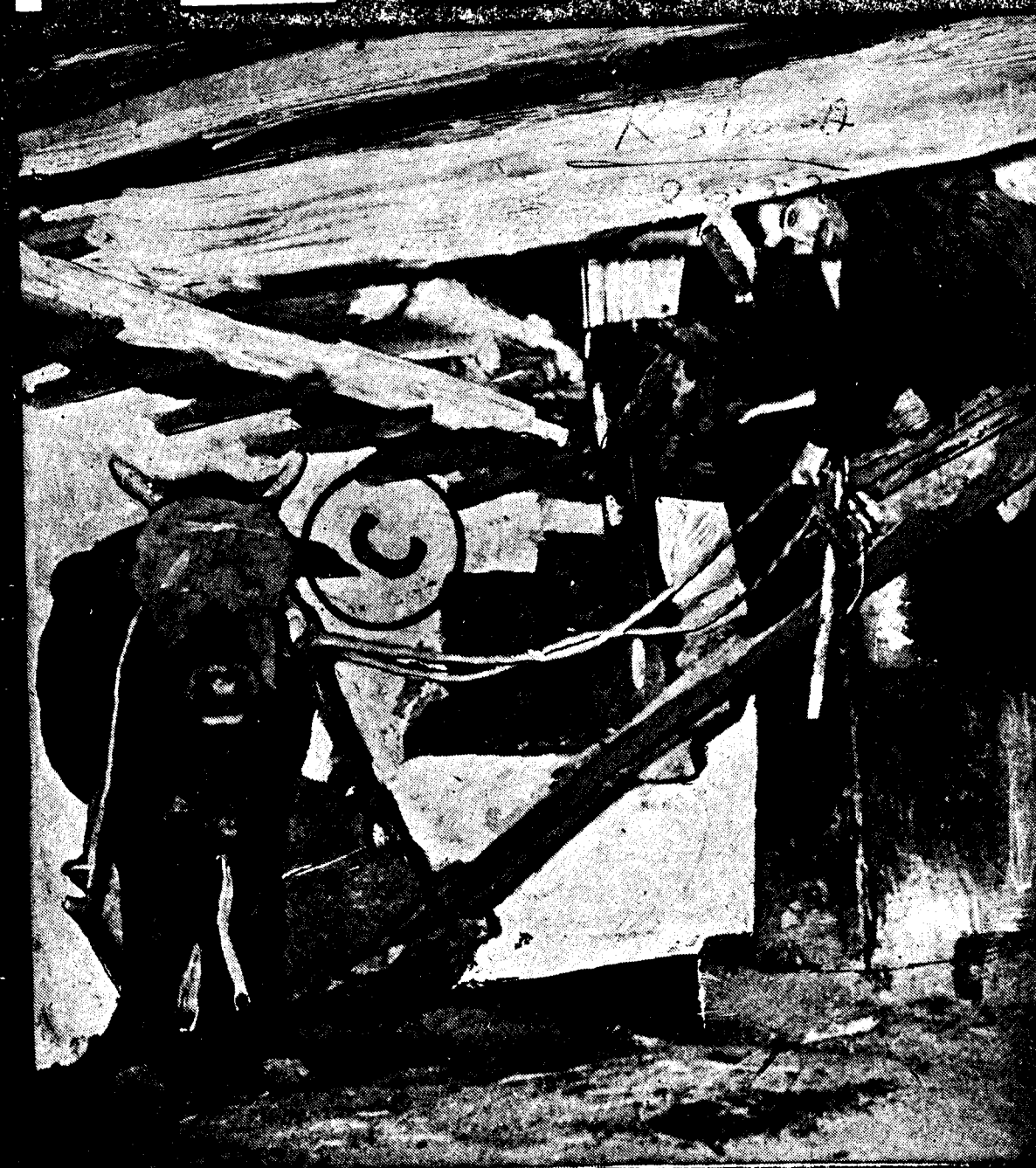


Mohalla

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CENSUS OF INDIA 1961

VOL. VI PART VI NO. 8

JAMMU AND KASHMIR

**Village Survey Monograph
OF**

MOHALLA TELIAN

(TEHSIL SOPORE, DISTRICT BARAMULLA)

Field Investigation & First Draft

BY

B. A. FAROOQI & H. U. MUGHAL
Socio-Economic Surveyors

FINAL DRAFT

BY

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(Under the supervision of Supdt. Census)

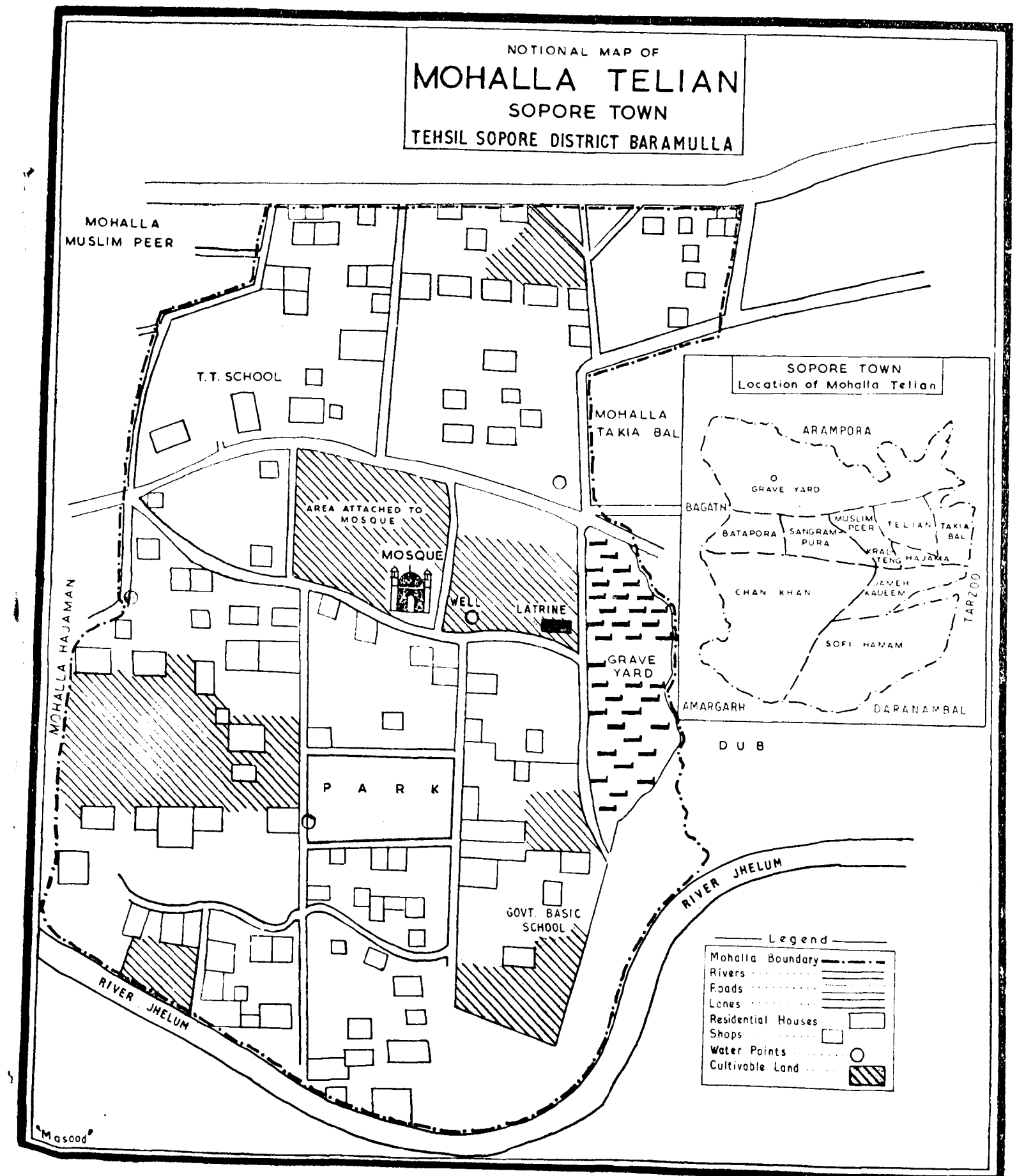
EDITOR

M. H. KAMILI
Superintendent of Census Operations

The Village survey monograph series of Jammu and Kashmir State have been included in Vol. VI, Part VI of the Census of India-1961. Following is the list of villages surveyed :-

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Vol. VI	Part VI	No. 2	District Anantnag	Tehsil Anantnag	Village Mattan
Vol. VI	Part VI	No. 3	District Anantnag	Tehsil Anantnag	Village Bijbehara
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Vol. VI	Part VI	No. 8	District Baramulla	Tehsil Sopore	Mohalla Telian
Vol. VI	Part VI	No. 9	District Baramulla	Tehsil Sonawari	Village Kaniari
Vol. VI	Part VI	No. 10	District Baramulla	Tehsil Handwara	Village Zachaldara
Vol. VI	Part VI	No. 11	District Baramulla	Tehsil Karnah	Village Gumal
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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 under-pinning 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 decentralization 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:–

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- (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.
- (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 headquarters 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

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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 statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commissioner rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix, attached with the monograph on village Aishmuqam.

NEW DELHI
July 30, 1964

ASOK MITRA,
Registrar General, India.

P R E F A C E

The State of Jammu and Kashmir is mostly bounded by international borders touching China and Tibet in the east, Sinkiang and Afghanistan in the north, U.S.S.R. in the northwest and Pakistan in the west. Its climate ranges from the burning and scorching heat of Kathua to the snow-capped heights of Gulmarg and the nude peak of Mount Godwin Austin (28,265 feet), the second highest in the world. It is the home of various races and sects, the Aborigines, Aryans, Buddhists, Jews, Brahmins, Tibetans, Arabs, Dogras, Rajputs, Turks, Persians, Moghuls and Afghans whose history of settlement can be traced back to thousands of years. Apart from the administrative divisions which are no index to the social, cultural and economic classification of the people, the natural regions in which the State stands divided disclose a variety of physiology, languages, cultures and social structures. Bodhi, Shina, Balti, Gujri, Pahari, Kashmiri, Dogri, Punjabi, Poonchi are some of the languages and dialects spoken by large sections of the people who cannot understand each others language at all. The varying rainfalls which provide abundant facilities of irrigation in some parts and cause perennial droughts in others resulting in a diversity of economic structures add, in no small measure, to the heterogeneous character of the State.

Above all other physical and social factors which have had an abiding influence on the culture and the economy of the people ranging from the monasteries of Ladakh or Little Tibet defying both time and change to the art shrines of Bashohli, Poonch and Ramnagar, which serve as lighthouses of learning for the art connoisseurs and the laymen alike, equally contribute to the complexity of the social-economic picture of the State.

With this variegated mass of social and economic traits, the selection of villages, where the survey would have to be undertaken, was not an easy task. The scope and the aims of the survey could not, as stated in the foreword by the Registrar General, also be defined for quite some time causing further delay in the final selection. The delay was, however, more than rewarded by the experience gained in the meanwhile which led eventually to the supplementing of the original plan of building a record of material traits with questionnaires designed to ascertain changes and attitudes in matters like marriage, inheritance, industrialisation, indebtedness, literacy, village organisation and the like. Preliminary surveys had already been conducted in a number of villages and the temptation to enrich the Report with additional statistical data to support the empirical feel could not be resisted making it necessary for the surveyors to visit the villages for the second time with a changed outlook of the aims to be accomplished. With the passage of time and gaining of experience, the yearning to produce something not only

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of academic value but which could also serve as a torchlight for achievement of material benefits grew more and more. The quantum of work involved and the handicaps countenanced in the realisation of this ambitious project left no alternative but to reduce the number of the villages originally proposed to be surveyed from 36 to 28. Even here, it was not possible to adhere strictly to the criteria prescribed by the Registrar General for the selection of the villages for several reasons. There being no scheduled tribes in Jammu and Kashmir, for instance, no village of category (b) referred to in the foreword could be selected for the survey. This deficiency was made up by taking up, instead, the survey of such of the villages which are inhabited by denotified tribes. Again, an attempt was made to select as far as possible villages from almost all the districts of the State with varying social traits and economic structure. For this reason, even the criterion that the minimum population of the village selected for survey should be 400 had to be abandoned as a rigid application of this principle would have had the effect of excluding from the list such places like Hemis, Kharnik etc., which have definitely distinguishable characteristics when compared with other parts of the State. While Kharnik is at a distance of about 104 miles beyond Leh (Ladakh), a journey of seven days on foot, it also became necessary to select some villages which could be reached even in an hour or so. Village Nandpora, which is inhabited by amphibious people cultivating floating lands and possessing unique social characteristics, is situated in the outskirts of Srinagar city could not, in spite of the criterion of distance, be left out consistently with the over all plan to produce representative monographs.

Except a few handicrafts found in some urban areas, the State has remained one of the most backward regions in so far as industrial development is concerned. In most parts of the State the rural inhabitants are still content with arts and crafts which were introduced thousands of years ago. The successive plans of economic development have not so far had any visible impact on the rural economy as neither any attempt to revitalize the old crafts has been made nor have any scheme for setting up new industries, for which necessary resources are available, been conceived.

It is unusual to find rural crafts thriving in urban areas and vice versa partly because of the non-availability of raw-material and partly due to the scarcity of technical personnel. That is why rural crafts are generally concentrated in non-urban areas only. Mohalla Telian, which is a part of Sopore town, is, however, predominantly inhabited by households engaged in the crushing of oilseeds for the production of country-oil, which is essentially a rural industry. With a view, therefore, to ascertaining how this rural community is faring in an urban area and to what extent the urban environments have had an impact on the social and economic structure of the oilseed crushers, the present survey has been undertaken.

The survey was conducted more than four years ago when the Report was drafted according to the pattern originally prescribed. The printers could not, however, undertake the work due to their being engaged with the printing of a large number of Census

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publications which were given priority. In the meanwhile a revised and more elaborate pattern was devised by the office of the Registrar General, India, and it was deemed desirable to withdraw the manuscript from the press and to recast it on the new lines. For this reason the publication of the monograph was somewhat delayed. .

The following nine schedules were adopted for the preparation of monograph :-

- (i) Household Schedule,
- (ii) Additional Questionnaire for Household Schedule,
- (iii) Village Schedule, Part II,
- (iv) Village Census and Occupation,
- (v) Village disputes,
- (vi) Village Leaders etc.,
- (vii) Social Disabilities,
- (viii) Cultural Life, and
- (ix) Recreation and Artistic Activities.

Schedules (iii) to (ix) have been filled up and will be found at the end of the Report. Blank copies of the other two schedules have been printed in an appendix, attached with the monograph on village Aishmuqam.

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 designed 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 is possible that the Report may not depict a very precise and accurate picture of the socio-economic life of the inhabitants.

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.

I am grateful to Dr. B. K. Roy Burman, Officer-on-Special Duty in the Office of the Registrar General, who was kind enough to go through the original manuscript and to suggest improvements, where necessary. My thanks are also due to the Tehsildar and

Chairman of Town Area Committee Sopore, for the co-operation extended by them for collection of the data incorporated in the Report.

The survey was originally conducted by Shri B. A. Farooqi, an Investigator of this office, since reverted to State Government. Later Shri Ghulam Mohi-ud-Din, Investigator was associated with the drafting of the first Chapter. After the withdrawal of the manuscript from the press the work was assigned to Shri J. Kay Nanda, Socio-economic Investigator, who laboured hard and rendered valuable assistance in recasting the Report on the new pattern.

The pencil sketches, maps and graphs were prepared by the Head Cartographer of this office, Shri Masood Ahmed. The tables were compiled by Shri Kamal-ud-Din, Assistant Compiler and the Report typed out by Shri Ghulam Qadir, Head typist. I place on record my appreciation of the work done by them.

Srinagar the,
1st September, 1967.

M. H. KAMILI

CHAPTER I

THE VILLAGE

INTRODUCTION

The town of Sopore owes its name to a reputed engineer Suya by name who founded it during the reign of Raja Awanti-varma (855-883 A. D.) the then ruler of Kashmir. It was accordingly named as Suyapur meaning the place where Suya settled. With the passage of time and constant use, the pronunciation of the name was distorted into Sopore by which it is known at present.

Geographically the town lies between 74°-30" longitude and 34°-20" latitude in the northern sector of Kashmir valley, at a distance of 30 miles from Srinagar city. The famous Wular Lake, one of the largest in northern India, lies in the north-east of the town and is connected to it by river Jhelum which leaves the Lake at Ningal, about two miles away from the town. Like Srinagar, the town is situated on either bank of the river, though the area on the left bank is not inhabited by more than 15% of its population. Of late, the jurisdiction of the town has extended beyond its defined boundaries and the aggregate area occupied by it and its suburbs is estimated at 0.55 square miles. It has a plain topography and is accessible both by surface route and river. Being one of the two largest urban areas in the north of the valley, it has developed into an important commercial centre feeding the whole of Handwara tehsil and major part of the rural areas of tehsil Sopore.

Mohalla Telian, the socio-economic survey of which forms the subject matter of

this publication, is one of the blocks into which the town was divided at the Census of 1961. As is clear by the name of the mohalla, it is predominantly inhabited by oil-seed crushers called *Telian*.

THE BLOCK

The block under survey extends to an area of 752 kanals (94 acres) and is bounded in the north and north-west by Sopore-Bandipur road, in the west and south-west by mohalla Muslim Pir and Kralteeng and in the south and east by Hajaman and Takibal mohallas respectively. The Srinagar-Sopore-Handwara road, which is also close-by, intersects the Sopore-Bandipur road in the north-west of mohalla Muslim Pir. The block is not also far off from river Jhelum which passes by the southern border of mohalla Hajaman.

The above description shows that the block can be reached both from Bandipur and Srinagar by motorable roads as also by river. As will be seen from the map of the block, it is interwoven by a network of small roads and lanes which link together its various sectors. Majority of the oil-crushers are concentrated on either side of the road connecting mohalla Telian with Takibal, which lies in the east.

The block has a number of petty workshops and shops of its own, but most of these are of rural pattern. As the main market of Sopore town is in the close vicinity of the block, shops such as those of general merchants, drapers, gold and

The Block

silver-smiths, barbers, butchers, bakers etc. are conspicuous by their absence. The oil-crushers are engaged both in the production of country oil as also in its sale. They do not generally conduct the sales on regular shops but utilise a part of their dwellings for storing the crushed oil and disposing of the produce. In any case, besides 42 households engaged in the production and sale of oil, there are 37 other shops which are classifiable into the following categories according to the nature of commercial or industrial activity in which they are engaged :—

(1) Grocers	...	5
(2) Leather dealers	...	8
(3) Grass sellers	...	5
(4) Vegetable sellers	...	2
(5) Tailors	...	2
(6) Carpenters	...	3
(7) Copper-smith	...	1
(8) Black-smith	...	1
(9) Fishermen	...	10

FLORA AND FAUNA

Following is the broad description of the type of Flora and Fauna found in the block under survey :—

I. FLORA

(i) Chinar	(vi) Rose
(ii) Walnut	(vii) Pear
(iii) Peach	(viii) Grapes
(iv) Poplar	(ix) Cherries
(v) Apple	(x) Mulberry
	(xi) Willow

II. FAUNA

A. Animals

(i) Mouse and Rat	(iii) Stray dog
(ii) Cat	(iv) Cow & Bullock

(v) Sheep and Goat	(vii) Donkey
(vi) Horse	(viii) Jackal

B. Birds

(i) Pigeon	(v) Kite
(ii) Crow	(vi) Owl
(iii) Mina	(vii) Fowl
(iv) Sparrow	

AREA

According to the Census of 1961, the town of Sopore is inhabited by 18,987 persons, consisting of 10,189 males and 8,798 females. As already stated, the block occupies an area of 752 kanals or 26.7% of the total area to which the town as a whole extends. It is inhabited by 810 persons of whom 433 are males and 377 are females. This gives the density of the town and of the block under survey at 34,522 and 5,400 per square mile respectively.

CLIMATE

Like most other parts of the valley, the block experiences temperate climate in summer and severe cold in winter. In July and August, humidity is high and the area is infested with mosquitoes which breed in the large rice fields, growing in the neighbourhood. In winter the roads get blocked due to heavy snowfalls and inter-communication with other areas becomes difficult.

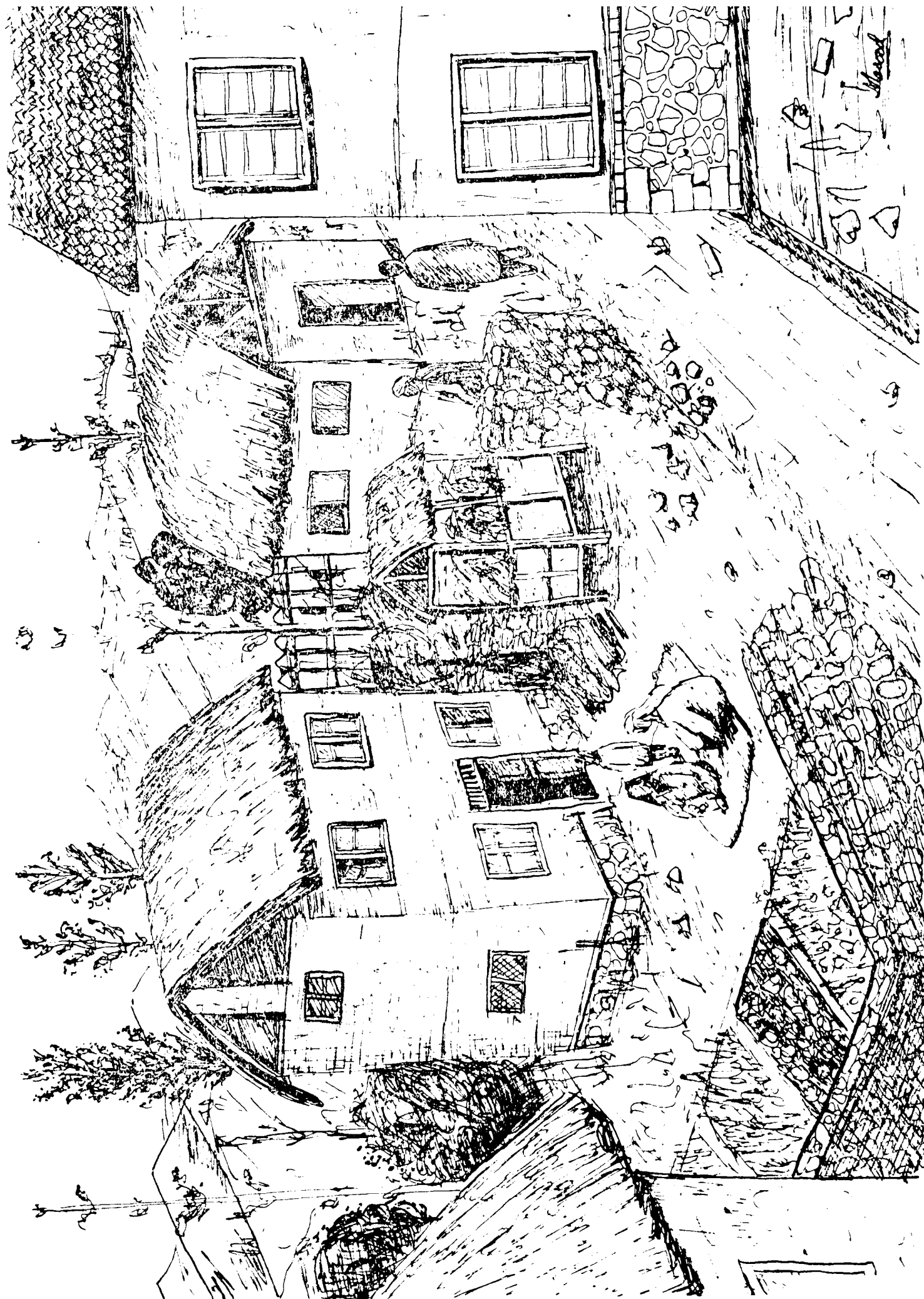
HOUSEHOLDS

The statistics given in Table III - set A, showing the composition of households, indicate that there are 122 households in all in the block. As will be seen from columns 8 to 10 of the table, over 14% of these

A view of Mohalla Telian.



Sale of country-oil at home.



consist of 4–6 members with a population of 270 or one-third of the aggregate population of the block.

RESIDENTIAL PATTERN

The pattern of residential houses is of the type of square or rectangular clusters or agglomerate with streets running parallel or at right angles to one another. There is a large number of roads separating the rectangular clusters and leading to the main road which links the mohalla with neighbouring areas. The grave-yard and the mosque have been built in the open space outside the inhabited area and in the east of the mohalla. Separate wooden godowns have also been constructed in the premises of a number of houses at short distances from the main buildings for the storage of food cereals and other commodities consumed in winter. The compounds are generally enclosed with a wall demarcating the open space attached to each dwelling.

TRANSPORT AND COMMUNICATION

A number of transport services daily operate between Srinagar and Sopore and vice-versa. A few others which ply from Srinagar to Handwara via Sopore also carry passengers from and into the block under survey. Goods coming from and despatched to Srinagar are generally carried by trucks, but whenever it is desired to effect economy in the transport charges, load-carrying boats are engaged instead. Supplies meant for the rural areas which are not connected by motorable roads are transported by tongas and carts. If the distance involved is small, males carry the load on their shoulders and the females on their heads.

During October and November when the harvesting season is over, horses and mules loaded with bags of *shali* (paddy) are seen moving about in the various localities of the town as also in the block under survey. On their return journey, the ponies are again loaded with salt, sugar, tea, condiments and other articles which can be had at cheaper rates in the town or which are not usually available in the villages.

As the town has been provided with adequate facilities for posting and delivery of mails and despatch of parcels, cash remittances, telegrams etc. no separate post or telegraph office has been set up in the block under survey.

IMPORTANT PUBLIC PLACES

Except for a park, a reading room and the mosque, there are no public places in the block under survey. A number of community gathering institutions have, however, been set up in other parts of the town. Among these mention may be made of the Cinema hall, Idgah, Khankah, mosques and temples and the playing grounds of the Colleges which are used as much by the inhabitants of the block as by other people.

The park is a place of recreation for young and old alike. Children play various games whereas elders, besides recreating and playing cards, discuss matters of mutual interest.

CREMATORIUM

As already stated, the grave-yard has been built outside the inhabited area in the open space available in the east of the block.

The Block

SOURCE OF WATER

The block has been provided with water taps which are fed by the reservoir built in the close vicinity of Idgah on the road connecting Sopore with Handwara. This water is used both for drinking purposes as also for baths. As river Jhelum is very near the block, people wash their clothes with the river water which is also used for consumption by the cattle.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

The block under survey being a part of the town, the administrative institutions headquartered in other blocks cater to the needs of the inhabitants. These include a number of tehsil offices, police station, court and organisations of other departments like the Public Works, Animal Husbandry, Forests, etc. There are, however, two educational institutions in the block itself. One of these provides facilities for the training of teachers drawn from educational institutions functioning in various parts of Kashmir. The other is a State owned middle-cum-primary school for boys. There is no institution for female education in the block but girls schools of different grades have been set up in the neighbouring mohallas of the town

where the females of the block can also be admitted.

In addition, an unregistered co-operative society of oilseed crushers has also been set up by the inhabitants. The society is not in receipt of any financial assistance from the Government, but it, nevertheless, advances loans to its members from the funds drawn from the Co-operative Bank. The loans are advanced against 6½% interest and are granted exclusively for purposes of replacement of implements, recoupment of working capital and similar other purposes.

SETTLEMENT HISTORY OF DIFFERENT SECTIONS OF THE POPULATION OF THE BLOCK

The block being a part of Sopore town, its past history showing when it came to be inhabited for the first time is not separately available. The town itself was, however, founded by a local engineer, Suya by name in the 9th Century.

A reference to Chapter IV, which deals with Social and Cultural Life of the inhabitants of the block, will show that 22% of the households have settled in the village during the last four generations. The Chapter also gives the castes of the immigrant households and their other particulars.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

The block is inhabited by a homogeneous population of Sunni Muslims belonging to 23 different ethnic and occupational castes. The largest number of households and the highest percentage of the block population is claimed by Telis. Dars rank next and constitute 22.7% of the block population and 20.5% of the aggregate number of households. As will be seen from the following statement, the proportions of households and of population of all other castes except Sheikhs and Malikis are fairly small :-

Serial No.	Name of the Caste	Percentage of Households in the Block	Percentage of Block Population
1	Teli	36.9	33.2
2	Dar	20.5	22.7
3	Sheikh	9.1	9.1
4	Malik	5.0	8.0
5	Gassi	5.0	4.4
6	Khan	2.6	4.1
7	Panzu	3.3	2.4
8	Bhat	1.6	2.5
9	Nadru	1.6	1.6
10	Kandru	1.6	1.5
11	Mir	1.6	1.4
12	Godayai	1.6	1.4
13	Khandi	1.6	1.1
14	War	0.8	1.1
15	Kaboo	0.8	1.1
16	Chan	0.8	1.0
17	Lara	0.8	0.4
18	Gojri	0.8	0.2
19	Sundru	0.8	0.4
20	Matto	0.8	0.5
21	Wani	0.8	0.7
22	Kalvethu	0.8	0.6
23	Ahangar	0.8	0.6

A. ETHNIC COMPOSITION

Following is a brief summary of the ethnological history of some of the important castes inhabiting the block. As already stated, Teli is an occupational name representing oil-seed crusher and has no bearing on racial classification.

DAR

According to Sir Walter Lawrence (see Valley of Kashmir p-306) Dars are the descendants of Khistrayas. This is also confirmed by the author of Tarikh-i-Hassan. Other historians are of the view that Dars who were known in the begining as Damars, are the descendants of Rajputs. It is, however, unanimously believed that Dars were a martial class and many of them held high positions in different regimes of Kashmir. It is further stated that after the reign of King Harsha (1112-1120 A. D.) the name Damar got distorted by constant use and was transformed into Dangar. No explanation is, however, available to show how the word Dangar came to be converted into Dar. Like many other people in Kashmir, Dars also embraced Islam in the 12th and 13th centuries. Majority of the Dar households inhabiting the block are engaged in the sale of green grocery. Others make their living by fishing, employment in Government service and sale of grass etc.

SHEIKH

Like the members of Mir caste, people known as Sheikhs either prefix or suffix the word Sheikh to their names depending upon

The People & Their Material Traits

whether they are religious leaders or converts to Islam who have preferred to part with their previous caste name. It may be remarked here that many converts continue to retain their caste name such as Kaul, Raina, Pandith, Khar and so on. In view, however, of the fact that the converts of the block have given up their old caste names for good and preferred to be known as Sheikhs, it appears that they must have been drawn from Shudhras, the lowest caste in the social structure of Hindu society. In all such cases, the word Sheikh appears at the end of the name like Ramzan Sheikh, Qadir Sheikh and so on. This presumption is confirmed by the fact that of the 11 Sheikh families in the block as many as 7 deal in leather, one is a beggar and only 3 are engaged in agriculture and Government service.

MALIK

The author of Tarikh-i-Hassan is of the view that Malik is not any ethnic name but is a title which was conferred by Muslim rulers on courtiers, high ranking army officers and jagirdars etc. There is no denying the fact that even today the members of this caste hold a higher status in the social hierarchy of the Muslim community than many others. This is true of Maliks in other parts of the country, but there is no evidence available to show that the Maliks inhabiting the block trace their lineage to an ancestry which may have been the recipient of the title for its conspicuous services. Those inhabiting the block include, among others, a member of the State Legislature and 3 persons employed in Government service.

MIR

There are two categories of Mirs, namely, those who are descendants of the Prophet of Islam and others who claim their lineage to Moghuls. The former prefix the word Mir to their names, while it follows the actual name in the case of the latter. There are only two households in the block and both suffix the word Mir to their names.

GASSI

Gassi is an occupational name meaning a person who is engaged in the sale of fodder. The ethnic origin of Gassi is not traceable, but it is presumed that they are the descendants of Aryans who were subsequently converted to Islam. Occupationally they are engaged either in fishing, or the sale of grass or manual labour.

