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CENSUS OF INDIA 1961

VOL. VI PART VI NO. 19

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH
OF

SUDHMADEV

(TEHSIL & DISTRICT UDHAMPUR)

FIELD INVESTIGATION
BY

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Socio-Economic Surveyors

FIRST AND FINAL DRAFT
BY

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

Vol. VI	Part VI	No. 1	District Anantnag	Tehsil Anantnag	Village Aishmuqam
Vol. VI	Part VI	No. 2	District Anantnag	Tehsil Anantnag	Village Mattan
Vol. VI	Part VI	No. 3	District Anantnag	Tehsil Anantnag	Village Bijbehara
Vol. VI	Part VI	No. 4	District Srinagar	Tehsil Srinagar	Village Nandpora
Vol. VI	Part VI	No. 5	District Srinagar	Tehsil Srinagar	Village Hazratbal
Vol. VI	Part VI	No. 6	District Srinagar	Tehsil Badgam	Village Chrarisharif
Vol. VI	Part VI	No. 7	District Srinagar	Tehsil Ganderbal	Village Tullamulla
Vol. VI	Part VI	No. 8	District Baramulla	Tehsil Sopore	Mohalla Telian
Vol. VI	Part VI	No. 9	District Baramulla	Tehsil Sonawari	Village Kaniari
Vol. VI	Part VI	No. 10	District Baramulla	Tehsil Handwara	Village Zachaldara
Vol. VI	Part VI	No. 11	District Baramulla	Tehsil Karnah	Village Gumal
Vol. VI	Part VI	No. 12	District Baramulla	Tehsil Karnah	Village Gundi-Gujran
Vol. VI	Part VI	No. 13	District Ladakh	Tehsil Kargil	Village Kharboo
Vol. VI	Part VI	No. 14	District Ladakh	Tehsil Ladakh	Village Hanu
Vol. VI	Part VI	No. 15	District Ladakh	Tehsil Ladakh	Village Hemis
Vol. VI	Part VI	No. 16	District Ladakh	Tehsil Ladakh	Village Kharnik
Vol. VI	Part VI	No. 17	District Doda	Tehsil Kishtwar	Village Matta
Vol. VI	Part VI	No. 18	District Doda	Tehsil Kishtwar	Village Agral
Vol. VI	Part VI	No. 19	District Udhampur	Tehsil Udhampur	Village Sudhmhadev
Vol. VI	Part VI	No. 20	District Udhampur	Tehsil Reasi	Village Katra
Vol. VI	Part VI	No. 21	District Jammu	Tehsil Samba	Village Badwani
Vol. VI	Part VI	No. 22	District Udhampur	Tehsil Ramnagar	Village Khanaid
Vol. VI	Part VI	No. 23	District Kathua	Tehsil Bashohli	Village Sukral
Vol. VI	Part VI	No. 24	District Kathua	Tehsil Kathua	Village Chakdrabkhan
Vol. VI	Part VI	No. 25	District Kathua	Tehsil Kathua	Village Parole
Vol. VI	Part VI	No. 26	District Poonch	Tehsil Haveli	Village Rajpora-Mandi
Vol. VI	Part VI	No. 27	District Poonch	Tehsil Rajouri	Village Shahdra
Vol. VI	Part VI	No. 28	District Poonch	Tehsil Mendhar	Village Ramkund

CONTENTS

	Pages
FOREWORD	i-iii
PREFACE	i-iv
CHAPTER I—The Village	1
Introducing the village in terms of its most significant characteristics and why it has been selected; location with reference to important centres of administration, commerce and industry or culture and so on; physical aspects, flora and fauna; size; number of households; residential pattern; communication; important public places including places of worship; crematorium; monuments if any; sources of water; welfare and administrative institutions; market etc.; history of the village including history of settlement of different sections of the population of the village; legend, if any, concerning the village or any object or any section of the population of the village.	
CHAPTER II—The People and Their Material Equipment	
A. Ethnic composition and brief note on each group	10
B. Housetype; Dress and Ornaments; Household goods; Foods and Drinks; Others	20
C. Beliefs and practices connected with birth; marriage and death with particular reference to those aspects which are common among different sections of the population, as well as those which are significantly different. (If there are certain traits which are considered to be peculiar to the village under study, those should be specially indicated). Trends of changes should also be indicated	30
CHAPTER III—Economy :	
A. Economic resources—land including forest, agricultural land and other land, livestock and other resources	51
B. Economic activities and nature of changes	
(i) Livelihood classes; change in the size of the population in different livelihood classes with reference to 1951 Census figures, analysis of the factors of change	54
(ii) Statistical data regarding primary and subsidiary occupations—	56
Changes if any from traditional occupations and from the available earlier statistical data; analysis of the factors and processes of the changes; attitude of the persons concerned towards the changes.	

