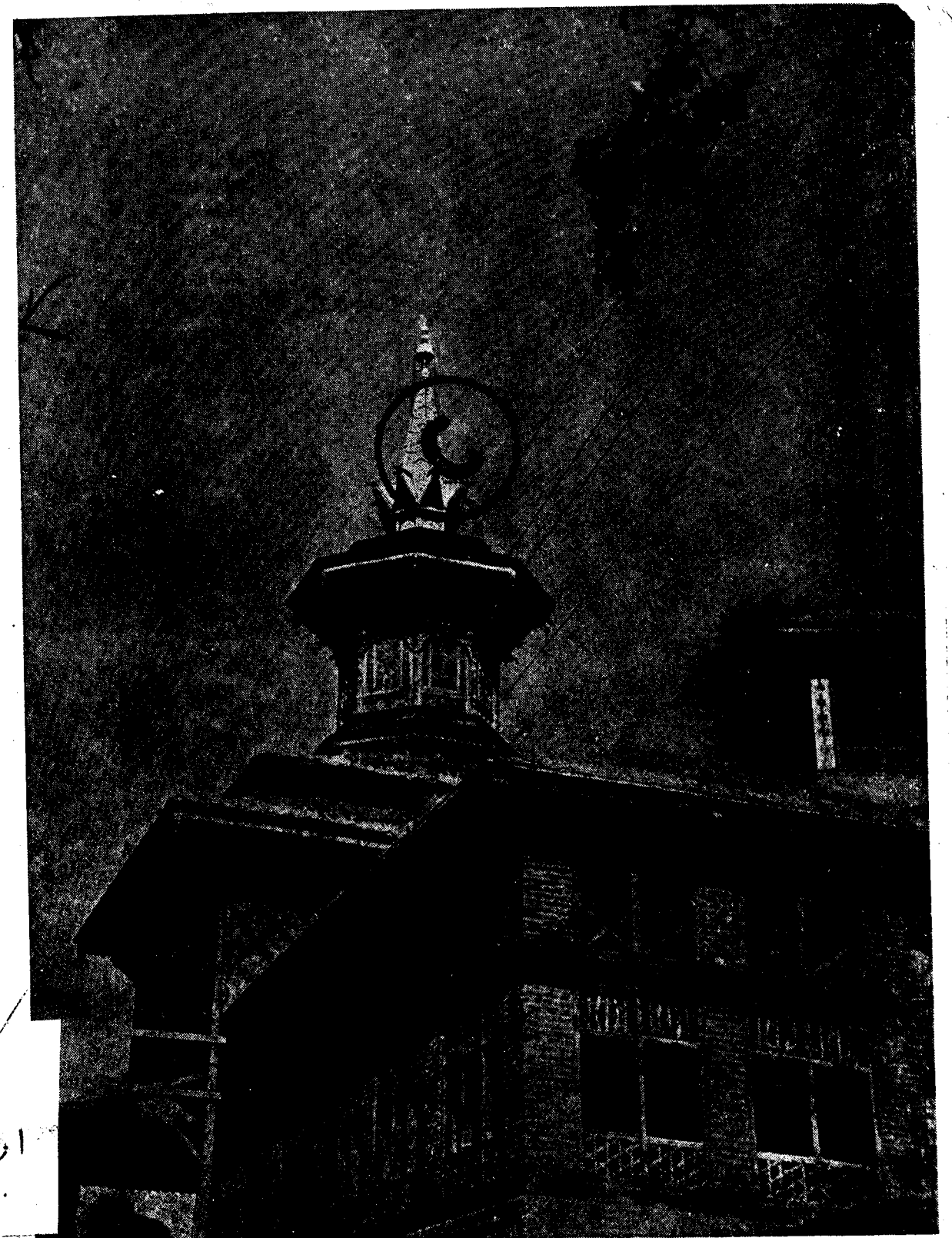


CENSUS OF INDIA 1961

AISHMUQ,

A VILLAGE SURVEY

AISHMUQ AND KASHMIR



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CENSUS OF INDIA 1961

VOL. VI PART VI NO. 1

JAMMU AND KASHMIR

VILLAGE SURVEY MONOGRAPH OF AISHMUQAM (TEHSIL & DISTRICT ANANTNAG)

FIELD INVESTIGATION & FIRST DRAFT
BY
HABIB ULLAH MUGHAL
SOCIO-ECONOMIC SURVEYOR

EDITOR
M. H. KAMILI
Superintendent of Census Operations.

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Vol. VI	Part VI	No. 26	District Poonch	Tehsil Haveli	Village Rajpora-Mandi
Vol. VI	Part VI	No. 27	District Poonch	Tehsil Rajouri	Village Shahdara
Vol. VI	Part VI	No. 28	District Poonch	Tehsil Mendhar	Village Ramkund

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NOTIONAL MAP OF VILLAGE AISHMUQAM DISTRICT & TEHSIL ANANTNAG

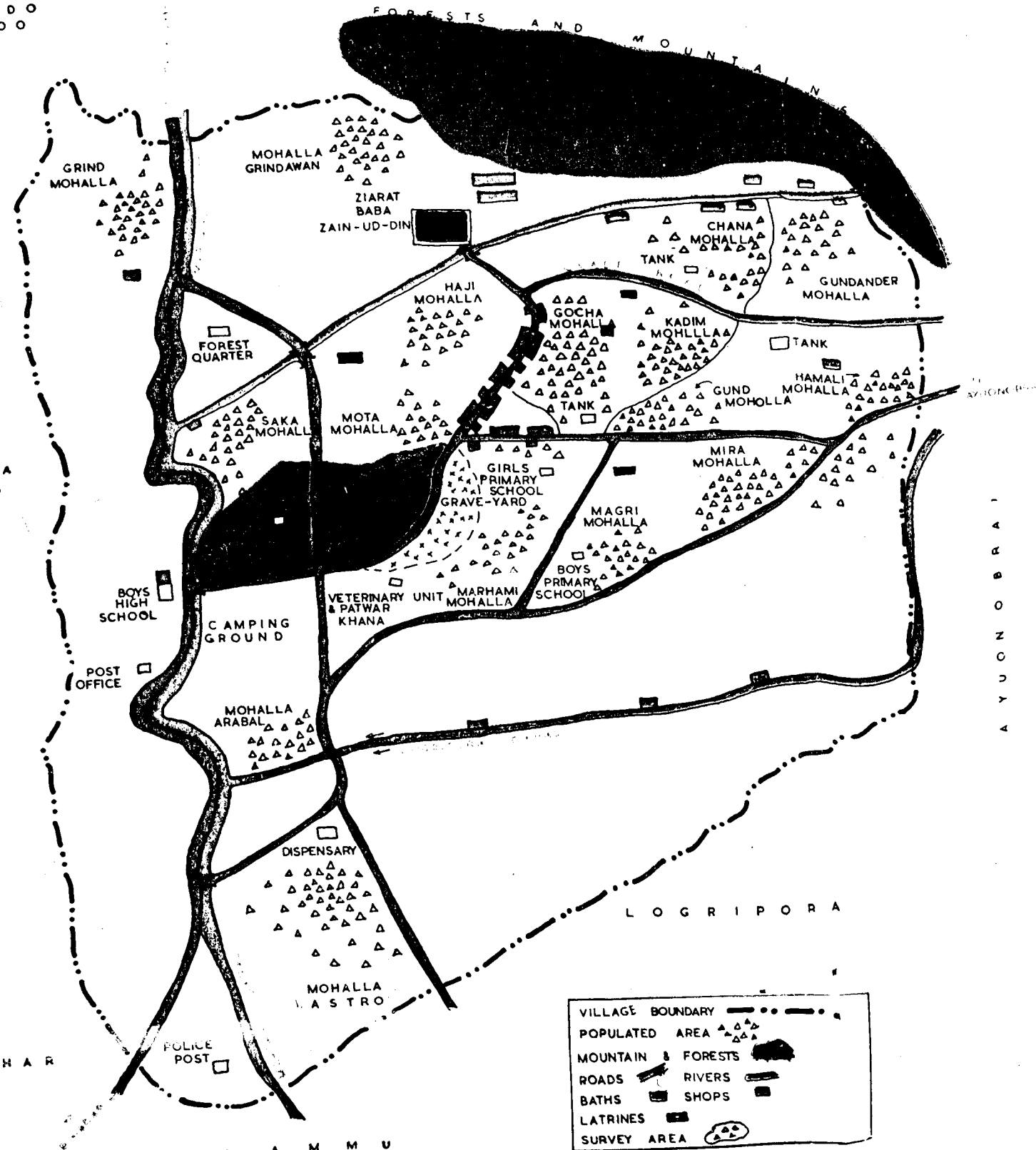
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FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where

personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e. g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc.

(ii)

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 head-quarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's

scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and or-

(iii)

ganisation 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. In the latter half of 1961 again was organized within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of

study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. 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.

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.

(A. MITRA)

New Delhi Registrar General, India.
24 May, 1962.

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 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 other's 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 no 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 of acade-

(ii)

mic 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 overall plan to produce representative monographs.

Aishmuqam is one of the few ancient villages of Kashmir whose reputation has travelled far beyond the frontiers of the State. Its temperate climate and the secular character of the 500 year old shrine of *Baba Zain-ud-Din*, which is held in reverence by people of all castes and creeds, attract a perennial flow of visitors and pilgrims for major part of the year.

The block under survey falls in the eastern sector of the village and has been selected for the present study so as to assess the impact of the shrine on the social and economical structure of its inhabitants.

As will be seen from the report, the shrine is the principal source of employment of a large majority of households of the block. Their earnings are not limited to the offerings made at the shrine as is the case with the priests of other religious institutions of the State. They employ a portion of their dwellings as boarding houses for pilgrims visiting the shrine who invariably halt in the village for a day or so and stay with the priests as paid guests. The pilgrims also make purchases in the local market and boost the sales of commercial establishments which would otherwise have been of a limited size.

Cultivation is the next important avenue of employment, but even those who are engaged both in priesthood and cultivation as primary and subsidiary occupations are not free from debt due to their inability

(iii)

to accommodate the cost of living within their meagre income. The economic levels could be substantially improved by introducing improved seeds, implements and new methods of cultivation and by exploiting the natural resources, such as, forests, copper deposits and the like which are available in the close vicinity of the village.

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 the appendix.

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 ques-

tionnaire 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 may be conceded that the report does not give a precise and accurate picture of the socio-economic structure of the household.

The collection of the data and the preparation of the report are experiments not attempted in the past in this State. There were, therefore, not a few difficulties which had to be overcome in order to sketch out, as far as possible, a factual picture of the economic factors and the social life of the people.

My thanks are due to the Deputy Commissioner and Tehsildar Anantnag who extended full cooperation by providing the assistance of the local Patwari and Chowkidar who accompanied the Investigator from house to house on more than one occasion. I am also grateful to Mr. Assad Ullah Kaloo, Chairman of the Panchayat Adalti Committee for helping the Investigator in collecting the data pertaining to Panchayat, Shrine, Cooperative Society, etc. The Investigator Mr. Mughal spared no pains to bring the survey to a successful conclusion. The hard work put in by the Draftsman, Mr. Masood, the Artists, M/S Nisar and Kapoor, the Photographer, Mr. Najam-ud-Din, and the Compiler, Mr. Abdul Ahad, in their respective spheres, equally deserve my appreciation.

M. H. KAMILI

CHAPTER I THE VILLAGE INTRODUCTION

Whether it is because of the congenial climate of the valley or the inspiring majesty of the lofty mountains and the melodious flow of fresh and sweet waters of springs or the intoxicating fragrance of roses and flowers, Kashmir has from times immemorial been the home of gods and goddesses, renowned spiritualists, Lamas, Sadhus, Pandits, Reshis, Pirs and Fakirs. The numerous caves, monasteries, temples and mosques which have survived the ravages of time and inclemencies of weather are living testimonies to corroborate this truth. It is for this reason that not a few of the historians have named Kashmir as 'Resh-wari' or 'Peer-wari', the abode of Pandits and Pirs.

Village Aishmuqam, where a Muslim saint who lived in the 15th century A. D. is enshrined, is one such place enjoying wide reputation as a pilgrimage not only of Muslims but of all other communities inhabiting the State. It is by and large the most important shrine in South Kashmir and has had an abiding effect on the socio-economic structure of the inhabitants of Aishmuqam. In connection with the Census of 1961, the village was divided into three Census blocks, which were named A, B and C and assigned to 3 different enumerators. Of these, block A, comprising Chhana Mohalla, Khadim Mohalla and Gocha Mohalla, is dominated by people whose main resource of livelihood is the offerings made at the shrine or the income by providing board and lodging to the pilgrims who

keep on pouring into the village all the year round. It is on account of this significant characteristic of the block that it has been selected for the present survey. The other two blocks are inhabited by agriculturists and those engaged in trade and commerce, manual labour, household industry or serving in Government and private institutions.

Except for a few houses, the whole village has been built on the slope of a small beautiful hillock which commands the view of the entire 'Lidr Valley'. The shrine, occupying as it is the top-most position on the hillock, can be seen from a distance of several miles on Islamabad-Aishmuqam road. Whether this is due to any superstitious belief that the inhabitants of a house built at a higher altitude than the shrine would be deprived of the blessings of the saint and visited by calamities, or because of non-availability of suitable sites, there is no habitation beyond the shrine.

Aishmuqam lies 47 miles to the south-east of Srinagar and about 13 miles to the north-east of Islamabad town. It is flanked on the right by the world-famous tourist resort of Pahalgam and on the left by the pre-historic caves and temple of 'Martand', the former being at a distance of 12 miles in the north and the latter about 10 miles in the south. The geographical location of the village is 75°-22m longitude and 33°-50m latitude. In the north and north-east, it is bounded by mountains and forests, in the

The Village

south and east by village Jammu and Ayunobrai respectively and in the west by village Afardagarh. The Srinagar - Islamabad-Pahalgam road and the Martand canal which girdle the major part of the village are only a few yards away from the wide expanse of Lidr river.

It is clear from the above account, the village is connected to Islamabad, Srinagar and Pahalgam by a tarred road and can be easily reached by bus. As the passenger gets down from the bus and crosses the culvert on the Martand canal he has to ascend about a furlong of gradually increasing slope until he reaches the block which is linked with the metalled road by about 50 steps of chiselled stone.

About $\frac{1}{3}$ rd of the main market falls within the block under survey. Most of its shops are on either side of the metalled road and the stony stair-case leading to the shrine. These shops stock eatables of all kinds and commodities of day to day use which due to constant influx of the pilgrims are consumed in large quantities. There are in all 45 shops in the whole village, which, if classified by the commercial or industrial activity in which they are engaged, fall under the following nine different categories:—

(1) General Merchants	...	12
(2) Grocers	...	9
(3) Butchers	...	3
(4) Wooden Toy-seller	...	1
(5) Vegetable-seller	...	1
(6) Bakers	...	13
(7) Tailors	...	3
(8) Silver-smiths	...	2
(9) Black-smith	...	1

Other commodities not available in the local market are purchased from Pahalgam, Mattan or the town of Islamabad.

Flora and Fauna—Following are the broad details of flora and fauna found in the village:—

I. Flora

- | | |
|-------------|---------------|
| (i) Chinar | (vi) Rose |
| (ii) Walnut | (vii) Kail |
| (iii) Peach | (viii) Deodar |
| (iv) Poplar | (ix) Fir |
| (v) Apple | (x) Humzum |

II. Fauna

A. Animals

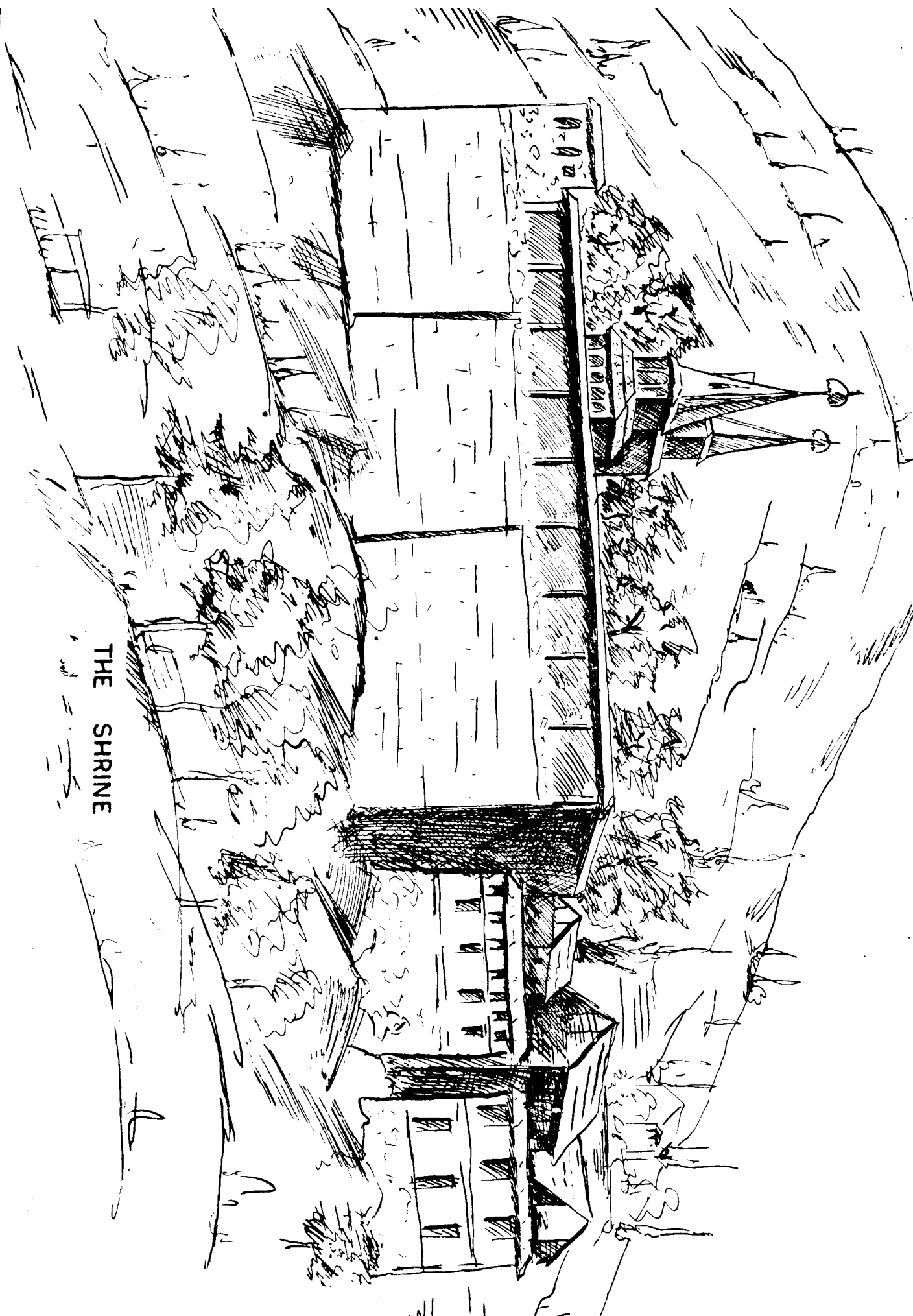
- | | |
|------------------|-------------------|
| (i) Felispardus | (viii) Monkey |
| (ii) Mongoose | (ix) Stray Dog |
| (iii) Jackal | (x) Cow and |
| (iv) Black Bear | Bullock |
| (v) Otter | (xi) Sheep & Goat |
| (vi) Mouse & Rat | (xii) Horse |
| (vii) Markhoor | (xiii) Donkey |

B. Birds

- | | |
|-----------------|-------------------|
| (i) Blue Heron | (viii) Sparrow |
| (ii) Chakor | (ix) Kite |
| (iii) Pigeon | (x) Owl |
| (iv) Crow | (xi) Knightyoer |
| (v) Turtle-dove | (xii) Tachybapte- |
| (vi) Wood-cock | salbipennis |
| (vii) Mina | (xiii) Fowl |

AREA

The area of the entire village is 883 acres and its population 2219 persons, of whom 1187 are males and 1032 females. The block under survey however covers only 8.6% of the total area of the village or 76.1 acres in all. It is inhabited by



490 persons, comprising 256 males and 234 females. The density of the village and of the block thus stand at 2.5 and 6.44 persons per acre respectively.

CLIMATE

The climate of the village for the major part of the year commencing from the setting in of spring to the end of autumn is very pleasant and invigorating. Due to its height and the proximity of lofty mountains and glaciers it is awfully cold from the middle of November to the beginning of March.

HOUSEHOLDS

Table III (A set) which will be found at the end of the report shows that there are in all 88 households in the block of which no less than 57 p. c. representing over 50 p. c. population consist of families with a strength of 4-6 members.

RESIDENTIAL PATTERN

The residential pattern consists of a linear cluster of houses with regular open space and with a street lined, except for a few sporadic cases, on either side by rows of houses. An open space not exceeding 8-12 feet generally intervenes two houses. Not a few of the buildings recline against the precipitous back-ground of the hillock. Almost every house has a separate wooden godown built in the premises and at a short distance from the main building. No compound is enclosed with a wall making it difficult to determine the boundaries of the premises.

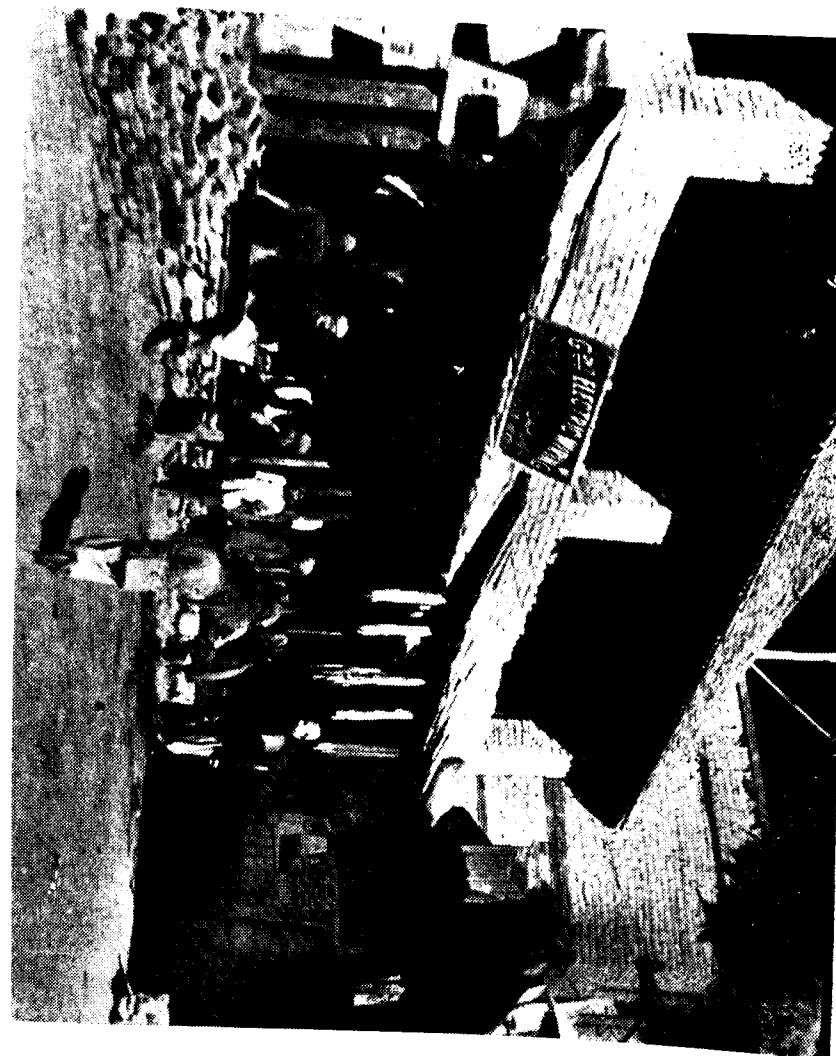
TRANSPORT & COMMUNICATION

Both Government and private transport services, which ply regularly between Srinagar and Pahalgam, cater to the needs of the village. Besides, two buses belonging to private transport companies operate regularly between Islamabad and Aishmuqam. On special occasions, such as during festivals, etc., extra transport services also operate from Srinagar and various tehsils to facilitate the transportation of very large number of men, women and children to the village.

The traditional means of transport, namely, horses and mules, is still employed for carriage of *Shali* (Paddy) to various Government Centres though human labour is also engaged for transshipment of goods from one place to another. Carts and boats are not used either in this or in any other neighbouring village.

The bridegroom is the only person in the marriage procession provided with a transport which generally consists of a horse or a mule. The bride is carried in a palanquin covered by gaudy curtains often of deep red colour. Dead bodies are taken to the graveyard in a wooden coffin which is transported by four to six persons on their shoulders.

A regular post office, which besides despatching and distributing the mails also receives and remits cash to any destination, functions in the village and is located on the left side of the Srinagar—Islamabad—Pahalgam road near the High School. There are, however, no arrangements for



A marker view

The Village

booking of telegrams. This facility is available at the Mattan and Pahalgam telegraph offices which are at a distance of 10 and 12 miles to the south and north of the village respectively. The post office is also equipped with a telephone installation to enable the inhabitants to put through calls to Pahalgam and Mattan.

IMPORTANT PUBLIC PLACES

As stated earlier, the most important place of public interest is the 500 years old shrine of Baba Zain-ud-Din, one of the four principal disciples of Sheikh Noor-ud-Din Wali the leading *Reshi* of Kashmir who is entombed at Charar, a village about 20 miles south-west of Srinagar.

The cave in which Baba Zain-ud-Din is buried is an exquisite piece of sculpture evoking the admiration of every visitor.

There is also a community listening centre in the village besides a park in the Panchayat-garh where the people assemble in the evening or during leisure hours to listen to the radio programme.

River Lidr which flows through the outskirts of the village also attracts a large number of anglers who fish in the river to catch trout.

CREMATORIUM

The dead are buried in a common grave-yard which is situated behind the Panchayat-garh and is not far away from the block.

MONUMENTS

The cave in which Baba Zain-ud-Din

is buried is the only important monument both in the block and in the village. It has been carved out of a solid rock and is a masterpiece in sculpture. When and by whom the cave was built has been a matter of controversy all along in the past due to the absence of any authentic historical account. That it has been in existence for many centuries before it was occupied by Baba Zain-ud-Din is not however disputed in any quarter.

The local inhabitants narrate varying legends about how the saint, who hailed from Kishtwar, came to live in this cave. According to one version, the cave was originally occupied by a man-eater demon, 'Begrakash' by name, who lived during the reign of king Aisho Shah. The name of this king is also mentioned in the record of rights of village Aishmuqam maintained by the State Land Revenue Department, but is not traceable either in the *Nilmatapurana* or *Rajatarangini*, the oldest and authentic chronicles dealing with the political history of ancient Kashmir.

The demon is said to have been a ferocious eater who consumed daily one human being, one sheep and a basket of breads. It is said that on one evening when it was the turn of a bridegroom to be devoured by the demon, a saint *Bumseen* or *Bumsad* by name, who happened to pass through the village heard of this distressing story and accompanying the bridegroom into the cave, killed the demon after a continuous duel lasting for seven days.

According to another story, the cave

Aishmuqam

was infested by venomous reptiles who scared away the people and stung every passer-by. Baba Zain-ud-Din is said to have tamed the snakes and got them removed to the other side of the mountain to a place *Puhurpujan* by name.

SOURCES OF WATER

The whole village is equipped with water taps which are fed by the water of the spring of village Ayunobrai through underground pipes. There are three reservoirs in all, of which two are situated in the block under survey. The water of *Martand canal* which borders the major part of the village is used for washing of clothes and consumption by cattle.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

The most important institution is the village Panchayat, which is the vested with certain civil and criminal powers under the Panchayat Act. These include the taking of cognisance of minor disputes relating to inheritance and certain cases in respect of theft, criminal assault, criminal trespass, etc., which fall under the Ranbir Penal Code. The Panchayat is also responsible for the execution of minor developmental works, such as construction of *kuhls*, culverts, village roads, bathrooms and the like.

A Co-operative Society also functions in the village. Its main function is to grant advances and loans to its members for a varied number of purposes including replacement of agricultural implements, commercial or industrial activity,

marriages, illness and the like. In addition, the society also purchases food crops from the cultivators on behalf of the Government. Other institutions functioning in the village include:—

1. Government High School for Boys.
2. Government Primary School for Boys.
3. Government Primary School for Girls.
4. Unani Dispensary.
5. Veterinary Unit.
6. Post Office.
7. Police Post.

HISTORY OF THE VILLAGE AND LEGENDS

According to the record of rights maintained by the State Government, the village has been in existence for 2000 years when it was ruled by king Aisho Shah. As already stated, the name of this king does not appear in any of the political histories of Kashmir. It is possible that he may have been a feudal chief owning a limited estate. According to official records, Aishmuqam was originally known as *Grandaish*, *Aish* being the abbreviated name of the king and *Grand* meaning a handful of population. There is no such word in Kashmiri as *Grand* carrying the meaning assigned to it. The word *Gund*, on the other hand, which forms the suffix of numerous village names in Kashmir seems to be the correct word. Be it as it may, the fact that the village got its name from Aisho Shah is unanimously accepted by all.

The Village

SETTLEMENT HISTORY OF DIFFERENT SECTIONS OF POPULATION OF THE VILLAGE

Except for Mirs, Syeds and Beghs and 6 families, one each of Sheikhs, Shahs, Gujris, Najars, Wanis and Rathers, all other people are the bonafide inhabitants of the block who have throughout their ancestral lineage lived in the village. Mirs are immigrants, being either the descendants of the Prophet or of Mughals, depending upon whether the word Mir is a prefix or a suffix of their names. Syed is a synonymous name of Mirs who claim their lineage to the Prophet of Islam. Begh is a Turkish title and is adopted as a surname by the descendants of the holders of this title who migrated to Kashmir in the 14th century. In so far as the other 6 families are concerned, their settlement in the village does not date back to more than 40 years. They are immigrants from

other parts of Kashmir, having settled in the village either in pursuance of matrimonial alliances or because of inheritance of property or in the prospect of providing themselves with employment.

LEGEND CONCERNING AN OBJECT

An interesting legend about the shrine of Baba Zain-ud-Din is that when the reptiles were tamed, their chief, a cobra, begged of the saint to permit it to stay on in the cave so that it may serve the saint and remain in attendance on him. The saint granted the request and transformed the cobra into a stone without causing any change in its form or shape. The stone cobra is still to be seen beside the tomb of the saint and is used as a lamp-stand as was being done by the saint himself during his life time.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

The block is inhabited by only Muslims of Sunni sect belonging to different sub-castes. Among these, the largest number of households consists of Mirs, Shahs, Khadims and Najars, who represent about 48 p. c. households and population of the block. The sub-joined statement gives the proportion of households and population of each sub-caste:—

composition of the various groups of people inhabiting the block are indicated in the following paragraphs:—

MIR

This is a family name and is used either as a prefix or a suffix with the actual name. Those who prefix it claim to be the descendants of the Prophet of Islam. Others whose names are followed by the word Mir are said to be the descendants of Mughals who ruled Kashmir some three centuries ago.

All the Mir families in the block under survey are believed to be the descendants of Mughals and belong to the Mongolian race. They constitute 14.7 p. c. of the total population of the block.

Shahs, Khadims and Babas are occupational names only and represent people holding various assignments in the management of Muslim shrines. In the social structure of the block however they constitute distinct groups as the occupational names have by virtue of continued employment of the families in the shrines for generations together taken the place of social castes.

The Shah class is the next largest majority in the block comprising 13.7 p. c. of its population. The numbers of people belonging to the other two classes are comparatively small and constitute 10.6 and 7.2 p. c. respectively.

Sl. No.	Name of Sub-caste	Percentage of households in the block	Percentage of block population
1.	Mirs	14.7	14.8
2.	Shahs	13.7	11.3
3.	Khadims	10.6	11.3
4.	Najars	9.0	10.2
5.	Babas	7.2	8.0
6.	Bhats	6.7	6.8
7.	Sofis	6.5	4.5
8.	Wanis	6.5	6.8
9.	Pirs	5.1	6.0
10.	Luns	2.6	3.4
11.	Sheikhs	2.4	2.3
12.	Maharazs	2.4	2.3
13.	Tantrays	2.2	1.1
14.	Agoos	2.0	2.3
15.	Zargars	1.8	2.3
16.	Gujris	1.8	2.3
17.	Syeds	1.4	1.1
18.	Naiks	1.2	1.1
19.	Rathers	1.2	1.1
20.	Beghs	1.0	1.1

A. ETHNIC COMPOSITION

The broad particulars of the ethnic

The People & Their Material Traits

BHAT

The name is an abbreviated form of Sanskrit word *Batharak*. Sir Walter Lawrence has stated in his book *Valley of Kashmir* that the members of *Bhat* caste belonged originally to Brahmin community and were subsequently converted to Islam. This is also confirmed by the author of *Twarikh-Aqwam Kashmir*. At any rate, it is evident that Bhats are Aryans by race and are the descendants of Aryans who first settled in Kashmir. They have played an important role in the political history of Kashmir for many centuries. The population of Bhats is not large and constitutes only 6.7%.