BHAT

The word Bhat is an abbreviated name of the Sanskrit word Battarak. According to Sir Walter Lawrence, Bhats are descendants of Brahmins who embraced Islam. This view is endorsed by many other historians including the author of Tarikh-i-Aqwam-i-Kashmir. Members of Bhat caste have held high offices for many centuries in different administrative regimes of Kashmir.

WANI

The author of Tarikh-i-Aqwam-i-Kashmir has stated that Wani is a distorted form of Vaish, one of the four principal castes of Hindu society. Before the advent of Islam, the ancestors of Wanis are said to have been engaged in trade and commerce, an occu-

Mohalla Telian

pation which they did not give up even after their conversion. Sir Walter Lawrence has stated in his book 'Valley of Kashmir' that Wani or Bakal is a Musalman huckster with a limited stock of salt, oil, spices, sugar, tea, snuff etc. which he replenishes periodically by making purchases from the nearest depots. According to him, Wanis also lend money to their customers under the system known as *Wad*. *Wad-dar* is a person who advances money or stocks in exchange for agricultural produce supplied after harvest. Wanis no longer function as *Wad-dars* but a new agency of fruit exporters has stepped in who make cash advances against the sale of fruit produce.

There is no grocer in the block belonging to Wani caste.

HOUSE TYPES

The block under survey being a part of one of the few Class IV towns of the State has not the same housing pattern as is met within the rural areas. It is true that the constructions are not regulated by any pre-conceived plan but even as it is, the houses are not huddled together nor there is any dearth of roads and streets inter-linking one part of the block with the other. Most of the houses have open compounds attached to them and in many cases, walls have been built around them to demarcate the area of the compound attached to each dwelling.

Majority of the houses consist of two storeys while in a few others a third storey has also been erected. The low proportion of one storeyed houses is explained by the fact that the oil-seed crushers who constitute

the majority of the population utilise maximum space in the ground floor to house the workshop for crushing of the oil seeds. Another cogent reason is that due to climatic conditions, people prefer to live in the first floor during summer and in the ground floor in winter.

Households with good financial resources have built pucca houses made of stones, burnt bricks and timber but the number of such buildings is exceedingly small. Poorer sections who cannot afford to purchase costly materials are content with houses made of stones, burnt and unburnt bricks and thatched roofs etc. The roofs are built in slope to ensure the drifting down of snow and rain water. Besides, a small rectangular gap is always kept in the roof so that it may be accessible for snow-clearance. Enquiries made on spot have revealed that about three decades earlier, every house in the block was built solely of unburnt bricks, thatched roofs and the cheapest type of timber. This shows that there is a shift in favour of using costly and more durable materials for construction of houses. Another noticeable improvement is that the rooms are now better ventilated and windows are opened in more than one side of a room to give access to fresh air. The frame of the windows is inter-woven with wooden splinters and the small squares thus formed are covered by sheets of paper for protection against draught in winter. The fact, however, remains that the accommodation available is generally very limited and it is not possible to provide separate bed-rooms for the married and unmarried members

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of the households. Except for a small proportion of houses, latrines and bath-rooms are not provided in the premises of the houses.

The average size of a room does not exceed $10' \times 12'$. In three storeyed and more spacious buildings, a large-sized room is also provided to accommodate guests and to be used on ceremonial occasions. The number of such houses is, however, limited to two or three only.

The heights of the storeys in a building are not uniform. The ground floor has usually a maximum height of $7\frac{1}{2}'$, but the first and the second floors have larger heights, not exceeding $8\frac{1}{2}'$. This, as early stated, is warranted by climatic conditions as rooms with smaller heights, are more comfortable for living purposes in winter. In most houses there is no passage in the ground floor which is utilized partly for crushing oil seeds or housing the cattle and partly for storing various commodities required for domestic consumption. In such houses a stair-case is built in slope against one of the walls of the building giving direct access to the first floor.

Inhabitants of the block who do not have any cattle or are not engaged in oil-seed crushing build the passage in the centre of the ground floor flanked on either side by a room. One of the rooms is used for living purposes in winter and the other for storage. The stair-case is built at the terminus of the passage and is ventilated by small windows opened in the opposite wall. Oil-seed crushers and people who house the live-stock in the ground floor generally construct a small wooden plat-

form in a corner of the room occupied by the cattle or used for oil-seed crushing and use it for sleeping purposes during winter.

The average size of a building does not exceed $25' \times 30'$. The entrance of the house usually faces east, more for reasons of religious susceptibility, than for provision of light and sunshine. Households which live in single storeyed buildings stock hay on one of the trees growing in their premises. Others stock it in the first floor.

If the total living accommodation available in the mohalla were to be shared equally by all the inhabitants it will be seen that the number of persons per room would work out to 1.6. This cannot be regarded as inadequate. A closer study of the data given in Table XI Set A, which is appended to the Report, will, however, show that households living in dwellings with accommodation not exceeding two rooms are occupied by more than two persons per room. This will be clear from the fact that there are 14 households with a population of 62 living in single room dwellings. Similarly the accommodation available to 35 households with a population of 189 which occupy dwellings with not more than two rooms, is limited to 70 rooms only.

Very few people provide bath-rooms and latrines within the premises of their houses. The inhabitants generally relieve themselves in open fields and bathe in the bath-rooms which have been built on the bank of river Jhelum. The number of houses in which separate structures, used as latrines, have been built in the premises, is very small.

Mohalla Telian

Compounds are fenced by walls in most cases so as to demarcate the premises of one house from those of others. Like people in the rural areas the oilseed crushers have also built *Kuthars* in the premises of their houses in which large stocks of oilseeds are deposited and preserved. A *Kuthar* is a small wooden godown measuring about $8' \times 8' \times 5'$. The top of the *Kuthar* which consists of smooth wooden planks is also used in summer for sleeping purposes.

Normally people avoid to start the construction of houses in the months of Muharrum and Saffar, the two lunar months, which are regarded inauspicious by Muslims. Similarly some people avoid laying the foundation of their new buildings on the 3, 8, 13, 18, 23, 28 of the lunar months.

Construction of new houses is usually undertaken in autumn when manual labour can be had at cheaper cost. Great importance is attached to the selection of the person who lays the foundation stone. The inhabitants prefer to assign this function to their family priest in the belief that this would increase the longevity of the house. If for one reason or the other he is not available the ceremony is performed by the village priest. The well-to-do people usually slaughter a sheep on the occasion as they believe that the sacrifice would ward-off the effect of evil eye and drive away the evil spirits, if any, believed to have been haunting the place in the past. Those unable to afford sheep slaughter, serve tea to the relatives and friends who assemble on the occasion to felicitate the owner. Some of the relatives

also make cash payments which are repaid when similar or other functions are held by the party paying the amount. The payments vary from Rs. 2/- to Rs. 5/- depending upon the rate at which the landlord has been making payments on similar functions to others.

Two pieces of muslin each measuring 9 yards are presented by the landlord to the head mason and the chief carpenter. These are treated as free gifts and the cost thereof is not debited to the wages payable to them. The process is repeated when the construction of the roof starts. This is known as *Takil Kharen*.

During the course of construction dinners are served on more than one occasion to the labour employed. These are organised to celebrate the construction of the stair-cases and the hearth etc.

The most important function is held at the conclusion of the construction when the building is occupied by the owner. This is called *Pravish*. On this occasion friends and relatives are invited to a sumptuous dinner. Priests are summoned to recite verses from Quran and are, along with relatives and friends, served with meals. While the priests are in addition paid in cash at the rate of annas -/11/- (sixty-eight np), friends and relatives make cash payments to the owner for the second time. As before the scale of these payments varies from Rs. 2/- to Rs. 5/- only.

The material for masonry is partly obtained from the block itself and partly imported from the adjoining areas. Stones

The People and Their Material Traits

are brought from Watlab which is about seven miles to the east of the block and is connected by a metalled road. Similarly, bricks are available at Tulibal, another village just half a mile away. Unburnt bricks are produced in the block itself and timber and hardware are available in the town.

Timber, wire-nails and other materials are purchased from the nearest depots and shops in other parts of Sopore town.

As in many rural areas, the masonry and wood-work for the construction of houses is assigned to a mason-cum-carpenter instead of employing two skilled workers. There are, however, only 3 mason-cum-carpenters in the block under survey. Extra workmen are, therefore, imported whenever necessary from Lalbab Sahib village which is situated in the neighbourhood. Manual labour is locally available and can be easily supplemented, if needed, by recruitment from the adjoining areas.

The wages paid to skilled and unskilled labour employed for the construction of houses are somewhat higher than those obtaining in the rural areas. Further, these rates fluctuate from season to season and are generally cheapest in autumn. Broadly speaking the wage structure stands as under :-

- | | |
|-------------------------|---|
| (i) Mason-cum-carpenter | ...Rs. 5/- per day
plus morning
& afternoon
tea plus cost
of tobacco. |
| (ii) Unskilled labour | ...Rs. 2/- per day
plus morning
and afternoon
tea plus cost
of tobacco. |

Mason-cum-carpenters imported from outside the village are provided, in addition, free board and lodging.

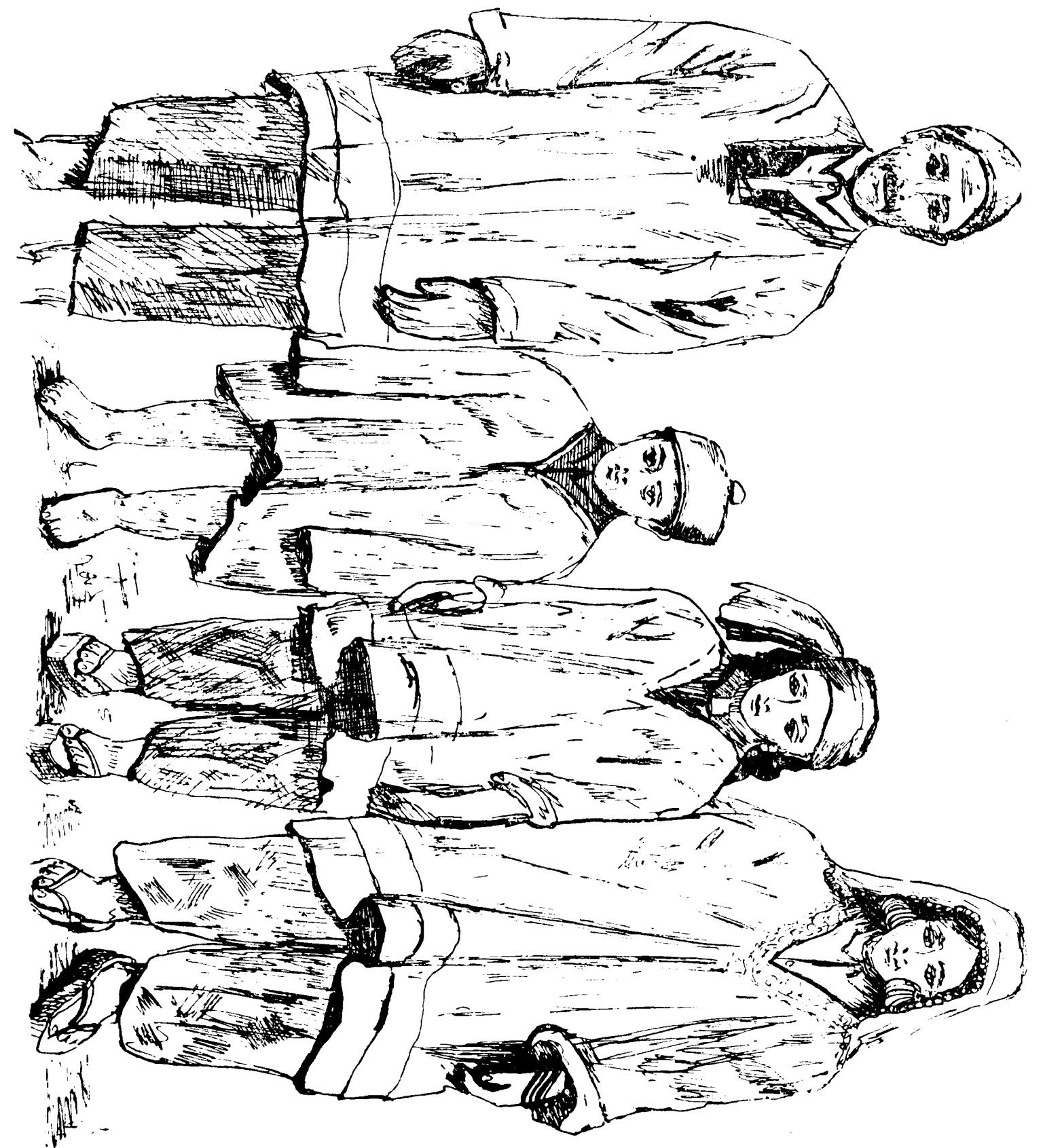
DRESS

Oil-seed crushers are very shabbily dressed. Their garments are usually stained with oil even though they wrap the earthen pitcher containing the oil in a coarse gunny bag before carrying it on their shoulders. It is only on the occasion of festivals like the Ramzan Id or Bakar Id that they are seen neatly dressed. Even the females, who are not supposed to move about from house to house carrying tins or pitchers of oil for sale, have assimilated the habits of the males and are usually dressed in very dirty clothes.

The dress of an oil-seed crusher consists of a *Pheren*, *Pochh*, pair of trousers, a local cap and traditional shoes. *Pheren* is a loose garment which covers the whole body and arms and falls about 6" below the knees. The sleeves are folded to facilitate free movement of hands. In winter people prefer to wear woollen *Pheren* to keep themselves warm. It is, however, discarded after the spring is over and is replaced by one made of cotton cloth.

Pochh is a replica of *Pheren* made of staple cloth and is worn beneath the latter. Trousers are loose and leave about 3" of the legs, above the ankles, naked. Like *Pheren* woollen trousers are worn in summer and of coarse Khadder cloth in winter.

Females also wear the same types of garments as males except that very few of





A local gathering

them put on trousers from day to day. The front of the *Pheren* of a female is, however, embroidered with fine cotton or sometimes with silk thread.

Another distinguishing feature of the dress of females is that they wear on their heads a piece of plain staple cloth measuring about 2½ yards in length and one yard in width. The cloth is called *Puz* and is worn after being folded so that it may not fall below the knees.

Other inhabitants of the block are comparatively more neatly dressed. Most of them wear shirts beneath the *Pheren* and *Pochh*. A few others use turbans and modern shoes.

The younger generation is casting away the age-worn traditional dress and is seen clad in gay colour garments. They wear shirts and shorts and use small beautiful skull caps on their heads. Those among them attending schools put on coats, boots and socks. They also comb their hair and use soap at the time of taking baths. Similarly young girls are seen with red handkerchiefs wrapped round their heads. They wear beautiful chappals imported from outside the State. Among the toilet articles mirror, comb, soap and cheap scent perfumes are also used. They do not approve of the traditional practice of rubbing their hair with country-made butter.

Except for newly married girls, the women move about in public and do not put on any veils. Even the former use veils when they go out to participate in marriage functions or to meet relations and friends.

Woollen cloth, of which *Pheren* used in winter is made, is manufactured locally as well as in all the adjoining villages. The raw material of the fabric is the sheep wool which is available in plenty in the rural areas. Cotton cloth is neither manufactured in the block under survey nor in any neighbouring area. As a matter of fact bulk of cotton cloth consumed in the State is imported from outside. The cloth is available for sale in many shops of Sopore town.

There are two tailors in the block who normally attend to the tailoring of the garments. On important festivals like *Id* etc. when the indigenous shops cannot cope with the work, the services of tailors in Sopore town are also utilized.

It is important to note here that while all other inhabitants of the block pay in cash for the supplies made and services rendered, the oil-seed crushers follow the traditional barter system and pay in kind for the purchases made as also for wages due to artisans, craftsmen and others for the services rendered. This is presumably due to the reason that they do not have ready cash to settle the claims as also because the payees who need country oil for domestic use prefer to receive the payment in kind. The following statement gives the details of cereals and other commodities as also their weights and market price which are exchanged in lieu of one *trak* (about 5 kilos) of country oil worth Rs. 12/-.

Commodities with weight		Market price
1. Paddy	10 trak, 3 seers	Rs. 19/- per <i>Kharwar</i> (16 <i>trak</i>)
2. Rice	6 trak	Rs. 32/- do.

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Commodities with weight	Market price	
3. Maize 10 trak	Rs. 19/- per <i>Kharwar</i>	(16 <i>traks</i>)
4. Wheat 6 trak	Rs. 32/-	do.
5. Oil seeds (sarsoon) 4 trak	Rs. 48/-	do.
6. Oilseeds (Alish) 4 trak	Rs. 48/-	do.
7. Til 2 trak 3 seers	Rs. 76/-	do.
8. Walnut shells 2 trak	Rs. 96/-	do.
9. Walnut (2000 in number).	Rs. 6/- per thousand	

In like manner appropriate quantities of country-oil are supplied to masons, carpenters, barbers etc. in lieu of wages due to them.

FOOTWEAR

Chappal and the traditional shoe *Paizar* are the most popular footwear of the oil-crushers. In winter these are replaced by wooden pattens manufactured by the local carpenter. The patten which is locally known as *Kharav* is made of fir, deodar and willow but its use is limited to the premises of the house or for moving about in the block. Others, who cannot afford to purchase the wooden pattens, use hand made shoes of grass called *Pulhoru*.

There is hardly any household in the block which is not conversant with the technique of manufacturing *Pulhorus*. Grass, the only raw material used, is available in plenty with the cultivating households. *Pulhorus* is a convenient footwear in as much as it has a light weight and unlike shoes does not slip off while walking over frozen snow.

There are eight leather dealers in the

block who purchase the hides of cows, bulls, horses etc. and put them to sale after tanning. The oil-crushers prefer to use the traditional *Paizar* made of locally tanned hides as they believe that by rubbing it with crude oil, its durability is increased.

Other people in the block are not content with the traditional shoes and prefer to put on boots and other types of modern shoes sold in Sopore town. School boys and young girls are particularly fond of wearing modern shoes and sandals and have no liking for *Paizar* etc.

ORNAMENTS

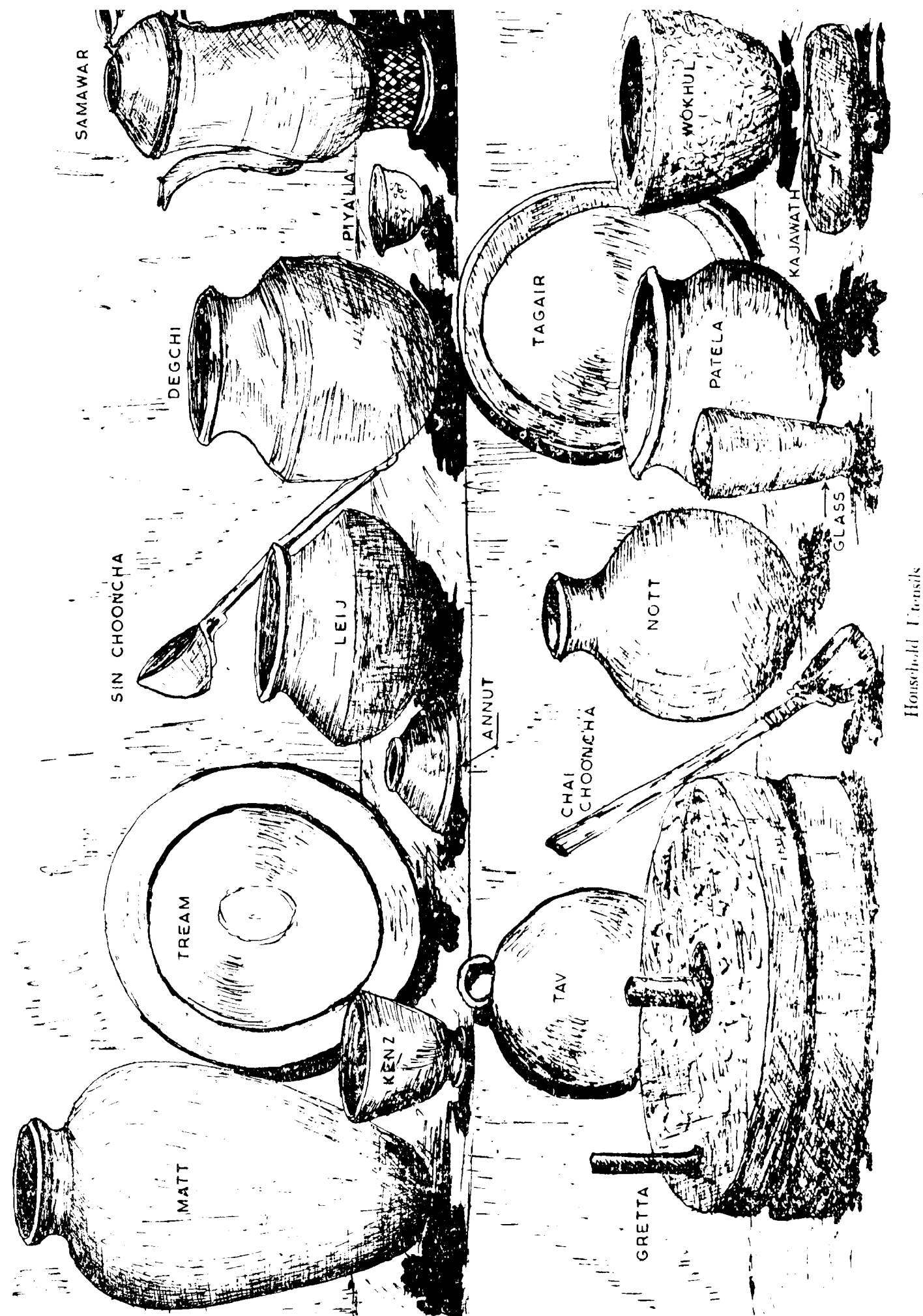
The practice of wearing ornaments is unknown among the males. Even the females are content with silver ornaments only and do not make use of gold. This is partly due to economic reasons and partly because of the social custom inherited by the present oil-seed crushers from their fore-fathers.

Among the silver ornaments which are used by the females the following are very common :—

Name of Ornament	Local name	Approximate weight
1. Necklace	(i) Khalimal	12 tolas
	(ii) Halkaband	8 „
2. Bangles	(i) Korr	10 „
	(ii) Bavetbunger	12 „
3. Ear-rings	(i) Jumka	5 „
	(ii) Kanawauj	4 „
	(iii) Talaraz	3 „
4. Rings	Waij	1 „
5. Ornament fastened to hair plaits	Wankapan	10 „
6. Pin fastened to <i>Pheru</i>	Nala-suchen	3 „



Ornaments



Household Utensils

There being no silversmith in the block all ornaments are got manufactured from Sopore town.

HOUSEHOLD GOODS

(A) Storing vessels :--Paddy, maize etc. are stored in wooden godowns known as *Kothars*. Those who cannot afford to have *Kothars*, store the cereals in a corner of the upper storey enclosed by grass mats. Large earthen vessels measuring about 5' to 6' in length and 3' to 4' in girth which are known as *Matts* and *Krandis* are also used for storing rice and other cereals. Water required for drinking, cooking and other domestic needs is preserved in earthen pitchers called *Nottus*.

(B) Utensils :--Like all other parts of Kashmir Valley the number and quality of utensils in a household varies according to its economic condition. A well-to-do family may acquire a large number of copper utensils and a poor household may, except for a few articles made of copper, be in possession of earthen utensils only. There is, however, no household which is in possession of copper or earthen utensils only. The *Samawar* (copper kettle) and *Degchi* (copper cauldron) used for the preparation of tea and cooking of rice respectively are invariably made of copper and there are no earthen substitutes for the same in any household nor have any been invented so far. On the other hand *Leiji*, an earthen vessel, is regarded as irreplaceable by a metal pot as it is believed that vegetables can be cooked best in an earthen pot only.

Following is a brief list of copper and earthen utensils used in a household :—

Copper Pots

Local name

- (1) Degchi or cauldron for cooking rice.
- (2) Samawar for preparing tea.
- (3) Toore vessel for taking meals.
- (4) Kenz vessel used by females for taking meals.
- (5) Traem a big plate in which meals are taken jointly by two to four persons.
- (6) Tilavari a pot used for storing oil.
- (7) Chai chooncha spoon for pouring tea or taking water.
- (8) Naur a jug used for pouring water.

Earthen Pots

Local name

- (1) Nott pitcher used for storing water.
- (2) Leij used for cooking vegetables etc.
- (3) Khos vessel for taking meals.
- (4) Bushkaba vessel for taking meals.
- (5) Matt used for storing rice, maize or wheat required for day to day use.
- (6) Tagair used for washing feet and clothes.

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Other articles of domestic use consist of :--

<u>Local name</u>	
(1) Tav	an iron pan. Earthen pans are also used sometimes.
(2) Wokhul & Kajawath	mortor and pestle made of stone and used for grinding spices etc.
(3) Gretta	a stone mill.
(4) Chamcha	large wooden spoon for stirring.
(5) Krachhu	an iron pan for removing live coals from the hearth.

(C) Furniture :--Furniture articles are conspicuous by their absence in a large number of households. The only article which is common and is found in every household is the grass mat measuring about 7½' in length and 4½' in width. This is a very cheap type of flooring made of grass and manufactured by almost every household in the block. Other articles of furniture include a large wooden box in which clothes and other garments are kept. Some of the households have recently acquired one or two tin boxes each. These are also used for stocking clothes, jewellery and cash.

(D) Bedding :--The people sleep on the floor covered with grass mats and do not use any beds. The bedding articles consist of quilts, pillows and woollen blankets. In winter every member of the household is provided with a *Kangri* made of fine

willow twigs woven around an earthen pot in which live coals are kept. The *Kangri* is not only used during day times but is also employed for warming the bedding at night.

All earthen-ware including *Matts*, *Krandis* and *Natts* are purchased from potters in the adjoining villages or from Sopore town. There is only one copper-smith in the block who caters most of the households so far as utensils made of copper are concerned. Some of the inhabitants, however, prefer to purchase the articles needed by them from other shops in Sopore town. Articles of bedding are, however, purchased from Sopore as these are not available for sale in the block.

FOOD AND DRINKS

Rice is the principal staple food of the inhabitants and is consumed both at the morning and evening meals. There is no baker in the block as the inhabitants generally keep stocks of wheat flour and prepare breads in their own homes. The bread is not a substitute for rice but is taken with tea in the morning and afternoon.

Besides rice, the lunch and dinner include vegetables such as cabbage, potatoes, carrot, turnip etc. There are two vegetable sellers in the block who make purchases from the local cultivators or from the adjoining villages and the town.

The inhabitants are very fond of taking salt tea, the constituents of which are dry tea leaves, milk, soda bicarb and salt. The process of preparing salt tea is to pour a measured quantity of water in a *Sannavar* or



Carrying a water-pitcher

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The fuel consists of cow-dung cakes which are either produced in the household itself or purchased at nominal prices from neighbours. Wood is expensive and is consumed by only a few people who can afford to buy it.

Cooking is done on a hearth called *Dan* which is built in a corner of the kitchen. It is made of burnt bricks and mud and can accommodate at least two cauldrons at a time. No chimney is provided with the hearth and the smoke is allowed to pass through the windows.

There are very few households in the block which are manned by non-smokers only. Majority of the households possess earthen *Hookas* fitted with wooden pipes for smoking tobacco. A few people are addicted to the use of snuff which is rubbed with teeth in the belief that it cures tooth-ache.

C. BELIEFS AND PRACTICES

The inhabitants of the block share with the other people of the valley a number of beliefs some of which originate from religious scriptures while others are based on superstitions which they have inherited from their ancestors.

In this context it is necessary to refer in some detail to the beliefs and practices associated with births, deaths and marriages. These are discussed below :--

BIRTHS

Females who remain without any issue for more than 2 to 3 years after marriage invoke the blessings of saints for being blessed with a child. According to the

practice followed in the block the women visit the shrine of Shah Hamdan in Sopore and tie a piece of string to the door of the mosque pledging that they would make an appropriate offering if their prayer is granted. Eventually when the delivery takes place the woman visits the shrine again and pays in cash or kind. The money offered is credited to the account of the shrine and offerings in kind, if any, are appropriated by the priests.

If this method does not prove effective the assistance of pirs, mendicants and other spiritualists is sought. Usually the woman is provided with an amulet which she is required to tie around her right arm until the delivery takes place.

Another belief common among the inhabitants of the block is that a pregnant woman should not be allowed to carry heavy load or to run about, as this would cause abortion. Yet another precaution taken is that no member of the family who returns home late in the night after travelling a long distance is received by a pregnant woman. It is believed that the late comer is under the influence of evil spirits who deprive the woman of the fruits of her pregnancy.

Likewise a woman whose date of delivery is approaching fast does not enjoy the liberty of moving about in a moon-lit night on the ground that this would damage the eye-sight of the baby.

There is neither any trained nor untrained mid-wife or doctor etc. in the block with the result that no medical advice

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is available locally to the pregnant women. Since, however, a well equipped hospital manned by qualified personnel is available close by in the town, the inhabitants do not experience any inconvenience on this account.

Immediately after its birth, the baby is given a bath in luke warm water after which it is indoctrinated by the recitation of *Azan* in its ears. The recitation is the privilege of the senior male member of the family unless the village priest is available. Simultaneously a message is also transmitted to the parents or the in-laws of the parturiant accordingly as the delivery takes place in the house of her husband or while living with her parents.

The first birth is celebrated by the distribution among friends, relatives and neighbours, of baked breads along with small sugar balls. If the delivery takes place in the parental dwelling of the woman, her mother-in-law pays her a visit personally to offer felicitations and to present 2 to 3 pairs of clothes for the baby. In addition, the mother-in-law also presents a large number of breads and sugar balls and cash varying from Rs. 11/- to Rs. 21/-. The ceremony is called *Piaw* meaning presents in connexion with delivery. The parents of the woman organise a sumptuous dinner in honour of her visit.

The next important function takes place on 7th day of the delivery. The mother is given a bath with luke warm water in which certain herbs available for sale in Sopore town are boiled. The herbs are not prescribed by any physician or

medical attendant. The tradition of boiling these with the water is followed since ages in the belief that these protect the skin of the woman from wearing a coarse complexion. On this occasion, neighbours and near relatives are served with tea. Sometimes priests are also employed for recitation of prayers. They are served with dinner and paid in cash Re. 1/- each.

The occasion is also utilized for making a public announcement of the name to be given to the baby. The selection of a suitable name is the privilege of the priest who makes his proposals on the basis of astronomical calculations.

The well-to-do families also celebrate the *Sundar* ceremony on the 7th day. The baby is given a bath and dressed in new clothes. Relatives and neighbours are invited to dinner and the women sing in chorus praising the baby and its parents.

On completion of 40 days, the woman takes a second bath signifying that the period of convalescence is over and that she is free to live conjugal life with her husband.

ẒARKASI or FIRST HAIRCUTTING

The baby is allowed to grow hair on its head continuously for six months. The first hair-cutting ceremony or *Ẓarkasi* is then celebrated on more or less an elaborate scale. The barber shaves the head of the baby with a razor and gives it a bath with luke warm water. The baby is then dressed in new clothes and presented to the relatives and neighbours who are invited on the occasion and served with dinner.

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While the hair-cutting is going on the women sing in chorus praising not only the baby but also the hair-cutter and his tools.

The hair of the baby is buried in the ground alongwith some walnuts in the belief that this would have the effect of increasing the longevity of the baby.

The relatives and friends make payments to the host of which a complete account is maintained by one of the close literate relatives. A copper bowl owned by the barber is also circulated among the guests who contribute 25 to 50 paise each as reward payable to the barber. The host himself pays Rs. 3/=-, some rice, maize and old clothes of the baby.

KHATANKHAL or CIRCUMCISION

The next important function is *Khatankhal* or circumcision which takes place when the baby attains the age of two years. This is an obligatory function according to Muslim Law and has to be performed both by rich and poor. Such of the inhabitants who cannot afford to organise feasts and to indulge in luxuries provide only tea to their friends and relatives while others employ professional cooks and serve dinner to all male and female relatives and others.