ii

	Pages
B—I. Description of different occupations	
(i) <i>Agriculture</i> —Trends of changes in (a) farming practices (b) nature of produce (c) tools and equipments (d) technique (e) organisation of manpower (f) sources of finance (g) nature of expenditure in connection with the various operations (h) utilisation of produce (i) marketing of produce (j) time of different activities connected with agriculture	60
(ii) <i>Animal husbandry, fishing, forestry etc.</i> —Trends of changes in the (a) areas where the activities are undertaken (b) facilities or concessions enjoyed in respect of the areas of sources for the activities (c) nature of establishments engaged in the activities (d) organisation of work groups for the activities (e) tools and equipments (f) techniques (g) sources of finance (h) patrons and clients (i) utilisation of produce (j) marketing of produce (k) time and season for the various activities connected with the occupation	63
(iii) <i>Village Industries</i> —Trends of changes in (a) nature and number of village industrial establishments (b) nature of produce (c) raw materials (d) quantity of produce (e) tools and equipments (f) techniques (g) source of design (h) method of transmission of skill (i) sources of finance (j) nature of patrons and clients (k) utilisation of produce (l) marketing of produce (m) time of different activities connected with the industry	64
(iv) <i>Commerce</i> —Trends of changes in (a) nature of the establishments engaged in commercial activities in the village (b) nature and quantity of commodities dealt with (c) method of collection and storage of commodities (d) nature of transaction (barter, cash, advance payment etc.) (e) time and season of different activities connected with commerce	71
(v) Other occupations	74
B—II. Indebtedness and trends of changes	76
B—III. Income and expenditure and trends of changes in the relative importance of the different sources of income as well as in the expenditure pattern, with special reference to nature of occupation, income group and ethnic group	78
B—IV. Factors influencing economic life in the village under study—land reforms, land improvements, industrialisation and trends of urbanisation, if any; improvement of communication, expansion of marketing facility, sources of finance etc.	80
CHAPTER IV—Social and Cultural Life :	
A. Statistics relating to age and sex distribution, birth, marriage, disease, death and education and analytical discussion of the statistical data with reference to the relevant factors, e. g., immigration, emigration, social legislation, provision of various amenities etc.	82

	Pages
B. Trends of changes in the family structure, intra-family relationship, and inheritance of property	88
C. Leisure and recreation among different sections of the population and trends of changes	90
D. Religious institutions in the village—temple, church, mosque (history of their growth and development; details of architecture, management and control; sources of finance, area of influence etc.). Community Festivals in the village and trends of changes in the religious beliefs and practices among different sections of the population	91
E. Village Organisation (tension and/or integration) with reference to occupation, income, hamlet, village as a whole. Analysis of inter-hamlet relationship and inter-caste relationship	93
F. Reform measures introduced by various agencies including Governmental agencies—Information and attitude towards the reform measures (e. g. family planning, regulation of dowry, removal of untouchability etc.), manner of implementation of reform measures; impact of reform measures; etc.	95
Folk lore	96
CHAPTER V—Conclusion with special reference to level of social awareness; inter-relation of different facets of community life of the village and place of the village in the economic and social structure of the region	104
Local kinship terminology	107
SCHEDULES :	109
Village Schedules, Part II	114
Village Census and Occupation Schedule	118
Village Disputes Schedule	119
Village Leaders Schedule	120
Social Disabilities Schedule	120
Cultural Life Schedule	121
Recreation and Artistic Activities Schedule	121
TABLES—SET (A) :	
Table I Area, Houses and Population	122
Table II Population by Age Groups	122-123
Table III Size and Composition of Households	122-123
Table IV Households Classified by Religions, Communities, Castes and Sub-castes	124-126
Table V Scheduled Castes and Scheduled Tribes	127

	<i>Pages</i>
Table VI Age and Marital Status	128-129
Table VII Education	130-131
Table VIII Workers and Non-workers by Sex and Broad Age-Groups .	131
Table IX Workers Classified by Sex, Broad Age-groups and Occupations	132-133
Table X Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation belonging to the Household .	134-135
Table XI Non-workers by Sex, Broad Age-Groups and Nature of Activity	134-135
Table XII Households by Number of Rooms and by Number of Persons Occupying	136-137
Table XIII Households engaged in Cultivation, Industry or Business belonging to the Household	136-137
Table XIV Types of Industry run by Households	138
Table XV Types of Business run by Households	138
Table XVI Traditional Industries by Number of Households in each .	138
Table XVII Diet	139
Table XVIII Medical Care	139
Table XIX Distribution of Households by Occupation, Income and number of members	140
Table XX Monthly Income per Household by Source and Occupation	141-145
Table XXI Indebtedness	146
Table XXII Indebtedness by Causes	146
Table XXIII Agriculture Produce of Cultivation run by the Households and their Disposal	147
Table XXIV Households owning or possessing land or have given out land to others for Cultivation	147
Table XXV Prosperity Index during the last 10 years	148
Table XXVI General	148
Table XXVII Average monthly expenditure per household by broader income groups	149
TABLES SET (B) :	
Table 1 Caste/Tribe or Community and nature of family	150
Table 2 (A) Settlement History of Households	150
Table 2 (B) Settlement History of Households	151