NAJAR

It is a pure occupational name meaning a carpenter and does not signify any ethnic caste whatever. The fact, however, remains that *Najars* like most other people of the State are the descendants of Aryan speakers who first settled in Kashmir. The total population of *Najars* is 44, consisting more or less of an equal number of males and females.

WANI

Wani is a Kashmiri word meaning a grocer. The members of this caste run shops for sale on retail basis of sugar, salt, country oil, spices, condiments, etc.

According to the author of *Twarikh Aqwam Kashmir*, the word Wani is a distorted version of *Vaish*, one of the four castes of Hindus who made their living by trade and commerce. It seems

that even after their conversion, Wanis continued to run grocery shops. Of the total population of the block, Wanis comprise only 6.5 p. c.

SOFI

It is an Arabic word meaning a person who wears a garment made by patching together small pieces of cloth of different colours. This type of apparel was used by mendicants who lived a life of self-abnegation. In course of time the attendants of religious preachers who rigidly followed the pattern of living of their masters were also known as Sofis. As they were held in high esteem and respected everywhere, even others who had nothing to do with any religious leader, were addressed as Sofis as a mark of respect. For reasons which are not however known, all the Muslim bakers in the valley are called Sofis. The presumption is that some of their ancestors have been closely associated with religious preachers and have, therefore, adopted this name. According to Col. Lawrence, Sofis are the descendants of Brahmins who embraced Islam.

All the Sofis in the block under survey are bakers. They constitute 4.5% of the block population.

PEER

The word means a person senior by age and is used for a spiritual guide, guru or saint. Some of the peers are the descendants of the Prophet of Islam, while others are converts. It is difficult to make any ethnic distinction between

Aishmuqam

Like Luns, there are very few Sheikhs in the block, comprising only 2.4% of its population.

MAHARAZAS

This is a nick-name meaning a bridegroom. The members of this class used to be comparatively well dressed and were mistaken for bridegrooms. This has nothing to do with their ethnic origin. Occupationally, Maharazas are generally masons, though of late there has been a shift in their employment and some of them have adopted other activities as their principal occupation. The population of Maharazas is the same as that of Sheikhs.

TANTRAY

According to *Twarikh-Aqwam Kashmir*, Tantray was the class of people who knew *Tantar* or religious hymns. This, as the author of the book believes, indicates that before their conversion Tantris belonged to Brahmin caste.

Sir Lawrence is however of the view that Tantris are the descendants of *Khistaris* and that there is no noticeable difference in their features, physical built and social customs when compared with Muslims of other castes inhabiting the rural areas.

The author of *Rajtarangini* and other historians have stated that Tantris have been identified through ages as a martial class. They are said to have held high army posts during the regime of Raja Gopal Verman (904 A.D. - 906 A.D.) and of Sassala (1112 A.D. - 1120 A.D.).

the two groups on the basis merely of word Peer. Those among them however who trace their lineage to the Prophet invariably prefix the word Syed with their names. Thus, Peer Syed Haji Mohammed would imply that the individual belongs to the lineage of the Prophet and that he is also a spiritual guide. There are only five households of Peers in the block constituting 5.1% of its population.

LUN

Sir Walter Lawrence has stated that Luns are of 'Vaish' origin notwithstanding the contention of the villagers that Luns came from Chillas which is situated at the foot of Nanga Parbat. Mr. M. A. Stein, who has translated *Rajatarangini* a reputed history of Kashmir into English, does not however endorse this view on the ground that no passage of the book in which a reference has been made to Luns repeatedly throws any light on their origin except that they have held positions of influence as land-owners or tribal headsmen.

The population of Luns in the block under survey consists of 13 persons only.

SHEIKHS

Like the name Mir, Sheikh appears either at the beginning or after the name of a person. In the former case, it stands for a saint and in the latter for any person converted to Islam. Most of the Sheikhs in the State claim their lineage to Hindu Rajputs or Brahmins. They are generally employed as sweepers or make their living as cobblers.

The People of Their Material Treat

Only eleven Tantris inhabit the block under survey, representing about 2.2% of its population.

GUJRI

This is an occupational name meaning a person who tends cattle and sells milk and milk products. It has not been possible to trace the genesis of this word nor to determine whether it is a distortion of the name Gujjar. The fact however remains that like Gujjars, Gujris are also 'untouchable' people and are used to hard labour. People of other castes do not inter-marry with Gujris due to their low social status. The block is inhabited by only nine persons of this caste.

ZARGAR

Like Gujri, Zargar is also an occupational name meaning a gold smith. They are converts and regarded as respectable people. Inter-marriages with them are freely practised. The number of Zargars living in the block is the same as that of Gujris.

SYEED

Syeeds hail mostly from the Middle East. They migrated to Kashmir in the 13th century and confined themselves to the propagation and teaching of Islam. The head of the only household consisting of seven members living in the block is however a Government official.

NAIK

Sir Walter Lawrence has held that Naiks belong to 'Khistan' caste. The author of *Twarikh Aqwam Kashmir* is however of the view that Naik was a respectable sub-caste

of Brahmins and many of its members held important assignments of hereditary character during the regime of Hindu rulers.

Naiks are mostly found in rural areas and make their living from agriculture. In the block under survey, only six persons belong to this sub-caste.

BEGH

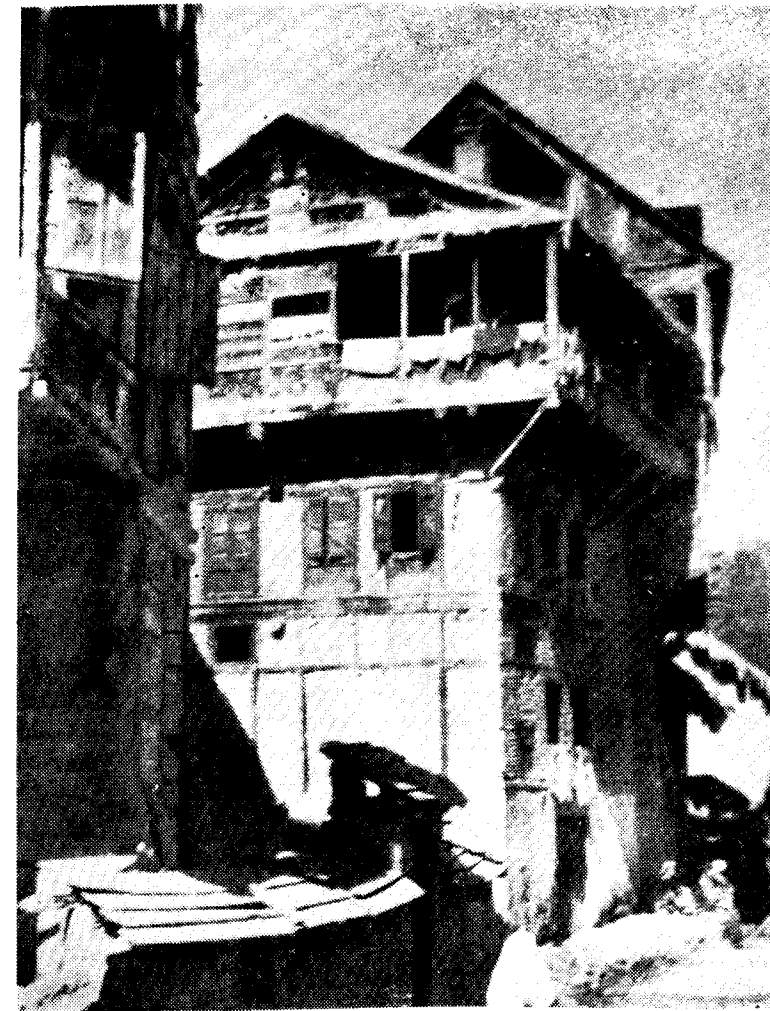
This is a Turkish word meaning a person who displays extra-ordinary courage in warfare or who heads the army. The original immigrants known by the name Begh hailed from Turkistan and Mongolia. It is however difficult to say whether all persons now known by this name are the descendants of these immigrants as the word was also suffix-ed during the Mughal and Pathan regimes to the names of such of the local inhabitants as distinguished themselves by their meritorious services.

Only 1% of the population of the block is inhabited by Beghs.

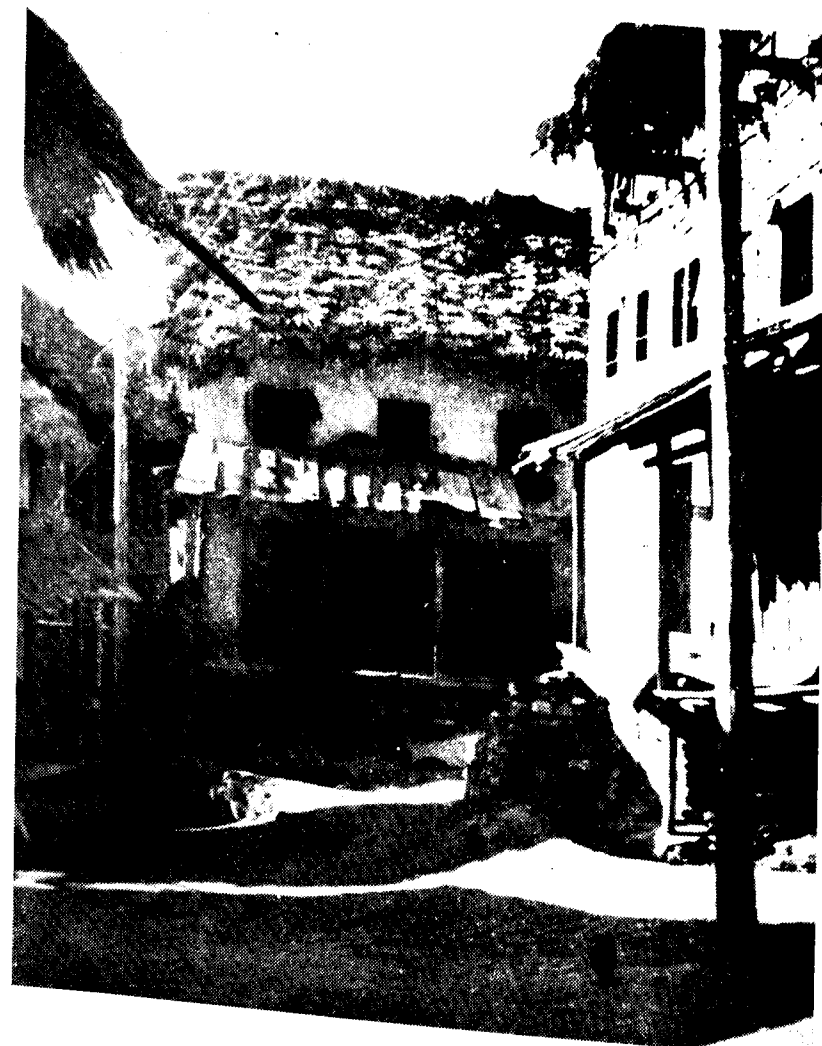
B. HOUSE TYPE

As is the case with all other villages in the State, the construction of houses is not regulated by any plan. Some of the buildings are closely knitted together while many others are dispersed over comparatively long distances.

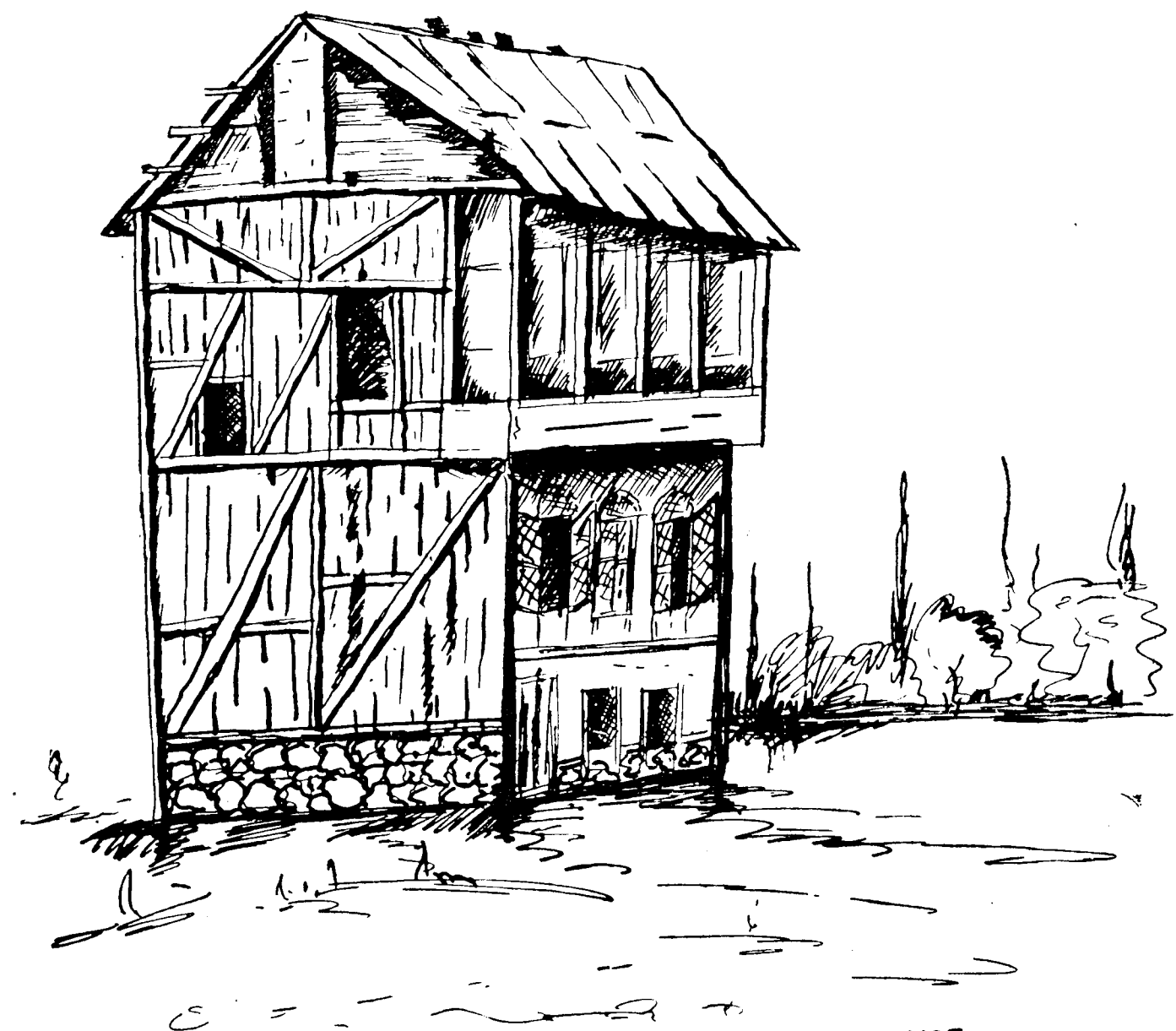
The structural pattern of houses is the same as in the other rural parts of the Valley. The village is situated on the lower slopes of a hill which enables it to dispense with the necessity of any artificial drainage system.



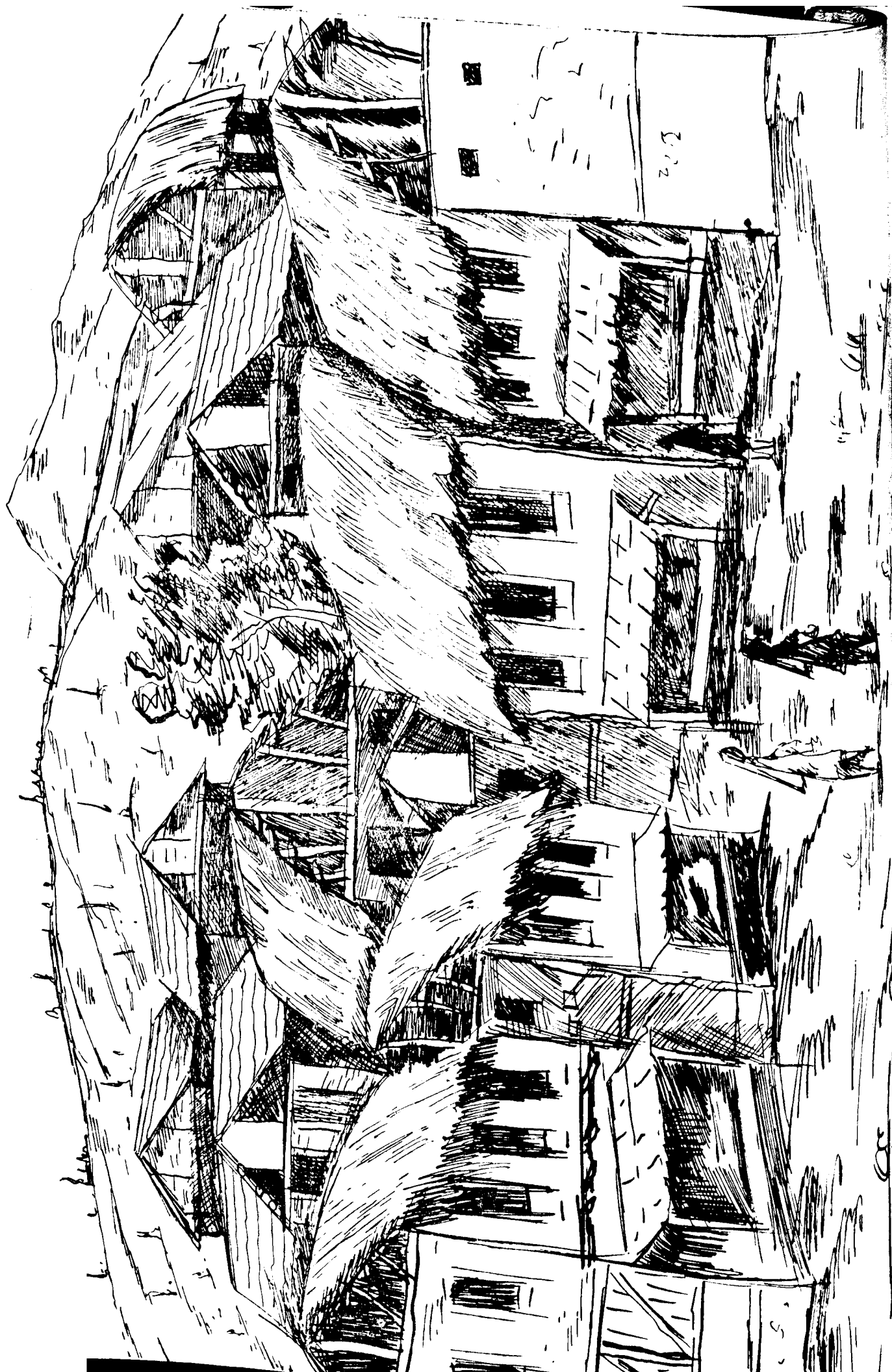
House type



House type



PATTERN OF THREE STOREYED HOUSE



Aishmuqam

By and large, most of the houses are two storeyed. The soil being rocky, it is not felt necessary to lay deep foundations. Stone is available in plenty and is invariably used for the construction of plinths of all buildings. The material of walls consists of wood, burnt and unburnt bricks, which are sometimes plastered with a thick layer of yellow or white clay. Majority of the buildings being fairly old, the predominant material of the walls is the old *Maharaji Brick* which is not being manufactured any more.

The roofs of houses are covered with thatch, wood and in some cases by shingle. To facilitate the drifting down of snow and rain-water, the roofs are usually built in slope.

The dimensions of the rooms vary according to size of the building, but do not generally exceed 10'x12'. As a rule, however, the heights of the rooms on the ground floor are smaller than those of the upper floors. This is a climatic necessity due to severe cold in winter when the households live on the ground floor in winter because of these being warmer and more comfortable owing to their smaller heights. Rooms on the first and second floor are occupied in summer.

The ground floor consists of two rooms separated by a passage which gives access to the first floor. One of the rooms which is usually unventilated is used as a cow-shed. The other is a multipurpose apartment serving at once as a kitchen, a dining, sleeping and living room. Except for a very small window built in the wall

of this room behind the hearth, there is no *chimney* whatever to exhaust the smoke. In summer, however, the kitchen is shifted to a corner of one of the large size rooms in the upper floor.

More often than not, the stair-case is built within the house at the terminus of the passage separating the rooms on the ground floor. There are however several buildings in which the stair-case is built externally reclining against the front wall.

While the dimensions of the buildings vary, the average size of majority of the houses does not exceed 30' by 25'. The doors of the houses face the east more because of religious susceptibility than for consideration of providing the house with greater light and sunshine.

In more spacious buildings, a larger number of rooms is provided on each floor. One of these is ear-marked for the use of pilgrims to the shrine who are provided with board and lodging against payment.

Foddr for animals is generally stored in the upper storey which usually consists of only one room of a fairly large size. Households which live in single storeyed buildings keep their stock of hay on the trees growing in their premises.

Windows are provided in the front side of the building facing the compound. Small ventilators are also built in the other walls to give access to light.

There are in all 6 or 7 houses which

The People & Their Material Traits

are distinguishable from others for their urban style. Each of these consists of three storeys with glazed windows. The doors are however made on the old pattern each consisting of two parts sustained by hinges. The predominant material of the walls consists of burnt bricks and stones. The roofs of the houses are covered with shingle which is by far more expensive than thatch. Some of these buildings have also verandahs projected from the second or the third floor.

Although the people are not economically advanced, the residential accommodation which works out on an average to about 1.7 persons per room is not inadequate. Since however one of the rooms is permanently reserved for use of pilgrims and because further the average strength of a household is 5.6 persons who live in 3.3 rooms approximately, not only no dormitories are provided for bachelors but even married people cannot afford to live in separate rooms and enjoy privacy.

Of the total number of 88 households mentioned in Table No. XII of set A, 32 households living in houses of not more than two rooms are over-crowded, the average number of persons occupying a room being between 3 to 5. In more spacious dwellings, however, which consist of more than two rooms, the average number of persons occupying a room is less than two.

But for very few exceptions, bath rooms and latrines are not provided within the dwellings. As is the practice in all rural areas, people relieve themselves either in

the open field or make use of the latrines constructed by the village Panchayat. Separate bath rooms for males and females have been built by the Panchayat at various points of the stream which flows through the village from east to west.

An open compound is generally attached to every dwelling. The compounds of houses built in a row are neither fenced nor demarcated, though the boundaries of each compound are well known to the households concerned and are not disputed. The *Kuthars* or the wooden godowns, in which paddy and other cereals are stored, are built near about the centre of the compound. Pounding of rice, drying of cow-dung, etc. are other uses to which the compound is put. Sometimes sheds are also built in the compound to accommodate the cattle in summer.

Foundation laying of buildings is considered inauspicious during the months of Muharram and Saffar as also on the 3rd, 8th, 13th, 18th, 23rd and 28th of the lunar month. Constructions are usually started either in spring or in autumn when the villagers are not busy in their fields.

The family priest or in his absence the head priest of the village lays the foundation stone. Some families also invite priests on this occasion for recitation of verses from Quran. Families which are economically well-off usually slaughter a sheep and distribute meals to their relatives and neighbours. People with limited means however serve tea to their guests. Some of the relatives and friends make cash payments to the owner not exceeding Rs. 3.00 in each case.

Aishmuqam

5. Nails, bolts and other articles of hardware are purchased from Islamabad.

The village is inhabited, among others, by nine families of carpenter-cum-masons who are all concentrated in one area of the block, called Chhana-mohalla or the mohalla of carpenters. Expert carpenters are imported from Mattan or Islamabad whenever buildings of modern pattern are constructed.

Following are the wages paid to skilled and unskilled labour :--

- | | | |
|--------------------------------|-----|---|
| 1. Mason-cum-carpenter | ... | Rs. 4.00 |
| | | plus free lunch and morning and after-noon tea. |
| 2. Unskilled labour | .. | Rs. 1.50 |
| | | plus free lunch and morning and after-noon tea. |
| 3. Imported mason or carpenter | ... | Rs. 5.00 |
| | | per day plus board & lodging. |

DRESS

There is nothing distinguishable in the dress of the people when compared with the inhabitants of other rural areas. Younger persons of both sexes usually put on a cotton shirt and a pair of trousers, but while the males may be content with this dress alone during summer, the women-folk do not appear in shirts only. The latter invariably also put on *pheran* or a loose garment which

The head mason who also functions as a carpenter is presented a piece of new muslin cloth measuring about 9 yards to be used by him as turban. Further, both the skilled and un-skilled labour are served with dinners on not less than two occasions while the construction is in progress. According to the social customs prevailing in the village and many other rural areas, the construction of the stair-case is not taken up unless the labour is served with dinner. Similarly, the fixing up of ridges of the roof called *Yakil-khalun* must also be preceded by a dinner. When the building is complete and is occupied for the first time, priests, relatives, friends, neighbours and the labour are again invited and served with a sumptuous dinner. On this occasion also, the priests recite verses from Quran.

Following are the sources of supply of materials used in the construction of houses:-

1. Stones are obtained from the local quarry which is owned by all the villagers and has been built near the shrine.
2. Unburnt bricks are generally manufactured by the male members of the household with or without the help of hired labour.
3. Burnt bricks are obtained from village Mattan which is situated at a distance of about ten miles and is connected to the village by a tarred road.
4. Timber is supplied by the Forest Department at concessional rates from the forests on either side of the hill on which the village is situated.

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covers the body and the arms and falls below the calf of the leg. About $1\frac{1}{2}$ ' of the pheran is folded by a raw stitching a little below the place touching the knee. This is called *Laad*.

In winter, men also put on *pherans* generally made of woollen cloth so as to keep them warm.

The sleeves of the *pherans* are folded, so that they do not cause any obstruction at the time of work. The women use *pherans* of slightly shorter size than those worn by men. The former are also brocaded near the collar in gold, silk or cotton, depending upon the spending capacity of the family.

The *pheran* consists of two garments of equal size. The inner garment called *Puchh* is invariably made of Khadar or cotton cloth and is fairly thin. The outer one is comparatively expensive, the cloth used being *Chhint*, rayon-silk, poplin or Kashmiri, etc.

Men move about either bare-headed or put on a locally made skull cap on their heads. Respectable people and those of advanced age, however, cover their heads with turbans.

The headgear of the women-folk consists of a piece of white cotton cloth measuring about $2\frac{1}{2}$ yards x 1 yard. This is called *Puchh* and is a substitute for dupatta. It is folded about 6" above the centre and stitched by pins with the cap which covers the head. The younger people however have now dispensed with *Puchh* and are often seen moving about with their heads covered by a handkerchief of fast colour.

During winter, when journeys are under-

taken on foot, men wrap their legs with two pieces of coarse woollen cloth called *Patow* measuring about 4 yards in length and 6" in width. This practice is now dying fast, both because the necessity of undertaking long journeys on foot has, due to the availability of vehicular transport, ceased to exist as also for the reason that the new generation regard this as a clumsy apparel.

The women folk do not any longer wear tight trousers which were being prepared in the past strictly according to the size of the legs. These have been replaced by loose trousers of fairly large width.

School boys put on shirts and shorts in which they look very smart. Some of them also wear coats and socks. At home, however, particularly in winter, *pheran* is the common dress for both young and old.

Another change, which is visible in the form of dress, is the use of fur caps. These are however worn by well-to-do persons only who can afford to pay exorbitant prices at which these are available.

Except for a few families, *purdah* is not observed by women of the village who move about freely both near about their houses as also when they go out. Those who observe *purdah* do not generally leave their homes except on important occasions, when they move in veils. Sayeds, Mirs and Shahs observe *purdah* strictly. Families of other castes either do not observe any *purdah* at all or they do so only on special occasions when they participate in important functions, such as marriages, festivals, etc.

There are seven families in the block



Dress



Dress of elderly woman

whose principal or subsidiary occupation is tailoring. The villagers do not, therefore, find it necessary to have their garments made from any tailoring house outside the village except when some special apparel, such as that needed for marriages, etc., is required. These are got prepared at Islamabad.

There is no washerman in the block under survey, probably because the people wash their clothes themselves. Unlike the practice followed in the past of washing the clothes with ash, majority of the households use soap. On special occasions, such as Idd, etc., however, many people get the clothes washed by washermen who are available in other blocks of the village.

Other cosmetics which have of late been introduced in the village include hair oils and toilet soaps. Previously, the women used to apply raw butter to their hair, but while this is still being done by old women with limited means, younger people have developed a hatred for this practice.

FOOTWEAR

Normally, the footwear of all villagers in Kashmir, engaged in cultivation, consists of a hand-made shoe of grass called *Pulhoru*. The manufacturing of the shoe does not involve any expense, as grass the only raw material used in its production can be had in plenty from the rice fields. There is hardly any household whose male members are not skilled to manufacture the *Pulhoru*. An additional advantage of this footwear is that it is very light in weight and facilitates free movement.

Priests and others holding assignments in the shrine, however, put on leather shoes of a clumsy type which is considered a respectable footwear. This shoe is much heavier in weight and by striking nails on the soles, which is believed to add to its durability, the shoe becomes still weightier. Even the ordinary villagers put on similar shoes during winter to protect their feet from snow-bite.

Another device employed to ensure longer serviceability of the leather shoe is the application on its outer surface of country oil extracted from oil seeds.

During heavy snowfalls, even leather shoes get submerged in the snow and it is very inconvenient and difficult to move about freely. On such occasions, the villagers put on a wooden footwear called *Kharav* which has a height of about 4" and is made of fir, deodar and even willow. Its use is limited to the premises of the household or for walking over very short distances, such as attending the mosque for prayers or visiting a neighbour. The *Kharav* has two holes one of which is horizontal and the other a vertical one. The former is provided at the bottom and the latter at the extreme end of the upper surface. A grass-strap is passed through the hole in the bottom and its two ends are then jointly put in the upper hole and taken out from its other end. They are then tied together firmly to avoid their getting disjointed. While wearing the *Kharav*, the strap is held tight between the thumb of the foot and its adjoining finger.

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The use of *Kharavs* and *Pulhorus* is gradually being discarded. Not a few of the inhabitants are seen wearing modern shoes or chappals. The women-folk, particularly the brides and other younger persons, use brocaded shoes also.

All types of footwear other than *Pulhoru* and *Kharav*, the former being manufactured by each household and the latter by village carpenter, are obtained from Mattan, Pahalgam and Islamabad.

ORNAMENTS

There are very few households in the block using gold ornaments. Partly because of their limited economic means and partly as a tradition, the womenfolk generally put on ornaments of silver only. Following are the names of the ornaments used and the average weight of each :—

SILVER ORNAMENTS

Name of ornament	Local name	Approximate weight
1. Necklace	(i) Khalimal	12 tolas
	(ii) Halkaband	8 "
2. Bangles	(i) Korr	10 "
	(ii) Bavet-bunger	12 "
	(iii) Hachh-band	6 "
3. Ear rings	(i) Jumka	5 "
	(ii) Kanawauj	½ "
	(iii) Talaraz	3 "
4. Rings	Waij	1 "
5. Ornament fastened to hair plaits	Wankapan	10 "

6. Pin fastened to pheran Nala-suchen 3 tolas

GOLD ORNAMENTS

- | | | |
|--------------|----------|---------|
| 1. Necklace | Guloband | 5 tolas |
| 2. Bangles | Patri | 2 " |
| 3. Ear rings | Jumka | 1-2 " |
| 4. Rings | Waij | ½ " |

There is a silversmith in the block who purchases silver at Srinagar and sells it to his prospective customers whenever they ask for any ornaments. The silversmith also keeps some ready-made ornaments which are sold to pilgrims from rural areas who cannot afford to wait.

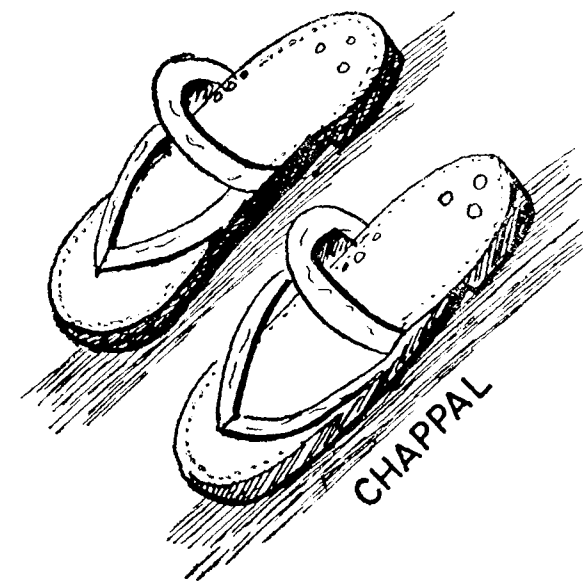
HOUSEHOLD GOODS

While earthen or copper utensils are used by different households according to the economic condition of each, utensils of only one kind are not used by any family. For instance, only copper made *Samavar* (kettle) and *Degchi* (cauldron) are used for preparation of tea and cooking of rice respectively. Earthen *Samavars* have not been invented as these cannot stand the heat emitted by live coals. On the other hand, *Leij* in which vegetables are prepared is an earthen vessel. It is believed that vegetables can be cooked well only in earthen pots and not in copper utensils.

