty mountain peaks of Himalayas. The block is interspersed by one streamlet which separates the shrine from the residential area. Besides the holy shrine of Maheshwarpura, there are a few more springs also though according to popular belief, the total number of such springs is very large.

Maheshwarpura can be reached from Srinagar both by road and river. Journey by boat is performed via river Jhelum and parts of Sindh nallah and takes about 12 hours from Srinagar. A metalled road of about 2 miles length links it with the National Highway leading to Ladakh.

The block can be approached direct from the metalled road. As the passenger gets down from the bus at the village bus stand across the bridge, he has just to turn to left and reach Maheshwarpura after covering a narrow kaccha lane measuring about 6 feet in width and 150 feet in length.

The block itself has no market worth the name and is catered by a market situated in the adjoining block where all eatables and commodities of day to day use are available for sale. Tullamulla is not a production centre of any commodity except food crops.

Following are the broad details of flora

The Village

and fauna found in the village :—

Flora

- | | |
|---------------|---------------|
| (i) Chinars | (v) Apples |
| (ii) Poplars | (vi) Peaches |
| (iii) Walnuts | (vii) Roses |
| (iv) Willows | (viii) Grapes |
| | (ix) Cherries |

Fauna

- | | |
|------------------|--------------|
| (i) Jackals | (vii) Owls |
| (ii) Black-bears | (viii) Crows |
| (iii) Stray dogs | (ix) Cows |
| (iv) Cats | (x) Sheep |
| (v) Rats & mice | (xi) Goats |
| (vi) Sparrows | (xii) Horses |
| | (xiii) Fowls |

AREA

The area of the block is 153 acres and its population according to 1961 Census stands at 488. The density of population works out to 3.2 per acre. The corresponding figures for the whole village are as under :—

Area ...	...	1984 acres
Population ...	...	2,403
Density ...	...	1.2

CLIMATE

The climate of the village is temperate in summer. In winter, however, the temperature sometimes goes down below the freezing point.

HOUSEHOLDS

The block consists of 85 households. As will be seen from Table No. III appended to the report, about 53% households representing 46% of the total population

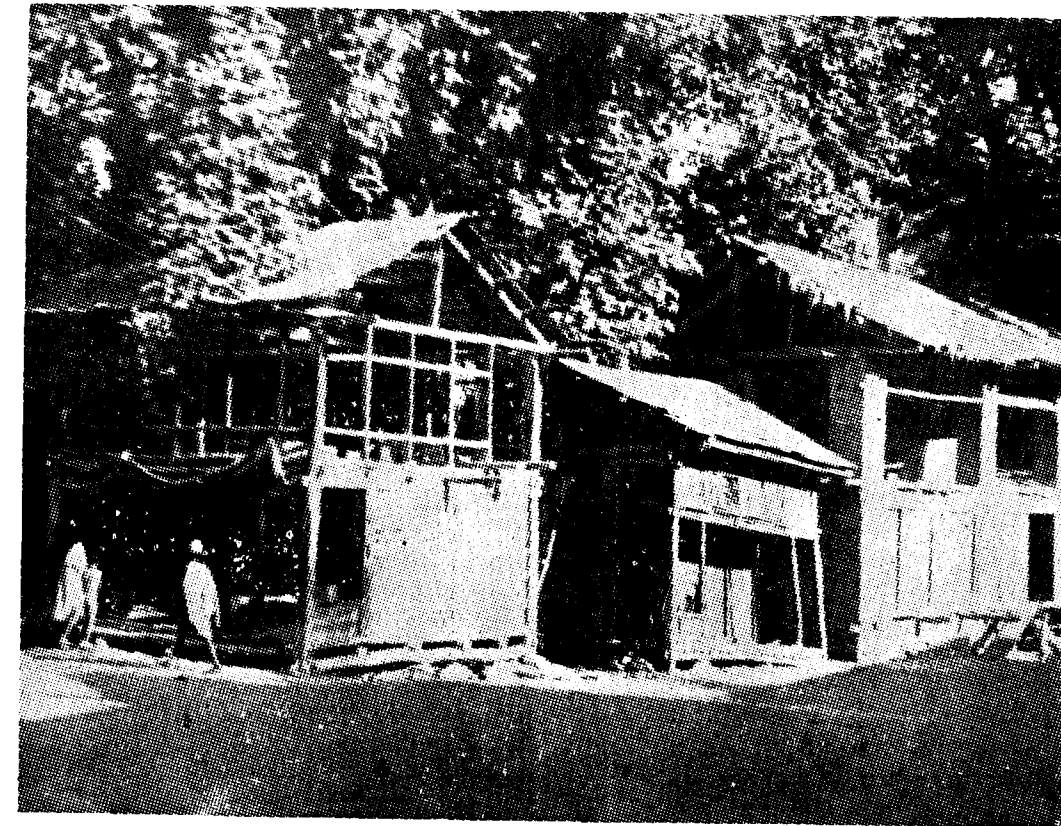
consist of 4-6 member families. The corresponding proportional figures of households of other sizes are given below :—

1 person	...	1.2% total households & .2% of the total population.
2-3 member households	...	18% of the total households & 9% of the population.
7-9 member households	...	15.3% of the total households, 19.8% of the total population.
10 persons and over	...	13% of the total households & 25% of the total population.

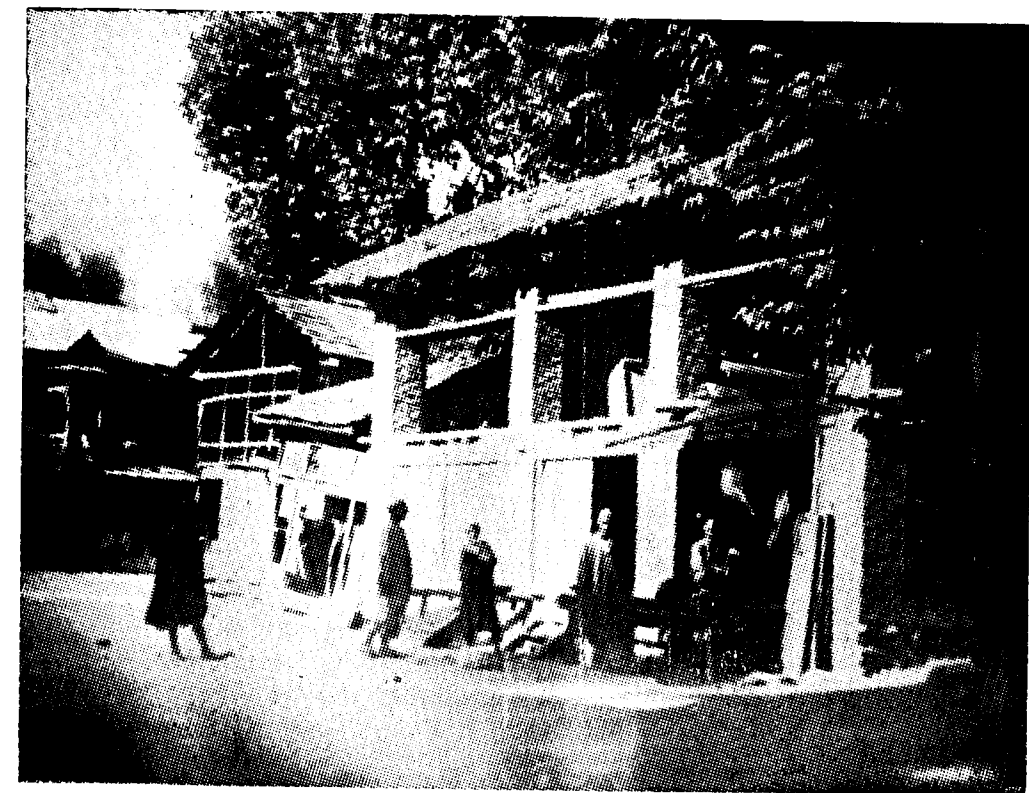
Except for one Hindu household comprising seven members, the entire block is inhabited by Muslims only who all belong to Sunni sect. The large majority of the people numbering 77.4% of the total population are known as *Bhat*—a class of Kashmiri Muslims. The *Dars* rank second in order of their strength, being just over 10%. The remaining people are composed of the following sub-castes :—

- | | |
|-------------|-------------|
| (i) Mirs | (v) Gujri |
| (ii) Ganai | (vi) Darzi |
| (iii) Najar | (vii) Sapru |
| (iv) Baba | (viii) Dar |

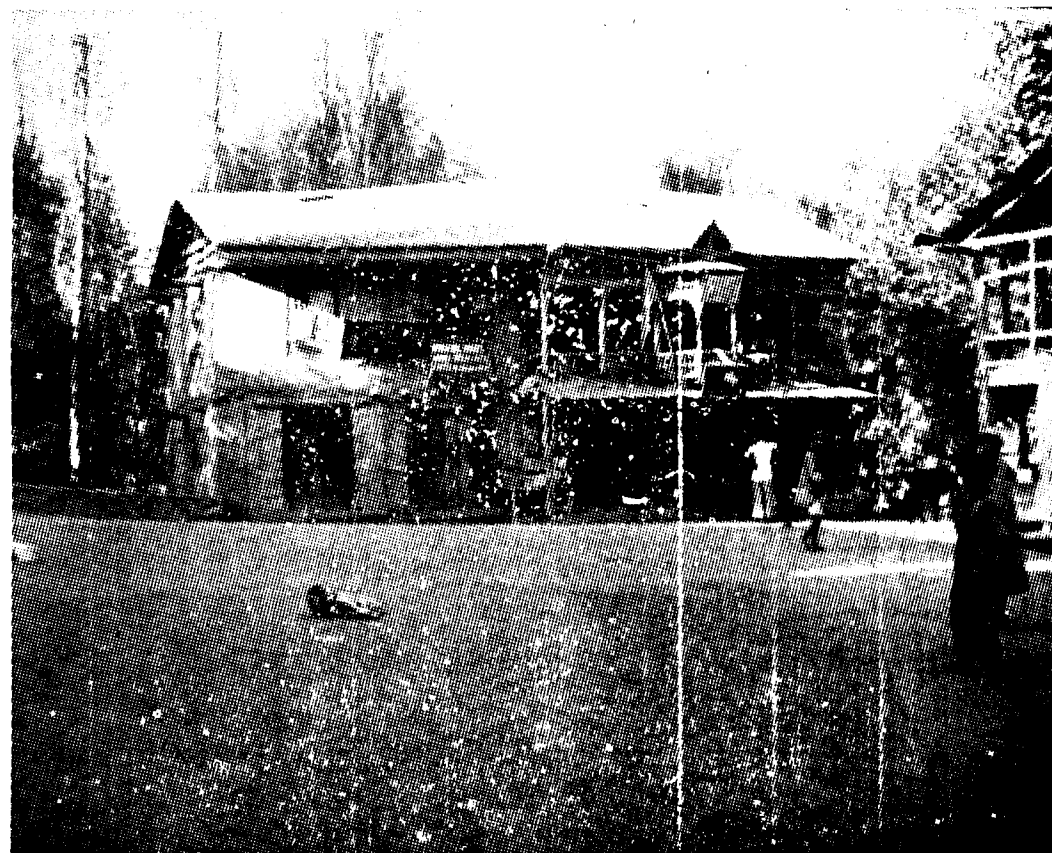
The population of 488 persons is composed of 251 males and 237 females. This works out to 94 females for every 100



SHOPS



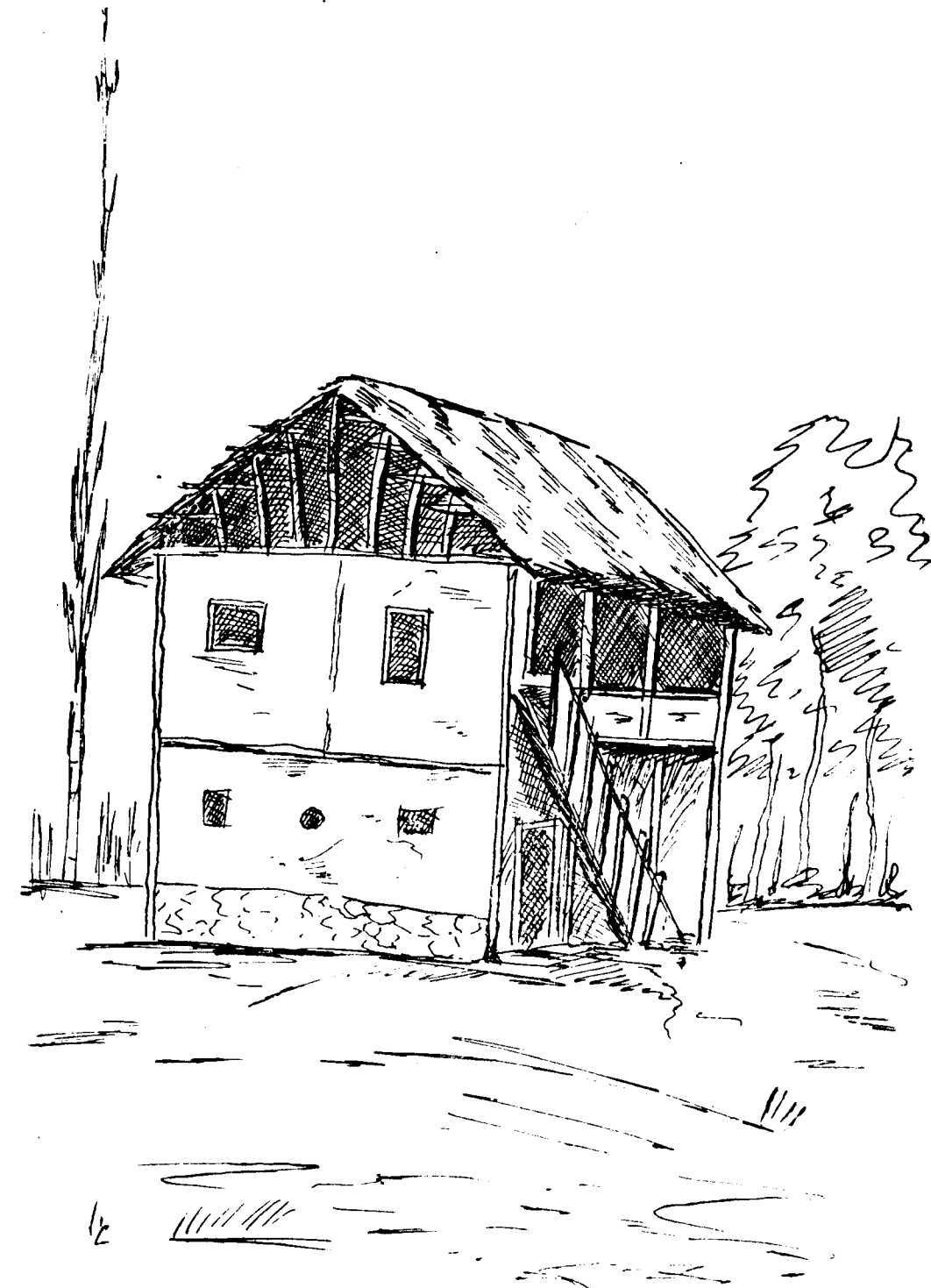
SHOPS



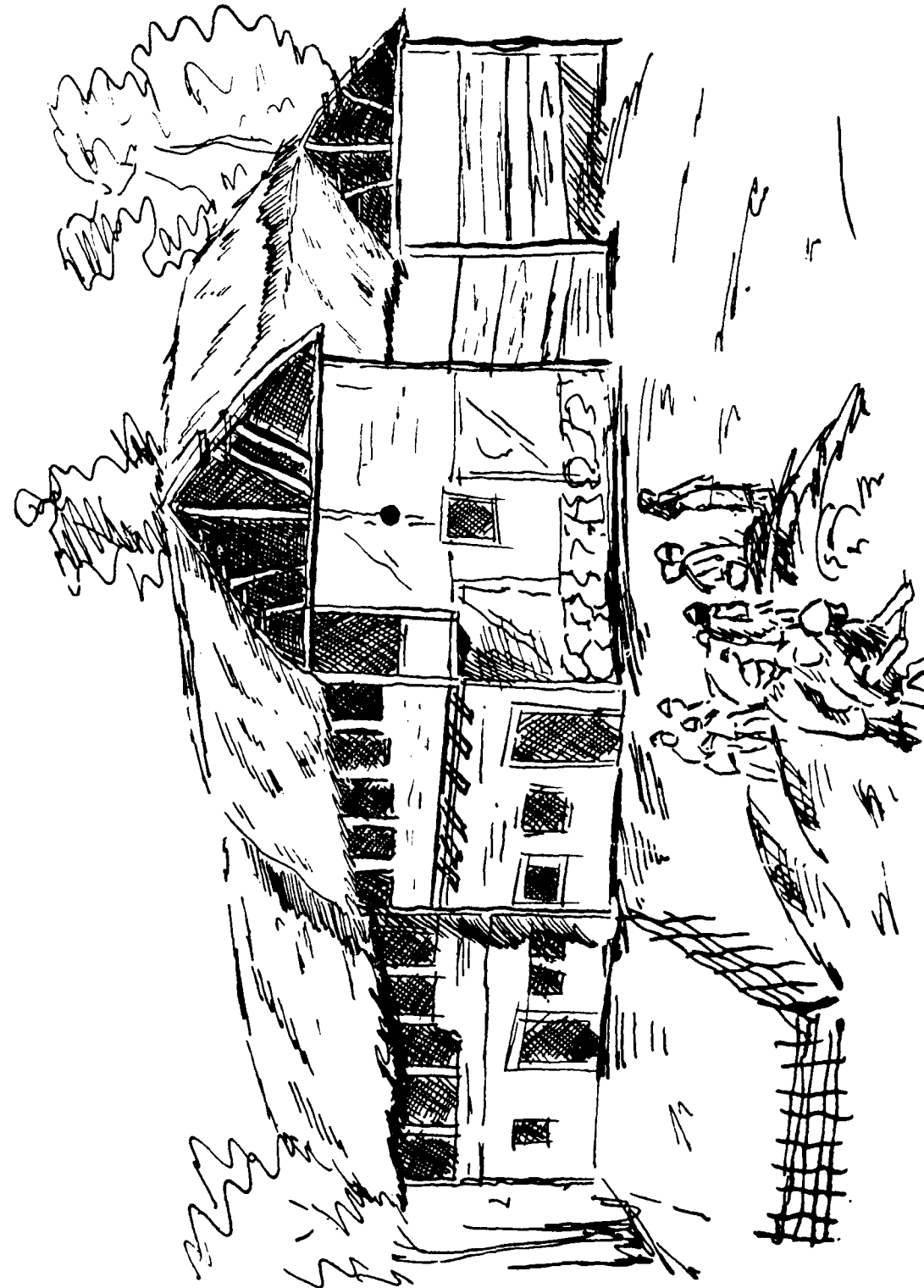
SHOPS



TRANSPORT BY BOAT



PATTERN OF A TYPICAL HOUSE

Maheshwarpura (Tullamulla)

OTHER TYPES OF BUILDINGS

males which cannot be regarded as extraordinary. A significant variation in the sex composition is apparent in the age group 15-19 where only 31 females against 100 males are found. This imbalance is set off by the age group 0-4 and 10-14. The corresponding ratio in these categories stands at 138 females and 140 females for every 100 males.

RESIDENTIAL PATTERN

There is nothing peculiar about the residential pattern of Maheshwarpura which follows the same model as is found in other rural areas of Kashmir. Most of the buildings have been constructed in rows and they vary in their designs and size. Apart from this, a few houses have been built here and there with intervening distances ranging between 20-30 feet. Almost every house has a compound attached to it, but no partition walls have been built to demarcate the boundaries of each compound.

TRANSPORT & COMMUNICATIONS

Both private and Government transport services operate between Maheshwarpura and Srinagar at short intervals every day.

Boats are also an important means of communication but not as regular as the bus service. They are used mainly for carriage of building material imported into the village. During the days of Khir Bhawani festival held in the month of June, boats are also employed for transporting the pilgrims from Srinagar. There is no boatman in the village and the services of boatmen from other villages including the city of Srinagar are utilised. The villagers visit the adjoining areas none of which is connected by any road fit for vehicular traffic by travelling over foot-paths locally known as *Bair*.

Transport by horses and mules which was the only traditional means employed for carriage of goods has been completely discontinued. As a result, there are all told only 4 horses in the whole block which are used for riding or transport of load from one place to another within the village. In the absence of mules, the villagers themselves carry the load from one part of the village to the other.

The bride and the bridegroom are carried in the palanquin and on the horse-back respectively. Dead bodies are carried to the grave-yard and to cremation ground in a wooden bier which is transported by four persons on their shoulders.

The block is served by a regular post office in the village. No arrangements are however available for booking of telegrams. Another post office which has a telegraph section also exists at Dudarhama—a village about one and a half miles away. Dudarhama is also linked by telephone with Srinagar.

IMPORTANT PUBLIC PLACES

The shrine of Khir Bhawani which falls in the block under survey is the most important public place not only in the village, but in the whole of Kashmir. As stated above, it attracts pilgrims both from within and outside the State almost all round the year.

A community listening centre has also been set up in the village. The villagers meet at the centre, gossip and listen to the radio programmes.

CREMATORIUM

There is only one graveyard to the west of the village and to the left of the main

The Village

metalled road at the turn which leads to the bridge and to the bus stand. The cremation ground for Hindus is in the Kanvatpora block, the place being known as *Bodraz*.

SOURCES OF WATER

There are no water taps either in the block under survey or in the rest of the village. The villagers use the water of the nallah, which circumscribes the block, for drinking purposes. The water is grey in colour and people take it without hesitation as they do not regard it unhygienic due to its perennial flow and transparency.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

The village Panchayat headquartered in the adjoining block of Tilwanpora was set up in 1944 and Maheshwarpura is represented on it by one member who is returned through election. The Panchayat is empowered under the Panchayat Act to take cognisance of some minor disputes and also some cases under R. P. Code in respect of theft, criminal assault, criminal trespass, etc. This is the only body responsible for the general welfare of the inhabitants and for introducing and executing measures calculated to promote material interests of the villagers. The records maintained by the Panchayat in respect of the disputes settled or of the reforms and improvements introduced are in a chaotic condition making it difficult to work out the relevant statistics.

In the administrative hierarchy, Patwari ranks next higher to the Numberdar of the village. He maintains a map indicating the distribution of the village land as also the records regarding the land revenue payable by individual zamindars and their tenants.

The only institution functioning in the block is the Government Lower High School. While there is no police station or police post either in the block itself or in other parts of village, the block is served by the following institutions operating in the other sectors of Tullamulla:-

1. Government Girls Primary School
2. Government Ayurvedic Dispensary
3. Co-operative Society
4. Post Office.

HISTORY OF THE VILLAGE AND LEGENDS

According to the common belief, the deity is known as *Khiri Bhawani*, because of her great liking for preparations of milk, sugar and rice called *Khiri* in Kashmiri language.

A legend current among the devotees of the shrine says that a pious man of Sopore town named *Krishna Kar* had a vision in which he was advised that the spring of *Khiri Bhawani* lay in the swampy area of Tullamulla at the foot of a mulberry tree and that a serpent would guide him to the site of the spring. *Krishna Kar* accordingly visited the place carrying rice, sugar and milk with him as an offering for the deity. The dream was confirmed and a serpent actually appeared on spot and leapt into the spring.

According to another story, the Goddess blessed a holy man Govind Joo Gadroo by name whom she revealed herself in a vision. The story does not indicate what instructions, if any, were given to this man to locate the spring. It is however added that *Shri Gadroo*

Maheshwarpura (Tullamulla)

serious injuries on him.

The fact that the water of the spring changes its colour is also confirmed by the author of *Tarikh Hassan* who has stated that it looks rosy, white, blue and black on different occasions. The black colour, according to him, forebodes impending disaster. Pandit Anand Koul has also stated in his book *Archaeological Remains of Kashmir* that the upper layer of the sediment formed by milk, rice and sugar which the devotees offer to the Goddess was removed only once in 1867 A. D. and was followed by a virulent epidemic of cholera.

The block is inhabited mostly by *Bhats* who constitute 77.4% of the total population. *Bhat* being a sub-caste of Kashmiri Pandits, it is obvious that the Muslim Bhats inhabiting the village are converts and have been living in the village even before the time of Raja Jayapida. The dates of settlement of the members of other sub-castes are not traceable, but with the exception of Mirs, who are immigrants and have settled about four centuries ago, all others seem to be the local converts whose sub-castes signify, if anything, their occupational callings only.

sailed in a boat from Soura - a well populated village in the north of Srinagar city to the swampy area of Anchar Lake and traced by intuition the particular spot where water spouted from the spring.

As to why the village came to be known as Tullamulla there are again two versions. Tullamulla is a composite Sanskrit word, *Tulla* meaning cotton and *Mulla* value. As most of the soil is swampy the feet get embedded into it giving the feeling as if cotton were being pressed. In Kashmiri however *Tull* means a mulberry and *Mull* a root. The story goes that the holy spring lay at the foot of a mulberry tree after which the whole village was named. The tree is not however traceable.

The exact period for which the shrine has been in existence cannot be ascertained from any of the chronicles dealing with Hindu shrines in Kashmir. Kalhana has mentioned, among other things, that King Jayapida (753 A.D-784 A.D) confiscated the Jagir of the priests of Tullamulla and was cursed by Addilla - a priest of the shrine which caused his sudden death by one of the golden poles of his canopy tumbling down and inflicting

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

A. ETHNIC COMPOSITION

It has not been possible to collect sufficient data for determining the ethnic composition of each group of people inhabiting the village. The broad details are however given below :—

As stated in the previous chapter, the large majority of the inhabitants belong to Bhat caste. Sir Walter Lawrence, has stated in his book *Valley of Kashmir* that the Muslim Bhats are converts who originally belonged to Brahmin community. This is also confirmed by Mohammad Din Fauq, the author of *Tarikh Aqwam-i-Kashmir*. Kalhana has not made any categorical statement about the origin of Bhat caste, but it appears from the *Raj Tarangni* that he also endorses the view that Bhats belonged to Brahmin caste.

The word Bhat seems to be a distorted form of Sanskrit word *Bhat* which is said to be an abbreviation of *Batharak*. The Census Report of 1891 also shows that the name *Bhat* is a brief form of the word *Batharak*.

The Bhat community has exercised, from the beginning, great influence in the political structure of Kashmir, as it emerged from time to time. Among the notable historical names of Bhat community may be mentioned, *Bubath*—a minister of Raja Samgram Deva (948—949 A. D.). Pandit *Seh Bhat* alias Saif-ud-Din, the chief minister of Sultan Sikander Butshikan (1389—1413 A.D.) is being remembered to this day all over Kashmir. During the time

of Badshah also, another prominent member of Bhat community *Bodi Bhat* by name distinguished himself by writing a book on music which he named *Zain* after his master.

Bhats are found not only in Kashmir but also in other parts of the State as well as in the rest of the country. In the block under survey, they number 378 against a total population of 488.

Ganai in Kashmir means a scribe or clerk. The ancestors of this community belonged to Brahmin caste which was regarded as a class of pious and learned people. The number of Ganais inhabiting the village stands at 9.

Baba is not the name of any particular caste and represents a class of people employed as attendants in Muslim shrines. The members of this caste numbering five are also the progenies of Brahmins. The Baba community commanded in the initial stage a greater respectability due to their affiliation with religious institutions but with the passage of time they have now in most parts of the State taken to other occupations which hold out better economic prospects. Azim Baba and Ramzan Baba, for instance, are widely known grocers and furriers respectively.

The word Mir is an abbreviated form of *Mirza* which was adopted by the Moghuls after their name. It appears that the five inhabitants of the block known after this caste are the descendants of the Moghuls who ruled Kashmir about three centuries

ago. It may be remarked here that when the word Mir is prefixed to a name the person referred to is not a descendant of Moghuls but one who claims his lineage to Prophet Mohammad.

Dars are believed to be the descendants of Khishtries who belonged to warrior class originally. The word Dar is regarded as a deformation of 'Damar' a caste frequently mentioned in Kalhan's 'Raj Tarangni'. The number of inhabitants of the block known by the caste Dar is 49.

Najars, Gujris and Darzis are occupational names and do not signify any particular caste. Carpenters are known as Najars, Milk-sellers as Gujris and Tailors as Darzis. The population of these castes is 19, 6 and 10 respectively.

The actual name of the caste Sapru is 'Sapur' and Sapru means a person belonging to this caste. The literal meaning of the word 'Sapur' in Kashmiri is one who has read everything. It is said that the first group of Kashmiri Brahmins which started learning Persian after the establishment of Muslim rule was known as 'Saprus' or the learned. They number seven.

HOUSE TYPES

The houses are generally double-storeyed. The plinths are built of stones and the material employed in the walls consists of burnt and unburnt bricks, plastered with a thick layer of brown clay. The beams of the roofs are covered with thatched grass instead of planks which are more expensive.

The accommodation in the buildings is supplemented by open or covered verandahs projecting on the front-side of each floor.

Maheshwarpura (Tullamulla)

The ground floor is generally used as cowshed with a door opening on the verandah. A stair-case is built in one corner of the verandah and leads to the first floor and ends at the end of another verandah built above the one adjoining the ground floor.

The first floor is divided into three rooms, each with a door opening on the verandah, the extreme end of which is used as a kitchen. The other rooms sometimes internally connected by doors in the partition walls are meant for sitting, sleeping or storing goods.

The average dimensions of a residential house are 30'x20'. The rooms are of medium size and except for the one reserved for storage which is comparatively smaller, area of a sitting or sleeping room is 144 square feet. The ventilation is poor and not more than one window is provided for each room.

Separate dormitories are not provided for unmarried boys and girls. From table III (First set) attached, it will be seen that nearly 1/3rd of the total population of the block, viz., 153 persons belonging to 33 households live in only two-roomed houses giving an average accommodation of more than one room for every two persons. There are only five households with a total population of 45 which live in houses with five or more rooms. Seventeen households with 57 members live in one roomed house. These figures point to the conclusion that absolute privacy is not feasible in most of the cases.

Bath rooms and latrines are not built within the residential houses. The inhabitants are not accustomed to regular baths and in any case they bathe in the adjoining

The People & Their Material Equipment

nallah where separate bath-rooms have been provided for each sex. In the absence of latrines, the people go to neighbouring fields to ease themselves.

As mentioned in Chapter I, almost every house has an unfenced compound of its own which is used for stocking cow-dung, rice pounding, etc. A wooden godown called 'Kuth' is also built in a corner of the compound for the storage of paddy, maize and other cereals.

The order of construction of houses is unplanned and not in conformity with the basic principles of hygiene. The filthy lanes emitting obnoxious smell add further to the unhealthy environments.

Foundation laying of new buildings during the months of Muharram and Saffar, the first two months of the lunar year, is considered inauspicious. Similarly, the villagers do not commence construction of their houses on 3rd, 13th, 23rd and 28th of the lunar month as they believe this would bring disaster to them. Usually the construction of a house is started in the month of August which is regarded as auspicious. Foundation stone is laid by the head of the family or by a respectable person of the village on a date fixed after consultations with the village priest called 'peer'. There are no scruples among Muslims regarding the directions towards which the house should face, but Hindus are particular that their houses face the east or south.

A number of social functions are held at various stages of the construction of buildings. On the foundation laying day, friends, neighbours and relatives, who happen to be present, are served with tea and locally made breads. The

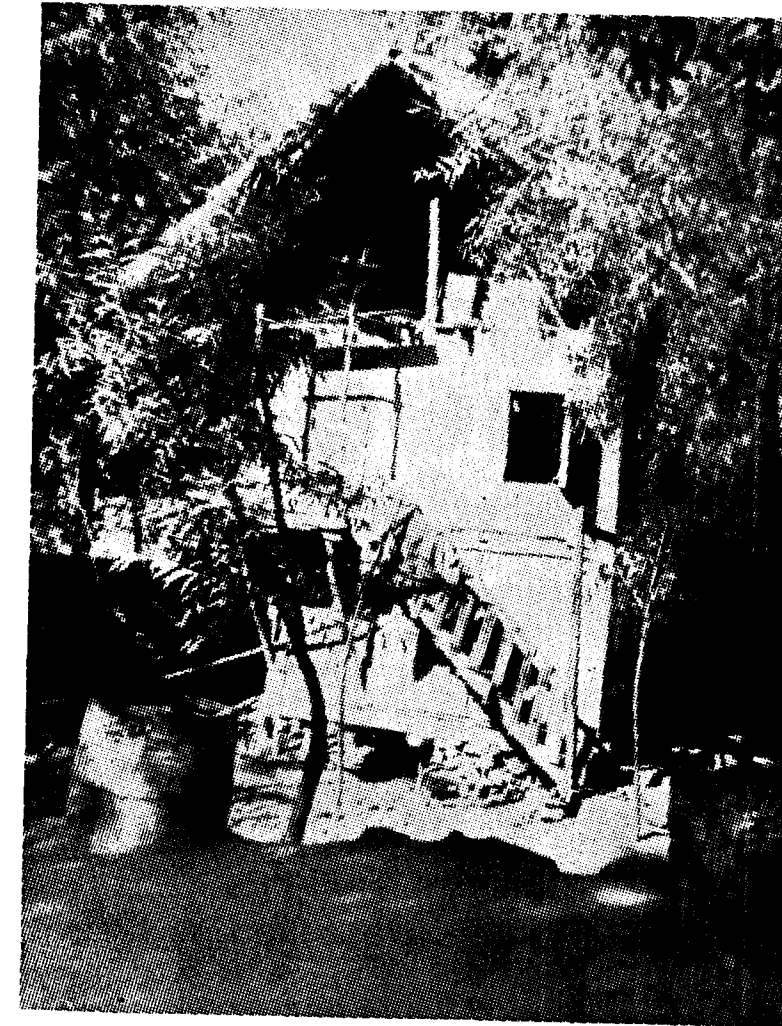
chief mason is presented a piece of nine yards of muslin which he uses as his turban. When the construction of stair-cases called 'Heir-Laden' is started, or the fixing of the ridges, known as 'Yakil Kharun' taken up, the carpenter receives a similar gift. On the day fixed for entering the new house called 'Pravish' priests recite verses from the holy book whereafter they are entertained to dinner along with the neighbours and relatives.

No building material whatever is available locally and almost everything has to be imported from the adjoining places as indicated below:-

- (i) Stones from Sudrakoot and Safapore which are about 10 and 6 miles away respectively;
- (ii) Burnt bricks from Srinagar--a distance of 15 miles;
- (iii) Unburnt bricks from Barsoo--a contiguous village;
- (iv) Timber from Ganderbal and Chattabal. Ganderbal is about two miles from Tullamulla and Chattabal is connected by river at a distance of about 20 miles;
- (v) Nails, bolts, etc, from Srinagar.