	<i>Pages</i>
Table 3 (A) Religion and Sect	151
Table 3 (B) Caste and Sub-caste	152-157
Table 3 (C) Association of Deity/Special object of worship and caste/tribe	158
Table 4 (A) Awareness of Untouchability Offences Act	159
Table 5 (A) Permissibility of Inter-caste marriage	160-161
Table 5 (B) Desirability of Inter-caste marriage	162-163
Table 6 (A)1 Awareness of changes in Hindu laws of Succession and Adoption	164
Table 6 (A)2 Inheritance of property as in practice	164
Table 6 (B)1 Share of property for different categories of relations—Sons	165
Table 6 (B)2 Share of property for different categories of relatives— Daughters	165
Table 6 (B)3 Share of property for different categories of relatives—Wife	166
Table 6 (C) Attitude about inheritance of property by daughters equally with sons	166
Table 7 Change in ownership of land during one generation	167
Table 8 Reciprocal Aid in agricultural practices	167
Table 9 Livestock statistics including fishery	168-169
Table 10 (A) Village Industries—Products	168-169
Table 10 (B) Village Industries—Disposal of Products	170
Table 11 (A) Occupational Mobility	170
Table 11 (B) Occupational Mobility—Nature of Change from father's generation to present generation	171
Table 11 (C) Occupational Mobility—Nature of Aspiration	172
Table 12 Trade or Business	173
Table 13 Range of information	173
Table 14 Land reforms etc.	174
Table 15(A) N. E. S. Blocks—Nature of benefits only in respect of villages covered by N.E.S. Blocks	174
Table 15(B) N. E. S. Blocks—Nature of benefit (Awareness about the function of Gram Sewak)	174
Table 16 Opinion about improvement through Panchayats	175
Table 17(A) Information about functions of Panchayats	175
Table 17(B) Information about main functions of Panchayats	176
Table 18 Co-operative Society	176

Table 19(A)	Information and attitude towards Family Planning with reference to Households	177
Table 19(B)	Attitude towards Family Planning with reference to duration of marriage	177
Table 19(C)	Attitude towards Family Planning with reference to monthly income	178
Table 20(A)	Habit of taking sugar as co-related to income	17
Table 20(B)	Habit of taking tea as co-related to income	17
Table 21(A)	Material Culture—Possession of furniture	18
Table 21(B)	Material Culture—Possession of consumer's goods	181
Table 22	Material Culture—Habits	183
	BIBLIOGRAPHY	185-188
	INDEX	

LIST OF ILLUSTRATIONS

1. Notional Map of Village Sudhmhadev	1
2. Sketches :—	
(i) A Village view	1
(ii) An artistic impression of a Boulie (Spring)	1
(iii) An Average Dwelling	1
(iv) A Double Storeyed House	1
(v) A Family	1
(vi) Utensils	1
(vii) A belle fetching water from Devka	1
(viii) A bashful bride	1
(ix) Enjoying lunch in fields	1
(x) On the way to pastures	1
(xi) Spinning on a 'Charkha'	1
(xii) Famous Kud dance of Duggar—performed at night during the Sudhi fair	1
(xiii) Musical Instruments	1
3. Photographs :—	
(i) Distant village view	1
(ii) Approach to the renowned Shiva Temple in Sudhmhadev	1
(iii) Residential pattern	2
(iv) A 'Boulie' (Spring) in the heart of the village	1
(v) Temple of Mata Parvati at Gouri Kund	1
(vi) Ancient image of Mata Parvati at Gouri Kund	1
(vii) Three pieces of the ancient Trident dug in Shiva temple, believed to have penetrated the earth	1
(viii) 'Dhooni' (Smouldering fire) in Shiva temple	1
(ix) An enlarged view of one of the Trident pieces showing some undecipherable inscriptions on it	1
(x) Dress	2
(xi) Main entrance to the Shiva temple	1
(xii) One piece black marble image of Lord Shiva	1
4. Graphs :—	
(i) Workers and Non-Workers by Sex, Broad Age-groups and Nature of Activities	1
(ii) Workers classified by Livelihood Classes	1
(iii) Production and disposal of Agriculture Produce	1
(iv) Households by Income Groups and Indebtedness by Causes	1
(v) Average Income and Expenditure by Broad Income groups	1
(vi) Population by Sex and Age Groups	1
(vii) Marital Status by Sex and Age Groups	1
(viii) Education by Sex and Age Groups	1

Title Page :—

Image of Lord Shiva as in Sudhmhadev temple

FOREWORD

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

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

much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it

accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical

underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional Seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was care-

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fully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commissioner rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

ASOK MITRA,
Registrar General, India.