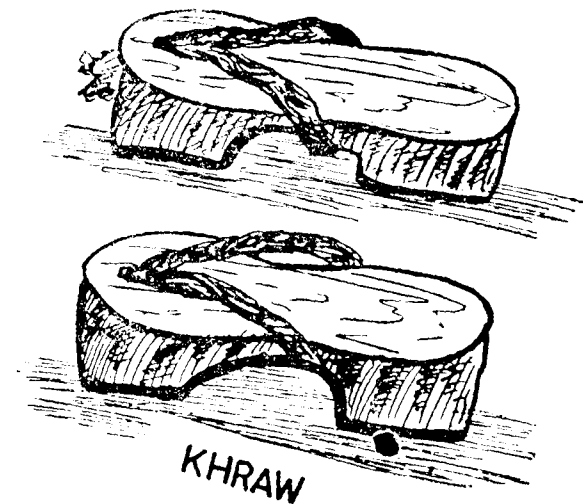
Following are the utensils found in an average household :—

Copper pots.

- | | | |
|------------------|----|----------------------------|
| 1. <i>Degchi</i> | or | Cauldron for cooking rice. |
| 2. <i>Patela</i> | | for preparing tea. |



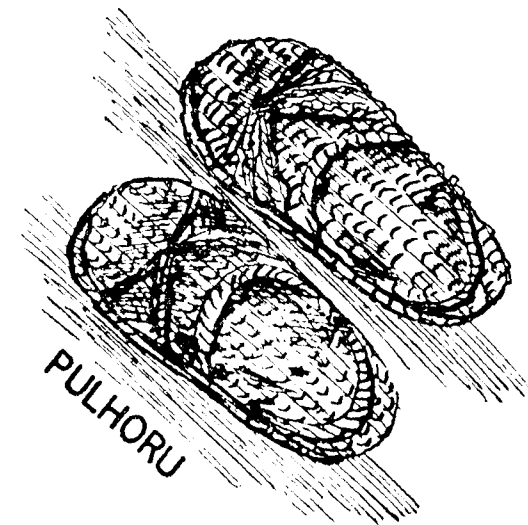
CHAPPAL



KHRAW

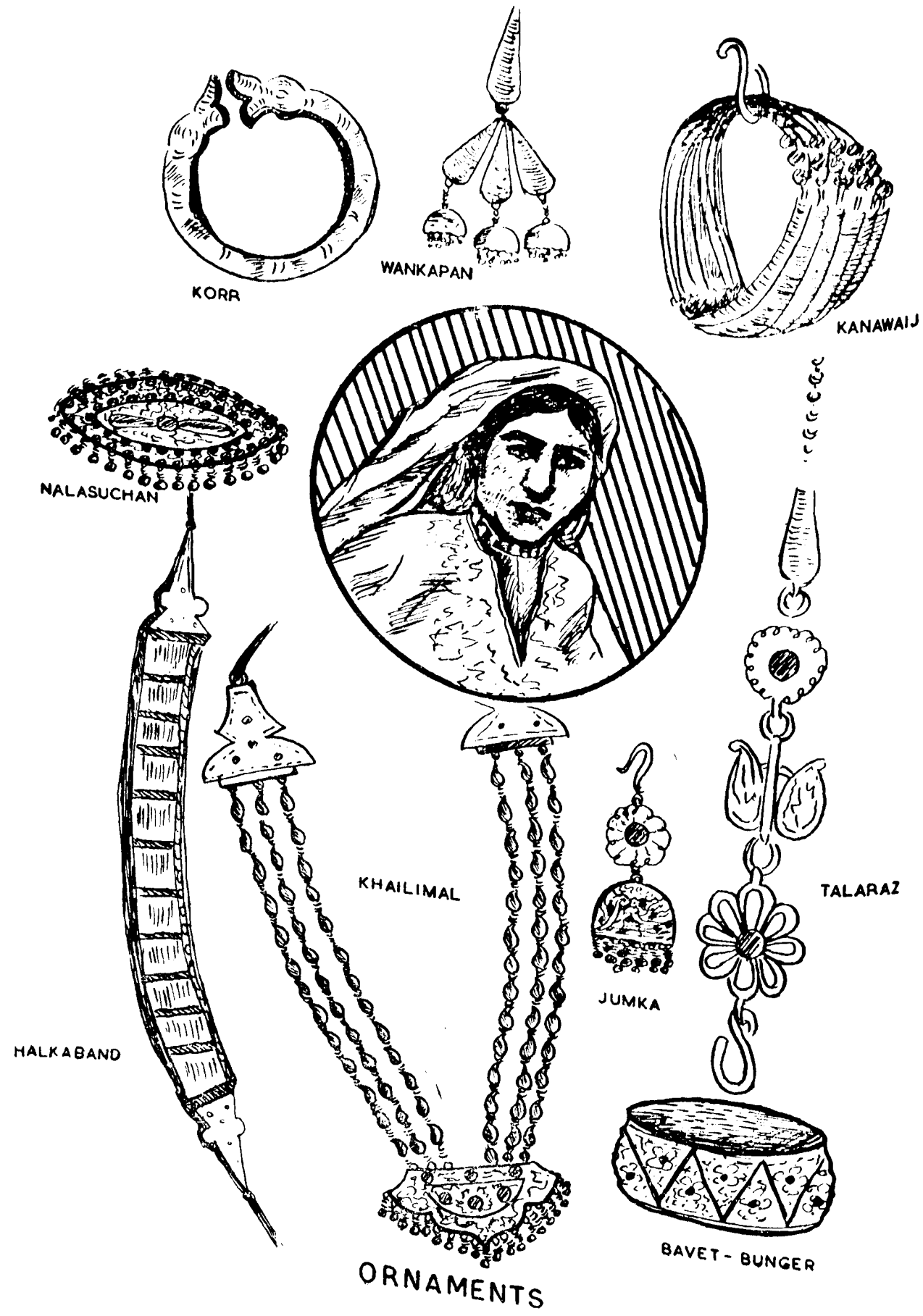


PAIZAR



PULHORU

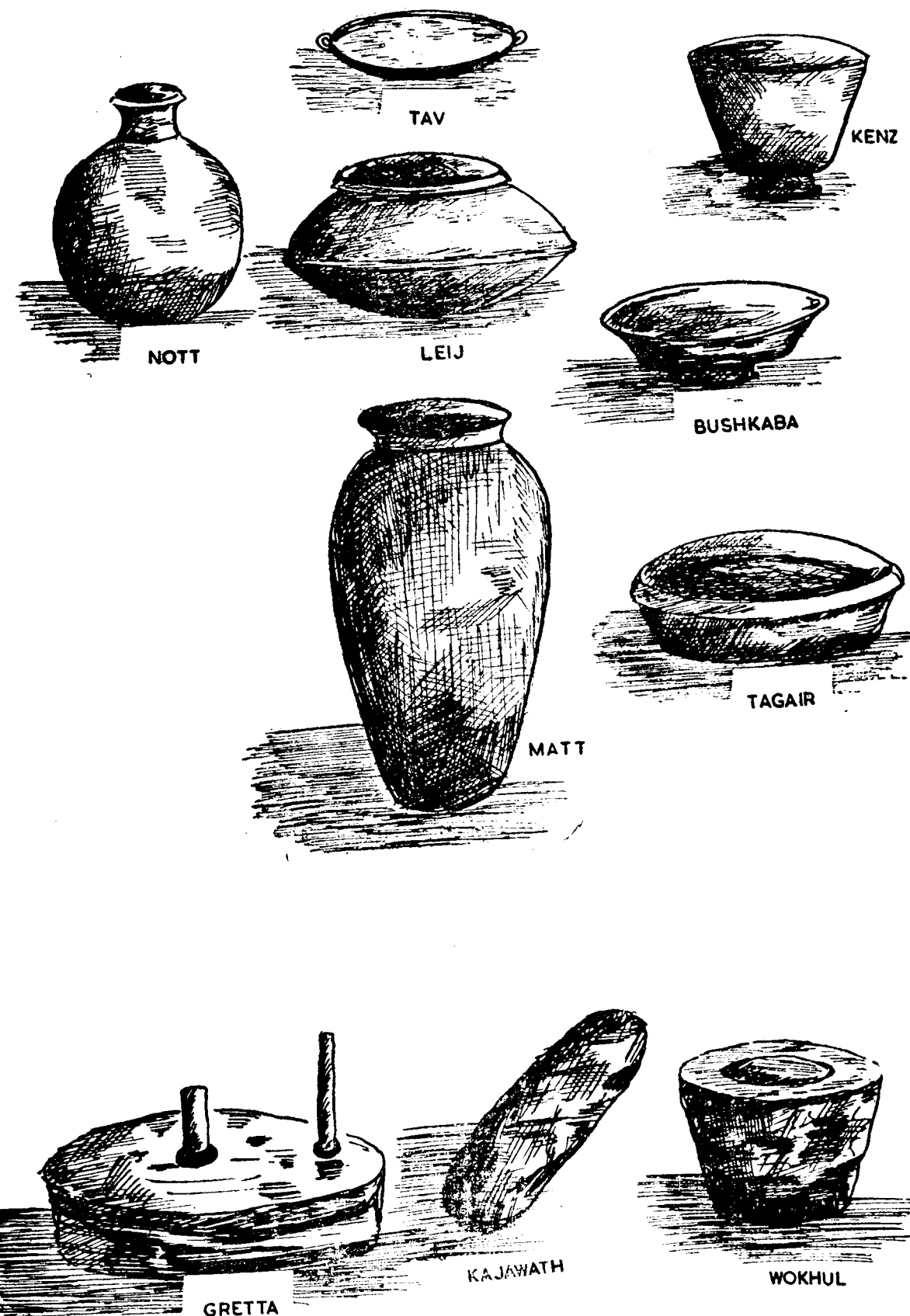
FOOTWEAR



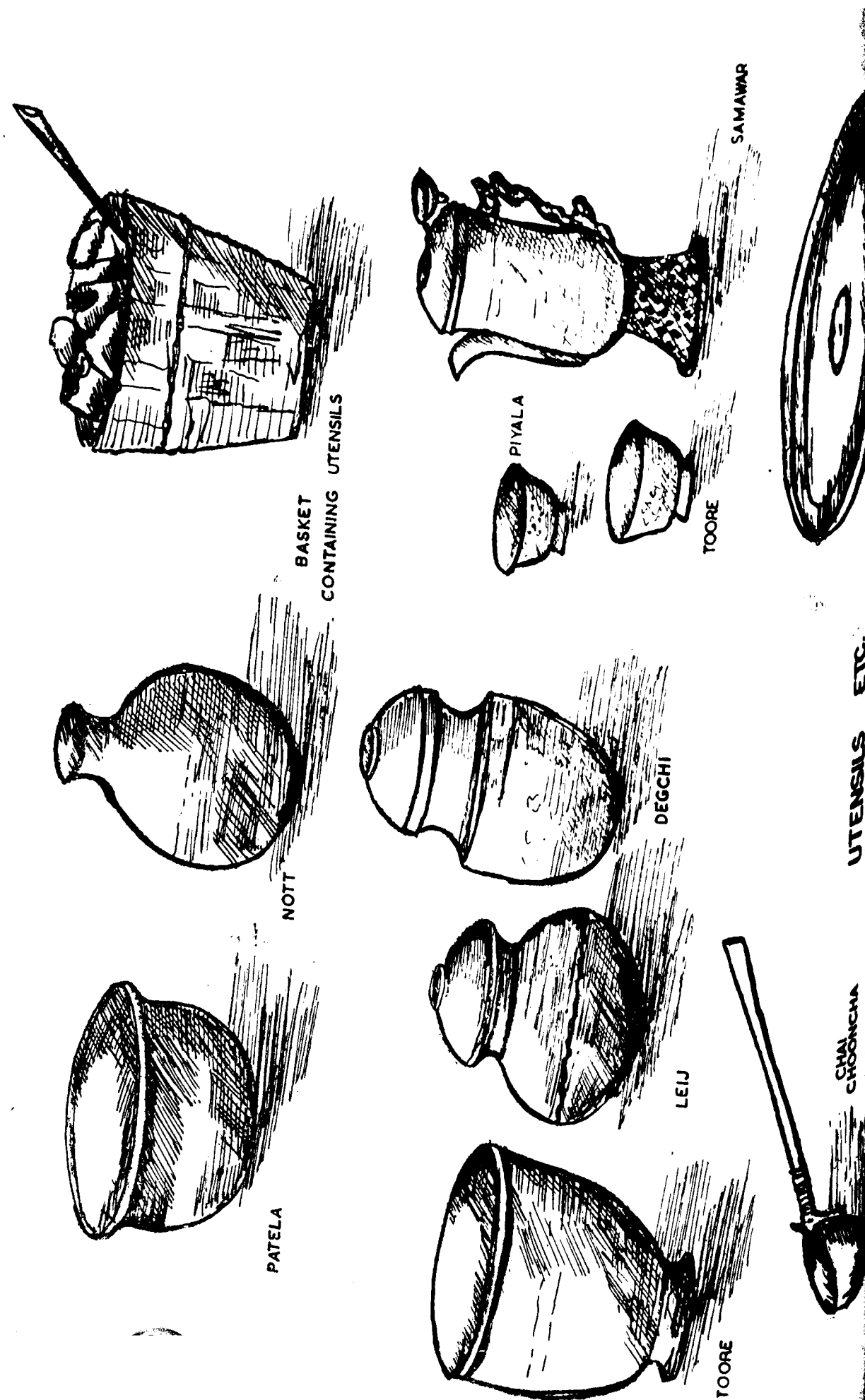
Footwear



Utensils and other household vessels



UTENSILS ETC.



Aishmuqam

Other articles of domestic use consist of :-

3. *Samawar* for preparing tea.
4. *Toore* vessel for taking meals.
5. *Kenz* vessel used by females for taking meals.
6. *Traem* a big plate in which meals are taken jointly by more than one person.
7. *Tilavari* a pot used for storing oil.
8. *Chai chooncha* spoon for pouring tea or taking water.
9. *Naur* a jug used for pouring water.
10. *Tashtari* a chilamchi used for washing hands before and after meals.

Earthen pots.

1. *Nott* or pitcher used for storing water.
2. *Leij* used for cooking vegetables and other dishes.
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.

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.

Sugar, salt, spices and other condiments are stored in small tin boxes or earthen pots.

There is no furniture in any household except a wooden box for keeping clothes and one or two *Chattais* (mat) made locally. The raw material required for the manufacture of mat is grass which is obtained from paddy plants after husking. A grass mat measures 7-9 by 3-4 feet and costs Rs. 3.00 a piece. These are manufactured by some households in the village which are trained in this work.

The bedding consists of mattress, quilt and a pillow only, but some people use bed sheets also. Beds are not used at all and everyone sleeps on floor covered by mats.

Copper utensils and bedding are purchased from either Islamabad or Srinagar. Earthen-ware is available in the village. The Jajmani system or traditional patron-client relationship with the potters is unknown and payments are made in cash every time any earthen pot is purchased.

FOODS AND DRINKS.

The staple food of the people is rice which is taken both at lunch and dinner.

The People & Their Material Traits

Breads of wheat and maize atta are prepared in the house and taken with tea. Guests are, however, served superior quality bakery products called Baker Khani or Kulcha which are sold in the local market.

Besides pulses, a number of vegetables like potatoes, tomatoes, cabbage, carrot, turnip, pumpkin, etc. are given locally. Vegetables not produced in the village are obtained from Islamabad and sold to the people.

There is no vegetarian household in the block. Mutton is available in the local market and is consumed in large quantities due to constant flow of pilgrims. Fowls are also used occasionally when mutton is not available.

The people are not used to taking milk, though about 58% households own 2 to 3 cows on an average. As is the practice in all cold climates tea is very much relished and is taken both in the morning and in the afternoon. The components of the tea are dry tea leaves, milk, salt and soda bicarb which when boiled together in the Samavar or Pitala assume a rosy colour. This kind of tea called Sheer Chai is generally very strong but has also dietic value.

Sugar tea is taken on special occasions, like Idd or marriages, etc. Its constituents are dry tea leaves and sugar, though sometimes cinamon and cardamom are also used.

Due to the temperate climate of the valley, ghee though available is not used in the day to day menu of lunch and dinner as many people develop cold. Country oil used as a substitute for ghee is consumed in large

quantities for the preparation of vegetables and meat dishes.

During marriages however when dinners or lunches are served on a large scale, the services of a professional cook are employed. On such occasions ghee or fat are used for mutton preparation and country oil for vegetables.

Spices, such as, tamarind, pepper, chillies, ginger, etc. are used in all preparations.

A few people smoke tobacco but the large majority rub their teeth with snuff.

C. BELIEFS AND PRACTICES.

Beliefs are not confined only to those based on Quran and Hadis. Not a few beliefs concerning the shrine and its miraculous powers are current among the people and some of these are also shared by the inhabitants of the valley. In so far as births, deaths and marriages are concerned, the more common beliefs are mentioned below :--

BIRTHS.

Married women who have no issue call at the shrine and tie a piece of string to the tomb of the saint or to the door of the inner entrance pledging thereby that if they conceive and bear a child they would make suitable offering at the shrine. If the prayer goes through, and the woman is eventually blessed with a child she calls again at the shrine and presents a cow or a goat, the sale proceeds of which are either credited to the funds of the shrine or appropriated by the priest on duty. Some people slaughter the goat and feed the priests who organise

TAKING TEA



special thanks-giving prayers. This belief is shared by Muslims, Hindus and Sikhs and there is hardly a day in summer when women belonging to these communities are not seen attending the shrine.

Women are not allowed to carry heavy loads during the period of pregnancy due to the apprehension of abortion. Further, visitors and even the members of the family returning home late in the night after performing long journeys are not permitted to meet a pregnant woman immediately on their arrival. It is believed that such persons carry with them the influence of evil spirits. During moonlit nights pregnant women are required to confine themselves indoors as it is dreaded that moonlight might harm the eyesight of the child. Women who are pregnant for the first time do not live for more than first five months of their pregnancy with their husbands, and spend the remaining period at their parental house.

The only medical institutions where the services of trained midwives and gynaecologists are available being in Islamabad, the delivery generally takes place at the hands of a *Dai* or midwife of the adjoining block who has not had any training but is only a practical hand. The *Dai* is paid a fee of Rs 6 as also some sugar, rice, wheat and maize.

Immediately after its birth, the baby is given a bath in luke-warm water. It is then indoctrinated by the recitation of *Azan* in its ears irrespective of its sex. The assignment of indoctrination by recitation is performed by a senior male mem-

ber of the family. A message is also simultaneously sent to the in-laws of the woman announcing the new birth.

On first births, breads with sugar balls are distributed among relatives, friends and neighbours. The largest share goes to the house of the father of the baby. In return, the woman's mother-in-law makes a personal call and offers her felicitations. She also presents three pairs of new clothes for the baby, a large size plate full of breads and sugar balls as also cash ranging from Rs. 11.00 to Rs 51.00 according to the economic status of the family. The ceremony is called *Piaw*. The mother-in-law and persons, if any, accompanying her are on this occasion served a sumptuous dinner.

On the seventh day of the delivery, the woman takes her first bath with luke-warm water in which some indigenous herbs are boiled. On this occasion tea is served to neighbours and close relatives. Well-to-do and orthodox families also organize recitation of prayers by priests who are served with dinner and paid in cash at the rate of Rs. 0.50 each for their services.

On this day the child is also given a name in consultation with the family priest or in his absence on the advice of some learned man who claims to know something of astronomy and the influence of the stars on the newly-born baby.

Some households celebrate on the seventh day what is locally known as *Sunder*. The child is given a bath and is clad in new clothing. On this occa-

sion also relatives are invited to dinner and women sing in chorus.

On completing forty days, the woman is given a second bath. From this date onwards there is no ban to the husband and wife living together.

ZARKASAI OR FIRST HAIRCUTTING

The first hair-cutting of the child is celebrated on an elaborate scale. It takes place after the child attains the age of at least six months. Hair cutting is done by the family barber or by the local haircutter. On this occasion, female relatives and neighbours are invited and served with dinner prepared by the professional cook.

It may be remarked here that till late thirties of the present century each household had a permanent barber of its own, who visited the family twice a month for hair-cutting work. On such occasions, he was served with tea only and was not paid anything for his services. He however received his remuneration in cash and kind on important festivals, such as, Id, etc. or on functions like first hair-cutting, circumcision or marriage. The practice of barbers being affiliated to particular family has except for a few solitary cases completely ceased to exist.

While the hair-cutting operation is in progress, the women sing in chorus praising the child, the barber and even his razor and other implements. After the hair-cut, the child is given a bath and clothed in new dress. The barber is paid

Rs. 5.00 and some rice, maize, wheat and old clothes of the baby. The hair is buried underground along with some walnuts in the belief that the tree which will eventually sprout out will bear a superior quality of nuts called *Kagzi*.

The child is then presented to the women-folk who shower small sugar balls, almonds and dates on him. This is followed by payments made to the host of which a complete record is maintained by one of the literate relatives present at the time. A copper bowl belonging to the barber is also circulated among the guests who deposit in it varying amounts ranging from 25 nP to 50 nP. The amount thus collected is paid to the barber along with the copper bowl.

KHATANHAL OR CIRCUMCISION

The circumcision ceremony of the male child which is obligatory on all Muslims according to their religious doctrines is usually performed when the child is more than 2 years old. This is called *Khatanhal*, *Khutan* is an Arabic word meaning amputation and *Khatanhal* implies condition during circumcision.

The circumcision is carried out by the village barber. A large 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 one or two persons so that he does not make any movement when the barber applies the razor. After the circumcision the fowl is delivered to the barber together with Rs. 5.00, some sugar and cereals.

The circumcision ceremony takes place immediately before dawn. During the course of operation, female relatives who are served with dinner on the previous evening sing in chorus in the same manner as at the time of first hair-cutting. Till then they keep awake, playing the tambourine and an inverted pitcher.

MARRIAGE

Bachelors and virgins do not enjoy the freedom of selecting their spouses according to their own choice. The selection is the exclusive privilege of parents or the guardians as it is believed that the children, however grown up they may be, would not because of their inexperience be able to make correct choice. The unmarried persons do not even participate in the discussions about offers received from various households as this is regarded an act of misbehaviour.

Early marriages which were once very common have been discontinued partly because of the penalty imposed by Infant Marriage Prevention Act of 1928 and partly for the reason that the inhabitants have come to realise the bad consequences of such marriages which generally result in divorce besides damaging the health of the married persons. Table VI of Set A appended to the report shows that no person in the age group 0-14 is married in the block and that of the total population of 33 falling in the age-group 15-19 only 12 are married.

Unlike most other parts of Kashmir, there is no professional intermediary to negotiate offers of marriage between two

families. Generally, a common friend starts the negotiations on the initiative of one of the parties. The intermediary is not paid any fees for his services except that he is invariably present on all the functions connected with the marriage.

After preliminary negotiations when the parties express their consent to the proposed matrimonial alliance, a convenient date is fixed for a formal announcement. On this day, the bridegroom's father accompanied by one or two close relatives visits the house of the bride where he is served with tea. He then deposits some money ranging from Rs. 11.00 to Rs. 17.00 in one of the cups which is collected by the host or a senior member of the family signifying the acceptance of the relationship. The guests are sometimes served with dinner also. The ceremony is called *Gandun* or engagement.

This is followed by what is known as *Doon Laij* or earthen cauldron full of nuts. It takes place about a month after the engagement. On this occasion, the bride's father accompanied by his two or three near relatives calls at the house of the bridegroom where he is entertained in the same manner as on the occasion of engagement. He also places an equivalent amount in cash in the cup in which he has had his tea and supplements it with a big earthen pot full of dry walnuts. When about to leave, the host returns the amount together with 2 or 3 rupees more but retains the earthen pot and its contents.

The period intervening between this

function and the actual marriage varies according to the circumstances of each case depending upon the convenience of the parties to the marriage. If during this interval any of the four principal religious festivals, namely *Id-ul-Fitar*, *Id-ul-Zuha*, *Shab-i-Miraj* and the anniversary of the saint entombed in Aishmuqam shrine takes place, the bridegroom's father sends some gifts, such as, a silver bangle for the bride together with some sugar candy on plates. In return, the father of the bride also sends some sweets together with 11 to 15 rupees cash.

The fixation of the date of marriage is not a function. The date is announced by the intermediary in consultation with the parties concerned. A few families, however, exchange printed documents, one containing the request of the bridegroom's guardian for the celebration of the marriage on a specific date and the other, the approval of the bride's guardian to the proposal.

Immediately after this, preparations for the marriage start. New dresses for the bride and bridegroom are purchased and handed over to the tailor for making of various garments. If the local tailor is not competent enough to undertake the making of superior garments, the tailoring is got done at Islamabad.

Orders are also given to the silversmith for preparation of various articles of jewellery.

Rice, mutton, milk, ghee, country oil, etc. are available in most of the houses and have not to be purchased. Salt, sugar,

spices, etc. are obtained from the local market.

Members of the family also call at the houses of relatives to announce the date of marriage and to request for their participation. On such occasions, they are entertained by the relatives with lunch or dinner. This is called "*Dapan Bata*".

As the date of marriage draws near, several ceremonies are performed in succession. These begin with what is called "*Malas Behoun*". The bride is not permitted to take any bath or to attend to any work and is kept on solid diet and not allowed to take soup, milk, etc. This continues for 3 days after which the second function, namely, "*Mass-Mechra-voun*" or loosening of hair plaits starts. On this occasion, close relatives and women from neighbourhood assemble and while one of them keeps on combing the hair of the bride, others sitting around her sing in chorus.

On the day preceding the marriage, called "*Mala-Menz*", the female neighbours are invited and served with dinner. The hands and the feet of the bride are dyed in henna late in the night while the women keep on singing. After midnight the women are served with salt tea.

The first day of the marriage is called "*Menzi-rati*". This takes place on the day following "*Mala-Menz*". Both male and female relatives keep on pouring in from the morning and stay in the house until the marriage is over. The neighbours are invited in the evening and served with dinner along with the relatives. Cooking

is done by a professional man who is assisted by other cooks depending upon the number of persons invited.

When night sets in and the male guests depart after taking dinner, the women resume singing in chorus. This time the hands and feet of both the bride and bridegroom are dyed in henna.

While the restriction of solid diet is relaxed from "*Menzi-rati*", the bride is not permitted to take heavy diet until she reaches the house of the bridegroom. It is believed that by adhering to these restrictions, the bride puts on more charm and looks pretty.

The second day of the marriage called "*Yenivoul*" is most important. It starts with the despatch by the bridegroom's father of a number of copper plates containing sugar candy, sugar balls, almonds and dresses and ornaments for the bride. By and large, the clothes are mostly made of chhint and rayon silk, some of which are brocaded with silk or cotton threads. Very few families present clothes made of silk or pashmina which are fairly expensive. The ornaments are all made of silver and consist of a necklace (*Halkaband*), ear rings (*Jumka*), bangles (*Bavet-bunger*), etc estimated to cost not more than Rs. 300'00.

On this day, all the members of the household and the close relations keep very busy making arrangements for the feast to be served in the evening to the bridegroom and the guests accompanying him. The compound and the passage of the house are swept and watered. Gorgeous

floor coverings are borrowed and spread in the hall where the guests have to be seated. The house is also illuminated with electric lights. A special seat is kept reserved for the bridegroom in the centre of the wall facing the entrance of the room. He is made to squat reclining against a thick pillow his legs being supported by two smaller pillows spread on his either side.

Women keep on singing for the whole day both in the house of the bride and the bridegroom. The barber attends the house of the latter in the afternoon to give him a hair-cut and a bath. On this occasion also, women sing special songs which relate to the hair-cutting operation and the bath only. The bridegroom is then made to wear a new dress, a turban and a pair of new shoes. He then walks into the seraglio where similar rites as those observed on the occasion of circumcision ceremony are performed.

When the guests assemble, the bridegroom also takes a seat in the room. Such of the guests whose families do not participate in the marriages for one reason or the other make cash payments to the bridegroom which are duly recorded on a piece of paper.

If the houses of the bride and the bridegroom are situated in the block or in the same or a neighbouring village the bridegroom rides a pony and is escorted in a procession illuminated with wooden torches. If, however, the houses are distant from each other and can be reached by a motorable road all guests

The People & Their Material Traits

including the bridegroom travel by a bus which is specially arranged for the purpose.

As the procession starts, it is followed by two or three rows of women who hold each other in arms and keep on singing for some distance when they are made to return. On their way back, they sing poems which are very different both in substance and tone from those which they had been singing during the previous days. At the house of the bride, the procession is first received by some of the women who sing in chorus praising the bridegroom. A senior member of the bride's family, other than her father, then helps the bridegroom to alight from the pony and escorts him to the seat reserved for him in the invitation hall. While entering the house, sugar balls are showered from the windows of the rooms where other women-folk and the bride are seated.

The guests are then entertained with *Qahwah* (sugar tea without milk) and specially prepared small cakes. This is followed by the *Nikkah* ceremony which is presided over by the village priest.

It is not necessary that the *Nikkah* should take place on the day of wedding. The fixation of the date of *Nikkah* is determined according to the convenience of the parties to the marriage and the fact that this ceremony takes place years or hours before the actual date of wedding has nothing to do with the ethnic, social or occupational classification of the family. Some people celebrate this as a separate function several months before the date of wedding. Others hold the

ceremony only a day before and many others in the afternoon of the day on which the wedding is to take place. On such occasions, the bridegroom is not present, and if a major, is represented by an attorney. The latter is accompanied by two persons in whose presence the bridegroom gave his consent to the marriage and appointed the attorney. Similarly, the bride is also represented by an attorney who also appears before the priest along with his two witnesses. The priest makes enquiries from the two attorneys and their witnesses to confirm that the authority has been given and that the marriage bond would be governed by certain conditions which he announces before the audience. The conditions consist of the offer by the bridegroom of (a) jewellery, clothing, etc. of a specified value called *Than* and (b) payment in cash of a defined amount known as *Mahr*, 33% of which is to be made immediately and the balance is deferred to a future date which is left to the choice of the bride. The priest then recites certain verses from the Quran which particularly relate to matrimonial alliance. He ends his recitation by praying for a happy life for the couple. This kind of *Nikkah* is called *Wakalatan* or through attorney.

If the bridegroom is personally present at the *Nikkah* ceremony he is not represented by any attorney. He answers personally all the questions put to him by the priest. The bride however does not appear in person and is invariably represented by her close relations who function as attorney and witnesses. A

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Nikkah in which the bridegroom or the bride is present, is, in so far as he or she is concerned, called *Asalatan* or by personal attendance.

There was yet another procedure of performing the *Nikkah* ceremony, called *Vilaitan* or through guardian. This applied to cases in which the bride or the bridegroom were minors and consent to the marriage on their behalf was given before the priest by their respective guardians. Such marriages were however liable to dissolution if the minor on attaining the age of majority declined to accept the bride or the bridegroom as his or her spouse. Since however no such marriages take place now, the question of a guardian representing a minor at the *Nikkah* ceremony does not arise.

No marriage is permissible under the Islamic Law unless the *Mahr* and the *Than*, in lieu of which the bride's hand is given, are settled in advance. The former means a cash payment ranging from Rs. 200 to 400 and the latter denotes jewellery worth 36 Ashrafis (a gold coin now untraceable) or about Rs. 300. The *Mahr* is paid in two instalments. Of these, the first amounting to 1/3rd is payable immediately. The second called 'deferred instalment' can be paid at any time during married life according to the convenience of the bridegroom. Actually, however, neither is paid except in cases where the marriage is dissolved at the instance of the bridegroom.

The priest also reduces the proceedings to writing and prepares a document

in duplicate giving the full addresses of the bride and bridegroom, their attorneys, witnesses and the guardians, etc. He also mentions in the document the amount of *Mahr* and *Than* and the extent to which these have been paid. Both the copies of the document are signed by the representatives of the two sides as also by other relatives present on the occasion.

After this, dinner is served in large size copper plates each of which is shared by four persons. The cook makes several rounds appearing each time with a new dish which he deposits on the copper plate. These consist mostly of mutton preparations though a few vegetables are also served.

The bride's father does not appear in the invitation hall nor allows himself to be seen by the bridegroom or any of his relatives.

The guests, except close relatives of the bridegroom, then leave if their residential quarters are not far away. Others stay on until all preparations for the departure of the bride have been made. When the departure is announced, the bridegroom rides the pony again following the palanquin in which the bride is seated. The palanquin is arranged by the bridegroom's parents and is carried by four persons. The bride's female relatives follow her in two or three rows and keep on singing in chorus for some distance. They then bid farewell to the bride and return home.

The male relatives however accompany the bride to the house of her in-laws.