Except for four persons who are engaged in carpentry as their subsidiary occupation, there is no carpenter or mason in the village. Under the circumstances the building experts are imported from other villages, viz., Sonawari, Kruhama, etc. Following are the wages paid to skilled and unskilled labour:-

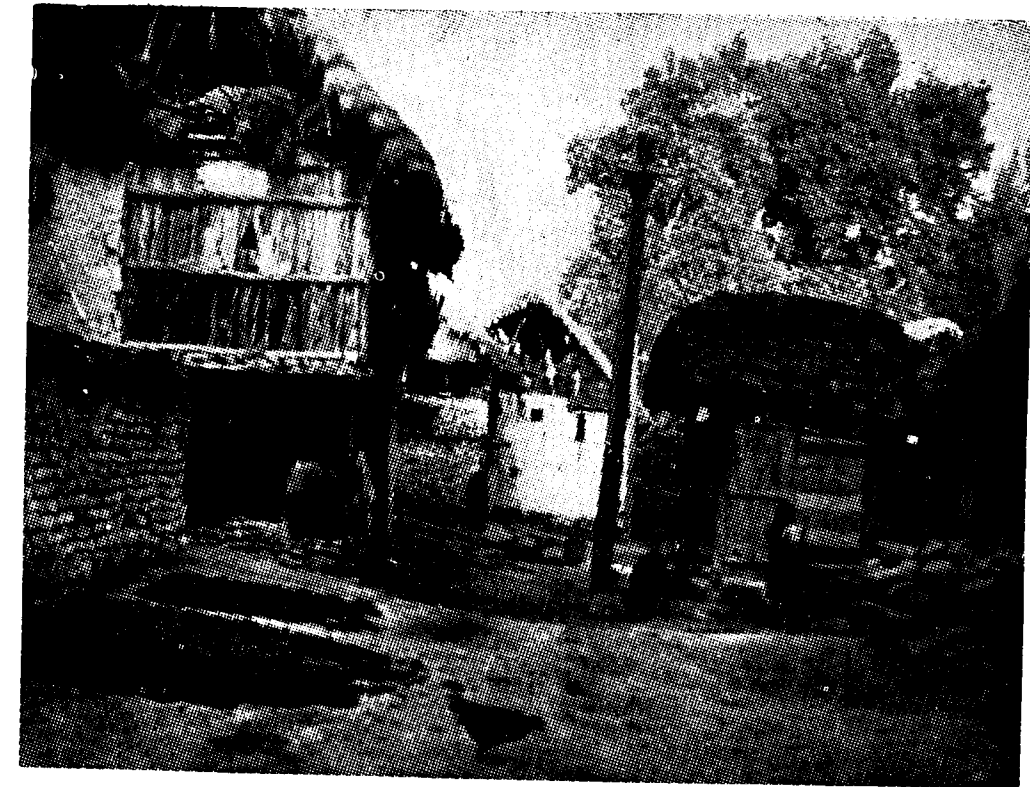
- (i) Mason...Rs. 4/- per day plus board & lodging,
- (ii) Carpenter...Rs. 4/- per day plus board & lodging,



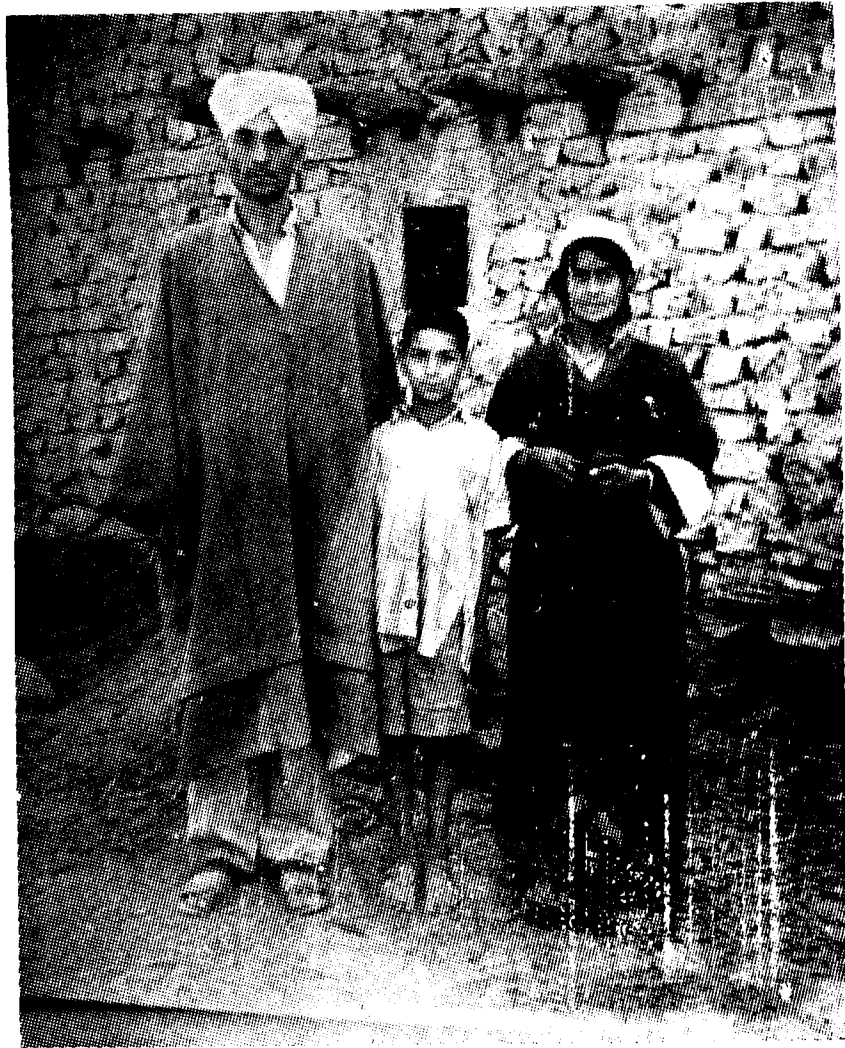
HOUSE TYPE



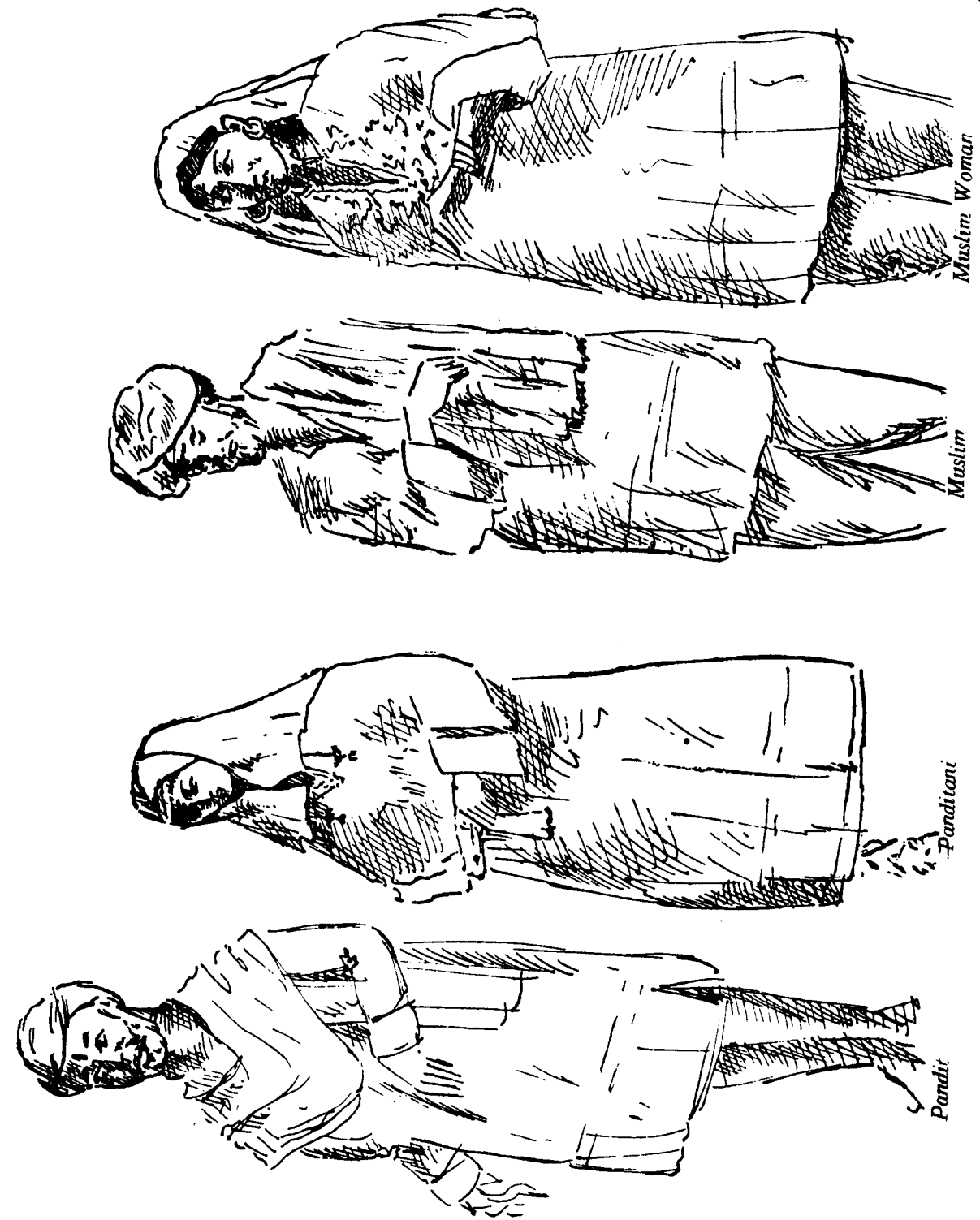
HOUSE TYPE



HOUSE AND 'KUTH'



A KASHMIRI PANDIT FAMILY



DRESS

Maheshwarpura (Tullamulla)

- (iii) Labour...Rs. 2/- per day plus board & lodging.

DRESS

The dress of the inhabitants is similar to that worn by people in other villages of the valley. *Pheran* and *Poach* are common to Muslims and Hindus, males and females, with slight variations. Muslim males wear *Pheran*—a sort of gown, two or three inches shorter in length than that worn by Hindus. The Hindu males fold the sleeves of the *Pheran* while the Muslims do not. Both communities fold it near the calf of the leg by a raw stitching called *Lad*. During summer, pherans of coloured cotton cloth are used. These are replaced in winter by wollen pherans. Hindu women use chitnz cloth round the cuffs called *Narivar* to indicate that the wearers husband is alive. The pheran of Muslim women is brocaded on the portion covering the chest. *Poach* made of white latha or khaddar is worn beneath the pheran and serves as an unstitched lining to it.

The Muslim males mostly wear a skull cap of wool or cotton as head dress. Hindus generally put on a turban or an Indian cap. Muslim females put on a small skull cap on which a piece of cotton cloth, about two yards, is fixed with pins. The Hindu females put on *Kalaposh*, a woollen or a Pashmina cap, the top of which is brocaded. A long piece of heavily starched and polished latha is tied over it. In addition, a small muslin piece with or without brocaded sides covering the body from head to back, is worn with a muslin cloth peculiarly twisted near the lower end and culminating near the

ankles into two tail-like pieces, called *Pooch*. A piece of cotton or sometimes woollen cloth called *Lungi*, which is coloured and not brocaded, is tied by the women around their waists while engaged in working in their fields or in the compounds of their homes. Purdah is observed by very few persons only, such as brides, etc.

Inner garments consisting of shirts are worn by all males and young females. While the men use trousers, almost throughout the year, only young women are seen moving about in trousers. Young boys go about in shorts and shirts and put on pheran while at home in the mornings and evenings.

There is no regular cloth-dealer in the village. However, limited stocks are kept by the local shop-keeper who is primarily a grocer. Usually, therefore, most of the cloth requirements of the village are met from Dudharhama and Srinagar markets. There is only one tailor in the block who, obviously, cannot cope with all the tailoring work. Transactions with the tailor are conducted in cash. Ordinary ready-made garments are also purchased from Srinagar.

FOOTWEAR

The villagers use chappals with almost no heels which are of the same type as in vogue in other rural areas of the valley. The upper part of the feet remains naked as very few of the villagers put on socks even in winter. *Paizars* which are rubbed with oil in order to keep the leather soft is an alternative footwear used in winter to escape snowbite. Modern type of shoes are not common.



A KASHMIRI PANDTANI IN HER COSTUMES

The People & Their Material Equipment

Females put on chappals which are sometimes ornamented.

While working in the fields or when engaged in other activities, men and women who cannot afford to purchase *Paizars* provide themselves with a footwear made of grass called *Pulhoru*. Almost every household is trained in the manufacture of *Pulhorus* which are not therefore available for sale at any shop. *Paizars* and chappals are purchased from the markets mentioned above.

During heavy snowfalls or when due to rains all lanes, footpaths and premises get muddy, a special type of wooden footwear called *Khrav* is used for walking over short distances. It has a smooth and levelled surface on the top and is about 3 to 4 inches high.

ORNAMENTS

Ornaments are worn by women only. One striking contrast noticeable among the females is that a Hindu female would never use a silver ornament whereas Muslim women generally wear silver only. The local names, weights and other particulars of the ornaments worn by Muslim females are given below :—

Name of ornament	Local Name	Weight
(i) Ring	Wauj	1 tola
(ii) Ear Ring	Kana Wauj or Doore	$\frac{1}{2}$ tola
(iii) Bangle	Korr	10 tolas
(iv) Necklace	Dular & Satmen	8 tolas

The details of the ornaments used by Hindu women are as under :—

Name of ornament	Local Name	Weight
(i) A pair of ornaments falling from the ears on the shoulders.	Dej Horr	4 tolas
(ii) Ear Ring	Kana Wauj or Doore	$\frac{1}{2}$ tola
(iii) Ring	Wauj	$\frac{1}{2}$ tola
(iv) Bangle	Kachh Kar	3 tolas
(v) Necklace	Tulsi	4 tolas

Except for rings and ear rings, other ornaments, namely bangles, necklaces, etc., worn by Hindu and Muslim females vary both in design and weight.

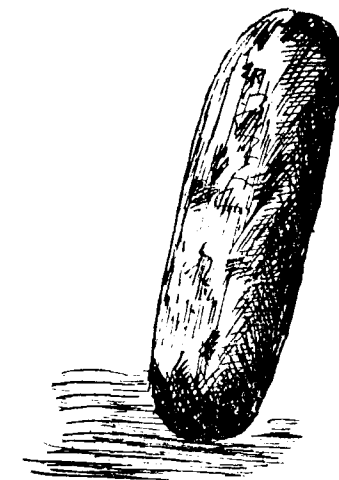
There is no silver or gold-smith either in the block or in the village as a whole. The jewellery ornaments are therefore got manufactured in the adjoining villages of Dangerpora and Theuru.

HOUSEHOLD GOODS

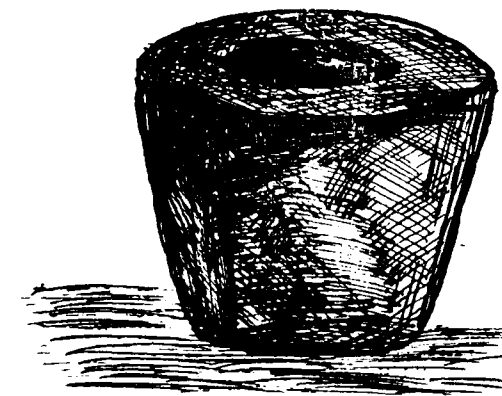
Earthen-ware is common both among Hindus and Muslims, but in so far as metal utensils are concerned, Muslims use copper goods only, whereas Hindus wouldn't have anything except brass. The designs in either case are however more or less the same. Following is the broad detail of the various utensils found in an average household :—

COPPER POTS

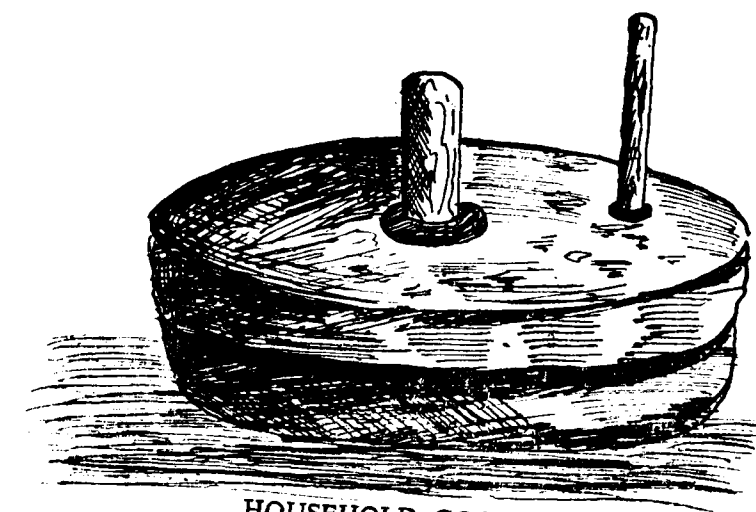
1. *Degchi* or cauldron for cooking rice.
2. *Patela* for preparing tea.
3. *Samavar* for preparing tea.
4. *Chai-choncha*—a spoon for pouring tea or taking water.
5. *Toore*—a vessel used by males for taking meals.
6. *Kenz*—a vessel used by females for taking meals.