Like hair-cutting, the operation of circumcision is also performed by the village barber. A big fowl is kept in a wicker basket and the child is made to sit on its inverted base. His arms and legs are held firmly by 2 or 3 persons so that he makes no movement while the barber applies the razor. After the operation the fowl is delivered to the barber who is also paid Rs. 5/- in cash and some sugar and cereals.

The circumcision ceremony invariably takes place immediately before the morning prayers. While the operation is in progress the females keep on singing in chorus so as to divert the attention of the child from the pain which it is likely to experience.

MARRIAGES

As in many other parts of the State bachelors and virgins do not enjoy the freedom of selecting their spouses as it is believed that due to their immature judgement they would not be able to make an appropriate selection. They are not also permitted to participate in the discussions relating to their matrimonial matters due to the apprehension that this might encourage indiscipline.

A visible change among the inhabitants in so far as marriages are concerned is that the old tradition of marrying boys and girls at an early age is dying out fast. This is not so much due to the penalty envisaged in the Infant Marriage Prevention Act of 1923 as because of the consciousness and realisation that such marriages usually result in separation and prove injurious to the health of the married persons. Even as it is there are at least 2 married females of the age of 10-14 in the block as indicated in Table V Set-A appended to the Report.

As a community, oil-seed crushers normally marry among people following the same occupation. Deviations are made only when a girl is to be married in a family which is economically well off even though it may not be engaged in the crushing of oil-seeds. Other people of the block also avoid to marry their children with families

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engaged in oil-seed crushing as this is not regarded as a respectable occupation.

Negotiations for marriages are generally conducted by the barber or an influential person supposed to be capable of bringing the parties to the marriage to an agreement. There is no professional intermediary as in Srinagar and other areas.

The negotiations remain in progress for sometime during which the parties to the alliance conduct secret enquiries about the disposition and general behaviour of the boy and the girl as the case may be. The interval is also used for consultations with relatives and close friends.

When the parties agree to the proposal a convenient date is fixed for the announcement of the engagement. A respectable person or a senior member of the bridegroom's family calls at the house of the bride and makes a formal request to her parents for giving their approval. He carries with him a few plates containing cakes, dry-fruits like almonds etc. and sugar-candy. He is warmly received and entertained with tea, dinner or lunch.

A few days later the return visit takes place. The visitor is a senior member of bride's family preferably her brother or uncle. He brings with him all the plates alongwith their contents which had been offered on behalf of the bridegroom together with some additional plates containing cakes, sugar, almonds etc. He also offers a present for the bridegroom which may be in cash or kind. The value of the present does not normally exceed Rs. 21/-.

The period intervening between the announcement of engagement and marriage varies but generally does not exceed 2 years. In the meanwhile the bridegroom's parents send presents to the bride on the occasion of the following four important religious festivals :—

- (i) Id-ul-Fitar
- (ii) Id-ul-Zuha
- (iii) Milad-un-Nabi
- (iv) Miraj-i-Alam.

The presents include silver bangles, one or two dresses and cosmetics.

The gesture is reciprocated by the parents of the bride who send in return presents for the bridegroom. These consist among other things of a silver-ring, woollen suitings or a wrist-watch as also fruits and other eatables.

No function is held in connexion with the fixation of the date of marriage. Some well-to-do families, however, exchange printed documents one containing the request for the celebration of the marriage on a specified date and the other purporting to convey approval to the proposal. The request is made by bridegroom's guardian and the approval given by the parents of the bride.

The period intervening between the fixation of the date of marriage and its actual celebration is utilized by both sides for making preparations. New dresses are purchased not only for the bride and bridegroom but also for close relatives like brothers and sisters. Superior dresses are given for tailoring to better experienced tailors in Sopore town while ordinary suit-

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ings particularly those to be presented to relatives are handed over to the two local tailors.

The jewellery articles are got manufactured from one of the silver-smiths in the town. He is not only paid for his wages but also for the cost of the silver used in the jewellery which he supplies from his stocks.

In so far as eatables are concerned, rice, mutton, milk, ghee and country-oil are either available in the household itself or are purchased from other inhabitants of the block. Salt, sugar and spices are purchased from Sopore.

Relatives and close friends do not participate in the marriage function unless the host or a senior member of his family makes a personal request. On this occasion some of the relatives serve dinners or lunches to the prospective hosts. This is known as *Dapan Bala*.

The first function associated with the marriage is called *Malas Behoun*. The bride is not permitted to take any bath and is fed on light diet for about three days in succession in the belief that she would grow thinner and wear a prettier appearance. This is followed by what is known as *Mays-Machrawun* or loosening of hair plaits. Female relatives and neighbours assemble in the house of the bride and comb her hair after rubbing it with oil, butter etc. While the combing is in progress women keep on singing in chorus.

The third function in this series is *Mal'a-Muz*. It takes place during the night when the hands and feet of the

bride are dyed in henna. On this occasion also relatives and neighbours are invited and served dinner.

The main functions connected with the marriage start from the following day. The old practice of celebrating the marriage for three days consisting of *Menzi-Raat*, *Yeni-Voul* and *Wathal* has now been discontinued and the function lasts for two days only, concluding on the midnight of *Yeni-Voul* in the case of bride's family and on the evening of *Wathal* so far as bridegroom's family is concerned. *Yeni-Voul* is celebrated by both the parties.

Early from the morning of *Menzi-Raat* male and female relatives keep on pouring into the house of the bride and stay on till the conclusion of the marriage. The neighbours also participate in the *Menzi-Raat* but they attend in the evening when dinner is served to all.

As the number of guests is usually large, the services of a professional cook who is assisted by several others are engaged. The utensils required for cooking, which are of very large sizes, are supplied by the cook himself who does not charge any rent for the same. The cooking is done in an open space in the compound as cooking utensils and other tools cannot be accommodated in any of the rooms of the house, owned by the host. Another reason for cooking being done in the compound is the apprehension of the out break of fire as the quantity of wood-fuel consumed for cooking is fairly large.

After dinner when male guests depart,

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the females assemble in a spacious room and engage themselves in singing in chorus. They also play on tambourin and empty pitchers.

The second day of marriage is known as *Yeni-Voul* or the day on which the bride is given away. Relatives and neighbours all pour in from early morning to assist the host in organising the reception of the barat and making arrangements for the feast to be served to the bridegroom and to the persons accompanying him. The scavenger sweeps the premises including the lane or street by which the guests are expected to arrive. The bridegroom and the guests are accommodated in the largest room in the building which is decorated with colourful floor-coverings borrowed from neighbours or other places. The room is also illuminated with electric lights.

A special seat is reserved for the bridegroom for whom a small size fine carpet or an embroidered shawl is spread on the floor flanked on either side by pillows. A third pillow, the largest in size, is spread against the wall. The bridegroom takes his seat at this place with his face towards west.

The bridegroom's parents do not celebrate any function on *Menzi-Raat*. *Yeni-Voul* is, however, a busy day and female guests flock into the house from early morning. As in the house of the bride, professional cooks are engaged to prepare morning and evening meals for females and such other guests as are not supposed to accompany the bridegroom.

The males remain busy for the whole day making preparation for organising barat and for the reception and the females keep on singing in both the houses. The bridegroom is given a hair-cut and a bath by the barber in the afternoon. While the process is going on, the females keep on singing praising the bridegroom, his parents, barber and his tools. After the bath the bridegroom is dressed in new clothes specially prepared for the occasion. He also ties a turban of muslin cloth measuring about 9 yards on his head. In addition, he is also provided with a new pair of shoes, socks and handkerchief. He walks into the seraglio where his hands are kissed by women-folk who make payments to him in the same manner as on the occasion of circumcision ceremony.

Before the departure of the barat the bridegroom's father despatches several copper plates full of sugar candy, almonds and dresses and ornaments for the bride. The ornaments are made of silver and the clothes consist mostly of chhint, rayon cloth and other cheap varieties. Except for well-to-do families which spend on the ornamentation of the dresses others generally get the collar, skirt and sleeves alone brocated with silk and cotton threads.

The jewellery consist of a necklace, a pair of ear-rings, bangles etc. etc. the cost of which does not exceed Rs. 300/- in the aggregate.

After the guests assemble and all preparations have been made the barat procession proceeds to the house of the bride. If the distance involved is not long the bride-

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groom rides a pony and the other guests follow him on foot. If, however, the house of the bride is situated in some other village at a distance of more than 2 miles the bridegroom is accommodated in a taxi car and the guests are transported by a bus. It is also possible that the house of the bride may be far away and not connected by any motorable road. In such cases, the number of guests is restricted and most of them travel by their own or hired ponies.

The procession is escorted by a number of persons not exceeding ten, carrying gas-lamps in their hands. This adds dignity to the procession and at the same time helps the pedestrians, while walking over un-even surface. Sometimes the barat procession is also accompanied by musicians who play on pipes and drums. Such cases are, however, rare.

The procession is followed by several rows of women who hold each other in arms and keep on singing in high tones praising the bridegroom. If the distance to be travelled is not long they accompany the procession right upto the house of the bride where a large number of women related to her receive them outside the house. Very often the two groups exchange grievances in singing and claim ethnic superiority over each other. The women accompanying the bridegroom then return home singing on their way poems very different in substance and tone from those which they had been singing before.

On arrival at the house of the bride a senior member of the family other than

her guardian welcomes the bridegroom with a garland of cardamom and helps him to alight from the pony. He then holds one of his hands and escorts him to the seat reserved for him in the dining hall. While entering the house the women folk shower on him flower petals, pieces, sugar-balls and almonds etc.

Before covers are laid for the dinner the guests are entertained with *Chai* and small locally made cakes. This is followed by *Nikkah* ceremony which formalises the marriage according to Muslim law. The village priest who is already present among the guests at the request of bride's guardian presides over the function. Here it is certain verses from holy Quran and obtains oral statements from the representatives of the bride and bridegroom to the effect that the latter have agreed to be married to each other. The representatives from each side consist of three persons, one designated as *Fakil* and the other two known as witnesses. The *Fakil* affirm that he has been authorised by the bride or bridegroom as the case may be for being married with the boy or the girl in presence of the two witnesses who one by one corroborate his statement. The *Fakil* of the bride also specifies the value of *Mahr* and *Than* consisting of ornaments and clothes etc. in lieu of which the proposal has been accepted. The priest then unfolds two scrolls of paper on which the names and parentage of the bride, bridegroom, their *Fakils* and witnesses and the value of *Mahr* and ornaments are recorded. The two papers are then signed by the *Fakils* and witnesses and a few guests.

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One copy of the *Nikkah* is handed over to the representative of the bride and the other to that of bridegroom.

The procedure outlined above is followed in a *Nikkah* which is performed by proxy and is popularly known as *Wakalatan*. There are two other forms of *Nikkah* one called *Assalatan* and the other *Willayatan*. In neither of these *Fakils* and witnesses are employed. The former implies a *Nikkah* in which the bride or bridegroom or both appear personally before the priest and affirm their willingness for the marriage and acceptance of the conditions such as *Mahr*, etc. In case the bride or the bridegroom is a minor, approval to the marriage and to the conditions regulating it is given by their respective guardians. This is a *Nikkah* of *Willayatan* type.

A *Nikkah* may be partly *Wakalatan* and partly *Assalatan* or partly *Willayatan* or partly *Wakalatan* etc. etc. depending upon whether both are only one from among the bride and bridegroom is married by proxy, or by personal participation or through guardian.

It is also necessary to remark here that the *Nikkah* ceremony need not necessarily be held on the day of marriage, but it must precede the conjugal life of the bride and bridegroom. The day of *Nikkah* is in fact fixed on a date convenient to the parties to the marriage. If the *Nikkah* ceremony takes place before the marriage neither the bride nor the bridegroom is present at the function as their participation is believed to militate against the canons of propriety. Such *Nikkahs* are therefore generally solo-

mnised on proxy basis or *Willayatan* if the person to be married is a minor.

Mahr represents the amount in cash which is payable by the bridegroom to the bride in lieu of her accepting him as her husband. The value of *Mahr* does not generally exceed Rs. 900/- of which 1/3rds or Rs. 300/- is payable immediately and the balance on such date when it may be demanded by the bride.

The jewellery and clothes are popularly known as *Than*. Its value is 36 *Ashraffis* (old gold coins) or about Rs. 300/-.

No marriage is permissible according to Islamic Law unless it envisages the payment of *Mahr* and *Than* by the bridegroom.

The remuneration of the priest which varies from Rs. 2/- to Rs. 5/- is paid by the bridegroom's guardian. Other expenses such as the cost of paper etc. are met by the guardian of the bride. The *Fakil* and the witnesses who invariably consist of close relatives are not paid any remuneration.

After the *Nikkah* ceremony, the dinner is served on large copper plates which are filled with cooked rice and over-laden with mutton preparations like kabab, shami, roasted chicken etc. Each plate is shared by four persons who occupy seats around it and take meals jointly. The cook then makes several rounds and deposits each time a new variety of mutton preparation in the centre of the plate. A few vegetables particularly cabbage, tomatoes etc. are also served.

The bride's guardian does not appear either before the bridegroom or any of the

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guests accompanying him. The interview of the bridegroom with his father-in-law is postponed to a later date which may take place even after a year or two.

After the conclusion of the dinner, most of the guests and relatives depart from the marriage party and return home. Others stay on until the bride is ready to accompany her husband to his house. When the departure is announced the bridegroom again rides on the pony while the bride takes her seat in a tastefully decorated palanquin. The palanquin is provided by the parents of the bridegroom and is carried by four persons who are usually its owners.

The procession is followed by several rows of female relatives of the bride who keep on singing in chorus praising the bride and the bridegroom. After going some distance they bid farewell to the bride and return home.

The male relatives such as brothers, uncles and cousins of the bride, however, accompany her to the house of bridegroom. On arrival she is escorted by her uncle or brother to the seat reserved for her by the bridegroom's parents. While entering the house the female relatives of the bridegroom sing in chorus and shower flower petals and sugar-balls on her.

The bride sits in a kneeling posture for all the time until her mother-in-law kisses her fore-head. For this the mother-in-law is paid Rs. 11/- by the bride's maid with whom the amount is deposited in advance by the guardian of the bride. This is popularly known as *Halaish Kenth*. The other females then make payments to

the bride one by one and a complete account of the same is prepared by a literate female.

Before taking leave the male relatives of the bride are served with *Qahwa* and small cakes.

No function is held on the following day at the house of the bride's parents. *Wathal* to which a reference has been made earlier is celebrated on this day by the bridegroom's parents. This is a thanks giving function and is attended by relatives and friends including the brothers, uncles and cousins of the bride. The guests are served with dinner which is not, however, as sumptuous as the one organised by the bride's parents.

The bride stays in the house of her in-laws for one week. During this period her male relatives visit her one by one and make presents in cash and kind. This is called *Kbalar* and includes cakes, sweets and cash varying from Rs. 3/- to Rs. 5/-. Both the money and gifts are appropriated by the in-laws of the bride.

On the sixth day the bridegroom's guardian sends a message to the guardian of the bride requesting him to dine at his house on the following evening alongwith 5 or 7 near relatives. The guardian does not attend the function but instead deposes his nominees not exceeding 5 in number. They are accompanied by servants carrying cocked meat, breads, sugar-candy and one or two boxes and a gunny bag containing the dowry of the bride. After the dinner, the bride returns to her parental house in a palanquin provided by her guardian.

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The dowry generally consist of the following :—

- (i) Five new lady suits of chhint and rayon cloth valued at Rs. 100/-,
- (ii) Two pair of new chappals costing Rs. 15/-,
- (iii) Two under-wears and two socks costing Rs. 10/-,
- (iv) Copper utensils consisting of one cauldron, one plate, one *Toore* and one *Kenz* valued at Rs. 75/-.

In addition the contents of the boxes also include a *Bakshish* (gift) for the bridegroom in the form of a *Dushawla* or a suit-piece or a wrist-watch.

The next function celebrated after the marriage is *Phirsal* meaning the second invitation. This takes place either immediately after the conclusion of the marriage or within a year thereafter, depending upon the circumstances of the two parties. On the occasion the bridegroom is again invited by bride's parents. He is accompanied by his close relatives only who return home after dinner leaving him with his in-laws. After three days continuous stay he is given leave and presented with gifts which besides eatables such as sweets etc. also include *Bakshish*, the present meant exclusively for his personal use. This is offered either in the form of a *Dushawla* or a wrist-watch or a suit-piece etc.

DEATHS

The block being inhabited by Muslims only, the death rituals are the same as those followed by Muslim inhabitants all over the State. A brief account of these

is given in the following paragraphs :—

The dying person is advised to repeat the name of Allah as many times as he can. This is based on the belief that a person who can recite the name of God in the last moments of his life is blessed with spiritual relief and is not subjected to tormentation when laid in the grave.

Immediately after the death, the dead-body is prostrated so that the deceased faces the west or the direction of Kabba. The women surround the body and weep in long drawn tones recalling the good qualities of the deceased, promises he had made and the proposals which he was about to implement. This type of weeping is known as *Lahri-W'adun*.

While the women keep crying, the professional bath-giver called *Sranguru* is called. He prepares enough of luke-warm water in an open space in the compound. The water is then transported to one of the rooms in the house where the bath is to be given. A wooden plank with an even surface and measuring about 7' in length and 3' in breadth is laid on the floor. The dead-body alongwith its bedding is then carried by a number of male relatives and placed on the wooden plank. The bedding is removed and the body covered with a piece of cloth. Earthen jugs of small size are supplied to *Sranguru* who gives three baths in succession to the dead-body. The water is drained off by digging a small drain so that the water which is believed to possess certain sanctity is not polluted by being walked over.

The People and Their Material Traits

If the deceased is a female, the bath is given by a female *Sranguru* who is also a professional person.

The dead-body is then wrapped in cotton cloth of white colour measuring about 20 yards. This is called *Kufan*. Before the *Kufan* is handed over to the *Sranguru* appropriate extracts from the holy Quran are written on it by the village priest. For this purpose the sacred clay imported from Medina is dissolved in water and used as ink. The body, after being covered with the shroud is lifted and placed in a long wooden box called *Taboot*. The *Sranguru* is paid Rs. 3/- to Rs. 5/- as wages and is also supplied with all the clothings which the deceased was wearing when he or she passed away.

The *Taboot* is transported by 4 to 6 persons mostly consisting of nearest male relatives such as brothers, sons, cousins etc. The funeral procession proceeds to the nearest mosque where the *Taboot* is laid on the ground and prayers are held for the peace of the departed soul. The function is presided over by the village priest who stands before the *Taboot* followed by other mourners who line up themselves in an odd number of rows and stand with their hands folded. The prayer is very brief and does not take more than 5 minutes.

The *Taboot* is then lifted and carried to the grave-yard where the saxon known as *Malakhosh*, who is summoned immediately after the death is announced, digs the grave. By the time the corpse reaches the grave-yard the grave is almost ready and the mourners are not required to wait for long.

The dead-body is laid to rest near the

feet of the father or the mother of the deceased if one or both of them are already dead. It is believed that this would facilitate his easy access to paradise.

Immediately after burial, the priest stands before the grave and the mourners also stand up. He then raises his hands and recites verses from holy Quran and prays for the peace of the departed soul. Before leaving the grave-yard the saxon is paid Rs. 5/- and advised to call at the house of the chief mourner in the evening to receive cooked rice.

The party led by the chief mourner then returns to the house of the deceased where condolences are offered to the bereaved family. On this occasion one of the near relatives serves tea and breads both to the members of the family as also to all other males and females who are present.

Mourning continues till the following Friday and during the intervening period relatives and friends keep on pouring in to express their sympathy. The nearest relatives of the deceased also call at the grave during these days immediately after dawn. On Friday females consisting of relatives, neighbours and friends flock into the house of the deceased from early morning and keep on crying till late in the day. They are served with tea and breads prepared by a professional cook as the number of persons to be catered is usually very large.

In the afternoon all male relatives, friends, neighbours etc. assemble at the grave and pray for the deceased both severally and collectively. As before the prayers are led by the priest.

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After the ceremony, all the participants proceed to the house of the deceased. Here the priest again recites verses from Quran and blesses the departed soul. They are then served with tea and breads. This is followed by payments made to the senior male member of the family who is to succeed the deceased. As on other occasions, a complete record of all such payments is prepared simultaneously.

After Friday the state of mourning is over and the members of the family resume their normal work. The only other functions which are held subsequently consist of recitation of prayers on fourth and fortieth days as also after one full year. The functions, are called *Chaharum*, *Chehlum* and *Wahrwear* respectively. On each of these occasions, priests and male relatives and neighbours dine at the house of the deceased. The priests are in addition also paid one rupee per head on each visit.

OTHER BELIEFS

Foretelling of weather:—The ripening of paddy is regarded as an index of the advent of autumn. Similarly the arrival of swallows is construed to imply the advancing of spring.

Luck:—The barking of a dog and mewling of a cat in weeping tones, hoots of owls during day time, crowing of cocks at night and presence of kite on roof are regarded to be symbolic of impending disaster. The sprinkling of country oil on the floor is believed to be a good omen. Similarly a patient is expected to recover early if the medicine to be consumed by

him falls accidentally on the floor and is spoiled. A person proceeding on some business if met on his way by a night-soil carrier with his tools only is believed to be destined to succeed in his mission.

Amulets:—Amulets are obtained from priests and saints for a number of purposes. The inhabitants believe in evil-eye which is, according to their conviction, possessed by every person with brown eyes and hair or whose face is strewn with black moles. The inhabitants do not, therefore allow their children to appear before such persons. When, however, any of them falls a victim to the influence of evil-eyed people they hasten to procure amulets from the village priest to ward off its effect. The amulet is usually written on a piece of paper which is wrapped in a cloth and either tied on the arm or hung by a piece of thread round the neck. Sometimes the priest directs that the amulets should be kept in the hole of a wall or beneath a stone.

Visions:—Transparent water if seen in a vision is believed to be a harbinger of good luck. This is also true of cooked rice, breads, grapes etc. Seeing copper coins in a vision is interpreted as a warning of sickness. Similarly eating of walnuts in a dream is believed to be the fore-staller of sad events.

Marriage procession, singing of women in chorus and the loss of a tooth if seen in a vision imply the death of a close relation.

Colours:—The only colour about which the inhabitants have superstitious beliefs is black. This is regarded to be symbolic of mourning.

CHAPTER III
ECONOMY

A-ECONOMIC RESOURCES

Among the principal economic resources of the people inhabiting the block under survey mention may be made of oilseed crushing, manual labour, Government service, fishing, cultivation etc.

Oilseed Crushing:—The block is inhabited by 122 households which include 42 or over 34% whose principal occupation is oilseed-crushing. The monthly income of more than 1/3rds of the households varies from Rs. 26/- to Rs. 50/- only. Of these 13 households do not augment their income by being engaged in any subsidiary occupation. Two other households of this income-group, however, work in agriculture also.

Among the remaining 27 households, 7 fall in the income-group Rs. 51-75, 8 whose income varies from Rs. 76/- to Rs. 100/- and 12 who are in receipt of Rs. 101/- and more. The first seven households include only 3 which supplement their earnings by working in subsidiary occupations, such as labour and agriculture.

Labour:—The next important category of households consist of those whose principal source of income is manual labour. The number of such households stands at 17, of which 8 belong to the income-group of Rs. 26-50 and 6 whose income varies from Rs. 51-75 per month. The other 3 households belong to higher income-groups but even among these the monthly earnings of 2 households do not exceed Rs. 100/-.

All the 8 households in the income-group Rs. 26-50 depend exclusively on manual labour and none among them has any other source of income. Even so far as the other 6 households are concerned only one of these supplements its income by sale of grass.

Government Service :—Government service is the principal occupation of 16 households in the block. Of these 8 fall in the income-group Rs. 51-75 and 6 whose monthly income exceed Rs. 100 -. The monthly income of the other two varies from Rs. 76-100.

Among the 8 households in the income-group Rs. 51-75, seven do not follow any subsidiary occupation. The remaining one household works in agriculture in addition to Government service.

Fishing :—The block is inhabited among others by 10 households whose primary occupation is fishing. Only one of these belonging to the income-group Rs. 51-75, supplements its income by working in cultivation. Of the remaining 9 the income of 5 households varies from Rs. 76-100 and that of the other 4 exceeds Rs. 100 -.

Business in Leather:—Business in leather seems to be a remunerative activity in the block. There are 8 households engaged in this occupation consisting of 4 whose income varies from Rs. 76 to Rs. 100 - and 4 each of which earns more than Rs. 100 - on an average per month.

Agriculture :—The number of households engaged in agriculture as principal occupation is 6. These include 2 in the income-group Rs. 76-100 and 4 who earn more than Rs. 100/-.

This leaves 23 households unaccounted for. Table XXI, Set A, which appears at the end of the Report and gives the number of households and their occupational classifications by income-groups, will show that these consist of the following :—

Grocery	5
Grass-selling	5
Masonry-cum-Carpentry	3
Tailoring	2
Vegetable selling	2
M. L. A.	1
Contracts	1
Coppersmithy	1
Weaving	1
Trade	1
(Begging)	1

The table further indicates that except for one household engaged in the sale of grass and one whose principal occupation is masonry the other 20 households have an income of more than Rs. 75/- each. The monthly earnings of these 2 households varies from Rs. 26/- to Rs. 50/- only.

It is also clear from the data given in this table that the block is inhabited by one household which depends upon begging only. It may be remarked here that according to the definitions adopted at the Census of 1961 beggars are not

classified as workers nor is begging regarded as an occupation.

LAND

Although the block is widely known on account of its large scale production of country oil, cultivation of land also plays an important role in the development of its economy. It is true that there are only 6 households whose primary occupation is cultivation but 34 others also subsidise their income derived from principal occupations by working in addition in cultivation. The aggregate area of the land cultivated by the 6 households is limited to 197 kanals (about 25 acres) or about 33 kanals per household. This shows that the size of an average holding is good and as we have already seen the income of these households is above Rs. 76.00 per month and exceeds Rs. 100.00 in most cases. The other 34 households cultivate an aggregate area of 645 kanals (80.5 acres) besides growing orchards measuring 283 kanals (about 35.4 acres). In this case the size of an average holding works out to over 27 kanals which cannot be regarded small.

It is, however, not possible to give the classification of land under cultivation on the basis of fertility as the requisite data could not be made available during the survey. But judging from the surroundings of the block the major part of the area cultivated is *Abi-Areal* which is used for growing paddy. The land yields two crops, one of oilseeds which is harvested towards the end of March and the other of paddy. The sowing operation in the case of paddy starts some-

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block is as high as 69% as against only 52% in the entire tehsil. Likewise while only 40% of the male population of the tehsil consist of non-workers, the corresponding proportion in the block stands at 45%. The disparity is still more striking in the case of females among whom 98% are non-workers although the proportion in the tehsil as a whole is limited to 66% only.

Table VIII, Set A, appended at the end of the Report, will show that there are in all 21 livelihood classes in the whole block. The subjoined statement gives the percentage claimed by the workers of each livelihood class to the total number of workers and the population :-

S. No.	Livelihood Class	Percentage of total Workers	Percentage of the Population
1	Oilseed Crushing	27.82	8.50
2	Govt. Service	15.73	4.80
3	Labour	11.69	3.60
4	Fishing	9.68	3.00
5	Private Services	6.45	2.00
6	Agriculture	6.05	1.90
7	Grocery	4.44	1.40
8	Leather Dealers	4.02	1.20
9	Grass Selling	3.63	1.10
10	Tailoring	1.61	0.50
11	Masonry	1.21	0.40
12	Masonry-cum-Carpentry	1.21	0.40
13	Vegetable Selling	1.21	0.40
14	Trade	0.81	0.25
15	Contracts	0.81	0.25
16	Weaving	0.81	0.20
17	Copper-smithy	0.81	0.20
18	Black-smithy	0.81	0.20
19	Driver	0.40	0.10
20	Medicine Selling	0.40	0.10
21	M. L. A.	0.40	0.10

It is not possible to make any assessment even on an approximate basis of the growth of various livelihood classes during the last two decades as village-wise statistics on livelihood were not compiled at the Census of 1941.