There she is carried by her uncle to the seat reserved for her in advance by her in-laws. The women-folk in the bridegroom's house shower sugar balls on the bride and keep on singing till she is seated. The bride remains in a kneeling posture until her mother-in-law comes and after kissing raises her head. For this she is paid a sum of Rs. 10 to 15 by the bride's maid to whom the amount is paid in advance by the bride's father. This is called *Haish Kenth*. The other women then start making payments to the bride which are recorded on a piece of paper.

- (i) One dress (consisting of pheran, pochh, salwar, shirt and a pair of footwear) one
- (ii) Necklace (Khailmal) ten
- (iii) Ear rings (Kanawauj) one pair
- (iv) Bangles (Korr) three or four
- (v) Rings (Waij) one pair
- (vi) Wankapan

The bride stays with her husband for seven days. During this interval she is visited turn by turn by her relatives who present gifts of cakes, sweets and even walnuts. This is called *Khabar*.

On the seventh day, the bridegroom's father sends a message to the bride's family inviting five to seven persons for dinner. The invitees are nominated by the bride's father or guardian. They attend the bridegroom's house along with two or three servants carrying cooked meat and breads. After the dinner, the bride returns to her parental house in a

The male relatives are entertained to *Qahwah* and small cakes after which they return home.

On the following day called *Wathal* (thanksgiving function), relatives and friends are again invited to dinner by the bridegroom's father or guardian. A few close relatives of the bride also attend this function.

The value of dowry varies according to the economic condition of the family. Broadly speaking, the average dowry consists of :—

...	...	...	...	...	Worth Rs. 100
...	...	...	...	...	Worth Rs. 40
...	...	...	...	...	Worth Rs. 20
...	...	...	...	...	Worth Rs. 40
...	...	...	...	...	Worth Rs. 5
...	...	...	...	...	Worth Rs. 20

palanquin which is this time arranged by her father or guardian.

Some time after, which varies from a week to a year, the bridegroom is invited by his in-laws where he stays for three days and nights. This is called *Phirsal*. Before returning home on the third day, he is presented a woollen blanket called *Bakhshaish*.

DEATH

When a person is about to die, a senior member of his or her family asks the dying person to say *Allah* or call

out the name of God. It is believed that those who remember God when about to die, get spiritual relief after they are no more.

Before being given bath in hot water the dead person is surrounded by women-folk which include relatives, friends and neighbours. They keep on crying in tones very different from those used on other occasions. The chief mourners, such as the widow, sisters or daughters weep in long drawn tones recalling the good qualities of the deceased. This is called *Lahri Wadon*.

When the water for the bath is ready, a number of male relatives carry the corpse along with the bedding to the bath room and place it on a wooden plank about 7 feet long and 3 feet wide. The bedding is then removed and the body covered by a piece of cloth.

The bath is given by a professional man called *Sranagoru*. The whole body is washed three times and the water is drained off by a temporary lane which is specially built for the purpose. This is because people consider it a sin to walk over the waste water of this bath. The *Sranagoru* is paid Rs. 6 as his wages, besides the clothings of the deceased.

After the bath the dead body is wrapped in what is known as *Kafan*. This is a piece of cotton cloth generally of white colour and measuring, in the case of grown up persons, about 19 to 20 yards. Before being wrapped the village priest writes a few verses from Quran on a portion of the *Kafan* which eventually covers the chest of the deceased.

The body is then placed in a long wooden

box called *Taboot*, which is carried by 4 to 6 relatives on their shoulders to the compound of the adjoining mosque. The *Taboot* is then laid on the ground facing Mecca. The village priest leads the prayers which do not take more than 5 minutes. The *Taboot* is then again lifted on shoulders and transported to the grave-yard.

While the arrangements for bath are in progress, orders are given to the *Mala Khosh* or the sexton to construct the grave. Generally, the grave is dug just below the feet of the father or mother of the deceased, if they have already passed away, as it is believed that those who are buried under their parents feet find easy access to Paradise.

A grave is usually 7½ feet deep about 3 feet long and 1½ feet wide. A tunnel called *Lahad* is then carved out in the western wall of the grave parallel to its bottom. The tunnel measures 6 feet to 7 feet in length and can conveniently accommodate a dead body. After the corpse is placed in *Lahad*, its mouth is closed with stones. The grave is then refilled with earth and a stone for the identification of the site is placed at its top. The priest then leads the prayers after which the people disperse.

The sexton is paid Rs. 6 and is also supplied tea and breads on 1st, 4th and 40th day of the death.

Mourning is held until the following Friday during which period people keep on pouring in to offer their condolence. During the days intervening the date of death and Friday, the male survivors and relatives call at the grave every morning to pray for the peace of the departed soul.

On Friday morning, women again call at the house of the deceased where they keep on crying till late in the day. They are served with tea and breads on this occasion.

In the afternoon, male relatives, friends, neighbours, etc. assemble at the grave and pray both severally and collectively. Immediately after, they reassemble at the house of the deceased where payments are made to the senior male member of the family who is supposed to succeed the deceased. A complete record of the payments thus made is also maintained.

On the 4th day after the death, the priests, relatives and neighbours are engaged to recite Quran to bless the soul of the deceased. They are served with tea and meals and the priests are also paid in cash about 50 NP each. The ceremony is repeated on the 40th day when priests, relatives, friends, etc. re-assemble for prayers. The two functions are called *Chaharum* and *Chehlum*.

OTHER BELIEFS

Mewing of cat and barking of dog in weeping tones, crowing of cocks between dusk and midnight and the presence of a kite on house roof are all believed to be forestallers of some impending misfortune. It is believed that the cawing of a crow before dawn is a warning of earthquake. On the other hand, the appearance of a nightingale in the house implies the arrival of guests

with some good news.

Spilling of country oil or meeting the night soil carrier with his tools in the morning are regarded as good omens.

Sneezing by a person when another person is about to leave for business, is regarded as a bad omen.

The villagers also believe in the influence of evil eye. To escape this, amulets supplied by the village priest are worn on the arms or around the neck. Ugly women of dark complexion with undressed hair and dirty clothes (called *Demb Shaigh* or mad jackal), persons with brown eyes and hair and those suffering from acute myopia are believed to be possessing evil-eyes.

Visions in which transparent water, wild bear, pretty child, flame or standing green crop are seen, are believed to be the harbingers of good luck. Similarly, witnessing of cooked rice, breads, grapes and pomegranates are also regarded as good omens. Seeing walnuts in a vision is interpreted as a warning of some sad happening. Blood vomiting during dream is indicative of acquisition of wealth.

The vision of a marriage procession, singing in chorus or the extraction of a tooth signify death of some close relative.

Among colours, black alone is regarded ominous due mainly perhaps because it represents the sign of mourning.

CHAPTER III

ECONOMY

A. ECONOMIC RESOURCES

The principal economic resources consist of the shrine, agriculture, forests, livestock, industries and other services.

SHRINE.

Over 51% population of the block and about 49% households derive their living from the shrine. They are not salaried persons but the payments made to them in cash and kind by the pilgrims are not incomparable with the earnings of people following other occupations.

LAND.

Land is the next important source of living of the inhabitants. Of the 88 households living in the block, 19% or 17 households are engaged in cultivation of land as primary occupation. As the block itself is situated on the slope of a hill, the areas cultivated fall in other blocks where irrigational facilities are available. The major part of these lands is very fertile and is assessed to land revenue at the rates prescribed for Abi-Awal (superior paddy growing fields). In all 59% of the cultivable area or 319 kanals (about 40 acres) is used for growing paddy. The remaining area of over 27 acres grows maize, vegetables, pulses, etc. Following are the details of the various kinds of land and the area covered by each :-

Kind of land.	Area	
1. Abi Awal	230 Kanals or 28.75 acres	
2. Abi Duwum	13 „ or 1.62 „	
3. Abi Soum	19 „ or 2.38 „	
4. Abi Wadi	12 „ or 1.50 „	
5. Nehri Awal	76 „ or 9.50 „	
6. Nehri Wadi	2 „ or 0.25 „	
7. Nehri Soum	9 „ or 1.12 „	
8. Unirrigated	177 „ or 22.13 „	
Total	538 „ or 67.25 „	

Areas known as Abi Awal, Abi Duwum and Nehri Awal are perennially irrigated and are used for paddy cultivation only.

There is no double or triple cropped area in the block. The average yield of paddy is estimated at 1012 maunds or 24.8 maunds per acre. Most of it is consumed by the cultivating households and the surplus is disposed of either to the non-agriculturists of the block or to the co-operative society.

The average annual produce of maize is 234 maunds. This is consumed in full by the cultivators either for their own diet or of their animals.

The yield of vegetables, pulses and oil-seeds is very small and is usually supplemented by local purchase to meet the domestic requirements.

Sufficient fodder is available for the cattle owned by the cultivating households. In fact, of the total produce of 426 maunds about 50 maunds are disposed to non-agriculturists.

FORESTS.

The block is bounded in the north and north-east by the Hatmura forest range which extends to an area of 7.4 sq. miles. Of this, only 1.9 sq. miles consist of commercial forests which grow kail, deodar, humzum, hatab and fir. The occupation table given at the end of the report and the enquiries made locally indicate that none of the inhabitants of the block is a forest worker. This is perhaps due to the reason that priests who comprise majority of the inhabitants regard manual labour, as a profession, below their dignity. The proximity of the forest range however provides a number of indirect benefits to the block, such as, supply of timber for construction of buildings at concession rates and permission to remove and consume without payment the firewood fallen in the forests.

Very few inhabitants own fruit trees. The few households on whose lands such trees grow make a nominal earning from the same as the number of trees owned does not exceed 1 or 2 in each case. Saplings supplied by the local panchayat are, however, being planted and it is hoped that in course of time this will constitute another avenue to augment the economic resources.

LIVESTOCK.

Due to the availability of green fodder

during summer and plenty of hay and maize for consumption in winter, about 58% households own milching cows which comprise 75 p.c. of the total livestock of the block. This is a lucrative and yet inexpensive activity as the maintenance of cows does not involve any cost. Milk and its by-products, particularly ghee and butter, are constantly in demand due to the perennial flow of the pilgrims. The quantity of milk yielded by a cow varies from 1 to 8 pounds and if it is assumed that the average yield is 4 pounds per cow the daily produce of the block would be over 12 maunds. Most of it is disposed of in the market at 25 nP per pound and the rest partly consumed in the household and partly converted into butter and ghee.

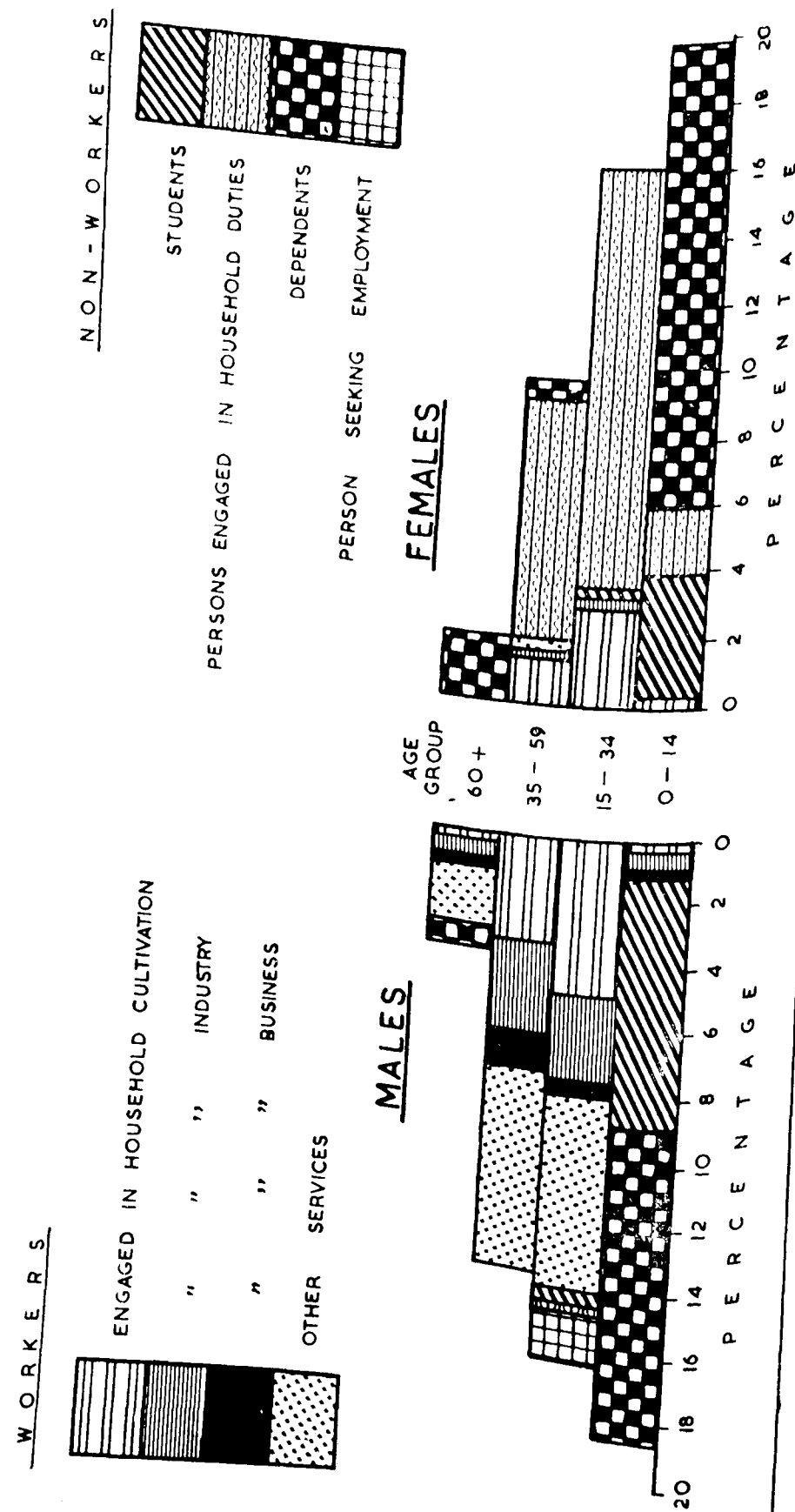
The average size of a holding being just over 1.25 acres only, the number of bullocks though small is not insufficient. Tilling of the land is done by borrowing the bullocks which are employed on ploughing by turns.

As mutton is consumed on a large scale for catering the pilgrims, the block owns an exceedingly small number of sheep and goats as they keep on selling these to the butchers who offer tempting prices.

Compared to bulls and goats, the number of horses is fairly large. Besides being used for journeys to places not accessible by vehicular transport, the horses are also rented out to visitors who move about for sight-seeing in the countryside.

There is not a single household which does not own fowls. While the number actually owned varies from house to house, on an average 3 fowls are owned by each

WORKERS AND NON-WORKERS BY SEX, BROAD AGE-GROUPS & NATURE OF ACTIVITIES



household. The domestication of fowls provides a subsidiary means of living to the inhabitants either through direct sale to the shopkeepers or by being served to the pilgrims.

Fish rearing is not done in the village though the Lider river which borders it is reputed for rich stocks of trout.

OTHER RESOURCES

Over 18 p. c. households are engaged in industries which consist of carpentry, tailoring, bakery and silversmithy. Most of these are carpenters as due to the availability of timber they are always in demand.

Other services, such as, manual labour, grocery, Government and private service, practising in Unani medicines and milk-selling provide employment to about 14 p.c. households.

B. ECONOMIC ACTIVITIES AND NATURE OF CHANGES

Livelihood classes :

The incidence of non-workers is more pronounced in the block than in the district as a whole. The workers in the block comprise only 37 p.c. of its population as against 43 p.c. approximately in the entire district.

Female workers claim a much higher proportion in the block than that obtaining in the district as a whole. There are only 186 male workers against every 100 females, while the corresponding proportion for the district stands at 261 to 100.

Aishmugam

Majority of the workers belong to the age-groups 15-34 and 35-59. The former claim 46 p.c. and the latter over 42 p.c. of the total number of workers in the block. Of the remaining 21 workers, 6 are under the age of 15 and the rest above 59.

As will be seen by a reference to Table IX (Set A) appended to the report, there are in all 13 livelihood classes each providing employment to a varying number of persons. The proportion of persons in each class to the total number of workers and to the population of the block are indicated below :—

S. No.	Livelihood Class	Percentage of total workers	Percentage of the population
1.	Cultivation	35·9	13·3
2.	Priesthood	28·7	10·6
3.	Carpentry	6·6	2·5
4.	Labour	6·6	2·5
5.	Bakery	6·0	2·3
6.	Tailoring	5·0	1·8
7.	Grocery	3·3	1·2
8.	Government and private service	4·4	1·6
9.	Milkselling	1·1	0·4
10.	Butchery	0·6	0·2
11.	Hikmet	0·6	0·2
12.	Silversmithy	0·6	0·2
13.	Coppersmithy	0·6	0·2

There are in all 26 female workers, 23 in cultivation and 3 in bakery and labour. Of these no less than 13 female

workers engaged in cultivation belong to priest families alone. This is partly because the priests remain busy with the activities of the shrine and partly due to a feeling of superiority over others because of their being religious leaders. The fact however remains that as a rule the women-folk of priests in other parts of the State do not generally appear in public, nor engage themselves in any outdoor work. In such cases, the lands are cultivated by male members or by hired labour or by both.

It is regretted that the growth of different livelihood classes during the last 2 decades cannot be assessed as at no previous census the livelihood figures were published separately for each village.

Non-workers who comprise 63 p.c. of the total population fall in the following age-groups to the extent noted against each :—

Age group

0-14	...	37.1 p.c.
15-34	...	15.3 "
35-59	...	8.0 "
60 & over	...	2.6 "

It is clear that majority of the non-workers consists of children under the age

of 14. The proportion of non-workers above the age of sixty is also very small. In other words, only 23.3 p.c. persons are actually un-employed though even these include 4 students who have not taken to any work because of their being busy with their studies.

There are 8 persons in the age-group 15-34 who were seeking employment for the first time in 1961, but had not been provided with work. Of these, one is a Matriculate, 2 have passed Middle and 2 Primary examinations and the rest do not possess any educational qualification.

There are no beggars, vagrants, retired persons, rentiers or independent women with invisible source of income. Majority of the non-workers consists of students who comprise 20 % of the non-working population, dependents and persons engaged in household duties. With the exception of one male, all other persons attending household duties consist of females of all age-groups and constitute 39 % of the total non workers and 47 % of the female population of the block.

(ii) Statistical data regarding primary and subsidiary occupations—The subjoined statement gives the primary and subsidiary occupations of the house-holds inhabiting

the block :—

Primary Occupation		Subsidiary Occupation	
Name of occupation	No. of households	Name of occupation	No. of households
1. Priesthood	43	1. Cultivation	24
		2. Government and Private Service	3
		3. Cultivation and Grocery	2
		4. Tailoring	2
		5. Tailoring and Cultivation	1
		6. Labour and Tailoring	1
		7. Labour and Cultivation	1
2. Cultivation	17	1. Priesthood	9
		2. Grocery	1
		3. Bakery	1
		4. Labour	1
3. Carpentry	9	1. Cultivation	3
		2. Coppersmithy	1
4. Labour	4	...	...
5. Tailoring	3	1. Cultivation	1
6. Bakery	3	1. Cultivation	1
7. Grocery	3	1. Cultivation	1
		2. Cultivation and Priesthood	1
8. Government and Private Service	2	1. Labour	1
9. Butchery	1	...	...
10. Hikmat	1	1. Cultivation	1
11. Silversmithy	1	...	...
12. Milkselling	1	1. Labour	1

It is clear that 79% households whose primary occupation is priesthood are also engaged in other subsidiary occupations.

While the corresponding proportion of certain other households, such as those whose primary occupations consist of hik-

mat or selling of milk, are also very high, the total number of such households is exceedingly small. The only other important group of households of which a fairly large number supplement their income by subsidiary occupations is that of cultivators.

Following is the distribution of the households of the block by income groups:-

Income group	No. of households	Percentage of the total households
Rs. 25 and less	16	18
Rs. 26 to 50	45	51
Rs. 51 to 75	19	22
Rs. 76 to 100	3	3
Rs. 101 and over	5	6

The statement shows that the aggregate income from all sources of 61 or 69 % households with a population of 312 is limited to Rs. 50 per household per month. As will be seen by a reference to the paragraph dealing with the income and expenditure budgets, these households are not economically well-off and can hardly manage to defray the normal cost of living as it obtains in the block. The fact however remains that most of the households do not actually incur any expenditure on some of the items, such as, amusements, refreshments, soaps, etc. which they regard as luxuries.

OCCUPATIONAL MOBILITY

The occupational history of the block shows that only 7 persons have discontinued their traditional occupations and joined other vocations. This change-over

was not prompted by more lucrative prospects of the new occupations, but because these people had received no training in their traditional occupations or had to give these up for want of finance. Thus, two of these persons whose traditional occupations were silversmithy and carpentry are working as manual labourers because of having received no training for the manufacture of silver and wooden articles. Likewise, another person has also taken to manual labour for want of finance to run his traditional occupation of selling milk. This is also true of two other persons whose traditional occupation was grocery. There are however only two cases in which the occupational mobility was not caused either due to technical incompetence or non-availability of funds. One of these had to work as a labourer due to his land having been washed away as a result of floods of 1959. The other, even though qualified to pursue priesthood, his traditional occupation, has joined Government service.

Of the 88 heads of households inhabiting the block, eight have no issues at all. Among the remaining, only 20 % favour the continuance of their children in their traditional occupations. This suggests that there is a tendency among the majority of the households to make an occupational shift and to abandon their traditional vocations. Table 11-B (Set B) appended to the report shows that about 44 % heads of households are looking forward to the absorption of their children in Government service. Only 10 p. c. households would prefer their sons to enter

business. Cultivation of land is not also a very cherished occupation. Only 11 heads of households are in favour of their children cultivating lands.

The tendency of occupational mobility is obviously prompted by the prospect of larger income in the new occupations. It has already been stated earlier that the income of majority of households is limited to Rs. 50 per month and that this is not commensurate with the size of unavoidable day to day expenditure. Government service is the ultimate goal of many children and boys attending the schools both because it guarantees employment for the whole year round as also for the reason that the minimum earning of even the most low-paid officials exceed the average monthly income of most of the households. Income from priesthood, for instance, varies from season to season. In winter particularly, the shrine is visited by very few pilgrims as a result of which the income from this source goes down out of all proportion. The average size of land holdings per household and the yield per acre are also very small. All these factors and the rising index of cost of living seem to set the heads of households thinking about the alternative occupations in which they should engage their children. It is also possible that with the expansion of facilities of education the new generation may be loath to extend their hands for accepting the offerings of pilgrims or to convert their dwellings into boarding houses for visitors to the shrine.

There is little tendency of migration to other areas except to the extent to which the younger generation may succeed in securing Government jobs. There are no better alternative occupations available in the neighbouring villages or other rural parts of the district which could tempt migrations from the block. It is true that numerous avenues of employment with better economic prospects are available in urban areas, but these are beyond the reach of local inhabitants for want of finance. This is why there have practically been no migrations at all in the block under survey.

B-1 DESCRIPTION OF DIFFERENT OCCUPATIONS

i) Agriculture—The practices employed for cultivation of paddy are traditional and mainly consist of:—

- manuring the land with cow dung and refuse some four months before the time of ploughing.
- Wegreh Tulun* or ploughing for the first time.
- Ala Den* or ploughing for the second time after an interval of 15 to 20 days.
- Yeth phour* or breaking of clods with the help of the implement called *Yeth Phour*,
- Pani Kadoun* or watering the field.
- Maj Karoun* or mixing of soil, manure and water with the help of the implement called *Maj*.
- Byoul Vavun* or sowing of seeds.

Economy

- h) *Nendeh Karun* or weeding of superfluous plants (this practice is repeated more than once).
- i) *Lonun* or harvesting with the help of *Drot* or scythe.
- j) *Chap Taap* or drying the harvested crop in the sun.
- k) *Goneh Karen* or lumping of dried crop in small lots.
- l) *Chumbun* or thrashing.

As will be seen from the photographs and pencil sketches, all the tools and implements are traditional. The villagers continue to use the orthodox plough, a pair of bullocks and the scythe.

The organisation of the man-power and the distribution of the work on the field is the responsibility of the head of the household. He assigns a portion of the field to each worker for a specific period. Generally, all male and female workers assemble at the field after breakfast and start working simultaneously. At mid-day the operations are suspended for about half an hour during which all the members assemble under a shady tree and take their lunch.

Hired labour is very rarely, if ever, engaged. According to the time honoured practice, each household helps its neighbour in the execution of various operations.

As in many other parts of the State, the old paddy seeds, such as, *mushkbudej*, *Kamad*, *lairbyoul*, etc., are gradually being replaced by the china seed which yields crop equal to four times that of old indigenous seeds. At the time of the sur-

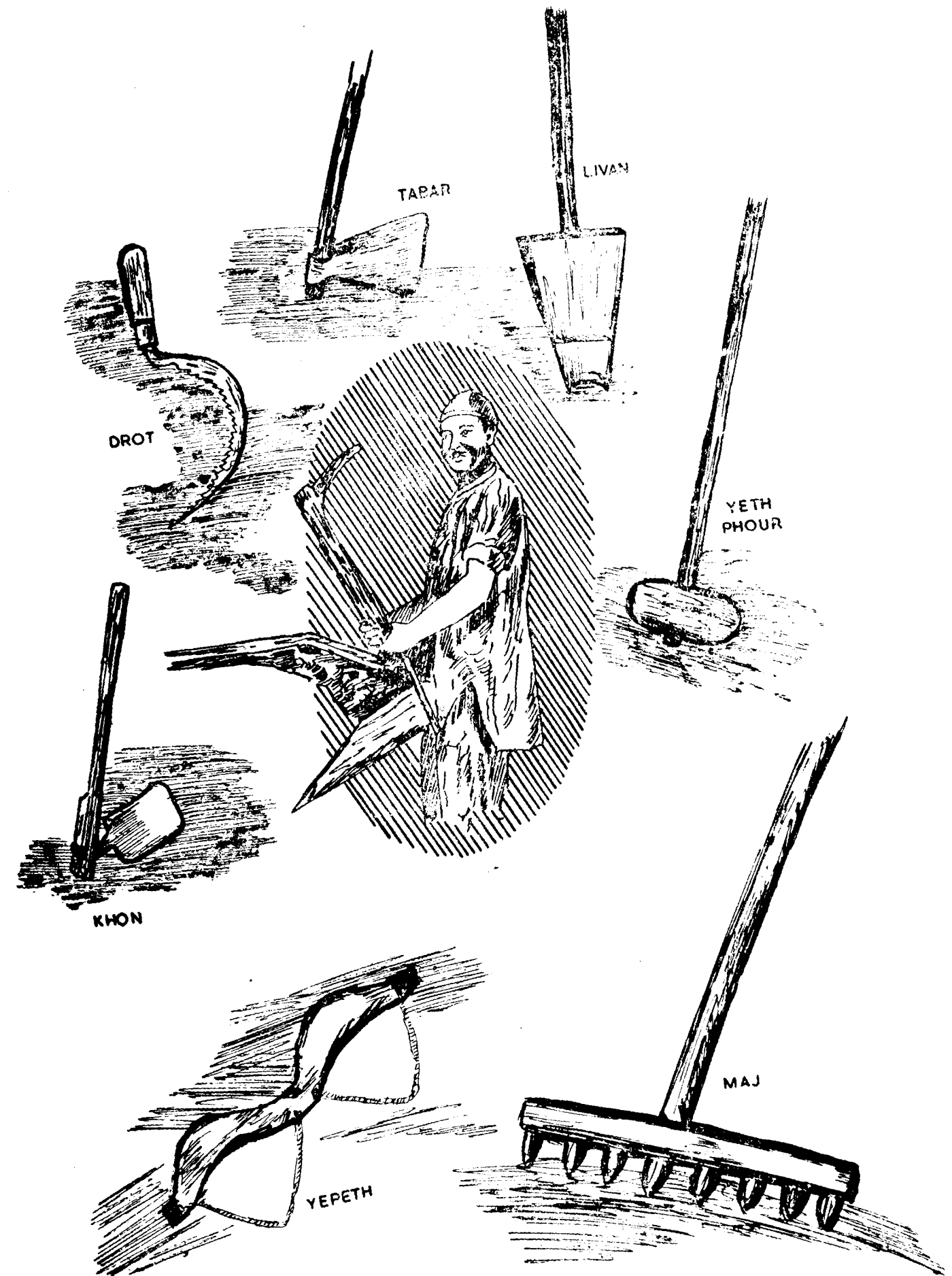
vey, 24 households had discontinued the sowing of indigenous seeds and introduced china seed instead.

A large number of households has witnessed the demonstration given at the agriculture farms, of improved methods and practices employed for cultivation but none has been using chemical fertilizers to develop the fertility of the land.

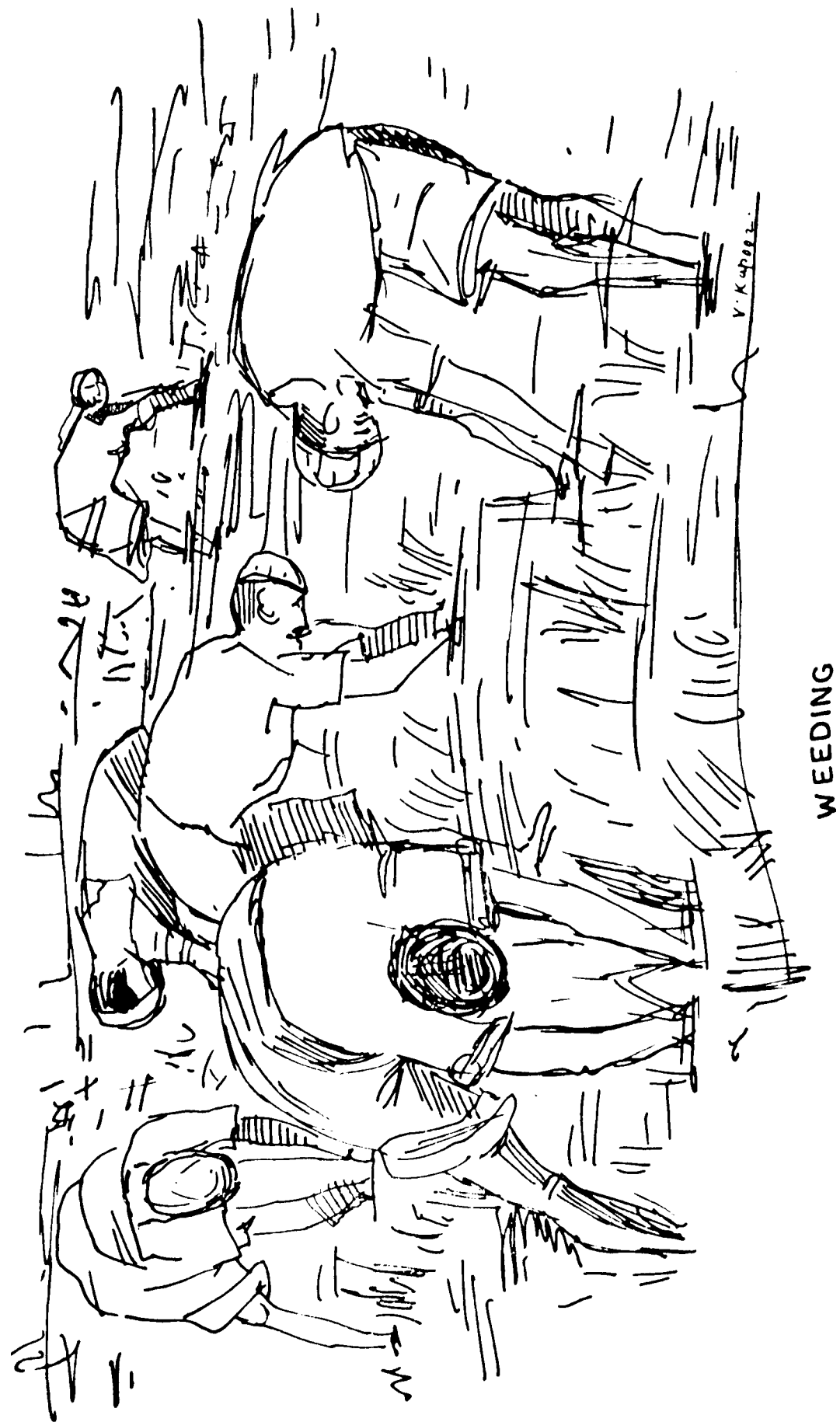
While the cost of cultivation is not large the only source of finance to defray the inevitable expenses is the sale proceeds of the surplus foodstuffs or earnings, if any, from subsidiary occupations. As stated already, hired labour is very rarely employed. Expenditure on repairs and replacement of implements is met from the meagre income referred to above. Rice, fuel, mutton, oil, milk and milk products being available almost in each household, the cost of the functions performed in connection with various operations is confined to the money spent on purchase of spices or payments made in cash to the priests, etc.