Kajit-Woth

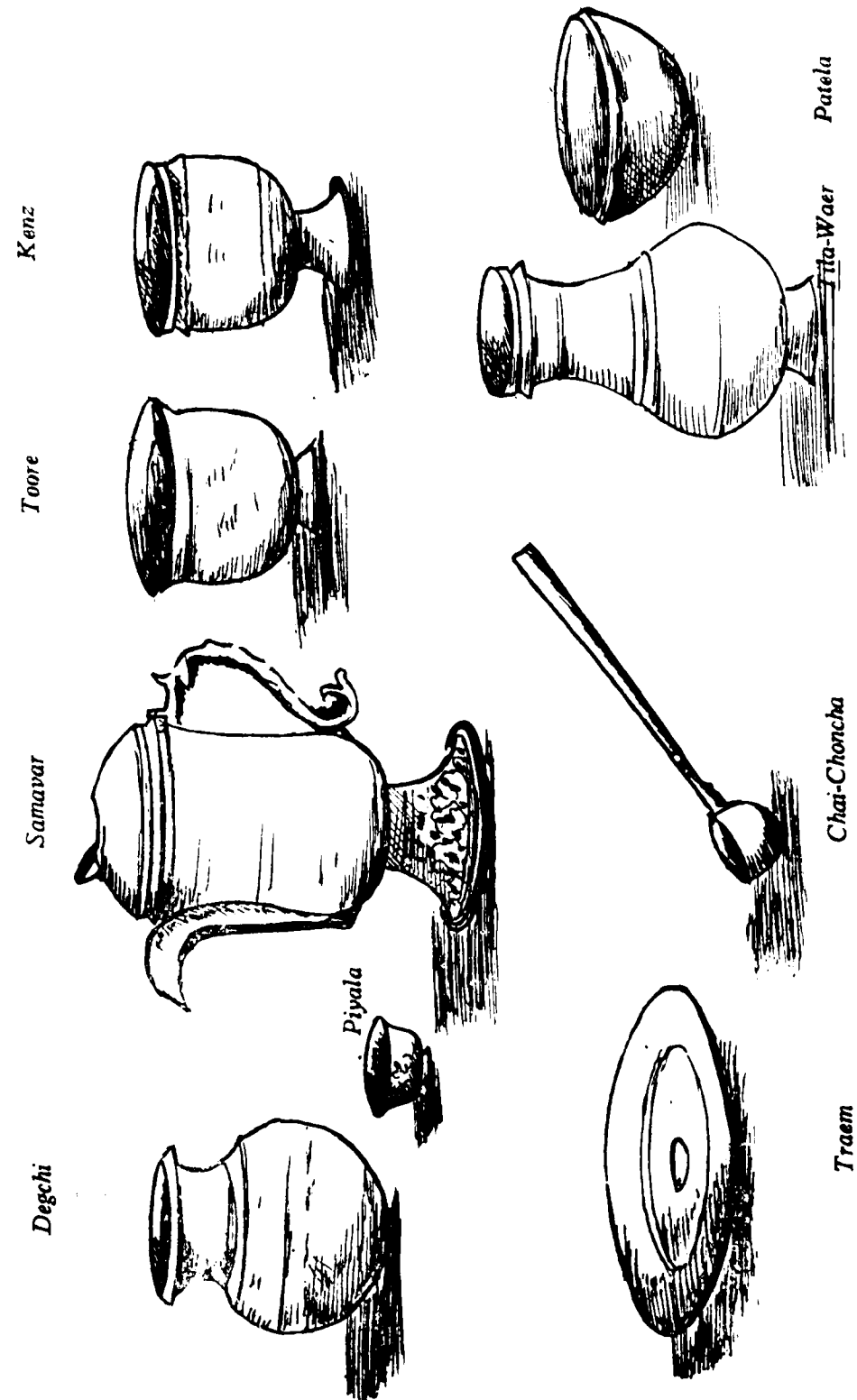


Wokhul

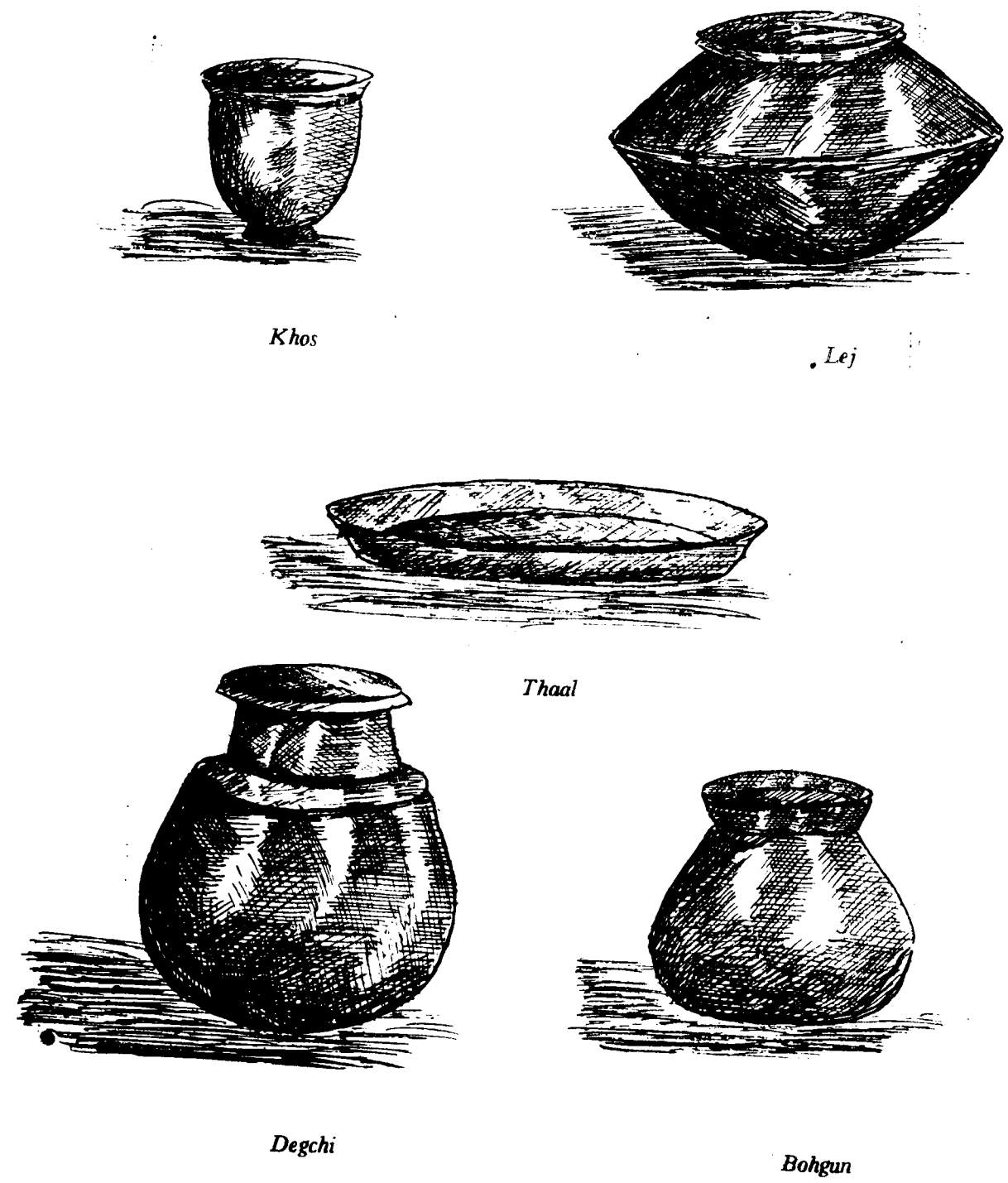


Gretta

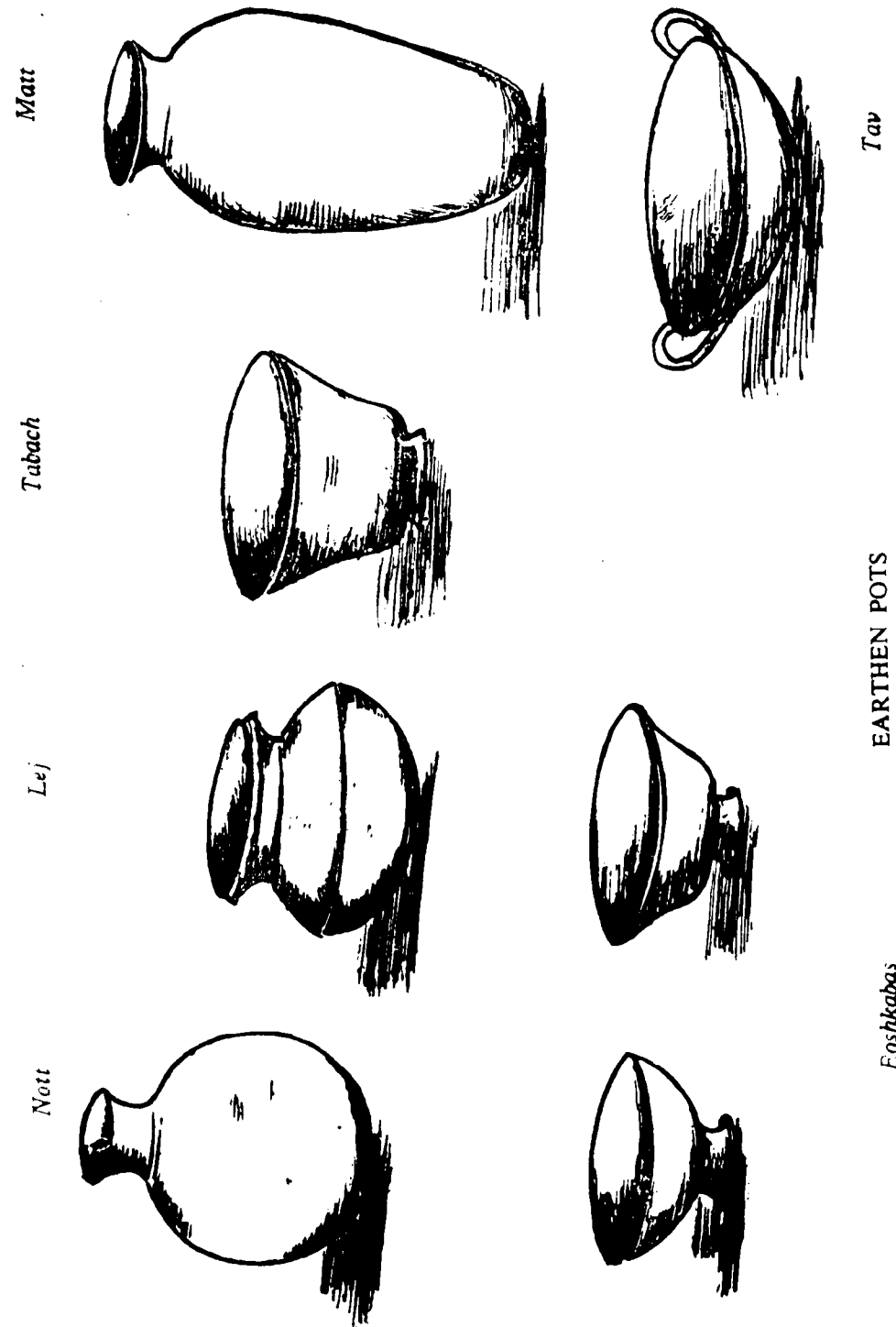
HOUSEHOLD GOODS



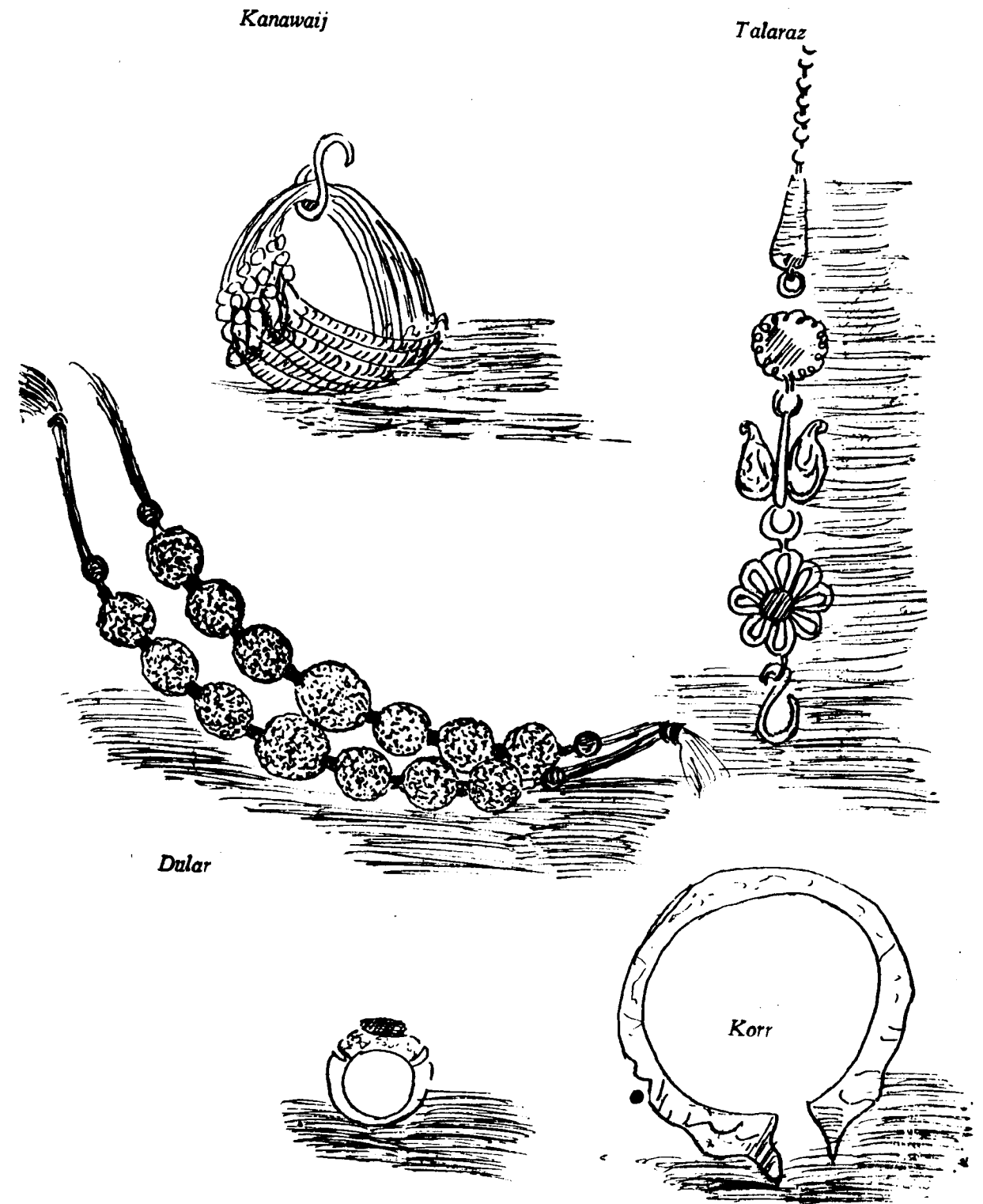
COPPER VESSELS



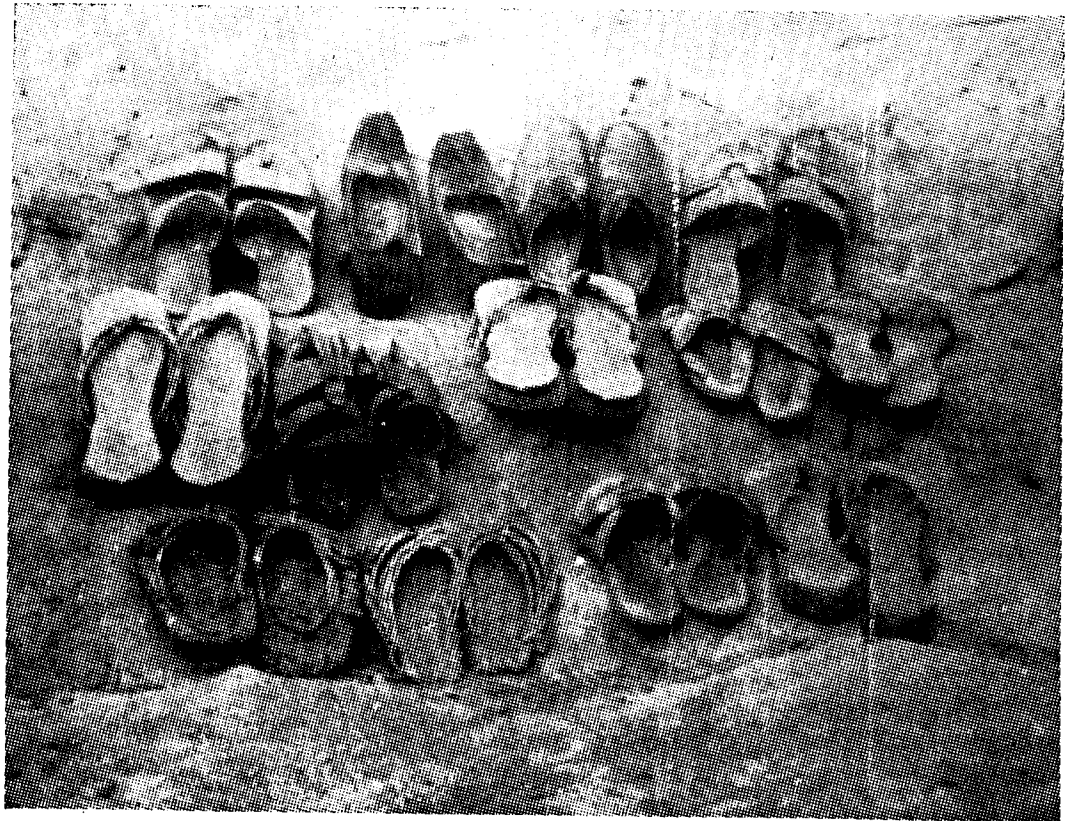
HOUSEHOLD GOODS



EARTHEN POTS

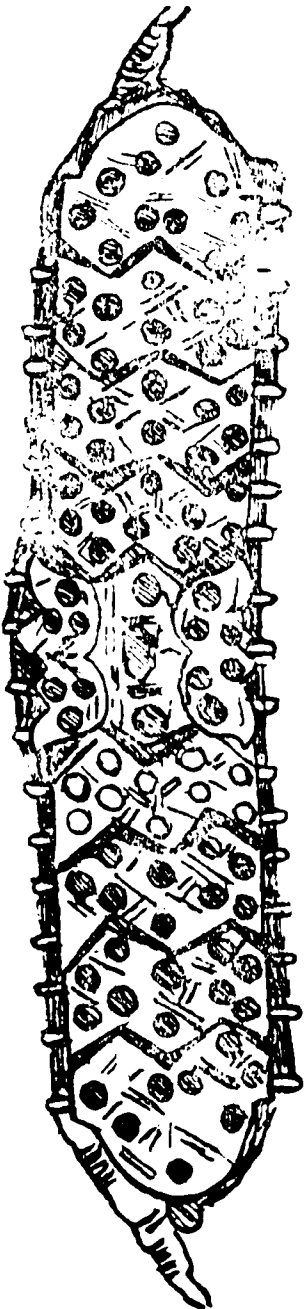


SILVER ORNAMENTS



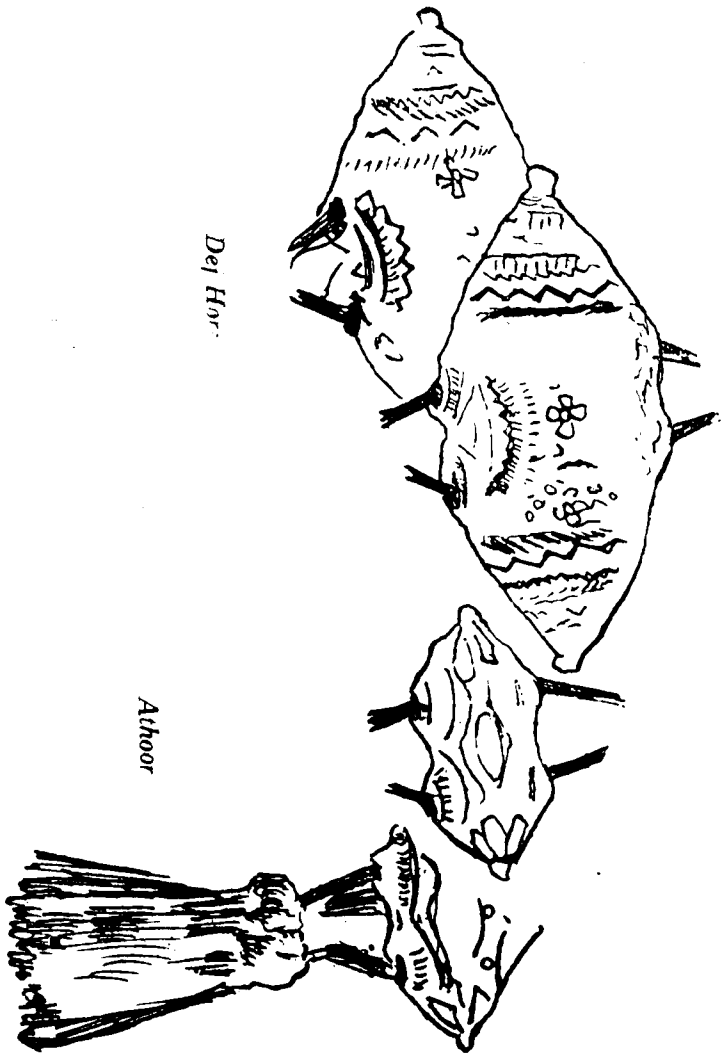
FOOTWEAR

Tulsi

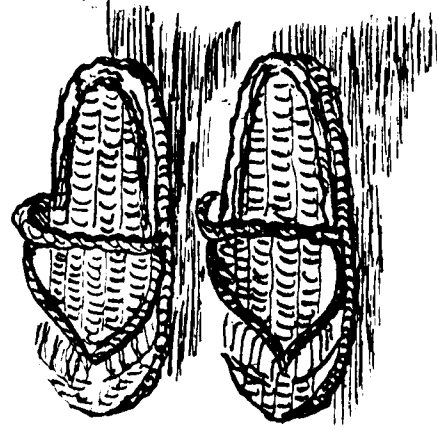


Dei Hor

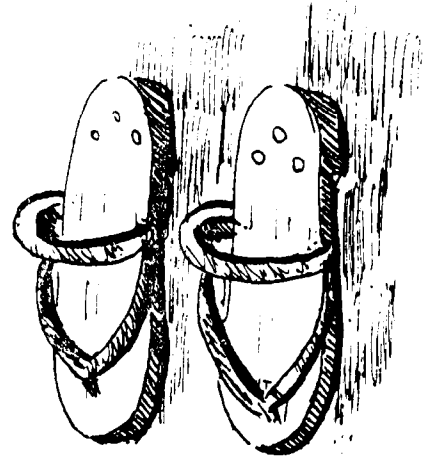
Athoor



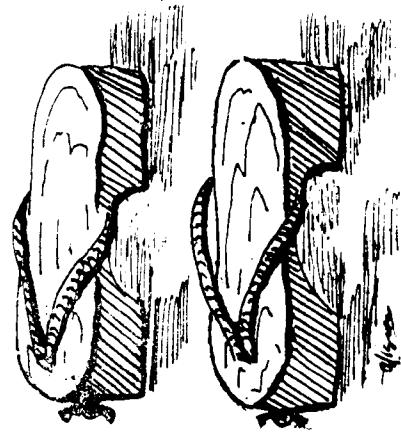
KASHMIRI PANDIT ORNAMENTS



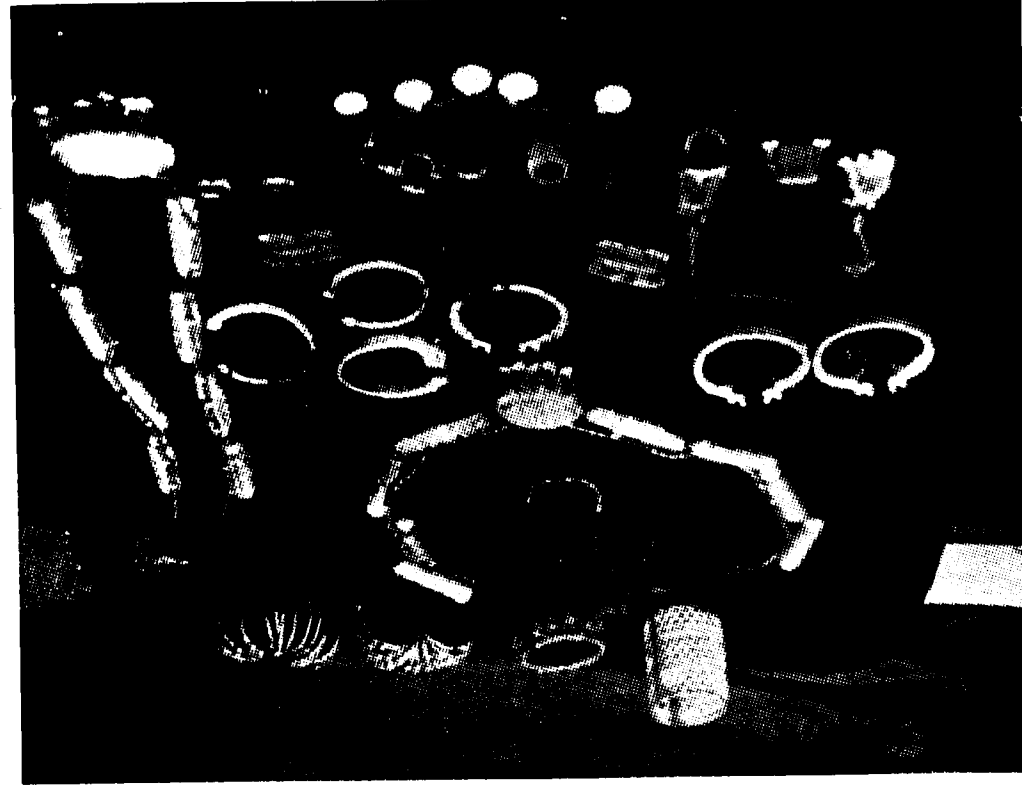
Pulhori



Chapal
FOOTWEAR



Khraw



ORNAMENTS

Maheshwarpura (Tullamulla)

7. *Traem*—a big plate in which meals are taken by more than one person jointly.
8. *Tila-waer*—a pot for storing country oil.

EARTHEN POTS

1. *Nott* or pitcher used for carrying or storing water.
2. *Lej*—used for cooking vegetables or mutton etc.
3. *Khos*—an earthen pot used by males for taking meals.
4. *Matt*—used for storing rice, or flour required for day to day consumption.
5. *Tabaeh*—an earthen pot used by females for taking meals.
6. *Boshkaba*—this corresponds to *Traem*, referred to at item 7 of the list of Copper Pots above and is used by 2 or 3 persons for taking meals together.

Other articles of domestic use consist of :—

- (i) *Tav*—an iron pan.
- (ii) *Wokhul* and *Kaja-wath*—made of stone and used for grinding spices, etc.
- (iii) 'Greta'—a stone-mill.

Cups made of China or ordinary clay are used by Muslims for taking tea. Hindus however take tea in brass-made cups only.

Wooden boxes are provided for clothes and small tin boxes for sugar and spices and other condiments. Chairs and beds are rare. The only article of furniture found almost in every household is the mat made of grass or loose grass only. A grass mat

generally measures 7' to 9' by 3 feet and costs Rs. 2/- per piece. Grass, which is the only raw material employed for the manufacturing of mats, is obtained from the paddy plants after husking. There is no mat maker either in the village as a whole or in the block. These are therefore purchased from village Shalabug which is at a distance of about six miles.

Copper and brass vessels are neither manufactured within the village nor in any neighbouring place and have, in all cases, to be imported from Srinagar. Earthen vessels are however available in village Barsoo about 1½ miles away. The *Jamani* system or traditional patrons client relationship with the potters is unknown and payments are made in cash every time when any earthen pot is purchased.

FOOD & DRINKS

The staple food of the villagers is rice which is taken both at lunch and dinner. Maize and wheat atta are also consumed in the form of bread prepared in the house. Guests invited to feasts are however served with finer breads and superior cakes purchased from bakeries in Srinagar.

Some of the vegetables such as potatoes, tomatoes, pumpkins, and cabbage are locally grown. Other vegetables like *Gobi*, *Nadru* (lotus stalk), etc., are imported either from Anchar lake or from Srinagar. So far as the indigenous produce is concerned, there is no particular caste or caste-like group specialised in vegetable growing. The vegetables referred to are grown by the farmers in the small garden attached to the house locally known as *wari*. Imports made from outside the village are in the case of vegetables grown in Anchar lake transported by

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boat. Supplies from Srinagar are however carried by the bus service which operates regularly. The vegetable seller living in the block has a boat of his own which he employs for transporting the vegetables from Anchar. During the festival period vegetable growers of Anchar lake who also own boats call at the block with their stocks.

All the villagers including the solitary Hindu household are non-vegetarians. The shrine of Khir Bhawani cannot, however, be visited by any person who may have immediately before his visit taken mutton or fish. Mutton is available in the local market but its consumption is low because of the limited purchasing capacity of the villagers. Fishing is done in the local nallah by two households with the result that fish is not available for sale in large quantities.

Milk is in abundance. It is mostly disposed of in the market especially when pilgrims visit the shrine. Ghee is consumed only on festive occasions like marriages and the surplus quantity is invariably disposed of to the shopkeepers who sell it to the pilgrims.

Tea is taken twice a day, in the morning and in the afternoon. Muslims take salt-tea, called *Sheer Chai*, both in the morning and in the afternoon. It is prepared with tea-leaves, milk, salt and a small quantity of soda bicarb, to give it a rosy colour. Hindus generally take sweet tea, without milk, in the morning and salt-tea in the afternoon.

Country oil is preferred both for consideration of economy as also due to climatic conditions. All sorts of spices, especially chillies, are used without any exception.

Tobacco is smoked by most of the adults. Snuff is also rubbed to the teeth, particularly by those engaged in cultivation as they regard it as a curative for toothache.

BELIEFS AND PRACTICES

Beliefs and practices connected with birth, marriage and death differ among Muslims and Hindus.

During the period of pregnancy both Muslims and Hindus rigidly adhere to certain beliefs which regulate the movements, diet and other routine matters of the parturient. The pregnant woman is not permitted to carry heavy load due to the apprehension of abortion. She is required to confine herself indoors during moonlit nights. No visitor or even a member of the family visiting the household late in the night on return from a long journey is permitted to see the pregnant woman until the following morning. The participation of a pregnant woman in the mourning ceremony particularly when the deceased is being given the last bath is strictly prohibited.

Medical assistance, if needed, during the course of pregnancy is made available by the parents or the husband depending upon the place where the parturient woman is residing for the time-being.

Among Muslims the delivery of first child takes place at the parental house where she starts living after the 6th month of her pregnancy. The delivery takes place at the hands of an untrained midwife belonging to another block who is not employed in any Govt. dispensary. She is paid a cash remuneration of Rs. 3/- to Rs. 5/- besides about five seers of rice and some sugar.

Maheshwarpura (Tullamulla)

called *Sunder*. The name of the baby is also announced on this occasion.

The first function performed on a relatively elaborate scale is the *Zara-kasai* or shaving of the head which is important both among Hindus and Muslims. Men and women whether relatives or friends and neighbours are invited and entertained to dinner prepared by a professional cook. The shaving of the head by the village barber is accompanied by singing in chorus of women and showering of circular pieces of sugar etc., on the baby. The poorer sections, however, serve tea and breads only. The barber is paid both in cash and kind. Cash payments may vary from Rs. 2/- to Rs. 5/-. This is supplemented by some paddy, maize and the old clothings of the infant who is provided with a new costume.

It may be mentioned here that according to the past tradition the barber had some permanent clients in the block who paid him handsomely on special occasions only, such as Idd festivals, marriages, circumcision ceremony and the like. No payment was made to him either in cash or kind for his day to day services. This practice is now dying out and by and large all the villagers pay in cash every time for the service of the barber.

A male Muslim baby is subjected to circumcision at the age of 3 or 4 years. The operation is performed by the village barber with the help of his razor. A fowl is placed inside an inverted basket on which the child is seated. The ceremony is known as *Khatanhal* and the operation takes place immediately before dawn. The fowl is later on presented to the barber along with cash, cereals, sugar and breads. The parents of the baby receive presents in cash and kind

Immediately after the birth the father of the woman deputs a messenger to the house of his son-in-law for announcing the birth. The messenger receives a gift of about 2 lbs. of sweets as a harbinger of good news. The father-in-law then visits the house of the woman bringing with him about forty lbs. of rice, 2 lbs. of country oil, tea leaves, sugar, spices and a few sets of clothes for the new-born baby. This ceremony is known as *Piaw*.

Soon after the birth, the infant is given a hot bath and a male adult of the village preferably a priest whispers Azan, the basic recitation of Muslims in the ears of the baby. The mother is laid on a bed of grass, called *Hor*. For the first forty-eight hours, diet is strictly prohibited and both the mother and the baby are fed on luke-warm water or the juice of a minor forest produce known as *kahzaban*. A portion of the food which is administered from the third day is preserved in a small earthen vessel near the pillow and is later on buried under ground by an elderly woman. This is called *Hur-padshah*. If the baby is to be cured of some ailment attributed to the influence of evil spirits a stone is obtained by the same woman from the site where the pot was buried and is placed on the head of the mother. The old woman then touches the head of the baby with her right foot and calls out *Anh*. This is known as *Anh karun*. The stone is later on again deposited at the same place whence it was obtained.

The third day of the birth called *Trui* is also regarded auspicious. On this occasion near relatives and neighbours are served with meals. On the 5th or 7th day, the mother and the child receive a bath which is followed by entertaining the mid-wife and the neighbours to lunch. This ceremony is

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called *Dastbos* meaning kissing the hand. All relations, friends and neighbours are entertained to a symptuous dinner which is preceded by singing of women in symphony.

The female children are made to wear ear rings at the age of 3 or 4. This ceremony is also accompanied by similar entertainment as on the occasion of circumcision.

Most of the above ceremonies have been adopted by the Muslims from Hindus except so far as the religious part is concerned. A Hindu girl, however, delivers her first child in the house of her husband which she joins during the seventh or eighth month of her pregnancy. On this occasion, she carries with her new dresses, cash and curds offered to her by her parents and relatives. Her in-laws also present her a new dress on her arrival. A dinner is served which is attended by friends, relatives and neighbours.

Hindus also perform *Trui* ceremony. On this day, sesame is fried and distributed after being mixed with sugar. This function is followed by *Shran Sunder* which is held on the 7th or 9th day. The mother and the baby receive baths and the child is given a name. The relatives and neighbours are served with lunch.

Cereal diet is administered to the baby called *Ana-Prashan* in the fifth or some other odd month thereafter if it is a male and in the sixth or some subsequent even month in the case of a female. The diet consists of rice pudding and is served in a new brass plate. This is accompanied by a brief ceremony.

The thread ceremony known as *Yogneo-pavit* is preceded by lunches and dinners

known as *Dapan Batas* given by near relatives to the child and its parents. The ceremony lasts for three days. On the first day called *Menziraat*, mchandi is applied to the hands and feet of the child. On the following day known as *Devagon* religious rites are performed and vegetarian lunch and dinner are served to friends, relations and others. The third day is regarded as the most important and *Havan* in which ghee, rice, barley, dry apricots, dates, palms, etc. are consumed in the sacrificial fire, is performed. The recitation starts at about mid-night and continues till the following evening. The child is made to wear the sacred thread about six hours after the *Havan* starts. He is next made to beg for alms which he begins to do from his closest relations, viz., uncle, aunt, etc. All the money collected is appropriated by the priest. Late in the night when the rites are over the assembled gathering and the close relations including the child and the priest who observe complete fast throughout the day, are served with *Naveed* followed by a vegetarian dinner. On the next morning, a non-vegetarian lunch called *Koshalhum* is served as an indicative of the conclusion of the ceremony.

A few days later when the holy thread is changed by the priest, *Khira* is prepared and distributed.

The normal duration of suckling is 2½ years after which the mother dissuades the child by applying a little pepper to her breasts. In almost all households the employment of foster mothers is unknown and if the mother is not in good health, another woman in the household or in the neighbourhood volunteers to feed the child.

MARRIAGE

No marriages other than those solemnised by religious rituals are known either in the block or in the village. As a general rule, neither the male nor the female enjoys the freedom of selecting a spouse which is regarded as an exclusive privilege of the parents. While efforts are made to enter into matrimonial alliances with families

Name of caste	Total marriages	Within the same caste
Bhat	80	62
Najar	9	2
Dar	10	5
Ganai	2	...
Darzi	2	...
Mir	1	1
Sapru	1	1

Early marriages are unknown in the block and no person male or female below the age of 15 is a married one. Even the number of married persons in the age group 15—19 does not exceed six.

A marriage is negotiated by a common friend or an acquaintance who receives no fees. After preliminary exchange of views, the father of the girl invites the father of the bridegroom and his close relations to tea. The former puts some money, usually eleven rupees called *Bana-Hara* in the cup in which he has had his tea. A few days later, the bride's father is invited by the groom's father to dinner and this time the former pays some money. The amount thus paid should be different from the one received by him from his host, as an equivalent payment

Maheshwarpura (Tullamulla)

which are economically more well-off, the propriety of confining the alliance within the same caste is not altogether ignored.

The following statement indicates the incidence of marriages within and outside the caste concerned:—

With other castes	Names of other castes referred to in col. 4
18	Mir, Dar, Teli, Ganai Kohiya, Wagay, Lomi, Khan.
7	Bhat, Dar, Zargar
5	Bhat, Ganai, Wagay
2	Mir, Paray
2	Lomi
...	...
...	...

signifies the withdrawal of the acceptance of the proposal.

When the negotiations are successful, a date is fixed for the ceremony called *Nishani* or betrothal. On this occasion, the boy's father along with his close relations, visits the house of his would-be daughter-in-law in a procession illuminated by torch-lights and carrying for the bride silver ornaments, cash and dry fruit. Ornaments are retained, but about half of the other articles and cash are returned to the party at the time of its departure after dinner.

This occasion is availed of by some people in stabilizing the marriage bond by performing *Nikkah* or exchange of written documents preceded by recitation from Quran by the priest.

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The terms of the marriage as usually embodied in the *Nikkah* provide that the bridegroom has paid or would pay a certain amount varying from Rs. 300/- to Rs. 900/- as *Mahar*. Normally, one-third of this amount is remitted by the bride leaving the balance alone payable by the groom. In addition, the hand of the girl is given for ornaments called *Than* which is calculated in terms of *Ashrafis* (a gold coin—now untraceable). The value of the *Than* is also mentioned in rupees and varies according to the economic status of the family from Rs. 200/- to Rs. 1,000/-.

The Islamic law provides that the *Nikkah* may be performed in presence of the bride and the bridegroom if they are majors. According to social custom, however, neither appears before the priest and each is represented by a close relative such as uncle or brother who obtains the consent from him or her in presence of two witnesses. The names of all the six persons are entered in the document.

If, however, either the bride or the bridegroom be a minor, the guardian represents him or her before the priest.

On all important religious festivals till the date of marriage, the boy's parents send a silver bangle as gifts for the would-be daughter-in-law. These occasions are:

- (i) Id-i-Milad-un-Nabi,
- (ii) Meraj Sharif,
- (iii) Idd-ul-Fitr, and
- (iv) Idd-ul-Zuha.

When the date for marriage is fixed, a series of ceremonies are held starting with, what is called *Malas-Behun*. This means that the bride would henceforth

be put on diet and made to live in a dirty condition until the opening day of the marriage. These restrictions are imposed in the belief that loss of physical weight and energy would transform the bride and make her look pretty. During this period, she is also not permitted to see anyone except the members of her family. This is followed by *Mass-Travun* or loosening and untying of the hair-plates carried out amidst singing by the women who are served with tea.

The first day of the marriage is called *Manzi-raat* when the parties to the marriage invite neighbours and relatives at their respective places to dinner. Late in the night, the bride's hands and feet are dyed in *Mehandi* which together with cones of crystallised sugar, almonds, etc., are presented from the groom's side earlier during the day. The near female relations like sisters and aunts also dye their hands and feet in *Mehandi*.

The second day is called *Yeni-wol*. The groom's father sends a sheep called *Vora Kath* to the house of the bride which together with one or two sheep contributed by the bride's father are slaughtered and cooked for a feast to be given in the evening to the bridegroom and his companions. The bridegroom rides on a horse and proceeds to the house of his in-laws accompanied by a large number of guests not exceeding 50 comprising relatives and friends. The procession is illuminated enroute by torch-bearers about 20 to 25 in number. The women-folk follow the procession and sign in chorus. They return half-way if bride's house is far away. If, however, only a short distance is involved, the women accompany the bridegroom and the

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- (iv) two silver rings.

The bride and the best woman accompanying her, who is usually an aunt or a sister and is called *Doda-moj* or foster-mother stays at the bridegroom's house for about seven days. On the third day, a relative of the bride visits the house with cooked meat and specially prepared bread. This is known as *Manz Khabar*. On the 5th or 7th day, the bride is brought back to her parental house by a relation of hers who presents her in-laws cooked meat and a hundred breads. Before they depart, *Doda-moj* receives a pheran and pochh as a gift or remuneration for her attendance on the bride. After a few days or sometimes months after, the groom is invited to his in-laws to stay with them for two or three days. This is called *Phirsal*. The bridegroom is looked after with great care and is served with rich meals. Before returning home, he receives a pheran, a pochh, a shirt and a small woollen blanket as gifts.

HINDUS

Negotiations for matrimonial alliances are conducted by a professional go-between known as *Manzimyor*. As is the case in most rural areas the successful conclusion of these negotiations depends upon a kind of barter between the parties. The hand of girl is not given in marriage unless some other girl is offered in exchange for the marriage of a male relative of the girl. This appears to be due mainly to the relative shortage of women in the rural sector. Enquiries made however from the solitary Hindu household in the block reveal that no such exchange has taken place during the last three generations. The head of

procession right upto their destination where a group of women representing the other party, who also sing in chorus, awaits them. Each side applauds the values and the accomplishments of the bride or the bridegroom as the case may be.

A senior member of the household or a close relation receives the bridegroom and helps him to dismount from the horse. He is then escorted to the dining hall while sweets and dates are showered on him and the processionist.

A cushion specially decorated and supported by pillows on either side is reserved for the bridegroom. Religious rites, if not already performed, are conducted to solemnise the marriage. A dinner which consists of a variety of mutton preparations, vegetables and curds is then served. The guests then depart and the groom and his close relations stay on for about two or three hours until the bride gets ready to proceed to her husband's house. The groom then leaves for his house on horse-back along with the bride who is carried in a palanquin. Close male relations of the bride accompany her and are entertained to tea before they return. The bride takes her seat on a cushion and is unveiled by the mother-in-law, for which she is paid three or four rupees which is called *Hash Kanth*.

The dowry received by the bride from her parents consists of—

- (i) one dress (a pheran, pochh, shalwar, a shirt, a dupata and a Kasaba),
- (ii) one silver bangle,
- (iii) ten silver ear rings,

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this household who is still living was married to another Sapru family of the village Lar, about five or six miles away. The following statistics of some of the marriages of Batapora and Tilwanpora block of the village Tullamulla which are inhabited by larger number of Hindu families confirm the prevalence of the practice of matrimonial exchanges:

(i) Pt. Sudershan Bhat of Batapora block of the same village was married to Shrimati Sampkunj. In exchange for this marriage, Sarwanand, the brother of Sampkunj was married to Tulsi, sister of Sudershan Bhat.

(ii) Jankinath Bayu of block Batapora was married to Pyari, sister of Prithvinath who was married to Shyma sister of Jankinath Bayu.

(iii) Sri Kanth Dutt's sister, Shirmati Sonabatni of block Batapora was married to Arjan Nath, brother of Ropa, Sri Kanth Dutt's wife.

(iv) Jia Lal Bhan of the same block married Shrimati Shubawati and gave in exchange his sister Gauri to Janki Nath his wife's brother.

(v) Tarachand of block Tilwanpora and Nilkanth were married to each other's sisters named Taravati and Devki respectively.

(vi) Gopinath Pandita of block Tilwanpora married his sister Shiela to his wife's brother.

(vii) Gwashlal Kral of Tilwanpora block and Radhkrishan of village Dangerhama Tehsil Khas married each other's sister Rani and Ratna, the former being the sister of Radhakrishan and the latter of Gwashlal Kral.

(viii) Nilkanth of block Tilwanpora and his sister Tulsi are married respectively to Lilawati and her brother Jagannath of Zaindar Mohalla, Srinagar.

If the negotiations succeed, the parties to the marriage express their consent by exchange of flowers in the house of a common friend.

Marriages are held on the date prescribed in the Alamanac or advised by the priest. A few days before the actual marriage, the house is coated with yellow clay and cow-dung. Rice and the intestines of sheep are cooked and distributed among relatives and neighbours. On this very day, the loosening of the hair plaits of the bride called *Mas-machravun* takes place. During the following days, members of the household are invited to lunches and dinners by relations and friends.

On *Menzi-raat* or the first day of the marriage, all the household members and the relatives present take a bath. The door of the house is painted in colours. Dinner is served to neighbours and relatives. Once again rice cooked with the intestines of sheep is distributed. In the evening, Mehandi is applied to the hands and feet of the bride. Other ladies particularly close female relatives also follow suit. Singing by women continues throughout day and night.

DEVAGON

The second day is known as *Devagon*. Religious rites are performed in the houses of the bride and the bridegroom by the family priests. Both are given baths with the *Puja-water* some of which is sprinkled on the dowry to be given to the bride. Maternal relations and friends who bring



VYUG CEREMONY

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1. Deji Horr, (a pair of ornaments falling from the ears on the shoulders)
2. Tulsi, (a necklace)
3. Kana-wauj, (an ear-ring)
4. Wauj, (a ring)
5. Kachh Kar, (bangles)
6. Dresses,
7. Shoes, and
8. Household goods.

The aggregate value of the dowry is estimated in the neighbourhood of Rs. 1,000/-.

On the evening of the same day, or the next day if the *Lagun* has been performed during the night, younger brothers and sisters of the bridegroom accompany the couple to participate in a feast given by the bridegroom's father-in-law. The groom is presented with some cash and clothes, while the bride receives a new dress. The function is called *Sat-rat* and is not performed on Tuesdays, Thursdays and Saturdays. The whole party returns home the same night.

A few days later, the bridegroom's parents receive *roths* or specially prepared large-size baked breads mixed with sugar which are distributed among all neighbours, relatives and friends. This is known as *Roth-khabar*. The bridegroom is once again invited by his in-laws to stay with them for a few days and is presented with some cash and clothes. This is called *Phirsaal*. After this ceremony, he can visit his in-laws according to his convenience.

On all recognised Hindu festivals such as Shiv Ratri, Janam Ashtami, Nauratra, etc., and also on the birth days of the

gifts for the bride or the bridegroom and her or his mother are invited and served with tea or lunch. The ceremony is called *Dur-butta*.

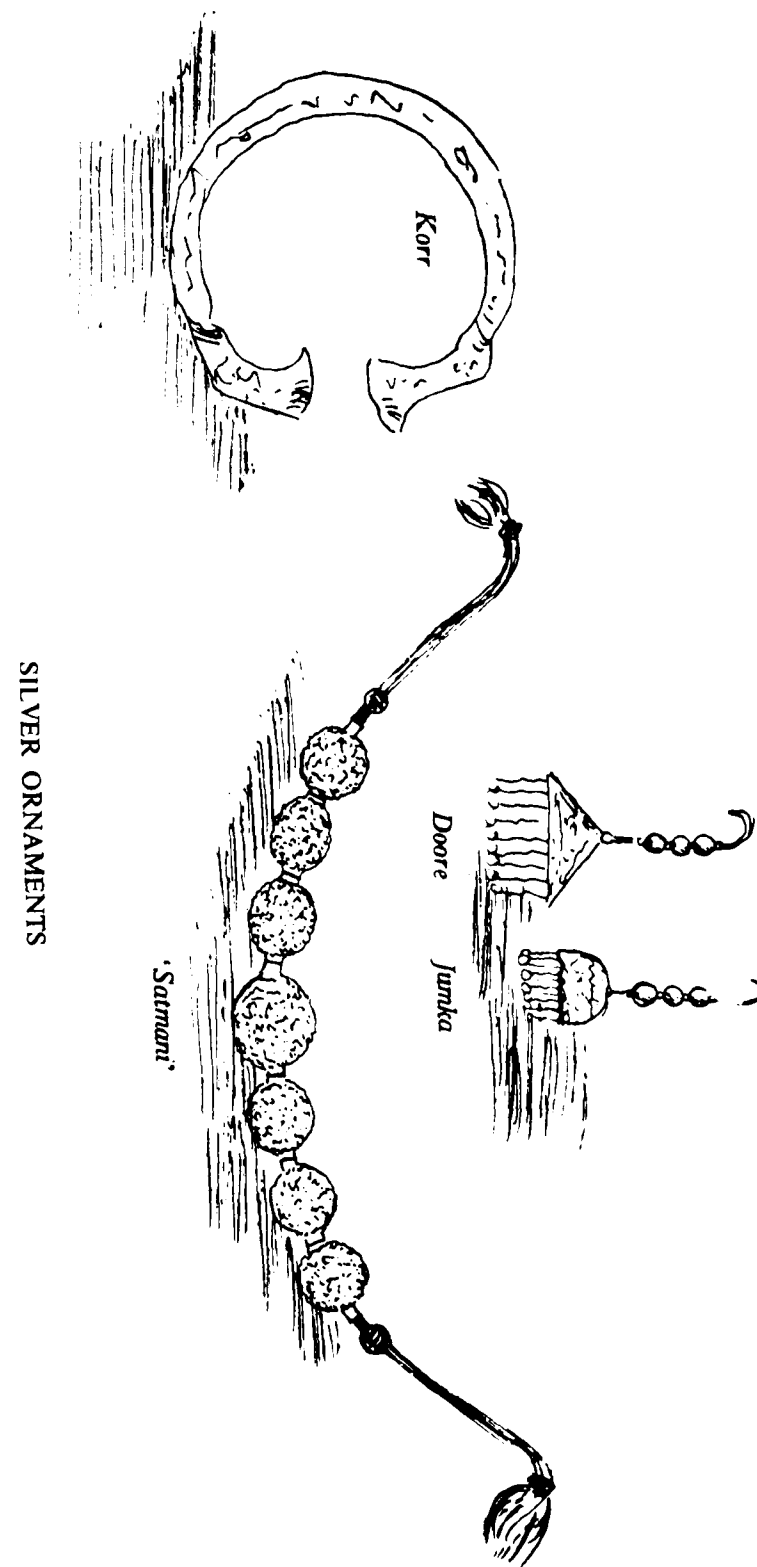
LAGUN OR YENIWOL

This is the third day. The bridegroom proceeds to the house of his in-laws in a procession which is taken out in the morning or after dusk, depending upon the instructions of the family priest who determines the auspicious time. The number of guests is not settled in advance as is being done by Muslims. On an average, however, the invitees do not exceed 100 in number.

Before the procession starts, the bridegroom is made to stand on a circular coloured area in the compound of his house called *Vyug* and his mother or some other elderly lady of the household lets off a pair of pigeons over his head, believing thereby that the impending misfortune, if any, would thus be warded off. She then kisses the bridegroom and showers flowers on him. The *Vyug* ceremony is repeated on the arrival of the bridegroom at the house of the bride and on his returning home with his wife with the modification that on these occasions both the bride and bridegroom are made to stand side by side on the *Vyug*.

The marriage party travels by bus or boat if the destination is far off. On their arrival, they are served with lunch or dinner according as the *Lagun* takes place in the morning or after sun-set.

The dowry given by a family of average economic means consists of :—



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bride, bridegroom and his parents, the bride's parents send presents in cash as well as in kind. This practice is followed by both the rich and poor with the only difference that the value of the presents varies according to economic conditions of the household. The value of these presents goes on diminishing from year to year, but if the parents are still surviving, presents of nominal value are offered to the bride and bridegroom even when they are of advanced age.

In the month of *Poh* (December), the *Shushar* ceremony is performed. Relatives, friends and neighbours are entertained to a heavy non-vegetarian lunch at the bridegroom's house. The bride once again receives presents on this occasion.