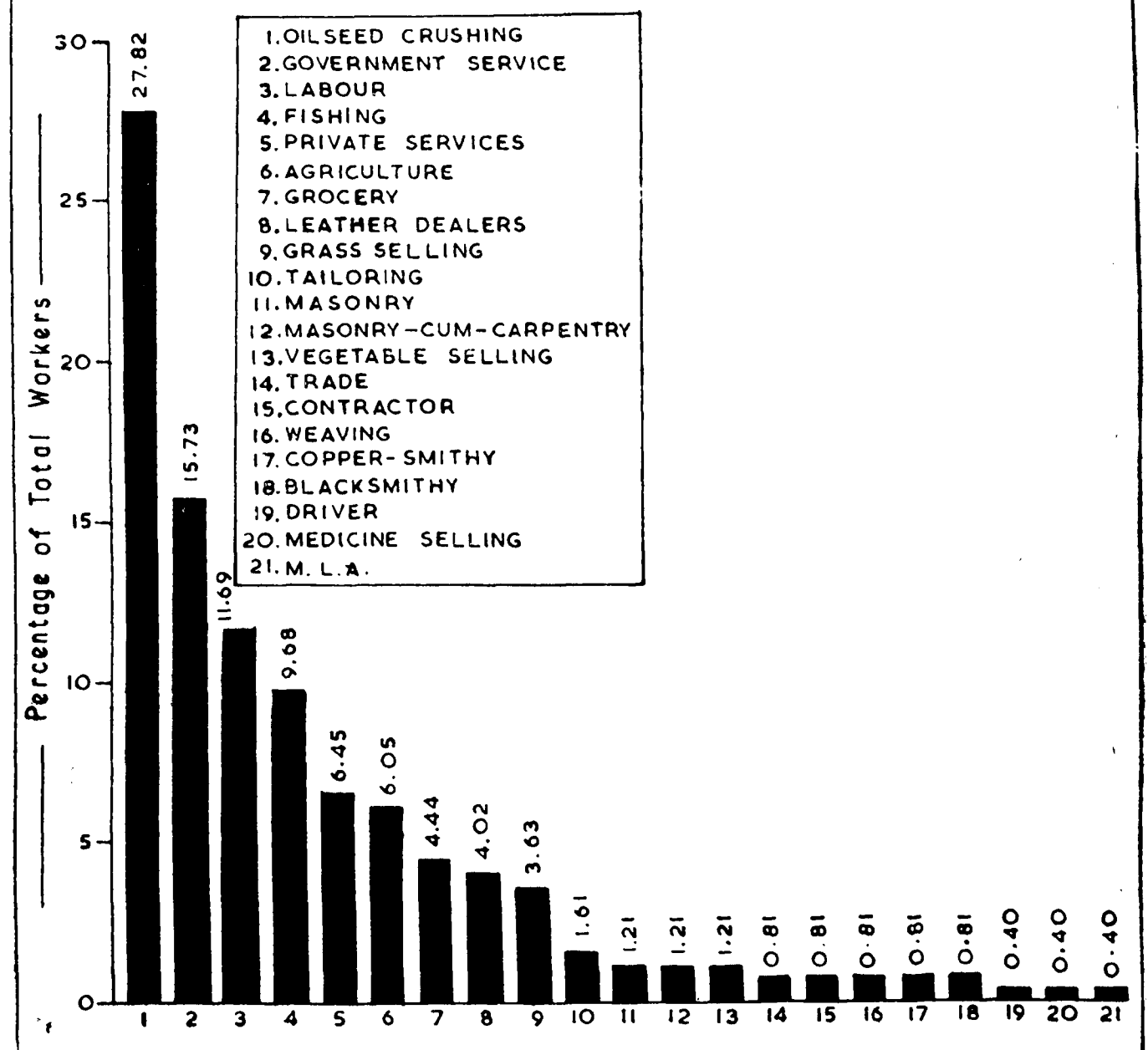
The non-working population is dominated by infants and children below the age of 15. The next large category consists of those whose age varies from 15 to 34 years as indicated below :

Age-group	Percentage of non-workers
0-14	59.6
15-34	26.2
35-59	12.1
60 & over	2.1

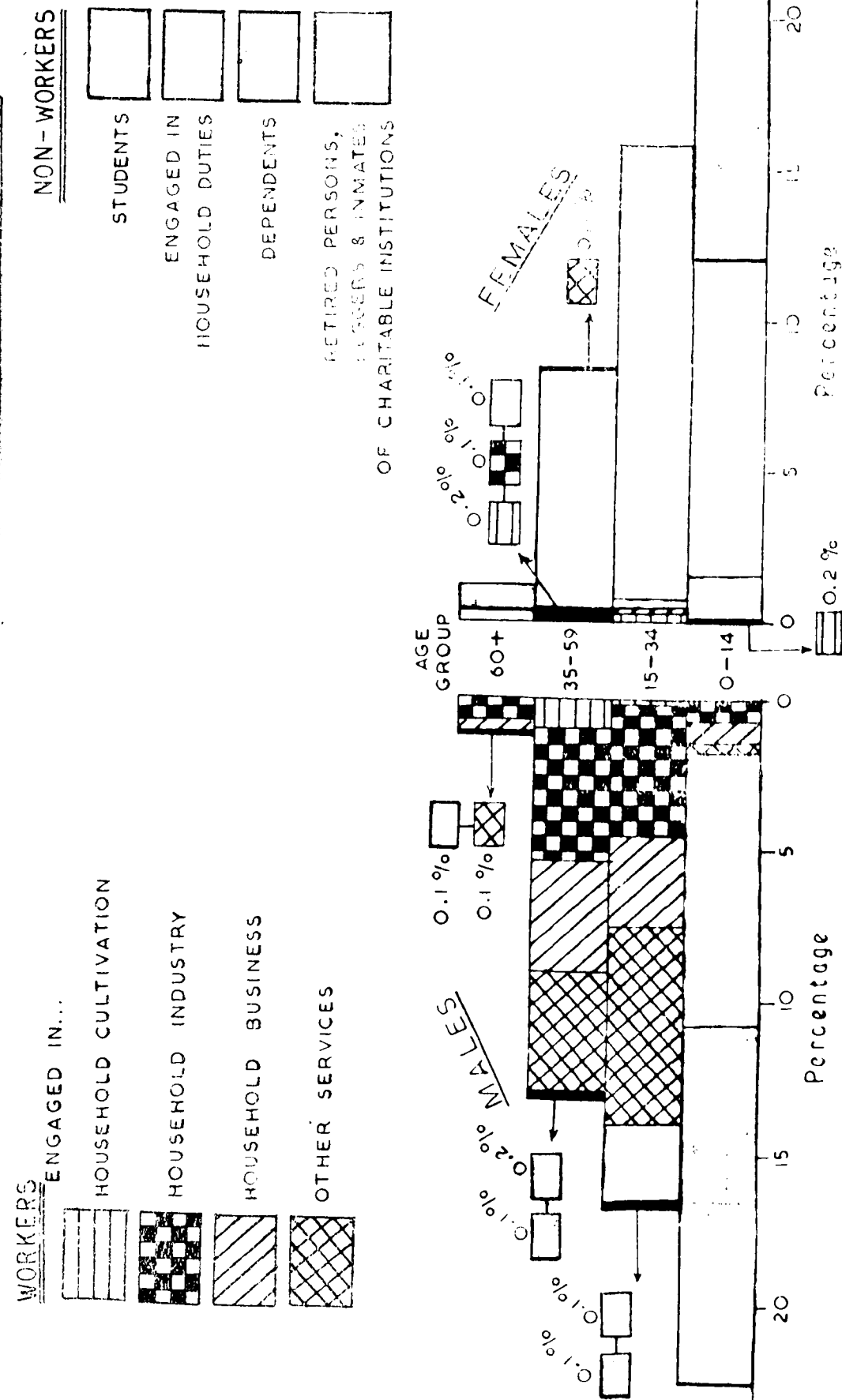
The total number of non-workers of varying ages from 15 to 59 years stands at 215. Of these 22 are full-time students in the age-group of 15-34. This shows that in actual effect the proportion of unemployed persons to the total population is 23.3% only as the working force normally comprises youngmen and middle-aged persons of the age of 15-59.

Table X, Set A, which has been published at the end of the Report, will show that the non workers consist mostly of (i) full-time students, (ii) persons engaged in household duties and (iii) dependents, infants and children etc. Among these the largest number (276) is claimed by females who merely look after household duties and constitute over 49% of the total number of non-workers. Dependents and infants rank next, the corresponding proportion being over

Workers Classified by Livelihood Classes



Workers and Non-workers by Sex, Broad Age-groups and Nature of Activities



31%. The number of full-time students does not exceed 107, of whom 95 are males and 12 females.

The non-workers include a female beggar and a male inmate of a charitable institution. Both are of the age of 35-59.

(ii) Primary and Subsidiary Occupations :--

The subjoined statement gives primary and subsidiary occupations of the households inhabiting the block :--

S. No.	Primary Occupation		S. No.	Subsidiary Occupation	
	Name of Occupation	No. of households		Name of Occupation	No. of households
1	2	3	4	5	6
1	Oil-seed Crushing	42		(i) Agriculture	9
				(ii) Agriculture and Fruit selling	3
				(iii) Government service	2
				(iv) Tailoring	2
				(v) Labour	2
				(vi) Cloth selling and Agriculture	1
				(vii) Govt. service, Agriculture & Fruit selling	1
				(viii) Contracts, Grocery & Agriculture	1
2	Labour	17		(i) Masonry & Blacksmithy	1
				(ii) Grass selling	1
				(iii) Copper-smithy	1
				(iv) Agriculture	1
3	Government Service	16		(i) Agriculture	3
				(ii) Labour	2
				(iii) Blacksmithy	1
				(iv) Tailoring & Fruit selling	1
				(v) Agriculture and Fruit selling	1
				(vi) Compounder & Agriculture	1

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Primary Occupation			Subsidiary Occupation		
No.	Name of Occupation	No. of households	No.	Name of Occupation	No. of households
1	2	3	4	5	6
4	Fishing	10	(i) Grass selling		7
			(ii) Govt. service & Grass selling		1
			(iii) Labour & Agriculture		1
			(iv) Grocery & Grass selling		1
5	Leather Dealers	8	(i) Agriculture		2
			(ii) Govt. service & Agriculture		1
			(iii) Govt. service, Driving, Trade & Agriculture		1
6	Agriculture	6	(i) Medicine selling		1
			(ii) Grocery		1
			(iii) Govt. service & Cloth selling		1
			(iv) Govt. services		1
7	Grocery	5	(i) Govt. service, Agriculture & Fruit selling		1
			(ii) Govt. service & Agriculture		1
8	Grass Selling	5	(i) Fishing		2
			(ii) Labour & Agriculture		1
9	Masonry-cum-Carpentry	3	(i) Govt. services & Labour		1
			(ii) Labour		1
10	Tailoring	2	(i) Govt. service		1
			(ii) Masonry & Oil-seed crushing		1
11	Vegetable Selling	2	(i) Agriculture & Fruit selling		2
12	Coppersmithy	1			
13	Contractor	1	(i) Forest lessee, Agriculture & Fruit selling		1

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Primary Occupation			Subsidiary Occupation		
No.	Name of Occupation	No. of households	No.	Name of Occupation	No. of households
1	2	3	4	5	6
14	Trade	1	(i) Labour		1
15	M.L.A.	1	(i) Govt. service & Trade in Agriculture produce		1
16	Weaving	1		—	—
17	(Begging)	1		—	—

The above data shows that 50% of such households whose primary occupation is oil-seed crushing are also engaged in subsidiary occupations. There are other occupational categories whose principal source of income is not oil-seed crushing but among which the proportion of households engaged in subsidiary occupations is even higher. Thus all the 10 households engaged in fishing supplement their income from this source by sale of grass, Government service, employment in agriculture etc. etc. The number of such households is not, however, as large as that of oil-seed crushers.

The subjoined statement indicates the number and percentage of households classified by income-groups :-

Income-group	No. of households	Percentage of the total households
Rs. 25 or less	—	—
Rs. 26 to 50	26	21
Rs. 51 to 75	22	18
Rs. 76 to 100	33	27
Rs. 101 and over	41	34

As stated earlier 61% households in the block have an income of more than Rs. 75/- per month. There are only 26 households whose monthly earnings do not exceed Rs. 50/-. The latter just manage a hand to mouth living by foregoing personal comforts such as use of cosmetics, attending amusements and the like. This has been discussed in greater detail in the paragraph dealing with income and expenditure budget.

OCCUPATIONAL MOBILITY

The occupational history of the block indicates that about 37.7% households have switched over to occupations other than those which were traditional to them. Table 11(A), Set B, giving the occupational mobility, shows that of the aggregate number of 46 households which have abandoned their family occupations, as many as 36 have been forced by circumstances to join new vocations. Those who have of their own option taken to other occupations number 8 only. Two other households have given up their traditional occupations for unspecified reasons.

Enquiries made in the block have further

disclosed that 67 heads of the households are not content with their present occupations.

The data given in table 11(B), Set B, appended at the end of the Report, shows that the largest number of desertions have taken place in families whose traditional occupation was sale of grass. Trade and manual labour rank next and in each of these 7 households have shifted to other occupations.

Among the households which have discontinued their traditional occupations, the largest number is claimed by those who have joined Government Service. This occupation has attracted, blacksmiths, grocers, cultivators, traders, manual labourers etc. The main reason for the large switch over appears to be the prospect of securing a stable income which is not vouchsafed by other occupations.

Similarly 9 out of 10 households engaged in fishing are new entrants whose traditional occupation was sale of grass. Due to the mounting price of mutton, the demand for fish is growing day by day and this has opened a new avenue of employment for the inhabitants of the block.

In other cases the occupational change seems to be based more on personal preference than the prospect of any improvement of economic resources. This is clear from the fact that while 4 households, 3 of which were previously engaged in the sale of grass and one worked in labour, have switched over to grocery, 4 other house-

holds whose traditional occupation was grocery have joined labour, agriculture and Government service. Similarly, carpentry-cum-masonry has not been the traditional occupation of any of the 3 households which are engaged in this activity at present. The statement shows that one of these was previously engaged in labour and another in the sale of milk while the third was employed in Government service. The past history of new entrants in labour and Government service, however, shows that the traditional occupation of 2 of these was blacksmithy.

Among the 122 households inhabiting the block, the heads of 10 households are unmarried and 15 others have no male issue. So far as the remaining 97 households are concerned 18 prefer their children to continue in their traditional occupations. A large majority of households whose number is estimated at 48, however, favour an occupational shift for their children when they would like to work in business. Another section of households numbering 29 does not also approve of their children working in traditional occupations and looks forward to their joining Government service. This leaves only 2 heads of the households unaccounted for. One of these would prefer its children to work in agriculture while the other is inclined to train them as labourers.

There is no evidence of the inhabitants having migrated in the past to other areas. Even now no one in the block intends to migrate except in connection with Government service. There are undoubtedly better

avenues of employment available in the towns of Sopore, Baramulla, but these are not within the reach of local inhabitants whose economic resources are limited.

B-I DESCRIPTION OF DIFFERENT OCCUPATIONS

(i) AGRICULTURE

Most of the households engaged in agriculture whether as primary or subsidiary occupation still adhere to the traditional processes employed in the various operations from manuring of the land to the thrashing of the produce. There are, however, 15 households which follow Japanese methods of cultivation as demonstrated sometime ago by a team of Japanese Experts.

Broadly speaking following processes are employed for paddy cultivation :—

(i) About 3 months prior to the time of ploughing, the land is manured with indigenous and imported fertilizers.

(ii) The next stage is ploughing for the first time called *Wēgreh Tulun*.

(iii) After the expiry of 15 to 20 days the land is ploughed again. This is popularly known as *Aladen*.

(iv) The breaking of clods is then taken up. For this purpose an implement called *Teth-Phour* is used.

(v) This is followed by watering the field called *Pani-Kadoun*.

(vi) The next stage is the mixing of soil and manure with the help of an implement called *Maj*. The process is known as *Maj-Karoun*.

(vii) The soil is now ready and *Byoul-Vavun* or sowing of seed starts.

(viii) After sometime the superfluous plants are weeded out. The process which is known as *Nandeh Karun* is an exacting one and has to be repeated more than once to ensure elimination of foreign growth.

(ix) When the crop ripens, harvesting called *Lounun* starts. This is done as usual with the help of a Scythe or *Droth* as it is locally named.

(x) The harvested crop is then dried in the sun. This is called *Chap-Taap*.

(xi) As soon as the drying process is over the crop is heaped in small lots. This is known as *Goneh-Karen*.

(xii) The crop is then carried by men and women to their premises where it is thrashed. The operation is popularly known as *Chumbun* and is carried out on wooden logs.

A glance at the pencil sketches of the tools and implements will show that all these are traditional and do not include any modern appliance.

The head of the household functions both as a cultivator as also as the organiser and supervisor of all the operations. He assigns specified area of land under cultivation to each member of his family who is responsible to attend to all the processes so far as his sector is concerned. Ploughing is, however, assigned to male members only and the females do not participate in it.

All the members of the household

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except infants, school going children and disabled persons, assemble at the fields immediately after breakfast. At noon the operations are suspended for about an hour on account of lunch which is taken under a shady tree near about the field. The lunch is transported by one of the female members from the dwelling of the family to the field.

Hired labour is very rarely employed though 3 male persons have returned agricultural labour as their occupation. The cultivators have developed a convention of assisting each other in the various operations, particularly so far as ploughing and thrashing of crops are concerned.

The old varieties of paddy such as *Kamad*, *Mushk-Budej*, which are regarded to be qualitatively superior have grown extinct. These have been replaced by China-seed which yields 3 to 4 times more crop than the old varieties.

The statistics collected during the survey indicate that while many households continue to use cow-dung and refuse as manure a few others employ better fertilizers such as ammonium sulphate etc.

As in many other parts of Kashmir Valley the cost of cultivation is not large. The cultivators manage to provide the necessary finance from the sale proceed of the surplus produce or from the earnings derived from subsidiary occupations.

The following ceremonies are performed at different stages of cultivation :-

Ploughing : Care is taken so that the tilling of land is not commenced on a date

which is believed to be inauspicious. The 3rd, 8th, 13th, 23rd and 28th of the lunar month are invariably avoided as it is apprehended that by starting the work on these days the crops may not ripen and may deteriorate before harvesting. Once the date is fixed the ceremony is inaugurated by distributing cooked food among the neighbours.

Sowing : The sowing of seeds is preceded by prayers conducted by priests. They are served with food besides being paid in cash.

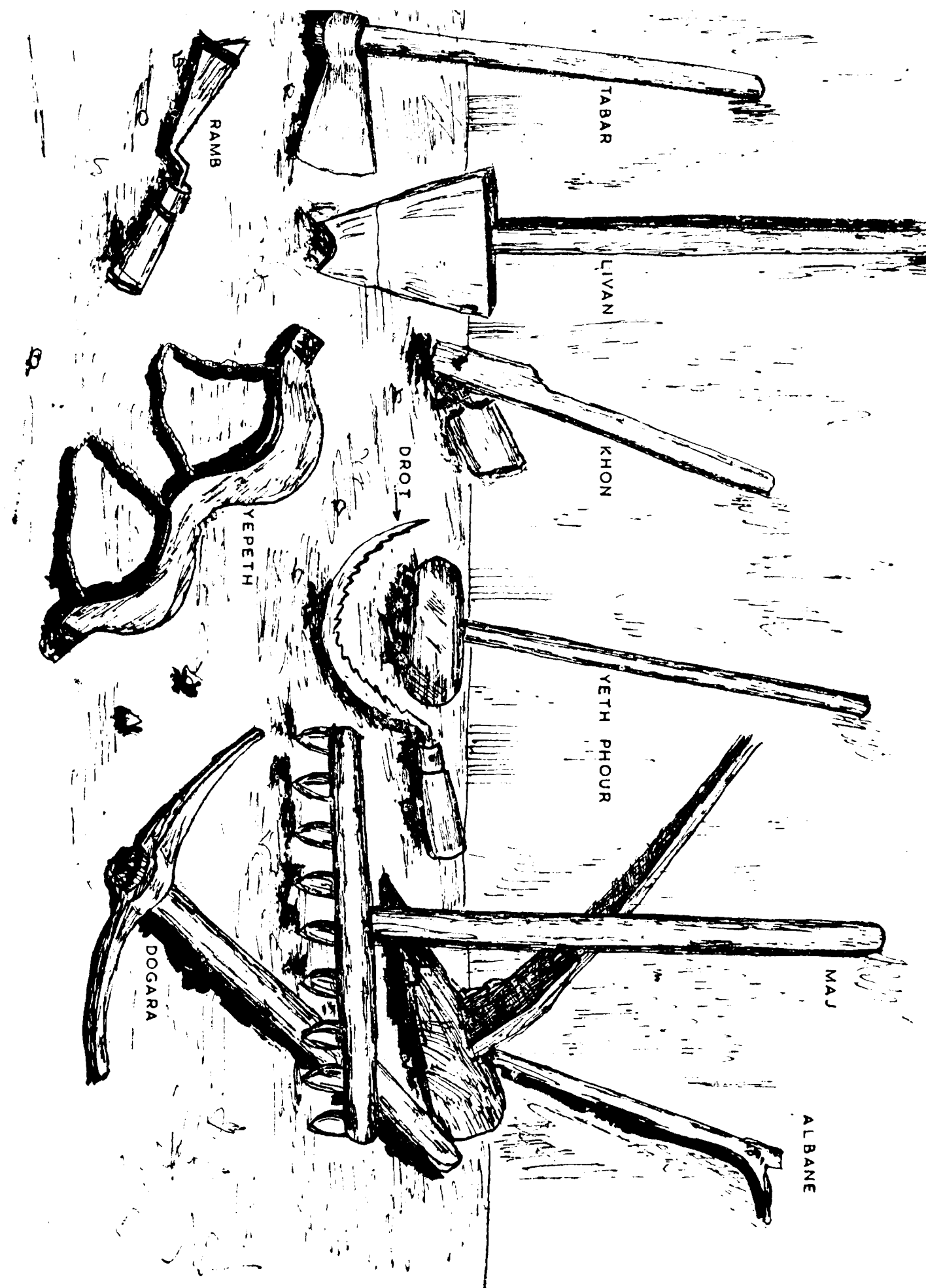
Reaping : Before appropriating any part of the harvested produce, one maund of paddy is reserved for the family priest. The household then serves tea to as many people as may be readily available. This is called *Khaleghel*.

Thrashing : After the produce is thrashed and deposited in wooden godowns called *Kuthars* the local inhabitants are entertained to dinner. The function which is called *Nocharan* is so important socially that no household can appropriate even a grain of harvested produce for domestic consumption unless the local inhabitants are entertained in the first instance.

The cultivators do not mind starting sowing, reaping and thrashing on any date.

(ii) **ANIMAL HUSBANDRY, FISHING AND FORESTRY, ETC.**

As is clear by a reference to the occupational classification of households, animal husbandry and forestry do not provide any avenue of employment to the inhabitants of the block. The forests, as also stated previously, are far away from





Rice pounding



Husking pounded rice

the block and have, therefore, no impact on the economy of the block.

In so far as animal husbandry is concerned, there is no household which makes its living by tending cattle, sheep, etc., owned by others. Each household is responsible for the maintenance of its livestock which is generally of a limited size only.

The old practice of treating the ailing animals by traditional methods has, however, been discontinued. Fractured limbs are no longer cured by applying hot iron bars nor is country oil administered by mouth to an animal suffering from indigestion. A well established Veterinary Unit is functioning in the town and ailing animals are got treated by qualified medical attendants employed in the Unit.

No information is, however, available whether bulls of superior breed are maintained by the Veterinary Unit to facilitate the provision of better species to the inhabitants.

Fishing seems to be one of the favoured occupations due, presumably, to its growing demand. As the block constitutes a mohalla of the town, poaching is not practised by any of the inhabitants due to the apprehension of being penalized under the law.

A more detailed account of the households engaged in fishing will be found below in the paragraph on Commerce.

(iii) VILLAGE INDUSTRIES

Of the 122 households inhabiting the block 56 are engaged in different industries. These include 49 whose principal occupation

is industrial production. The other 7 are not primarily engaged in industries but supplement their normal income by employment in one industry or other as a subsidiary occupation. There are in all six industries in which the households are engaged whether as primary or subsidiary occupation and these consist of oilseed crushing, tailoring, carpentry-cum-masonry, coppersmithy, blacksmithy and weaving. Blacksmithy is not the primary occupation of any of the households while the only household engaged in weaving does not work in addition in any subsidiary occupation. The other 4 industries are run by both the categories of households namely those whose primary or subsidiary occupation is industrial production.

The most predominant industry in the block is the crushing of oilseeds in which 43 of the 56 households are engaged. Among these except for one all others have adopted the industry as their primary occupation. This is presumably because the industry yields good returns and is, therefore, overcrowded when compared with other manufacturing establishments in the block.

The oilseed crushers do not only engage themselves in the sale of country-oil but they also supplement the income by marketing the residual matter of the oilseeds after these are transformed into liquid oil. The residue which is usually in the form of cakes also fetches a good return as the cakes are believed to possess high dietic value if consumed by milching cows etc.

The block itself does not provide any facilities for the sale of oil and the cakes. A

Economy

small percentage of the produce is undoubtedly disposed of to the local inhabitants in exchange for other commodities as discussed in the paragraph dealing with Dress. The major portion is, however, marketed either in the town of Sopore where some of the oil-crushers have set up their shops or through itinerating salesmen who move from village to village carrying tins of oil in gunny bags on their backs.

Of late country-oil produced in machines has become available in the market and this has caused a slight slump in the indigenous industry due to the rates of the former being comparatively cheap. The relevant statistics collected during the survey show that while a kilo of machine extracted oil would not cost more than Rs. 2/- the indigenous produce is being sold at Rs. 2.25 per kilo. The disparity between the rates of oil-cakes is, however, small.

A consciousness to develop the industry and to explore the possibility of increasing the production and improving the quality has during the recent past dawned on the workers engaged in this industry. With this end in view they have formed themselves into an association named *Anjuman-e-Telian* and have raised loans from the local Co-operative Bank. The money advanced has been invested on the procurement of improved implements, bullocks of superior breed and better varieties of oilseeds. The experiment seems to have been successful and while the production has on the one hand increased it has also been possible to cut down its cost to some extent. Even now the machine made oil does not cost as much

as the indigenous produce but the disparity between the rates is not so large. This variation does not make any material change in the prospects of the sale of oil as the large majority of the rural inhabitants suspect the machine-made oil to be adulterated while no one doubts the purity of indigenous oil which is crushed before their eyes. This has gone a long way to stabilize the industry which at one stage seemed to have stagnated.

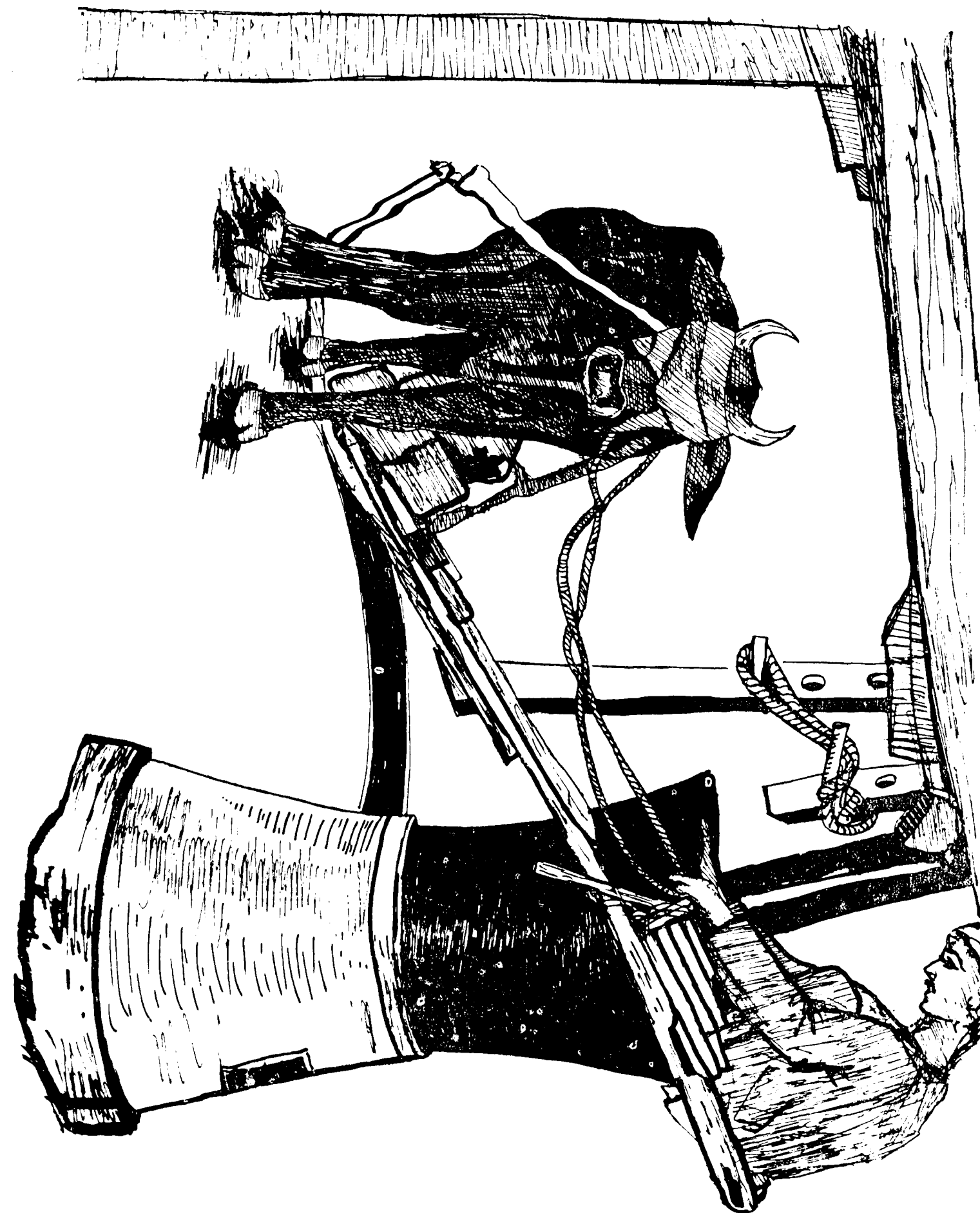
Another incentive which prompts many prospective customers to purchase the indigenous oil is the practice of supplying cereals and other commodities in lieu of cash. This is not possible in the case of machine made oil.

Following is a brief description of the *modus operandi* employed for the extraction of the oil:—

The workshop is installed in a spacious room in the ground floor of the dwelling owned by the oilseed crusher. The principal constituents of the equipment consist of a wooden mortar, a wooden pestle, a beam with a compass, a curved wooden rod, stones, rope and the bull. The mortar is about 1½' in diameter and the pestle measures 5' in length and 7" in diameter.

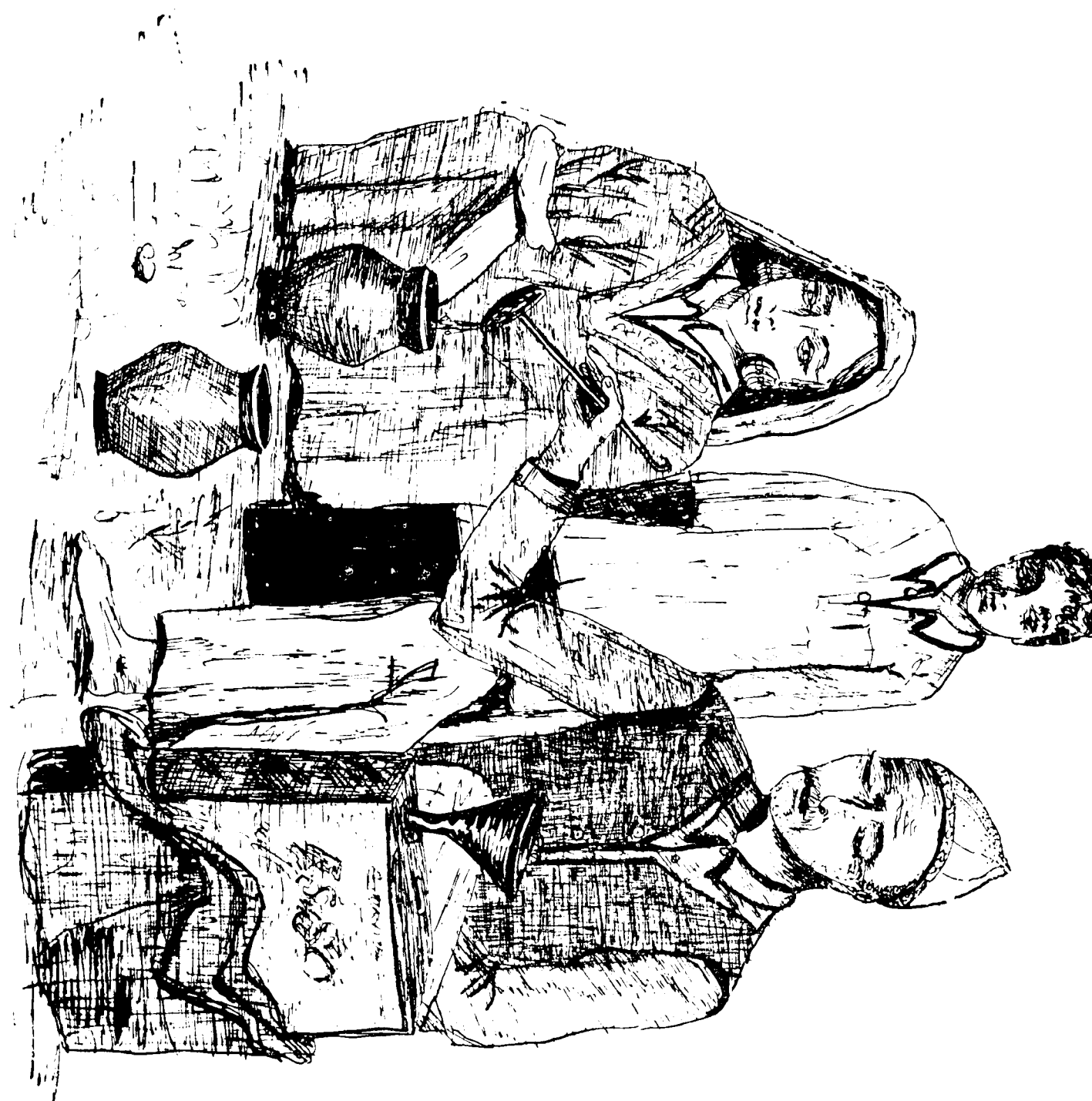
The seeds are placed in the mortar and the pestle is fixed with its mouth, the loose space being filled with mustard grass to prevent the seeds from sinking to the bottom of the mortar.

The pestle is installed in a vertical position and its other end is connected to a curved rod which is in turn linked at





An Oil-crusher on his way to market with the oil-tin
on his back and the measure in his right-hand



Sale of Country-oil



An oil-crusher carrying the oil-tin in a gunny bag on his back
and the weighing measures in his right hand

its other end with a long beam as indicated in the pencil sketch. The mortar is held firmly by a compass in the beam. A number of stones pierced with holes are placed one above the other so as to exert pressure on the mortar through the pestle. A rope is passed through the holes of these stones and tied to a piece of gunny bag about 6' long and 3" wide which is thrown over the back of the bull. The bull is then made to rotate by the oilseed crusher who provides himself with a comfortable seat on the wooden beam, as shown in the sketch. The beam, the rod and the pestle also rotate simultaneously and in the process the oilseeds are crushed and the oil flows down to the bottom of the mortar where it is stocked for the time being. The residue accumulates at the top of the mortar and is automatically shaped into cakes.