Following is the brief description of the ceremonies performed during the various phases of cultivation:—

- a) *Ploughing*—Walnuts are distributed at the field among those present or those who happen to pass by. In addition, yellow cooked rice mixed with salt is also distributed among children or offered to the people present in the shrine.
- b) *Sowing*—On this occasion also cooked rice is distributed among children



AGRICULTURAL IMPLEMENTS



WEEDING



Thrashing of paddy



RICE POUNDING



LEVELLING

near about the field.

- c) *Reaping*—A portion of the crop first harvested is reserved for the family priest. Further, beggars who keep on roaming about during the harvesting season are also supplied 5 to 10 pounds of paddy in the belief that they would invoke the blessings of God.
- d) *Thrashing*—This operation is not taken in hand without performance of an elaborate function in the first instance. Cooked rice is distributed at the shrine and dinner is served at home to priests and neighbours. Besides vegetables, the menu of the dinner includes fowls, mutton and such other preparations which the household may afford. Some households also engage a number of priests to recite verses from *Quran* as a thanksgiving ceremony for the yield they have had from their fields.

All these functions are performed on odd date of the lunar month except 3rd, 13th and 23rd.

In view of the low yield, over 85% produce is used for domestic consumption by the cultivating households and less than 15 % disposed of either in the open market or delivered to the co-operative society in adjustment of the loans drawn from them.

Ploughing starts in early April and sowing of seeds in the beginning of May. Maize is, however, sown any time from April to June. Weeding and transplantation take place during July and August.

The crops are harvested sometimes from 20th September to 15th October. This is followed by thrashing which is carried out in the premises of or adjacent to the dwelling and is completed by the first week of November.

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

There was no unit of Veterinary Department in the village before 1960. The villagers used to treat the ailing animals by orthodox methods and traditional practices. Hot iron bars, for instance, were applied to fractured limbs. In the case of indigestion, country oil was administered by mouth. Similarly, quality breeding was no consideration and any bullock available was used for husbanding, regardless of its health condition, breed, etc. The establishment of the veterinary unit in another block of the same village has brought about a change in most of these practices. Three bulls of superior breed have been maintained by the veterinary unit and these are made available for breeding purposes. The villagers are also presenting their animals at the unit for treatment of their ailments, if and when necessary. The statistics of the work done by the veterinary unit could not, however, be made available.

As stated earlier, the village is situated on the ridge of the forest areas. Timber needed for construction of houses is made available at concession rates by the Government in lieu of the assistance which the villagers are expected to render in the event of a conflagration in the forest.

It is for this reason that the Forest Department permits the villagers to collect and consume as fire-wood such of the twigs and other dry wood as may have fallen in the forests.

Fishing is not the occupation even in a subsidiary form of any household either in the block under survey or in the entire village. This is perhaps because the villagers resort to poaching whenever necessary in the *Lider* river which flows in the close vicinity of the village. The river abounds in trout fish and attracts anglers in large numbers from outside the village.

(iii) VILLAGE INDUSTRIES.

The only industries found in the block are carpentry, tailoring, bakery, silversmithy and polishing of copper utensils. Of these, the first four are the principal occupations of 16 households. Six other households are engaged in tailoring, bakery and polishing of copper utensils as subsidiary occupations.

Unlike olden times, all tailoring shops are now equipped with sewing machines. Modern needles and scissors are in use in every shop and the old clumsy implements are no longer visible anywhere. The wooden measuring yard has however survived the changes, presumably because the tailors cannot, due to their illiteracy, make use of the measuring tape. As the clients mostly consists of the local inhabitants only, the garments prepared are pheran, shirt, salwar, shorts, waist-coats and sometimes coats also.

The bakers knead wheat flour in a round wooden tray of about 2' diameter. This is called *Tagara*. A wooden plank of 1½" thickness and about 8' by 1½' is used for moulding the kneaded flour into different shapes so as to produce a variety of breads. These are pasted on the internal wall of the oven for baking with the help of heat emitted from the burning fire-wood placed at the bottom of the oven.

There has been no change in the time-honoured and traditional methods employed for the manufacturing of silver ornaments. Even so far as the designs are concerned, the same stereo-typed shapes and motifs which were in vogue a century back continue to be employed. The instruments are also conventional and have not been replaced or supplemented by any modern equipment. The silversmiths in the block do not manufacture any silver-ware as the villagers cannot afford to go in for luxuriant purchases. While certain ready-made standard ornaments like *Galtan* (worn by female children in their ears), bangles, etc., are always available with the silversmiths for sale to prospective customers, orders have to be placed in advance with the silversmiths for the manufacturing of ornaments of special size and weight.

The primary occupation of carpenters is the construction of buildings which yields them a more substantial remuneration. During winter when construction are suspended due to inclement weather they engage themselves in the manufacturing of toys, *Khawars* (wooden footwork)

spoons, etc., which are sold in the open market. As in the case of silversmiths, the carpenters also employ the conventional implements and adhere to the traditional patterns and designs.

The polishing of copper utensils is not carried on in any regular shop. The polishers make use of one of the rooms in the ground floor of their dwellings for this purpose.

A visible change that has been introduced of late is the tendency to decorate the shops so as to attract the attention of the customers. Portraits of political or religious leaders, calendars and sometimes photographs of sceneries are a common feature of most of the commercial and industrial establishments.

There is no institution whatever, for the training of tailors, bakers, carpenters, silversmiths or of the people engaged in polishing of utensils. The father trains his sons first by visual observation and later by employing them as apprentices under his personal guidance.

(iv) COMMERCE

The village as a whole has a very large number of commercial establishments engaged in the sale of almost all kinds of goods whether of indigenous manufacture or those imported from Islamabad or Srinagar city. In the block itself, however, there are only five households whose principal occupation is business. Three other households supplement their earnings by running grocery shops as subsidiaries to their primary occupations. Even some

of those whose primary occupation is business augment their earnings by subsidiary occupations. Thus, of the three households whose primary occupation is grocery, one also cultivates land and another is engaged both in cultivation and priesthood. Similarly, the fourth household which mainly depends on the income derived by the sale of milk, supplements the family income by manual labour. The 5th household is engaged in butchery only.

There has been a notable change during the last two decades in the volume and quality of merchandise stocked by the commercial establishments. The old earthen pots then used as containers for tea, sugar, spices, etc. are no longer visible and have been replaced by neat and clean tin containers which are glazed on one side to give a prominent look of the contents. The grocer is no longer content with the sale of eatables and herbs used for Unani medicines. Multi-coloured handkerchiefs are displayed in one section of the shop and toilet articles like soaps, towels, combs, hair-oils, etc. in another. In other shops, glass bangles, rings, socks and articles of stationery required by students are prominently displayed. All such articles used to be purchased from Islamabad in the past.

The butcher does not now keep the meat exposed to flies as was the previous practice. Large pieces of meat are hung from the roofs of small almirahs whose walls are covered with wire-gauze to prevent the entry of flies. The implements

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for the mincing of meat, however, continue to be the same crude type of knives and walnut trunks, which have been in use for centuries together.

The milk seller runs no shop and conducts his business at his dwelling. Most of the milk sold by him is milched from his own cows. Purchases are also made by him from households which own cows and have surplus supply for being sold. The milk-seller does not conduct sales by weighment though the payments are made on that basis. He has maintained an earthenpot as a measure for half a pound of milk. No disputes arise on account of short weighment presumably because the weight of the milk which the pot can contain has been verified.

All transactions are made either in cash or on credit, but the barter system has been abolished. The sales are generally brisk during summer, particularly on the days of festivals.

(v) OTHER OCCUPATIONS

Besides cultivation, commerce and industries, the only other occupations in which the households are employed consist of:—

- (a) Priesthood
- (b) Government and Private Service
- (c) Road Labour and
- (d) Unani Hikmat

The priests serving in the shrine hold their assignments on hereditary basis. No priest whether local or from any other place outside the village, can either lead

the prayers in the shrine or sing, unless his name is borne in the hereditary list. If one of the priest dies, his sons attend to the duties, and appropriate the offerings.

The duties performed by the priest are divided among them since each part and no alteration is made. These duties consist of (a) leading of Azan in the mosque, (b) presiding over prayers five times a day, (c) presiding over special prayers held on important occasions like the anniversary of the shrine, (d) distribution of breads, sugar, etc., received from pilgrims among the pilgrims who participate in the special prayers, (e) charge of furniture articles of the shrine and (f) watch and ward of the shrine. The distribution of duties is made community wise. In other words, Babas are required to perform certain specific functions which are different from those assigned to Khadims.

Apart from the funds which the pilgrims may contribute for the maintenance of the shrine, the priests are required to pay on royalty basis a sum of Rs. 100 per year. This amount is subscribed from them and is along with the other funds of the shrine utilised for executing repairs and additions and alterations to the buildings as also for the purchase of equipment and furniture.

Side by side with their employment in the shrine, the priests also use their own

lings as boarding houses for pilgrims. During the days of festival when all the pilgrims cannot be accommodated in the dwellings of the priests, other people also function as hoteliers and provide them with board and lodging.

By virtue of the duties assigned to them there is a certain amount of disparity in the status of the priests. The *Imam*, or the person leading prayers in the mosque, is held in great esteem than the person who is required to call *Azan*. Similarly, priests who lead the prayers on special occasions or who distribute breads, etc. as *Tabruk* (*Parshad*) hold relatively more paying assignments than those who merely participate in prayers.

Such of the priests as lead or participate in the prayers are expected to be able to read the holy *Quran* freely. The *Imam*, or the person presiding over the special functions, is not considered qualified to hold this assignment unless he commits the *Quran* as a whole or some of its parts to memory. It is for this reason that the priests as a class hold the highest status in the social hierarchy of the village.

The priests grow long beards and twist ten to twelve yards of muslin on their heads as a turban. They wear loose garments, locally known as *Phiran*, which fall fairly below their knees. They use locally made shoes only and are averse to the use of boots and other modern shoes which they regard as a departure from the tradition of priests who have been looking after the shrine during the past centuries.

It is difficult to make an accurate assessment of the income of the priests, particularly so far as offerings received at the shrine are concerned. Sometimes, a pilgrim may offer a pony worth Rs. 300 and on another occasion the aggregate income of a priest for the whole day may not exceed a few naye paise. It is for this reason and also because the average income of a priest is incommensurate with the size of his indispensable expenditure that he favours occupations which guarantee a stable income for all the year round, such as, Government service, etc. At the moment however there is only one head of household in the block who has succeeded in securing Government employment in the Unani Dispensary set up in the village.

Besides the Unani Hakim, one more head of the household is also working on salaried basis as an Accountant in the local co-operative society.

The block is inhabited among others by one household whose traditional occupation is *Hikmat* (Unani system of medical treatment). This *Hakim* does not possess any professional qualifications and is only a practical hand, having received training from his father. He runs his consultation room in his residential house.

Four heads of households are engaged in Road Labour. Whenever their services are dispensed with by the Public Works Department, they work as load-carriers or unskilled labourers for the construction of private buildings.

B-2 INDEBTEDNESS AND TRENDS OF CHANGES

Of the 88 households inhabiting the block only 6 have not incurred any debts and the remaining 93 % have borrowed varying amounts which work out on an average to Rs. 366 per household. Among the relatively low incomegroups, all but 3 households whose income is less than Rs. 50 per month have raised loans from various sources. There is not a single household in the incomegroup of less than Rs. 25 and Rs. 51 to 75 which is not in debt. Households in the incomegroup of Rs. 51-75 seem to be most indebted, the average borrowings per household being Rs. 476.31. The corresponding averages for the other incomegroups are comparatively low.

The households claim that their indebtedness is exclusively due to their limited earnings which are inadequate to cover the normal and day to day expenditure. While there is great force in this argument, it is possible that some of the loans may have been raised to defray extra-ordinary expenses, such as those incurred on marriages, construction of houses and the like. There is however no denying the fact that of late there has been a growing tendency among the inhabitants to fall in line with the outside world, particularly in so far as the dress is concerned. The introduction of toilets and cosmetics has also placed an additional drain on the already meagre income. The substitution of earthen-ware by copper utensils and modern crockery are regarded as indispensable necessities and are not any longer treated as luxuries.

Only 6 of the households have raised loans from the Co-operative Society. Others have managed to borrow from shopkeepers, neighbours and friends, etc. There is no regular money lender either in active or disguised form in the village. This is apparently because the inhabitants who consist only of Muslims are reluctant to receive or pay interest. Where however they cannot help raising loans from the Society, the interest is duly paid and credited to its funds. The profits of the society which are distributed amongst members at fixed interval, include among other items the interest accruing from loans advanced to the members. The members are however not required to deposit any security in lieu of the loans raised by them.

B-3. INCOME AND EXPENDITURE AND TRENDS OF CHANGES

Judging from the income levels, it would seem that all the households without exception belong economically to the lowest rung of the society. At any rate, it would be worthwhile to make a more detailed analysis of the economy of the block to facilitate a comparison of the income and expenditure. For this purpose, the households may be classified into three broad incomegroups, viz. Rs. 0-50, Rs. 51-100 and Rs. 101 and above.

The first group comprises 61 households with an aggregate monthly income of Rs. 2218. The total population of these households is 312 persons which gives the income per capita at 7.11 per month. On this basis, the average income of a household consisting of 5 members would be

Rs. 35.55 per month. The details of family-budget of this incomegroup given at the end of the report show that expenses on food items alone amount to Rs. 33 or 92.8 % of the income. This leaves very little balance to meet the other day to day expenses with the result that the households have of necessity to resort to borrowing.

The second incomegroup consists of 22 households with a population of 137 persons. Its total monthly income is estimated at Rs. 1591 or Rs. 11.61 per head. As the average size of a household in this group is over 6, the total monthly income would be Rs. 69.66. In this case, however, the cost of food articles does not exceed 80 % of the income, leaving thereby some margin to cover contingent and other day to day expenditure. Even as it is, the budget of this group also runs on deficit.

Families with an income of Rs. 101 and over should not have been in debt. There are only 5 households of this category consisting of 41 members with an aggregate monthly income of Rs. 717. This gives the per capita income at Rs. 17.49 per month or 130.92 for a family of 8 which is the average size of a household in this group. The cost of food articles being less than 72 % of this income, the balance available appears to be quite sufficient to cover expenses on other items. Yet, as we have seen already, 3 out of these 5 households are in debt.

It is recognized that there is a tendency among the villagers to under-estimate the income and over-rate the expenditure. Since however enquiries have been made

from house to house, the averages as given in the family-budget statement are not expected to contain a high percentage of error.

As already stated, one of the reasons accounting for the imbalance of the income and expenditure budgets is the growing tendency to fall in line with the outside world in the matter of dress, utensils, toilets and even eatables. The traditional garment called *Pheran*, for which the tailoring charges were very moderate, is being discarded and replaced by coats, waist coats, etc. The new garments are more expensive and the rates charged by tailors for these are also comparatively high. Similarly, females are no longer content with a piece of coarse cotton cloth as their headgear. Moving about in the village, one comes across women with multi-coloured handkerchiefs on their heads to give them a more attractive appearance. Likewise, the old habit of using the lining of garments for cleaning face and hands after taking a wash or bath, has disappeared and people are now seen with towels hanging on their shoulders near about the bath-rooms. The kitchen no longer looks like the show room of a potter as most of the utensils now in use are made of copper. The use of earthenware is limited to the storing of water and food-grains and a few cooking utensils only. All other utensils like plates, cauldrons, spoons, etc. are made of copper.

Yet another new item which has of late been added to the expenditure budget is the cost of books, stationery and even uniforms provided to school-going children. Education is free in the State and no fees are levied on

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this account.

Even so far as eatables are concerned, the villagers have developed a tendency to live somewhat more luxuriantly. Meat, for instance, used to be prepared only on the occasions of festivals and marriages, etc. This is now included in the daily menu of most of the households.

B-4 FACTORS INFLUENCING ECONOMIC LIFE.

The preceding paragraphs give a detailed analysis of the factors which have a direct impact on the economic life of the inhabitants of the block. The shrine, lands and to some extent trade and commerce seem to be the principal avenues of employment of the majority of people. These sources do not however yield earnings which could be regarded as commensurate with the cost of living. The average size of land holdings also continues to be as small as it was decades ago. This is because the land reforms introduced by the Government, such as, the abolition of Big Landed Estates and Jagirdaris or imposition of ceiling on land, have not benefitted the inhabitants as there were no absentee landlords in the village and no one owned or held land exceeding the prescribed limit. It has not also been possible, due to the location of the village on the slope of a hill, to reclaim any new areas.

The pattern of cultivation has not also undergone any radical change with the result that there has not been any discernible improvement either in the yield rate or in the quality of produce. Except for 45 % of the cultivating households, who alone have been supplied with better seeds and

who have witnessed the demonstration of improved agricultural practices, all others continue to employ indigenous seeds and to practise the same old and out-of-date methods of cultivation. The enquiries made have revealed that no cultivator in the block has been provided with any modern implements, manure or pesticides. No irrigational facilities, except those which have been in existence from times out of mind, appear to have been extended. The only fertilizer known to the villagers is the green manure and none among them seems to have heard of ammonium sulphate. As a result, only 24 households have switched over to the cultivation of China seeds which yield about four times the crop produced from indigenous seeds. The block possesses several other potential resources, which if exploited and developed properly could improvise the economy of the block to a large extent. The number of fowls owned by the inhabitants, for instance is fairly large and it should not be difficult to organise a good poultry at this place. Similarly, the proximity of the forests and the availability of timber should facilitate the establishment of several forest industries.

Above all, the village as a whole is situated at an ideal site and is gifted with not a few bounties of nature. It has a pleasant climate and is capable of being developed into a sanatorium or a tourist resort.

Notwithstanding their limited earnings, 86 of the 88 households inhabiting the block have been actively participating in the programmes launched by the Community Development Department. They have

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freely been contributing land, labour, cash and even material for the construction of panchayat ghar, public latrines, bath rooms and parks.

IMPROVEMENT OF COMMUNICATION

The only marked improvement which facilitates communications with the block has been the starting of a regular bus service

from Islamabad to Aishmuqam. The villagers also take advantage of the several buses plying between Srinagar and Pahalgam which halt at this village. The construction of a road within the village has brought the blocks nearer and proved a boon for pilgrims who were otherwise required to ascend the hill through difficult foot-paths to reach the shrine.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The inhabitants of Aishmuqam are reputed for their amiable temperament, hospitality and orthodox beliefs. The priests who constitute the majority of the people are, by reason of their training, well behaved, tolerant and hospitable. The other inhabitants have also imbued these qualities and live in concord and peace. They share each others sorrows and jubilate in their achievements. The enquiries made revealed that major conflicts apart, there have been very few, if any, minor disputes. Where agreement cannot be reached by negotiations or arbitration, one of the parties to the dispute takes an oath at the shrine about the genuineness of its claim and this sets the dispute at rest.

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

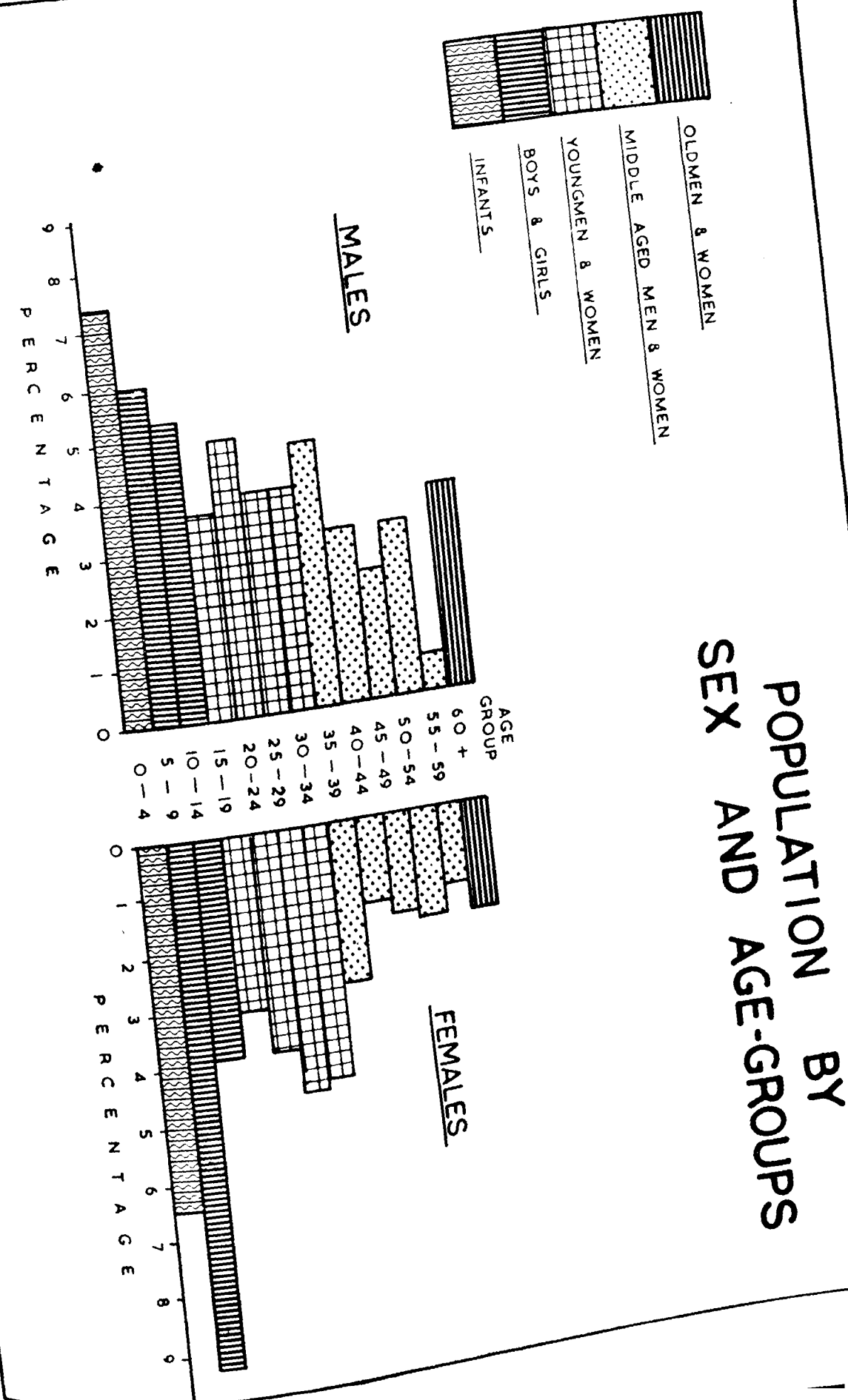
i) HOUSEHOLDS

Table III (A Set) which will be found at the end of the report shows that there are in all 88 households in the block of which no less than 57 % representing over 50 % population consist of families with a strength of 4-6 members. Following are the proportions of households of other sizes inhabiting the block.

Size of Household	Proportion of total number of households	Proportion of total population
1 member	1.1 %	0.2 %
2-3 members	12.5 %	5.7 %
7-9 members	25.0 %	34.5 %
10 and over	4.5 %	9.4 %

ii) AGE AND SEX

As will be seen from table II (Set A) appended to the report, the sex ratio stands at 91 females for every 100 males and does not disclose any material disparity with that of the State as a whole. Some of the agegroups are, however, distinguishable from others for too high or exceedingly low incidence of females per 100 males. In agegroup 5-9, for instance, which consists of minor children only, the sex ratio stands at 159 females per 100 males. In striking contrast with this, the number of females in the agegroups 35-44 and 60 and over does not exceed 58 and 56 against every hundred males. It is possible that the disparity in the case of agegroup 5-9 may be due to infant mortality, but why this should have affected the male population alone could not be explained by the inhabitants of the village. The disparity in the agegroups 35-44 and 60 and over is set off by the larger incidence of female population in



in the agegroups 25-29 and 30-34.

Over 94 % population of the block is below the age of 60 years implying thereby that the incidence of longevity is very small. Even the proportion of people of the age of 55 and above is slightly more

than 7 % of the total population.

The subjoined table indicates at a glance the proportions in which the block is inhabited by minors, boys and girls, young, middle-aged and elderly persons :—

Infants	0-4 agegroup ...	13.8 %
Boys and Girls	5-14	24.5 %
Youngmen and women	15-34	32.5 %
Middle-aged men and women	35-59	23.5 %
Old men and women... ..	60+	5.7 %
	(4) Divorced ...	0.20 %

(ii) BIRTHS AND DEATHS.

The only record of vital statistics which could be produced by the village chowkidar relates to the year 1960-61 as the registers giving these statistics are being submitted in original to the police stations which prepare consolidated returns for their respective jurisdictions for transmission to the Directorate of Health Services.

During 1960-61, there have been 13 births and 8 deaths in all. The former comprised 7 males and 6 females and the latter 3 males and 5 females. The deaths have been caused by fevers, pneumonia and dysentery.

(iii) MARRIAGES.

Following are the proportions in which the block is inhabited by various categories of persons according to marital status :—

(1) Never married ...	46.74 %
(2) Married ...	46.32 %
(3) Widowed ...	6.74 %

The fact that the incidence of divorced cases is extremely small is again indicative of the absence of disputes among the inhabitants and of their harmonious relations. Divorce is permissible according to Islamic Law and is being practised all over the State.

The data given in table VI, Set A, shows that of the 33 widowed persons as many as 23 are above the age of 50. Even among the latter, 15 belong to the agegroup 60 and over. The widowed people being all Muslims can, if they so desire, marry again. There is no limit to the number of marriages in the case of males, provided not more than four females are married and maintained at a time. The females are not eligible however to have more than one husband at a time.

The above table also reveals that there is not a single married person in the entire block within the agegroup 0-14. This, as stated earlier, is mainly due to the

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enactment of Infant Marriages, Prevention Act of 1928.

There are 18 males in the block above the age of 20 years who fall in the category *never married*. The only explanation offered was that they could not afford to enter into matrimonial alliances due to their limited financial resources.

The proportions of married females to married males are very high in the agegroup 15-34. While this is also true of the agegroup 55-59, the proportion of males in all other cases either exceeds or is equal to that of females. This is because males are generally married at a more advanced age than the females.

The distribution of the inhabitants by their marital status shows that the proportions of married and widowed males to similar females are almost equal, while there is only a small disparity between those who have never been married. The number of married females however stands at 115 as against only 114 males. This is because one of the married males is maintaining two wives. Polygamy, it may be stated, is admissible among Muslims and is not prohibited under Law.

(iv) DISEASES

According to the *Unani Hakim* incharge of the Government dispensary, the villagers suffer from diseases like scabies, pneumonia, diarrhoea and bronchitis. While the village enjoys the benefit of natural drainage, it goes without saying that their unhygienic habits and dirty environments are to a large extent responsible for the incidence

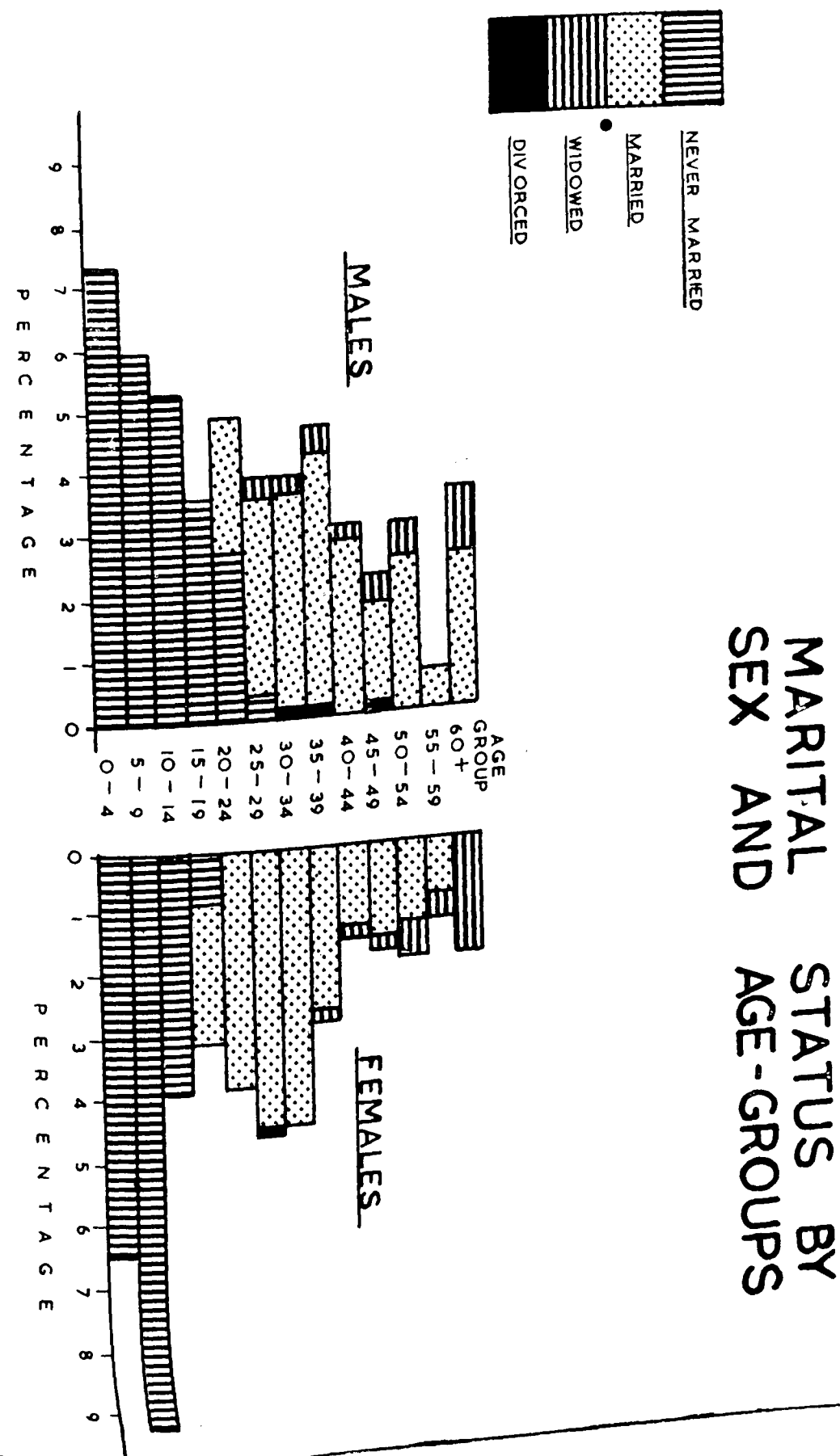
of these diseases. During winter, some people suffer from eye-sore as a result of the cold winds which blow furiously and hurt the eyes. Diarrhoea and dysentery are caused, more often than not, as a result of taking unripe fruits, deteriorated food, exposure and the like. Pnuemonia and bronchitis are common in Kashmir and such of the inhabitants of the villages as are not well clad in winter fall victim to this disease.

The absence of an allopathic dispensary in the entire village, which claims a population of 2219 persons is indeed unfortunate. It is however gratifying to note that notwithstanding the absence of any such institution the mortality rate is not high. This seems to be more because of the temperate climate of the village than the relief made available by the Hakims. At any rate, the modern methods of treatment are unknown to the villagers and they therefore adhere to the old traditional type of unani treatment. It is only in very serious cases, such as a major operation, that the villagers avail of treatment in Islamabad where large Government owned and private hospitals are functioning.

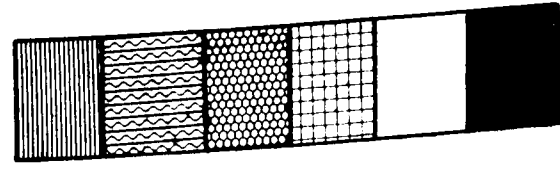
(v) EDUCATION

Table VII, Set A, appended to the report shows that of the total population of 490 inhabiting the block, 152 are literate, giving a literacy percentage of 31. This is very satisfactory considering that in the State as a whole the literacy percentage stands at 10.7 only.