DEATH

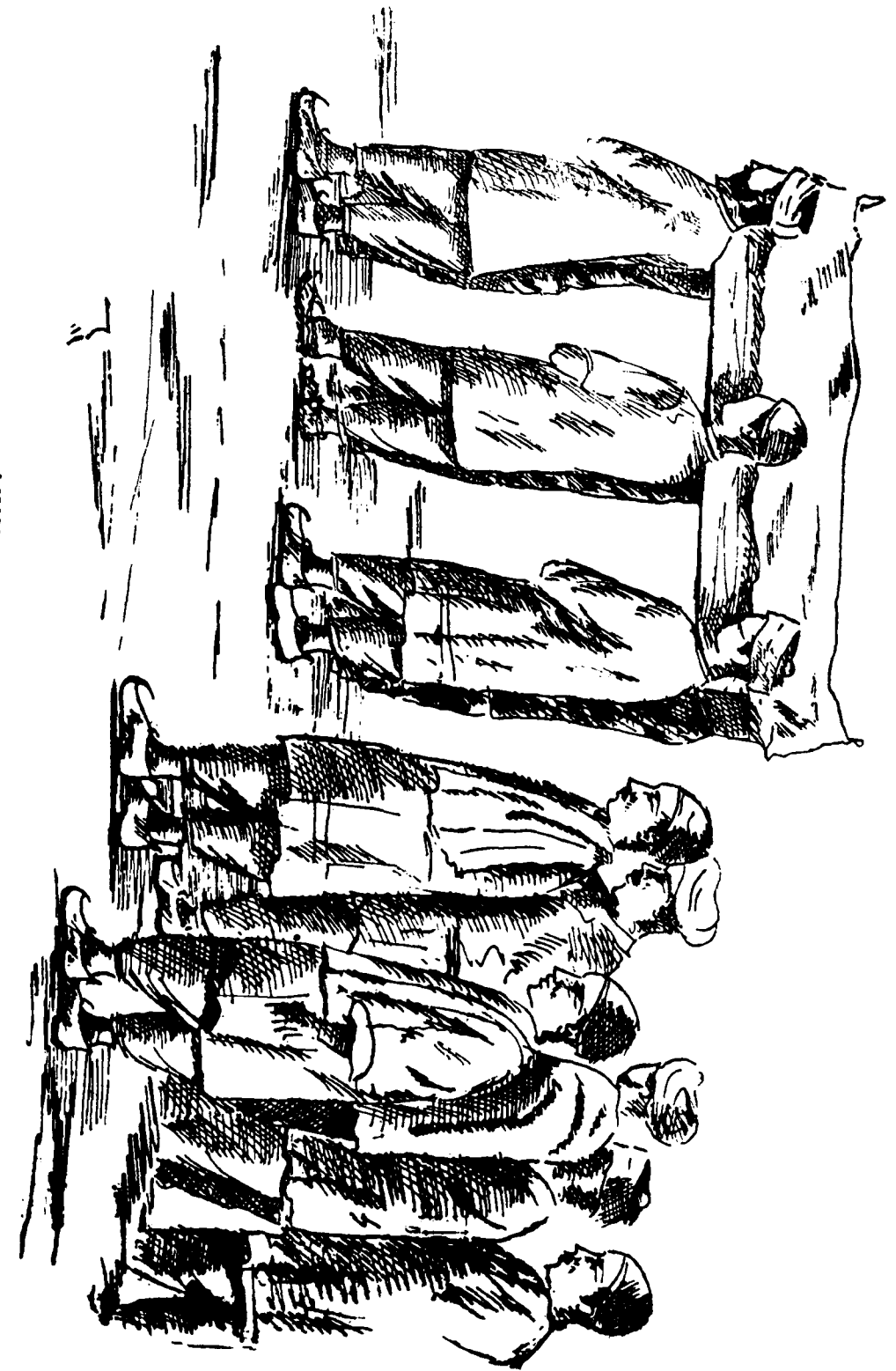
Muslims wrap the dead body in white muslin or latha after giving it a bath. It is then placed in a coffin and carried by four persons preferably the sons of the deceased to the premises of the mosque where prayers are offered. The body is then carried to the graveyard for being buried in the grave dug by a professional sexton. After the burial, prayers are offered once again and the party disperses. On the fourth day, neighbours and relatives are entertained to tea. The grave digger is served with meals on the 15th and 40th day, as also on the first death anniversary.

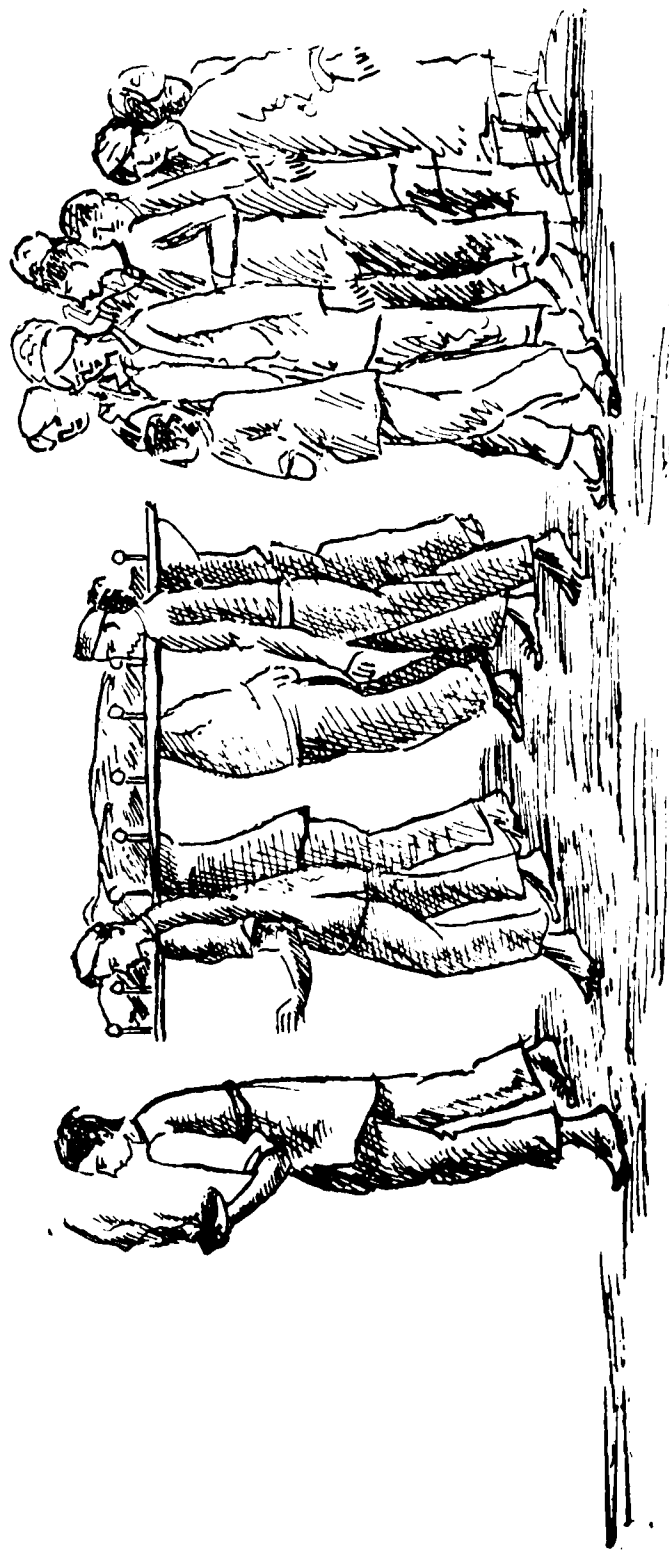
The Hindus place the dead body on a kind of grass (*Darab*) considered holy which is spread over a spot already washed. Verses from Gita are recited into the ear of the deceased. The dead body is given a bath, wrapped in white muslin or latha and then carried on the bier to the cremation ground amidst the chanting of hymns.

The procession to the cremation ground is led by the eldest son who carries a basket containing an earthen lamp, etc., with his right arm projecting from the collar of the pheran. At the cremation ground, the eldest son lights the pyre on which the dead body is laid after some religious rites are performed. The processionists then bathe and return. For the next nine days, clothes are not changed nor is meat taken. If the deceased is an old man, *Kriya* is performed on all the 10 days following his death, but in the case of a young person, it is confined to the 10th day only. The *Kriya* ceremony is attended by all relatives, friends and neighbours. On the 3rd day of the death or thereafter, ashes are collected and immersed in the river at Shadipora which is the junction of river Jhelum and Sindh Nallah. The bones are kept in an urn in the house and immersed in the conflux of rivers at Shadipora or carried to Harmukot Ganga and some times to the Ganges.

Throughout the year, a lamp is burnt in the evenings outside the house. Cooked rice with vegetables etc., is kept at a place constructed for the purpose in the premises of the compound. At the end of the first month, a religious rite called *Massawar* is performed. These rites are also observed fortnightly for the next two months. At the end of six months and the first year religious rites known as *Shudmoss* and *Vohra-Vur* respectively are carried out. On both the occasions priests are entertained to non-vegetarian diet. Alms in cash and kind are also given in the name of the deceased. In the case of an old person, a religious rite is performed in the month of *Kartik*, *Magh* or *Phagun* (October, November or December) when fried fish is distributed among priests, neighbours and some

MUSLIM FUNERAL PROCESSION





HINDU FUNERAL PROCESSION

Maheshwarpura (Tullamulla)

close relatives. This is repeated twice every year, once on the actual date of death and again during the fortnight of *shradas* in the month of Assuj.

OTHER BELIEFS

Barking of a dog in a weeping tone, mewing of the cat when kitten are about to be born, braying of the donkey and the hooting of an owl are considered inauspicious. Spilling of milk, rice and paddy seeds is also regarded ominous. The spilling of country oil is interpreted as escape from disease.

The inhabitants believe in evil eye and to avert its bad influence all precious and cherished objects are kept away and not produced in the presence of the person suspected to possess such an eye. Women folk usually dress the male children as girls, apprehending that people without issue

might exercise an evil eye on their children. Amulets are used to ward off disease, poverty and the influence of evil spirits. The local *Peer* inscribes some words or figures on a paper which is put inside a piece of cloth or covered in some metal, usually copper or silver, and then worn round the neck. Females with black complexion and persons with brown eyes and moles on face are supposed to have an evil eye.

A shrine, river, construction of a house if seen in a vision are interpreted as indicative of spiritual or material advancement. Bread or rice if seen in a dream imply an extension in age. The dreaming of silver coins is regarded as a good omen but copper coins if witnessed in a dream forebode a disaster. The vision of a snow-fall implies the advent of some sorrowful event.

CHAPTER III

ECONOMY

A. ECONOMIC RESOURCES

The block is located about 4 miles away from the nearest mountainous area and there is no forest either in the block or anywhere in its close vicinity. No orchards have also been laid except for a small nursery of willows established by the Gram Panchayat. Fruit trees are, however, grown here and there on a sporadic scale.

As mentioned earlier in the report, land

<i>Kinds of land</i>		<i>Area</i>	
Abi <i>Awal</i>	...	401 kanals, 18 marlas	50.24 acres
Abi <i>Duam</i> or <i>Nambal</i> etc.	...	582 .. 14 ..	72.84 ..
Dry land	..	184 .. 7 ..	23.00 ..
Maidani	...	11 .. 16 ..	1.50 ..
Total	...	1180 .. 15 ..	147.58 ..

The first two categories, viz., Abi *Awal* and *Nambal* etc., are perennially irrigated and are utilised for paddy cultivation only. The dry area measuring 184 kanals and 7 marlas produces maize and oilseeds and the *Maidani* fields are used for vegetable cultivation.

Only one crop is produced in a year. The total yield of the principal crop namely paddy is 3878 maunds a year or 3.9 maunds per kanal or 31 maunds per acre. This is mostly consumed in the block itself, the surplus being disposed of in the open market.

Total quantity of maize and oilseeds

in the block is swampy and favourable for growing paddy. For this reason nearly 78% of the cultivable area is employed for paddy cultivation while the rest is used for growing maize, oil seeds and vegetables which together yield an insignificant quantity of produce. There is no cultivable waste in the block and the total cultivated area measures 1178 kanals and 15 marlas which is classified as under : -

produce being only 175 maunds and 125 maunds respectively, the question of any exports being made does not arise. Sales are, however, conducted within the block by the households possessing surplus produce to others, who might either be producing no maize or oilseeds or who are not in possession of sufficient stocks. The vegetable produce does not exceed 60 maunds which again is consumed by the producing households themselves.

LIVESTOCK

The milching cattle, sheep, goat and fowl which contribute to the economy



IN THE FIELDS

Maheshwarpura (Tullamulla)

of the village are to be found in larger numbers than other spices. About 84% of the households possess 239 cows giving an average of more than three cows per household. Sheep and cattle are however, owned by only 46% of the households who possess, on an average, about 8 sheep per household. The incidence of larger number of cows and sheep is due to the availability of fodder. Average yield of milk from a cow is 3 seers with a maximum of 6 seers and a minimum of 2 seers. The raw wool obtained from the sheep is marketed locally providing another supplementary source of income. The purchasers of wool generally consist of the inhabitants of village who own looms and manufacture woollen fabrics particularly blankets for local consumption. No exports of woollen products are made either from the block or from the village. The milk supplied by a goat is however much less being only one seer. The surplus milk is exported to Srinagar by the daily bus service. The purchasers in Srinagar consist of Gujris who are engaged in the sale of milk and milk products on a large scale in every part of the city. The exporters however pay a much lesser rate than the price at which sales are made by them, the purchase price being generally 19 N. P. as against the Srinagar rate of 31 N. P. The export is however regular and not an ounce of surplus milk remains unsold.

There are only 20 households who own all the 28 bullocks available in the block. This is because ploughing by animals is not possible everywhere as the land is mostly swampy and has to be tilled by men instead of bullocks.

There are only five horses in the whole block owned by one family who hire these out for riding or carrying of loads. The five ducks found in the block are owned by one household only.

All the animals and fowls are domesticated.

There are only two households belonging to *Dar* caste in the block which are engaged in fishery as a subsidiary occupation, their primary occupation being cultivation. They do not cultivate fish in any tanks of their own due to its availability in the adjoining nallah. The fish obtained from the nallah consist of the indigenous varieties such as mirrorcrap and occasionally some trout of different weights from 8 ounces to 125 ounces. Fishing is done mostly in winter when it is in great demand.

The average quantity of fish sold in a month by each angler is estimated at 12 seers or 24 lbs. The sale price ranges from 37 N. P. to 50 N. P. per lb.

There is no veterinary hospital in the village. As a result, the villagers are generally content to treat the ailing cattle with orthodox methods such as application of hot iron rods to boils and fractures, administration of country oil to cure indigestion and constipation and massages of salt mixed with earth for throat diseases. In serious case, the animals are taken to the nearest dispensary at Dudarhama about 2 miles away.

B. FACTORS AFFECTING ECONOMIC LIFE

The economic life of the villagers has

Economy

fairly improved consequent upon the enactment of the law abolishing big estates. As many as 60 households have been allotted 206 kanals and 10 marlas of land previously owned by the Dharmarth Trust in the name of the temple in excess of the prescribed ceiling of 182 kanals. The beneficiaries include, among others, 11 landless households who alone were allotted 153 kanals 10 marlas. These, as also others, were previously functioning as tenants of the absentee landlords.

The statistics showing the produce from the land for the year 1960-61 indicate that the landless households have taken adequate interest in cultivation and the yield per kanal has been about 3.9 maunds on an average which is the same as for the village as a whole.

For the last ten years, no household has received any irrigational facilities, better types of cattle, seeds or implements, pesticides and demonstrations for better methods of cultivation. About 21 households out of 85 have managed to secure better manure from the Co-operative society to increase the yield from land.

Only one head of the household claims to have received demonstration in improved agricultural practices. In general all the villagers pursue old and orthodox methods of cultivation.

No extra land has been reclaimed during the last ten years, as there was none available.

The heads of eighty-two households have participated in the activities of community development which mainly consisted of the construction of a bridge

and a kucha road in the block.

The block produces sufficient wool to justify the setting up of a small-scale woollen industry. They are however handicapped in this behalf for want of financial assistance.

The villagers however avail of full advantage of the location of the shrine and supplement their economic resources to a large extent by the sale proceeds of milk, rice and manth sylvasties which are offered to the deity by the pilgrims.

IMPROVEMENT OF COMMUNICATION, ETC.

The village enjoys ideal transport facilities being now connected with Srinagar and other parts of the valley by a regular bus service. Both Government Transport and private buses ply from Srinagar to Tullamulla and back at regular intervals of half an hour. This has facilitated the making of purchases and sales at places outside the village and has also enabled the inhabitants to establish contact with urban population.

There is no post office in the block. One such office has however been set up in the village which also is not provided with any telegraph section. The post office at Dudarhama, about 1½ mile away is equipped both with telegraph and telephone facilities and caters to the needs of the inhabitants of the block if and when necessary.

LIVELIHOOD CLASSES

There are 214 workers in all representing 44% of the total population of 488. Of these, 63% fall in the age-group 15-34



LOAD CARRIERS

Maheshwarpura (Tullamulla)

LOAD CARRIERS

and 35% belong to the group 35-59. Only 5 workers are under the age of 14 and none above 59. The proportion of male and female workers is on the whole in the ratio of 165 : 100.

The workers fall in 5 livelihood classes, viz., cultivation, grocery, vegetable selling, Government service and tailoring. More than 95% consist of cultivators who constitute of males and females in the ratio of 3 : 2. Females are employed only in cultivation.

The residue of 10 workers representing 5% of the workers include only males and consist of 2 grocers, 2 vegetable sellers, 5 Government servants and one tailor, all belonging to the age group 15-34.

It is not possible to review the changes in the size of the population in different livelihood classes with reference to previous censuses as the village-wise figures of livelihood were not being collected in the past.

No beggars, vagrants or independent women are visible in the block.

Non-workers who aggregate 56% of the total population swell the age-group 0-14 which alone constitutes 69% of this population. The number of non-workers in the age groups 15-34 and 35-59 is comparatively small being about 12 or 13% in each case. Non-workers above the age of 59 do not exceed 6%.

Male non-workers mostly consist of students and other dependents, while females with the exception of three students include either dependents or those engaged in household duties.

The large majority of non-workers consist of infants, children not attending school, persons permanently disabled and other dependants. They represent about 57% of the non-working population and consist of males and females in the proportion of 3 : 4. Other non-workers include students and children attending schools who represent about 14% of the non-workers. Persons engaged in household duties consist mostly of females of all age groups and constitute 26% of the total female population of the block and 40% of the non-working female population.

Cultivation being the traditional occupation of the inhabitants, the above statistics indicate that there has been practically no change in the population of different livelihood classes. The only deviation from the traditional occupation appears to be a comparatively sizeable increase in the category of Government servants who number 5 as against only 1 in the past.

STATISTICAL DATA REGARDING PRIMARY & SUBSIDIARY OCCUPATIONS

Enquiries instituted locally disclose that no new economic resources have become available to the inhabitants. As stated earlier, the allotment of additional lands has in some measure improved the economic life of the people. One reason which can be ascribed to the conservative outlook of the inhabitants is the large influx of pilgrims to whom the surplus produce is readily disposed--of leaving no temptation for marketing the goods in established commercial centres. The backwardness of the area and rigid adherence to orthodox and

Economy

traditional modes of living and ignorance about the modern and latest devices to improvise economic resources, seem to account for the present static position.

Electric power though available is not being utilised for industrial purposes due to non-availability of financial resources.

Of the 85 households inhabiting the block, only 7% fall in the Income Group 101 and over. Two of these households are engaged in cultivation and one each in Government service, grocery, agricultural royalty and business. The large income of the households engaged in cultivation is due to their employment in subsidiary occupations, viz., Government service and shop-keeping.

Majority of the households fall in equal proportion in Income Groups of 26-50 and 51-75. Eighteen households have a monthly income of 76-100, while 3 fall in the Income Group of less than Rs. 25 - per month.

Considering the low cost of living in the block and the fact that over 50% of the households have an income of more than Rs. 51/- per month, the general economic condition of the people when compared with other rural areas cannot be regarded as unsatisfactory.

Over 88% of the households have cultivation as their primary occupation. The number of households engaged in other activities as primary occupation is 10, of whom 5 depend on agricultural royalty. Government service, vegetable selling, business, tailoring and grocery

are the other pursuits followed by the remaining 5 households.

Only 3 households have cultivation as their subsidiary occupation, their principal occupation being Government service, business and shopkeeping. Other subsidiary occupations include manual labour, carpentry, tailoring, fishing and dairying.

OCCUPATIONAL MOBILITY

As already stated, there has been little occupational mobility and by and large the inhabitants adhere to their traditional pursuits. A few changes which are noticeable in relation to the previous economic structure of the block are :

(a) discontinuance of services, such as rowing of boats, employment of men and mules for carriage of loads and wood splitting ; and

(b) a preference for certain activities, such as government service, shopkeeping, tailoring, business and purchase and sale of fruits.

There is no case of place-mobility as well as occupational mobility and this appears to be due to the absence of other avenues of employment. The division of land into small and un-economic holdings, continued application of crude methods of cultivation and aversion towards adoption of modern technique not only reduce mobility but also result in wasteful labour.

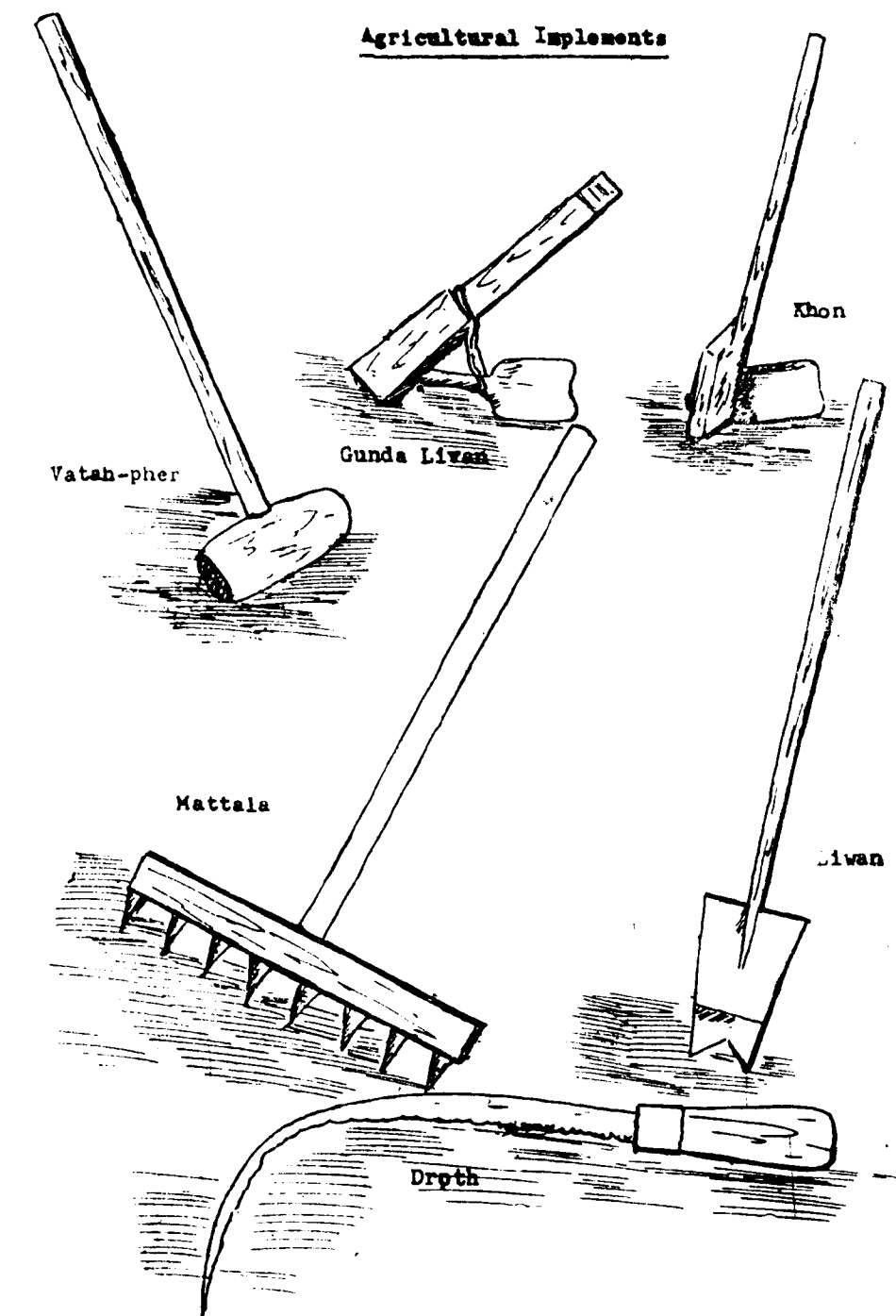
Table 11 (c) of 'B' Set giving the statistics of occupational mobility indicates that 40% heads of households engaged in cultivation have either no



AGRICULTURAL IMPLEMENTS



PLOUGHING WITHOUT BULLOCKS



Maheshwarpura (Tullamulla)

RICE HUSKING

male issue or are unmarried. Of the remaining 60%, about 32% prefer that their children should retain cultivation as their occupation. Twenty households representing 28% of the total number of cultivating families aspire that their children be installed in Government service.

The agricultural rentiers also seem to endeavour for the absorption of their sons in Government departments.

There is no prospect of mobility in other occupations except that the grocer and the tailor would also wish to see their sons holding some job under the Government.

AGRICULTURE

The traditional practices of cultivation continue to be employed to this day. Broadly speaking, these consist of—

- (a) manuring the land with cowdung and the refuse collected from the premises of houses locally known as *Tscen*,
- (b) *Wabi Tulan* or breaking of land with hoes called *Ganda Livan*,
- (c) *Dal-Dyun* or breaking of clods with the help of the implements called *Wataphiur*.
- (d) *Wavan-Matera* or watering the fields with the implement named *Matera*.
- (e) *Byol-Vavun* or sowing of the seeds,
- (f) *Zrond* of weeding out of superfluous plants,
- (g) *Lorun* or harvesting with the help of *Drot* or sickle,

- (h) *Guna Karen* or lumping in small lots the harvested plants,
- (i) *Chombun* or thrashing.

As will be seen from the pencil sketches of the implements none of the modern tools are known to the inhabitants of the village who continue to employ the locally made crude implements invented centuries ago.

The photograph facing page 32 shows that bullocks are substituted by human labour for turning the soil in swampy lands where normal ploughing is not feasible.

The other photograph facing page 33 contains the various implements employed for cultivation of both swampy and areas of hard soil.

There is no division of labour and manpower though available in surplus is being wasted both because of uneconomic holdings as also due to the absence of alternative avenues of employment.

The villagers believe that swampy lands would yield lesser crop if chemical fertilizers are utilized as in their opinion this kind of manure is useful for hard soil only. While they deny all knowledge about improved methods of cultivation, at least one household confirmed that it has witnessed a demonstration of improved agricultural practices.

In so far as the crops sown from year to year are concerned, there has been practically no change for several years in the past. Even the varieties of

Economy

paddy, which have now been replaced in almost all other rural areas of the State by the improved China seed on account of its larger yield, continue to be cultivated, as heretofore.

Ploughing is not always done with the help of animals and even men are substituted for bullocks. The human labour thus engaged is not paid for as according to the practice obtaining in the village, a reciprocal arrangement is followed in such cases.

The only sources of finance include the sale proceeds of surplus produce and the earnings from the subsidiary occupations. The seed required for sowing is preserved from the produce of the previous year. The fact that no Taccavi loans have been obtained from the Government suggests that most of the cultivators finance the cost of cultivation from their own savings. There are, however, about 27% households who have incurred debts of varying sizes not exceeding Rs. 133/- on an average, but the extent to which these loans were raised to defray the cost of cultivation is not known.

The expenditure incurred on various operations includes:—

- (a) replacement or repairs of implements;
- (b) employment of hired labour; and
- (c) expenditure on offerings at various stages of the operations.

About 3/4th of the total agricultural produce is consumed by the local inhabitants for their domestic purposes. The surplus is marketed in the block

itself and sold to the visiting pilgrims or to the grocer.

Ploughing of the fields starts early in April and the sowing of seeds is carried out early in May. Maize is, however, sown both in May and June. Weeding and transplantation take place during July and August. Towards the end of September or beginning of October, the crops are harvested. Thrashing is done at the premises of each household and is completed by the end of October.

2. ANIMAL HUSBANDRY, FISHING, FORESTRY, ETC.

There has been no change in the area of activities of either animal husbandry or fishing. The cows are husbanded by bullocks spared by other local inhabitants and fishing which engages two households only is carried out in the age-old nallah surrounding the block. Forestry is unknown to the inhabitants because of the location of the block far away from the mountainous terrain.

There have neither been nor exist any special facilities or concessions enabling the inhabitants to extend their activities either in animal husbandry or in fishing.

The milk obtained from the cows and the goats is partly disposed of to the pilgrims and mainly exported to Srinagar. The wool sheared from the sheep is either purchased by the pilgrims or utilised for weaving of blankets for domestic use.

It is doubtful whether the device of

Maheshwarpura (Tullamulla)

village. There is a gradual tendency for the replacement of *pheran* in summer by a shirt, but in winter the former is an indispensable necessity to escape cold. Tailoring goes on throughout the year and the brisk seasons are the festivals and the month of October, when marriages are celebrated.

COMMERCE

The old tradition of selling the vegetables in a house has been abandoned and the sales are now conducted in a boat which moves from house to house round the nallah. Further, the saleable articles are not now limited to the indigenous produce, viz., cabbage, etc., but other products such as *Nadroo* (lotus stalk) grown in the lakes of Anchar and Dal are also sold. The imported vegetables are however available in limited quantities only due to their prices being comparatively high. The vegetables are piled in separate heaps in the boat and as a result they also get intermixed.

Transactions are carried out partly in cash and to a small extent on barter in contrast to the traditional practice of all sales being made on barter only. The system of making advance payment to the villagers has been discontinued.

Vegetables are, unlike the previous years when the village remained cut off during the winter, available throughout the year due to regular bus service by which these are imported.

The village grocer does not now deal with a restricted number of articles only. All such goods with which the villagers

catching fish as employed in the block and other parts of the valley is at all known elsewhere. The fisherman catches the fish with the help of a pole longer than the depth of the water fitted with a skull-shaped metal with four or five forks projecting from it towards the end. A portion of the pole is kept immersed continuously in the water while the fisherman keeps a gaze to trace the fish. As soon as one becomes visible, the forks are thrust into its body, care being taken to avoid the slightest sound which would give an alarm to the victim. This technique is applied only in transparent waters and is fairly an old one. The operation does not involve any expenditure worth the name.

As already stated, the fish is marketed in the block or the village and is mostly consumed locally.

VILLAGE INDUSTRIES

No village industries except one solitary case of tailoring exist in the block. There is enough scope for the development of handloom weaving for which adequate raw material is available. The approximate quantity of wool which becomes available annually is estimated in the neighbourhood of over 1,000 lbs.

The tailor has provided himself with a sewing machine and is a single worker. The needle and other tools employed by him are the same as used in developed urban areas.

The tailored goods include *pherans*, *shalwars*, shirts, waist-coats, etc. The clients consist of the inhabitants of the block as also other residents of the

Economy

were unfamiliar in the past are available for sale. Soaps, handkerchiefs, socks, combs, hair-oil, etc., are among the many items not previously marketed in the village.

The goods are stocked in earthen pots and the only change effected is that tin-containers have also been introduced.

There has been no change in the time and season of the sales which, as in the case of other commercial activities, are more brisk on the occasion of festivals.

INDEBTEDNESS

Before 1947, the villagers were being financed by what were known as *Waddars* or financiers who advanced money on the understanding that they would be repaid in kind in the shape of cereals, country oil, sheep and the like. The *Waddars* also charged interest on the advances made and adjusted against the aggregate payable amount the cost of the goods supplied to them calculated at a rate much below the current market price.

With the establishment of Debt Reconciliation Boards, the loans were either written off or only a percentage thereof was got paid up in final settlement. With this change, the *Waddar* was liquidated and loans if and when needed are now raised from neighbours, friends or shop-keepers.

Table XXI of set A indicates that only 27% of the households are in debt, and that the average loan does not exceed Rs. 133/- per household. The incidence of indebtedness seems to be more pronounced in the house-

holds belonging to income-group 51-75, of whom 42% are in debt. Investigations conducted in the village have revealed that over 27% of these households have incurred debts in connection with marriages. The loans raised by others are due to expenses on illness, entertainment of guests and repairs to houses.

The category of households which comes next in the order of indebtedness is income-group with less than Rs. 26/- as monthly income. Of these 33% have raised loans due to the size of the family to be maintained being more than five on an average. The same applies to the income-group 26-50 in which 20% households have made borrowings to supplement their income for normal expenditure.

The number of households in debt in other categories is not large.

It is apparent that barring some minor changes, the old stereo typed sources of income continue to be the mainstay for the maintenance of the people. In so far as the pattern of expenditure is concerned, a few changes have, of late, been introduced in respect of dress. Married and unmarried girls and even middle-aged women generally cover their heads with a red handkerchief measuring about one square yard in place of *Poochhe* the traditional headwear. Women have taken to the use of soap while washing their hands and faces and occasionally while taking baths. Towels which were previously unknown are also found here and there. Earthen cups which were used for taking tea are being gradually replaced by cups made of china clay. There is also a growing tendency to replace earthen pots by copper utensils.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The village, as a whole, is inhabited both by Hindus and Muslims who have built such cordial relations with each other that the entire population appears to be homogenous community. They share each others sorrows and happiness and seem to be deeply interested in the well-being of every inhabitant. It is because of this amity that the provision of lodgings for the pilgrims who visit the shrine in large numbers does not present any difficulty.

AGE & SEX

The sex-ratio in the block as whole is 94 females per 100 males. A conspicuous feature of the sex proportion as indicated in Table II (Set A) however is that the ratio in the age group 15-19 is 31 females per 100 males. No explanation is available for this glaring disparity. The males are however outnumbered by females in the age groups 0-4, 10-14 and to some extent 20-24.

The table further shows that the infants, children, boys and girls below the age of 15 constitute 40% of the total population of the block. Those falling in the age group 15-44 comprise 46% of the population. Only 14% of the population consist of persons above the age of 45.

BIRTHS & DEATHS

According to the records maintained by the village Chowkidar, there have been in all 17 births (10 males and 7 females) and 7 deaths (4 males and 3 females) during

the year 1960, resulting in a net annual growth of 10 or about 2%.

MARRIAGES

The statement given below indicates the proportion to the total population of persons never married, married, widowers and divorced :—

1. Never married	... 48%
2. Married	... 44%
3. Widowers	... 7%
4. Divorced about	... 1%

Of the never-married persons, 91% are minors below the age of 15 and the remaining 9% fall in the age group 15 and above. The latter include 23 males and 2 females in the age-group 15-19 and 18 males belonging to different age groups above 20. The only explanation put forth by these 18 persons for having remained unmarried is their inability to finance the expenditure incurred on marriage.

The largest number of married persons is to be found in the age-group 15-39 which represents 76% of the total married population. It is gratifying to note that no male or female below the age of 15 is married and that the time-honoured tradition of early marriage has been discontinued.

For the block, as a whole, the married population is equally represented by the two sexes. There are however some disparities in the various age groups 20-24, 25-29, 30-34 and 35-39 as also

Social & Cultural Life

in the age group 55-59 which is to be accounted for mainly by deaths of the members of either sex.

The number of male widowers exceeds total females, being in the ratio of 100:157. The large majority of the widowers are above the age of 44 in each sex. There is only one divorced person, a male member in the entire block.

DISEASES

Diseases like eye-sore, diarrhea, fevers, worms, pneumonia and rheumatic pain are common in the village. The marshy and swampy character of the soil, the unhygienic conditions of the locality in general and the uncivic habits of the people including indiscriminate consumption of nallah water appear to be largely responsible for the incidence of diseases. The eye-sore is prevalent more often in winter when, due to the fall of the temperature below the freezing point, the cold wind hits the eyes. All the same, the general health of the inhabitants is good on account of hard labour to which they are used to for most part of the year.

The villagers favour the orthodox methods of treatment and are by and large averse to avail of allopathic advice. Most of them suffer from lack of confidence in the modern medicines. Even others would, in the first instance, prefer being cured by a quack or a priest. The priest writes an amulet on a piece of paper either to be worn by the patient or to be hanged in a wall or to be consumed in live coals. Some times the priest prescribes that the amulet should be placed in a silver cover

to be worn round the neck or on the right arm. The quack administers the use of herbs or of a readymade medicine which he keeps in stock for treatment of different maladies. The treatment available at the Government Ayurvedic Dispensary which is functioning in the village is availed of by younger people or those who get disappointed after remaining under traditional treatment for quite some time. The assistance of the Government Health Centre at Dudharhama is obtained only when all other indigenous methods fail.