The oilmen are easily identifiable by their dress which is completely soaked in oil. This is despised by other inhabitants among whom the garments of an oilman have become proverbial. The expression is also used when a person annoyed with something unpleasant exclaims *Yeth Telwan Zechi Yi Pheur Ti* —meaning thereby that he does not mind one more distress being added to his troubles.

Oilseed crushing and weaving on hand-looms are the only traditional industries of the block. The other four have been introduced in the recent past and yet none of these is a modern industry. These include tailoring, copper and black-smithy and carpentry etc. which have been existing for several centuries in many rural areas of

the valley but have been set up in the block under survey only 3 to 4 decades ago.

There are 5 households engaged in tailoring, consisting of 2 who claim it as their primary occupation and 3 which subsidise their income from other sources by tailoring work. Of the former, one falls in the income-group Rs. 76-100 and the average monthly earnings of the other exceed Rs. 100/-.

The tailoring shops are equipped with modern tools like Usha machines etc., the old clumsy equipment having been completely discarded. The wooden measuring yard is not also visible on any of these shops as every tailor has provided himself with a measuring tape which he uses for preparing garments of different sizes.

The tailors mostly serve the inhabitants of the block and very few people from other parts of the town employ them as there are many tailoring shops in Sopore, which are even more elaborately equipped with latest types of tools. The garments prepared generally consist of *pheren*, shirts, salwar, shorts and sometimes coats also.

Households engaged in carpentry-cum-masonry number 3, all claiming it as their primary occupation. The classification of households by income-groups shows that one of these earns Rs. 76-100 per month while the monthly income of another is more than Rs. 100/-. The third house-hold is one of the few in the block with a meagre income of Rs. 26-50 per month only. No reasons to account for this disparity are available. It may be remarked here that

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calendars and portraits of political and religious leaders, so as to attract the attention of customers. Earthen pots in which tea, sugar, spices etc. were being stored have been replaced by tin containers fitted with glass panes.

There has also been a change in the variety of the stocks exhibited for sale. These include among other things, multi-coloured handkerchiefs, towels, combs, hair-oils and imported glass bangles, socks and stationery articles for the use of students. In the past, most of these articles were being purchased from other parts of the town.

In so far, however, as the sale of fish, fruit and vegetables is concerned, there has not been any significant change in the display of the articles and as before the fish and fruit shops are swarmed by flies.

Sales of all goods other than oil are mostly made against cash and occasionally on credit basis. Grocers, traders, cloth-sellers, grass and fish sellers usually accept oil in lieu of cash for the sales made by them.

The sales are more brisk in summer than in winter. During festivals the shop-keepers import additional goods such as sweets, fine cakes and toys etc.

(v) **OTHER OCCUPATIONS**

Besides the households whose primary or subsidiary occupation is cultivation, industrial production or employment in some commercial activity, there are 34 others who earn their livelihood by working in

other services. The latter include 16 households whose primary occupation is Government service. In addition there are 13 others also who subsidise their normal income from other occupations by working as Government servants. The total number of persons recruited from these households stands at 39 of whom as many as 13 consist of peons and 11 of school-teachers. Other Government servants include village-level workers, police-men, forest guards, revenue officials such as girdawar and patwar, employees of Agriculture and Veterinary departments and a judge.

The largest category of household engaged in other services is represented by labourers. Among these two work in agriculture and 15 consist of road coolies and load-carriers etc.

One household is headed by Shri Abdul Gani Malik, a member of the State Legislature. This is his principal occupation and he supplements his income from this source by the sale of agricultural produce of the lands owned by him.

It is important to state here that 3 households in the block have provided themselves with 16 domestic servants. Data collected at the survey shows that the solitary household headed by a contractor whose monthly income is estimated at Rs. 3,500/- p.m. is served by 5 private servants. Similarly one of the grocers earning about Rs. 325/- p.m. has recruited 4 servants, who help him both in his commercial transactions as also for performance of domestic work. Private servants are engaged by Government employees also and by some

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of the households whose principal occupation is agriculture.

B—2 INDEBTEDNESS & TRENDS OF CHANGES

There are 49 households in the block which have not incurred any debts at all. The aggregate amount of loans raised by the remaining 73 households which represent about 60% of the total number of households in the block is estimated at Rs. 28,925/- or Rs. 396.24 per household approximately.

No data showing the incidence of indebtedness in the block before a decade or so is available and it is not, therefore, possible to make an appraisal of the growth of indebtedness. There can, however, be no denying the fact that barring few exceptions there was hardly any household which did not raise loans in the past from money-lenders by pawning agricultural produce, country-oil and other goods which were priced at much lower rates than those obtaining in the market. With the establishment of boards for the reconciliation of debts, the loans were scaled down and in many cases the balances were altogether written off. This had the desired effect as the money-lenders are no longer eager to advance loans.

Another cogent factor which has been operative in building up the economy of a large number of households in the block has been the formation of an organisation of oilseed crushers known as *Anjman-e-Telian*. This has afforded to oilseed crushers an opportunity of exchanging views with each other and discussing various

problems connected with the expansion and development of the industry. They have also been able to raise loans from the Co-operative Bank, for being invested in small schemes for the production of country-oil.

It would not, therefore, be presumptuous to infer that the economy of the block is generally improving and that indebtedness is not so much pronounced now as it used to be a decade ago.

Table XXI, Set A, appended to the Report, will show that the highest proportion of households in debt belongs to the income-group Rs. 26-50, which includes 19 households who have been supplementing their income by loans raised from different sources. The aggregate loan of these households is estimated at Rs. 4,500/- or Rs. 236.84 per household. The next higher income group whose earnings vary from Rs. 51/- to Rs. 75/- per month includes 13 households which are in debt to the extent of Rs. 3,800/-. The average debt per household in this case, therefore, works out to Rs. 292.31.

Of the 33 households in the income-group Rs. 76-100, loans estimated at Rs. 5,925/- have been raised by 23 households giving an average of Rs. 257.61 per household. Among the remaining 41 households, whose income exceed Rs. 100/- per month 18 are under heavy debt and are reported to have raised loans to the extent of Rs. 14,700/- or more than the aggregate borrowings of all the 55 households which are in debt in the lower income-groups. In other words each of these households has on an average been supplementing its normal income by Rs. 816.67 secured through loans.

B-3 INCOME AND EXPENDITURE AND TRENDS OF CHANGES

A closer examination of the income levels show that the block is inhabited both by households which are economically well off as also by others who just manage to defray their inevitable expenses. The position would become still more vivid by a comparison of the expenditure which the households have normally to incur with their recurring income. To facilitate the comparison it will be worth while to divide the households into three broad income-groups namely Rs. 0-50, Rs. 51-100 and Rs. 101 and above.

There are 26 households in the income-group Rs. 0-50 with an aggregate population of 104 or 4 persons per household. The total monthly earnings of all the households put together are estimated at Rs. 1,220.00 giving a per capita income of Rs. 11.73 or an average of Rs. 46.92 per household of 4 members.

A reference to table XXVI, Set A, appended to the Report, which gives the average monthly expenditure per household of each of the above three categories, will show that the minimum cost incurred on diet alone by households which earn less than Rs. 51.00 per month is Rs. 44.50 per mensem. The inhabitants could not furnish even approximately correct statistics of miscellaneous expenditure but it is unlikely that they spend less than Rs. 6.50 per mensem on items like wood fuel, clothing, education of children and medical treatment. This raises the expenditure budget to Rs. 51.00 per month or about Rs. 4.00 more

than the average income of a household. As has been stated in a previous paragraph no less than 19 of the total number of 26 households of this income-group are in debt to the extent of Rs. 236.84 per household. As the gap between the income and expenditure budget of the households of this income-group does not exceed Rs. 50.00 per annum, the borrowings must have been utilized mostly to defray extraordinary expenditure in connexion with marriages, births, deaths and serious illness of the family members.

The next group comprises 55 households with income varying from Rs. 51.00 to Rs. 100.00 per month. The aggregate population of these households stands at 306 or 5.5 persons on an average per household. The total monthly income of all the households is estimated at Rs. 4,500.00 or Rs. 81.96 per household of 5.5 members.

The expenditure budget of this income-group indicates that the cost of eatables which are consumed every day is of the order of Rs. 63.50 per household. To this may be added a sum of Rs. 11.00 representing the expenditure on wood, fuel, clothing, expenses on education and money spent on medical treatment. On this basis, therefore, the households should have been self-sufficient and should not have been raising loans to supplement their income. The table on indebtedness, however, shows that 36 households of this income-group are in debt and have incurred a total liability of Rs. 9,725.00 or Rs. 270.14 per household. In other words each of the 36 households has been supplementing its normal income

expenditure per household to Rs. 175.00 as against the average income Rs. 320.82.

In accordance with these statistics not even one household of this category should have been in debt. As we have, however, already seen 18 of the households have raised loans to the tune of Rs. 14,700.00 or Rs. 816.67 per household. It is inconceivable that the necessity to raise the loan could have arisen because of the incommensurability of the income with the expenditure, as according to the above data the family budget discloses a substantial surplus. There can be no denying the fact that the group includes households such as those of contractors, M. L. A., grocers etc. whose income is much higher than that of many others and that the average monthly income per household as calculated above has been inflated and is actually much less. Even if an allowance is made for this, the necessity for raising the loans cannot be established unless the money borrowed is being invested in commercial and industrial activities so that production may increase and the financial resources of the household may improve.

The data on the basis of which the family budgets of the households of different income-groups have been constructed have been supplied by the inhabitants themselves who like most people inhabiting the rural areas usually under-rate the income and exaggerate the size of family budget. This data was not, however, adopted without verifying the expenditure on each item of diet etc. from other households and the market. There cannot therefore be a high

by about Rs. 22.50 per month, so as to balance the income and the expenditure budgets. This is improbable in view of the fact that the gap between the income and expenditure budgets is almost negligible. The only possible reason which could account for the indebtedness of these households is that the loans are either being invested in the industry or business in which the households are engaged or utilized on capital expenditure such as execution of major repairs to the dwellings, construction of *Kothars* etc. It is also not unlikely that some of the borrowings may have been spent on social functions like marriages, deaths and births etc.

The third and the highest income-group consists of 41 households, each of which earns more than Rs. 100.00 per month. The population record of the block shows that the households are manned by 400 persons or 9.76 persons per household. This is indeed a very high average when compared with the other income-groups in which the size of an average family does not exceed 5.5 members. In any case the aggregate income of all the 41 households is estimated at Rs. 13,154.00, giving the per capita income at Rs. 32.83 or Rs. 320.82 per household per month.

The expenditure budget of households of this income-group is estimated at Rs. 137.00 p. m. excluding contingent and other miscellaneous expenditure. As the average size of a household of this category is fairly high it is unlikely that the cost of wood, fuel, clothing, education, medical expenses etc. would be anything less than Rs. 38.00 per mensem. This brings the total monthly

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percentage of error in the calculations made above.

Another reason which has an important bearing on the subject is the growing tendency among the inhabitants to introduce modern equipment in their households and to fall in line in the matter of dress, conveyance, etc. with urban citizens. While the middle-aged and persons in advance age of life do not part with *pheren*, the traditional garment, the younger folk particularly boys and girls prefer to be dressed in coats, waist-coats etc. This does not impose an additional strain on the resources of the households on account of higher cost payable for cloth only but also due to exorbitant charges claimed by the tailors in the town. Similarly the young women are no longer content with the old *put*, of coarse cotton cloth and are instead seen dressed in gaudy chints with multi-coloured handkerchiefs used as headgear. Towels, soaps and hair-oils are included by many households in their normal budget as they regard these as items of recurring expenditure.

Table 19, Set B, appended to the Report, will show that some of the households own mirrors, tables, chairs, beds, wall-shelves, hurricane lanterns, petromax lamps and torches. In addition, 9 bicycles and 12 radio-sets are also owned by some of the households. With the provision of new equipment and the replacement of the old, the complexion of most of the households has completely changed and there is every reason to believe that before long the economy of the block as a whole will be accelerated.

B 4 FACTORS INFLUENCING ECONOMIC LIFE

It will be seen from the preceding paragraphs that the principal factors which influence the economic life of the inhabitants of the block consist of industrial production, trade and commerce and cultivation. The most important among the industries is oilseed crushing which seems to yield good returns and on which large amounts are being invested. Among households which are engaged in trade and commerce, except a few, the earnings of others are moderate and just enough to enable them to meet the bare necessities of life. Cultivation of land including growing of orchards is another important economic resource. The data collected during the survey disclose that there is a growing tendency among the inhabitants to extend the areas of fruit-growing trees by acquisition of new lands. According to the statistics (Table 7, Set B), 53 households have extended their lands after the death of the father of the present head of the household while only 5 have due to economic pressure found it necessary to curtail the size of their lands by disposing of its portions to others.

The proportion of households engaged in cultivation which use improved seeds and which have replaced green manure by chemical fertilizers is limited to 6 only in each case. Not a single household, however, has replaced its crude agricultural implements so far, nor has any of them procured cattle of superior breed. Again, there is no cultivator in the block who knows the use of pesticides. The Japanese method of

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cultivation has, however, been adopted by 15 households.

It appears that orchards mostly grow apples and yield better remuneration than cultivation of cereals. This is clear from the fact that the area under cultivation has not been extended even though 38 heads of households now own lands of larger size than those claimed by their fathers. No attempts have also been made to extend the cultivated area by reclamation and soil-conservation etc.

While the lack of initiative on the part of cultivators to improve production has been operating on the one hand to restrict their economic growth, the Abolition of Big Landed Estates and Jagirdaris has on the other not afforded any relief to the cultivating households as there was no absentee landlord in the block nor anyone owned or held agricultural land of a larger size than that prescribed under law.

Besides cultivation, animal husbandry if developed properly could also make a substantial contribution to the economy of the block. As has been stated earlier there is enough fodder in the block and the number of milching cows can be further increased without much difficulty. This would lead to the large scale production of milk and its by-products such as cheese, butter, ghee etc. The gradual replacement of indigenous cows by species of superior breed would further improve milk production considerably.

In addition there is also scope for developing a poultry farm in the block. At the time of survey the inhabitants owned as many as 298 fowls and 102 ducks. At present

the birds are not well maintained nor any attempt has been made to improve their breed.

Other resources which are capable of exploitation consist of fishing and leather work. Households engaged in fishing can easily extend production if they are provided financial relief to enable them to purchase better equipment and to export fish to other areas in the valley where it is scarce. Similarly the leather industry in which 8 households are engaged also holds out good prospects of development. At present the leather dealers though relatively well off economically are not getting adequate returns, as no facility has been provided to them for tanning the raw skins. The establishment of a small scale tannery is, therefore, bound to improve the economic life of the dealers.

IMPROVEMENT OF COMMUNICATIONS

The block is at a distance of 30 miles in the north of Srinagar and about 10 miles to the east of Baramulla. As Sopore is connected with Srinagar, Baramulla, Handwara and Bandipore by surfaced roads the inhabitants do not experience any difficulty on account of communication as bus services operate on all these routes several times a day. Further river Jhelum which flows by the block provides an additional facility to the inhabitants in respect of communication. Commodities required for domestic consumption such as wood - fuel, vegetables and building material like stones, bricks etc., are, therefore, transported by river.

The Town Area Committee has also been executing improvement works in the block. These include the construction of four cemented lanes at an aggregate cost of Rs. 3,975.00.

CHAPTER IV SOCIAL AND CULTURAL LIFE

The inhabitants of the town of Sopore as a whole and of the block under survey in particular are very courteous and polite in their behaviour and temperamentally very social. They are, however, notorious for lack of hospitality though they make a show of their anxiety to entertain their guests. The expression *Sopari Maazrat* has become proverbial in the whole of Kashmir and is used whenever a person is formal in his offer of entertaining his guests and does not actually mean to do so. The grocer community, of whom only 5 households inhabit the block, is likewise believed to be a clever class reputed for devising ways and means of exploiting others in their dealings. A Persian verse which is often quoted regarding the grocers of Sopore is reproduced below :-

اگر شیطان شود بے دست و پا
مدد جوید زبقالان سوپور

Following is the English translation of the verse—

If ever the Devil (Satan) becomes powerless,
he will seek assistance from the grocers of
Sopore.

Due to their dirty and stained dress the oilseed crushers do not enjoy the same social status as the other inhabitants working in more respectable occupations. They do not, however, suffer any disabilities and have free access to religious institutions and community gatherings. They also inter-dine with other inhabitants whenever any social functions are celebrated.

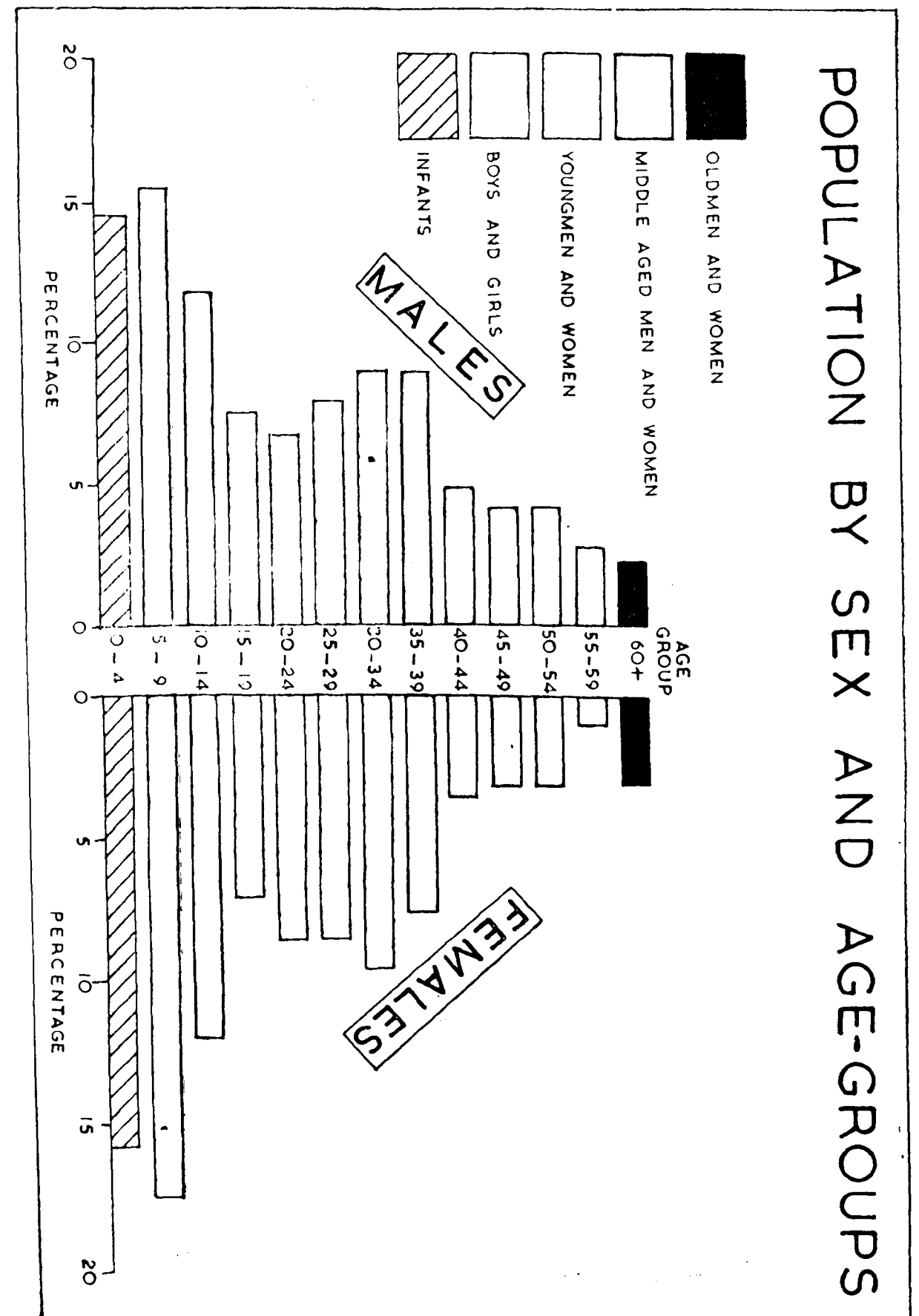
A-STATISTICAL DATA AND ANALYTICAL DISCUSSION RELATING TO AGE & SEX DISTRIBUTION, BIRTHS AND DEATHS, MARRIAGES, DISEASES, EDUCATION, IMMIGRATION AND EMIGRATION

(i) AGE AND SEX

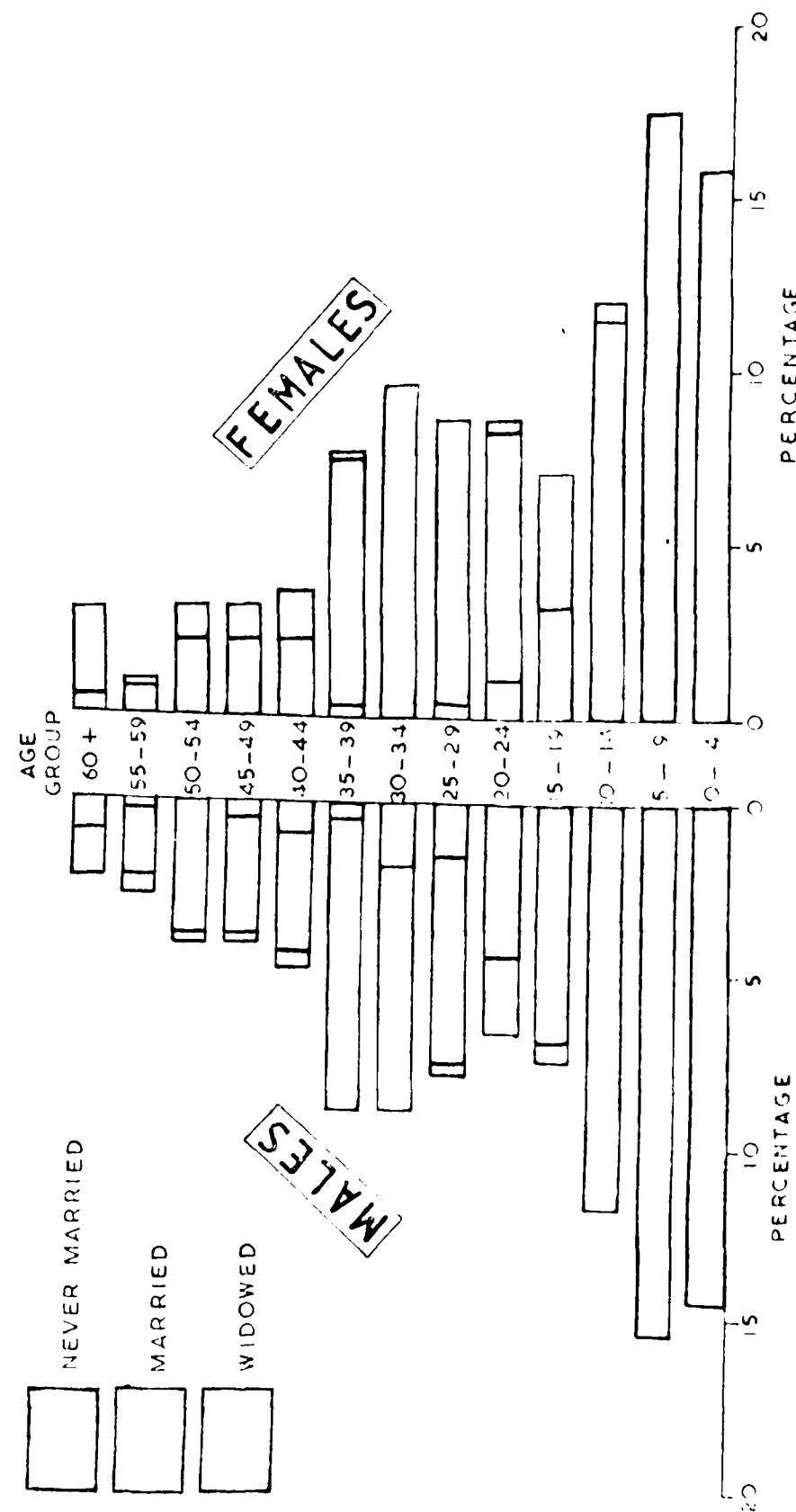
A reference to tables II and V, Set A, will show that the block is inhabited by 810 persons consisting of 433 males and 377 females. This shows that the sex-ratio is slightly less than that of the State, which stands at 87.3% as against only 87% of the block. The ratio does not also disclose any large disparity with the corresponding proportion in the town where the number of females per 100 males is limited to 86.3 only.

The sex-wise distribution of the population by age-groups as indicated in the above tables shows that the gap between the male and female population widens after the age of 34 and in some of the higher age-groups the sex-ratio is as low as 67% and even 33% only. The highest sex-ratio of females has been returned in the age group 20-24 in which there are only 29 males against 32 females. Even in age groups 5-9, 20-29 and 30-34 the disparity between the male and female population is fairly small.

The above analysis shows that the female population tends to decline after the age of 35 due to having become anæmic which may be attributable to diet deficiency or general debility caused by deliveries etc.



MARITAL STATUS BY SEX AND AGE-GROUPS



Social and Cultural Life.

It is clear from the classification of population by broad age-groups that the proportion of persons of the age of 60 and above is limited to 2.6% only, which shows that the incidence of longevity is small. This is further confirmed by the proportion claimed by persons of the age 55 and above, who constitute about 4.6% of the total population of the block.

1961 population stood at 10,189. The net effect of births and deaths in this case, therefore, comes to an increase of 172 or 1.7% per year. The corresponding proportion in the case of females, among whom there were 68 deaths and 178 births in 1961, is slightly smaller and does not exceed 1.25% per annum.

(iii) MARRIAGES

Table V, Set A, appended to the Report, shows that the block is inhabited by 440 persons who have never been married, 331 who are married and 39 who consist of widowers and widows. This shows that the block is inhabited in the following proportions by persons of different categories classified by marital status:-

Never married	...	54.3%
Married	...	40.9%
Widowed	...	4.8%

(ii) BIRTHS & DEATHS

Statistics relating to deaths and births are not available in the Town Area Committee, Sapore, separately in respect of Mohalla Telian. The committee has, however, supplied sex-wise number of births and deaths for the town as a whole. According to these statistics there have been 148 deaths and 430 births in the whole town in 1961 when it was inhabited by 18,987 persons, giving an annual birth rate of 1.5% approximately. The aggregate number of deaths during the four years 1961-64 stands at 630 as against 1,735 births or a net increase of 1,105 in 4 years. This does not disclose any significant variation with the annual birth rate as calculated for 1961.

The sex-wise data shows that there were 80 deaths and 252 births among males whose

It is clear that, there are no divorced or separated persons of either sex in the block. This confirms the assumption that the inhabitants live in peace and are used to reconciling their mutual differences amicably. It may be remarked here that the block is inhabited exclusively by Muslims among whom divorce is permissible according to Islamic Law.

The classification of inhabitants by age-groups cross-tabulated by marital status, as indicated in the above table, reveals that the only married persons in the age-group 10-14 consist of 2 females. Although the number is exceedingly small and represents less than 4% of the total female population in the age-group 10-14, it is not clear how

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such marriages continue to take place in an important town like Sopore notwithstanding the Infant Marriages Prevention Act of 1928 being in force.

The widowed persons consist of 14 males and 25 females. Among males 9 are of the age of 55 and above. The number of female widows whose age exceeds 54 years, also stands at 10.

The statistics given in the table further indicate that deaths among males take place mostly after the age of 40. This is clear from the fact that of the 25 widows in the block 23 are of the age of 40 and above.

It is also clear that the block is inhabited among others by 43 males of the age of 20 and above, who have never been married. No explanation is available to account for the number of never married males being so large but it appears that this is partly due to physical disabilities and partly because some of the males could not afford to enter into matrimonial alliance for want of financial resources.

There are 6 females of the age of 20 and above who have never been married. Of these 4 belong to the age group 20-24, 1 whose age varies from 25 to 29 years and another within the age of 35-39 years. It is possible that those in the age-group 20-29 may not as yet have been able to find suitable spouses. The unmarried female of more than 35 years age may be suffering from some ailment disqualifying her from being married.

Data relating to married persons shows that the proportions of married females to

that of married males are very high in the age group 15-34. In all other age-groups married males claim higher proportions than that of females. The disparities are explained by the fact that not only females are not married to males of the same or lower age but care is taken to ensure that the male is 4 to 5 years older than the female.

It is also evident from the data that among the males 33.1% are married and 3.2% widowers. The corresponding proportions in the case of females, however, stand at 44% and 6.6% respectively.

The proportions of never married males and females whose populations stand at 254 and 186 respectively disclose that never married males constitute 53.7% of the total male population whereas the corresponding proportion in the case of never-married females stands at 49.4%.

The variation between the number of married males and females which stand respectively at 165 and 166 is explained by the fact that one of the male is maintaining two wives. This is permissible under Muslim Law.

(iv) **DISEASES**

There is no dispensary allopathic, homoeopathic, ayurvedic or Unani in the block under survey and the inhabitants avail of medical aid from the Government allopathic dispensary in the town. The details of the diseases from which the inhabitants generally suffer are not, therefore, available. Enquiries made in the block have, however, revealed that deaths are mostly caused by fevers, respiratory diseases, pneumonia and other

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ailments. Maternity and infant deaths are not common.

Deaths are also reported to take place due to diarrhoea and dysentery which are caused by taking unripe fruits, infectious food and exposure. Pneumonia is virulent in winter all over Kashmir and the inhabitants of the block also fall victims to it.

Before the introduction of allopathic system of treatment, the inhabitants invariably consulted Unani Hakims and were treated by them. In fact even after the establishment of the allopathic dispensary they continued for sometime to consult the Hakims in whom they reposed an unshakable faith. With the passing of time, however, they have started to appreciate the advantages of allopathic treatment, which most of them now prefer to the indigenous system. This is how the shop of a chemist came to be set up in the block.

(v) **EDUCATION**

Table VI, Set A, containing statistics on education which has been appended to the Report, shows that of the 433 males and 377 females inhabiting the block 279 males and 363 females are illiterate. It follows that there are in all 168 literate persons in a total population of 810 giving a literacy percentage of 20.7. This is quite satisfactory when compared with the corresponding percentage in the State as a whole which does not exceed 10.7%.

It is also evident that among males, 35.6% are literate while the proportion of literate females is shockingly low and is limited to 3.7% only.

The classification of literate males by educational levels shows that no less than 119 males are either mere literates having acquired no educational standard or have passed junior or basic examination only. This reduces the proportion of qualified males to 8.0% of the total male population.

The female literates include 2 matriculates only and the remaining 12 are either mere literates or have passed primary or basic examination. The corresponding proportion of qualified females, therefore, works out to less than 0.6% only.

Among the 35 qualified males 27 have passed matriculation/higher secondary examination, 6 are under-graduates, one is a degree holder and another has passed Master of Arts and is also a graduate in law.

Of the total number of 68 literate males without educational level, 64 are of the age of 5 to 14 years and one is an old-man of more than 60 years age. The former seem to be attending schools and preparing for primary or junior basic examinations. The other 3 literate males are of varying ages ranging from 20 to 39 years. They seem to have discontinued their studies after attaining necessary proficiency to read and write a simple letter.

In so far as males who have passed primary or basic activity examinations are concerned, 26 out of a total population of 51 are of the age of 10 to 19 years. This shows that they must be attending schools and preparing for higher examinations. There are 3 other males in the age group

20-24, of whom some may be still attending schools and others may have discontinued their studies.

The number of males with primary or basic activity qualification, whose ages vary from 25 to 59 years, is fairly high and stands at 22. There can be no doubt that all of them have since long joined different vocations in life and given up the idea of continuing their studies further.

Among matriculates, one is of the age of 10-14 while 11 others fall in the age-group 15-24. Ordinarily the minimum age of a matriculate should be 15 years and in the present instance the age returned appears to be slightly wrong. Matriculates in the age-group 15-24 have presumably secured admissions in colleges at Sopore and are preparing for higher examinations.