The number of literate females stands



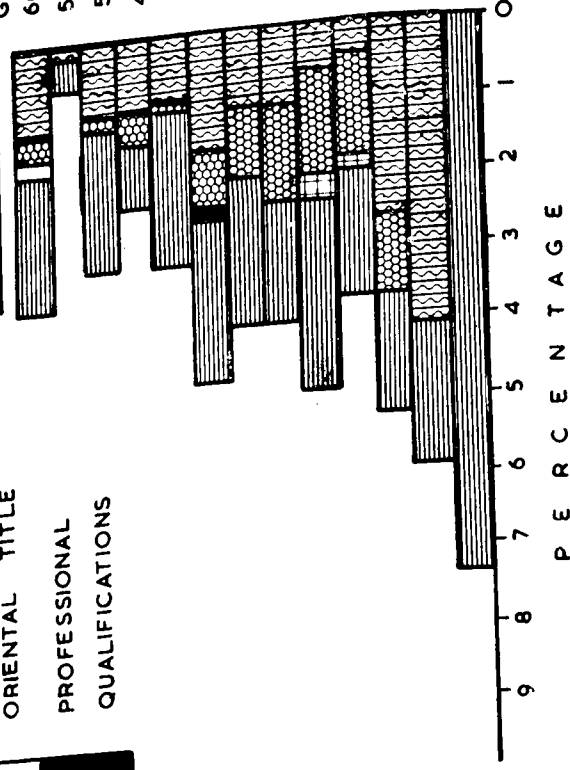
EDUCATION BY SEX AND AGE-GROUPS



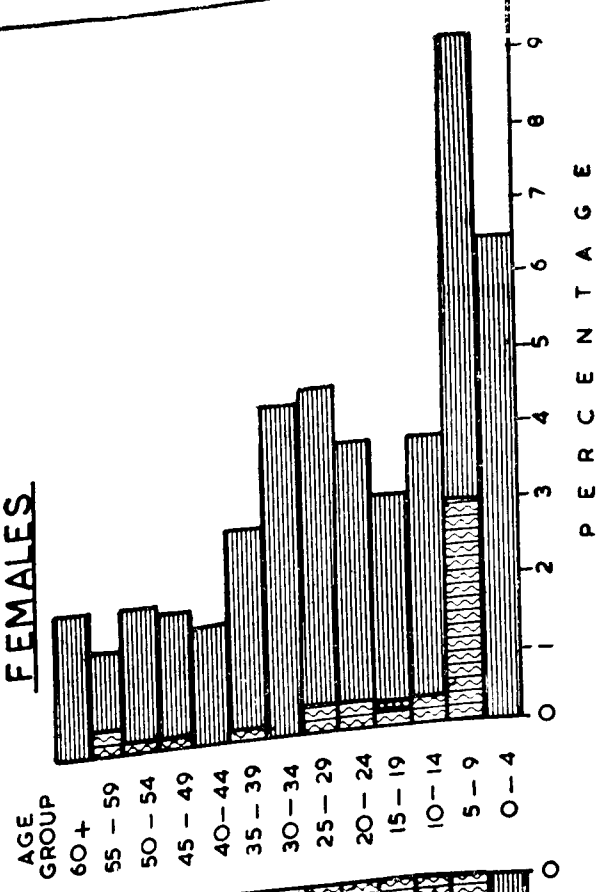
MATRIC OR HIGHER SECONDARY

HOLDERS OF
ORIENTAL TITLE
PROFESSIONAL
QUALIFICATIONS

MALES



FEMALES



at 28, giving a literacy percentage of 12 in a population of 234. The corresponding percentage of male literates stands at 48.4.

The literate population includes 103 persons (76 males and 27 females) who do not possess any educational qualifications. Except for 3 male matriculates, one holder of oriental languages diploma and another qualified in Unani medicines, all others have only passed primary or basic examinations.

It is also clear from table VII that large majority of the literate persons have discontinued attending schools after attaining the minimum literacy standard of reading and writing a few sentences. That is why 54 persons in the agegroup 15 to 60 and over are only literate but do not possess any educational qualifications. Even so far as literates without educational standards belonging to the agegroup 5-14 are concerned, 17 persons are said to be receiving religious education in private institutions or Maktabas managed and financed by private individuals. The curriculum of the Maktabas consists of teaching the reading of *Quran* and elementary training in learning alphabets and numerals. Most of the students being females who observe pardah, it has not been possible to verify whether they have acquired necessary proficiency in reading and writing to enable them to be classified as literates.

These observation also hold good in the case of those who have passed primary or basic examinations. Of the total number of 44 persons of this category, only 14 fall

in the age-group 5-19. This leads to the inference that the other 30 persons have discontinued their studies and taken to traditional and other occupations.

Enquiries made in the block revealed that of the total population of 105 in the agegroup 6-14, those not attending any educational institution, Government owned or private, number 49. The explanation advanced by their parents is that they cannot afford to defray expenses on books, stationery, uniforms, etc. This is not a convincing argument as households of similar and even lower economic levels have been managing to meet such expenses and to send their children to school.

In so far as female education is concerned, the inhabitants have not shaken off their conservative outlook and continue to view with disfavour the idea of girls attending public schools. This is why the incidence of literacy among females is shockingly low.

There is no educational institution in the block. Government have however set up a Boys' High School and 2 Primary Schools, one for boys and the other for girls in the village. Of the 166 students borne on the rolls of the high school, 12 belong to the block under survey. The total number of students in the boys' and girls' primary schools stands at 104 and 27 respectively. These include 29 boys and 3 girls from the block. It is thus evident that only 29 p.c. of the total population in the age-group 5-19 which stands at 153 attends the high and the primary schools in the village. This is however exclusive of

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the students receiving education in private institutions.

(vi) IMMIGRATION AND EMIGRATION

According to the information made available by the inhabitants, there have been only 7 cases of immigration during the last 40 years. Of these, 3 belonging to villages Kullar, Nowshehra and Wadwan have been married in the block and have settled permanently at this place. One person hailing from Bandipur has migrated to this village for medical reasons. Another person of village Wadwan had some ancestral landed property in the block, which having been restored to him he decided to settle in the village. Two other immigrants settled in the hope of securing employment but could not find any avenue other than road labour for their livelihood.

No cases of emigration have been reported. One reason responsible for this seems to be that living conditions obtaining in other neighbouring areas do not hold out better prospects than those obtaining in Aishmuqam. Another explanation seems to be that the members of priest community cannot absent themselves from the shrine without rendering themselves liable to lose their assignments. It is possible that with the growth of education and availability of Government jobs, members of the younger generation may in course of time migrate to urban and more prosperous areas.

B-FAMILY STRUCTURE

Table 1, Set B, appended to the report

will show that for purposes of studying the family structure, households have been divided into four categories, viz., simple, intermediate, joint and others. Simple families consist of husband, wife and unmarried children only. Intermediate families, on the other hand, also include unmarried brothers, sisters and one of the parents. In joint families some of the children, brothers or sisters are also married. Families which do not fall in any of these categories have been included under others.

According to this classification the block is inhabited by over 45 p.c. simple, 27 p.c. joint, 7 p.c. intermediate and about 21 p.c. other families.

Joint family system is respected everywhere in Kashmir and is regarded as an index of harmonious relations among the members of the family. Such families are believed to be well behaved and relatively more cultured. This would not necessarily justify the inference that the joint families in the block are prompted only by these considerations to run combined kitchens and live together. The fact that the inhabitants are not economically well-off and each new couple cannot afford to maintain a separate kitchen is no less responsible for the joint family system.

There are no restrictions on inter-caste marriages, though each class would prefer to enter into matrimonial alliances with persons belonging to the same class. The priests in particular endeavour to marry in priest families only, but if suitable matches are not available they do not

Aishmuqam

hesitate to marry in other castes. Gujris and Najars however marry in their respective castes only, both because of their reluctance to inter-marry with others as also because they rank last in the social hierarchy of the block.

The inhabitants are governed by Islamic Law of Inheritance according to which a child inherits the property of his father only after the latter's death. Property other than lands is divided among the male and female children and the widow in different proportions. The widow is entitled to 1/8th and the residue is shared by each male and female child in the ratio of 2 : 1. If a married person, having children, dies during the life time of his father, the children are not entitled to any share in the property of their grandfather unless he endows a part of it to them as a gift.

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 land which is admissible to her from other property.

C—LEISURE AND RECREATION

The only place of entertainment available not only in the block but also in the village as a whole is the big park built by the Panchayat Department. The park is being maintained by a gardener of the Community Development Department who has beautified it by growing flower beds and looking after its turf.

The park has not however been provided with any sports equipment so far. As a result, the villagers who assemble in the park during leisure hours engage themselves in chatting and discussing all sorts of matters ranging from their domestic problems to the political affairs of the State. The Panchayat Ghar which has been built on one side of the park however is equipped with a radio set and the people keep on listening to the broadcasts made from the Srinagar Station of All India Radio.

The students of the Government schools play football and volleyball now and then after school hours. When no such recreation is available they run about the park. On other occasions they play the game *kaneh marven* (stone striking). The game needs two participants each holding a small stone in his hand. One of the boys throws his stone over a distance of 4 to 5 yards and the other is required to make it a target by striking it with the stone in his hand. If he succeeds, the first player is required to lift him bodily on his shoulders and carry him to

the place where the striking stone lies. If he fails, it is his turn to throw the stone and of the first player to strike it.

The boys also play another game called *zhep zhep* (hide and seek) late in the evening particularly in moonlit nights. A number of boys participate in the game in which both the eyes of one of the boys are closed by another boy with his hands. Others are required to run away and to hide themselves at different places so that they may not be easily traceable. After this the boy is let off to search the absentees. If he succeeds to get hold of one of them, the latter is required to function as the next searcher. If he does not, he has to repeat the process and to go about in search of the absentees for the second time.

During the closing days of the month of fast and immediately before and after Id-ul-Zuha, young women in each neighbourhood assemble after dusk in the compound of one of the houses and celebrate the functions by singing in standing rows the traditional songs called *rouf*. Two rows are formed one facing the other and each woman extends her arms over the shoulders of her two neighbours. One of the rows keeps on singing a song verse by verse and the other repeats the first line of the song every time, the singing of a verse is completed by the other. No musical instruments are employed during this process but the women keep on moving their bodies forwards and backwards as they go on singing in chorus.

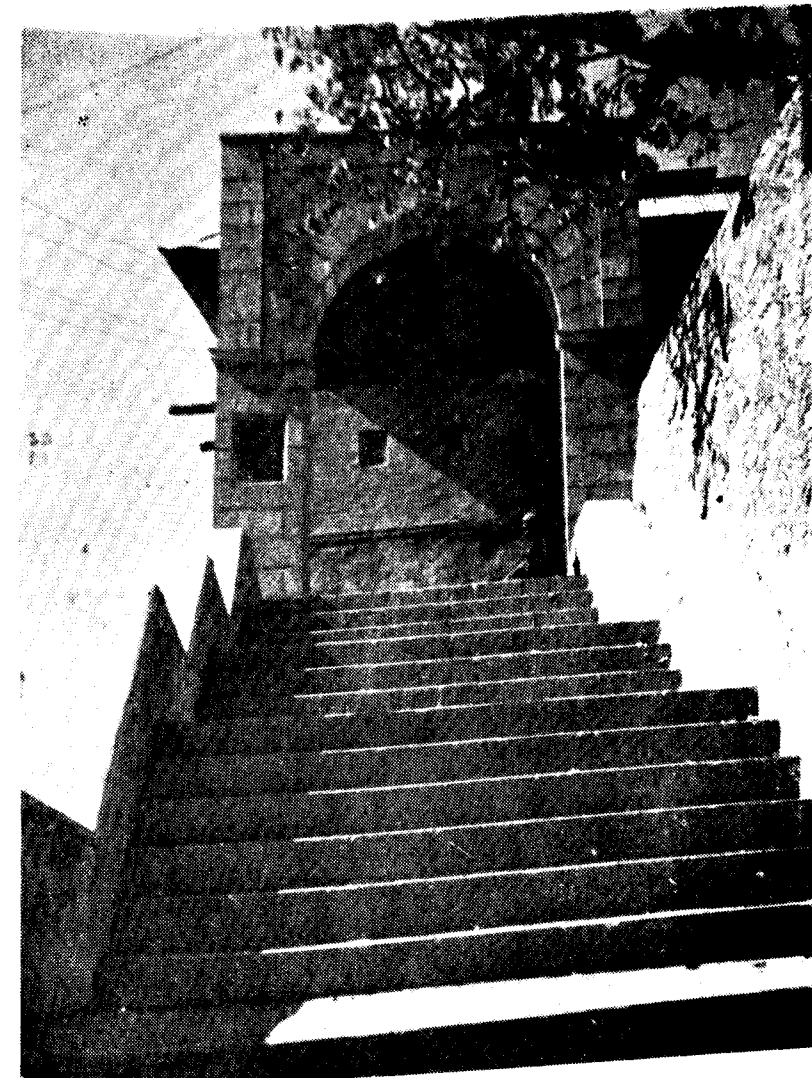
Yet another source of recreation though

available only on a few occasions is the musical concert called *bacha nagma* organised in the park by professional musicians visiting the village from other parts of the district. This concert is generally held in April during the *Urs* or fair of Sheikh Zain-ud-Din who is entombed in the shrine at Aishmuqam. The musical party consists of a number of players equipped with several instruments, such as, *sitar*, *tabla*, earthen pitcher, *tumbaknari* and a harmonium set. The principal actor in the party is a beautiful boy who is dressed in multi-coloured female clothes and a sari. His upper garment is a brocaded gown called *peshwaz*. He wears long black artificial hair to give him the resemblance of a woman. Bells are wound round his ankles which jingle to the tune of the music while he keeps on dancing in the midst of the audience. At the conclusion of the function, the audience raise subscriptions for payment to the musicians.

The State Publicity Department also entertains the villagers once or twice a year and particularly during the days of festival by displaying film shows which are held in the park due to the absence of a cinema hall or a theatre.

D-RELIGIOUS INSTITUTIONS

Village Aishmuqam is very well known in every part of Kashmir on account of the historic shrine of Sheikh Zain-ud-Din who lived in the 15th century A. D. and was one of the principal disciples of Sheikh Nur-ud-Din, the leading Reshi of Kashmir.



Approach to the Shrine



Tomb of saint Zain - ud - Din



Priest receiving offering at the Shrine

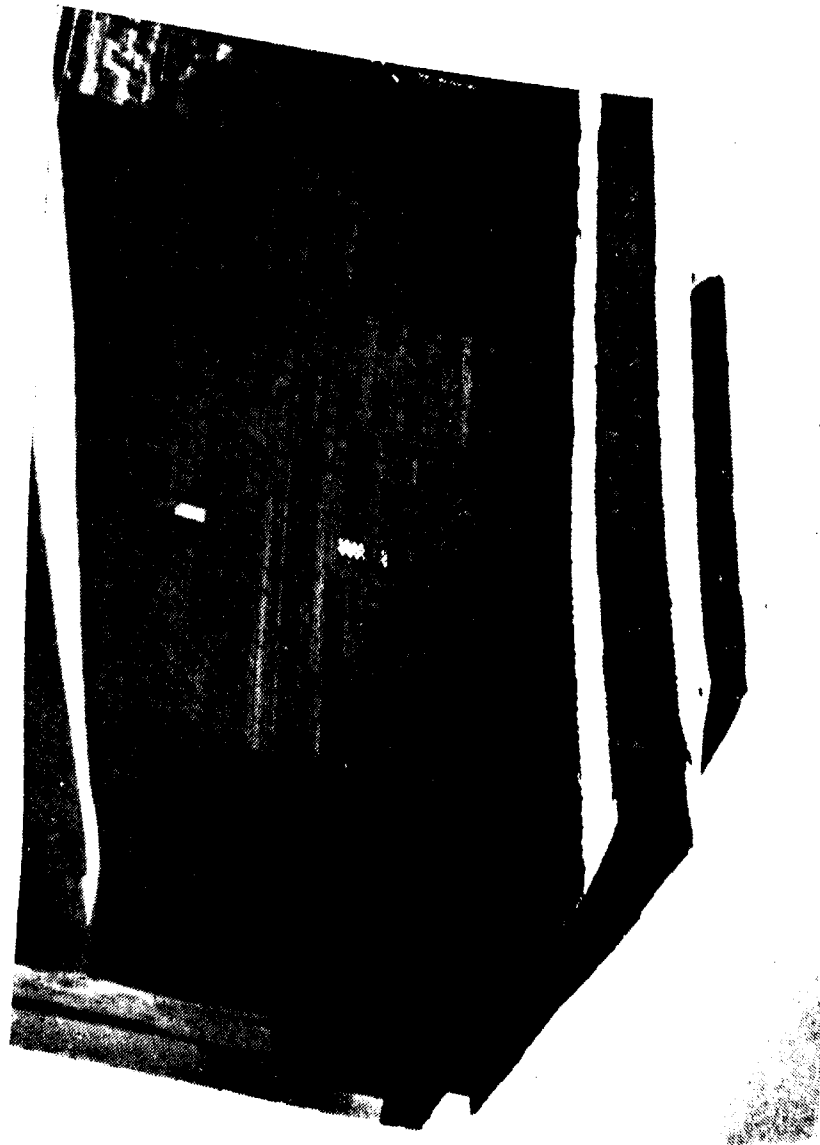
Reshis constituted a separate cult of Muslim mystics who practised extreme self-abnegation and lived in seclusion in caves, dens, wildernesses, etc. They were not only orthodox Muslims but went a step further by refusing to marry and abstaining from taking meat, fish, onions, garlic, etc. They did not put on more than one garment regardless of its serviceability and restrained themselves from talking to the people. Whenever they left their seclusion, they planted fruit trees so that people may in course of time benefit by them.

The historians of Kashmir are unanimous in the view that Sheikh Zain-ud-Din, who was known by the name Zia Singh before his conversion, was a prince and came from the ruling family of the Rajas of Kishtwar who had their headquarter in village Banderkot. His father Yesh Singh, the then Kishtwar ruler, is said to have been assassinated when Zia Singh was only 13 years old. Zia Singh is said to have been suffering from some disease which took a serious turn leaving no prospect of his recovery. Sheikh Nur-ud-Din happened to pass through Kishtwar just at that time and having heard of his miraculous performances Zia Singh's mother begged of the Sheikh to visit the patient and to pray for his recovery. The Sheikh called at the house and agreed to pray on the understanding that Zia Singh would meet him in Kashmir after he recovered and was fit enough to travel. Zia Singh did not however keep the promise and after a short while he was again confined to bed. His mother kept on crying day and night until she had a vision in which the Sheikh reminded her

of the promise she had made. Zia Singh's mother promised that she would fulfil her obligation this time if her son would recover again. With the restoration of his normal health, Zia Singh decided to proceed to Kashmir and to meet his benedictor. The mother and the son undertook the arduous journey from Kishtwar to Bumzua, a village about 8 miles south of Aishmuqam, where Sheikh Nur-ud-Din was staying at that time. They were received by Baba Bam-ud-Din, the senior-most disciple of the Sheikh. It was at this place that both Zia Singh and his mother embraced Islam under the names of Zain-ud-Din and Zoon Ded respectively.

The legend current among the local inhabitants goes to say that Zain-ud-Din meditated for a long time in village Mandjan of Tehsil Sopore where he attained spiritual perfection. There is nothing in the historic records to confirm this except that he meditated in the cave of Kupwara village for a long time. It was at this stage that Sheikh Nur-ud-Din advised him to migrate to the cave at Aishmuqam and to meditate there for the remaining period of his life. On his arrival, Sheikh Zain-ud-Din found the entrance to the cave blocked by snakes, cobras and reptiles. According to the legend, the saint carried with him a club which he had received from his master. Seeing the serpents he placed the club on the ground and it was instantaneously transformed into a dreadful cobra. The snakes in the cave got awestricken and not only surrendered to the Sheikh but also vacated it and migrated to the village Puhurpujan which is about 16 miles to the east of Aishmuqam.

View of Khankah
(Centuries old built mosque of Aishmuqam)



Whether or not this is a fact, there is no doubt that snakes and cobras are rare in Aishmuqam and are seen moving about in every part of village Puhurpujan.

It is also believed that the leader of snakes in Aishmuqam cave begged of the Sheikh to permit him to remain in his service. The request was granted and the cobra was converted into a stone. This stone which looks exactly like a cobra is installed at a distance of about 2 to 3 feet from the tomb of the saint and is used as a lamp stand.

The priests also relate a story of how they became associated with the shrine. It is said that one of the goats belonging to the then ruler was slaughtered by some shepherds who accused the saint of having killed the animal. The saint prayed and the goat was temporarily endowed with the power of speech. The animal disclosed the names of the killers who were consequently ordered to be executed. The saint intervened and asked the king to set them at liberty so that they may remain in his service. The shepherds thereafter lived with the saint and served him all their lives. Their descendants called *khadims* also remained attached to the shrine and they have been doing so to this day.

The story of the death of the saint is still more interesting. It is said that when he was about to pass away he advised his disciples to leave his dead body for some time in the cave and not to permit anybody to enter it. In deference to his will, the body was placed in the interior of the cave on a grooved wooden

plank after being wrapped in a shroud. When the disciples re-entered the cave they were grieved to find that the body was missing. They kept on crying until one of them had a vision in which the saint revealed that he was buried at the very place where his body had been laid by them on the plank. In pursuance of this disclosure a stone slab was fixed at the site signifying the burial place of the saint.

The exact date of the death of the saint is not known. His *urs* or anniversary is, however, being celebrated on the 13th day of Baisakh corresponding to 25th of April.

The cave in which the saint is buried seems to have been built long before the spread of Islam in Kashmir. It measures about 8 yards from its entrance to the tomb and has a width of about 3' and a height not exceeding 6'. At the end of the cave a small room has been carved out in which the saint is entombed.

King Zain-ul-Abdin of Kashmir (1420-1470 A.D.) is said to have erected a wall of concrete around the cave and this seems to have survived the ravages of weather for the last five centuries. Two mosques, one known as *khankah*, are also attached to the shrine. Close by, a number of bath-rooms have been built to enable the pilgrims and visitors to perform ablutions before entering into the cave. The *khankah* besides being used for prayers is also a repository of the relics of the saint which are held in high esteem. These consist of a bow, a patten, a wooden bread, a

rosary, a wooden club and a copy of Quran. It is said that the saint observed fasts frequently and whenever he felt hungry he licked the wooden bread to satisfy his appetite. These relics are publicly displayed whenever the village meets with some catastrophe, such as a famine, epidemic, etc.

The shrine attracts hundreds of thousands of people from all parts of the Valley every year. On the day of anniversary of the saint congregational prayers are held which are attended to by no less than 20,000 people.

The whole area presents a glamorous look on the eve of the anniversary when not only the shrine and all other buildings in the village are illuminated but wooden torches are lit in large numbers on all mountain peaks of the Lidr valley. The illumination commemorates the celebrations of the people when the man-eater demon *begrakash* was driven out of the cave. According to the legend, the festival continues to be celebrated from pre-Islamic times and dates back to about 2,000 years.

The shrine of Zain-ud-Din is respected by all communities and they actively participate in the celebrations of the anniversary. There is no restriction to the entry into the shrine which is open to visits by persons of either sex and of any community.

The festival lasts for about 1 month during which the complexion of the village is completely changed. Temporary stalls are erected on either side of the road which links the shrine with the Islamabad-Pahalgam

Highway. Shopkeepers from Srinagar, Islamabad, Mattan and many other places set up stalls for sale of different commodities. These include among others confectioners, sellers of toilet articles, like soaps, combs, bangles, etc., cloth merchants, copper-smiths and many others. Quacks are also seen here and there propagating the miraculous effects of herbs and other medicines which they put to sale.

It is difficult to give any accurate estimate of the extent of sales effected during this period. At any rate, assuming that the number of stalls is not less than 150 and the average sales per stall do not exceed Rs. 50 per day, the aggregate value of the sale transacted would appear to be in the neighbourhood of rupees two lacs.

In addition, jugglers, musical parties, snake charmers, etc. also visit the village during the days of festival to entertain the pilgrims.

The shrine is administered by a committee of 25 persons who are elected every year by the priests. The main resources of the committee consist of the royalty paid by the priests who, as stated earlier, appropriate all the offerings made by the pilgrims. In 1961-62 an amount of Rs. 6,000 was paid on this account as against Rs. 5,000 for the year 1960-61. This amount together with the other funds received directly by the committee from donors is utilized for executing repairs and carrying out additions and alterations to the shrine and its affiliated structures.

The villagers continue as heretofore to

adhere to the time honoured religious beliefs and there has been no visible change in this respect. The few younger people who prefer to take a more liberal view of things are viewed with disfavour.

E-VILLAGE ORGANISATIONS

There is no separate or independent organisation to look after the interests of the inhabitants of the block exclusively. In the village as a whole however there are three organisations, namely the managing committee of the shrine, the panchayat and the multipurpose Co-operative Society. All these organisations are running smoothly and do not suffer from any internal rifts usually caused by rivalries and conflicting interests. The shrine plays an important role in the integration of different communities and castes and in cementing the social relations of the inhabitants.

The jurisdiction of the panchayat is not limited to village Aishmuqam only but extends to 5 other villages, namely, Batkot, Sarchan, Amargarh, Hardakichroo and Ganeshpora.

The panchayat has been set up in accordance with provisions of the Village Panchayat Act of 1958 and consists of 11 members of whom 8 are elected. The other three members are nominated by the State Development Commissioner from the panel of names sponsored by the outgoing panchayat. Five of the 11 members belong to village Aishmuqam, including 1 drawn from the block under survey, 2 to village Batkot and 1 each to the other 4 villages.

No particular caste of village Aishmuqam dominates the panchayat but if the castes of the members of other villages are also taken into account it would appear that the majority consists of Mirs. Enquiries made in the village however revealed that the majority party has not been taking any undue advantages of its superior strength.

Under the Act, the panchayat is vested with wide powers, such as: a disposal of suits connected with contracts not exceeding Rs. 150 in value; recovery of moveable property and compensation for wrongful possession of property and damages caused by cattle trespass. It is also competent to take cognisance of offences like spreading of infectious diseases, polluting water reservoirs, and to try cases under Cattle Trespass Act, Public Gambling Act, Juvenile Smoking Act and Prevention of Cruelty to Animals Act. In actual effect, however, the panchayat has been confining its activities to the settlement of petty disputes among villagers and execution of minor developmental works. The former include reconciliation between husband and wife, arbitration in the distribution of inherited property, etc., which are outside the powers of the panchayat. Among the developmental works, mention may be made of the construction, maintenance and improvement of village roads, bunds and embankments of nallahs and streams, digging of exit channels and felling or pruning of trees if they project on the streets.

A fairly large number of the heads of households appears to be conscious of the functions of the panchayat. Of the 88 households inhabiting the block, the heads

of 55 have stated that the Panchayat is responsible for settlement of disputes and the execution of petty developmental works. There are however, 10 heads of the households who believe that the functions of the panchayat are confined to the execution of development works only. Others think that the panchayat has been set up for settling disputes.

Eighty-one households acknowledged that the public latrines, water-tanks and the panchayatghar have been built by the panchayat. A few however thought that the public park had also been laid by the panchayat. There are only 2 heads of households who seem to be completely ignorant of the work of panchayat. On the other hand, as many as 86 heads of the households have participated in the execution of the constructional works by contributing more than 25 % of the cost.

There are no caste or tribal panchayats in the village and the question of inter-relationship of the members of the the panchayat does not arise.

The Community Development Block head-quartered at Mattan has also detailed a gram-sevak (village level worker) to the village to give demonstrations in improved agricultural practices and to persuade the cultivators to take to the use of chemical fertilizers which have not however been supplied. The gram-sevak has set up 6 demonstration plots in the village.

The only other organization functioning in the village is the Multipurpose Co-operative Society. Its total membership

as on 31st March 1961 was 1479 with a share capital of Rs. 9,400 approximately. The value of a share is Rs. 5 and a member cannot purchase more than 20 shares.

The society is administered by a board of management consisting of 15 members whose full particulars are given in the Village Leaders Schedule appended to the report.

About 75 % households of the block numbering 51 have enrolled themselves as members of this society. Enquiries made from the remaining households indicated that no less than 33 had no knowledge whatever of the benefits which would accrue to them by being enlisted as members of the society. The other 4 households put forth the plea that they could not afford to pay the share money.

Following are the principal activities in which the society is engaged :—

(i) It advances loans to its members for purchase of agricultural implements, fertilizers, seeds and other ancillary expenses connected with cultivation. The loans are charged to interest at 6½ % and the loanes are required to supply in return paddy, maize and walnuts after the crops are harvested. The rates at which these commodities are delivered are settled in advance.

During the year 1961-62 the society advanced an amount of Rs. 35,586.92 to the members on account of agricultural loans.

(ii) The society runs a fair price

shop in the village where sugar, salt, tea-leaves, country oil, kerosene oil, spices and even cloth are sold. The issue price of the goods is arrived at by adding 6½% commission to the landed cost. The sales are made against cash payment and are not confined to the members of the society only.

(iii) Chemical fertilizers, particularly ammonium sulphate are also being supplied on credit basis. The prospective purchasers which do not include any inhabitant of the block under survey consist both of the members of the society as also other inhabitants of the village. The latter are however required to make payment in cash while the members enjoy the facility of postponing the payment till the harvesting of crops when they can either make cash payment or supply paddy, maize, etc. in lieu of the loan raised by them.

The society had also opened at Pahalgam a depot where tents, furniture and beds were stocked for being rented out to the tourists who visit this tourist resort in summer in large numbers. The depot and its stores were, however, destroyed by the conflagration of December 1960 along with moveable and immoveable property of many others.

The society was set up in 1950 and the aggregate profit made by it as a result of its various commercial activities is estimated at Rs 3,300 approximately. The dividends have not, however, been distributed so far.

REFORM MEASURES

There is hardly any person in the block who is conscious of the advantages accruing from family planning. While there is no official or social agency to educate the people on this vital issue, they regard restrictions on births as militating against religious doctrines. Notwithstanding this orthodox and conservative outlook, at least 17 households do not approve of the idea of new births taking place in their families, though they would resist the employment of artificial devices to achieve this end. The large majority of the households numbering 66 are in favour of getting more children and would vehemently oppose any measures designed to restrict future births. Three heads of households who are in advanced age have observed that it was too late for them to have any craving for children.

The largest number of households who are averse to new births belong to the incomegroup of Rs 26-50. These number 34 households, the corresponding numbers in the incomegroups 51-75 and 25 and less being 13 in each case. Households which crave for more children also belong mostly to the incomegroup Rs 26-50. The number of similar households in the next higher incomegroup, i.e. 51-75 is 6. Other incomegroups claim much lesser number.

The villagers are not at all aware of the ceiling imposed by the Dowry Act on the dowries given on the occasion of marriages. Since however their spending capacity is very limited due to their meagre earnings the values of the dowries

given by them are invariably below the maximum authorised by Law.

A Guest Control Order has also been enforced by the State Government restricting the number of invitees on various functions, religious, social and the like. There is however no agency available on spot to enforce the provisions of this order and the villagers usually exceed the limits and invite larger number of guests, particularly on marriages.

Yet another reformatory Law, namely Juvenile Smoking Act, which is on the Statute but is not being implemented relates to the prohibition of smoking by children below the age of 16 years. Minor children are seen smoking hukka and even cigarettes publicly without any cognizance being taken of their conduct.

FOLK LORE

The mother tongue of all the inhabitants of the village including those of the block is Kashmiri. It is an indigenous language which according to Grierson belongs to the Shina Khowar group of Indo-European family. People in Kashmir, however claim that Kashmiri is essentially a prakrit of the Sanskrit language and contend that before the advent of Islam, Kashmir was only inhabited by Brahmins with their shastric lore. Col. Lawrence, the author of 'Valley of Kashmir' written in 1895 has however stated that of every 100 Kashmiri words, 25 are Sanskrit, 40 persian, 15 Hindustani, 10 Arabic and the rest Tibetan, Turkish, Dogri and Punjabi. This may have been true of the time when

Col. Lawrence lived about 70 years ago, but the position as it obtains now is somewhat different. Kashmiri has since absorbed quite a number of English words which are being employed by everyone during the course of conversation. Among these mention may be made of the words coat, button, boot, sweater, under-wear, hockey, football, cricket, school, radio, loud-speaker, harmonium, pencil, fountain-pen, slate, pass, fail, bus, lecture, leader, power, table, plate, cup, glass, driver, petrol, engine, tyre, tube, bicycle, seat, handle, number, lamp, holder and many others.

Kashmiri has a grammar of its own which, as stated by Lawrence, is highly inflectional and offers not only forms of reduplication but also makes changes within the root.

Some people believe that Kashmiri was a written language in former times and employed Sharda characters. There is however, very little recorded evidence available to confirm this belief. Books written in Kashmiri language, which are available, use persian letters to which certain sibilants not known in persian alphabet have been added. Some of the words are even difficult to pronounce as shown in the following sentences quoted by the inhabitants of the block.

- a) *Traleh Tarem Traiken Traker,*
- b) *Meh Teh Maseh Khandis Chaides*
Khodas Manz Doud Houth,
- c) *Bumzouveh Tengeh Peth Chenth Deth*
Tsair Khai,
- d) *Bawneche Boneh Peth Bound Breg*
Morum.

Singing is as much a pastime of the inhabitants as of the people in other parts of the State. Music parties in which men and women both join are not organized. The only occasion when members of both sexes sing in chorus is the time of transplantation when in order to divert their attention from the rigour of heat they keep on singing.

The tunes and rhythms employed by women in singing vary according to the occasion but fall in three broad categories, namely 'wanawun', 'wayun' and 'rouf'. 'Wanawun' consist of songs which women sing during the days of marriage, betrothals, circumcision ceremony and the rhythm of these songs are very distinct and cannot be confused with 'wayun' or 'rouf'. Following are some of the verses of 'wanawun' sung on various occasions:-

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

"Bismillah Kaireth Haimai Wana-
wunay Saheban Anjam Aunuyay".

(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 has been written by a hundred Qazis, with scent drawn from golden inkpot).

c) Shaving of the bridegroom:-

"Soneh Sendeh Khoray Islah Hemyo,
Misrekeh Padshahzade Tsai".