EDUCATION

The percentage of literate persons to the total population which stands at 11 cannot be regarded as unsatisfactory, when compared with the literacy percentage of the State as a whole. It is however a fact that the number of literate females is miserably low, being only 3 in a total female population of 237. The large majority of literates consist of persons below the age of 20 and represents about 78% of the literate population indicating that after passing the primary or basic examination, the villagers switch on to their traditional occupations. It is interesting to note that the number of children in the age group 5-9 who claim to be literates is only 12 in a total population of 65. The same is true of the age group 10-14. The Government Lower High School functioning in the block has on its rolls as many as 198 students, of whom 42 (41 males and 1 female) belong to the block. The total population of the village and the block being 2403 and 488 respectively, the percentage of the children from the block attending



MR. MOHAMAD MAQBOOL BHAT
M. A., LL. B.

Maheshwarpura (Tullamulla)

the school to the total student population which works out to over 5 seems to be satisfactory.

There is no girls school in the block itself, but one exists in the adjoining block of Kapparpura which has two girl students belong to the block on its rolls against a total number of twenty-four.

There are however indications that a consciousness about the advantages of higher education is dawning on the minds of the inhabitants. The literate population includes two matriculates, one intermediate now receiving training in civil engineering outside the State and one M.A., LL.B., who is practising at the Tehsil Court. The last named has declined to enter into Government service. At any rate, it seems likely that the number of students receiving higher education will grow in course of time.

IMMIGRATION & EMIGRATION

There has been no case of immigration as the village does not hold out any better economic prospects to attract people from outside. Even so far as emigration is concerned, except for temporary absence in connection with higher education or employment, there are no trends indicative of a desire on the part of the inhabitants to settle elsewhere.

B. FAMILY STRUCTURE

Most of the families, 33 out of 85 are simple consisting of husband, wife and unmarried children only. There are only 8 joint families including one solitary Hindu household. Of the remain-

ing, 20 households fall in the category of *Intermediate* and 24 under *Others*.

A noticeable trend of change in the family structure is that households are split up as soon as a married person, who is either earning his livelihood independently or is fit to do so, gets one or more children. That is why the number of joint families in the block is exceedingly small. For this reason, it can well be assumed that the intermediate families numbering 20 which include unmarried brothers and sisters will further be sub-divided in course of time. This has already happened in spite of limited residential accommodation which consists of 68 houses occupied by 85 households.

As already stated earlier, inter-caste marriages take place among Muslims except so far as Mirs are concerned. It is true that Dars, Bhats, Babas and Darzis would, as far as possible, inter-marry within their respective castes, but any departure from this practice does not attract any criticism. Gojris however marry within their caste only as the members of other castes would not, because of their higher social status, inter-marry with them.

The Hindus however observe caste restrictions rigidly and do not generally enter into matrimonial alliances with other castes. The Sapru family in the block under survey would not inter-marry except with Brahmins no matter to which place they may belong.

The Muslim inhabitants are governed in the matter of inheritance of property by the Mohammedan Law according to



DRESS OF YOUNG FOLK

Social & Cultural Life

which a son or a daughter cannot inherit any part of the property of his or her parents during their life time. After the death of the parents, the property, with the exception of land, is inherited by the male and female children in the ratio of 2 to 1. As regards land, the female children are not entitled to any share in accordance with the provisions of Land Revenue Act unless she and her husband reside in the house of her parents from the beginning of the marriage on the understanding that this would be their permanent residence. In the latter case, the daughter is entitled to a share in the land in the same proportion as is admissible to her with regard to other property.

The children of a person who dies during the life time of his parents are not entitled to any share whatever from the property owned by their grand-father. The acquired property, if any, of the deceased is shared by his father and his family (wife and children) in the ratio of 1 : 3.

A widow without any issue is entitled to 1/8th of the property of her husband besides the unpaid balance of her *Maher*. If, however, she has any children her share is calculated at 1/4th of the total property together with the balance, if any, payable from the *Maher*. In either case, the widows are not entitled to any share from the landed property.

In so far as Hindus are concerned, the position is just the reverse. A Hindu child becomes a co-sharer with his father in the ancestral property from the very time of his birth. This does not however apply to property acquired by the father independently, which is inherited by his children after his

death. In either case, the male and the female children receive equal shares.

Here again, landed property whether ancestral or acquired is the exclusive inheritance of the male children except in cases when, according to the marriage contract, the daughter and her husband live permanently in her father's house.

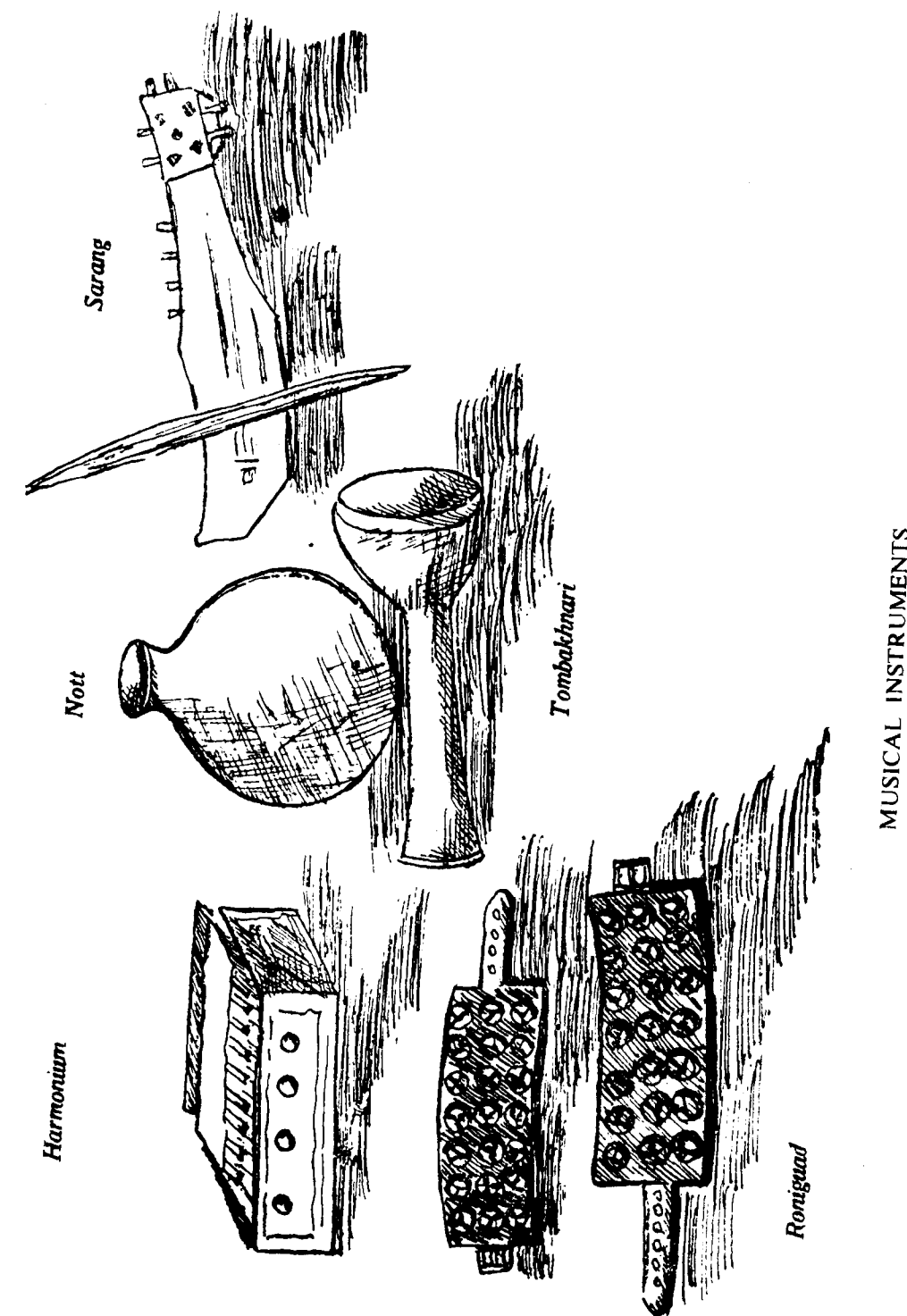
Among Hindus, an adopted son is also entitled to the same share as admissible to the bonafide children.

The Hindu Inheritance (Removal of Disabilities) Act, 1997 (1940 A.D.) provides that no person governed by Hindu law other than a person who is and has been from birth a lunatic or idiot shall be excluded from the inheritance or from any right or share in joint family property by reason only of any disease, deformity or physical or mental defect.

C. LEISURE AND RECREATION

There are two parks flanking the road on either side and separated from the shrine by the circumscribing nallah. The parks are not however provided with any sports equipment. Nevertheless, they are used as places of diversion both by the young and the old alike. The elderly people spend their evenings in the parks discussing a variety of subjects from politics to individual domestic problems. The younger folk squat on the park and play cards with or without stakes. Minor children run about the park or engage themselves in other games.

The parks are not however being maintained well. Neither the turf is trimmed nor are the flower-beds kept well, although two gardeners have been provided for the



MUSICAL INSTRUMENTS

Maheshwarpura (Tullamulla)

purpose by the State Public Works Department.

Another source of recreation available to school-going children are games like football and hockey, etc.

Swimming provides yet another diversion particularly to the younger generations. The village which looks like an island enjoys the natural gift of being encircled by a nallah of running and transparent water. The nallah is not too deep to involve any risk to the swimmer. Boating is not a hobby because of the limited width of the nallah.

Apart from these day to day recreations, the people entertain themselves with musical and dancing performances on different occasions during the year. On the occasion of the Idd festivals, for instance, young women belonging to three or four houses which are contiguous assemble after dusk in an open area at a central place and engage themselves in singing in rows locally known as *Rouf*. They are invariably in two rows only facing each other and in each every woman extends her arms over the shoulders of two others standing to her right and left. The singing is not accompanied by any musical instrument. The women in one of the rows sing a song verse by verse, whereas those in the opposite row repeat the first line only every time a new verse is sung by the former. During singing, the women move forwards and backwards adding thereby some rhythm to the song.

Once or twice a year, a professional mobile dancing party also visits the block. These parties generally hail from village Palhalan, Tehsil Sopore, village Wahthor, Tehsil Badgam and village Balpora, Tehsil Kulgam which are inhabited mostly by people

who are professional musicians, singers and dancers. They move about from village to village of their own option particularly on the Idd festival, marriages, etc. They play what is locally known as *Bacha Nagma*. *Bacha* in Kashmiri means a boy and *Nagma* a melody. This is, in effect, a small-scale concert in which a male boy invariably of a fair complexion and hardly distinguishable from a pretty girl sings and dances while musical instruments locally known as *Sarang*, *Nattu* (pitcher), *Tombakhnari*, *Sitar* and harmonium are played by the musicians accompanying him. The boy is dressed in an ornamented gown called *Peshwas* and a skirt falling upto his ankles. He wears long black hair, covered by a coloured and brocaded *dupatta*. Bells are wound round his ankles which jingle during the dance to the tune of the music. At the conclusion of the concert, the organizers and visitors raise subscriptions to be paid to the party as a remuneration for their service.

During the summer when the soil is not wet, boys usually play the game *Guti* or *Mir*. A small circular hole called *Guti* about 3" in depth and 2" in width is sunk in the ground. A point usually at a distance of about 4 or 5 yards is fixed, whence the participants in the game play turn by turn. Whoever succeeds in throwing into the hole the pice or walnuts or any other article chosen for the game is considered to have won the same. As a result of the throw, some of the pice or walnuts are scattered on the ground around the *Guti*. The player strikes one of them with another pice or walnut in his hand and if he succeeds, it is held that he has won the whole game. If however the striker instead of striking the

Social & Cultural Life

target enters the *Guti* the player is made to pay an equivalent piece as a penalty.

Late in the evenings, children generally play hide and seek game locally known as *Aney Maji Anis* meaning thereby that the blind mother must be owned by a blind boy. One of the participants closes the eyes of another player with his hands and asks the others to hide themselves wherever they like. After they have disappeared, the seeker is released and asked to trace one of them. If he succeeds in locating any and touching him, the latter is required to function as a seeker next time.

During March and April as also in September and October, simple square kites are flown. The practice of flying kites from house-tops is not known in the block due to the roofs being covered and closed.

The Publicity Department also entertains the villagers to film shows occasionally. Men and women gather in large numbers to witness the show, this being a rare enjoyment for them in the absence of any cinema hall or a theatre.

D. RELIGIOUS INSTITUTIONS

The shrine of Khir Bhawani is the most important religious institution in the block which is held sacred by Kashmiri Pandits all over the State. While pilgrims visit the shrine on the eighth, eleventh and fifteenth day of the first fortnight of each lunar month, the largest influx takes place on the eighth day of the first lunar fortnight of the month of Jeth (June) which is supposed to have been the date on which the Goddess revealed herself for the first time and is treated as a public holiday by the State Government. The number of pilgrims paying their homage to the deity is estimated

in the neighbourhood of 15,000. On this occasion, a mass congregation is held in the evening which, as stated by Mr. S. S. Koul in his book "Mysterious Spring of Tullamulla" 'stands in a devotional mood and concentrates on the image of the Goddess and seeks to merge itself in the premodial energy pervading the universe'. The devotees wave burning candles fed with ghee and burn *Dhupa* (incense). The priests ring the bells and recite religious hymns.

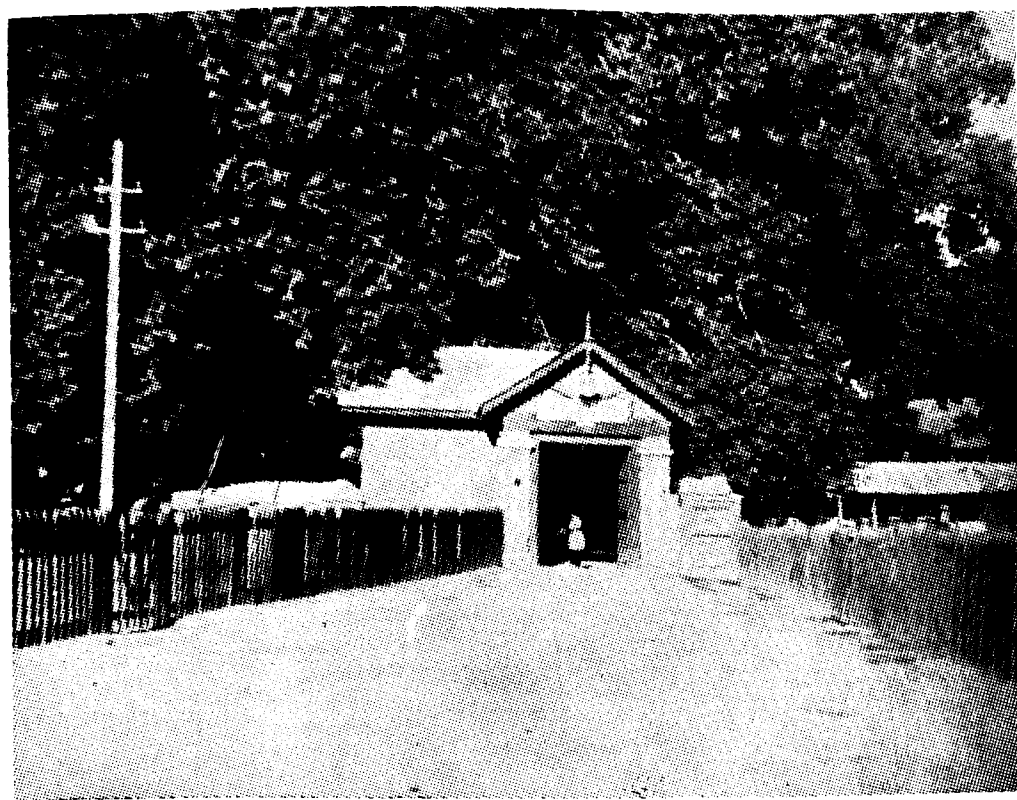
The shrine occupies an area of 17 kanals, 13 marlas and contains several structures including the marble temple built in the middle of the spring by late Maharaja Pratap Singh. Two large Dhamsala buildings have also been built by Maharaja Ranbir Singh, but these have now been reconstructed by the Dharmarth Trust who have also erected two more buildings for the use of the pilgrims at a cost of Rs. 1.25 lakhs. The ground floors of the two Dhamsala buildings to the right and left of the road leading to the main temple are used as shops, where ghee, *Dhupa*, candy and dry cakes, used as offerings, are sold to the pilgrims. These shopkeepers also function as sweetmeat sellers.

The shrine is managed and administered by the Dharmarth Trust. According to the information made available by the Dharmarth Department, the revenue and expenditure of the shrine for the year 1961-'62 stood at Rs. 2501/- and Rs. 4,572/- respectively. The principal sources of revenue are—

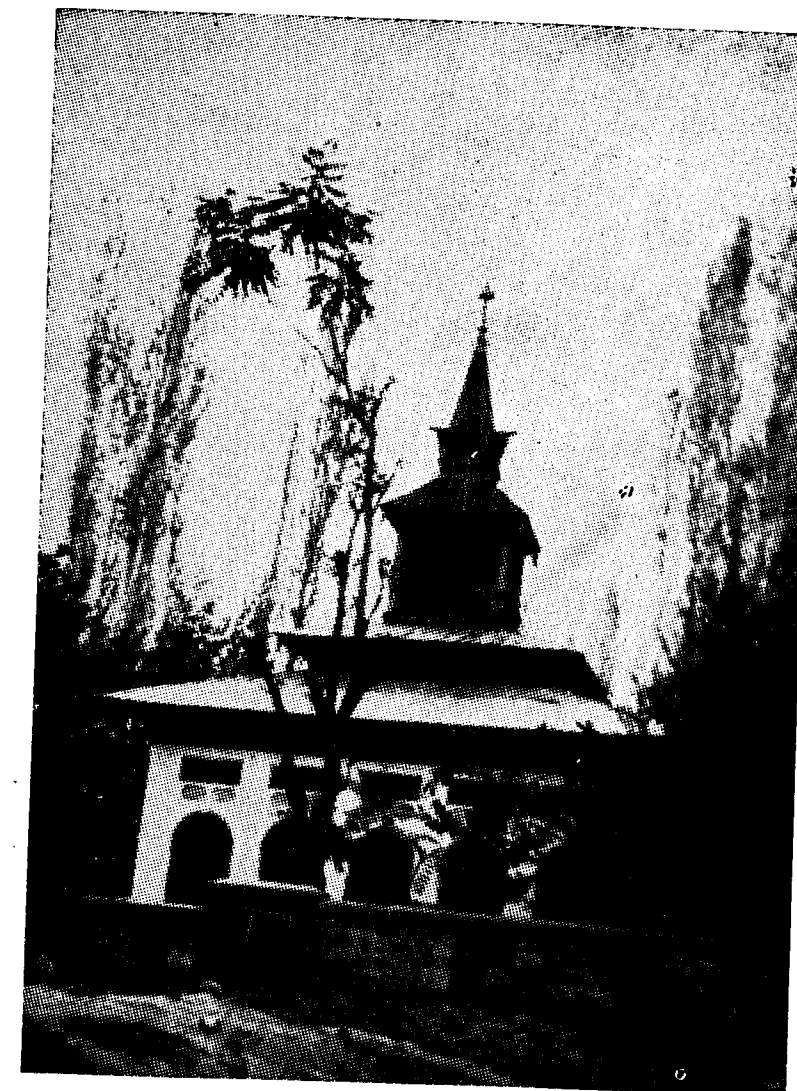
- (a) offerings made by the pilgrims = Rs. 2160.16 NP.
- (b) 1/4th produce of the land (measur-



SHRINE OF KHIR BHAWANI



ENTRANCE TO KHIR BHAWANI



SHRINE OF MIR BABA HYDER

Maheshwarpura (Tullamulla)

ing 164 kanals) owned by the shrine	=	Rs. 320.00
(c) nominal rent of Rs. 1.50 NP. per annum charged from each shop- keeper.		Rs. 21.00

No rents are charged from pilgrims for their stay in the Dharamsalas.

Expenditure is incurred mainly in the shape of salaries paid to the establishment. Following is the detail of the staff employed together with the pay allowed in each case :-

(i) Manager	1	Rs. 80/- pay p.m. (60-4-80-EB-4-100 scale).
(ii) Pujaris	4	Rs. 18/- p.m. consolidated plus 20% of the offerings.
(iii) Guards	2	Rs. 36/- and Rs. 24/- respectively.
(iv) Shoe-bearer	1	Rs. 25/- per month fixed.
(v) Pathaks	6	Rs. 18/- per month.

The shrine owned originally a cultivated area of 2091 kanals, 13 marlas which was consequent upon the implementation of the Big Landed Estates Abolition Act reduced to the prescribed ceiling of 182 kanals including the area occupied by the shrine.

No explanation is available for the low income of the shrine which should apparently have been much higher due to the constant flow of pilgrims.

No devotee who has taken mutton or onions is permitted to enter the premises of the shrine. Every person is expected to take a bath and to put on new or washed

clothes before entering into the premises of the shrine. It is however doubtful whether all the visitors and pilgrims comply with these conditions. On the other hand, people from outside the State sometimes even cook prohibited articles like onions and tomatoes within the premises of the temple and no cognizance of this infringement is taken. In the matter of dress also, very few people abstain from entering the shrine without, in the first instance, putting on new or washed clothing.

Outside the shrine, milk, wood, mentha sylvestris are sold by the Muslim inhabitants of the block who put up small stalls in the parks and on the roads.

There is no other shrine in the block itself except a mosque which has no historical importance. A famous Muslim shrine however exists in the neighbouring block of Kapparpura which attracts people from the rural areas in the month of July when the annual Urs (the date of passing away) of the saint is celebrated. Sheikh Abdul Wahab Nuri (1694 A.D.-1768 A.D) has stated in his book *Fathati-Kubrawiya* that saint Mir Baba Hyder was an immigrant from Gujerat and a distinguished disciple of Makhdoom Sahib who is enshrined on the Hari Parbat hill in Srinagar city. Mir Baba Hyder lived about 350 years ago and is widely known as a great spiritualist of Suhrawardi School of mystics to which Makhdoom Sahib belonged. On the day of the Urs, priests and other people assemble in the shrine and recite verses from Quran and other books held sacred by Muslims. Marketting is done on a fairly large scale both by the local inhabitants as also by people belonging to neighbouring villages.

No festivals other than those mentioned

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above are held either in the block or in other parts of the village.

One conspicuous change noticeable among both Muslims and Hindus is that strict adherence to religious dogmas is the exclusive privilege of the poor and the illiterate. Only a small percentage of the inhabitants pray in mosques and temples and many others indulge in activities which may not be viewed with favour by the orthodox sections. The illiterate class however persists in practising their beliefs in the expectation of achieving riddance from disease, misfortunes, pecuniary distress and the like.

E. VILLAGE ORGANIZATION

The block itself has no separate organization of its own responsible for looking after the interests of its inhabitants. A panchayat has, however, been set up for certain specified and defined functions pertaining to the village as a whole. The block under survey also elects one member to this panchayat.

The panchayat which has been set up in accordance with the provisions of the Jammu and Kashmir Village Panchayat Act of 1958 consists of one Sarpanch, one Secretary and nine members of whom the first two and six members are elected. The remaining three members are nominated by the Sarpanch and one of these functions as Village Leader. Six of the members including the Sarpanch hail from the Bhat caste by virtue of their larger population. Enquiries made on spot however indicated that the Bhat have not been exploiting their strength to achieve personal ends.

The panchayat though seemingly vested with wide powers confines its activities to the settlement of petty disputes and execu-

tion of development works. The former include suits for money due on contracts, recovery of moveable property, compensation for wrongfully taking or injuring moveable property and damages caused by cattle trespass. The amount or value of the claim should not, however, exceed Rs. 150/-. The Panchayat Adalat is authorised to take cognisance of some of the cases, such as spreading infection of any disease, fouling water of public reservoirs, negligent conduct with respect to fire, obscene acts, theft where the value of property stolen does not exceed Rs. 75/-. etc. The Panchayat is also authorised to try cases under some sections of Cattle Trespass Act, Public Gambling Act, Juvenile Smoking Act and Prevention of Cruelty to Animals Act. The Panchayat is not empowered to sentence any person to imprisonment but can impose fines upto Rs. 25/-. It is however, a fact that the Panchayat also settles other petty disputes not falling within their jurisdiction, such as reconciliation or separation between husband and wife, settlement of disputes connected with inheritance and similar other matters. The development works relate to the construction, maintenance and improvements of village roads, bunds and embankment of nallahs, streams, digging of exit channels, disposal of unclaimed corpses, registration of deaths and births, cutting of trees or branches of trees projecting on public streets or obstructing free flow of water, etc.

The result of the interviews held in the village showed that only some of the households are aware of the functions assigned to the panchayats. Only 39 households stated that the panchayat was designed to dispose of petty disputes. The replies given by the remaining 46 heads of households indicated that the panchayat was believed to be

Maheshwarpura (Tullamulla)

The value of a share is fixed at Rs. 10/- and no member can purchase more than one hundred or less than half share. The shareholders can draw loans not exceeding 10 times the value of the share paid.

The Multipurpose Society is engaged in a variety of commercial activities as detailed below :-

(a) Sale of Ammonium Sulphate—The Society has disposed of 154 maunds, 10 seers during the year 1961-62 at Rs. 12.92 NP per maund. According to the prescribed mode of payment, 25% of the cost is recovered in cash when the delivery is given and the balance either in cash or in kind immediately after the crops are harvested.

(b) Improved seeds—Chinese paddy seeds weighing 84 maunds were distributed in the year 1960-61 among persons recommended by the Block Development Officer. No cash payment was made on account of the cost of the seeds but instead the loanees returned equal quantities of the produce after the harvest.

(c) Agricultural Financing—Advances are made to the members for agricultural financing only and charged interest at 6½%. The Society has advanced an amount of Rs. 4552/- and 8115/- during the years 1960-61 and 1961-62 respectively. The whole amount together with the advance is being repaid in kind each year in the shape of paddy the cost of which is calculated at Rs. 16/- per kharwar.

(d) Consumers Goods—The Society also deals in consumer goods such as salt, sugar, cloth, kerosene oil, wire nails, bolts, soaps, tea and stationery, etc. The issue rate is fixed after adding to the landed price a commission charged at 6½%. In the case of consumer goods, transactions are made

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The works executed by the panchayat include, among others, the construction of a panchayat ghar, about which 77 households are aware. The fact that the bridge was an indispensable necessity was however acknowledged by 6 households only. Similarly, only 3 households conceded that the construction of the kacha road constituted an improvement work.

It would not therefore be correct to assume that the inhabitants of the block have acquired sufficient awareness about the importance of panchayat and its functions. They are not however averse to its existence but there can be no doubt that its utility is not fully appreciated.

There are no caste panchayats or tribal councils and the question of inter-relationship of the panchayat with any of these does not arise.

The only other voluntary organization functioning in the village is the Multipurpose Co-operative Society which has a total membership of 213 including 26 from the block under survey. The majority of the latter belong to Bhat caste who have a preponderating population. These 26 members however include the head of the solitary Hindu household also.

Enquiries instituted in the block disclosed that as many as 30 heads of households have no knowledge whatever of the benefits accruing from the membership of a Co-operative Society. The reason advanced by the heads of 28 households for not having enrolled themselves as members of the Society was that they could not afford to pay the share money.

Social & Cultural Life

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The aggregate profit for a period of 10 years from 1951-52 is estimated at Rs. 2118/-. No dividends have however been paid so far.

There has been only one general meeting during the year 1961-62 but the Management Board has met 13 times during the same period. The general meeting was attended by 125 out of 213 members or 58% of the total membership.

A Gram Sevak has also been provided for the village by the N.E.S Block head-quartered at Dudarhama. Only 29% of the heads of families or 24 households are conscious of the functions of a Gram Sevak. All others seem to be completely unaware of his existence.

There are no clubs, libraries, reading rooms, etc., either in the block or in the village.

While these organizations function as effective factors for the integration of the various communities and castes inhabiting the block, the shrine plays no less important role in cementing the social relations of the people. It must be said in fairness to the villagers that they are anxious to develop a peaceful atmosphere and to live in comfort. Their own contribution in building up a homogenous society which subordinates the interests of individuals to those of the block as a whole need not be under-assessed.

There can however be no gainsaying the fact that very few reforms have been introduced either by social organizations or by the Government. Family planning, for example, is unknown though many of the villagers disfavour such a reform in the belief that it would be an irreligious act. No limits have been prescribed either by the Government or by any organisation functioning within or outside the village to restrict expenses on dowries, marriages, deaths, etc.



KASHMIRI FOLK DANCER (BACHA)

Social & Cultural Life

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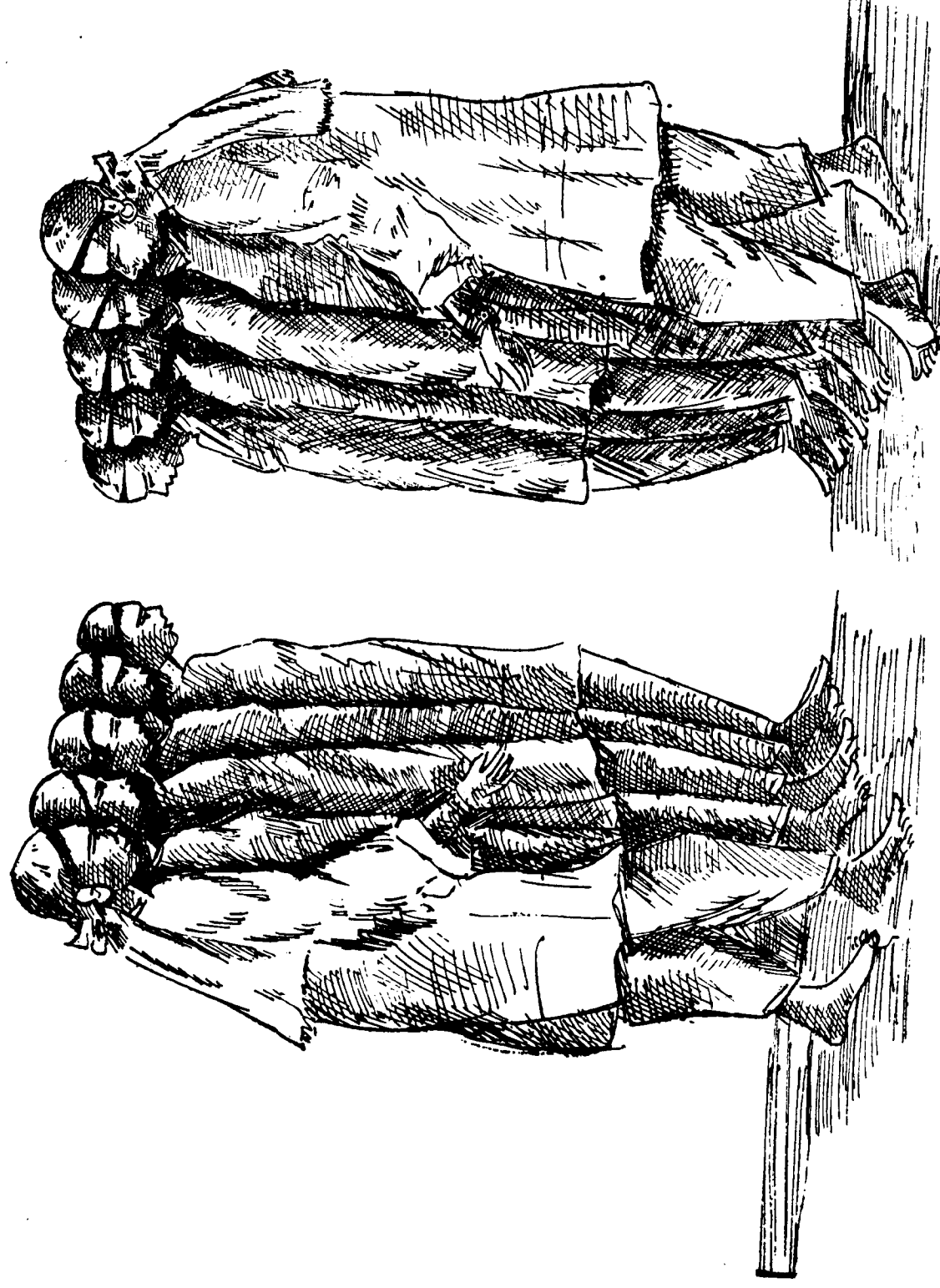
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KASHMIRI FOLK DANCER (BACHA)



ROUF



KASHMIRI PANDTANI
WITH KANGRI (FIRE POT)



PANZAR

CHAPTER V

FOLK-LORE

Kashmiri is the mother tongue of all inhabitants of the block as also of those living in other parts of the village. The pronunciation of the people with the exception of a few words is the same as obtaining in other rural areas.

While discussing Kashmiris, Abul Fazal, the chief courtier of Emperor Akbar has stated in his book *Ayin-Akbari* that Kashmiris have a language of their own which is composed of 25% Sanskrit, 40% Persian, 15% Hindustani, 10% Arabic and some Tibetan words. This percentage which was estimated about 350 years ago does not hold good any longer as the language has since absorbed a fairly large number of English words which are freely used even by the illiterate people. The words *Coat, Button, Time, Fit, Pass, Fail, School, Football, Radio, Doctor* are the common place words.

The following sentences are quoted as specimens of phrases or composed expressions which are difficult to pronounce :—

- (a) Beyor Gaye Rangarey Wan Rangarey Rongus Loat,
- (b) Kanzimatey Bragan Khai Buzimatey Fariyas Sat Truk.
- (c) Boni Bal Anum Veri Jathura Soyi Logum Potherkis Badis Kadlas.
- (d) Tanga Kuli Godeh Peth Langa Petha Lanji Peth Tehri Peth Tapa Tut Tung Pew Soe Tul Soi Khew.

While men sing in various tunes and rhythms, the women employ a stereo-typed mode always singing in chorus without any particular individual giving a lead. For

mornings also, the women have built a convention of lamenting the loss of life in peculiar long drawn tunes. The rhythm and the tune employed during *rouf* is different from the one followed at marriages :—

The opening verses of some of the songs played with or without instruments on different occasions are quoted below :—

LULLABY

*Goor Goor Karyo Adakallay
Dud Chuto Dama Dama Gali Galey*
(Oh my halfmute baby,
I will swing thee in my arms.
Go on suckling milk,
Draught by draught).

When the bridegroom riding on a horse-back leaves his house in a procession followed by women singing in chorus—

*Huran Datpitav Petha Nur Chaknas,
Piran Dapitav Sait Paknas,*

(Ask the fairies to shower light on him from above.

And tell the saints to bless him with their company).

The women assembled in the house of the bride receive the bridegroom—

*Asalam-alloikum sani Maharazo,
Ava-haz Shahr-e-Shirazo,*

(O our bridegroom, accept our obeisances.

Surely you hail from the city of Shiraz).

Folk-lore

ROUF

Kati pholum ho lo gulabo lo
Sheri lagath bo gulabo lo

(Where did you bloom, O rose;

I wish I could give you a place on my head, O rose)

and,

Baga ke hayo bagwono,
Baga manza gakhō dewano,

(O Gardener, how did you run mad,
by your contact with flowers.)