In addition there are 15 matriculates whose ages are more than 25 and less than 59 years. It is possible that some of them may have joined Government service while others may have been absorbed in traditional occupations. As we have already seen 11 inhabitants of the block are employed as school teachers.

Males who have passed Intermediate examinations include 4 in the age-group 15-24 and 2 whose age varies from 25 to 29 years. Enquiries made in the block have disclosed that 3 of the intermediates in the age-group 15-24 have been admitted to the M.B.B.S. course and are studying at Srinagar.

The literate males also include one degree holder of the age of 25-29 years and one M.A.;L.L.B. in the age-group of

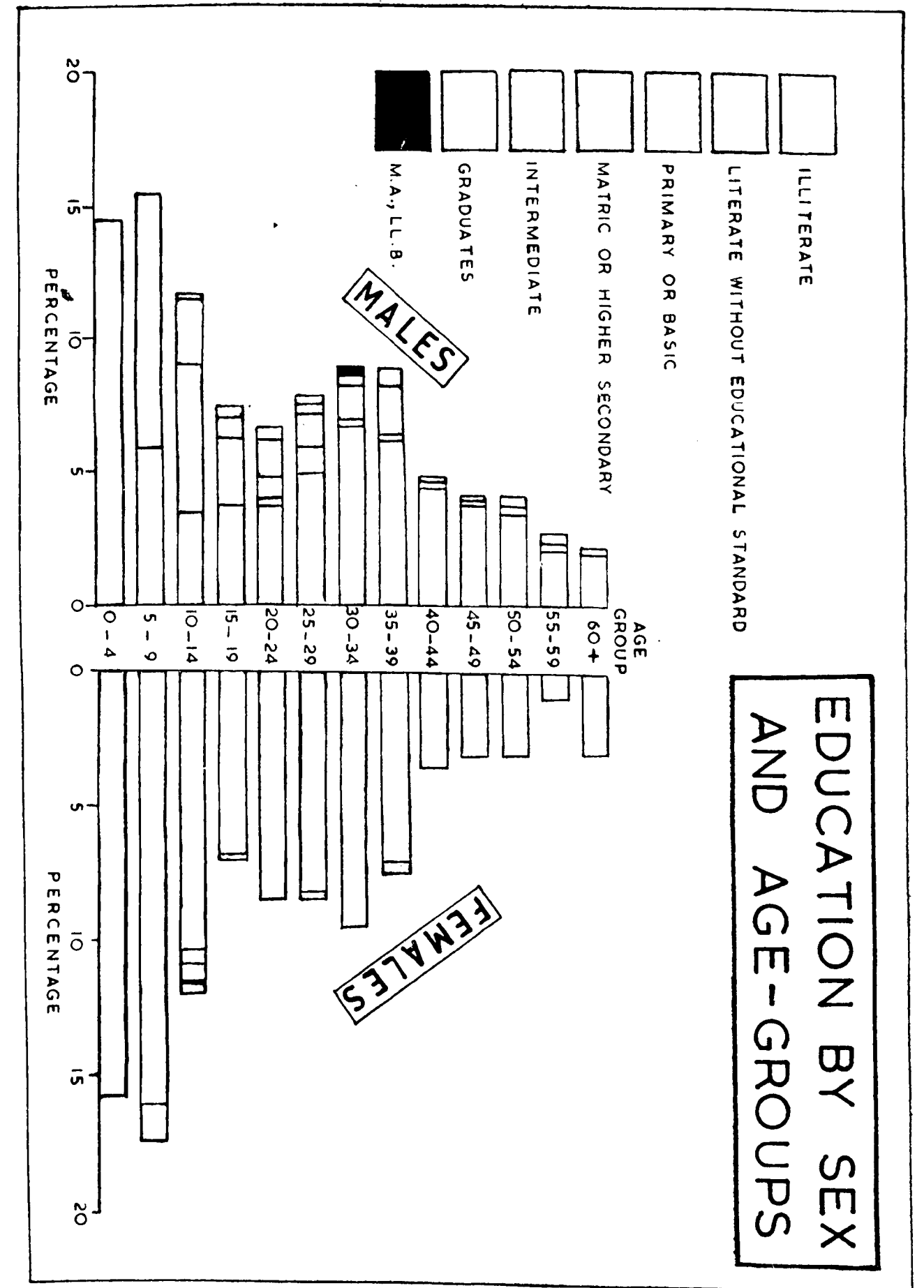
30-34, who is employed as a judge.

In so far as females are concerned, all the 7 literates without educational qualifications are of the age of 5 to 14 years and are presumably attending schools. Among those possessing primary or basic activity qualification, 3 whose age varies from 10 to 14 years appear to be students while the other 2, of whom one belongs to the age-group 15-19 and the other is 25-29 years old, seem to have discontinued their studies.

One of the 2 matriculate females is less than 15 years old and the age of the other exceeds 35 years. The former must be preparing for higher examination and the latter, as will be seen by a reference to table VIII, Set A, has already joined Government service.

A reference to table X, Set A, which has also been appended to the Report, will show that the non-workers of the block include among others 74 boys and 11 girls whose ages vary from 5 to 14 years. This is more or less corroborated by the data given in table VI, Set A, according to which there are 87 literate persons consisting of 76 males and 11 females in the age-group 5-14. Evidently all the students borne on the rolls of the school have regardless of their ability to read or write a simple letter been classed as literate persons.

In any case it is evident from the above analysis that of the total number of 111 girls of the age of 5-14 years as many as 100 are illiterate and do not attend any school at all. This is unfortunate in



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view of the fact that while it is true that no school catering girl students exclusively has been set up in the block under survey, there are educational institutions in other parts of the town which are reserved for girl students only. The explanation offered by the parents for not admitting the girls in schools is that they are not in favour of permitting the females, however young, to mix up with males nor they can manage to escort the girls daily to the schools in the town where females alone are admitted.

Even among males as many as 42 out of a total population of 118 in the age-group 5-14 are illiterate and do not attend any school. The inhabitants have argued that they cannot finance the cost of education of their children some of whom are contributing to the income of the family even at this age by working as apprentices in their traditional occupations.

The age-group 15-19 presents even more dismal picture in so far as female literacy is concerned. There are 27 females in this group of whom 26 are illiterate. This is a natural sequence of the conservative outlook of not permitting the girls to join the local school for boys.

(vi) **IMMIGRATION AND EMIGRATION**

The settlement history of households as given in tables 2 (a) and 2 (b), Set B, appended to the Report, shows that the block was inhabited by 95 households only, some 5 generations ago. With the passage of time 27 additional households infiltrated into the block raising the number to 122. During the present generation 11 households,

one hailing from outside district Baramulla and 10 belonging to other constituent tehsils of the district, have immigrated into the block. Except for 2 households, which have settled in the block 6 to 8 years ago, the duration of residence of all others varies from 15 to 34 years.

The immigrant households of the present generation include 5 belonging to Dar caste and one each from among Telis, Gassis, Loras, Kalvethus, Sundrus and Gojris. Enquiries made during the survey have revealed that the heads of 5 immigrant households were married in the block, where they decided to settle permanently in preference to their parental homes. Two other households have acquired building sites in the block on which they have constructed their residential houses. One of the immigrant households is headed by an employee of Intermediate College of Sopore. The head of another household lost his parents while only an infant and being left with no supporter migrated to the block 34 years ago to live with his uncle. The heads of two other households have disclosed that they migrated to the block due to the prospect of securing more stable and paying assignments.

The inhabitants could not cite any instances of permanent emigrations from the block. According to the information supplied by them the only emigrants from the block consist of boys who have joined colleges at Srinagar, where they are preparing for technical and non-technical degrees. They have also quoted the cases of a few inhabitants who are employed as Government servants and have been posted to

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stations outside the block. In all these cases, the households to which the absentees belong continue to reside in the block and are occasionally joined by the emigrants.

It appears that most of the inhabitants of the block are economically well off and very few of them are tempted to migrate to other areas in search of more remunerative assignments.

B-FAMILY STRUCTURE

A reference to Table III, Set A, giving the size and composition of households, which will be found at the end of the Report, shows that 44.3% households are manned by 4-6 members each and claim 1/3rds of the total population of the block. The next numerically large category consist of households with 7-9 members each, which constitute 27.9% of the total households and represent 32.4% of the aggregate block population. Households with 2 to 3 members and those with an average population of more than 9 members are equal in number being 16 in each case. The former claim a total population of 43 persons only whereas the latter are manned by no less than 233 persons or 28.8% of the total population.

With a view to studying the family structure, households in the block have been divided into four broad categories namely simple, intermediate, joint and others. A simple household is one whose members consist of husband, wife and unmarried children only. An intermediate household on the other hand also includes un-married brothers, sisters and one of the parents of the head of the household. The joint fami-

lies are manned in addition by married children, brothers and sisters. Households which do not fall in any of these categories have been classed as others.

A reference to table I, Set B, appended to the Report, shows that 40% of the households in the block are simple, 14% intermediate, 30% joint and 16% fall in the category of others.

The predominance of simple households appears to be a natural sequence of the growing tendency among married males to lead an economically independent life. In joint families this is not always possible. The fact that joint families also claim a high proportion of households is indicative of the existence of harmonious relations among the members of these families.

All the inhabitants of the block belong to Sunni Sect of Muslims, who are opposed to enter into matrimonial alliances with Shias. Enquiries were made in the block from members of different castes regarding the names of such other castes with whom they consider it permissible to inter-marry their sons and daughters. Table 4 (b), Set B, appended to the Report, shows that the members of Teli caste would ordinarily prefer to be married among Telis but they would not hesitate in marrying in the families of Dars, Sheikhs, Khans, Bhats, Panzus, Mirs, Khandis, Wars, Kaloos, Blacksmiths, Grocers, Kalvethus, Mattus, Sundrus and Maliks. Castes with which Telis are not prepared to inter-marry include Nadru, Kandu, Godayi, Carpenters, Gojris and Loras.

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Dars are also averse to marry with these castes but they are equally opposed to marry with Telis. On the other hand inter-views held with the representatives of different castes have disclosed that Gassis, Nadrus, Kandus, Godayis, Blacksmiths and Sundrus, alone form marital ties with the families of Telis. This is because the Teli caste ranks almost last in the social hierarchy of the block.

In the matter of inheritance, the inhabitants are governed by Islamic law, according to which the ancestral or acquired property of a person, other than agricultural land, is inherited after and not before his death by his children. The male child inherits two shares as against only one to which a female is entitled. If the head of the household is a male person who leaves behind his wife and children, 1/8th of the property goes to the widow and the residue is distributed among the male and female children in the proportion explained above. In the event of the death of the wife of the head of the household, property, if any, owned by her is shared by the husband and the children, the former being entitled to 1/4th and the latter to remaining property in the proportion of 2 shares per male and one share per female child. The children of a person who dies during the life time of his father are not entitled to any share from the ancestral property owned by their grand-father unless he executes a special will and makes a gift of the property in their favour.

The Land Revenue Act itself does not contain any provision in so far as succession is concerned. The State Tenancy Act,

however, explicitly provides that the female children of occupancy tenants will not inherit any tenancy rights after the occupancy tenant is dead. With regard to the land owned, however, action is taken according to the customary or the personal law and where the two are in conflict in any respect, the particular law which is in vogue in the area concerned is followed. An exception is, however, made under law in the case of girls whose husbands agree to reside permanently in the houses of their in-laws right from the time of marriage. In such cases, the daughter is entitled to the same share in agricultural land which is admissible to her from other property.

C-LEISURE AND RECREATION

Being an integral part of the town of Sopore, Mohalla Telian enjoys a number of amenities which are generally conspicuous by their absence in rural areas. A reading room has been established in the block by the Town Area Committee where news papers, magazines etc. imported from Srinagar and other parts of the country are made available to the reading public. With the growing political consciousness, even elderly persons, who are literate, flock into the reading room so as to apprise themselves about the latest developments.

As the reading room has not been provided with many books some of the inhabitants, who are interested in arts, literature and science, visit the public library in the Town Hall. The library has been equipped with 4,000 books on different subjects ranging from religion to modern sciences.

In addition a park has also been built in the block. It has not, however, been provided with any sports equipment so far. The inhabitants assemble in the park during afternoons and discuss various mutual problems and indulge in gossips.

In the evening younger folk (mostly males) usually visit the Cinema hall (Samad Talkies) which has been built by a forest lessee, who is an inhabitant of the town. This provides an additional means of recreation and is a step forward, as the pictures constitute an effective medium to educate the public mind on a variety of subjects.

Concerts and other entertainments are also organised occasionally. Important among these is the *Bacha Nagma*, which mobile musical parties convene in different parts of the valley. The principal actor in the party is a handsome boy in teens who has a melodious voice and is trained in singing Kashmiri verses. Other important functionaries consist of musicians who play on Sarangi, Sitar, Harmonium, Tabla, Tumbakh-Nari and a pitcher. The boy is dressed in a brocated gown called *Peshwaz* and he wears long black artificial hair to give him the resemblance of a female. Further, bells are tied round his ankles which jingle to the tune of the musical instruments while he dances and sings. Before the conclusion of the function, subscriptions are raised by the audience and the amount collected is paid to the boy as remuneration for the services rendered.

Among other occasions when musical entertainments are organised, mention may be made of the various functions celebrated

in connexion with marriage. There is no household in the block in which a musical concert, organised and attended by females only, is not held on the night previous to the day on which wedding takes place. The gathering consists of female relations and neighbours. The principal actor is a blind male person or an eunuch who is trained in playing on an earthen pitcher and is believed to possess a melodious voice. The only other musical instrument employed consist of one or more *Tumbakh-Naris* which are played by some of the females. The eunuch or the blind person sings a verse and the audience including the females playing *Tumbakh-Naris* repeat it by singing in chorus. The process continues till dawn when the participants disperse. The remuneration of the singer which is fixed in advance and does not exceed Rs. 10/- is paid by the head of the household himself.

Musical parties are also arranged during some of the religious festivals. Towards the closing days of the month of Ramzan (month of fasts) and immediately before and during the celebration of Id-ul-Zuha, young-women and girls of two or three households assemble in a spacious compound of one of the houses after dusk and keep on singing, what is popularly known as *Rouf*, till late in the night. The participants usually form two standing rows one facing the other. Each woman extends her arms over the shoulders of her neighbours in the right and the left. One of the rows keeps on singing a song, verse by verse, in chorus, while the other repeats the first line only after each verse is com-

pleted by the first row. No musical instruments are used but the women keep on moving their bodies forward and backward while singing.

Games constitute yet another means of entertainment. In early autumn when walnuts are plucked from trees, the boys play the games called *Mir* or *Guti*. A small circular hole about 3" in depth and 2" in radius is sunk in the ground. A point, about 4 to 5 yards distant from the hole, is then fixed and the participants of the game start to throw one of the nuts owned by them from the fixed point into the hole. The boy who succeeds in putting the walnut in the hole before others is designated as *Mir* and is as such entitled to start the game. The player who succeeds next in putting the nut into the hole ranks next to *Mir* and so on. The last man whose nut is found farthest from the hole is designated as *Paschal*. Each participant hands over to the *Mir* one or more nuts as may be mutually settled. The player adds to these his own share of one or two nuts and then putting all the nuts in his hand tries to throw them into the hole from the fixed point. Such of the nuts as find their way into the hole become his property. Before he is allowed to appropriate the nuts in the hole, he is required to strike with another nut owned by him one of the nuts on the surface. If he succeeds in striking the target, he is not only entitled to the nuts in the hole but also to those on the surface. If, however, the striker nut gets into the hole the player does not only forfeit his title to the nuts in the hole and on the surface but is re-

quired to contribute one more nut to the game as a penalty.

Another recreative engagement of children is flying of kites. The practice followed in other parts of the country of flying kites from house-tops is not known either in the block or anywhere in the valley nor it can be introduced in these areas due to the roofs of houses being built in slope.

D-RELIGIOUS INSTITUTIONS

The block is inhabited by Muslims, whose only place of worship is a mosque which has been built by the inhabitants by raising contributions. The absence of shrines is not due to the fact that the inhabitants do not believe in saints but merely because no saints appear to have settled here permanently.

There are a number of shrines in other localities of the town, important among these being the Khankah, known after Amir Kabir alias Shah Hamdan. The Khankah was actually built by Mir Sayeed Mohammad, the son of Shah Hamdan, who was a missionary from Iraq and propagated Islam in Kashmir. As Shah Hamdan visited Kashmir a number of times and was responsible for the mass conversion of the inhabitants of the valley to Islam, the Khankah is more widely known after his name.

The anniversary of Shah Hamdan is celebrated in the Khankah on 6th of Zilhaj, the 12th lunar month. People assemble in the evenings in the Khankah and after saying evening prayers engage themselves in the recitation of verses from

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Quran and Persian poems on mysticism written by the saint. On the day of anniversary, the Khankah is over-crowded with people and its premises are occupied by stall-holders who conduct sales of indigenous and imported goods. Besides the inhabitants of the town, people from the adjoining rural areas also participate in the festival. It is estimated that the congregational prayers held on this day in the Khankah are attended by over 15,000 people.

Another important festival is the anniversary of Rahim Sahib, a prominent local saint, who is enshrined in Mohalla Taki Bal of Sopore town. The festival is celebrated on 13th of July, the date on which the saint is believed to have passed away. The participants in the festival are estimated to number 6,000 and consist mainly of the inhabitants of the town. While the priests engage themselves in the recitation of Quran, an elaborate fair is held outside the shrine. Small stalls are set up for the sale of toys, cosmetics, bangles, handkerchiefs, etc. Some confectionery shops are also run to cater the pilgrims.

Other festivals held in the town consist of the anniversaries of Said Sahib and Pir Baba Yousaf. The former is entombed in Mohalla Shal Pora and the latter in Mohalla Baba Yousaf, which is known after his name. The anniversary of Said Sahib is celebrated on 19th of Baisakh and is attended by about 10,000 people. The festival associated with Pir Baba Yousaf, however, takes place on 21st of Rabi-ul-Awal, the first lunar month of the year. The participants in the festival, consist of the inhabitants of neighbouring localities

only and their number does not exceed 5,000.

E-VILLAGE ORGANISATION

Being part of an urban area, there is no organisation in Mohalla Telian of the kind usually found in a village-area. The town is, however, administered, so far as provision of civic amenities is concerned, by a Town Area Committee consisting of ten members including a chairman. Of these, nine are elected and the tenth is nominated by the Government. The present chairman is the District Social Welfare Officer of Baramulla. Other members consist of pleaders, businessmen, contractors etc., who hail from different mohallas of Sopore town.

The Committee has been vested with very limited powers and is neither competent to raise new taxes on its own initiative nor to authorise the execution of any projects. All proposals relating to taxation and execution of productive and non-productive works are referred to the Minister for Local Self-Government, who may or may not approve of the same. Even the normal budget relating to recurring and permanent expenditure requires the previous sanction of the Minister-In-charge. It is only during emergencies and under extraordinary conditions, such as the out-break of an epidemic or a conflagration, that the Committee can, without obtaining the prior sanction of the Minister, incur inevitable expenditure on the engagement of temporary staff etc. This power is, however, exercisable only when the revenue budget of the Committee can accommodate the expenditure.

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The principal source of revenue is the Dharat Tax, which is levied on all goods imported in or exported from the town. Other heads of revenue are tax on vehicles, leases of night-soil, tonga and bus-stand fee, rentals from stall-holders etc. The Committee is responsible for payment of street lighting charges, fees of public water taps and for executing construction works such as building and repairing of roads and lanes, construction of public latrines and spraying of disinfectants. In addition, the Committee has the power to order the dismantling of dangerous buildings, removal of projections and encroachments and disposal of stray and mad dogs.

The budget of the Committee for the year 1961-62 shows revenue receipts to the tune of Rs. 1,87,476.00 and an expenditure of Rs. 1,89,287.00. The Government have also advanced a loan of Rupees thirty-nine thousand for the execution of developmental works under the plan.

The following works were executed by the Committee in Mohalla Telian during the year 1961-62 :—

	Rs.	P.
i) Construction of Culvert	600.00	
ii) Construction of v-shaped drain	540.00	
iii) Construction of cross drain on road	615.00	
iv) Construction of drain	675.00	
v) Repairs to park Telian	2,850.00	
vi) Repairs to drains	1,100.00	
Total	Rs. 6,380.00	

As the block is inhabited by about 4.3% of the total population of the town, which stands at 18,987, it is evident that it has received more than its due share from the plan and non-plan allotment made in the budget.

As indicated in the previous chapter the oilseed crushers have also formed themselves into an organisation designated as *Anjman-e-Telian* or a Co-operative Society of oilseed crushers. The Society is manned by 58 members, of whom 38 hail from the block. Besides Mohalla Telian, the area of operation of the Society extends to two other localities namely Syed Sultan and Hajaman Mohallas. The membership of the Society is open to every person paying a fee of Rs. 5/- provided he is an inhabitant of the operational area of the Society. The Board of management consists of eleven non-official members, who meet periodically to discuss matters relating to production, grant of loans and progress of recoveries.

The main function of the Society is to advance loans to its members for schemes designed to increase production. During the year 1960-61 loans to the extent of Rs. 22,200.00 are said to have been distributed at the usual rate of 6½% interest.

F-REFORM MEASURES

As panchayats are functioning in the rural areas only, very few households in the block are conscious of their existence and know still less about the places where these are head-quartered. Table 13, Set B, appended to the Report, will show that 106 out of the total number of 122 households know the name of the

police station within the jurisdiction of which the block falls. They are also aware of the fact that they belong to Sopore tehsil and that the head-quarter of the tehsildar is in the town. The number of households which know that Sopore is a part of district Baramulla is fairly high and stands at 109. On being asked, 107 households have quoted the correct number and names of the principal rivers which flow through different parts of the district.

The number of households which either read newspaper daily or listen news bulletins broadcast from Srinagar or All-India Radio is estimated at 70.

There are no social workers as such in the block but at least 38 persons are members of an organisation, whose main aim is to improve industrial production. The number of persons who actively participate in politics is estimated at 24. Of these, one is a member of the State legislature.

Less than half of the households of the block are aware of the existence of National Extension Service block. None of these, as stated by them, has been benefited by the activities in which the block is engaged.

In so far as family planning is concerned, very few inhabitants of the block are conscious of the advantages accruing from restricting the size of the household. A family planning centre, no doubt, functions in the town but its activities have neither been widely publicised nor any social or other organisation has thought of educating the public mind on the urgent

need of slowing down the growth rate of population. That is why, as will be clear by a reference to table 17 (A), Set B, no less than 83 of the total number of 122 households want more children even though the heads of 70 households from among these are more than 30 years old. On the other hand, there are only 29 households which are not in favour of getting more children. The heads of the remaining 10 households are, however, unmarried.

Part B of the table reveals that households in favour of getting more children include 15 whose heads were married more than 20 years ago and 20 whose duration of marriage varies from 16 to 20 years. The heads of another 23 households date back their marriages to a period of 11 to 15 years.

Among the other 29 households, which are not in favour of getting more children, the heads of 2 households were married less than 6 years ago while the duration of marriage of others exceed 11 years. This shows that number of households which appreciate the desirability of restricting the size of their families is exceedingly small.

A study of the economic levels of households which are in favour of and which do not approve of getting more children shows that there are only 28 households in the block with a monthly income of more than Rs. 100/- which crave for more children. Among the remaining, 15 earn Rs. 26/- to Rs. 50/- per month and 17 have varying income from Rs. 51/- to Rs. 75/-. The other 23 households in favour of getting more children belong to the income group Rs. 76 to Rs. 100.

The classification of households which are averse to the enlargement of the size of their families by addition of more children shows that 8 households earn less than Rs. 50/- p. m. There are 11 others which also do not favour the idea of getting more children even though they earn more than Rs. 100/- p. m.

The inhabitants have expressed ignorance regarding the reformatory and social laws. They contend that they have not heard of the legislation entitled Muslim Dowry Act of 1920, whereby the amount provided in the Dowry if beyond the means of the husband and above the status of the wife is liable to be reduced appreciably. They do not also know anything about Juvenile Smoking Act 1929, which prohibits smoking by children below the age of 16 years.

In so far as the Infant Marriages Prevention Act 1928 is concerned, some of the inhabitants have affirmed that they have heard of the legislation but they regard it as an interference in their religion, which permits the marriage of boys and girls below the age of 18 and 14 years respectively.

FOLK LORE

Kashmiri is the mother tongue of all the inhabitants of the block. The speakers of the language are concentrated in the valley of Kashmir and parts of Doda and Poonch districts. According to Grierson, Kashmiri belongs to Dard Group of the Dardic Branch of Indo-European Family. Kashmiris on the other hand contend that it is a Prakrit of Sanskrit language, which

was evolved by Brahmins with their Shastriic lore during pre-Islamic times.

Col. Lawrence, who was the first settlement Commissioner of Kashmir, has remarked in his book 'Valley of Kashmir', written in 1895, that Kashmiri is an admixture of several languages and includes 25% Sanskrit, 40% Persian, 15% Hindustani, 10% Arabic and 10% of Tibetan, Turkish, Dogri and Punjabi words. Whether or not this was so 70 years ago, the fact remains that the language has since changed its complexion by having absorbed a large number of English words which are being employed by literate and illiterate persons during the course of their conversation. Words such as coat, button, hockey, foot-ball, cricket, radio, loud-speaker, harmonium, pencil, fountain pen, petrol, engine, tyre, tube etc., are a few of the instances for which there are no substitutes in Kashmiri language and have to be used in any case. There are many other words, the Kashmiri equivalent of which have since been discarded. These include boot, sweater, school, pass, fail, bus, leader, table, plate, cup, etc.

According to Col. Lawrence, Kashmiri has a grammar of its own which is highly inflectional and offers not only the forms of reduplication but also make changes within the root itself.

The belief that Kashmiri was written in Sharada characters in the times gone by is not confirmed by any recorded evidence. There is no book, new or old, in Kashmiri language in which Persian letters added with sibilants, unknown in Persian alphabet, have not been used. Some of

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these words are not easy to pronounce as will be evident from the following examples:-

- i) *Alshes shai seer.*
- ii) *Trales tri trakh tren anan.*
- iii) *Baji-boni peth bod-bod breg.*
- iv) *Kohnd chadis peth kohend chodh.*

Proverbs :- Kashmiri proverbs, as observed by Shri P. N. Pushap, the author of the book *Wit of Kashmir*, are short utterances distilled from long experience and cover a very wide cross-section of life. It is, however, not possible to reproduce the nuances of the original proverbs by transliteration and we have to be content with the sense only.

Some of the proverbs which are often employed in conversation by the inhabitants of the block are quoted below :-

1. *Grust gow host.*

Translation - A peasant is an elephant.

Sense : A peasant is an unmanagable person.

2. *Khuday sanz khar tai naied sund khur.*

Translation - God gave the favus and barber the razor.

Sense : A down trodden man is trampled by all.

3. *Gabi buthi rama hoon.*

Translation - A wolf in a sheep's garb.

4. *Kob kul kus chhuss,*
Mashdi hund tulu kul.

Translation - Which is the bent tree?
The Mulberry tree of the mosque.

Sense - The proverb is used in reference to a person who is assigned a job which is refused by everyone else.

5. *Bumu' seeniy zaani satatut su'uz touph.*

Translation - An earth worm alone feels what the sting of a hoopoe is like.

Sense - The proverb is used when a person makes adverse remarks in general terms without naming any particular individual to whom these relate. If the person alluded to is present, he at once cites the above proverb meaning thereby that he is aware that the remarks related to him.

Riddles :- Riddles do not figure in the day today conversation but provide a pastime for wit-contest. Some of the riddles very common in the block are reproduced below :-

1. *Bar deth khar nachan.*

Translation - An ass is dancing behind closed doors.

Sense - A mill, grinding corn.

2. *Wozul piyadeh haramzadeh.*

Translation - Red gaud is a bastard.

Sense - This represents a pepper.

3. *Daba, dabas manz bagh chou khana hatta.*

Translation - There is a box with a hundred pigeon-holes.

Sense - This is the description of a pomegranate.

4. *Hatti neouk, kadawar, krekh choo layan zooravar.*

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Translation - Tall statured but with a thin neck that shouts loudly.

Sense Refers to a gun.

The most important aspect of the folklore of the block is provided by singing of males and females in chorus at the time of transplantation of paddy. This is the only occasion when the two sexes engage themselves in singing together. In this way they divert their attention from the rigour of the scorching heat of the sun.

Judged by the tunes and rhythms which the women-folk employ on different occasions, the folk-lore of the women may be divided into three broad categories namely *W'anaun*, *W'ayun* and *Rouf*. A few verses of *W'anaun* which are very popular and are sung by the households on various occasions are mentioned below :-

- a) Opening verse at a marriage, betrothal etc :-

Bismillah kareth haimai wanawunyay,
Sahiban anjam anunyay.

(In the name of Lord I start singing for you, May He see the function through).

- b) Nikkah ceremony :-

Nikkah lekhyo Qazi look hatyey,
Soneh milware teh atray saith.

(O, bride your Nikkah is being written by a hundred Qazis, With scent drawn from golden inkpot).

- c) Shaving of the bridegroom :-

Wustay karo mas kaas zabarai,
Zhe ho chai khabarai khanay-mool.

(O, master barber do a good hair cutting,

You are aware that the bridegroom is a darling).

- d) Circumcision Ceremony :-

Ustai karo khor rath varai khoris
soneh senzeh tarai chai

Wustay karo kar khabardari saneh gareh
chai umaidd-variay

(O barber, hold the razor with its golden chains with care,

O barber, be alert for you expect a handsome remuneration from us).

- e) When the bride is given a bath :-

Nila nago hil walo trawan,
Gilho chai dudah saith tan nawan.

(O, spring of Nilnag get rid of your dirty waters,

For the bride is taking a bath in milk).

- f) At the time of applying Mehandi:-

Menz lagoyo Shalamar goshas,
Mooj chai pooshan maala karan.

(I will apply mehandi to your hands and feet in Shalamar garden,

Your mother is knitting for you garlands of flowers).

- g) When the bridegroom accompanied by the Earat proceeds to the house of the bride :-

Hooran daptav peth nur chaknas
Peeran daptav saith paknas.

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- (Tell the fairies to shower lights on him.
Ask the saints to give him their company).
h) On arrival at the house of the bride-groom :-
Lobeh weneh dilbar khoosh andazai
Shobeh woun aakh Mahrazai soun,
Vesyai wantai aaw kateh razai,
Romeh aaweh, Shameh aaweh kaneh Shirazai.
(O, pleasing sweetheart with charming daintiness,
O, alluring bridegroom you have come to ours,
O, friend tell me whence this nobleman has come,
From Rome, Syria or Shiraz).
i) When the bridegroom and the members of Barat take their seats :-
Aslamalaikum aavehez salas,
Chaneh yeneh gah paev aalmas,
Vesyai razekonz beouthai kanehdairay,
Moloom kairay yeh kateh aav,
Wunukh tam sozehnum Manzem-Tari,
Wen hai aaw panch bapariyea.
(Accept our Salams, O, our guest,
Your visit has illuminated the whole world,
O, friend, a falcon has appeared on our roof,
Please enquire whence it has come,
Hitherto he has been sending intermediaries,

And now the business magnate has come personally).

- j) While bidding farewell to the bride:-
Oush matai travetai zhalay zhalay,
Kansi Nai und went malinay.

(O, bride don't shed tears like a hail-storm.

No girl has ever lived in her parental house for all times).

The male inhabitants are very fond of singing the Kashmiri poems written by Mahjur, who lived only a few miles away from Sopore. Other favourite poets include Mahmood Gami and Rasool Mir etc. Some of the specimen of the verses are given below :-

Mahjur -

Yih qad zan chuun chon poshay kul,
Phulay barjasta chas bilkul,
Wuchith sunbal ta rangin gul,
Yih dil ma tamblay bambree.

(Your stature looks like a plant of flowers which is in full blossom.

The sight of hyacinth (black hair) and coloured rose (face) is apt to disturb the peace of mind).