(O, Prince of Egypt, I will have your beard shaved with golden razor).

d) Circumcision ceremony:-

"Ustai Karo Khor Rath Varai Khooris
Soneh Senzeh Tarai Chai Ustai Karo Kar
Khabardari Saneh Gareh Chai Umaid-
varia".

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

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

(e) At the time of applying Mehendi:-
"Menz Lagoyo Shalamar Goshas Mooj
Chai Pooshan Maala Karan."

(I will apply mehendi to your hands and feet in shalamar garden,
Your mother is knitting for you garlands of flowers).

(f) When the bridegroom accompanied by the Barat proceeds to the house of bride:-

"Hooran Daptav Peth Nur Chaknas
Peeran Daptav Saith Paknas."

(Tell the fairies to shower lights on him. Ask the saints to give him their company).

(g) On arrival at the house of bridegroom:-

"Lobeh Weneh Dilbar Khoosh Andazai
Shobeh Woun Aakh Mahrzai Soun,
Vesyai Wantai Aaw Kateh Razai,
Romeh Aaweh, Shameh Aaweh Keneh
Shirazai."

(j) The arrival of bride at the house of her in-laws:-

"Alhamdulillah Shoob Aayeh Khanas,
Aayekh Jananas Shoob Heith."

(God be thanked for our house looks ornamented,

O, bride you have brought blessing to our beloved).

Wayun— Songs of this category are played only during nights particularly on the eve of various functions. Unlike 'wanawun' and 'rouf' some musical instruments are also employed in these songs. Among these, mention may be made of 'tumbaknari' and earthen pitcher. Sometimes a harmonium is also used.

"Wothu Yareh Gachvoo Hiyea,
Yous Mareh Soh Katoe Iyay,
Piyaran Chasai Chaneh Ziyyae,
Poshai Mateh Janano."

(O, friend let us go to collect Jassamine, For he who dies does not return to the world,

I am expecting you to earn for me,
O, my rosy darling).

Rouf— This type of singing is done either during the days of Id or on the occasion of marriages. In the former case the time for singing of 'rouf' is from dusk to dinner. Further it is organized in the compound or in open space adjoining the dwellings and not within the house.

(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).

(h) When the bridegroom and the members of Barat take their seats:-

"Aslamalaikum Aavehez Salas,
Chaneh Yeneh Gah Payeh Aalmas,
Vesyai Razehonz Beouthai Kanehdairay,
Moloom Kairay Yeh Kateh Aaw
Wunukh Tam Sozehnum Manzem-Yari
Wen Hai Aaw Paneh Baparai."

(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).

(i) When the bride leaves with her husband for her in-laws:-

"Angneh Andrai Doole Chaneh Nairan,
Khanemooj Koor Chaneh Wanteh Pheran"

(The palanquin is not leaving the compound of the house,

For the parents are reluctant to part with their darling daughter).

So far as marriages are concerned, 'rouf' is organized only once in each function. As in the case of Id, the time at which 'rouf' is sung in marriages is also fixed and cannot be changed. It starts just before dawn and ends at day break. This kind of 'rouf' is however carried out in a spacious hall inside the house.

Following are some of the specimens of the songs recited in 'rouf':—

- (a) "Walai Vesyai Rouf Hai Karvai,
Nabi Sahben Tarvai,
Tateeh Deedar Karvai,
Tamdeedar Balvai".

(O, friend let us play 'rouf',
And go to the shrine of Prophet,
There we shall witness the holy
relics,
Which will save us from misfortune).

- (b) "Walai Vesyai Id Hai Aayeh Lolo,
Husneh Parai Wanvan Drai Lolo."

(O, friend Id has come,
The fairies of beauty have come
out singing).

The male inhabitants of the block are conversant with the folk songs only which they cherish very much. These include among others the lyrics of some of the famous Kashmiri poets, like Rasul Mir, Mahmood Gami and Mahjur. Rasul Mir belonged to village Shahabad Duru of District Anantnag and his poems are very popular not in the district only but

throughout the whole valley.

Following are some of the specimen of the folk-lore:—

Mahmood Gami:—

"Kasbuk Mane Prechoum Kasabas,
Dupnum Dil Gand Kalabas Seit,
Dazeh Dazeh Seit Cho Mazeh Ash
Kababas,
Rindeh Chook Zindeh Keth Abas
Seit."

(I asked the butcher the meaning
of art,

He said, tie thy heart to the fork
of love,

For this roasted meat tastes better
by constant contact with fire,
How do you manage to live on
water).

Mahjur:—

"Nazeh Taneh Yem Wozel Jameh
Keim Walyai,
Nureh Wezmalyai Pureh Haw Pan"

(Who dressed your delicate body in
red,
O, resplendent Lightning! give us
your full view).

Rasul Mir:—

"Khatith Seenas Andar Beh Naleh
Rateth Sham Sunder,
Jameh Zan Sarav Kadas Pan
Valey Madno."

(Remain unobserved by taking thy
seat in my heart,
O, Beauty I wish to embrace you,

My beloved, I would wrap my body
like a garment round thy cypress
statured person).

Following are some of the proverbs
and riddles which the villagers use during
the course of their conversation:—

Proverbs:—

- (a) "Pelem Natai Chouki Gaim"
(Grapes are sour).

- (b) "Sheikh Roai Shaitan."
(Satan in saint's disguise).

- (c) "Tsaren Gagrayen Neh Roud,
Tsaren Kathen Neh Soud."
(Heavy thunders bring no rains
and too much talk is nonsense).

- (d) "Yeleh Dai Deie Teleh Katas
Zan Noon Yeleh Dai Neie Teleh
Katas Zan Moon."

(When God bestows, it looks as
natural as catering a sheep with
salt. When He snatches away,
He does it as one would shear
off wool from the sheep).

- (e) "Yes Weich Neir Taim Khai Loke-
henz Lair."

(Might is right).

- (f) "Akis Dazan Dair Biyaakh Wesh-
navan Atha."

(One man's misery is the source
of jubilation for another).

Riddles:—

- (a) "Bayeh Miano Kolyeh Mianeh Hin-
deh Nechou,
Ateh Daptoo Majeh Panneh Bouy
Meon Choui Aalav Karan."

You, my brother and son of my
wife, tell your mother that she
is wanted by your brother (means
brother adopted as son).

- (b) "Aad Gaz Mamain Doud Gaz Pochh"
Aunt of half a yard height with a
headgear of one and a half yard
length—(meaning—Needle).

- (c) "Hateh Neouk, Kadawar, Krekh
Choo Layan Zooravar."

Tall statured but with a thin
neck that shouts loudly (refers
to gun).

- (d) "Larah Lazem Tarah Dar Nah
Chous

Dasil Nah Chous Chan."

I built a house of beautiful style
but without the help of a mason
or a carpenter - (refers to turban).

CHAPTER V

CONCLUSION

Aishmuqam ranks among the few villages of Kashmir which are widely known on account of their historic importance. Nature has been no less bountiful to the village in so far as its geographical location and environments are concerned. The congenial and invigorating climate, the natural drainage system, the proximity of the beautiful 'Lider Valley' and the transparent waters of Martand Canal are some of the attractive features of the village. Above all the secular character of the shrine, the mysterious past history of the cave which is interwoven with myths and legends and the amiable disposition of the people contribute in no small measure to the reputation enjoyed by the village.

The various social and economic reforms which have changed the complexion of many areas in the state, however, do not seem to have had any perceptible effect on the social and economic structure of the inhabitants of Aishmuqam. Majority of the people are still seen dressed in the centuries old 'Pheran' and wearing the same antique type of jewellery. There has been no improvement in the hygienic and sanitary conditions which continue as they were decades ago. Taking of baths and washing of clothes are even now reserved only for special occasions. Very few, if any, of the inhabitants have any conception of the efficacy of the Allopathic medicines and except in extreme cases they prefer to follow the Unani system of treatment only. Educational facilities have no doubt been made available but in the absence of any social reforms the orthodox belief that girls should not be allowed to attend public schools is still retarding the growth of literacy among the

females.

There has been no visible improvement on the economic side either. In the absence of any new avenues of employment the inhabitants continue to cling to their traditional occupations from which they derive earnings incommensurate with their growing obligations and rising cost of living. None of the agrarian reforms such as Abolition of Big Landed Estates, Jagirs or Maufis, have benefitted the inhabitants as there were no absentee landlords in this village. With a few exceptions only, almost all the households are in debt though the size of borrowings is not very large. As there have been no 'Sahukars' in the village, there has been no scaling down of the debts unlike many other rural parts of the State where Debt Reconciliation Boards have written off large sums of debts which were payable to money-lenders and others.

The size of an average holding is, however, compared to many other areas, large enough for the domestic requirements of a cultivating family. The yield rate could, however, be substantially raised if better seeds, fertilizers and latest agricultural implements are made available. New avenues of employment could also be opened by setting up some forest industries for which raw material is available in plenty in the outskirts of the village. Further, it is now confirmed that Aishmuqam hills contain large deposits of copper which, if, exploited, would constitute yet another important sector of employment. Dairy farming, poultry and handloom weaving could also be developed on a large scale if necessary technical advice and financial assistance are made available.

LOCAL WEIGHTS AND MEASURES AND THEIR EQUIVALENTS

WEIGHTS					Equivalents
Local					77.48 Kilograms
1. Khirwar	...	...	...	...	37.324 "
2. Maund	...	...	...	...	4.724 "
3. Trak	...	...	...	...	2.362 "
4. Panzu	...	...	...	...	1.181 "
5. Manut	...	...	...	...	0.9331 "
6. Seer	...	...	...	...	0.584 "
7. Chatang	...	...	...	...	
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	Zeuth Beneh
Younger brother	Kouns Buoy
Younger sister	Kouns 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 Budbab
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	Masoou
Mother's sister's son	Mastur Buoy
Mother's sister's daughter	Master Beneh
Brother's wife	Baikaken
Brother's son	Babther
Brother's daughter	Bavzeh
Sister's husband	Beimeh
Sister's son	Benther
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 nechev/ koor (as the case may be).
Husband's sister	...	Zaam
Husband's sister's husband	...	Zaami
Husband's sister's son/daughter	...	Zaam hund nechev / 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	...	Saujoo
Wife's sister's son/daughter	...	Saij hund nechev/ 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—Islamabad

PART II

VILLAGE SCHEDULE

Name of Taluk ... Islamabad

Name of village ... 'Block A' Aishmuquam

Number of village ... 88

Area of the village ... 76.1 acres

Number of Households ...

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

1. Topography of the village :-

- (a) Is the village situated on a plain/ on an undulating surface/ on a plateau/ on a hillock/ or at the bottom of a depression?

On a hillock.

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

The residential pattern consists of a linear cluster of houses with regular open space and with a street linead, except for a few sporadic cases, on either side by rows of houses. For details refer survey report.

Refer notional map and survey report.

- (c) Internal roads - Tanks - Village common any stream or other extensive source of water-proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

-do-

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

-do-

4. Name and distance of Hat or Hats to which surplus produce of the village

-do-

Aishmuquam

is taken for sale.

5. Name and distance of the nearest Railway Station and Bus route.

Refer notional map and survey report.

6. Distance by road from Thana and Sub-division Headquarters.

-do-

7. (a) Distance of the Post office from the village.

-do-

10 miles

- (b) Distance of the Telegraph Office from the village.

Yes

- (c) Can money be sent through that Post Office?

Refer survey report

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.

-do-

9. Give details of places of common religious worship, if any.

-do-

10. Describe community festivals if held in the village.

-do-

11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

-do-

12. Number and types of schools in the village.

-do-

13. Describe social recreation centres, if any.

-do-

14. State of co-operative movement in the village (number and names of co-operatives.)

Additional Questions For Village Schedule.

I. General :—

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

II. Vital Statistics :—

- (1) How are births, deaths and marriages recorded? Record of deaths and births is maintained by the village chowkidar. No record of marriages is however kept.
 (2) Is there any possibility of omission of these events in the Mayor's Office? No.
 (3) Describe the *modus operandi* of the recording of these events. The chowkidar makes the entries of deaths and births in two separate registers which are later transferred to the local Police Station.

III. Housing :—

- (1) Are the house types suited to the needs of the population? Yes.
 (2) Are there houseless 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 Scabies. Pneumonia, Diarrhoea, and Bronchitis.
 (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? Question does not arise in face of reply to IV (2) above.
 (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? No.

(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?

Yes.

(9) Is native or indigenous medicine practiced?

Yes.

(10) Do the villagers frequent toddy or liquor shops? If so, what percentage?

No.

V. Literacy and Education :—

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

There is no educational institution in the block under survey. For details of other schools in the village, refer survey report.

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

Refer survey report.

VI. Religious Practices :—

(1) Do the villagers ever join in common worship?

Yes.

VII. Social Life :—

(1) Is widow remarriage allowed?
 (2) Does the village respect the sanctity of joint family system? If so, how many joint families are there in the villages?

Yes.
 Yes - but in theory only.

VIII. Marriage :—

(1) Is divorce granted? If so, by whom and for what reasons?

Yes - both by husband and wife.

IX. Agriculture :—

(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.

Refer survey report.

(2) What are the usual rates at which agricultural labourers are paid?

Rs. 1.50 per day plus two time tea and lunch.

(3) Is there any rice or flour mill in the village?

Yes.

(4) State whether the toddy tapped in the village is locally consumed or marketed elsewhere.

No toddy is tapped in either the block under survey or in the village as a whole.

X. Livestock :—

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

Not available.

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

Average maximum minimum.

5 lbs. 8 lbs. 1 lb.

(3) Which is the nearest veterinary hospital?

Islamabad, a distance of 13 miles.

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

Yes.

(5) Is animal transport used?

Yes.

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

31st July, 1961-8th August, 1961
and 13th Dec., 1962—

16th Dec., 1962
INVESTIGATOR. Habibullah-
Mughal.

VILLAGE. "Block A" Aishmuqam

TEHSIL Islamabad (Anantnag)

DISTRICT. Islamabad (Anantnag)

STATE. Jammu & Kashmir

VILLAGE CENSUS AND OCCUPATION

Sl. No.	Head of the Household	Size of family	Occupation		Remarks.
			Main	Subsidiary	
1.	Ghulam Hassan	4	Zamindari	Nil	
2.	Ghulam Mohammad	5	Tailoring	Zamindari	
3.	Ramzan Rather	6	Zamindari	Nil	
4.	Kud Baba	2	Priesthood	Nil	
5.	Ali Mohammad	9	-do-	Zamindari	
6.	Jalal-ud-Din	9	-do-	Nil	
7.	Ghulam Rasul	4	-do-	Nil	
8.	Molvi Qamar Shah	4	-do-	Zamindari	
9.	Abdul Aziz	5	-do-	Nil	
10.	Mohd. Tayub Shah	7	Govt. Service	Zamindari	
11.	Molvi Sadr-ud-Din	9	Priesthood	-do-	
12.	Ghulam Hassan	6	-do-	Nil	
13.	Ghulam Rasul	11	-do-	Nil	
14.	Khazir Joo	8	Private Service	Zamindari	
15.	Ama Joo	4	Hikmat	-do-	
16.	Ghulam Nabi	6	Priesthood	Nil	
17.	Gulla Shah	5	-do-	Zamindari	
18.	Abdul Rehman	3	-do-	Priesthood	
19.	Ghulam Rasul	7	Zamindari	-do-	
20.	Ahmed Mir	5	-do-	-do-	
21.	Mohd. Mir	4	-do-	Nil	
22.	Ghulam Hussain	5	Priesthood	Nil	
23.	Mohd. Shah	6	-do-	Nil	
24.	Habib Wani	3	Labour		

25. Abdul Gani
 26. Ahsan Mir
 27. Ghulam Ahmed
 28. Ghulam Ahmed
 29. Ghulam Hussain
 30. Abdu Peer
 31. Sonaullah
 32. Asad Shah
 33. Ghulam Shah
 34. Sattar Sofi
 35. Mohd. Abdullah
 36. Abdul Rehman
 37. Aba Mir
 38. Mohd. Mir
 39. Ama Shah
 40. Ghulam Ahmed
 41. Mohd. Sofi
 42. Ghulam Rasul
 43. Mohi-ud Din
 44. Abdul Kabir
 45. Akbar Butt
 46. Mohd. Ramzan
 47. Mohd. Ramzan
 48. Ghulam Mohd.
 49. Mohd. Sultan
 50. Ghulam Mohd.
 51. Lala Gujri
 52. Ama Gujri
 53. Rehman Joo
 54. Ghulam Mohd.
 55. Akbar Joo
 56. Amir Joo
 57. Abdul Khaliq
 58. Asad Loan
 59. Ghulam Rasul
 60. Hassan Loan
 61. Ghulam Ahmed

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7	Priesthood	Zamindari
4	-do-	-do-
7	Priesthood	Zamindari
4	Zamindari	Nil
7	Priesthood	Zamindari
3	-do-	-do-
11	-do-	-do-
6	-do-	-do-
9	-do-	-do-
6	Bakery	Nil
5	-do-	Nil
11	Zamindari	Priesthood
4	Priesthood	Zamindari
9	-do-	Nil
7	-do-	Nil
4	Silver-smithy	Nil
7	Bakery	Nil
4	Grocery	Priesthood
5	Zamindari	Nil
5	Labour	Nil
2	Zamindari	Bakery
13	-do-	Priesthood
2	-do-	-do-
6	-do-	-do-
9	-do-	-do-
6	-do-	Nil
8	Milk Selling	Nil
1	Labour	Nil
5	Tailoring	Nil
5	-do-	Nil
3	Zamindari	Nil
4	-do-	Nil
6	Zamindari	Zamindari
4	Grocery	Nil
4	Priesthood	Nil
5	Butchery	
7	Priesthood	Zamindari

62. Gulla Khadim
 63. Abdul Ahad
 64. Mohd. Yousuf
 65. Kabir Khadim
 66. Mohamdoo
 67. Habib Shah
 68. Mohd. Maqbool
 69. Assad Khadim
 70. Ali Joo
 71. Abdul Gani
 72. Ghulam Hassan
 73. Assadullah
 74. Mohi-ud-Din
 75. Ghulam Ahmed
 76. Mohd. Mir
 77. Abdul Aziz
 78. Ghulam Mohd.
 79. Karim Sheikh
 80. Rasul Najar
 81. Munwar Najar
 82. Ghulam Qadir
 83. Gani Najar
 84. Reshi Najar
 85. Mohi-ud-Din
 86. Lassi Najar
 87. Wasta Mohd.
 88. Sultan Najar

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5	Priesthood	Zamindari
8	-do-	-do-
5	-do-	Nil
2	-do-	Zamindari
6	-do-	-do-
7	-do-	-do-
4	-do-	Nil
5	-do-	Zamindari
5	-do-	-do-
5	Grocery	Priesthood & Zamindari
7	Priesthood	Zamindari
6	-do-	-do-
6	-do-	Nil
2	-do-	Zamindari
7	-do-	-do-
4	-do-	Nil
3	-do-	Nil
7	Labour	Nil
4	Carpentary	Zamindari
6	-do-	-do-
4	-do-	Nil
5	-do-	Nil
3	-do-	Nil
6	-do-	Nil
7	-do-	Zamindari
5	-do-	Nil
4	-do-	

Village disputes referred to different authorities last year

I Nature of adjudicating authority	II Leading members of each disputant party		III Nature of dispute	IV Decision of the adjudicating authority.	V Nature of Sanction	VI Remarks— (Whether the decision was enforced, whether there is preference for adjudication by particular type of autho- rity in particular type of case, place of trial etc.)
	Caste Panchayat.	Name Caste Tribe				
Caste Panchayat	...	...	Nil	...	...	...
Informal Panchayat	...	...	Nil	...	..	...
Statutory Village Panchayat	...	...	Nil	...	...	...
Court	...	...	Nil	...	...	...
Others (Specify)	...	...	Nil	...	...	...

Village Leaders, Members of Panchayat,

I Name of organisation.	II M e m b e r s			
	Name	Caste	Occupation	Age
1. Village Panchayat.	Kh. Ahsan-ullah Sarpanj	Mir	Zamindari	45 years
	Sh. Sham Lal Vice Sarpanj	Vasdev	do.	30 "
	Kh. Khazir Mohammad Member	Mir	do.	40 "
	Kh. Abdul Ahad Member	Khan	do.	38 "
	Kh. Ghulam Ahmad Member	Mir	do.	35 "
	Kh. Fateh Mohammad Member	Koli	do.	55 "
	Kh. Assadullah Kaloo Member	Wani	Hikmat	60 "
	Kh. Khazir Mohammad Member	Mahraaz	Private Service	45 "
	Kh. Mohammad Bhat Member	Bhat	do.	50 "
	Kh. Abdul Gani Member	Begh	do.	35 "
	Kh. Khazir Mohammad	Wani	do.	40 "
2. The Aishmuqam Multi-purpose Co-operative Society. (Members of the Management Committee)	Kh. Gulla Mir Chairman	Mir	Zamindari	38 "
	Kh. Gulla Malik Dy. Chairman	Malik	do.	35 "
	Kh. Ghulam Ahmad Secretary	Mir	do.	39 "
	Kh. Ghulam Mohammad Assistant Secretary	Mir	do.	45 "

Priests and other Office Bearers

Since when holding the office.	How gained position.	Remuneration if any.	Other offices held inside or outside the village.	REMARKS
Since 1954	Through election.	Nil	M.L.C. and one of the Directors of the Management Committee, of the Co-operative society.	
" 1960	do.	"	Nil	
" 1959	do.	"	"	
" 1960	do.	"	"	
do.	do.	"	"	
do.	do.	"	"	
Since 1959	do.	"	1. Chairman Adalti Committee of the Panchayat and 2. Halqa President of local National Conference Unit.	
" 1960	Nomination	"	Nil	
do.	do.	"	"	
do.	do.	"	"	
do.	Through election	"	"	
Not known	do.	"	"	
do.	do.	"	"	
Since 15 years	do.	"	"	
Since 17 years	do.	"	"	

Village Leaders, Members of Panchayat,

I Name of organisation.	II M e m b e r s			
	Name	Caste	Occupation	Age
	Kh. Ahsanullah Director	Mir	Zamindari	45 years
	Kh. Gulam Nabi Director	Mir	do.	38 "
	Kh. Ghulam Mohmmad Director	Bhat	do.	42 "
	Kh. Ghulam Ahmad Director	Bhat	do.	45 "
	Kh. Munwar Mohammad Director	Magray	do.	48 "

Priests and other Office Bearers

Since when hold- ing the office.	How gained position.	Remuneration if any.	Other offices held inside or outside the village.			REMARKS
			M.L.C. and Surpanj	President Conference	Local Unit.	
Since 17 years	Through election	Nil	Nil			
Not known	do.	"				
Since 7 years	do.	"				
Since 9 years	do.	"				
Since 10 years	do.	"				

Nature of social disabilities suffered by different castes in the village

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

Table IV

Cultural life of the village

I Name of clubs, libraries, drama parties or other cultural organizations in the village	II When established	III Rough Proportion of members belonging to		IV Office bearers		V Brief note on basis of membership (Subscription of pledge etc.)	VI Brief note on objective of the organization	VII Brief note on activities of the organization
		Different castes	Different occupation groups	Name	Caste	Occu- pation		

There are no clubs, libraries, drama parties or any other cultural organizations functioning either in the block under survey or in the village as a whole.

Table V

Recreational and artistic activities

I Type of Activity	II Brief description *	III Where room placed (if outside the village name and distance of the place)	IV Frequency and duration (Specify whether daily monthly seasonal etc.)	V Extent of active participation of people of the main castes & communities in performance (Many few some)
1. Sports and Games				Refer Chapter IV of
2. Drama Music, Dancing etc.				do.
3. Cinema				do.
4. Filmstrip puppetseow etc.				do.
5. Fairs				do.
6. Festivals				do.
7. Other Entertainments				do.

* Indicate nature and

enjoyed by the villages

VI Extent of participation people of main castes or communities as audience (many few some)	VII If activity is in village do visitors from other village participate	VIII What agency sponsors promotes or finances	IX Who trains players etc. (His names address caste occupations)
the suvey report.	Approximate No. Role (Piayer audi- ence otherwise)		

reason of celebration.

Table I

Area Houses and

Name of village: Aishmuqam

Area in acres	Density Per acre	No. of Houses	No. of Households
1	2	3	4
76.1	6.44	79	88

Population

Persons	Population	
	Males	Females
5		
490	6	7
	256	234

Table II

Population by

Total of all ages			0-4		5-9		10-14		15-19		20-24	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
490	256	234	36	32	29	46	26	19	18	15	24	19

Table III

Size and Composition

Total No. of Households.	Size of					
	Single Member			2-3 Members		
	Households	Males	Females	Households	Males	Females
1	2	3	4	5	6	7
88	1	1	—	11	17	11

Age-Groups

25-29		30-34		35-39		40-44		45-49		50-54		55-59		60 & over	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
19	23	19	22	23	14	15	8	11	9	15	10	3	7	18	10

of Households

Household								
4-6 Members			7-9 Members			10 Members & over		
Households	Males	Females	Households	Males	Females	Households	Males	Females
8	9	10	11	12	13	14	15	16
50	124	122	22	90	79	4	24	22

**Households Classified by Religions, Communities,
Castes and Sub-castes**

Table V

Age and Marital Status

[illegible]

Educa-

[illegible]

tion

[illegible]

Table VII

Age Group	Workers and Non-workers by		
	Total Population		
	Persons	Males	Females
All Ages	4	3	4
0-14	490	256	234
15-34	188	94	97
35-50	159	86	79
50 & over	115	67	48
	28	18	10

Sex and broad age - groups

Workers			Non-workers		
Persons	Males	Females	Persons	Males	Females
5	6	7	8	9	10
181	155	26	309	101	208
6	5	1	182	86	96
84	68	16	75	12	63
76	67	9	39	...	39
15	15	...	13	3	10

Table VIII

Workers and classified by

Age Group	Occupation														
	Occupation 1			Occupation 2			Occupation 3			Occupation 4			Occupation 5		
	Zamindari			Priesthood			Carpentry			Labour			Bakery		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-14	65	42	23	52	52	...	12	12	...	12	11	1	11	9	2
15-34	2	1	1	...	...	...	...	...	...	...	...	...	1	1	...
35-59	39	24	15	19	19	...	4	4	...	6	6	...	5	4	1
60 & over	23	16	7	25	25	...	7	7	...	4	3	1	3	2	1
	1	1	...	8	8	...	1	1	...	2	2	...	2	2	...

Sex, Broad age-groups and Occupations

Broad age-groups and Occupations																							
Occupation 6			Occupation 7			Occupation 8			Occupation 9			Occupation 10			Occupation 11			Occupation 12			Occupation 13		
Tailoring			Grocery			Govt. and Private services			Milk selling			Butchery			Hikmat			Silversmithy			Coppersmithy		
P	M	F	P	M	F	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	35	36	37	38	39	40
9	9	...	6	6	...	8	8	...	2	2	...	I	I	...	I	I	...	I	I	...	I	I	...
2	2	...	I	I	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	I	I	...
3	3	...	2	2	...	5	5	...	...	...	...	...	...	...	...	...	...	I	I	...	...	...	...
4	4	...	3	3	...	3	3	...	I	I	...	I	I	...	I	I	...	I	I	...	...	...	...
...	...	...	...	...	...	...	...	...	I	I	...	...	...	...	...	...	...	...	...	...	...	...	...

Workers Classified by Sex broad age - groups and industry,

business and cultivation belonging to the household

Table X

Non-workers by Sex Broad age-

groups and Nature of Activity.

Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent of dividend or other persons of dependent means.		NON-WORKERS				Persons seeking employment for the 1st time.		Persons employed before but now out of employment and seeking work.	
		Beggars, Vagrants, independent women without indication of source of income and others of unspecified source of existence.		Inmates of penal mental and charitable institutions.					
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18	19	20
...	...	...	...	...	...	8	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	8	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

Table XI

Households by Number of Rooms and

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular rooms		households with one room	
			No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7
88	290	490	...	...	5	26

Table XII

Households engaged in Cultivation, Industry

Total No. of Households	Households engaged in cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation Industry and Business
1	2	3	4	5
88	5	11	2	...

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 & more	
No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
8	9	10	11	12	13	14	15	16	17
27	139	27	145	12	68	4	26	13	86

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
6	2	...	62

Table XIII

Types of Industry run by Households

Industry run by Households		
S. No.	Name of village	No. of Households
1	2	3
1.	Carpentary	9
2.	Tailoring	7
3.	Bakery	4
4.	Silver-smithy	1
5.	Copper-smithy	1

Table XIV

Types of Business run by Households

Business run by Households		
S. No.	Name of Business	Number of Households
1	2	3
1.	Grocery	6
2.	Butchery	1
3.	Millselling	1

Table XV

Traditional Industries by number of Households in each.

Traditional Industries by number of Households in each.		
S. No.	Name of Traditional Industry	Number of Households in each Traditional Industry.
1	2	3
1.	Carpentary	9
2.	Tailoring	3
3.	Bakery	3
4.	Silver-smithy	1

Table XVI

D I E T

Total number of Households in each Community	Households taking			
	One meal a day	Two meals a day	Three meals a day	More than three meals a day
Community				
1				
Kashmiri Muslims	3	4	5	6
	...	...	...	88

Table XVII.

Staple Diet and Food Habits of Communities

Number of Households in Community	Households taking			
	Rice	Wheat	Grains other than rice or wheat	Roots including tapioca
Community				
1				
Kashmiri Muslims	3	4	5	6
	88	88	88	...
				7
				8
				88

Table No. XVIII

Distribution of Households by Occupation, Income and number of members							
Occupation 1	No. of households 2	Monthly Income of Household					Total No. of members in household mentioned in Col. 2 8
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1. Priesthood	43	13	22	7	...	1	251
2. Zamindari	17	2	9	4	1	1	97
3. Carpentry	9	...	1	5	1	2	44
4. Labour	4	1	3	...	...	...	16
5. Tailoring	3	...	2	1	...	...	15
6. Bakery	3	...	1	1	1	...	18
7. Grocery	3	...	2	1	...	...	13
8. Govt. & Private service	2	...	1	...	...	1	15
9. Butchery	1	...	1	...	...	...	5
10. Hikmat	1	...	1	...	...	...	4
11. Silver-smithy	1	...	1	...	...	...	4
12. Milk selling	1	...	1	...	...	...	8
Total	88	16	45	19	3	5	490

Table XIX

Monthly income per household by source and occupation

Sl. No.	Occupation of household	Source of income	Monthly income per household				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1.	Zamindari	Zamindari	...	1	...	...	...
2.	Tailoring	Tailoring & Zamindari	...	1	...	...	...
3.	Zamindari	Zamindari & labour	...	1	...	...	...
4.	Priesthood	Priesthood	...	1	...	...	...
5.	-do-	Priesthood, Tailoring & Zamindari	...	...	1	...	...
6.	-do-	Priesthood & Govt. Service	...	1	...	...	...
7.	-do-	Priesthood	...	1	...	...	...
8.	-do-	-do-	...	...	...	...	...
9.	-do-	Priesthood & Zamindari	1	...	...	...	1
10.	Govt. Service	Govt. Service	...	...	1	...	...
11.	Priesthood	Priesthood & Zamindari	...	1	...	...	1
12.	-do-	-do-	...	...	...	...	...
13.	-do-	Priesthood & Govt. Service	...	1	...	...	...
14.	Private Service	Private Service & Labour	...	1	...	...	...
15.	Hikmat	Hikmat & Zamindari	...	1	...	...	...
16.	Priesthood	Priesthood Zamindari	...	...	...	...	...
17.	-do-	Priesthood	1	...	...	...	...
18.	-do-	Priesthood & Zamindari	1	...	1	...	...
19.	Zamindari	Zamindari & Priesthood	...	...	1	...	...
20.	-do-	-do-	...	...	...	...	...
21.	-do-	-do-	...	1	...	...	...