Among the famous folk songs may be mentioned the lyrics of Habba Khatoon, Mahjoor, Rasool Mir, Mahmood Gami and Maqbool Shah Kralawari. The following specimens are quoted :—

Habba Khatoon

Che kamu soni myani bram dith nunakho,
Che kehyozi gayiya mian doi.

This was composed and sung by Queen Habba Khatoon in the memory of her husband Yusuf Shah who was taken a prisoner by Emperor Akbar. The verse means :—

(Who should be this mistress rivalling me,
who has charmed you and thrown me in separation.

And what has prejudiced you against me.)

Mahjoor

Bagha Nishat ke gulo,
Naaz karan karan wollo,

(O rose of Nishat garden, return to the orchard,

With all your delicacy and fastidiousness.)

Rasool Mir

Rind poshamal gindaney drayi lolo,
Shubi shabash chani potchayi lolo.

(O lover, the rosy damsel has come out of her dwelling to have a play in the open;

Her shadow is so charming that it merits all praise.)

Mahmood Gami.

Karayo manz jigras jayi,
Cham no mayi mashanie.

(I would give you a place in the midst of my heart, For I can never forget your affection.)

Maqbool Shah Kralawari.

Vysye gulan awai bahar,
As sala antan balayar.

(O friend, the spring has embraced the flowers, would you persuade my mistress to accept my invitation ?)

Some of the riddles and proverbs which are in common use are mentioned below :—

(a) *Oss Khos Yem Mulkas Niyay Koas.*

(It was an earthen pot which settled the country-wide disputes. This refers to scales.)

(b) *Thani Manz Kaney So Te Valiya-iney.*

(A stone in butter and that also pregnant. Refers to the drupe inside an apricot.)

(c) *Panay Ladun Panay Lohrun.*

(One who builds and dismantles himself. This refers to the turban.)

Maheshwarpura (Tullamulla)

(d) *Kruhun Chou Kav Chou Na Wudan*
Chou Janvar Chou Na.

(It is black but not a crow, flies but is not a bird. This refers to smoke.)

(e) *Anim Soi Wavem Soi Lajim Soi Pansai.*

(I brought the nettle, I sowed the nettle and then nettle stung me. Refers to the misbehaviour of a ward.)

(f) *Wov Ba Wav ; Lon Ba Lon.*
(As you sow, so shall you reap.)

(g) *Hapat Yaraz.*

(Meaning literally the friendship of a bear and implying mal-treatment in the name of friendship.)

(h) *Kub Kul Kus? Mashid Hund Tul Kul.*

(Meaning the lean tree is the one standing in the premises of the mosque. This implies that distress befalls the helpless.)

(i) *Namrudin Dam Diyun.*

(Meaning to boast like king Namrud and refers to a conceited person.)

(j) *Pir Na Bud, Yaqeen Bud.*

(Meaning faith is more effective than the powers of the deity.)

(k) *Akh Gomut Hari, Wiri Mangan Tang.*

(Meaning a person in distress seeking redress from those similarly circumstanced).

CHAPTER VI

CONCLUSION

The foregoing chapters give a bird's-eye view of historical, cultural, social and economic background of the block. It enjoys an enviable position in the social structure of the region because of the location of the shrine which attracts pilgrims from far and wide alround the year. The villagers have undoubtedly a rich cultural heritage reflected in their normal day to day life. On the social side, however, there have not been any discernable changes or reforms with the result that most of the inhabitants are still shackled by customs and practices already discarded by people in urban areas. The basic principles of hygiene have yet to be brought home to the villagers to persuade them to discontinue the consumption of nallah water, to take regular baths, to wash the clothing periodically, to keep the premises of the households neat and clean and to avail of scientific treatment for ailments. While it is true that alcohol, gambling and vagrancy are unknown, the incidence of literacy is still very low being only 11%. The State Government have since some time past launched a vigorous compaign of setting up a net-work of educational institutions in all parts of the State and it is hoped that in course of time illiteracy will be reduced to an appreciable extent. In any case, nothing short of statutory pressure for compulsory education of children of the school-going age would bring about a radical change.

In the economic sphere two factors, namely, the natural fertility of the cultivable area and the location of the shrine in the block stand out as the main sources on which the inhabitants depend. Here again,

the uneconomic holdings and the consequent waste of man-power account for the backwardness of the block. Further, resources are available to develop the economy but are not for one reason or the other at all exploited. Raw wool, for instance, even though produced in fairly large quantities is not being utilised for handloom weaving due partly to financing difficulties as also because of non-availability of skilled labour. The block being very near the electric generating station, industrial power could easily be made available for weaving, drycleaning and other manufacturing or repairing and servicing activities. The development of poultries and establishment of dairy farms could also be undertaken without much difficulty.

In the absence of these alternative avenues of income agriculture is by and large the principal occupation. Irrigational facilities being available, about 84% of the total cultivable area is used for paddy cultivation. There is no culturable waste and the remaining land available is employed for growing maize, pulses, vegetables, etc. The present yield rate could however improve further if demonstrations were given on a large scale and better type of agricultural implements provided.

The liquidation of money-lender and the *Waddar* and the scaling down of debts have gone a long way in the reconstruction of the economic life of the people who once suffered from acute pecuniary distress. The abolition of the big landed estates has also benefitted a number of households some of which owned no land in the past.

LOCAL WEIGHTS AND MEASURES AND THEIR EQUIVALENTS

Local	WEIGHTS	
		Equivalents
1. Khirwar	.	77.48 Kilograms
2. Maund	.	37.324 ..
3. Trak	.	4.724 ..
4. Panzu	.	2.362 ..
5. Manut	.	1.181 ..
6. Seer	.	0.9331 ..
7. Chatang	.	0.584 ..
LENGTH		
1. Girah	.	5.72 Cm.
2. Paw	.	22.86 ..
3. Gaz	.	91.44 ..
AREA		
1. Marla	.	25.29 Sq. metres
2. Puran	.	72.26
3. Kanal	.	505.85
4. Padaw	.	24.140 Kilometres
5. Krooh	.	3.218 ..

SOCIO-ECONOMIC SURVEY, 1960-61

CENSUS 1961.

Name of District—Srinagar

PART II

VILLAGE SCHEDULE

Name of Police Station/Taluk—Ganderbal

Name of village—Maheshwarpura Number of village—129

Area of the village—153.6 acres. Number of households—85

What is the religion which majority of the villagers profess—Islam

1. Topography of the village :-
 - (a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression? On a Plain
 - (b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e. g. whether on account of the nature of the surface of land or on account of social custom. Most of the buildings have been constructed in rows and they vary in design and size. Some houses have been built here and there with intervening distances ranging between 20-30 ft.
 - (c) Internal roads—Tanks—village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged. Refer Survey Report
2. What is the local legend about the village? Do.
3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village. Do.
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale. Doderhama—2 miles
5. Name and distance of Bus route. Zero mile
6. Distance by road from Thana and Sub-division Headquarters. 2 miles

Maheshwarpura (Tullamulla)

7. (a) Distance of the Post Office from the village. Zero mile
- (b) Distance of the Telegraph Office from the village. 2 miles
- (c) Can money be sent through that Post Office? Yes
8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death. Refer Survey Report
9. Give details of places of common religious worship, if any. Do.
10. Describe community festivals if held in the village. Do.
11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status. Do.
12. Number and types of schools in the village. Do.
13. Describe social recreation centres, if any. Do.
14. State of co-operative movement in the village (Number and names of co-operatives). Do.

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. General :—

- (1) Total population (1941-Census) Not available
 (2) Are there toddy and liquor shops? No

II. VITAL STATISTICS :—

- (1) How are births, deaths and marriages recorded. Births and deaths are recorded by the village Chowkidar.
 (2) Is there any possibility of omission of these events in the Mayor's Office? No
 (3) Describe the *modus operandi* of the recording of these events. Two separate registers are maintained for deaths and births.

III. HOUSING :—

- (1) Are the house types suited to the needs of the population? Yes
 (2) Are there house-less persons also in the village? If so, where do they generally rest at night? No

IV. HEALTH AND SANITATION :—

- (1) Give a list of common diseases of the village. Cold, Diarrhoea, Pnuemonia, Worms, Rheumatic pain.
 (2) Are there public latrines in the village? Public latrines are in the village, but not in the Block undersurvey.
 (3) If there is no latrine where do the villagers generally answer to the calls of nature? In the open fields.
 (4) What are the sources of drinking water? Surrounding nallah.
 (5) Is the water supply adequate in all seasons of the year? Yes
 (6) Is there a primary health Centre in the village? No
 (7) Where do deliveries generally take place, at home or in the hospital? At home
 (8) Are there any midwives in the villages? If so, do they attend to the deliveries? Yes

(9) Is native or indigenous medicine practised? Yes.

(10) Do the villagers frequent toddy or liquor shops? If so, what percentage? No

V. LITERACY AND EDUCATION :—

1. Give the number of teachers and students in each school and average attendance. (Give sex-wise information).

Class	On Roll
9th	3
8th	44
7th	43
6th	42
5th Pry.	8
4th Pry.	17
3rd Pry.	19
2nd Pry.	13
1st Pry	9
Average attendance	173
78	

2. How many children cannot attend school just because they are required by their parents to help them in their work?

VI. RELIGIOUS PRACTICES :—

1. Do the villagers ever join in common worship? Yes

VII. SOCIAL LIFE :—

1. Is widow remarriage allowed? Yes.
 2. Does the village respect the sanctity of joint family system? If so, how many joint families are there in the village? Yes, but in theory only. There are 7 joint families in the village.

VIII. MARRIAGE :—

1. Is divorce granted? If so, by whom and for what reasons? Yes. By both husband and wife among Muslims.

IX. AGRICULTURE :—

1. Give the total cultivable area of the village and the area actually cultivated during the past 5 years. Not available.

2. What are the usual rates at which agricultural labourers are paid? Rs. 2 per day.

3. Is there any rice or flour mill in the village? Yes.

4. State whether the toddy tapped in the village is locally consumed or marketted elsewhere.

No

X. LIVESTOCK :-

1. Total number of livestock in the village as per the livestock Census, give category-wise information.

Not available.

2. Give the average milk yield of cow/buffalo in the village. If possible, maximum and minimum may also be given.

Average = 3 Seers
Maximum = 6 Seers
Minimum = 2 Seers

3. Which is the nearest veterinary hospital?

Dodarhama

4. Is adequate fodder available for the cattle in the village.

Yes

5. Is animal transport used?

No

XI. FISHERIES :-

1. Is fish rearing done in the village? If so, do they get improved seedlings for the purpose at subsidised rates?

No

VILLAGE : MAHESHWARPURA

DATE : 14.3.61

POLICE STATION : GANDERBAL

INVESTIGATOR : B. A. FAROOQI

DISTRICT : SRINAGAR

STATE : JAMMU AND KASHMIR

VILLAGE CENSUS AND OCCUPATION

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Traditional main	Contemporary Subsidiary	
1.	Ghulam Rasul Bhat	6	Zamindari	Nil	
2.	Abdul Razak	3	"	"	
3.	Gulam Qadir	5	"	"	
4.	Ghulam Hassan	3	"	"	
5.	Gl. Mohd Mir	5	"	"	
6.	Mohd Sultan Bhat	4	"	"	
7.	Habib-Ullah	6	"	"	
8.	Ghulam Rasul	11	"	"	
9.	Khazir Bhat	4	"	"	
10.	Ab. Ahad Dar	5	"	"	
11.	Samad Dar	7	"	"	
12.	Ali Mohd Mir	5	"	"	
13.	Ab. Ahad Ganai	6	"	"	
14.	Rehman Bhat	5	"	"	
15.	Ab. Ahad Bhat	3	"	"	
16.	Kareem Bhat	7	"	"	
17.	Ghulam Rasul	5	"	"	
18.	Amir Najar	3	"	"	
19.	Mohd Sultan Najar	3	"	Carpenter	
20.	Mst Fozi	5	"	"	
21.	Abdul Gani	5	"	"	
22.	Gani Bhat	5	"	Labourer	
23.	Khaliq Bhat	6	"	"	
24.	Ali Mohd Bhat	5	"	Labourer	
25.	Rahman Bhat	5	"	"	
26.	Ghulam Mohd Bhat	4	Zamindari	"	
27.	Abdul Rahman Bhat	4	"	"	
28.	Abdul Khaliq Bhat	6	"	"	
29.	Rehman Bhat	4	"	"	
30.	Ghulam Mohd Bhat	6	"	"	
31.	Mohd Ismal Bhat	6	"	"	
32.	Shaban Bhat	8	"	"	

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Traditional main	Contemporary Subsidiary	
33.	Mohd Sultan Dar	6	Zamindari	...	
34.	Abdul Rashid	4	..	...	
35.	Ramzan Bhat	4	..	...	
36.	Rahman Bhat	8	..	...	
37.	Mohd Sultan Bhat	3	..	...	
38.	Rahman Bhat	7	..	Dairyman	
39.	Maqbool	3	..	..	
40.	Habib-Ullah	4	..	...	
41.	Mohd Ismail	11	..	Fishing	
42.	Abdul Satar	10	..	..	
43.	Ali Mohamad	8	..	...	
44.	Gl. Mohd Najar	4	..	Carpenter	
45.	Ghulam Rasul	5	..	...	
46.	Abdul Ahad Bhat	5	..	...	
47.	Ghulam Rasul	5	..	...	
48.	Abdul Ahad	6	..	...	
49.	Ghulam Ahmad	5	..	...	
50.	Sana Ullah	3	..	...	
51.	Rahman Bhat	10	..	...	
52.	Habib-Ullah	5	..	...	
53.	Ali Mohamad	3	..	...	
54.	Ghulam Mohd Najar	3	..	...	
55.	Habib-Ullah Bhat	5	..	...	
56.	Hayat Bhat	7	..	Tailor	
57.	Mohamad Sidiq	3	Zamindari	Village Chowkidar	
58.	Ghulam Ahmad	6	..	...	
59.	Ghulam Ahmad Bhat	10	..	...	
60.	Abdul Rahman	5	..	...	
61.	Ghulam Ahmad	6	..	Carpenter	
62.	Rahman Bhat	6	..	...	
63.	Rahman Joo	16	..	...	
64.	Ghulam Hassan	6	..	...	
65.	Mohamad Sidiq	7	Thanadar	...	
66.	Noor Mohamad Bhat	11	Zamindari	...	
67.	Ghulam Ahmad	6	..	...	
68.	Abdul Salam	8	..	...	
69.	Asad Ullah	1	..	...	
70.	Ghulam Rasul	7	..	...	
71.	Jalla Bhat	6	..	...	
72.	Ramzan Bhat	7	..	...	
73.	Ahad Bhat	11	..	...	

Sl. No.	Head of the Household	Size of family	Occupation		Remarks
			Traditional main	Contemporary Subsidiary	
74.	Sanna-Ullah	8	Zamindari	Shopkeeper	
75.	Salam Daraz	10	Vegetable-seller	...	
76.	Abdul Gani	2	Zamindari	...	
77.	Ghulam Ahmad	9	..	...	
78.	Ghulam Rasul	4	Landlord	...	
79.	Ghulam Nabi	5	..	...	
80.	Mohamad Maqbool	4	..	...	
81.	Mohd. Akram	5	..	...	
82.	Arjan Nath	7	..	...	
83.	Mohamad Munawar	3	Contractor	...	
84.	Ghulam Mohamad	12	Landlord	...	
85.	Ghulam Mohd Bhat	10	Shopkeeper	...	
			Tailor	..	

Village Disputes Referred to Different Authorities Last Year

Nature of adjudicating authority.	Leading members of each disputant party.		Nature of dispute	Decision of the adjudicating authority.	Nature of sanction.	REMARKS (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial, etc.)
	Caste Panchayat	Name Caste Tribe				
1	2	3	4	5	6	
Caste Panchayat	..	..	..	..	..	..
Informal Panchayat	..	..	..	..	..	..
Statutory Village Panchayat	..	Ahad Bhat S/o Khizer Bhat V/s Rahman Bhat	Inheritance	Pending	Pending	..
Court	..	..	..	..	..	..
Others (Specify)	..	..	..	..	..	..

Village Leaders, Members of Panchayat Priests and other Office Bearers.

Name of Organisation.	Members					Remarks
	Name	Caste	Occupation	Age	Since when holding the office	
1	2	3	4	5	6	7
Statutory Panchayat	..	..	..	..	..	..
Caste Panchayat	..	..	..	..	..	..
Other Leaders	..	..	..	..	..	..
Members of Board of Directors of Cooperative Society	..	..	..	..	..	..

Separate chart enclosed.

Statement Showing members of Panchayat & village Leaders of village Tullamulla

S. No.	Name	Designation	Caste	Occupation	Age	Since when holding the office	How gained the position	Remuneration if any	Other offices holding inside or outside the village	Remarks
1.	Abdul Ahad	..	..	..	..	..	..	..	..	..
2.	Dina Nath	..	..	..	..	..	..	..	..	..
3.	Hayat Bhat	..	..	..	..	..	..	..	..	..
4.	Rahim Bhat	..	..	..	..	..	..	..	..	..
5.	Sanna Ullah Bhat...	..	..	..	..	..	..	..	..	..
6.	Sanna Ullah Dar ...	..	..	..	..	..	..	..	..	..
7.	Ahmed Baba	..	..	..	..	..	..	..	..	..
8.	Mohamad Akram...	..	..	..	..	..	..	..	..	..
9.	Mohamad Sidiq	..	..	..	..	..	..	..	..	..
10.	Assadullah	..	..	..	..	..	..	..	..	..
11.	Rahman Bhat	..	..	..	..	..	..	..	..	..

Statement Showing members of Multipurpose Co-operative Society-- Tullamulla

S. No.	Name	Designation	Caste	Occupation	Age	Since when holding the office	How gained the position	Remuneration if any	Other offices holding inside or outside the village	Remarks
1.	Kh. Gulam Ahmad Sofi	President	Sofii	Shopkeeper	55	1959	Election	No	Halqa President National Conference	..
2.	Rahman Bhat	Vice President	Bhat	Zamindari	55	1959	Do	No	Village Leader	..
3.	Abdul Khaliq Vagay	Secretary	Vagay	"	43	1948	Do	No	Village Numberdar	..
4.	Ahmad Baba	Member	Baba	"	51	1948	Do	No	..	..
5.	Ghulam Mohd. Bhat	"	Bhat	"	50	1959	Do	No	..	..
6.	Assad Ganayi	"	Ganayi	"	48	1948	Do	No	..	..

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Nature of social disabilities suffered by different castes in the village

Name of Caste	Access to		Disability regarding Services				Avoided by caste Hindu in regard to				Remarks
	Shop Hotel Restaurant	Temple or place of worship	Any other place or public resort	Brahman Priest	Barber	Washer man	Any other village servant	Touch	Serving cooked food	Serving water	
1		2				3			4	5	
Muslims	Allowed	Not allowed	Allowed	Nil	Inter marriage	Nil	..	Yes	Yes	Yes	

Cultural life of the village

Name of clubs Libraries drama parties or other cultural organizations in the village.	When established.	Rough proportion of members belonging to		Office bearers			Brief note on basis of membership (Subscription signing of pledge etc.)	Brief note on objective of the organization.	Brief note on activities of the organization.
		different castes	Age	Name	Caste	Occupation			
1	2	3				4	5	6	7

There is no Cultural Organisation, Club or Drama party in the village.

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Recreational and artistic activities enjoyed by the Villagers

Type of Activity	Brief description	Where placed (if out side village name & distance of the places)	Frequency and duration (Specify whether daily monthly seasonal etc.)	Extent of active participation of people of the main castes and communities in performance (Many, few, some).	Extent of participation of people of main castes or communities (many, few, some).	If activity is in village do visitors from other villages participate?	What agency sponsors, promotes or finances.	Who trains players etc. (His name, address, caste, occupations).
1	2	3	4	5	6	7	8	9
1. Sports and Games.								
2. Drama Music Dancing etc.								
3. Cinema.								
4. Filmstrip Puppet-show etc.								
5. Fairs								The village has got Shrine of Khir Bhawani. Devotees from different corners of Kashmir Province use to come here. There is also one Muslim Shrine of Mir Baba Haider Sahib. Detailed description has been given in the main report.
6. Festivals.								Nil
7. Other entertainments.								Nil
Indicate nature and reason of celebration.								

Table No. I (Set 'A')

Area Houses and Population

Name of Village—Maheshwarpura (Tullamulla), Tehsil Ganderbal, District Srinagar

Acres	Hectares	Area in		No. of Houses	No. of Households	Persons	Population	
		Density					Males	Females
1	2	3		4	5	6	7	8
153.6	61.91	2.42		68	85	488	251	237

Table No. II

Population By

Name of Village :													
Total of all ages			0-4		5-9		10-14		15-19		20-24		25-
Persons	Males	Females	Males	Females	M.	F.	M.	F.	M.	F.	M.	F.	M.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
488	251	237	29	40	34	31	25	35	29	9	17	19	29

Age Groups

Maheshwarpura																	
29	30-34		35-39		40-44		45-49		50-54		55-59		60 and over				
Females	M.	F.	M.	Females	Males	Females	Males	Females	Males	Females	Males	F.	Males	F.	Males	F.	F.
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29			
30	22	15	22	15	10	10	13	12	10	11	2	2	9	8			

Table No. III

Size and Composition

Name of Village :							
Size of Households							
Total No. of Households.	Single Member			2—3 Members			4—6
	Households.	Males	Females	Households	Males	Females	Households
1	2	3	4	5	6	7	8
85	1	1	—	15	25	19	45

of Households

Maheshwarpura							
Size of Households							
Members		7—9 Members			10 Members & Over		
Males	Females	Households	Males	Females	Households	Males	Females
9	10	11	12	13	14	15	16
106	118	13	53	44	11	66	56

Table No. IV

Households Classified by Religions, Communities, Castes and Sub-Castes						
Name of village—Maheshwarpura						
Religion	Community	Caste	Sub-caste	Number of Households		
				Persons	Males	Females
1	2	3	4	5	6	7
Islam	Kashmiri Muslims	Suni	Dar	49	30	19
			Mir	5	1	4
			Ganayi	9	4	5
			Najar	19	9	10
			Baba	5	1	4
			Gojri	6	1	5
			Darzi	10	5	5
			Bhat	378	195	183
Hinduism	Kashmiri Pandit	Brahman	Saproo	7	5	2
			Total	488	251	237

Table No. V

Scheduled Caste and Scheduled Tribe						
Name of Village—Maheshwarpura						
No. of Households	Scheduled Castes		Scheduled Tribes		Persons	Females
	Persons	Males	Persons	Males		
1	2	3	4	5	6	7
85	Nil	Nil	Nil	Nil	Nil	Nil

Table No. VI

Age and

Age Group	Name of Village					
	Total Population			Never Married		Married
	Persons	Males	Females	Males	Females	Males
1	2	3	4	5	6	7
All ages	488	251	237	129	108	107
0-4	69	29	40	29	40	..
5-9	65	34	31	34	31	..
10-14	60	25	35	25	35	..
15-19	38	29	9	23	2	6
20-24	36	17	19	7	..	10
25-29	59	29	30	7	..	22
30-34	37	22	15	2	..	19
35-39	37	22	15	..	..	20
40-44	20	10	10	1	..	8
45-49	25	13	12	1	..	9
50-54	21	10	11	..	..	6
55-59	4	2	2	..	..	1
60 & over	17	9	8	..	..	6
Age not Stated	..	..	..	..	..	..

Marital Status

Maheshwarpura

Females	Widowed		Divorced or Separated		Unspecified Status	
	Males	Females	Males	Females	Males	Females
8	9	10	11	12	13	14
107	14	22	1	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
7	..	..	..	..	..	..
19	..	..	..	..	..	..
30	..	..	..	..	..	..
15	1	..	..	..	..	..
14	1	1	1	..	..	..
9	1	1	..	..	..	..
8	3	4	..	..	..	..
1	4	10	..	..	..	..
1	1	1	..	..	..	..
3	3	5	..	..	..	..
..	..	..	..	..	..	..

Table No. VII

Educa-

Name of village :

Age groups	Total Population			Illiterate		Literate without educational Standard		Primary or Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	488	251	237	200	234	19	2	28	1
0-4	69	29	40	29	40	...	...	...	...
5-9	65	34	31	23	30	11	1	...	...
10-14	60	25	35	10	33	7	1	8	1
15-19	38	29	9	16	9	1	...	10	...
20-24	36	17	19	14	19	...	...	2	...
25-29	59	29	30	26	30	...	...	2	...
30-34	37	22	15	22	15	...	...	...	...
35-39	37	22	15	18	15	...	...	4	...
40-44	20	10	10	9	10	...	...	1	...
45-49	25	13	12	13	12	...	...	...	...
50-54	21	10	11	9	11	...	...	1	...
55-59	4	2	2	2	2	...	...	...	...
60 and over	17	9	8	9	8	...	...	...	...

Age not stated

tion

Maheshwarpura

[illegible]

Educa-

tion

[illegible]

Age not stated

Table No. VIII

Workers and Non-workers by Sex and Broad Age Groups

Name of Village—Maheshwarpura

Age Group	Total Population				Workers				Non-Workers			
	Persons	Males	Females		Persons	Males	Females		Persons	Males	Females	
1	2	3	4		5	6	7		8	9	10	
All Ages	488	251	237		214	133	81		274	118	156	
0-14	194	88	106		5	4	1		189	84	105	
15-34	170	97	73		135	81	54		35	16	19	
35-59	107	57	50		74	48	26		33	9	24	
60 and over	17	9	8		...	...	...		17	9	8	

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Table No. IX

Workers Classified by Sex Broad age-groups and Occupations

Name of Village—Maheshwarpura

Age Group	Occupation 1 Cultivation				Occupation 2 Grocery				Occupation 3 Vegetable Selling				Occupation 4 Government Service				Occupation Tailoring			
	Persons	Males	Females		Persons	Males	Females		Persons	Males	Females		Persons	Males	Females		Persons	Males	Females	
1	2	3	4		5	6	7		8	9	10		11	12	13		14	15	16	
All ages	204	123	81		2	2	...		2	2	...		5	5	...		1	1	...	
0-14	5	4	1		...	...	...		...	...	...		...	...	...		...	...	...	
15-34	129	75	54		2	2	...		2	2	...		2	2	...		1	1	...	
35-59	70	44	26		...	...	...		...	...	...		3	3	...		...	...	...	
60 & Over	...	...	...		...	...	...		...	...	...		...	...	...		...	...	...	

Table No. X

Workers classified by Sex board age groups and industry business and cultivation belonging to the Household.

Name of village—Maheshwarpura

Age Group	Total Workers				Workers engaged in							
	Persons	Males	Females		Household		Industry		Household Business		Household Cultivation	
1	2	3	4		Males	Females	Males	Females	Males	Females	Males	Females
All ages	209	128	81		5	6	7	8	9	10	123	81
0-14	5	4	1		1	...	4	...	...	...	4	1
15-34	134	80	54		1	...	...	...	...	...	75	54
35-59	70	44	26		...	...	...	...	...	...	44	26
60 and over	...	...	...		...	...	...	...	...	...	...	...

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age-groups and Nature of activity

Maheshwarpura

[illegible]

Table No. XII

Households by number of Rooms

Name of Village :

Total No. of Households.	Total No. of rooms.	Total No. of Family members	Households with no regular room.		Households with one room.		Households with two rooms.	
			No. of House-holds.	Total No. of Family members	No. of House-holds.	Total No. of Family members	No. of House-holds.	Total No. of Family members
1	2	3	4	5	6	7	8	9
85	238	488	...	...	10	57	33	153

Table No. XIII

Households engaged in Cultivation Industry

Name of Village :

Total No of Households.	Households engaged in cultivation only	Households engaged in Industry only	Households engaged in Bussiness only	Households engaged in Cultivation Industry & Business.
1	2	3	4	5
85	74	...	1	...

& by Number of Persons Occupying.

Maheshwarpura

Households with three rooms.		Households with four rooms.		Households with five rooms.		Households with 5 rooms & more.	
No. of House-holds.	Total No. of Family members	No. of House-holds.	Total No. of Family members	No. of House-holds.	Total No. of Family members	No. of House-holds.	Total No. of Family members
10	11	12	13	14	15	16	17
17	100	20	133	...	...	5	45

or Business belonging to the Households.

Maheshwarpura

Households engaged in Cultivation and Industry.	Households engaged in Cultivation & Business.	Households engaged in Industry & Business.	Households not falling in any of the Categories. From 2-8
6	7	8	9
6	2	1	1

Table No. XIV

Types of Industry run by Households**Name of Village : Maheshwarpura**

Name of Industry	Number of Households
1	2
1. Tailoring	1
2. Carpentry	4
3. Dairy Farming	2

Table No. XV

Types of Business run by Households**Name of Village : Maheshwarpura**

Name of Business	Number of Households
1	2
1. Vegetable Selling	1
2. Grocery	1

Table No. XVI

Traditional Industries by number of Households in each**Name of Village : Maheshwarpura**

Name of Traditional Industry	Number of Households in each Traditional Industry
1	2
1. Tailoring	1
2. Carpentry	4

Diet**Name of Village : Maheshwarpura**

Community	Total number of Households in each Community	Households taking			
		One meal a day	Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5	6
Kashmiri Muslims	84				84
Kashmiri Hindus	1				1

Table No. XVII

Table No. XVIII

Staple Diet and Food habits of Communities**Name of Village : Maheshwarpura**

Community	Number of Households in each Community	Households taking				
		Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Vegetarian
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	84	84			
2. Kashmiri Hindus	1	1	1			
						8
						84
						1

Table No. XIX

Distribution of Households by Occupation,

Name of Village:

Occupation	No. of Households	Monthly Income of Household				
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1	2	3	4	5	6	7
1. Cultivation . . .	75	3	26	26	18	2
2. Vegetable selling . .	1	..	1	..	..	..
3. Tailoring . . .	1	..	1	..	..	..
4. Government service .	1	..	..	..	..	1
5. Grocery . . .	1	..	..	..	..	1
6. Agricultural royalty .	5	3	1	..	..	1
7. Contract . . .	1	..	..	..	..	1

Income and number of members

Maheshwarpura

Total number of members in households mentioned in column 2	Number of persons per household				Number of equivalent males per adult household
	Males above 12	Females above 12	Males below 12	Females below 12	
8	9	10	11	12	13
423	150	132	62	79	2.00
10	3	3	2	2	3.00
10	3	2	1	4	3.00
7	3	1	1	2	3.00
12	5	4	3	..	5.00
19	10	5	3	1	2.00
7	4	2	1	..	4.00

Table No. XX

Monthly Income per Household by Sources and Occupation

Name of Village : Maheshwarpura

No.	Occupation of a household	Sources of income	Monthly income per household in the range of				
			Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1	2	3	4	5	6	7	8
1	Zamindari	Zamindari	..	..	..	..	1
2	do	do	..	1	..	..	..
3	do	do	..	1	..	..	..
4	do	do	..	1	..	..	..
5	do	do	..	1	..	..	..
6	do	do	..	1	..	..	..
7	do	do	..	..	1	..	..
8	do	do	..	..	1	..	..
9	do	do	..	..	..	..	..
10	do	do	1	..	..	..	..
11	do	do	..	..	1	..	..
12	do	do	..	..	..	..	..
13	do	do	..	..	1	..	..
14	do	do	..	..	1	..	..
15	do	do	..	..	..	1	..
16	do	do	..	..	1	..	..
17	do	do	..	..	..	1	..
18	do	Zamindari Carpentry	..	..	..	..	..
19	do	do	..	..	..	1	..
20	do	Zamindari	1	..	..	..	..
21	do	do	..	..	1	..	..
22	do	do	..	..	1	..	..
23	do	do	..	..	1	..	..
24	do	do	..	1	..	..	..
25	do	do	..	1	..	..	..
26	do	do	..	1	..	..	..
27	do	do	..	1	..	..	..
28	do	do	..	1	..	..	..

Table No. XX

Monthly Income per Household by Sources and Occupation—contd.

Name of Village : Maheshwarpura

No.	Occupation of a household	Sources of income	Monthly income per household in the range of				
			Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1	2	3	4	5	6	7	8
29	Zamindari	Zamindari	..	..	1	..	..
30	do	do	..	..	1	..	..
31	do	do	..	..	1	..	..
32	do	do	..	..	..	1	..
33	do	do	..	..	1	..	..
34	do	do	..	..	1	..	..
35	do	do	..	1	..	..	..
36	do	do	..	1	..	..	..
37	do	do	..	1	..	..	..
38	do	Zamindari & Dairy Farming	..	1	..	..	..
39	do	do	..	1	..	..	..
40	do	Zamindari	..	..	1	..	..
41	do	do	..	..	..	1	..
42	do	do	..	..	..	1	..
43	do	do	..	..	1	..	..
44	do	Zamindari Carpentry	..	..	1	..	..
45	do	Zamindari	..	..	1	..	..
46	do	do	..	1	..	..	..
47	do	do	..	..	1	..	..
48	do	do	..	1	..	..	..
49	do	do	..	..	..	1	..
50	do	do	..	..	1	..	..
51	do	do	..	..	1	..	..
52	do	do	..	..	1	..	..
53	do	do	..	..	..	1	..
54	do	do	..	1	..	..	..
55	do	Zamindari Govt. Service	..	..	..	..	1
56	do	Zamindari	..	..	1	..	..

Table No. XX

Monthly Income per Household by Sources and Occupation

Name of Village : Maheshwarpura

No.	Occupation of a household	Sources of income	Monthly income per household in the range of					and
			Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 over	
1	2	3	4	5	6	7	8	
1	Zamindari	Zamindari	..	..	..	..	1	
2	do	do	..	1	..	..	..	
3	do	do	..	1	..	..	..	
4	do	do	..	1	..	..	..	
5	do	do	..	1	..	..	..	
6	do	do	..	1	..	..	..	
7	do	do	..	1	..	..	..	
8	do	do	..	..	1	..	..	
9	do	do	..	..	1	..	..	
10	do	do	1	..	..	..	..	
11	do	do	..	..	1	..	..	
12	do	do	..	..	..	..	..	
13	do	do	..	..	1	..	..	
14	do	do	..	..	1	..	..	
15	do	do	..	..	1	..	..	
16	do	do	..	..	..	1	..	
17	do	do	..	..	1	..	..	
18	do	Zamindari Carpentry	..	..	..	1	..	
19	do	do	..	..	..	1	..	
20	do	Zamindari	1	..	..	..	..	
21	do	do	..	..	1	..	..	
22	do	do	..	..	1	..	..	
23	do	do	..	..	1	..	..	
24	do	do	..	1	..	..	..	
25	do	do	..	1	..	..	..	
26	do	do	..	1	..	..	..	
27	do	do	..	1	..	..	..	
28	do	do	..	1	..	..	..	

Table No. XX

Monthly Income per Household by Sources and Occupation—contd.