Mahmood Gami -

Ashgun duday Farhad zanay,
Tali toung loyun chance saiti,
Kus niyi paigam Shirini miyanai,
Mailtou lal mirjanay saiti,
Gulachi qadar ho bulbul zanay,
Chamanan phairan chanay saiti,
Gulzar chaveton mahraza miyanay,
Mailtou lal mirjanay saiti.

Mohalla Telian

(Farhad alone feels the pangs of love,

For you he struck his head with hammer,

Who is there to convey the message to Shirin,

Meet your ruby like beloved,

Nightingale alone appreciates the value of rose,

And goes around the garden in its search,

Oh, my bridegroom, enjoy the rose garden,

Meet your ruby like beloved).

Rasool Mir -

Roush mai roush hai poshai maliyea lo,
Boush husnas rozy na kaliyea lo,

.....
Chaa yi kakul kinah ayinas aah,
Nata Quranas peth kani Bismi Allah,
Pana liyukhomut chuy zuljalali lo,
Boush husnas rosy na kaliyea lo.

(Oh rosy beloved! do not be annoyed, do not be annoyed,

Your beauty will fade away in course of time,

.....
Is this your tress or a sigh heaved on the mirror,

Or is it Bismi Allah at the top of Quran,

The Omnipotent has Himself written it,

Your beauty will fade away in course of time).

CHAPTER V

CONCLUSION

Mohalla Telian is hardly known even in the suburbs of Sopore town not to speak of other parts of the district or the State. The object of selecting the mohalla for the present survey was to study the social and economic structure of oilseed crushers, who are concentrated in this part of the town.

As will be clear from the preceding chapters, the inhabitants of the block fall in two broad categories namely middle and advanced-age persons on the one hand and the younger-folk on the other. The former are wedded to the traditional social practices and are loath to part with these. They still prefer a *pheran* to a shirt, a *paizar* to a boot and a skull-cap or a turban to a modern head-gear. Likewise, grown-up and old women continue to adore *puz* and the loose *pheran*.

The younger-folk are, however, eager to fall in line with the modern progressive society. Unlike their elders, they take regular baths and use as often as they can afford soaps, hair-oils and towels. They have parted for good from their traditional apparel and are seen dressed in shirts, shorts, coats, boots, etc. Young girls and newly married women also despise the use of *pheran* and the *puz* and prefer instead to be dressed in frocks and shalwars. They have not yet taken to the use of dupattas but cover their heads with multi-coloured light handkerchiefs of a comparatively large size. Their cosmetics do not consist of the country-oil and butter which they have replaced by soaps, hair-oils, scents, combs,

hair-pins, towels etc. They have also changed the old foot-wear and use instead chappals and sandals imported from outside the State.

The above description indicates that the block under survey is on the way of social reform and it is very likely that within a few years time its complexion will change and it will be mostly inhabited by people who will be indistinguishable from the inhabitants of advanced urban area of the State. They will, however, have to devise new methods for the sale of country-oil as the practice followed at present of carrying large oil-tins on the shoulders from door to door is bound to stain their clothes and to render them unable to live in neat and clean surroundings.

There are certain other aspects of the cultural life which cannot be improved without the help of State Government. For instance literate females are conspicuous by their absence only because no educational institutions have been so far set up in the block for the education of girls exclusively. The absence of any organisation aiming to create a sense of awareness among the inhabitants is also retarding their cultural growth. As we have seen, very few people in the block know anything about some of the reformatory laws which are in force and are designed to improve their social life. That is why even now girls under the age of 14 are being married and minor children smoke in public.

It is also necessary that the inhabitants should be made to learn the economic benefits which flow by restricting the size of a family. This can be achieved partly by publicising the activities of family planning through Cinema slides, community-listening posts and other media and partly with the help of social organisations such as religious leaders etc., whose preachings that the limiting of the growth rate would not militate against religious doctrines would have the desired effect.

The analysis given in the preceding chapters brings out the major economic resources on which most of the inhabitants depend. There is, however, enough scope to improve the living condition of the people if the activities in which they are engaged are reorientated. The provision of improved seeds, chemical fertilizers and modern agricultural equipment are bound to improve the yield rate of the crops grown in cultivated areas. If this is done, the tendency to convert such areas into orchards will be discouraged as the cultivators will be able to get even better returns from the crops than from the sale of fruit.

The development of fruit industry can also contribute to build up the economy of the block. The old *Amri* apple variety could be rejuvenated with the technical advice of Agriculture Department, so that the fruit does not deteriorate before it ripens. Even the existing orchards, growing *Delicious* apples, need periodic supervision by horticulturists so that the plants do not develop any disease.

Yet another economic resource, which could further be exploited to improve the economic levels of the inhabitants, is animal husbandry. The block owns a large number of milching cows of indigenous breed. If cows of superior breed are provided the produce of milk, butter, cheese and ghee would increase considerably within a short span of time. Similarly it should be easy to build up poultries for the sale of chickens, ducks and eggs. Here again, the replacement of the indigenous species by superior breed would go a long way to increase production.

Likewise, fishing is also apt to yield larger returns if the fishermen are afforded financial assistance for purchasing better equipment and provided with necessary facilities for the export of fish. Again the establishment of a small tannery would help the leather-dealers in treating raw skins and selling these in a finished form.

According to the data collected during survey, majority of the oilseed crushers are getting good returns from the industry. They are, however, even now content with the traditional equipment and the indigenous bulls. It should be possible to provide them with modern oil-ghanis on higher purchase basis to enable them to improve production and to repay the loans in easy instalments. Further the oilseed crushers also require to be provided with sufficient marketing facilities so that they do not have to run from door to door for the sale of the produce.

Local Weights and Measures and their Equivalents

WEIGHTS			
Local			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 „

Local Kinship Terminology

Relationship			Local Term
Father	...	...	Mol
Mother	...	...	Moj
Elder brother	...	...	Zeuth Buoy
Elder sister	...	...	Zeth Beneh
Younger brother	...	...	Kouns Buoy
Younger sister	...	...	Kens Beneh
Father's father	...	...	Mauli Bedbab
Father's mother	...	...	Mauli Nani
Father's brother	...	...	Pittar
Father's brother's wife	...	...	Pichen
Father's brother's son	...	...	Pittor Buoy
Father's brother's daughter	...	...	Pitter Beneh
Father's sister	...	...	Puph
Father's sister's husband	...	...	Puphu
Father's sister's son	...	...	Puphtor Buoy
Father's sister's daughter	...	...	Puphter Beneh
Mother's father	...	...	Majeh Buddbab
Mother's mother	...	...	Majeh Nani
Mother's brother	...	...	Mam
Mother's brother's wife	...	...	Mamen
Mother's brother's son	...	...	Mamtur Buoy
Mother's brother's daughter	...	...	Mamter Beneh
Mother's sister	...	...	Mass
Mother's sister's husband	...	...	Masooou
Mother's sister's son	...	...	Mastur Buoy
Mother's sisters's daughter	...	...	Master Beneh
Brother's wife	...	...	Baikaken
Brother's son	...	...	Babther
Brother's daughter	...	...	Bavzeh
Sister's husband	...	...	Beimeh
Sister's son	...	...	Benther

Relationship			Local Term
Sister's daughter	...	...	Benzeh
Husband	...	...	Roon
Wife	...	...	Aashen or Kolai
Son	...	...	Nechou or Pothur
Daughter	...	...	Koor
Husband's father	...	...	Heouhur
Husband's mother	...	...	Hash
Husband's brother	...	...	Druy
Husband's brother's wife	...	...	Derkakani
Husband's brother's son / daughter	...	...	Druy sund nechov/koor (as the case may be)
Husband's sister	...	...	Zaam
Husband's sister's husband	...	...	Zaami
Husband's sister's son/daughter	...	...	Zaam hund nechov/koor (as the case may be)
Wife's father	...	...	Heouhur
Wife's mother	...	...	Hash
Wife's brother	...	...	Hahar
Wife's brother's wife	...	...	Hahar Bai
Wife's sister	...	...	Saal
Wife's sister's husband	...	...	Sajev
Wife's sister's son/daughter	...	...	Saij hund nechov/koor (as the case may be)
Son's wife's father or daughter's Husband's father	...	...	Soen
Son's wife's mother or daughter's husband's mother	...	...	Sonen
Son's wife	...	...	Noush
Daughter's husband	...	...	Zamtur
Son's or daughter's child	...	...	Zur.

SOCIO-ECONOMIC SURVEY

CENSUS 1961

Name of District—Baramulla

PART II

VILLAGE SCHEDULE

Name of Police Station : Sopore town

Name of Block : Mohalla Telian

Area of the Block : 94 acres Number of Households : 122

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 ?

Sopore town, including the block under
survey, is situated on a plain.

(b) The system of grouping of houses-
average distance between two clus-
ters of houses-reasons for such group-
ing, e. g., whether on account of
the nature of the surface of land
or on account of social custom.

See Chapter II of the Survey Report.

(c) Internal roads — Tanks — village
common any stream or other exten-
sive source of water-proximity or
other-wise of any jungle-Approxi-
mate number of shade-bearing trees
and how they are arranged.

Refer Survey Report and Notional Map.
2. What is the local legend about the
village ?

Refer Survey Report.
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.

-do-

5. Name and distance of the nearest Railway Station and Bus route.	Railway Station Pathankot is 277 miles away while Bus route is zero mile.
6. Distance by road from Thana and Sub-division Headquarters.	Zero mile.
7. (a) Distance of the Post office from the village.	Zero mile.
(b) Distance of the Telegraph Office from the village.	Zero mile.
(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 IInd Chapter of Survey Report.
9. Give details of places of common religious worship, if any.	Refer Survey Report.
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? | There is no toddy shop in the block under Survey. |

II. Vital Statistics :-

- | | |
|--|--|
| 1) How are births, deaths and marriages recorded? | Record of births and deaths is maintained by the Town Area Committee, Sopore. No record of marriages is however available. |
| 2) Is there any possibility of omission of these events in the Mayor's Office? | Yes. |
| 3) Describe the <i>modus operandi</i> of the recording of these events. | Town Area Committee maintains separate registers for recording births and deaths which are supplied by paid Reporters. |

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. | Refer Chapter IV of the Report. |
| 2) Are there public latrines in the village? | Yes. |
| 3) If there is no latrine where do the villagers generally answer to their calls of nature? | ... |
| 4) What are the sources of drinking water? | Tap water |
| 5) Is the water supply adequate in all seasons of the year? | Yes. |

- | | |
|--|---|
| 6) Is there a primary health centre in the village? | There is no primary Health Centre in the block under study. |
| 7) Where do deliveries generally take place, at home or in the hospital? | At home. |
| 8) Are there any midwives in the village? If so, do they attend to the deliveries? | Refer Chapter II of Survey Report. |
| 9) Is native or indigenous medicine practiced? | -do- |
| 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). | Refer Chapter IV of the Survey Report |
| 2) How many children cannot attend School just because they are required by their parents to help them in their work? | -do- |

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 villagers respect the sanctity of joint family system? If so, how many joint families are there in the block? | Yes. Thirty-seven joint families. |

VIII. Marriage :-

- | | |
|---|----------------------|
| 1) Is divorce granted? If so, by whom and for what reasons? | Refer Survey Report. |
|---|----------------------|

IX. Agriculture :-

- | | |
|--|---|
| 1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years. | Refer Chapter III of Report. |
| 2) What are the usual rates at which agricultural labourers are paid? | -do- |
| 3) Is there any rice or flour mill in the village? | There is no such mill in the block under study. |
| 4) State whether the toddy tapped in the village is locally consumed or marketed elsewhere. | No toddy is tapped in the block. |

X. Livestock :-

- | | |
|---|------------------------------|
| 1) Total number of livestock in the Village as per the livestock Census, give category-wise information. | Refer Chapter III of Report. |
| 2) Give the average milk yield of cow/buffalo in the village. If possible, maximum and minimum may also be given. | -do- |
| 3) Which is the nearest veterinary hospital? | -do- |
| 4) Is adequate fodder available for the cattle in the village? | -do- |
| 5) Is animal transport used? | -do- |

XI. Fisheries :-

- | | |
|--|-----|
| 1) Is fish rearing done in the village? If so, do they get improved seedlings for the purpose at subsidised rates? | No. |
|--|-----|

ANNEXURE-I

VILLAGE : Mohalla Telian INVESTIGATORS : B. A. Farooqi and
POLICE STATION : Sopore H. U. Mughal
DISTRICT : Baramulla
STATE : Jammu and Kashmir

VILLAGE CENSUS AND OCCUPATION

Sl. No.	Head of the household	Size of family	Occupation		Remarks
			Main	Subsidiary	
1.	Mr. Ghulam Mohd. Ahanger	5	Govt. Service	—	—
2.	Mr. Jamal Joo	13	Oil Seed Crushing	—	—
3.	Mr. Gh. Qadir	7	-do-	—	—
4.	Mr. Ab. Gani	7	-do-	—	—
5.	Mr. Gh. Mustafa	5	-do-	—	—
6.	Mr. Habib-ullah	8	-do-	Agriculture & Fruit Selling	—
7.	Mrs. Mukhti	3	-do-	Agriculture	—
8.	Mr. Ab. Salam	6	-do-	—	—
9.	Mr. Ab. Samad	8	-do-	Agriculture & Fruit selling	—
10.	Mr. Gh. Qadir	2	-do-	—	—
11.	Mr. Habib Ullah	5	-do-	Cloth selling & Agriculture	—
12.	Mr. Gh. Ahmed	5	-do-	—	—
13.	Mr. Wali Mohd.	6	-do-	—	—
14.	Mr. Ab. Khaliq	4	-do-	—	—
15.	Mr. Gh. Nabi	4	-do-	—	—
16.	Mr. Gh. Rasool	5	-do-	—	—
17.	Mr. Ab. Ahad	3	-do-	Agriculture	—
18.	Mr. Gh. Nabi	7	-do-	—	—
19.	Mr. Gh. Mohd.	9	-do-	—	—
20.	Mr. Gh. Ahmed	8	-do-	Agriculture	—
21.	Mr. Jan Mohd.	7	-do-	—	—
22.	Mr. Habib Ullah	5	-do-	—	—

23.	Mr. Mohi-ud-Din	3	Oil Seed Crushing	—	—
24.	Mr. Mohd. Sultan	6	-do-	Agriculture	—
25.	Mr. Mohd. Subhan	4	-do-	—	—
26.	Mr. Gh. Mustafa	4	-do-	—	—
27.	Mr. Ashurah	7	-do-	—	—
28.	Mr. Goshi Kaboo	9	Vegetable Selling	Agriculture & Fruit selling	—
29.	Mr. Gh. Ahmed	8	-do-	-do-	—
30.	Mr. Ab. Ahad	7	Oil Seed Crushing	—	—
31.	Mr. Gh. Nabi	4	-do-	Agriculture	—
32.	Mr. Habib Ullah	7	-do-	-do-	—
33.	Mr. Habib Ullah	6	-do-	Agriculture & Fruit Selling	—
34.	Mr. Gh. Rasool	7	-do-	Agriculture	—
35.	Mr. Gh. Nabi	6	-do-	-do-	—
36.	Mr. Habib Ullah	11	Government Service	Agriculture & Fruit selling	—
37.	Mr. Mohd. Ramzan	5	-do-	—	—
38.	Mr. Mohd. Usman	4	Oil Seed Crushing	—	—
39.	Mr. Ab. Khaliq	6	Government Service	—	—
40.	Mr. Ali Mohd	3	Oil Seed Crushing	—	—
41.	Mr. Gh. Rasool	5	Tailoring	—	—
42.	Mr. Habib-Ullah	3	Oil Seed Crushing	—	—
43.	Mr. Ali Mohd.	5	-do-	—	—
44.	Mr. Mohd. Shaban Mir	5	-do-	Fruit Selling	—
45.	Mr. Mohd. Akram	15	Retired Government Servant	Agriculture	He is himself a pensioner. He depends on his son who is in Govt Service.
46.	Mr. Mohd. Yusuf	2	-do-	—	—
47.	Mr. Ab. Gaffar	25	Grocery	Agriculture & Fruit Selling	—
48.	Mr. Inayat Ullah	6	Govt. Service	Agriculture	—

49. Mr. Mohd. Maqbool	7	Masonry-cum Carpentry	—	—
50. Mr. Sona Ullah	7	Govt. Service	Agriculture	—
51. Mr. Abdul Khaliq	7	-do-	—	—
52. Mr. Ali Mohd.	3	-do-	—	—
53. Mr. Ab. Gani	13	M. L. A.	—	—
54. Mr. Noor Mohd.	9	Govt. Service	—	—
55. Mr. Ab. Ahad	8	Labour	—	—
56. Mr. Hamid Ullah	3	Govt. Service	—	—
57. Mr. Ab. Rahman	2	Masonry-cum- Carpentry	—	—
58. Mr. Ab. Gaffar	9	Tailoring	—	—
59. Mr. Gh. Rasool	5	Oil Seed Crushing	—	—
60. Mr. Mohd. Shaban Dar	27	Contractor	—	—
61. Mr. Ab. Rashid	4	Leather Dealing	Agriculture	—
62. Mr. Gh. Qadir	3	-do-	-do-	—
63. Mr. Ab. Gani	8	Agriculture	—	—
64. Mr. Gh. Ahmed	8	Leather Dealing	—	—
65. Mr. Gh. Nabi	6	-do-	—	—
66. Mr. Gh. Mohd.	4	Masonry-cum-Carpentry	—	—
67. Mr. Ab. Ahad Dar	4	Labour	—	—
68. Mr. Gh. Nabi	1	-do-	—	—
69. Mr. Gh. Ahmed	4	-do-	—	—
70. Mr. Gh. Nabi	7	-do-	—	—
71. Mr. Gh. Mohd.	3	Government Service	—	—
72. Mr. Gh. Rasool	4	Labour	—	—
73. Mr. Mohd. Abdullah	1	Govt. Service	—	—
74. Mr. Gh. Rasool	11	Agriculture	Medicine Selling	—
75. Mr. Ab. Gaffar	5	Fish Selling	Grass Selling	—
76. Mr. Ab. Rahman	6	Labour	—	—
77. Mr. Habib Ullah	5	-do-	—	—
78. Mr. Habib Ullah	8	Fish Selling	Grass Selling	—
79. Mr. Gh. Ahmed	5	Govt. Service	—	—
80. Mr. Ab. Ahad	9	Labour	—	—

81. Mr. Ab. Rashid	14	Fish Selling	Grass Selling	—
82. Mr. Habib Ullah	6	-do-	-do-	—
83. Mr. Ab. Khaliq	8	-do-	-do-	—
84. Mr. Ab. Ahad	11	-do-	-do-	—
85. Mr. Mohd. Sultan	7	-do-	-do-	—
86. Mr. Gh. Mohd.	11	Grass Selling	Agriculture	—
87. Mr. Ab. Khaliq	4	Fish Selling	Labour	—
88. Mr. Ab. Rahim	4	Grocery	Agriculture	—
89. Mr. Ab. Rehman	6	Grass Selling	Fish Selling	—
90. Mr. Ab. Rahim	8	Fish Selling	Grass Selling	—
91. Mr. Gh. Mohd.	6	Copper-Smithy	—	—
92. Mr. Gh. Nabi	4	Grass Selling	Fish Selling	—
93. Mr. Mohd. Sidiq	5	Grocery	—	—
94. Mr. Mohd. Sabar	8	Fish Selling	Grass Selling	—
95. Mr. Gh. Rassol	6	Grocery	—	—
96. Mr. Gh. Mohi-Ud-Din	4	-do-	—	—
97. Mr. Mohd. Subhan	7	Weaving	—	—
98. Mr. Habib Ullah	2	Leather Dealing	—	—
99. Mr. Ab. Ahad	5	Labour	—	—
100. Mr. Habib Ullah	7	Grass Selling	—	—
101. Mr. Gh. Mohd.	6	Labour	—	—
102. Mr. Gh. Nabi	6	Grass Selling	—	—
103. Mr. Ab. Khaliq	4	—	—	He is himself idle. He de- pends on his son who is Labourer.
104. Mr. Ab. Rahim	9	Agriculture	Grocery	—
105. Mr. Ab. Ahad	4	Labour	Agriculture	—
106. Mr. Gh. Rasool	2	-do-	—	—
107. Mr. Mohd. Shaban	3	Agriculture	—	—
108. Mr. Habib Ullah	6	Agriculture	Trade (in cloth etc.)	—
109. Mrs. Rehti	5	(Begging)	—	The House is headed by a widow beggar.

		82			
110.	Mr. Mohd. Ismal	6	Labour	—	—
111.	Mr. Ab. Rahman	6	-do-	—	—
112.	Mr. Ab. Ahad	5	-do-	—	—
113.	Mr. Ab. Khaliq	12	Leather Dealing	—	—
114.	Mr. Kabir	7	-do-	—	—
115.	Mr. Gh. Ahmed	8	-do-	Agriculture & Trade	—
116.	Mr. Gh. Mohi-ud-Din	10	Govt. Service	—	—
117.	Mr. Gh. Rasool	10	Trade	—	—
118.	Mr. Gh. Mohd.	20	Agriculture	—	—
119.	Mr. Ab. Kareem	3	Oil Seed Crushing	—	—
120.	Mr. Ab. Ahad	17	-do-	Agriculture	—
121.	Mr. Mohd. Subhan	4	-do-	—	—
122.	Mr. Mohd. Sidiq	13	-do-	Agriculture	—

Village Disputes Referred To Different Authorities Last Year

I	II	III	IV	V	VI	
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			
Caste Panchayat	...	...	...	...	...	...
Ir formal Panchayat	...	...	...	...	...	...
Statutory Village Panchayat	...	...	...	...	...	...
Court	...	...	...	...	...	...
Others (Specify)	...	...	...	...	...	...

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

I	II			III		
	Members					
Name of organisation	Name	Designation if other office held inside or outside the village	Age in years	Residence	Remuneration if any	Remarks
1	2	3	4	5	6	7
Town Area Committee, Sopore	Mr. Ghulam Rasool Sofi (Chairman)	District Social Welfare Officer	35 years	Mohalla Kralteng	Rs. 50/-	—
	Mr. Niranjan Nath Munshi (Member)	Pleader ADM's Court, Sopore	50 years	Mohalla Khushalmatto	Nil	—
	Mr. Ghulam Mohi-ud-Din Gawher (Member)	Private Clerk of Pleader	30 years	-do-	-do-	—
	Mr. Hirday Nath Mantoo (Member)	Businessman	38 years	Sangrampora	—	—
	Pt. Shukhdev Ganjoo (Member)	-do-	55 years	Barpora	—	—
	Mr. Ghulam Ahmed Sheikh (Member)	-do-	45 years	Sheikh Sahab	—	—
	Mr. Ghulam Mohd. Dar (Member)	Contractor	50 years	Takiyabal	—	—
	Mr. Ali Mohd Sofi (Member)	Shopkeeper	48 years	Sofi Hamam	—	—
	Mr. Gulam Nabi Untoo (Member)	—	37 years	Untoo Hamam	—	—
	Mr. Abdul Kabir Anem (Member)	Private employee	34 years	Jamiyaqadeem	—	—

Nature of Social Disabilities Suffered by Different Castes in the Village

I	II		III			IV	V
	Access to		Disability regarding services			Avoided by Caste Hindu in regard to	Remarks
Name of Caste	Shop	Temple or place of worship	Brahman priest	Barber	Washer-man	Touch	Serving cooked food
	Hotel	Any other place or public resort	Any other village servant	Any other village servant	Any other village servant	Serving water	Serving water
Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil
							The block is inhabited by Muslims alone who do not suffer from any kind of social disability.

Cultural Life of the Village

I	II	III	IV	V	VI	VII	
Name of clubs, Libraries, drama parties or other cultural organizations in the village	When established	Rough Proportion of members belonging to Different Castes Different occupations Age groups	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
			Name	Caste Occupation Age Education			

Recreational and Artistic Activities Enjoyed by the Villagers

I	II	III	IV	V	VI	VII	VIII	IX
Type of Activity	Brief description *	Where room placed (if outside the village name & distance of the place)	Frequency and duration (Specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance audience (Many, few, some)	Extent of participation of people of main castes or communities as audience (Many, few, some)	If activity is in village do visitors from other villages participate? Approximate No. year audience other wise)	What agency sponsors, promotes or finances	Who trains players etc. (His name, address, caste, occupations)

1. Sports & Games Refer Chapter IV of the Survey Report.

2. Drama, Music, Dancing etc. -do-

3. Cinema -do-

4. Filmstrip, Puppet show etc. -do-

5. Fairs -do-

6. Festivals -do-

7. Other Entertainments -do-

* Indicate nature and reason of celebration.

SET A
Area, Houses and Population

Table 1

Name of Village : Mohalla Telian

Area in acres	Density	No. of households	Population		
			Persons	Males	Females
1	2	3	4	5	6
94.0 (752 Kanals)	8.6 persons per acre	122	810	433	377

Population by Age-groups

Table II														
Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29	
Per- sons	Males	Fema- les	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
810	433	377	63	59	67	66	51	45	33	27	29	32	34	32
30-34		35-39		40-44		45-49		50-54		55-59		60 and over		
M	F	M	F	M	F	M	F	M	F	M	F	M	F	
16	17	18	19	20	21	22	23	24	25	26	27	28	29	
39	36	38	28	21	13	18	12	13	12	12	4	10	11	

Size and Composition of Households

Total No. of Households	Size of Household															
	Single Member	2-3 Members		4-6 Members		7-9 Members		10 Members & over								
	House- holds	Males	Fema- les	House- holds	Males	Fema- les	House- holds	Males	Fema- les	House- holds	Males	Fema- les	House- holds	Males	Fema- les	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
122	2	2	-	16	18	25	54	144	126	34	135	127	16	134	99	

Table V

Age and Marital Status

[illegible]

Table VI

Age Group	Total population			Illiterate		Literate without educational standard		Educa-	
								Primary or Junior Basic	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All Ages	810	433	377	279	363	68	7	51	5
0-4	122	63	59	63	59	...	...	...	...
5-9	133	67	66	26	61	41	5	...	...
10-14	96	51	45	16	39	23	2	11	3
15-19	60	33	27	12	26	...	...	15	1
20-24	61	29	32	16	32	1	...	3	..
25-29	66	34	32	22	31	...	...	4	1
30-34	75	39	36	29	36	1	...	5	...
35-39	66	38	28	27	27	1	...	8	...
40-44	34	21	13	19	13	...	...	1	...
45-49	30	18	12	16	12	...	...	1	...
50-54	30	18	12	15	12	...	...	1	...
55-59	16	12	4	9	4	...	...	1	..
60 & over	21	10	11	9	11	1	...	...	...
Age not stated	...	...	...	...	...	...	...	...	...

tion

Matriculation or Higher Secondary		Intermediates		Graduates		Diploma holders		Holders of Oriental titles		Any other qualifications (M.A. L.L.B.)	
M	F	M	F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19	20	21	22
27	2	6	...	1	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...	...	...	...	...
4	...	2	...	...	...	...	...	...	...	...	...
7	...	2	...	...	...	...	...	...	...	...	...
5	...	2	...	1	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	1	...
2	1	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...

Table VII

Workers and Non-Workers by Sex and Broad Age-Groups

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	810	433	377	248	239	9	562	194	368
0-14	351	181	170	16	14	2	335	167	168
15-34	262	135	127	115	112	3	147	23	124
35-59	176	107	69	108	104	4	68	3	65
60 & over	21	10	11	9	9	...	12	1	11

Table VIII

Workers Classified by Sex,															
Age Group	Occupation 1 Oil Seed Crushing			Occupation 2 Govt. Service			Occupation 3 Labour			Occupation 4 Fishing			Occupation 5 Private Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1															
All Ages	69	68	1	39	38	1	29	29	...	24	24	...	16	16	...
0-14	4	4	...	...	...	...	3	3	...	4	4	...	...	...	...
15-34	30	30	...	26	26	...	12	12	...	9	9	...	12	12	...
35-59	30	29	1	12	11	1	14	14	...	9	9	...	4	4	...
60 & over	5	5	...	1	1	...	...	...	...	2	2	...	...	...	...
Age Group	Occupation 12 Masonry-cum- Carpentry			Occupation 13 Vegetable Selling			Occupation 14 Trade			Occupation 15 Contracts			Occupation 16 Weaving		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
All Ages	3	3	...	3	2	1	2	2	...	2	2	...	2	2	...
0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-34	...	...	...	1	...	1	1	1	...	...	...	...	...	...	...
35-59	3	3	...	1	1	...	1	1	...	2	2	...	2	2	...
60 & over	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...

Note :- The persons engaged in Private Service numbering 16 males only are actually working as domestic servants in order to help the households.

Broad Age-groups and Occupations

Occupation 6 Cultivation			Occupation 7 Grocery			Occupation 8 Leather Dealing			Occupation 9 Grass Selling			Occupation 10 Tailoring			Occupation 11 Masonry		
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
15	9	6	11	11	...	10	10	...	9	9	...	4	4	...	3	3	...
2	...	2	...	...	...	...	...	...	2	2	...	1	1	...	...	...	...
4	2	2	6	6	...	3	3	...	3	3	...	3	3	...	2	2	...
9	7	2	5	5	...	7	7	...	4	4	...	...	...	...	1	1	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Occupation 17 Coppersmithy			Occupation 18 Blacksmithy			Occupation 19 Driver			Occupation 20 Medicine Selling			Occupation 21 M. L. A.					
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
50	51	52	53	54	55	56	57	58	59	60	61	62	63	64			
2	2	...	2	2	...	1	1	...	1	1	...	1	1	...			
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
1	1	...	1	1	...	...	...	...	1	1	...	...	...	...			
1	1	...	1	1	...	1	1	...	...	...	...	1	1	...			
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			

Table IX

**Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation
Belonging to the Household**

Age Group	Workers engaged in											
	Total Workers				Household Industry		Household Business		Household Cultivation		Others	
	Persons		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	
All Ages	248	239	9	105	1	36	1	9	6	89	1	
0-14	16	14	2	9	...	2	...	...	2	3	...	
15-34	115	112	3	44	...	13	1	2	2	53	...	
35-59	108	104	4	45	1	20	...	7	2	32	1	
60 & over	9	9	...	7	...	1	...	...	...	1	...	

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Table X

Non-workers by Sex, Broad Age-Groups and Nature of Activity

Age Groups	Non-workers									
	Total non-workers		Full time students or children attending school		Persons engaged only in household duties		Dependents, Infants & children not attending school & persons permanently disabled			
	P		M		F		M		F	
	2	3	4	5	6	7	8	9	10	11
All Ages	562	194	368	95	12	1	276	96	79	...
0-14	335	167	168	74	11	...	85	93	72	...
15-34	147	23	124	21	1	1	123	1	...	...
35-59	68	3	65	...	...	...	64	1	...	...
60 & over	12	1	11	...	...	...	4	1	7	...

Non-workers									
Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent of dividend or other persons of dependent means		Beggars, Vagrants, independent women without indication of source of income and others of unspecified source of existence		Inmates of penal, mental and charitable institutions		Persons seeking employment for the first time		Persons employed before but now out of employment & seeking work	
M	F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19	20
1	...	...	1	1	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
1	...	...	1	1	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

Note :- There are three students of M.B.B.S. in the age-groups 15-19=2, 20-24=1.

Table XI

Total No. of Households	Total No. of rooms	Total No. of family members	Households by Number of Rooms and			
			Households with no regular room		Households with one room	
			No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.
1	2	3	4	5	6	7
122	504	810	1	7	14	62

Note:- Household with no regular room is living in a boat.