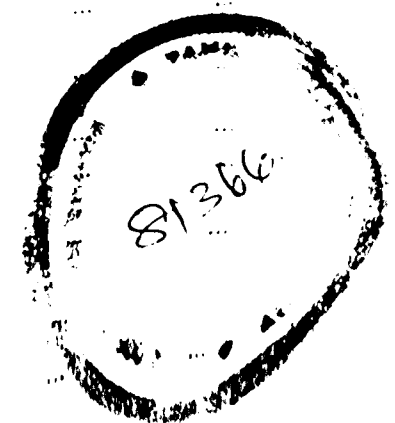


Table XIX

Monthly income per household by source and occupation

Sl. No.	Occupation of household	Source of income	Monthly income per household				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
22.	Priesthood	Priesthood	...	I	...	...	...
23.	-do-	-do-	...	...	I	...	...
24.	Labour	Labour	I	...	...	...	...
25.	Priesthood	Priesthood & Zamindari	...	I	...	...	...
26.	-do-	-do-	...	I	...	...	...
27.	-do-	-do-	...	...	I	...	...
28.	Zamindari	Zamindari	...	...	I	...	...
29.	Priesthood	Priesthood & Zamindari	I	...	...	...	...
30.	-do-	-do-	...	I	...	...	...
31.	-do-	-do-	...	I	...	...	...
32.	-do-	-do-	I	...	...	...	...
33.	-do-	-do-	...	I	...	...	...
34.	Bakery	Bakery	...	...	I	...	...
35.	-do-	-do-	...	...	I	...	...
36.	Zamindari	Zamindari & Priesthood	...	...	...	I	...
37.	Priesthood	Priesthood & Zamindari	...	I	...	...	...
38.	-do-	Priesthood	...	I	...	...	...
39.	-do-	-do-	I	...	...	...	...
40.	Silversmithy	Silversmithy	...	I	...	...	...
41.	Bakery	Bakery & Zamindari	...	...	...	I	...
42.	Grocery	Grocery	...	I	...	...	...
43.	Zamindari	Zamindari & Priesthood	...	I	...	...	...
44.	Labour	Labour	...	I	...	...	...
45.	Zamindari	Zamindari	...	I	...	...	...
46.	-do-	Zamindari & Bakery	...	...	...	...	I

Table XIX

Monthly income per household by source and occupation

Sl. No.	Occupation of household	Source of income	Monthly income per household				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
47.	Zamindari	Zamindari & Priesthood	I	...	...	...	...
48.	-do-	-do-	...	I	...	...	...
49.	-do-	-do-	...	...	I	...	...
50.	-do-	-do-	...	...	...	...	...
51.	Milk selling	Milk selling & Labour	...	I	...	...	...
52.	Labour	Labour	...	I	...	...	...
53.	Tailoring	Tailoring	...	...	I	...	...
54.	-do-	-do-	...	...	...	...	...
55.	Zamindari	Zamindari	I	...	...	...	...
56.	-do-	Zamindari & Grocery	...	I	...	...	...
57.	-do-	Zamindari	...	I	...	...	...
58.	Grocery	Grocery & Zamindari	...	...	...	...	...
59.	Priesthood	Priesthood, Tailoring & Labour	I	...	...	...	...
60.	Butchery	Butchery	...	I	...	...	...
61.	Priesthood	Priesthood, Zamindari & Grocery	...	...	...	...	...
62.	-do-	Priesthood & Zamindari	I	...	I	...	...
63.	-do-	Priesthood & Zamindari	...	...	...	...	...
64.	-do-	Priesthood & Tailoring	I	...	...	...	...
65.	-do-	Priesthood & Zamindari	I	...	...	...	...
66.	-do-	-do-	I	I	...	...	...
67.	-do-	-do-	...	...	I	...	...
68.	-do-	Priesthood & Govt. Service	...	...	...	...	...

Table XIX

Monthly income per household by source and occupation

Sl. No.	Occupation of household	Source of income	Monthly income per household				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
69.	Priesthood	Priesthood & Zamindari	...	1	...	...	...
70.	-do-	Priesthood, Zamindari & Grocery	...	1	...	...	...
71.	Grocery	Grocery, Priesthood & Zamindari	...	...	1	...	...
72.	Priesthood	Priesthood & Zamindari	...	1	...	...	...
73.	-do-	-do-	...	1	...	...	...
74.	-do-	-do-	...	...	1	...	...
75.	-do-	Priesthood	1	...	...	...	...
76.	-do-	Priesthood & Zamindari	...	1	...	...	...
77.	-do-	Priesthood, Zamindari & Labour	1	...	...	...	...
78.	-do-	Priesthood & Tailoring	...	1	...	...	...
79.	Labour	Labour	...	1	...	...	...
80.	Carpentary	Carpentary	...	...	1	...	...
81.	-do-	Carpentary & Zamindari	...	...	...	...	1
82.	-do-	-do-	...	...	...	...	1
83.	-do-	Carpentary	...	...	1	...	...
84.	-do-	-do-	...	...	1	...	...
85.	-do-	-do-	...	...	...	1	...
86.	-do-	Carpentary & Coppersmithy	...	1	...	...	...
87.	-do-	Carpentary & Zamindari	...	...	1	...	...
88.	-do-	Carpentary	...	...	1	...	...
TOTAL			16	45	19	3	5

Table XX

A--Indebtedness

Income Group	Indebtedness by Income Group			Average indebtedness for 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	16	16	100 p. c.	Rs. 264.06
Rs. 26-50	45	42	93.33 p. c.	Rs. 361.79
Rs. 51-75	19	19	100 p. c.	Rs. 475.31
Rs. 76-100	3	2	66.66 p. c.	Rs. 300.00
Rs. 101 & over	5	3	60 p. c.	Rs. 333.33

Table XXI

Households and Development

Total No. of Households	Better Irrigation facilities	Better types of Cattle	Better Seeds	Number of Households which have				Use of pesticides
				S	E	C	U	
				Better Implements	Better Manure	More land for Cultivation		
1	2	3	4	5	6	7		8
88	...	...	24	...	...	...		...

Table XXII

Agricultural Produce of Cultivation run by the Households and their disposal

(1) Name of Products.	Paddy	Maize	Vegetables	Oil-seed	Chillies	Fodder
(2) Annual quantity produced.	1012 Mds.	234 Mds.	195 Mds.	50 Mds.	1 Md.	426 Mds.
(3) Total annual quantity consumed by the producing Households.	888 "	234 "	195 "	50 "	1 "	376 "
(4) Total annual quantity available for sale.	124 "	...	...	...	...	50 "

Table XXIII

General

Total No. of Households.	Reading daily News-paper	Number of Households		
		Member or Members of which work for Social uplift.	Member or Members of which take active part in Politics.	Member or Members of which have joined co-operative societies.
1	2	3	4	5
88	1	Information not available	Information not available	51

Activities

during the last ten years		Derived		Benefit	Participated in
R	E	D	National Extension Service or Community Project	Recd. Demonstration in improved agricultural practices	In activities of Community Project by contributing Land, Labour, Cash or material
Improved method of cultivation like Japanese cultivation	Land Improvement measures like reclamation soil conservation consolidation				
9	10	11	12		13
24	...	88	24		86

Table XXIV
Average monthly income per household by broader income groups

Items of Expenditure	Households with monthly income of :-				Rs. 101 & over	
	Rs. 0-50		Rs. 51-100		Number of households	Average Expenditure
	Number of households	Average Expenditure	Number of households	Average Expenditure		
A-Food Groups						
(i) Cereals	61	4.00	22	6.00	5	10.00
(ii) Rice	...	18.00	...	22.00	...	28.00
(iii) Other grains	...	...	...	...	...	...
(iv) Vegetables and pulses	...	3.00	...	5.00	...	7.00
(v) Meat, fish & eggs	...	0.50	...	5.00	...	10.00
(vi) Milk & Curd	...	2.00	...	5.00	...	10.00
(vii) Ghee & Oils	...	2.00	...	4.00	...	9.00
(viii) Condiments	...	1.00	...	2.00	...	3.00
(ix) Sugar	...	0.50	...	2.00	...	6.00
(x) Tea	...	1.50	...	3.00	...	8.00
(xi) Other foods including refreshments, tobacco, snuff, etc.	...	0.50	...	2.00	...	...
Total under Food	...	33.00	...	56.00	...	94.00
B-Miscellaneous Expenditure						
(i) Clothing, fuel and soap	...	4.00	...	9.00	...	25.00
(ii) Education	...	1.00	...	2.00	...	9.00
(iii) Medical care, travelling, religious observances, amusements and other like items	...	...	...	3.00	...	5.00
Total under miscellaneous	...	5.00	...	14.00	...	10.00
Grand Total	...	38.00	...	70.00	...	40.00
						134.00

SET—B

Table 1.

Caste/tribe or community and nature of family
(Based on item 3 of model schedule).

Name of village : Aishmuqam

Caste/Tribe or Community	Total No. of households.	Type of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Kashmiri Muslims.	88	40	6	24	18	

Simple family=Consists of husband, wife and unmarried children.
Intermediate =Married couple and unmarried brother, sister, 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)

Caste/Tribe or 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	88	79	...	2	7	...

Table 2 (B)

Settlement history of households (Based on item 4 (b) of model schedule)

Caste/tribe	Number of families that have come to the village from			Remarks
	Outside the State	Outside the District	Outside the Taluk	
1	2	3	4	5
Kashmiri Muslims	...	1	6	Refer survey report

(Indicate the time of each migration in a running note)

Table 3 (A)

Religion and Sect (Based on items 5 (a) and (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 Sunni	Sect II	Sect III	
1	2	3	4	5	6
Islam	88	88	nil	nil	nil

Table 3 (B)

Sect 1	Total number of households. 2	Number of households belonging to					
		Caste I Mir 3	Caste II Shah 4	Caste III Khadim 5	Caste IV Najar 6	Caste V Baba 7	Caste VI Wani 8
Sunni Muslims	88	13	10	10	9	6	6

items 5 (b) & (c) of model schedule)

Number of households belonging to													
Caste VII Peer 9	Caste VIII Sofi 10	Caste IX Lun 11	Caste X Sheikh 12	Caste XI Agoo 13	Caste XII Gujri 14	Caste XIII Zargar 15	Caste XIV Mahraaz 16	Caste XV Begh 17	Caste XVI Rather 18	Caste XVII Sayeed 19	Caste XVIII Tantray 20	Caste XIX Naik 21	Caste XX Bhat 22
5	4	3	2	2	2	2	2	1	1	1	1	1	7

Table 4 (A)

Permissibility of intercaste marriage (Based on

Caste/tribe	Number of persons interviewed	Number of persons who consider it permissible to form marital tie with	
		Caste/tribe I (name) Sunni 3	Caste/tribe II (name) 4
I Kashmiri Muslims (Sunni)	88	88	...

item 8 (c) of model schedule)

Number of persons who consider it permissible to form marital tie with	
Caste/tribe III (name)	Caste/tribe IV (name and so on)
5	6
...	...

REMARKS

Including running note on back-
ground of the persons giving affirma-
tive reply (educated young men,
Panchayat member, etc.)
7

Refer survey report

Table 4 (B)

Caste/tribe	Number of persons interviewed	Desirability of							
		Number of persons who consider it							
		Caste I	Caste II	Caste III	Caste IV	Caste V	Caste VI	Caste VII	Caste VIII
		Mir	Shah	Khadim	Najar	Bhat	Baba	Wani	Peer
Mir	13	13	13	13	...	13	13	13	13
Shah	10	10	10	10	...	10	10	10	10
Khadim	10	10	10	10	...	10	10	10	10
Najar	9	9	9	9	9	9	9	9	9
Bhat	7	7	7	7	...	7	7	7	7
Baba	6	6	6	6	...	6	6	6	6
Wani	6	6	6	6	...	6	6	6	6
Peer	5	5	5	5	...	5	5	5	5
Sofi	4	4	4	4	...	4	4	4	4
Lun	3	3	3	3	...	3	3	3	3
Sheikh	2	2	2	2	...	2	2	2	2
Agoo	2	2	2	2	...	2	2	2	2
Gujri	2	2	2	2	...	2	2	2	2
Zargar	2	2	2	2	...	2	2	2	2
Mahraaz	2	2	2	2	...	2	2	2	2
Begh	1	1	1	1	...	1	1	1	1
Rather	1	1	1	1	...	1	1	1	1
Sayeed	1	1	1	1	...	1	1	1	...
Tantray	1	1	1	1	...	1	1	1	1
Naik	1	1	1	1	...	1	1	1	1

Inter-caste marriage

[illegible]

Table 5 (A)

Inheritance of property as in practice (Based on item 13 (a) of model schedule)

Caste/tribe/ community	Number of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's Son	Brother's Son	Others
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims (Sunni)	88	88	88	88	...	...	...	...	...

Table 5 (B)

5 (B)

Share of property for different categories of relatives-sons
(Based on item 13 (b) of model schedule)

Number indicating that sons inherit property in the following manner

	If there are children than one	Any

Caste/tribe/ community	Number of persons inter- viewed	Number indicating that sons inherit property					If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife	Any other manner	Remark
		All sons get equal shares	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally			
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims (Sunnī)	2	3	4	5	6	7	88	...	...
	88	88	...	...	...	...			

Table 5 (C)

Share of property for different categories of relatives - wife
(Based on item 13 (b) of model schedule)

Caste/tribe community	Number of persons interviewed	Number indicating that wife inherits the property in the following manner				
		Wife inherits equally with sons	Wife gets a smaller share	Wife gets main tenance only (if she does not re-marry)	Wife acquires life interest if there is no child provided that she does not re-marry	Others (Specify)
1	2	3	4	5	6	7
Kashmiri Muslims (Sunni)	88	...	88	...	...	...

Table 6

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

Caste/tribe/ community	Number of households	Number of households that suffered loss of land after the time of death of the father of the head of the household	Number of households that have gained land after the time of death of the father of the head of the household	Remarks
1	2	3	4	5
Kashmiri Muslims (Sunni)	88	2	23	...

Table 7

Reciprocal Aid in agricultural practices
(Based on items 15 (h-j) of model schedule)

Caste/tribe/ community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5	6
Kashmiri Muslims (Sunni)	53	...	53	53	...

Table 8

Live stock statistics including fishery
(Based on items 17 & 18 of model schedule)

Caste/tribe/ community	No. of house-holds owning	Mick/cattle		Draught bullock		Goats/Sheep		Horses		Duck/Geese		Fowl		Fisheries	
		No. of Total No.	No. of house-holds owning	No. of Total No.	No. of house-holds owning	No. of Total No.	No. of house-holds owning	No. of Total No.	No. of house-holds owning	No. of Total No.	No. of house-holds owning	No. of Total No.	No. of house-holds owning	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 (Sunni)	51	123	9	10	8	9	19	21	...	...	88	253	...	...	...

Table 9 (A)

1- Village industries - products
(Based on item 19 (a) of model schedule)

Caste/tribe/ community	Industry I Carpentry		Industry II Tailoring		Industry III Bakery		Industry IV Silver-smithy		Industry V Copper-smithy	
	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
1	2	3	4	5	6	7	8	9	10	11
Kashmiri Muslims (Sunni)	9	Working at constructional works besides manufacturing "khraw" a local foot-wear	7	Clothes	4	Breads	1	Silver ornaments	1	...

Table 9 (B)

2 - Village industries --- Disposal of products
(Based on item 19 (b) of model schedule)

Name of Product	Particulars of households that sell to neighbours only		Particulars of households that sell in market		Remarks
	Caste	No. of households	Caste	No. of households	
Carpentary goods	2	3	4	5	6 Carpenters generally work at some construction as also manufacture Kharaw a local foot-wear
	...	...	Najar	9	
	...	...			
Clothes	...	...	Agoo	2	...
			Baha	1	
			Sheikh	1	
			Bhat	1	
			Begh	1	
		Lun	1		
Breads	...	...	Sofi	4	...
	..	...	Zargar	1	...
Copper utensils	...	...	Najar	1	...

Table 10 (A)

Occupational mobility-Nature of change from father's generation to present generation
(Based on item 22 of model schedule)

Occupation	Number of persons whose father's occupation was									
	No. of persons in the occupation	Occupation No. 1 (i. e. his own)	Occupation No. 2 Silver-smithy	Occupation No. 3 Zamindari	Occupation No. 4 Carpentry	Occupation No. 5 Priesthood	Occupation No. 6 Grocery	Occupation No. 7 milk-selling		
1	2	3	4	5	6	7	8	9		
Priesthood	43	43	...	...	...	...	...	...		
Zamindari	17	17	...	...	...	...	...	...		
Carpentary	9	9	...	...	...	...	...	...		
Labour	4	...	1	1	1	...	...	...	1	
Tailoring	3	3	...	...	...	...	...	...	...	
Bakery	3	3	...	...	...	...	...	...	...	
Grocery	3	3	...	...	...	...	...	...	...	
Govt. Service	1	...	...	...	...	...	...	...	...	
Private Service	1	...	...	...	...	1	...	...	...	
Butchery	1	...	...	...	...	...	1	...	...	
Hikmat	1	1	...	...	...	...	...	...	...	
Silver-smithy	1	1	...	...	...	...	...	...	...	
Milk-selling	1	1	...	...	...	...	...	...	...	

Table 10 (B)

Occupational mobility— (Based on item 24 of model schedule)			
Occupation 1	Number of persons in the occupation 2	Number of persons who want their sons to be	
		In the same occupation as in Col. 1 (i. e. his own) 3	Occupation No. 2 Zamindari 4
Priest hood	43	7	3
Zamindari	17	...	7
Carpentary	9	3	...
Labour	4	...	...
Tailoring	3	1	...
Bakery	3	2	...
Grocery	3	1	...
Government Service	1	1	...
Private Service	1	1	...
Butchery	1	...	...
Hikmat	1	...	1
Silver smithy	1	...	...
Milk selling	1	1	...

Table 11

Trade or (Based on item 25 of model schedule)				
Caste/tribe/community 1	Business 1 (name) Grocery			
	No. of households 2	Communities 3	Source of finance 4	Average Profit 5
Kashmiri muslims (Sunni)	6	Same as col: 1	Self	Rs. 27.33 per month

Nature of Aspiration
model schedule)

Number of persons who want their sons to be			
Occupation No. 3 Government Service	Occupation No. 4 Business	What may be in his fate 7	Yet without any issue 8
5	6	...	2
25	6	...	3
7	...	...	...
4	2	1	2
1	...	1	...
1	...	...	1
1	...	...	...
1	...	...	...
...	...	...	...
1	...	...	...
...	...	...	...
...	...	...	...
...	...	...	...

business
25 of model schedule)

Business 2 Butchery				Business 3 Milk-selling		
No. of households 6	Communities 7	Source of finance 8	Average profit 9	No. of households 10	Communities 11	Source of finance 12
1	Same as col: 1	Self	Rs. 30.00 per month	1	Same as col: 1	Self
						Average profit 13 Rs. 15.00 p. m.

Table 12

Caste/tribe/community	Total No. of households	Range of (Based on item		
		Number of households heads of which know the name of		
		Union	Board H. Q.	Anchal Panchayat H. Q.
1	2	3		4
Kashmiri Muslims (Sunni)	88	...		80

information
29 of model schedule)

Number of households heads of which know the name of				Name of principal rivers of the district
Thana H. Q.	Tehsil H. Q.	Taluk H. Q.	District H. Q.	
5	6	7	8	9
80	80	80	80	80

Table 13

Caste/tribe/community	No. of households benefitted by abolition of Zamindari	Land (Based on item	
		Brief indication of the manner of benefit	
		3	
1	2		
Kashmiri Muslim (Sunni)	...	...	

reforms etc.
30 of model schedule)

No. of households not benefitted by abolition of Zamindari	No. of households neither benefitted nor harmed	Remarks
		6
4	5	Absentee landlordism did not prevail here
...	88	

Table 14

Share croppers and preparation of the records

Caste/tribe/community	No. of share croppers	No. that could get themselves recorded as share croppers during settlement
1	2	3
Kashmiri Muslims (Sunni)	5	...

of righty (Based on item 31 of model schedule)

No. that could not get themselves recorded as share croppers during settlement	Eviction in the wake of land legislation		Remarks
	No.	Quantity of land	
4	5	6	7
5	...	...	...

Table 15

N.E.S. Blocks—Nature of benefit (Awareness about the function of

Caste/tribe/community	No. of households	No. aware of the functions of Gram Sewak
1	2	3
Kashmiri Muslims (Sunni)	88	38

Gram Sewak (Based on item 34 of model schedule)

No. that could describe the functions of Gram Sewak				Remarks
Fully Satisfactory	Satisfactorily	Unsatisfactorily	Incorrectly	
4	5	6	7	8
...	38	...	...	...

Table 16 (A)

Information about main functions of		
Caste/tribe/community	No. of households	No. that could tell the period of existence of panchayats correctly
1	2	3
Kashmiri Muslims (Sunni)	88	...

Table 16 (B)

Opinion about improvement through Panchayats				
Caste/tribe/ community	Number of households	No. according to whom after establishment of statutory panchayat there has been		
		Improvement (a) Construction of public latrines, baths and panchayat ghar	Improvement (b) Construction of public baths and laying out a park	Improvement (c) Not known
1	2	3	4	5
Kashmiri Muslims (Sunni)	88	81	5	2

Panchayats (Based on item 36 (a-c) of model schedule)

No. according to main functions on the panchayat are			Remarks including note on the functions of the panchayats set up according to statute
Function (1)	Function (2)	Function (3) and so on	
4	5	6	7
Village administration	To settle village disputes	To execute minor development works	Unaware about the function of panchayat
55	18	10	5

(Based on item 36 (e-f) of model schedule)

No. according to whom after establishment of statutory panchayat there has been			No. according to whom after establishment of statutory panchayat there has been neither improvement nor harm
Harm (a)	Harm (b)	Harm (c) and so on	
6	7	8	9
...	...	...	...

Table 17

Name of Co-operative Society	Co-operative (Based on item 38)								
	No. of members belonging to								
	Caste I Mir	Caste II Khadim	Caste III Baba	Caste IV Shah	Caste V Bhat	Caste VI Lun	Caste VII Sofi	Caste VIII Wani	Caste IX Peer
	9	8	6	5	4	3	3	3	3

Table 18 (A)

Caste/tribe/community	Attitude towards family planning with reference (Based on items 3 and 4)				
	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 (Sunni)	13	16	25	12	...

Society
of model schedule)

No. of members belonging to						No. that have not become members because of	
Caste X Sayeed	Caste XI Agoo	Caste XII Tantray	Caste XIII Naik	Caste XIV Gujri	Caste XV Najar	Reason I Unaware about the benefits accruing from the memberships of the Co-operative society	Reason II Could not spare share-money
1	1	1	1	1	2	33	4

to age of the Head of the household
38 (c) of model schedule)

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
5	7	6	2	...	Two heads of households are unmarried.

Table 18 (B)

Attitude towards family planning with reference to duration of

Caste/tribe/ community	No. wanting more children, duration of marriage being				
	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years
1	2	3	4	5	6
Kashmiri Muslims (Sunni)	24	20	12	5	5

marriage (Based on items 3 and 38 (c) of model schedule)

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	
7	8	9	10	11	12
9	7	2	1	1	2 heads of house- holds are unmarried

Table 18 (C)

Attitude towards family planning with reference to monthly

Caste/tribe/ community	No. wanting more children, having monthly income of					
	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
Kashmiri Muslims (Sunni)	2	2	2	13	34	13

income (Based on item 38 (c) of model schedule and income data)

No. wanting no more children having monthly income of					
Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
8	9	10	11	12	13
...	1	1	6	10	2

Note:- Two heads of households are unmarried one each in the income group of Rs. 26-50 and Rs. 25 or less.

Table 19 (A)

Caste/tribe/community	Habit of taking sugar as (Based on item 39 (d) of					
	No. of households taking sugar with monthly income of					
	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
Kashmiri Muslims (Sunni)	2	3	3	19	45	16

Table 19 (B)

Caste/tribe/community	Habit of taking tea as correlated (Based on item 39 (d) of					
	No. of households taking tea with monthly income of					
	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
Kashmiri Muslims (Sunni)	2	3	3	19	45	16

correlated to income
model schedule and income data)

model schedule and income data)					
No. of households not taking sugar with monthly income of					
Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
8	9	10	11	12	13
...	...	...	...	...	...

to income
model schedule and income data)

to income model schedule and income data)						
No. of households not taking tea with monthly income of						
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
	8	9	10	11	12	13
	...	...	...	...	...	...

Table 20

Material culture—Habits

Caste/tribe/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			
	Rs. 50 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	2	3	4	5	6	7	8	9	10	11	12	13
I												
Kashmiri Muslims (Sunni)	...	...	...	...	2	3	22	61	2	3	19	50

(Based on items 42 (c) and 45 (c) and (d) of model schedule)

No. of households that do not use toilet soap/washing soap having monthly income of	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
	14	15	16	17	18	19	20	21	
...	...	...	3	11	2	2	14	36	26

APPENDIX I

DRAFT SUGGESTIONS FOR SOCIO-ECONOMIC SURVEY

1960-61

CENSUS 1961

Name of District...

Part I

HOUSEHOLD SCHEDULE

Name of Taluk/Police Station ...
 Name of village ...
 Number of village on the list ...
 1. Serial number of Household ...
 2. (a) Name of Head of Household ...
 (b) Sex ...
 (c) Age ...
 (d) Caste or Tribe ...

3. Composition of Household, including Head :

S. No.	Name	Sex	Relationship to Head	Age	Marital Status	Age at marriage
1	2	3	4	5	6	7

A. Duration of Residence :

4. (a) For how many generations, counting from head of the household backwards, has the household been residing in this village ?
 (b) If head of household has migrated to this village, together with the household, where was his ancestral home ?

135

B Religion :

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

C. Marriage :

8. (a) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No.)
 (b) If such a marriage has taken place, give details about the marriage.
 (c) With what castes or tribes other than the caste or tribe of the household is marriage permissible ?
 (d) With which of such castes or tribes would marriage be desirable ?
 (e) Was dowry given on the occasion of the marriage of the son ?
 (f) Was dowry given on the occasion of the marriage of the daughter ? (Answer Yes/No.) If 'Yes', mention amount

9. (a) Do you know that there have been changes in recent years in Hindu marriage Act? (Answer Yes/No. If 'Yes', what do you think of the salient features of the Hindu Marriage Act ?)

10. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities ? (Mark with a (✓) the names of the communities against which you have no objection)

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

D. Inheritance :

11. (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No.)

(b) If Yes, what do you think are the salient features on recent changes ?

12. (a) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No).

(b) If yes, what do you think are the salient features of such changes ?

13. (a) Which relatives, including male members and widows and daughters married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?

(b) What is the share of each such member ?

14. Are you in favour of inheritance of property by daughters equally with sons ?

E. Property

Land

15. If the household possesses land, give

- (a) Total area in acres
- (b) Total area under cultivation
- (c) Area comprising homestead
- (d) Name of Crop

	Quantity obtained last year 2	Quantity sold 3
--	-------------------------------------	--------------------

- | | | |
|-------------------------------|--|--|
| 1 | | |
| i) Paddy | | |
| ii) Wheat | | |
| iii) Maize, Jowar or Bajra | | |
| iv) Pulses, including gram | | |
| v) Sugar cane | | |
| vi) Barley | | |
| vii) Vegetables | | |
| viii) Jute | | |
| ix) Chillies | | |
| x) Tobacco | | |
| xi) Oil Seeds | | |
| xii) Cotton | | |
| xiii) Ginger | | |
| xiv) Fodder or bamboo or cane | | |
| xv) Fruits | | |
| xvi) Agricultural crops | | |

(e) What is the organic manure used

(f) Do you use chemical fertilisers ?

(g) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(h) Do you borrow agricultural implements from others at the time of cultivation ?

- (j) Do you take help of neighbours at the time of sowing or harvesting?
- (j) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?
- (k) Adoption of land improvement measures like reclamation, soil conservation, consolidation, etc.
- (l) Increase in irrigated area.
- (m) Use of improved seeds-cropwise
- (n) Use of pesticides.
- (o) Use of improved methods of cultivation, like Japanese method of paddy cultivation.
16. How much did your father own at the time of his death :
- (a) Land in acres
- (b) Houses and other property.
17. (a) Do you own any cattle or poultry? Give numbers.
- (i) Milch Cattle
- (ii) Draught Bullock
- (iii) Cows, goats, sheep, pigs, duck/geese and fowl.
- (b) How much milk or milk products do you sell?
18. Fishery
- (a) Does the household own any tank?
- (b) If fish is reared, was any quantity sold last year? (Answer Yes/No). If 'Yes', mention quantity.

F. Industry

19. Do you conduct any industry?

- (a) What are the products?
- (b) Which of them do you sell to neighbours or in the market?
- (c) Have you taken up this industry for the first time in the course of last five years?
- (d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.
20. Name the art or craft in which you have earned proficiency.
21. When and how did you learn the art or craft concerned?
- (a) Do you consider further training necessary? (Answer Yes/No).
- (b) If yes, describe the type of training you desire.
22. (a) What was your father's occupation?
- (b) If you have changed your father's occupation, why have you done so?
- (c) Were you forced for lack of choice into this occupation? (Answer Yes/No).
- (d) If you were not forced for lack of choice, why did you choose this occupation?
23. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No).
- (b) If yes, explain why you have changed your own occupation?
24. What kind of work would you like your son to do?
25. (a) If you are engaged in trade or business, mention the commodities dealt in.

- (b) How do you get your finance ?
- (c) What is your approximate profit ?

G. Indebtedness

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

H. Education

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

I. Community

29. (a) Does the head of the household know name of the Union Board/Anchal Panchayat/Thana or Taluk/District in which his village is situated ?
- (b) Does the head of the household know names of the principal rivers flowing through the district ?
30. (a) Do you think that abolition of Zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No).
- (b) If yes, indicate how you have been benefitted ?
- (c) If no, why have you not been benefitted ?

31. If you are a share-cropper,

- (a) Could you get yourself recorded as a share-cropper in the revisionary settlement ? (Answer Yes/No).
- (b) Have you been evicted from your land as a result of recent land legislation ? (Answer Yes/No. If yes, give particulars)
32. (a) Have you benefitted from any scheme of land reclamation or land development ? (Answer yes/No).
- (b) If yes, explain how have you benefitted ?
33. (a) Is there a co-operative society in your village ? (Answer Yes/No).
- (b) If yes, are you a member? (Answer Yes/No).
- (c) If no, why are you not a member ?
34. (a) Is there an NES Block in your area?
- (b) Do you know what are the functions of Gram Sevak? (Answer Yes/No).
- (c) If yes, describe his functions.
- (d) Has the Gram Sevak ever come and talked to you?
- (e) Has he demonstrated any of the improved agricultural practices mentioned above ?
If so, did you follow his advice ?
35. (a) Have you benefitted from the NES Block ? (Answer Yes/No).
- (b) If yes, how have you benefitted ?
36. (a) Is there a Panchayat in your Village? (Answer Yes/No).
- (b) If yes, how long has the Panchayat been in your village ?
- (c) What are the main functions of the Panchayat ?

- (b) How do you get your finance ?
- (c) What is your approximate profit ?

G. Indebtedness

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

H. Education

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

I. Community

29. (a) Does the head of the household know name of the Union Board/Anchal Panchayat/Thana or Taluk/District in which his village is situated ?
- (b) Does the head of the household know names of the principal rivers flowing through the district ?
30. (a) Do you think that abolition of Zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No).
- (b) If yes, indicate how you have been benefitted ?
- (c) If no, why have you not been benefitted ?

31. If you are a share-cropper,
- (a) Could you get yourself recorded as a share-cropper in the revisionary settlement ? (Answer Yes/No).
- (b) Have you been evicted from your land as a result of recent land legislation ? (Answer Yes/No. If yes, give particulars)
32. (a) Have you benefitted from any scheme of land reclamation or land development ? (Answer yes/No).
- (b) If yes, explain how have you benefitted ?
33. (a) Is there a co-operative society in your village ? (Answer Yes/No).
- (b) If yes, are you a member ? (Answer Yes/No).
- (c) If no, why are you not a member ?
34. (a) Is there an NES Block in your area ?
- (b) Do you know what are the functions of Gram Sevak ? (Answer Yes/No).
- (c) If yes, describe his functions.
- (d) Has the Gram Sevak ever come and talked to you ?
- (e) Has he demonstrated any of the improved agricultural practices mentioned above ?
If so, did you follow his advice ?
35. (a) Have you benefitted from the NES Block ? (Answer Yes/No).
- (b) If yes, how have you benefitted ?
36. (a) Is there a Panchayat in your Village ? (Answer Yes/No).
- (b) If yes, how long has the Panchayat been in your village ?
- (c) What are the main functions of the Panchayat ?

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

J Diet

39. (a) How many times a day do the members of the household take their meals ?

- (b) What are the usual items of diet at each meal ?
- (c) What are foods or drinks prohibited?
- (d) Does the household take sugar tea ?

K Utensils

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

L Fuel

41. What Fuel is or linarily used for cooking ?

M Furniture and Ornaments

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

N Houses

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

Note :-Give sketches and photographs wherever possible.

O Consumer Goods

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

APPENDIX II

Additional Questions for Household Schedule

A. Duration of Residence:

- (e) If migrated to this village, State:- why ?

N. Particulars about the House :

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

P. Dress, Ornaments and Footwear :

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

H. Education :

- (d) How many members in the household are illiterate ?
- (e) How many members of the household know to read and write only ?

(f) How many members of the household are :—

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

Q. Medical Attention

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

Household Industry

- (e) What is generally the income derived from the industry?

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

R. Income

- (a) What is the grand total of income?
- (b) Is the annual income of the household adequate to meet the annual expenditure?
- (c) If not, how is the deficit met?

E. Land

- (p) Extent of land given to private persons for cultivation.
- (q) Extent of land held from Government.
- (r) Extent of land held from private persons or institutions. If so, how much?
- (s) How many members of the household are engaged full-time in cultivation during the working season?

Or:

- (t) Are part-time in work?
- (u) Is the household using own men for cultivation or hired men?
- (v) What is the rate of hired labour?
- (w) Extent of uncultivable land.

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