Name of Village : Maheshwarpura

No.	Occupation of a household	Sources of income	Monthly income per household in the range of					and
			Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 over	
1	2	3	4	5	6	7	8	
29	Zamindari	Zamindari	..	..	1	..	..	
30	do	do	..	..	1	..	..	
31	do	do	..	..	1	..	..	
32	do	do	..	..	..	1	..	
33	do	do	..	..	1	..	..	
34	do	do	..	..	1	..	..	
35	do	do	..	1	..	..	..	
36	do	do	..	1	..	..	..	
37	do	do	..	1	..	..	..	
38	do	Zamindari & Dairy Farming	..	1	..	..	..	
39	do	do	..	1	..	..	..	
40	do	Zamindari	..	..	1	..	..	
41	do	do	..	..	..	1	..	
42	do	do	..	..	..	1	..	
43	do	do	..	..	1	..	..	
44	do	Zamindari	..	..	1	..	..	
45	do	Carpentry	..	..	1	..	..	
46	do	Zamindari	..	..	1	..	..	
47	do	do	..	1	..	..	..	
48	do	do	..	..	1	..	..	
49	do	do	..	..	..	1	..	
50	do	do	..	..	1	..	..	
51	do	do	..	..	1	..	..	
52	do	do	..	..	1	..	..	
53	do	do	..	..	..	1	..	
54	do	do	..	1	..	..	..	
55	do	Zamindari	..	..	..	..	1	
56	do	Govt. Service	..	..	1	..	..	
		Zamindari	..	..	1	..	..	

Monthly Income per Household by Sources and Occupation—contd.

Name of Village : Maheshwarpura

S. No. 1	Occupation of a household 2	Sources of income 3	Monthly income per household in the range of				
			Less than Rs. 25 4	Rs. 26-50 5	Rs. 51-75 6	Rs. 76-100 7	Rs. 101 and over 8
57	Zamindari	Zamindari	..	1	..	..	..
58	do	do	..	1	..	..	..
59	do	do	..	..	..	1	..
60	do	do	..	1	..	..	..
61	do	Carpentry Zamindari	..	..	..	1	..
62	do	Zamindari	..	..	..	1	..
63	do	do	..	..	1	..	..
64	do	do	..	..	1	..	..
65	Govt. Service	Govt. Service	..	..	..	..	1
66	Zamindari	Zamindari	..	1	..	..	..
67	do	do	..	1	..	..	..
68	do	do	..	..	..	1	..
69	do	do	1	..	..	..	..
70	do	do	..	..	..	1	..
71	do	do	..	1	..	..	..
72	do	do	..	..	..	1	..
73	do	do	..	..	..	1	..
74	do	Govt. Service Zamindari	..	..	..	1	..
75	Vegetable Seller	Vegetable Selling	..	1	..	..	..
76	Zamindari	Zamindari	..	1	..	..	..
77	do	do	..	..	..	1	..
78	Land Lord	Deriving Income from land	1	..	..	..	..
79	do	do	1	..	..	..	..
80	do	do	..	1	..	..	..
81	do	do	1	..	..	..	..

Table No. XX

Monthly Income per Household by Sources and Occupation—contd.

Name of Village—Maheshwarpura

No. 1	Occupation of a household 2	Sources of income 3	Monthly income per household in the range of				
			Less than Rs. 25 4	Rs. 26-50 5	Rs. 51-75 6	Rs. 76-100 7	Rs. 101 and over 8
82	Contractor	Contractor Govt. Service Shopkeeping and Zamindari	..	..	..	..	1
83	Land Lord	Deriving Income from land	..	..	..	..	1
84	Shopkeeper	Shop-keeping Govt. Service and Zamindari	..	..	..	..	1
85	Tailor	Tailoring and Vegetable selling	..	1	..	..	..
TOTAL			6	29	26	18	6

Table No. XXI

Average Monthly Expenditure Per Household

Name of Village :					
All Households					
Occupation	Items of Expenditure.	Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
1	2	3	Rs. nP.	Rs. nP.	6
Cultivation		75			
A-Food Group					
	(i) Cereals & Pulses		5.43	..	80.66
	Rice		23.09	..	..
	Other grains		..	..	..
	Dhall		..	..	..
	Total		28.52	..	..
	(ii) Vegetables				
	Potatoes		0.74	..	..
	Tapioca		..	..	..
	Onions		0.31	..	..
	Cocoanuts		..	..	..
	Other Vegetables		3.17	..	..
	Total		4.22	..	..
	(iii) Meat & Fish				
	Meat		2.34	..	..
	Fish		1.43	..	..
	Total		3.77	..	..
	(iv) Milk		3.95	..	..
	(v) Ghee & Oils				
	Ghee		..	..	..
	Oils		3.26	..	..

By Income Groups and Occupations

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
3	3.00	26	4.00	26	5.00	18	8.00	2	10.00
..	12.00	..	20.00	..	24.00	..	28.00	..	24.00
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	15.00	..	24.00	..	29.00	..	36.00	..	34.00
..	..	..	..	..	1.00	..	1.50	..	1.50
..	..	..	..	..	..	..	..	..	..
..	0.12	..	0.25	..	0.25	..	0.50	..	0.50
..	..	..	..	..	..	..	..	..	..
..	1.88	..	2.75	..	3.00	..	4.00	..	5.00
..	2.00	..	3.00	..	4.25	..	6.00	..	7.00
..	0.50	..	1.00	..	2.50	..	3.50	..	10.00
..	..	..	0.50	..	2.00	..	2.00	..	3.00
..	0.50	..	1.50	..	4.50	..	5.50	..	13.00
..	2.00	..	3.00	..	4.00	..	5.00	..	9.00
..	..	..	..	..	..	..	..	..	..
..	2.00	..	2.50	..	3.00	..	4.00	..	12.00

Table No. XXI

Average Monthly Expenditure Per Household

Name of Village :					
All Households					
Occupation	Items of Expenditure.	Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
1	2	3	Rs. nP.	Rs. nP.	6
Cultivation		75			
	Total		3.26	..	..
	(vi) Condiments				
	Chillies		0.62	..	..
	Tararind		..	..	..
	Other Condiments		1.15	..	..
	Total		1.77	..	..
	(vii) Sugar				
	Sugar		1.64	..	..
	Jaggery		..	..	..
	Total		1.64	..	..
	(vii) Coffee & Tea				
	Coffee		..	..	..
	Tea		3.46	..	..
	Total		3.46	..	..
	(ix) Liquor				
	(x) Tobacco				
	Smoking		1.30	..	..
	Chewing		..	..	..
	Total		1.30	..	..

By Income Groups and Occupations—contd.

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	2.00	..	2.50	..	3.00	..	4.00	..	12.00
..	0.25	..	0.50	..	0.50	..	1.00	..	1.00
..	..	..	..	..	..	..	..	..	..
..	0.75	..	1.00	..	1.50	..	1.50	..	2.50
..	1.00	..	1.50	..	1.50	..	2.50	..	3.50
..	..	..	1.00	..	2.00	..	2.00	..	4.50
..	..	..	..	..	..	..	..	..	..
..	..	..	1.00	..	2.00	..	2.00	..	4.50
..	..	..	..	..	..	..	..	..	..
..	1.50	..	2.00	..	4.00	..	4.50	..	9.00
..	1.50	..	2.00	..	4.00	..	4.50	..	9.00
..	0.50	..	1.00	..	1.50	..	1.50	..	2.00
..	..	..	..	..	..	..	..	..	..
..	0.50	..	1.00	..	1.50	..	1.50	..	2.00

Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Cultivation		75			
	(xi) Other Foods.				
	(Including Refreshments)		..	..	..
	Pan Supari etc.		..	..	..
	Total under Food		51.89	..	..
	B. Miscellaneous Expenditure				
	(i) Education		0.74	..	19.34
	(ii) Dhobi or Soap		0.56	..	..
	(iii) Barber		0.42	..	..
	(iv) Travelling		0.05	..	..
	(v) Medical Fees and Medicines		..	..	..
	(vi) Religious Observances		..	..	..
	(vii) Amusements		0.13	..	..
	(viii) Provident Fund, Kuri and Compulsory savings.		..	..	..
	(ix) Payment of Debts		..	..	..
	(x) Remittances to Dependents living elsewhere		..	..	..
	(xi) Other items		10.54	..	..
	Total		12.44	..	..
	Grand Total		64.33	..	..

By Income Groups and Occupations—*concl.*

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	..	..	..	..	..	..	..	..
..	24.50	..	39.50	..	53.75	..	67.00	..	94.00
..	0.25	..	0.80	..	0.75	..	0.75	..	..
..	0.25	..	0.25	..	0.50	..	1.00	..	2.00
..	0.25	..	0.25	..	0.50	..	0.50	..	1.00
..	..	..	..	..	..	..	..	..	2.00
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	5.00
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	3.00	..	7.00	..	10.00	..	15.00	..	35.00
..	3.75	..	8.30	..	11.75	..	17.25	..	45.00
..	28.25	..	47.80	..	65.50	..	84.25	..	139.00

Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	
Vegetable Selling		1			
A-Food Group					
(i) Cereals & Pulses			5.00	..	..
Rice			30.00	..	..
Other grains			..	..	
Dhall			..	..	..
Total			35.00	..	81.54
(ii) Vegetables					
Potatoes			..	..	..
Tapioca			..	..	..
Onions			0.25	..	..
Cocoanuts			..	..	..
Other Vegetables			4.75	..	..
Total			5.00	..	
(iii) Meat & Fish					
Meat			1.00	..	..
Fish			..	..	..
Total			1.00	..	..
(iv) Milk			3.50	..	..
(v) Ghee & Oils					
Ghee			..	..	..
Oils			3.50	..	

By Income Groups and Occupations**Maheshwarpura**

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of House-holds	Average Expendi-ture	Number of House-holds	Average Expendi-ture	Number of House-holds	Average Expendi-ture	Number of House-holds	Average Expendi-ture	Number of House-holds	Average Expendi-ture
7	8	9	10	11	12	13	14	15	16
..	..	..	..	1	5.00	..	..	..	..
..	..	..	..	..	30.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	35.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	0.25	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	4.75	..	..	..	..
..	..	..	..	..	5.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1.00	..	..	..	..
..	..	..	..	..	3.50	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	3.50	..	..	..	..

Average Monthly Expenditure Per Household

2. 4

Maheshwarpura

3. 6

Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Vegetable Selling		1			
(xi) Other Foods.					
(Including Refreshments)					
Pan Supari etc.					
Total under Food					
B. Miscellaneous Expenditure					
(i) Education					
(ii) Dhobi or Soap					
(iii) Barber					
(iv) Travelling					
(v) Medical Fees and Medicines					
(vi) Religious Observances					
(vii) Amusements					
(viii) Provident Fund, Kuri and Compulsory savings.					
(ix) Payment of Debts					
(x) Remittances to Dependent living elsewhere					
(xi) Other items					
Total					
Grand Total					

By Income Groups and Occupations—concl'd.

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	..	..	1	..	..	..	..	..
..	..	..	..	..	53.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1.00	..	..	..	..
..	..	..	..	..	1.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	10.00	..	..	..	..
..	..	..	..	..	12.00	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	65.00	..	..	..	..

Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Vegetable Selling		1			
	A-Food Group				
	(i) Cereals & Pulses		5.00	..	..
	Rice		30.00	..	..
	Other grains		..	..	..
	Dhall		..	..	..
	Total		35.00	..	86.67
	(ii) Vegetables				
	Potatoes		..	..	..
	Tapioca		..	..	..
	Onions		0.25	..	..
	Cocoanuts		..	..	..
	Other Vegetables		4.75	..	..
	Total		5.00	..	..
	(iii) Meat & Fish				
	Meat		1.00	..	..
	Fish		..	..	..
	Total		1.00	..	..
	(iv) Milk		2.00	..	..
	(v) Ghee & Oils				
	Ghee		..	..	..
	Oils		3.00	..	..

By Income Groups and Occupations --contd.

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	1	5.00	1	..	..	..	..	..
..	..	..	30.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	33.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	0.25	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	4.75	..	..	..	..	..	..
..	..	..	5.00	..	..	..	..	..	..
..	..	..	1.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	1.00	..	..	..	..	..	..
..	..	..	2.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	3.00	..	..	..	..	..	..

Table No. XXI

Average Monthly Expenditure Per Household

Name of Village :

Occupation	Items of Expenditure.	All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Tailoring		1			
	Total		3.00	..	..
	(vi) Condiments				
	Chillies		0.50	..	..
	Tamarind		..	..	..
	Other Condiments		0.50	..	..
	Total		1.00	..	..
	(vii) Sugar				
	Sugar		..	..	..
	Jaggery		..	..	..
	Total		..	..	..
	(viii) Coffee & Tea				
	Coffee		..	..	..
	Tea		3.00	..	..
	Total		3.00	..	..
	(ix) Liquor				
	(x) Tobacco				
	Smoking		2.00	..	..
	Chewing		..	..	..
	Total		2.00	..	..

By Income Groups and Occupations—contd.**Maheshwarpura**

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	1	3.00	..	..	..	..	..	..
..	..	..	0.50	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	0.50	..	..	..	..	..	..
..	..	..	1.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	3.00	..	..	..	..	..	..
..	..	..	3.00	..	..	..	..	..	..
..	..	..	2.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	2.00	..	..	..	..	..	..

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life--sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in *statistical ingenuity* or *mathematical manipulation*. This explains why the Indian Census came to be interested in *many by-paths* and *nearly every branch of scholarship, from anthropology and sociology to geography and religion*.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive, the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more *normal* types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a *feel* of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :-

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Tailoring		1			
	(xi) Other Foods.				
	(Including Refreshments)				
	Pan Supari etc.		..	..	..
	Total under Food		52.00	..	..
	B. Miscellaneous Expenditure				
	(i) Education		..	..	13.33
	(ii) Dhobi or Soap		0.50	..	..
	(iii) Barber		0.50	..	..
	(iv) Travelling		..	..	..
	(v) Medical Fees and Medicines		..	..	..
	(vi) Religious Observances		..	..	..
	(vii) Amusements		..	..	..
	(viii) Provident Fund, Kuri and Compulsory savings.		..	..	..
	(ix) Payment of Debts		..	..	..
	(x) Remittances to Dependent living elsewhere		..	..	..
	(xi) Other items		7.00	..	..
	Total		8.00	..	..
	Grand Total		60.00	..	..

By Income Groups and Occupations—concl'd.

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	1	..	..	..	..	..	..	..
..	..	..	52.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	0.50	..	..	..	..	..	..
..	..	..	0.50	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	7.00	..	..	..	..	..	..
..	..	..	8.00	..	..	..	..	..	..
..	..	..	60.00	..	..	..	..	..	..

Average Monthly Expenditure Per Household

Name of Village :

All Households					
Occupation	Items of Expenditure.	Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
1	2	3	Rs. nP.	Rs. nP.	6
Govt. Service		1			
A-Food Group					
	(i) Cereals & Pulses		15.00	..	..
	Rice		30.00	..	..
	Other grains		..	..	..
	Dhall		..	..	..
	Total		45.00	..	63.64
	(ii) Vegetables				
	Potatoes		2.00	..	..
	Tapioca		..	..	..
	Onions		0.50	..	..
	Cocoanuts		..	..	..
	Other Vegetables		7.00	..	..
	Total		9.50	..	
	(iii) Meat & Fish				
	Meat		12.00	..	..
	Fish		3.00	..	..
	Total		15.00	..	..
	(iv) Milk		7.00	..	..
	(v) Ghee & Oils				
	Ghee		7.00	..	..
	Oils		7.00	..	..

By Income Groups and Occupations

Maheshwarpura

[illegible]

Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		Percentage of total expenditure on Food Miscellaneous items.
			Expenditure per Household	Expenditure per equivalent adult male	
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Govt. Service		1			
	Total		7.00	..	..
	(vi) Condiments				
	Chillies		1.50	..	..
	Tamarind		..	..	..
	Other Condiments		2.50	..	..
	Total		4.00	..	..
	(vii) Sugar				
	Sugar		2.00	..	..
	Jaggery		..	..	..
	Total		2.00	..	..
	(vii) Coffee & Tea				
	Coffee		..	..	..
	Tea		6.00	..	..
	Total		6.00	..	..
	(ix) Liquor				
	(x) Tobacco				
	Smoking		3.00	..	..
	Chewing		..	..	..
	Total		3.00	..	..

Maheshwarpura

[illegible]

Name of Village :

All Households					
Occupation	Items of Expenditure.	Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
1	2	3	Rs. nP.	Rs. nP.	6
Grocery		1	4	5	
A-Food Group					
	(i) Cereals & Pulses		12.00	..	..
	Rice		50.00	..	..
	Other grains		..	..	..
	Dhall		..	..	..
	Total		62.00	..	67.20
	(ii) Vegetables				
	Potatoes		3.00	..	..
	Tapioca		..	..	..
	Onions		0.50	..	..
	Cocoanuts		..	..	..
	Other Vegetables		6.00	..	..
	Total		9.50	..	..
	(iii) Meat & Fish				
	Meat		9.00	..	..
	Fish		3.00	..	..
	Total		12.00	..	..
	(iv) Milk		10.00	..	..
	(v) Ghee & Oils				
	Ghee		..	..	..
	Oils		12.00	..	..

Maheshwarpura

[illegible]

Name of Village :

Occupation	Items of Expenditure.	All Households				Percentage of total expenditure on Food Miscellaneous items.
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male		
				Rs.	nP.	
1	2	3	4	5	6	
Grocery		1				
	Total		12.00	..	..	
	(vi) Condiments					
	Chillies		1.50	..	..	
	Tamarind		..	..	..	
	Other Condiments		3.00	..	..	
	Total		4.50	..	..	
	(vii) Sugar					
	Sugar		5.00	..	..	
	Jaggery		..	..	..	
	Total		5.00	..	..	
	(viii) Coffee & Tea					
	Coffee		..	..	..	
	Tea		7.00	..	..	
	Total		7.00	..	..	
	(ix) Liquor					
	(x) Tobacco					
	Smoking		3.00	..	..	
	Chewing		..	..	..	
	Total		3.00	..	..	

Maheshwarpura

[illegible]

Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		Percentage of total expenditure on Food Miscellaneous items.
			Expenditure per Household	Expenditure per equivalent adult male	
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Grocery		1			
	(xi) Other Foods.				
	(Including Refreshments)				
	Pan Supari etc.		..	..	..
	Total under Food		125.00	..	..
	B. Miscellaneous Expenditure				
	(i) Education		15.00	..	32 80
	(ii) Dhobi or Soap		2.00	..	..
	(iii) Barber		2.00	..	..
	(iv) Travelling		2.00	..	..
	(v) Medical Fees and Medicines		..	..	..
	(vi) Religious Observances .		..	..	..
	(vii) Amusements		..	..	..
	(viii) Provident Fund, Kuri and Compulsory savings. .		..	..	..
	(ix) Payment of Debts . . .		..	..	..
	(x) Remittances to Dependent living elsewhere . . .		20.00	..	..
	(xi) Other items		20.00	..	..
	Total		61.00	..	..
	Grand Total		186.00	..	..

Maheshwarpura

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Name of Village :

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Average Monthly Expenditure Per Household

Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		Percentage of total expenditure on Food Miscellaneous items.
			Expenditure per Household	Expenditure per equivalent adult male	
			Rs. nP.	Rs. nP.	
	2	3	4	5	6
Agricultural Royalty		5			
	Total		3.40	..	..
(vi) Condiments					
	Chillies		0.25	..	..
	Tamarind		..	..	..
	Other Condiments		1.25	..	..
	Total		1.50	..	..
(vii) Sugar					
	Sugar		0.89	..	..
	Jaggery		..	..	..
	Total		0.80	..	..
(viii) Coffee & Tea					
	Coffee		..	..	..
	Tea		2.20	..	..
	Total		2.20	..	..
(ix) Liquor					
(x) Tobacco					
	Smoking		0.70	..	..
	Chewing		..	..	..
	Total		0.70	..	..

Maheshwarpura

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Table No. XXI

Average Monthly Expenditure Per Household

Occupation	Items of Expenditure.	Name of Village :			
		All Households			
		Number of Households.	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Agricultural Royalty		5			
	(xi) Other Foods.				
	(Including Refreshments)				
	Pan Supari etc.			..	..
	Total under Food		35.12	..	
	B. Miscellaneous Expenditure				
	(i) Education		0.43	..	24.45
	(ii) Dhobi or Soap		0.55	..	..
	(iii) Barber		0.45	..	..
	(iv) Travelling		1.40	..	..
	(v) Medical Fees and Medicines		0 60	..	
	(vi) Religious Observances		..	..	..
	(vii) Amusements		..	..	..
	(viii) Provident Fund, Kuri and Compulsory savings.		..	..	..
	(ix) Payment of Debts		1.80	..	..
	(x) Remittances to Dependent living elsewhere		..	..	..
	(xi) Other items		6.80	..	..
	Total		12.03	..	..
	Grand Total		47.15	..	..

By Income Groups and Occupations—concl'd.

Maheshwarpura

Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		. 101 and over	
Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure	Number of Households	Average Expenditure
7	8	9	10	11	12	13	14	15	16
..	..	1	..	..	..	..	..	1	..
..	24.50	..	32.62	..	..	..	..	..	69.50
..	..	..	0.38	..	..	..	..	..	1.75
..	0.25	..	1.00	..	..	..	..	..	1.00
..	0.25	..	1.00	..	..	..	..	..	0.50
..	..	..	5.00	..	..	..	..	..	2.00
..	..	..	..	..	..	..	..	..	3.00
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	9.00
..	..	..	..	..	..	..	..	..	..
..	3.00	..	10.00	..	..	..	..	..	15.00
..	3.50	..	17.38	..	..	..	..	..	32.25
..	28.00	..	50.00	..	..	..	..	..	101.75

Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		
			Expenditure per Household	Expenditure per equivalent adult male	Percentage of total expenditure on Food Miscellaneous items.
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Contract		1			
A-Food Group					
	(i) Cereals & Pulses		15.00	..	..
	Rice		35.00	..	..
	Other grains		..	..	
	Dhall		..	..	..
	Total		50.00	..	70.86
	(ii) Vegetables				
	Potatoes		5.00	..	..
	Tapioca		..	..	..
	Onions		..	..	..
	Cocoanuts		..	..	..
	Other Vegetables		7.00	..	..
	Total		12.00	..	..
	(iii) Meat & Fish				
	Meat		12.50	..	..
	Fish		2.00	..	..
	Total		14.00	..	..
	(iv) Milk		7.00	..	..
	(v) Ghee & Oils				
	Ghee		3.00	..	..
	Oils		7.00	..	..

By Income Groups and Occupations

[illegible]

Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		Percentage of total expenditure on Food Miscellaneous items.
			Expenditure per Household	Expenditure per equivalent adult male	
1	2	3	4	5	6
Contract		1			
	Total		10.00	..	..
	(vi) Condiments				
	Chillies		1.00	..	..
	Tararind		..	..	..
	Other Condiments		3.00	..	..
	Total		4.00	..	..
	(vii) Sugar				
	Sugar		2.00	..	..
	Jaggery		..	..	..
	Total		2.00	..	..
	(viii) Coffee & Tea				
	Coffee		..	..	..
	Tea		6.00	..	..
	Total		6.00	..	..
	(ix) Liquor				
	(x) Tobacco				
	Smoking		2.00	..	..
	Chewing			..	..
	Total		2.00	..	..

Maheshwarpura

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Name of Village :

Occupation	Items of Expenditure.	Number of Households.	All Households		Percentage of total expenditure on Food Miscellaneous items.
			Expenditure per Household	Expenditure per equivalent adult male	
			Rs. nP.	Rs. nP.	
1	2	3	4	5	6
Contract		1			
	(xi) Other Foods.				
	(Including Refreshments)				
	Pan Supari etc.			..	..
	Total under Food		107.00	..	..
	B. Miscellaneous Expenditure				
	(i) Education		5.00	..	29.14
	(ii) Dhobi or Soap		2.00	..	..
	(iii) Barber		2.00	..	..
	(iv) Travelling		10.00	..	..
	(v) Medical Fees and Medicines		..	..	.
	(vi) Religious Observances		..	..	..
	(vii) Amusements		5.00	..	.
	(viii) Provident Fund, Kuri and Compulsory savings.		..	..	..
	(ix) Payment of Debts		..	..	..
	(x) Remittances to Dependent living elsewhere		20.00	..	.
	(xi) Other items		..	..	..
	Total		44.00	..	..
	Grand Total		151.00	..	..

Maheshwarpura

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Table No. XXII

Indebtedness**Name of Village : Maheshwarpura**

Income Group	Indebtedness by Income Groups			
	Total No. of Households	No. of Households in debt	Percentage of Col 3 to Column 2	Average indebtedness for households in debt
1	2	3	4	5
Rs. 25	6	2	33.33	Rs. 200
Rs. 26-50	29	6	20.68	Rs. 216
Rs. 51-75	26	11	42.30	Rs. 172
Rs. 76-100	20	3	15.00	Rs. 233
Rs. 101 and over	4	1	25.00	Rs. 100

Table No. XXIII

Households and Developmental**Name of Village :**

Total No. of households	Number of Households which have during the last ten years					
	S E C U R E D					
	Better Irrigation facilities	Better types of Cattle	Better Seeds	Better Implements	Better Manure	More land for Cultivation
1	2	3	4	5	6	7
85					21	60

Table No. XXIV

Agricultural Produce of Cultivation run by the Households and their disposal**Name of Village : Maheshwarpura**

1. Name of Products.	Paddy	Vegetables
2. Annual quantity produced.	3,878 mds.	80 mds.
3. Total annual quantity consumed by the producing Households.	2,640 „	80 „
4. Total annual quantity available for sale.	1,238 „	Nil

Activities**Maheshwarpura**

Use of pesticides	Number of Households which have during the last ten years				
	S E C U R E D			Derived Benefit	
	Improved method of cultivation like Japanese cultivation	Land Improvement measures like reclamation soil conservation consolidation	National Extension Service or Community Project	Received Demonstration in improved agricultural practices	Participated In activities of Works of Community Project by contributing Land Labour Cash or material
8	9	10	11	12	13
			82	1	82

Table No. XXV

Households owning or possessing land or**Name of Village :**

Community	Nature of interest on land	Number of Households and extent of land		
		No land	5 Cents and below	5 to 10 Cents
1	2	3	4	5
Kashmiri Muslims	1. Land owned	2	6	3
	2. Land held direct from Government under a tenure less substantial than ownership	Nil	Nil	Nil
	3. Land held from private persons or institution	Nil	Nil	Nil
	4. Land given out to private persons or institutions	Nil	Nil	Nil
Kashmiri Hindus	1. Land owned	..	..	..
	2. Land held direct from Government under a tenure less substantial than ownership	..	..	..
	3. Land held from private persons or institutions	..	..	..
	4. Land given out to private persons or institutions	..	..	..

have given out land to others for Cultivation**Maheshwarpura**

Number of Households and extent of land						
10 to 20 Cents	20 to 50 Cents	50 Cents to 1 Acre	1 to 2.4 Acres	2.5 to 4.9 Acres	5 to 10 Acres	10 Acres and above
6	7	8	9	10	11	12
3	15	14	35	5	Nil	1
Nil	Nil	Nil	2	Nil	Nil	Nil
Nil	16	7	36	7	Nil	Nil
Nil	1	Nil	2	Nil	Nil	5
..	..	1	..	..	1	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..

Name of Village : Maheshwarpura

Total No. of Households.	Number of Households			
	Reading daily News-paper	Member or Members of which work for Social uplift.	Member or Members of which take active part in Politics.	Member or Members of which have joined co-operative Societies.
1	2	3	4	5
85	9	..	..	27

Table No. 1 Set (B)

Caste/tribe or community and nature of family
Based on Item three of model Schedule

Name of Village : Maheshwarpura

Caste/Tribe or Community	Type of Families living in the households					Remarks
	Total No of households	Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	33	20	7	24	
9. Kashmiri Hindus	1	..	..	1	..	

Simple family—Consists of husband, wife and unmarried children.
Intermediate —Married couple and unmarried brothers, sisters, one of the parents.
Joint —Married couple with married sons/daughters or with married brothers/sisters.

Table No. 2-(A)

**Settlement history of households
(Based on Item 4(a) of model Schedule)**

Name of Village : Maheshwarpura

Caste/Tribe or Community.	Total No. of households.	Number of households settled				
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	1 Generation ago	Present Generation
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	74	2	1	2	5
2. Kashmiri Hindus	1	1	..	...	...	..

Table No. 2(B)

Settlement history of households
(Based on Item 4(b) of model Schedule)

Name of Village : Maheshwarpura

Caste/Tribe	Number of families that have come to the village from			Remarks (Indicate the time of each migration in a running note)
	Outside the State	Outside the District	Outside the Taluk	
1	2	3	4	5
1. Kashmiri Muslims	Nil	Nil	Nil	Nil
2. Kashmiri Hindus	Nil	Nil	Nil	Nil

Table No. 3(A)

3-(A) Religion and Sect
(Based on Items 5(a) & (b) of model Schedule)

Name of Village : Maheshwarpura

Religion	Total No. of households	Number of households, the heads of which belong to		Number of households the heads of which do not belong to any Sect.
		Sect I (name) Suni	Sect II (name) Brahmin	
1	2	3	4	5
Islam	84	84	...	..
Hindusim	1	..	1	..

Table No. 3(B)

Sect and Caste/Tribe (Based on items 5 (b) and (e) of Model Schedule)

Name of Village : Maheshwarpura

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Table No. 3(C)

**Association of Deity/Special object of Worship of Caste/tribe.
(Based on Item 6 of Model Schedule)**

Name of Village : Maheshwarpura				
By Special act of worship	Number of households that worship the deity and belong to			Remarks
	Caste/tribe I (name)	Caste/tribe II (name)	Caste/tribe III (name) & so on.	
1	2	3	4	5
	Sapru			
Shiva	1	..	..	..

Table No. 4

Awareness of untouchability offences Act (Based on Item 7 of model Schedule)

Name of village-Maheshwarpura			
Caste/tribe	Number of persons interviewed		Remarks
1	2	3	4
1. Kashmiri Muslims	84	Not applicable	..
2. Kashmiri Hindus	1	nil	..

Table No. 5(A)

Contravention of marriage rules (Based on Items 8(a) and (b) of model Schedule)

Name of Village : Maheshwarpura					
Caste/tribe	Number of marriages in contravention of Caste/tribal law	Frequencies of each type of contravention			Remarks
		Type I	Type II	Type III & so on	
1	2	3	4	5	6
1. Kashmiri Muslims	Nil	..	..	..	..
2. Kashmiri Hindus	Nil	..	..	..	..

Table No. 5-(B)

Permissibility of intercaste marriage based on Item 3(1) of model Schedule

Name of Village—Maheshwarpura						
Caste/Tribe	Number of persons interviewed	Number of persons who consider it permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young men Panchayat members etc).
		Caste/Tribe I (Name) Sunni Muslims	Caste/Tribe II (Name) Brahmin	Caste/Tribe III (Name)	Caste/Tribe IV (Name) and so on	
		3	4	5	6	7
1. Kashmiri Muslims	84	84	..	..	..	..
2. Kashmiri Hindus	1	..	1	..	..	..

Table No. 5-(C)

**Desirability of intercast marriage.
(Based on Item 8 (1) of model Schedule)**

Name of Village—Maheshwarpura									
Caste/Tribe	Number of persons interviewed	Number of persons who consider it desirable to form marital tie with							
		Caste/Tribe I (Name) Dar	Caste/Tribe II (Name) Ganayi	Caste/Tribe III (Name) Najar	Caste/Tribe IV (Name) Darzi	Caste/Tribe V (Name) Bhat	Caste/Tribe VI (Name) Gojri	Caste/Tribe VII (Name) Baba	Caste/Tribe VIII (Name) Mir
1	2	3	4	5	6	7	8	9	10
(A) Kashmiri Muslims									
1. Bhat	65	65	65	65	65	65	nil	65	65
2. Dar	7	7	7	7	7	7	nil	7	7
3. Ganayi	2	2	2	2	2	2	nil	2	2
4. Najar	6	6	6	6	6	6	nil	6	6
5. Gojri	1	1	1	1	1	1	1	1	1
6. Darzi	1	1	1	1	1	1	nil	1	1
7. Mir	1	nil	nil	nil	nil	nil	nil	nil	1
8. Baba	1	1	1	1	1	1	1	1	1
(B) Kashmiri Hindus									
9. Sapru	1	nil	nil	nil	nil	nil	nil	nil	1

Caste/tribe	Number of Persons interviewed.	Number having no objection to marriage with community.							
		a	b	c	d	e	f	g	h
		Baidya	Mehisya	Dom	Brahman	Dhoba	Bauri	Bhutia	Napit
1	2	3	4	5	6	7	8	9	10
1. Kashmiri Muslims	84	..	..	..	..	..	..	..	..
2. Kashmiri Hindus	1	..	..	..	1	..	..	..	..

Number having no objection to marriage with community.										Remarks.
i	j	k	l	m	n	o	p	q	r	
Santal	Muslim	Chamar	European	Karmar- kar	Kayastha	Pod	Raj- benshi	Nama- sudra	Bageli	Chinese
11	12	13	14	15	16	17	18	19	20	21
...	84	...	...	...	..	...	..	...	..	...
...	...	...	...	...	..	..	...	...	..	...