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 5 rooms and more	
No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.
8	9	10	11	12	13	14	15	16	17
35	189	12	53	24	152	12	73	24	274

Table XII

Total No. of households	Households engaged in Cultivation, Industry			
	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation, Industry and Business
	2	3	4	5
1	2	3	4	5
122	2	27	8	1

or Business belonging to the Household

Households engaged in Cultivation and Industry	Households engaged in Cultivation and Business	Households engaged in Industry and Business	Others
6	7	8	9
10	6	12	56

Table XIII

Types of Industry run by Households		
Name of Industry	Number of Households	
I	2	
Oil-seed Crushing	...	43
Tailoring	...	5
Masonry-cum-Carpentry	...	3
Copper-smithy	...	2
Black-smithy	...	2
Weaving	...	1
Total:-	56	

Table XIV

Types of Business run by Households		
Name of Business	No. of Households	
I	2	
Grass Selling	...	15
Fish Selling	...	12
Fruit Selling	...	10
Grocery	...	8
Leather Dealing	...	8
Trade	...	3
Vegetable Selling	...	2
Contracts	...	2
Cloth Selling	...	2
Medicine Selling	...	1
Total:-	63	

Table XV

Traditional Industries by number of Households in each		
Name of Traditional Industry	No. of Households in each Traditional Industry	
I	2	
Oil-seed Crushing	...	41
Weaving	...	1
Total:-	42	

Table XVI

DIET				
Community	Total No. 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
I	2	3	4	5 6
Kashmiri Muslims	122	...	...	... 122

Table XVII

Staple Diet and Food Habits of Community					
Community	No. of households in community	Households taking			
		Rice	Wheat	Grains other than rice or wheat	Roots including tapioca
I	2	3	4	5	6 7 8
Kashmiri Muslims	122	122	122	...	... 122

Table XX

Monthly income per household by Source and Occupation

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
1.	Govt: Service	Govt: Service & Blacksmithy	...	...	...	...	1
2.	Oil Seed Crushing	Oil Seed Crushing	...	...	..	...	1
3.	-do-	-do-	...	...	...	1	...
4.	-do-	-do-	...	...	1	...	...
5.	-do-	Oil Seed Crushing and Govt: Service	...	...	...	...	1
6.	-do-	Oil Seed Crushing, Agriculture and Fruit Selling	...	...	...	...	1
7.	-do-	Oil Seed Crushing and Agriculture	...	1	...	...	...
8.	-do-	Oil Seed Crushing	...	...	1	...	...
9.	-do-	Oil Seed Crushing, Agriculture and Fruit Selling	...	...	...	...	1
10.	-do-	Oil Seed Crushing	...	...	1	...	...
11.	-do-	Oil Seed Crushing, Cloth Selling and Agriculture	...	...	...	1	...
12.	-do-	Oil Seed Crushing	...	1	...	...	...
13.	-do-	-do-	...	1	...	...	...
14.	-do-	-do-	...	1	...	...	...
15.	-do-	-do-	...	1	...	...	...
16.	-do-	-do-	...	1	...	...	...
17.	-do-	Oil Seed Crushing and Agriculture	...	...	1	...	...
18.	-do-	Oil Seed Crushing and Tailoring	...	...	...	1	...

Table XX

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76 100	Rs 101 & over
1	2	3	4	5	6	7	8
19.	Oil Seed Crushing	Oil Seed Crushing	...	...	...	1	...
20.	-do-	Oil Seed Crushing and Agriculture	...	...	...	1	...
21.	-do-	Oil Seed Crushing and Tailoring	...	...	...	...	1
22.	-do-	Oil Seed Crushing	...	1	...	...	...
23.	-do-	-do-	...	1	...	...	...
24.	-do-	Oil Seed Crushing and Agriculture	...	...	...	1	...
25.	-do-	Oil Seed Crushing	...	1	...	...	...
26.	-do-	-do-	...	1	...	...	...
27.	-do-	Oil Seed Crushing and Labour	...	...	1	...	...
28.	Vegetable Selling	Vegetable Selling, Agriculture and Fruit Selling	...	...	...	...	1
29.	-do-	Vegetable Selling, Agriculture and Fruit Selling	...	...	...	...	1
30.	Oil Seed Crushing	Oil Seed Crushing	...	...	...	1	...
31.	-do-	Oil Seed Crushing and Agriculture	...	1	...	...	...
32.	-do-	-do-	...	...	...	...	1
33.	-do-	Oil Seed Crushing, Govt: Service, Agriculture and Fruit Selling	...	...	...	...	1
34.	-do-	Oil Seed Crushing and Agriculture	...	...	...	...	1
35.	-do-	-do-	...	...	...	...	1

Table XX

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
36.	Govt: Service	Govt: Service, Tailoring, Agriculture and Fruit Selling	...	...	...	...	1
37.	-do-	Govt: Service and Labour	...	...	...	1	...
38.	Oil Seed Crushing	Oil Seed Crushing and Govt: Service	...	...	...	1	...
39.	Govt: Service	Govt: Service	...	...	1	...	...
40.	Oil Seed Crushing	Oil Seed Crushing	...	1	...	...	...
41.	Tailoring	Tailoring and Govt: Service	...	...	...	1	...
42.	Oil Seed Crushing	Oil Seed Crushing	...	1	...	...	...
43.	-do-	Oil Seed Crushing and Labour	...	...	1	...	...
44.	-do-	Oil Seed Crushing, Agriculture and Fruit Selling	...	...	...	...	1
45.	Govt: Service	Govt: Service and Agriculture	...	...	...	...	1
46.	-do-	Govt: Service	...	...	1	...	...
47.	Grocery	Grocery, Govt: Service, Agriculture and Fruit Selling	...	...	...	...	1
48.	Govt: Service	Govt: Service and Agriculture	...	...	1	...	...
49.	Masonry-cum-Carpentry	Masonry-cum-Carpentry, Govt: Services and Labour	...	...	...	...	1

Table XX

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
50.	Govt: Service	Govt: Service and Agriculture	...	...	...	...	1
51.	-do-	Govt: Service	...	...	1	...	...
52.	-do-	-do-	...	...	1	...	...
53.	M. L. A.	M. L. A., Govt: Service and Trade (in Agr. produce)	...	...	...	...	1
54.	Govt: Service	Govt: Service, Agriculture and Fruit Selling	...	...	...	...	1
55.	Labour	Labour, Masonry and Blacksmithy	...	...	...	...	1
56.	Govt: Service	Govt: Service	...	...	1	...	...
57.	Masonry-cum-Carpentry	Masonry-cum-Carpentry	...	1	...	...	...
58.	Tailoring	Tailoring, Masonry and Oil Seed Crushing	...	...	...	...	1
59.	Oil Seed Crushing	Oil Seed Crushing	...	1	...	...	...
60.	Contracts	Contracts, Forest Lessee, Agriculture and Fruit Selling	...	...	...	...	1
61.	Leather Dealing	Leather Dealing and Agriculture	...	...	...	1	...
62.	-do-	Leather Dealing, Govt: Service and Agriculture	...	...	...	...	1
63.	Agriculture	Agriculture	...	...	...	1	...
64.	Leather Dealing	Leather Dealing	...	...	...	...	1

Table XX

Monthly income per household by Source and Occupation Contd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
65.	Leather Dealing	Leather Dealing and Agriculture	...	...	...	1	...
66.	Masonry-cum-Carpentry	Masonry-cum-Carpentry and Labour	...	...	...	1	...
67.	Labour	Labour	...	1	...	...	...
68.	-do-	-do-	...	1	...	...	...
69.	-do-	-do-	...	1	...	...	...
70.	-do-	Labour and Coppersmithy	...	...	...	1	...
71.	Govt: Service	Govt: Service	...	...	1	...	...
72.	Labour	Labour	...	1	...	...	...
73.	Govt: Service	Govt: Service	...	...	1	...	...
74.	Agriculture	Agriculture and Medicine Selling	...	...	...	...	1
75.	Fishing	Fish Selling and Grass Selling	...	...	...	1	...
76.	Labour	Labour	...	1	...	...	...
77.	-do-	-do-	...	1	...	...	...
78.	Fishing	Fish Selling, Govt: Service and Grass Selling	...	...	...	...	1
79.	Govt: Service	Govt: Service and Labour	...	...	...	1	...
80.	Labour	Labour	...	...	1	...	...
81.	Fishing	Fish Selling and Grass Selling	...	...	...	...	1
82.	-do-	-do-	...	...	...	1	...
83.	-do-	-do-	...	...	...	...	1
84.	-do-	-do-	...	...	...	1	...

Table XX

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
85.	Fishing	Fish Selling and Grass Selling	...	...	...	1	...
86.	Grass Selling	Grass Selling, Labour and Agriculture	...	...	...	1	...
87.	Fishing	Fish Selling, Labour and Agriculture	...	...	1	...	...
88.	Grocery	Grocery, Govt: Service and Agriculture	...	...	...	...	1
89.	Grass Selling	Grass Selling and Fish Selling	...	...	...	...	1
90.	Fishing	Fish Selling and Grass Selling	...	...	...	1	...
91.	Coppersmithy	Coppersmithy	...	...	...	1	...
92.	Grass Selling	Grass Selling and Fish Selling	...	...	...	1	...
93.	Grocery	Grocery	...	...	...	1	...
94.	Fishing	Fish Selling, Grocery and Grass Selling	...	...	...	...	1
95.	Grocery	Grocery	...	...	...	1	...
96.	-do-	-do-	...	...	...	1	...
97.	Weaving	Weaving	...	...	...	1	...
98.	Leather Dealing	Leather Dealing	...	...	...	1	...
99.	Labour	Labour	...	...	1	...	...
100.	Grass Selling	Grass Selling	...	...	...	1	...
101.	Labour	Labour and Grass Selling	...	...	1	...	...

Table XX

Monthly income per household by Source and Occupation—Concd.

Sl. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs 25	Rs 26-50	Rs 51-75	Rs 76-100	Rs 101 & over
1	2	3	4	5	6	7	8
102.	Grass Selling	Grass Selling	...	1	...	...	...
103.	Labour	Labour	...	1	...	...	...
104.	Agriculture	Agriculture and Grocery	...	...	...	...	1
105.	Labour	Labour and Agriculture	...	...	...	1	...
106.	-do-	Labour	...	1	...	...	...
107.	Agriculture	Agriculture	...	...	...	1	...
108.	-do-	Agriculture, Govt. Service and Selling of Cloth	...	...	...	...	1
109.	(Begging)	Begging	...	1	...	...	...
110.	Labour	Labour	...	...	1	...	...
111.	-do-	-do-	...	...	1	...	...
112.	-do-	-do-	...	...	1	...	...
113.	Leather Dealing	Leather Dealing	...	...	1	...	...
114.	-do-	-do-	...	...	...	1	...
115.	-do-	Leather Dealing, Govt. Service, Driving, Agriculture and Trade	...	...	...	1	...
116.	Govt. Service	Govt. Service, Compounder and Agriculture	...	...	...	...	1
117.	Trade	Trade and Labour	...	...	...	...	1
118.	Agriculture	Agriculture and Govt. Service	...	...	...	...	1
119.	Oil Seed Crushing	Oil Seed Crushing	...	1	...	...	...
120.	-do-	Oil Seed Crushing, Contracts, Grocery and Agriculture	...	...	...	...	1
121.	-do-	Oil Seed Crushing	...	...	1	...	...
122.	-do-	Oil Seed Crushing and Agriculture	...	...	...	...	1
Total			...	26	22	33	41

Table XXI

Income Group	Indebtedness by Income Groups			Percentage of col. 3 to col. 2	Average indebtedness per household in debt
	Total No. of households	No. of Households in debt	Percentage of col. 3 to col. 2		
1	2	3	4	5	...
Rs 25	...	...	...	...	Rs. 236.84
Rs 26-50	26	19	73.08%	...	Rs. 292.31
Rs 51-75	22	13	59.09%	...	Rs. 257.61
Rs 76-100	33	23	69.69%	...	Rs. 316.67
Rs 101 and over	41	13	31.70%	...	...

Table XXII

Households and Development Activities						
Number of Households which have during the last ten years						
S E C U R E D						
Total No. of household	Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation
1	2	3	4	5	6	7
122	...	...	6	...	6	...
Derived Benefit from						
Use of pesticides			National extension service or community project		Recd. demonstration in improved agricultural practices	
Improved methods of cultivation like Japanese cultivation			Land improvement measures like reclamation, soil conservation, consolidation		In activities of works of Community Project by contribution of land, labour, cash or material	
8	9	10	11	12	13	...
...	15	...	...	...	...	...

Table XXIII

Agricultural Produce of Cultivation run by the Households and their disposal		
(1) Name of Products	Paddy	Pulses
(2) Annual Quantity Produced	1,623 Aids.	58 Mds.
(3) Total annual quantity consumed by the producing Households	1,623 Mds.	58 Mds.
(4) Total annual quantity available for sale	...	...

Table XXIV

Households owning or possessing land or have given out land to others for Cultivation

Community	Nature of interest on land	Number of Households and Extent of Land									
		No land	5 Gents & below	5 to 10 Gents	10 to 20 Gents	20 to 50 Gents	50 to 100 Gents	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 acres & above
1	2	3	4	5	6	7	8	9	10	11	12
	1. Land owned	13	61	9	1	3	2	11	13	8	1
	2. Land held direct from Govt. under a										
	Kashmiri Muslims tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	3. Land held from private persons or institutions	...	...	...	...	...	...	...	...	...	...
	4. Land given out to private persons or institutions.	...	...	...	...	...	1	3	1	...	...

Table XXV

General

Total No. of Households	Number of Households			
	Reading daily news-paper or listen news broadcasts through the community radios	Number of members of which work for Social uplift	Number of members of which take active part in Politics	Number of members of which have joined Co-operative Societies
1	2	3	4	5
122	70	...	24	38

Table XXVI

Items of Expenditure	Households with monthly income of					
	Rs. 0-50		Rs. 51-100		Rs. 101 and over	
	Number of house-holds	Average monthly expenditure per house-hold	Number of House-holds	Average monthly expenditure per house-hold	Number of House-holds	Average monthly expenditure per house-hold
	2	3	4	5	6	7
A-Food Groups		Rs. P.		Rs. P.		Rs. P.
i. Wheat flour	26	3.00	55	5.00	41	10.00
ii. Rice		17.50		22.00		45.00
iii. Other grains		...		...		...
iv. Vegetables & pulses		5.00		8.00		12.00
v. Meat, fish & eggs		4.00		9.00		20.00
vi. Milk & Curd		4.00		7.50		15.00
vii. Ghee & Oils		5.00		7.50		16.00
viii. Condiments		1.00		2.00		3.00
ix. Sugar		1.00		2.00		3.00
x. Tea		3.50		4.00		7.00
xi. Other goods including refreshments, tobacco, snuff, etc.		0.50		1.50		6.00
Total under food	...	44.50		68.50		137.00
B-Miscellaneous Expenditure						
i. Clothing, fuel & soap		5.00		9.50		25.00
ii. Education		1.00		2.00		5.00
iii. Medical care, travelling, religious observances, amusement and other like items		0.50		2.50		3.00
Total under Miscellaneous	...	6.50		14.00		33.00
Grand Total	...	51.00		82.50		175.00

SET B

Table 1

Caste/tribe or community and nature of Family
(Based on item 3 of Model Schedule)

Name of village: Mohalla Telian

Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Kashmiri Muslims	122	49	17	37	19	...
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 2 (A)

Settlement History of Households (Based on item 4
(a) of Model Schedule)

Community	Total No. of households	Number of households settled				Present Generation
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	1 Generation ago	
1	2	3	4	5	6	7
Kashmiri Muslims	122	95	13	1	2	11

Table 2-(B)

Settlement History of Households (Based on item 4 (b) of Model Schedule)				
Caste	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
Dar	...	1 (Since 20 years)	4	2 h. hs. (Since 20 years); 1 h.h. (Since 30 years); 1 h.h. (Since 34 years).
Teli	...	...	1	Since 8 years
Gassi	...	...	1	Since 15 years
Lara	...	...	1	Since 6 years
Kalvehtoo	...	...	1	Since 15 years
Sundru	...	...	1	Since 20 years
Gojri	...	...	1	Since 20 years

Table 3-(A)

Religion and Sect (Based on items 5 (a) & (b) of Model Schedule)					
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) Sunni	Sect II (name)	Sect III (name)	
1	2	3	4	5	6
Islam	122	122	...	...	...

Sect and Caste/Tribe (Based on items 5 (b) and (e) of Model Schedule)							
Sect	Total No. of households	Caste I Teli	Caste II Dar	Caste III Sheikh	Caste IV Gassi	Caste V Malik	Caste VI Pan-zoo
1	2	3	4	5	6	7	8
Sunni Muslims 122		45	25	11	6	6	4
Castes - conti							
Caste VII Khandi	Caste VIII Mir	Caste IX Bhat	Caste X Khandi	Caste XI Nadru	Caste XII Kandu	Caste XIII Godayai	Caste XIV Ahangar
9	10	11	12	13	14	15	16
9	10	11	12	13	14	15	16
3	2	2	2	2	2	2	1
Castes - conclud.							
Caste XV War	Caste XVI Kaboo	Caste XVII Chan	Caste XVIII Lara	Caste XIX Gojri	Caste XX Sundru	Caste XXI Mattoo	Caste XXII Wani
17	18	19	20	21	22	23	24
1	1	1	1	1	1	1	1

Permissibility of Inter-caste marriage (Based on item 8 (c) of Model Schedule)						Remarks
Community	Number of persons inter-viewed	Number of persons who consider it permissible to form marital tie with				
		Sect I (name) Sunni	Sect II (name)	Sect III (name)	Sect IV (name)	
1	2	3	4	5	6	7
Kashmiri Muslims	122	122	...	...	...	...

Table 4-(B)

Desirability of Inter-caste marriage

Number of persons who consider it

Caste	No. of h. hs. inter- viewed	c. 1	c. 2	c. 3	c. 4	c. 5	c. 6	c. 7	c. 8	c. 9	c. 10
		Teli	Dar	Sheikh	Gassi	Malik	Panzu	Khan	Bhat	Nadru	Kandu
1	2	3	4	5	6	7	8	9	10	11	12
Teli	45	45	45	45	45	45	45	45	45	...	...
Dar	25	...	25	25	...	25	25	25	25	...	...
Sheikh	11	...	11	11	...	11	11	11	11	...	...
Gassi	6	6	6	6	6	6	6	6	6	6	6
Malik	6	...	6	6	...	6	6	6	6	...	...
Panzoo	4	...	4	4	...	4	4	4	4	...	...
Khan	3	...	3	3	...	3	3	3	3	...	...
Bhat	2	...	2	2	...	2	2	2	2	...	...
Nadru	2	2	2	2	2	2	2	2	2	2	2
Kandu	2	2	2	2	2	2	2	2	2	2	2
Mir	2	...	...	...	...	2	2	2	2	...	...
Godaiyai	2	2	2	2	2	2	2	2	2	2	2
Khandi	2	...	2	2	...	2	2	2	2	...	2
War	1	...	1	1	...	1	1	1	1	...	...
Kaboo	1	...	1	1	...	1	1	1	1	...	...
Chan	1	...	1	1	...	1	1	1	1	...	...
Gojri	1	...	1	1	...	1	1	1	1	...	...
Ahangar	1	1	1	1	...	1	1	1	1	...	...
Wani	1	...	1	1	...	1	1	1	1	...	...
Mattoo	1	...	1	1	...	1	1	1	1	...	...
Lara	1	...	1	1	1	1	1	1	1	1	1
Sundru	1	1	1	1	1	1	1	1	1	1	1
Kalvethu	1	...	1	1	...	1	1	1	1	...	...

(Based on item 8 (d) of Model Schedule)

desirable to form marital tie with

c. 11	c. 12	c. 13	c. 14	c. 15	c. 16	c. 17	c. 18	c. 19	c. 20	c. 21	c. 22	c. 23
Mir	Godaiyai	Khandi	War	Kaboo	Chan	Gojri	Ahangar	Wani	Mattoo	Lara	Sundru	Kalvethu
13	14	15	16	17	18	19	20	21	22	23	24	25
45	...	45	45	45	...	...	45	45	45	...	45	45
25	...	25	25	25	...	...	25	25	25	...	25	25
11	...	11	11	11	...	...	11	11	11	...	11	11
6	6	6	6	6	...	...	6	6	6	...	6	6
6	...	6	6	6	...	...	6	6	6	...	6	6
4	...	4	4	4	...	...	4	4	4	...	4	4
3	...	3	3	3	...	...	3	3	3	...	3	3
2	...	2	2	2	...	...	2	2	2	...	2	2
2	2	2	2	2	...	...	2	2	2	2	2	2
2	2	2	2	2	...	...	2	2	2	2	2	2
2	...	...	...	...	...	...	...	2	2	...	...	...
2	2	2	2	2	...	...	2	2	2	2	2	2
...	...	2	2	2	...	...	2	2	2	...	2	2
1	...	1	1	1	...	...	1	1	1	...	1	1
1	...	1	1	1	1	...	1	1	1	...	1	1
1	...	1	1	1	1	1	1	1	1	...	1	1
1	...	1	1	1	...	...	1	1	1	...	1	1
1	1	1	1	1	...	...	1	1	1	...	1	1
1	1	1	1	1	1	...	1	1	1	1	1	1
1	1	1	1	1	1	...	1	1	1	1	1	1
1	...	1	1	1	1	...	1	1	1	...	1	1

Table 5

Inheritance of property as in practice (Based on item 13 (a) of Model Schedule)									
Community	No. of persons (heads of households) interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	122	122	122	122	...	...	...	...	...

Table 6 (A)-1

Share of property for different categories of relations — Sons (Based on item 13 (b) of Model Schedule)									
Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner :-					If there are children by more than one wife, property first divided equally among sons of different wives & then per capita among sons of the same wife	Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Large share is given to eldest son; other sons inherit equally	Large share is given to younger son; other sons inherit equally			
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	122	122	...	...	...	...	...	...	...

Table 6 (A)-2

Share of property for different categories of relatives — Daughters (Based on item 13 (b) of Model Schedule)

Community	Number of persons inter- viewed	Number indicating that daughters inherit property in the following manner									
		Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits	Daughter inherits only if there is no son	Daughter acquires only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	Others	
1	2	3	4	5	6	7	8	9	10	11	
Kashmiri Muslims	122	122	...	...	...	...	...	...	...	...	

Note :- Sons and daughters inherit the property in the ratio of 2 : 1

Table 6 (A)-3

Share of property for different categories of relatives — Wife (Based on item 13 (b) of Model Schedule)

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	
Kashmiri Muslims	122	...	122	...	...	...	

Attitude about inheritance of Property by daughters equally with sons
(Based on item 14 of Model Schedule)

Note :- No head of the household is in favour of daughters inheriting the property equally with sons.

Change in ownership of land during one generation
(Based on items 15 (a-c) and 16 of Model Schedule)

Table 8

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	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks

Table 9

Community	Milch cattle		Draught bullock		Goats/Sheep		Horses		Duck/Geese		Fowl		Fisheries	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of families rearing fish	No. of families selling fish
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Kashmiri Muslims	44	69	44	69	1	8	1	1	47	102	101	298	...	12

Table 10

Village Industries -- Products (Based on items 19 (a) of Model Schedule)												
Community	Industry I Oil Seed Crushing		Industry II Weaving		Industry III Tailoring		Industry IV Masonry-cum-Carpentry		Industry V Coppersmithy		Industry VI Blacksmithy	
	No. of house- holds	Name of products	No. of house- holds	Name of products	No. of house- holds	Name of products	No. of house- holds	Name of products	No. of house- holds	Name of products	No. of house- holds	Name of products
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Muslims	43	Oil	1	Cloth	5	Sewing Clothes	3	Wooden toys, foot-wear, spoons etc.	2	Copper utensils	2	Agricultural im- plements, Knives etc.

Table 11-(A)

Occupational Mobility-Cause of change (Based on items 22 and 23 of Model Schedule)

Community	No. of persons who changed father's occupation				No. of persons who have changed own earlier occupations				No. of persons who are not content with present occupation	Remarks
	Voluntarily		Forced by circumstances		Voluntarily		Forced by circumstances			
				Other reasons				Other reasons		
1	2	3	4		5	6	7	8	9	
Kashmiri Muslims	8	36	2		...	...	...	67	...	...

Table 11-(B)

Occupational Mobility-Nature of change from father's generation to present generation
(Based on item 22 of Model Schedule)

Occupation	No. of house-holds in the occupation (i.e. his own)	Number of persons whose father's occupation was :-																
		Occupation No. 1	Occupation No. 2	Occupation No. 3	Occupation No. 4	Occupation No. 5	Occupation No. 6	Occupation No. 7	Occupation No. 8	Occupation No. 9	Occupation No. 10	Occupation No. 11	Occupation No. 12	Occupation No. 13	Occupation No. 14	Occupation No. 15	Occupation No. 16	Occupation No. 17
		Oil Seed Crushing	Labour Govt. Service	Fishing	Leather Dealing	Agriculture	Grocery	Grass Selling	Masonry-cum-Carpentry	Tailoring	Vegetable Selling	M. L. A.	Contracts	Coppersmithy	Weaving	Trade (Begging)	Total :-	122
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Oil Seed Crushing	42	41	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Labour Govt. Service	17	14	...	1	1	1	2	...	...	...	...	...	...	...	...	...	...	...
Fishing	16	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Leather Dealing	10	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Agriculture	8	7	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grocery	6	3	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Grass Selling	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Masonry-cum-Carpentry	5	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tailoring	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetable Selling	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
M. L. A.	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Contracts	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Coppersmithy	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Weaving	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Trade (Begging)	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total :-	122	75	2	2	4	13	2	7	3	1	1	2	7	1	1	1	1	1

Table 13

Range of Information (Based on item 29 of Model Schedule)								
Community	Total No. of households	No. of households heads of which know the names of						
		Union board H. Q.	Anchal Panchayat 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
Kashmiri Muslims	122	51	45	106	106	106	109	107

Table 14

Land Reforms etc. (Based on Item 30 of Model Schedule)					
Community	No. of households benefitted by Abolition of Zamindary	Brief indication of the manner of benefit	No. of households harmed by Abolition of Zamindary	No. of households neither benefitted nor harmed	Remarks
1	2	3	4	5	6
Kashmiri Muslims	6	...	...	6	...

Table 15

N. E. S Blocks—Nature of benefit (only in respect of villages covered by N.E.S. Blocks)
(Based on item 34 (a) and 35 of Model Schedule)

Community	No. of households	No. aware of existence of N.E.S. Blocks	No. benefitted by N.E.S. Blocks	No. benefitted in the manner as indicated below			Remarks
				Describe (1)	Describe (2)	Describe (3)	
1	2	3	4	5	6	7	8
Kashmiri Muslims	122	49	Nil	...	...	...	...

Table 16

Co-operative Society (Based on item 38 of Model Schedule)						Remarks
Community	No. of members (heads of households only) belonging to		No. that have not become members because of			
	Caste I	Caste II	Reason I	Reason II	Reason III	
1	2	3	4	5	6	7
	(Teli)	(Mir)	Due to negligence	Unaware of the benefits of the society	Do not feel society helpful	
Kashmiri Muslims	56	2	13	11	60	

Table 17 (A)

Attitude towards family planning with reference to age of the head of the household
(Based on items 3 and 38 (c) of Model Schedule)

Community	No. wanting more children, the age of the head of household (male) being				
	Above 50	41-50	31-40	21-30	20 or less
1	2	3	4	5	6
Kashmiri Muslims	6	24	38	15	...

	No. wanting no more children, the age of the head of household (male) being					Remarks
	Above 50	41-50	31-40	21-30	20 or less	
7		8	9	10	11	12
13		8	6	2	...	...

Note :- The heads of the remaining ten households are unmarried.

Table 17 (B)

Attitude towards family planning with reference to duration of marriage (Based on items 3 and 38 (c) of Model Schedule)											
Community	No. wanting more children, duration of marriage being					No. wanting no more children duration of marriage being					Remarks
	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	
1	2	3	4	5	6	7	8	9	10	11	
Kashmiri Muslims	15	20	23	14	11	15	8	4			12

Note :- The heads of the remaining ten households are unmarried.

Table 17 (C)

Attitude towards family planning with reference to monthly income (Based on item 38 (c) of Model Schedule and income data)													
Community	No. wanting more children, having monthly income of					No. wanting no more children having monthly income of							Remarks
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less		
1	2	3	4	5	6	7	8	9	10	11	12	13	
Kashmiri Muslims	20	8	23	17	15	...	9	2	9	1	9	14	

Note :- The heads of the remaining ten households are unmarried.

Table 18

Prohibited Foods and Drinks (Based on item 39 (e) of Model Schedule)							
Community	No. of households reporting as prohibited					No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Food (1)	Food (2)	Food (3)	Drink (1)	Drink (2)		
	Pork			Wine			
1	2	3	4	5	6	7	8
Kashmiri Muslims	122	...	...	122	...	...	...

Table 19-A

Material Culture-Possession of Furniture (Based on item 42 (a) of Model Schedule)									
Community	No. of households possessing								
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stove	Jalchowki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	3	...	7	5	15	4	9	...	4

Table 19 (B)

Material Culture-Furniture acquired in last five years (Based on item 42 (b) of Model Schedule)					
Community	No. of households which have acquired during last five years				Remarks
	Furniture (1) Chairs	Furniture (2) Table	Furniture (3)	Furniture (4)	
1	2	3	4	5	6
Kashmiri Muslims	2	1	...	...	...

Table 19—(C)

Material Culture—Possession of consumer's goods (Based on item 43 (a) of Model Schedule)							
Community	No. of households possessing						Remarks
	Hurricane Lantern	Petromax or Hazak	Battery torchlight	Kerosene Stove	Bicycle	Radio Set	
1	2	3	4	5	6	7	8
Kashmiri Muslims	11	4	6	2	9	12	...

Table 19—(D)

Material Culture—Consumer's goods acquired in last five years (Based on item 43 (b) of Model Schedule)						
Community	No. of households which have acquired in last five years					Remarks
	Consumer good (1) Hurricane Lantern	Consumer good (2) Petromax	Consumer good (3) Battery Torchlight	Consumer good (4) Kerosene Stove	Consumer good (5) Radio Set	
1	2	3	4	5	6	7
Kashmiri Muslims	3	3	1	1	10	...

Table 19—(E)

Material Culture—Habits (Based on item 43 (c) and (d) of Model Schedule)

Community	No. of households that use mosquito curtain having monthly income of		No. of households that do not use mosquito curtain having monthly income of		No. of households that use toilet soap washing soap having monthly income of		Remarks
	Rs. 151 & above	Rs. 101- 150	Rs. 151 & above	Rs. 101- 150	Rs. 151- & above	Rs. 101- 150	
	Rs. 50 or less	Rs. 51- 100	Rs. 50 or less	Rs. 51- 100	Rs. 50 or less	Rs. 51- 100	
1	2	3	4	5	6	7	8
Kashmiri Muslims	2	..	..	..	27	12	55

Material Culture — Habits—Concl.

No. of households that do not use toilet/washing soap having monthly income of	No. of households that send clothes to washer-man having monthly income of		No. of households that do not send clothes to washer-man having monthly income of		Remarks
	Rs. 151 & above	Rs. 101- 150	Rs. 151 & above	Rs. 101- 150	
	Rs. 50 or less	Rs. 51- 100	Rs. 50 or less	Rs. 51- 100	
14	15	16	17	18	19
3	..	3	2	4	..

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BANDIPUR	A town in the north of Srinagar	1,49
BARAMULLA	An important town about 10 miles in the west of Sopore	1,37,49,60,62
GRIERSON	Sir George Abraham, a famous linguist, who was appointed Superintendent of Linguistic Survey of India in 1898	63
HANDWARA	A village in the north-west of Srinagar	1,3,4,49
HARSHA	A king who ruled India from 1112 to 1120 A.D.	5
JHELUM	A river which originates from Verinag in south-Kashmir and passes through the valley. It also divides the city of Srinagar into two sectors.	1,4,15,31,49
KANGRI	A portable stove made of fine willow twigs woven around an earthen pot in which live coals are kept.	14
KRALTENG	A mohalla of Sopore town	1
LALBAB SAHIB	A village situated in the neighbourhood of Sopore	10
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SUYA	A reputed local engineer who founded Sopore town during the reign of Raja Awantivarma (855-883 A.D.)	1,4
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ERRATA

(The following printing mistakes are regretted)

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4	Para 1st, line 8th	II	avdanced	advanced
5	Para 2nd, line 6th	II	begining	beginning
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