Table No. 6(A)

Awareness of changes in Hindu Laws of succession and adoption
(Based on Item 11 and 12 of model Schedule)

Name of Village—Maheshwarpura

Caste/tribe community	Number of persons interviewed	Number aware that there have been changes in Hindu adoption Act.	Number that could describe the changes in Hindu Adoption Act Correctly.	Number aware that there have been changes in Hindu Succession Act.	Number that could describe the changes in Hindu Succession Act Correctly.	Remarks.
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	Not applicable	Not applicable	Not applicable	Not applicable	
2. Kashmiri Hindus	1	Nil	Nil	Nil	Nil	

Table No. 6(A)-1

Inheritance of property as in practice
(Based on Item 13(a) of model Schedule)

Name of Village—Maheshwarpura

Caste/tribe community	Number of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste tribe								Remarks
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others	
1	2	3	4	5	6	7	8	9	10	11
1. Kashmiri Muslims	84	84	84	84	nil	nil	nil	nil	nil	
2. Kashmiri Hindus	1	1	1	1	..	..	..	..	..	Wife gets share, if she has no male issue

Table No. 6(B)-1

Share of property for different categories of relatives-daughters
(Based on Item 13(b) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe/community	Number of persons interviewed	Number indicating that daughters inherit property in the following manner			
		Daughters only inherit to the exclusion of the sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits
1	2	3	4	5	6
1. Kashmiri Muslims	nil	nil	nil	nil	nil
2. „ Hindus	nil	nil	nil	nil	nil

Share of property for different categories of relatives-daughter—contd.
(Based on Item 13(b) of model Schedule)

Number indicating that daughters inherit property in the following manner				Remarks
Daughters inherit only if there is no son	Daughters acquire only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	
7	8	9	10	11
nil	nil	nil	nil	
nil	nil	nil	nil	

**Share of property for different categories of relatives-sons
Based on Item 13(b) of model Schedule**

Name of Village : Maheshwarpura

Caste/tribe/ Community	Number of Persons interviewed	Number indicating that sons inherit property in the following manner		
		All sons get equal share	Only eldest son inherits	Only youngest son inherits
1	2	3	4	5
1. Kashmiri Muslims	84	84	nil	nil
2. Kashmiri Hindus	1	1	nil	nil

Share of property for different categories of relatives-sons - *concl'd.*
Based on Item 13(b) of model Schedule

Number indicating that sons inherit property in the following manner		If there are children by more than one wife property first divided per strips among sons of different wives and then per capita among sons of the same wife	Any other manner	Remarks
Larger share is given to eldest son, other sons inherit equally	Larger share is given to younger sons, other sons inherit equally			
6	7	8	9	10
nil	84	84	nil	
nil	nil	nil	nil	

Table No. 6(B)-3

**Share of property for different categories of relatives-wife
(Based on Item 13(b) of model Schedule**

Name of Village : Maheshwarpura

Caste/tribe/ community	Number of persons interviewed	Number indicating that wife inherits the property in the following manner					Others Specify
		Wife inherits equally with sons	Wife gets a smaller share	Wife gets maintenance only (if she does not re-marry)	Wife acquires life interest if there is no child provided that she does not re-marry		
1	2	3	4	5	6	7	
1. Kashmiri Muslims	84	nil	84	nil	nil	nil	
2. Kashmiri Hindus	1	nil	1	nil	nil		In wife gets share only if she has no male issue

Table No. 6 (C)

**Attitude about inheritance of property by daughters equally with sons
(Based on Item 14 of model Schedule**

Name of Village : Maheshwarpura

Caste/tribe/ Community	Number of persons interviewed	Number of persons who agree that daughter should inherit equally with sons				
		Aged above 50	Aged 41-50	Aged 31-40	Aged 21-30	Aged 20 and below
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	nil	nil	nil	nil	nil
2. Kashmiri Hindus	1	nil	nil	1	nil	nil

Table No. 7

**Change in ownership of land during one generation
(Based on Items 15 (a-c) and 16 of model Schedule**

Name of Village : Maheshwarpura

Caste/Tribe/ Community	Number of households	Number of households that suffered loss of land after the time of death of the father of the head of the household.	Number of households that have gained land after the time of death of the father of the head of the household,	Remarks
1	2	3	4	5
1. Kashmiri Muslims	84 1	nil nil	39 1	
2. Kashmiri Hindus				

Table No. 8

**Reciprocal Aid in agricultural practices
(Based on Items 15 (h-j) of model Schedule)**

Name of Village : Maheshwarpura

Caste/tribe community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5	6
1. Kashmiri Muslims	82	4	78		
2. Kashmiri Hindus	1	Nil	Nil	78	
				Nil	

Table No. 9

**Livestock statistics including fishery
(Based on Items 17 and 18 of model Schedule)**

Name of Village : Maheshwarpura

Caste/tribe community	Milk cattle		Draught bullock		Goats/sheep	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
1	2	3	4	5	6	7
1. Kashmiri Muslims	72	238	20	28		
2. Kashmiri Hindus	1	1			39	293

**Livestock statistics including fishery
(Based on Items 17 and 18 of model Schedule)**

Horse		Duck/geese		Fowl		Fisheries	
Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of families rearing fish	Number of families selling fish
8	9	10	11	12	13	14	15
4	5	1	5	57	130		2

Table No. 10-A

**1 - Village industries - Products
(Based on Item 19 (a) of model Schedule)**

Name of village : Maheshwarpura

Caste/tribe/community	Carpentry Industry I (name)		Tailoring Industry II (name)		Dairy Farming Industry III	
	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
1	2	3	4	5	6	7
1. Kashmiri Muslims	4	nil	1	Clothes	2	Butter Cheese and Curd

Table No. 10-(A)

**2 - Village industries - Disposal of products
(Based on Item 19 (b) of model Schedule)**

Name of Village : Maheshwarpura

Name of product	Tailoring Particulars of households that sell to neighbours only		Dairy farming Particulars of households that sell in market		Remarks
	Caste	Number of households	Caste	No. of households	
1	2	3	4	5	6
1. Kashmiri Muslims	Bhat	1	Bhat	2	

Table No. 10(B)

**Industries and tools adopted during last five years
(Based on Items 19 (c) and (d) of model Schedule)**

Name of Village : Maheshwarpura

Industries	Particulars of households that adopted the Industries for the first time in course of last 5 years.		Tools	Particulars of households that adopted the tools for first time in course of last 5 years		Remarks
	Caste	No. of households		Caste	No. of households	
1	2	3	4	5	6	7
	Nil	Nil	Nil	Nil	Nil	

Table No. 10-(C)

Attainment of proficiency in Industry.
(Based on Items 20 and 21 of model Schedule).

Name of Village : Maheshwarpura

Industry	Number of persons that have earned proficiency through			Other	No. of workers who require further training.	Brief Note on the nature of training wanted.	Remarks.
	Home appren- ticeship.	Apprenticeship in the place relations or neighbours.	Formal training in some institute				
1	2	3	4	5	6	7	8
1. Tailoring	1	nil	nil	nil	nil	nil	...
2. Carpentry	4	nil	nil	nil	nil	nil	...
3. Dairy Farming	2	nil	nil	nil	nil	nil	...

Table No. 11-(A)

Occupational mobility-cause of change.
(Based on Items 22 and 23 of model Schedule).

Name of Village : Maheshwarpura

Caste/tribe/ community	No. of persons who changed father's occupation.			No. of persons who have changed own earlier occupations.			No. of persons who are not contented with present occupations	Remarks.
	Voluntarily	Forced by circum- stances	Other reasons (specify)	Voluntarily	Forced by circum- stances	Other reasons		
1	2	3	4	5	6	7	8	9
Kashmiri Muslims	nil	39	nil	nil	nil	nil	..	..

Table No. 11 (B)

Occupational mobility-Nature of change from father's generation to present generation.
(Based on Item 22 of model Schedule)

Name of Village : Maheshwarpura

Occupation	No. of persons in the occupation.	Number of persons whose father's occupation was						
		Occupation No. 1 (i.e. his own)	Occupation No. 2	Occupation No. 3	Occupation No. 4	Occupation No. 5	Occupation No. 6	Occupation No. 7
			Oil extraction	Carpentry	Govt. Service	Cultivation	Vegetable Selling	Hanji
1	2	3	4	5	6	7	8	9
1. Zamindari	75	72	1	1	...	...	..	1
2. Govt. Service	1	...	...	...	...	1	..	..
3. Grocery	1	..	...	...	...	1	..	..
4. Contract	1	..	...	...	1	...	..	..
5. Tailoring	1	..	...	...	...	...	1	..
6. Agri-cultural Royalty	5	5	...	...	...	...	..	..
7. Vegetable Selling	1	1	...	..	...	...	..	..

Table No. 11 (C)

Occupational mobility-Nature of Aspiration.
(Based on Item 24 of model Schedule).

Name of Village : Maheshwarpura

Occupation	Number of persons in the occupation	Number of persons who want their sons to be				No. son born	Unmarried
		In the same occupation as in col. 1 (i.e. his own)	Occupation No. 1 Govt. Service	Occupation No. 2 Zamindari & Carpentry	Occupation No. 3 Trade		
1	2	3	4	5	6	7	8
1. Zamindari	75	24	20	1	..	28	2
2. Agricultural Royalty	5	..	4	..	..	..	1
3. Govt. Service	1	1	..	..	..	..	..
4. Vegetable Selling	1	..	..	..	1	..	..
5. Contract	1	..	..	..	1	..	..
6. Grocery	1	..	1	..	..	..	..
7. Tailoring	1	..	1	..	..	..	..

Table No. 12

Trade or business
(Based on Item 25 of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe/ community 1	Business 1-Milk selling				Business 2-Fishing		
	Number of households 2	Communities 3	Source of finance 4	Average profit 5	Number of households 6	Community 7	Source of finance 8
1. Kashmiri Muslims	2	Refer column No. 1	By selling milk	Rs 55/-	2	Refer col. No 1	By selling milk

Trade or business —contd.
(Based on Item 25 of model Schedule)

Business 2 Fishing	Business 3 Shopkeeping				Vegetable Selling			
	Average profit 9	Number of households 10	Communi- ties 11	Source of Finance 12	Average Profit 13	No. of households 14	Communi- ties 15	Source of Finance 16
	Rs 39/-	1	Refer Col. No. 1	By selling goods	Rs. 30/-	1	Refer Col. No. 1	By selling vegetables
								Average Profit 17
								Rs. 10/-

Table No. 13

Range of information
(Based on Item 29 of model Schedule)

Name of Village : Maheshwarpura

Caste/Tribe/ community	Total No. of house- holds	Number of households heads of which know the name of						
		Union Board H. Q.	Anchal Pancha- yat H. Q.	Thana H. Q.	Tehsil H. Q.	Taluk H. Q.	District H. Q.	Name of principal rivers of the district.
1	2	3	4	5	6	7	8	9
1. Kashmiri Muslims	84	..	36	36	36	36	36	..
2. Kashmiri Hindus	1	..	1	1	1	1	1	..

Table No. 14

Land reforms etc. (Based on Item 30 of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe/ community 1	No. of house- holds benefitted by abolition of Zamindari 2	Brief indication of the manner of benefit 3	No of households harmed by abolition of Zamindari 4	No. of households neither benefitted nor harmed 5	Remarks 6
1. Kashmiri Muslims	60	Kanals marlas 206-10	nil	24	
2. Kashmiri Hindus	..	nil	nil	1	

Table No. 15

Land reclamation and development
(Based on Item 32 of model Schedule)

Name of Village : Maheshwarpura

Caste/ tribe/ community 1	Number of families benefitted by land reclamation and development measures 2	Brief description of the land reclamation and development measures 3
Kashmiri Muslims	nil	nil
Kashmiri Hindus	nil	nil

Table No. 16

**N. E. S. Blocks —Nature of benefit (only in respect of villages
covered by N. E. S. Blocks) (Based on Item 35 of model Schedule)**

Name of Village : Maheshwarpura

Caste/tribe/ community	No. of house- holds	No. aware of existe- nce of N. E. S. Block	Number benefitted by N. E. S. Block	No. benefited in the manner as below		Not known
				Describe 1	Describe 2	
1	2	3	4	5	6	7
				Village Panchayat Road and established in the village Bridge Con- structed		
1. Kashmiri Muslims	84	78	38	35	2	6
2. Kashmiri Hindus	1	1	1	1	..	..

Table No. 17

N.E.S. Blocks — Nature of benefit (Awareness about the functions of Gram Sewak (Based on Item 34 of model Schedule))

Name of Village : Maheshwarpura

Caste/tribe/ community	No. of households	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak				Not known	Remarks
			Fully Satis- factory	Satisfactory	Unsatis- factorily	Incorrectly		
1	2	3	4	5	6	7	8	9
1. Kashmiri Muslims	84	24	..	23	..	..	60	
2. Kashmiri Hindus	1	1	..	1	..	..	..	

Table No. 18

**Information about main functions of Panchayat
(Based on Item 36 (a-c) of model Schedule)**

Name of Village : Maheshwarpura

Caste/tribe/ community	No. of households	No. that could tell the period of existence of Panchayat correctly	Number according to whom main functions at the panchayat are		Remarks includ- ing note on the functions of the panchayat set up according to statute
			Function 1 To settle village disputes	Function 2 Village development	
1	2	3	4	5	6
Kashmiri Muslims	84	..	38	46	..
Kashmiri Hindus	1	..	1	..	..

Table No. 18 (A)

**Opinion about improvement through Panchayats
(Based on Item 36 (e-f) of model Schedule)**

Name of Village :- Maheshwarpura

Caste/tribe/ community	Number of Households	No. according to whom after establishment of statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayats there has been	No. according to whom after establishment of statutory Panchayat there has been neither improvement nor harm
		Improvement (a) Construction Work i.e. Bridges	Improvement (b) Roads	Improvement (c) Construction of Bridges and Panchayat Ghar		
1	2	3	4	5	6	7
1. Kashmiri Muslims	84	5	3	76	..	..
2. Kashmiri Hindus	1	..	..	1	..	..

Table No. 18—(B)

**Information about factions of Panchayats
(Based on Item 36 (d) of the model Schedule)**

Name of Village : Maheshwarpura

Caste/tribe/ community	No. of informants according to whom main parties are			No. of informants according to whom dominant castes are			Remarks
	Party (a) Bhat	Party (b)	Party (c)	Caste (a)	Caste (b)	Caste (c)	
1	2	3	4	5	6	7	8
1. Kashmiri Muslims	84	..	..	..	..	..	
2. Kashmiri Hindus	1	..	..	..	..	..	

Table No. 19

Co-operative Society (Based on Item 33 of model Schedule)

Name of Village : Maheshwarpura

Name of Co-operative Society	No. of members belonging to						Number that have not become members because of			Remarks
	Caste/tribe etc (1) Bhat	Caste/tribe etc (2) Gojri	Caste/tribe etc. (3) Najar	Caste/tribe etc. (4) Ganayi	Caste/tribe etc. (5) Dar	Caste/tribe etc. (6) Sapru	Reason 1 Not aware of its benefits	Reason 2 Due to careless- ness	Reason 3 Due to shortage of finance	
1	2	3	4	5	6	7	8	9	10	11
Multipurpose Cooperative Society	17	1	2	1	4	1	30	1	28	

Table No. 20

Attitude towards family planning with reference to age of the Head of the Household
(Based on Items 3 and 38 (c) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe/community 1	Number wanting more children, the age of the head of household (male) being				
	Above 50 2	41-50 3	31-40 4	21-30 5	20 or less 6
1. Kashmiri Muslims	3	9	21	15	..
2. Kashmiri Hindus	..	1	..	..	..

Attitude towards family planning with reference to age of the Head of the Household—*contd.*
(Based on Items 3 and 38 (c) of model Schedule)

Number wanting no more children, the age of the head of household (male) being					Remarks 12
Above 50 7	41-50 8	31-40 9	21-30 10	20 or less 11	
11	12	6	4	..	Three heads of the households are unmarried
..	..	..	..	..	..

Table No. 20 (A)

Attitude towards family planning with reference to duration of marriage (Based on Item 3 and 38 (c) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe/community 1	Number wanting more children, duration of marriage being				
	Over 20 years 2	16-20 years 3	11-19 years 4	6-10 years 5	5 or less years 6
1. Kashmiri Muslims	11	13	8	8	8
2. Kashmiri Hindus	..	1	..	..	..

Attitude towards family planning with reference to duration of marriage
(Based on Item 3 and 38 (c) of model Schedule)

Number wanting no more children duration of marriage being					Remarks
Over 20 years 7	16-20 years 8	11-15 years 9	6-10 years 10	5 or less years 11	
19	5	3	2	4	Three head of households are unmarried, whose attitude towards family planning could not be checked.
..	..	..	..	..	..

Table No. 20 (B)

Attitude towards family planning with reference to monthly Income
(Based on Item 38 (c) of model Schedule and income data)

Name of Village : Maheshwarpura

Caste/tribe/community 1	Number wanting more children, having monthly income of					
	Above Rs. 150 2	Rs. 101-150 3	Rs. 76-100 4	Rs. 51-75 5	Rs. 20-50 6	Rs. 25 or less 7
1. Kashmiri Muslims	1	..	10	13	21	3
2. Kashmiri Hindus	1	..	..	..	..	..

Attitude towards family planning with reference to monthly income
(Based on Item 38 (c) of model Schedule and income data)—*contd.*

Number wanting no more children having monthly income of						Remarks
Above Rs. 150 8	Rs. 100-150 9	Rs. 75-100 10	Rs. 51-75 11	Rs. 25-50 12	Rs. 25 or less 13	
2	2	7	13	8	1	Three heads of households are unmarried. Two of them fall in the income group of Rs. 25/- and below and the other in the group of Rs. 76-100.
..	..	..	..	..	..	..

Table No. 21 (A)

Habit of taking sugar as corelated to income
(Based on Item 39 (d) of model Schedule and income data)

Name of Village : Maheshwarpura

Caste/tribe/community 1	Number of households taking sugar with monthly income of					
	Above Rs. 150 2	Rs. 101-150 3	Rs. 76-100 4	Rs. 51-75 5	Rs. 26-50 6	Rs. 25 or less 7
1. Kashmiri Muslims	3	2	18	26	29	6
2. Kashmiri Hindus	1	..	..	..	..	..

Habit of taking sugar as corelated to income—*contd.*
(Based on Item 39 (d) of model Schedule and income data)

Number of households not taking sugar with monthly income of					
Above Rs. 150 8	Rs. 101-150 9	Rs. 76-100 10	Rs. 51-75 11	Rs. 26-50 12	Rs. 25 or less 13
..	..	..	..	..	..
..	..	..	..	..	..

Table No. 21 (B)

Habit of taking tea co-related to monthly income
(Based on Item 39 (d) of model Schedule and income data)

Name of Village : Maheshwarpura

Caste/tribe community 1	Number of households taking tea with monthly income of					
	Above Rs. 150 2	Rs. 101-150 3	Rs. 75-100 4	Rs. 51-75 5	Rs. 26-50 6	Rs. 25 or less 7
Kashmiri Muslims	3	2	18	26	29	6
Kashmiri Hindus	1	..	..	..	..	..

Habit of taking tea co-related to monthly income
(Based on Item 39 (d) of model Schedule and income data)—*contd.*

Number of households not taking tea with monthly income of					
Above Rs. 150 8	Rs. 101-150 9	Rs. 76-100 10	Rs. 51-75 11	Rs. 26-50 12	Rs. 25 or less 13
..	..	..	..	..	..
..	..	..	..	..	..

Table No. 22

Prohibited Foods and Drinks
(Based on Item 39 (c) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe community 1	Number of households reporting as prohibited						No. that did not report any food to be prohibited 8	No. that did not report any drink to be prohibited 9
	Food (1) 2	Food (2) 3	Food (3) 4	Drink (1) 5	Drink (2) 6	Drink (3) 7		
1	..	..	..	..	..	..	..	..
Kashmiri Muslims consider all such food and drinks prohibited as proscribed by the religion. Kashmiri Hindus strictly avoid beef.								

Table No. 23 (A)

Material culture-possession of Furniture (Based on Item 42 (a) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe community 1	Number of households possessing								
	Bed stead 2	Khatia 3	Chair 4	Table 5	Mirror 6	Bench 7	Stools 8	Talchowki 9	Wall-Shelf 10
Kashmiri Muslims	4	1	1	..	..	..	..	..	..

Table No. 23-(B)

2—Material culture—Furniture acquired in last five years
(Based on Item 42 (b) of model Schedule)

Community	Number of households which have acquired in last five years		Remarks
	Furniture 1	Furniture 2	
Kashmiri Muslims	Chair 2	Bed Stead 1	
Kashmiri Hindus			

Table No. 24

Material Culture Possession of Consumer Goods
(Based on Item 45 (a) of model Schedule)

Name of Village : Maheshwarpura

Caste/tribe community 1	No. of households						Remarks
	Hurricane Lantern 2	Petromax or Hazak 3	Battery torch lights 4	Kerosene stove 5	Bicycle 6	Radio set 7	
1. Kashmiri Muslims	16	16	5	14	5	11	
2. Kashmiri Hindus	..	..	1	1	..	1	

Table No. 24 (A)

Material culture - consumer goods acquired in last five years
(Based on Item 45 (b) of model schedule)

Name of Village : Maheshwarpura

Caste/tribe/community 1	Number of households which have acquired in last five years			Remarks
	Consumer goods (1) Battery 2	Consumer goods (2) Radio set 3	Consumer goods (3) Lantern 4	
Kashmiri Muslims	2	1	2	
Kashmiri Hindus	..	1	..	

Name of Village :- Maheshwarpura

Material culture- Habits.—*contd.*
(Based on Item 42 (c) and 45 (c) & (d) of model Schedule)

Material culture—Habits
(Based on Item 42 (c) and 45 (c) and (d) of model Schedule--*contd.*)

APPENDIX I

1960-61

Name of District... ..

HOUSEHOLD SCHEDULE

(d) Caste or Tribe

[illegible]

4. (a) For how many generations, counting from head of the household backwards, has the household been residing in this village ?

(b) If head of household has migrated to this village, together with the household, where was his ancestral home ?

B. Religion :

5. (a) Religion
 (b) Sect
 (c) Tribe or Caste... ..
 (d) Sub-tribe or Sub-caste
6. (a) Is there a deity or object of worship or sacred plant in the house? (Answer Yes/No.)
 (b) If 'Yes', where is the deity or subject of worship located in the house ?
 (c) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?
7. Do you know that untouchability in any form has been prohibited under law ? (Answer Yes/No)

C. Marriage :

8. (a) Has any marriage in contravention of caste or tribal law taken place in this household ? (Answer Yes/No)
 (b) If such a marriage has taken place give details about the marriage
 (c) With what castes or tribes other than the caste or tribe of the household is marriage permissible ?
 (d) With which of such castes or tribes would marriage be desirable ?
 (e) Was dowry given on the occasion of the marriage of the son ? (Answer Yes/No. If 'Yes', mention amount)
 (f) Was dowry given on the occasion of the marriage of the daughter ? (Answer Yes/No. If 'Yes', mention amount)
9. (a) Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes/No. If 'Yes', what do you think of the salient features of the Hindu Marriage Act ?)
10. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following

communities ? (Mark with (\) the names of the communities against which you have no objection)

- | | | |
|------------|---------------|------------------|
| 1. Baidya | 10. Muslim | 19. Chinese |
| 2. Mahisya | 11. Chamar | 20. Nayi (Hajam) |
| 3. Dom | 12. European | 21. Shia |
| 4. Brahman | 13. Karmakar | 22. Hindu |
| 5. Dhoba | 14. Kayastha | 23. Gujars |
| 6. Bauri | 15. Bod | 24. Jats |
| 7. Bhutia | 16. Rajbanshi | 25. Sikhs |
| 8. Napit | 17. Namasudra | 26. Sunnis |
| 9. Santal | 18. Bagdi | 27. Buddhists |

D. Inheritance :

11. (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes No.)
 (b) If Yes, what do you think are the salient features on recent changes ?
12. (a) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No).
 (b) If yes, what do you think are the salient features of such changes ?
13. (a) Which relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?
 (b) What is the share of each such member ?
14. Are you in favour of inheritance of property by daughters equally with sons ?

E. Property**Land**

15. If the household possesses land, give
- (a) Total area in acres... ..
- (b) Total area under cultivation... ..
- (c) Area comprising homestead... ..

(d) Name of Crop	Quantity obtained last year	Quantity sold
1	2	3
i) Paddy		
ii) Wheat		
iii) Maize, Jowar and Bajra		
iv) Pulses, including gram		
v) Sugar cane		
vi) Barley		
vii) Vegetables		
viii) Jute		
ix) Chillies		
x) Tobacco		
xi) Oil Seeds		
xii) Cotton		
xiii) Ginger		
xiv) Fodder or bamboo or cane		
xv) Fruits		
xvi) Agricultural crops		
(e) What is the organic manure used ?		
(f) Do you use chemical fertilisers ?		
(g) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?		
(h) Do you borrow agricultural implements from others at the time of cultivation ?		
(i) Do you take help of neighbours at the time of sowing or harvesting ?		
(j) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?		
(k) Adoption of land improvement measures like reclamation, soil conservation, consolidation, etc.		
(l) Increase in irrigated area.		
(m) Use of improved seeds-cropwise		
(n) Use of pesticides		

(o) Use of improved methods of cultivation, like Japanese method of paddy cultivation.	
16. How much did your father own at the time of his death :	
(a) Land in acres	
(b) Houses and other property.	
17. (a) Do you own any cattle or poultry ?	
Give numbers.	
(i) Milch Cattle	
(ii) Draught Bullock	
(iii) Cows, goats, sheep, pigs, duck/geese and fowl.	
(b) How much milk or milk products do you sell ?	
18. Fishery	
(a) Does the household own any tank ?	
(b) If fish is reared, was any quantity sold last year ? (Answer Yes/No. If 'Yes', mention quantity).	
F. Industry	
19. Do you conduct any industry ?	
(a) What are the products ?	
(b) Which of them do you sell to neighbours or in the market ?	
(c) Have you taken up this industry for the first time in the course of last five years ?	
(d) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments.	
20. Name the art or craft in which you have earned proficiency	
21. When and how did you learn the art or craft concerned ?	
(a) Do you consider further training necessary ? (Answer Yes/No).	
(b) If yes, describe the type of training you desire	

22. (a) What was your father's occupation ?
- (b) If you have changed your father's occupation, why have you done so ?
- (c) Where you forced for lack of choice into this occupation (Answer Yes/No).
- (d) If you were not forced for lack of choice why did you choose this occupation ?
23. (a) Have you yourself changed your occupation from another kind to this one ? (Answer Yes/No).
- (b) If yes, explain why you have changed your own occupation ?
24. What kind of work would you like your son to do ?
25. (a) If you are engaged in trade or business, mention the commodities dealt in.
- (b) How do you get your finance ?
- (c) What is your approximate profit ?

G. Indebtedness

26. If head of household is in debt
- (a) Mention amount of debt outstanding
- (b) Source of Credit
27. (a) Are you content with the present occupation ? (Answer Yes/No).
- (b) If no, what other work you are doing ?

H. Education

28. (a) How much did you spend last year on the education of your children ?
- (b) How many of your children are reading at the School or College ?
School : Male/Female
College : Male/Female... ..
- (c) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets ?... ..

I. Community

29. (a) Does the head of the household

- know name of the Union Board, Anchal Panchayat/Thana or Taluk/ District in which his village is situated ?
- (b) Does the head of the household know names of the principal rivers flowing through the district ?
30. (a) Do you think that abolition of Zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No).... ..
- (b) If yes, indicate how you have been benefitted ?
- (c) If no, why have you not been benefitted ?
31. If you are a share-cropper,
- (a) Could you get yourself recorded as a share-cropper in the revisionary settlement ? (Answer Yes/No).... ..
- (b) Have you been evicted from your land as a result of recent land legislation ? (Answer Yes/No. If yes, give particulars)
32. (a) Have you benefitted from any scheme of land reclamation or land development ? (Answer Yes/No).
- (b) If yes, explain how have you benefitted ?
33. (a) Is there a cooperative society in your village ? (Answer Yes/No).... ..
- (b) If yes, are you a member ? (Answer Yes/No.)
- (c) If no, why are you not a member ?
34. (a) Is there an NES Block in your area ?
- (b) Do you know what are the functions of Gram Sewak ? (Answer Yes/No)
- (c) If yes, describe his functions.... ..
- (d) Has the Gram Sewak ever come and talked to you ?
- (e) Has he demonstrated any of the improved agricultural practices mentioned above ?

- If so, did you follow his advice ?
35. (a) Have you benefitted from the NES Block ? (Answer Yes/No)
- (b) If yes, how have you benefitted ?
36. (a) Is there a Panchayat in your village ? (Answer Yes/No)
- (b) If yes, how long has the Panchayat been in your village ?
- (c) What are the main functions of the Panchayat ?
- (d) What are the main parties in your Panchayat and which caste is leading the Panchayat ?
- (e) Has there been any improvement in your village since the Panchayat was established (Answer Yes/No).
- (f) If yes, what have been the improvements ?
- (g) What activities or works of community benefit (School buildings, wells Panchayat Ghars, Youth clubs, etc.) have been taken up in your village since the establishment of the Panchayat.
- (h) Did you participate in these (by contributing Land, Labour, Cash or material, etc.) ? If not, why not ?
- (i) Have you benefitted from the work/ activity ?
37. (a) Has any caste or tribe of your village got a separate Panchayat of its own ? (Answer Yes/No).
- (b) If yes, what are the main functions of this caste or tribal panchayat ?
- (c) Since the statutory Panchayats are functioning, why did you think these caste or tribal Panchayats should still continue ?
38. (a) Is there a family planning centre in your area ? (Answer Yes/No)
- (b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ?

- (c) Does the head of the household wish that no more children were born to him ?

J. Diet

39. (a) How many times a day do the members of the household take their meals ?
- (b) What are the usual items of diet at each meal ?
- (c) What are the foods or drinks prohibited ?
- (d) Does the household take sugar/tea ?

K. Utensils

40. (a) What utensils are used for preparing food and for storage of drinking water ?
- (b) Of what materials are important utensils made ?

L. Fuel

41. What fuel is ordinarily used for cooking ?

M. Furniture and Ornaments

42. (a) Does the Household possess a Bedstead / Khatia/Chair/Table/Mirror/Bench/Stool/Jalchowki/Wall shelf (Cross out those not found)
- (b) Is the household using any new kind of furniture for the first time in the last five years ?
- (c) Does the household use mosquito net ?
43. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. Houses

44. Give a plane of the house and compound showing the main places, the material of the roof, walls and doors and the measurements of the bedroom.

Note : Give sketches and photographs wherever possible.

O. Consumer goods

45. (a) Does the household possess Hurricane lantern/Petromax or Hazak/Battery torchlight/Kerosene Stove/Bicycle/Gramophone/Radio set?
(Cross out those which do not apply)
- (b) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles?
- (c) Does the household use toilet soap/washing soap?
- (d) Are clothes sent to washerman to be cleaned?

APPENDIX II

Additional Questions for Household Schedule

A. Duration of Residence :

- (c) If migrated to this village, State :—
Why?

N. Particulars about the House :

- (a) How many rooms are there in the household?
- (b) How many of them are used for sleeping purpose?
- (c) Is there a separate room for sleeping for every couple?
- (d) Is the household rented/owned?
- (e) If rented, what is the amount of rent paid?
- (f) Is the house part of building?
- (g) If yes, how many households are in this building?
- (h) Does the household own more than one house? If so, how many and where are they situated?
- (i) Number of households with more than one living in the same house?

P. Dress, Oranaments and Footwear :

- (a) What will be the approximate cost of the ornaments used by the members of the household?

H. Education :

- (d) How many members in the household are illiterate?
- (e) How many members of the household know to read and write only?
- (f) How many members of the household are :—
(i) Primary pass or below;
(ii) Junior, basic;

- (iii) Middle;
- (iv) Matric;
- (v) Intermediate;
- (vi) Graduate;
- (vii) Diploma holders (Technical & Non technical);
- (viii) Holders of oriental title;
- (ix) How many are attending school or college?
- (g) What is the language spoken in the household?
- (h) How many children in the age group (6-14) are not attending school and for what reason?
- (i) How many children below 14 who do not attend school are sent to work in the field or elsewhere?

Q. Medical Attention

- (a) Which of the following systems of treatment are adopted when a member of the household falls sick?
 - (i) Allopathic, (ii) Ayurvedic
 - (iii) Homeopathic (iv) Others (Specify)
- (b) Have all the members of the household been vaccinated? When were they last vaccinated?
- (c) Who usually attends the maternity cases in the household?

F. Household Industry

- (e) What is generally the income derived from the industry?
- (f) How many hired workers are engaged in the industry?
- (g) Does the household receive any aid from Government for running/developing the industry? If so, give the value.

R. Income

- (a) What is the grand total of income?
- (b) Is the annual income of the

household adequate to meet the annual expenditure?

- (c) If not, how is the deficit met?

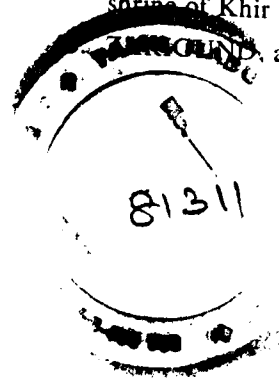
E. Land

- (p) Extent of land given to private persons for cultivation
- (q) Extent of land held from Government
- (r) Extent of land held from private persons or institutions. If so, how much?
- (s) How many members of the household are engaged full-time in cultivation during the working season?
- (t) Are part-time in work?
- (u) Is the household using own men for cultivation or hired men?
- (v) What is the rate of hired labour?
- (w) Extent of uncultivable land

I N D E X

1. ABUL FAZAL, a minister of Emperor Akbar	41
2. ADDILLA, a renowned priest of Khir Bhawani temple in eighth century A. D.	5
3. AKBAR, Emperor of India	41
4. ANCHAR, a lake in the north-east of Srinagar	5, 11
5. ASHRAFI, an old coin of Muslim rule	16
6. BADSHAH, king of Kashmir (1420 A. D.—1470 A. D.)	6
7. BARAWALA, a village in the north of Tullamulla and to the north-west of Ganderbal	1
8. BARSOO, a village in the north of Tullamulla	11, 8
9. BODHI BHAT, a scholar and musician of Kashmir in 15th century	6
10. CHATTABAL, a suburb of Srinagar city	8
11. CO-OPERATIVE SOCIETY	39
12. DANGERPORA, a village to the north-east of Tullamulla	1, 10
13. DEBT RECONCILIATION BOARD	30
14. DHARMARTH, a trust for the maintenance of Hindu shrines	24, 36
15. DHARMSALA	36
16. DUDHARHAMA, a well-developed village about two miles to the east of Tullamulla	3, 9
17. DURGA, Goddess	1
18. GANDERBAL, another name given to village Dudharhama, also the name of the Tehsil in which Tullamulla is included	8
19. GOVIND JOO GADROO	4
20. HABBA KHATOON, the queen of Yusuf Shah, ruler of Kashmir (died in 1952 A. D.)	42
21. HARI PARBHAT, a hillock in Srinagar city	37
22. KALHANA, the famous historian of Kashmir and author of <i>Raj Tarangini</i> , (1100 A. D.—1200 A. D.) translated into English by M. A. Stein	1, 5
23. KANVATPORA, a block of village Tullamulla	4
24. KHIR BHAWANI, the name given to Goddess Durga enshrined in Maheshwarpura	1, 3, 4, 5, 36
25. KOGUND, a village to the south of Tullamulla	1
26. KRISHNA KAR	4
27. KRUHAMA, a village in the south-west of Tullamulla	1, 8

28. LAWRENCE, Sir Walter, Settlement Commissioner of Kashmir & author of <i>Valley of Kashmir</i> published by Oxford University Press, London in 1895	6
29. MAHARAJNI, a form of Durga	1
30. MAHESHWARPURA, a block of village Tullamulla	1, 3
31. MAHJOOR, a famous poet of Kashmir (1894—1954 A. D.)	42
32. MAHMOOD GAMI, a famous poet of Kashmir	42
33. MAKHDOOM SAHIB, a Muslim saint of wide reputation enshrined on Hari Parbhat Hill (1494 A. D.—1576 A. D.)	37
34. MAQBOOL SHAH KRALWARI, a famous poet of Kashmir	42
35. MIR BABA HYDER, a great saint of 16th century	37
36. PRATAP SINGH, a ruler of Kashmir (1885 A. D.—1926 A. D.)	36
37. RANBIR SINGH, a ruler of Kashmir (1857 A. D.—1885 A. D.)	36
38. RASOOL MIR, a famous poet of Kashmir	42
39. SAFFAPORE, a village to the west of Tullamulla	8
40. SALOORA, a village to the east of Tullamulla	1
41. SANGRAM DEVA, ruler of Kashmir (948—949 A. D.)	6
42. SEH BHAT, alias Saif-ud-Din, chief minister of Sultan Sikander Butshikan (1389 A. D.—1413 A. D.)	6
43. SEHIPORA, a village to the south of Tullamulla	1
44. SHEIKH ABDUL WAHAB NURI, author of <i>Fathati Kubarawiya</i> dealing with saints of Kubarawiya School of mystics	37
45. S. S. KAUL, author of <i>Mysterious Spring of Tullamulla</i>	36
46. SIND—refers to river Indus	1
47. SONAWARI, a village and headquarter of Sonawari Tehsil, 15 miles to the north of Srinagar	8
48. SOPORE, an important town of Kashmir, 30 miles to north of Srinagar.	4
49. SUDRAKOT, a village 10 miles from Tullamulla	8
50. SUHRAWARDI, one of the 14 schools of Muslim mystics	37
51. THEURU, a village contiguous to Tullamulla	10
52. TULLAMULLA, a village 14 miles to the north of Srinagar famous for the shrine of Khir Bhawani	1, 2, 5
53. TULLAMULLA, a village contiguous to Tullamulla	1



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