P R E F A C E

The State of Jammu and Kashmir is mostly bounded by international borders touching China and Tibet in the east, Sinkiang and Afghanistan in the north, U.S.S.R. in the northwest and Pakistan in the west. Its climate ranges from the burning and scorching heat of Kathua to the snow-capped heights of Gulmarg and the nude peak of Mount Godwin Austin (28,265 feet), the second highest in the world. It is the home of various races and sects, the Aborigines, Aryans, Buddhists, Jews, Brahmins, Tibetans, Arabs, Dogras, Rajputs, Turks, Persians, Moghuls and Afghans whose history 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, Gojri, 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 rain-falls which provide abundant facilities of irrigation in some parts and cause perennial droughts in others resulting in a diversity of economic structures add, in no small measure, to the heterogeneous character of the State.

Above all, other physical and social factors which have had an abiding influence on the culture and the economy of the people ranging from the monasteries of Ladakh or Little Tibet defying both time and change to the art shrines of Bashohli, Poonch and Ramnagar, which

serve as lighthouses of learning for the art connoisseurs and the laymen alike, equally contribute to the complexity of the socio-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 out-look of the aims to be accomplished. With the passage of time and gaining of experience, the yearning to produce something not only of academic value but which could also serve as a torchlight for achievement of material benefits grew more and more. The quantum of work involved and the handicaps countenanced in the realisation of this ambitious project left no alternative but to reduce the number of the villages originally proposed to be surveyed from

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

There was more than one reason which prompted me to select village Sudhmahadev for a socio-economic survey. As will be clear from the Report, because of the great veneration and high sanctity attached to the temple of Lord Shiva, which is enshrined in the village it enjoys

a wide reputation not only within the State but also in the neighbouring provinces of Punjab, Himachal Pradesh and other areas. The shrine which ranks next after the caves of Amar Nath and Vaishno Devi only attracts a perennial flow of pilgrims who establish social contacts with the local inhabitants during their stay in the village. This naturally provoked curiosity to ascertain the impact and the influence exercised by the pilgrims on the local inhabitants. Another equally important consideration which favoured the selection of the village for the present survey was that it constituted an integral part of the Jagir of Raja of Chenani till the beginning of 1948, when the entire Jagir was resumed and the lands held in proprietary rights by the Raja were allotted to the landless inhabitants of the village. It was felt that the reform which was of an unprecedented character must have radically improved the economy of the village and the living conditions of its inhabitants.

The village is situated in an enclave at a distance of over 15 miles from the National Highway and is accessible by a solitary road which was uptill recently so ill paved, narrow and risky that it caused numerous tragic deaths. These repulsive factors did not however scare away the pilgrims who flocked the shrine in large numbers every time the festival was celebrated. The State Government have taken note of the eminence of the shrine and the great reverence attached to it and have therefore made it more easily accessible by carrying out major repairs to the road and broadening it wherever necessary.

The results of the survey have confirmed the presumption that the village

must now be wearing a different economic complexion as a result of the agrarian reforms. Agriculture, a potential source of economic development, was neglected and received very little attention in the past due to the conviction of the cultivators that the fruits of their labour were to be appropriated by the Jagirdar. With the allotment of land to 'Nangars' (landless) and the transfer of proprietary rights to the tenants, large majority of households now swarm in agricultural activities which constitute their main source of maintenance. The improvements made in the communications have also facilitated the establishment of a net work of commercial under-takings which provide an almost equally important avenue of employment. Other conspicuous features of development include the establishment of Co-operative and Marketing Societies and growing participation of the inhabitants in the welfare activities of the village undertaken by the Panchayat organisation.

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

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

Schedules (iii) to (ix) have been filled up and will be found at the end of the Report. Blank copies of the other two schedules have been printed in an appen-

dix, attached with the monograph on village Aishmuqam.

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

The information incorporated in the Household Schedules refers mainly to the head of the household and not to other members of the family as the questions listed therein did not envisage any enquiry from others. To this extent, it 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. An elaborate survey of this kind should not have been possible if necessary co-operation and assistance had not been forthcoming from the Revenue officials particularly the Tehsildar of Udhampur. I am thankful to them and to the Information Department of the State Government who supplied most of the photographs appearing in the Report. The managements of the Co-operative and Marketing Societies and

the Chairman of the Panchayat have also rendered valuable help by furnishing whatever data was available with them. The inhabitants of the village also evinced a keen interest in the survey and provided whatever material was in their possession. In this connection I am particularly grateful to Kumari Usha Sharma who made available some of the lyrics incorporated in this publication.

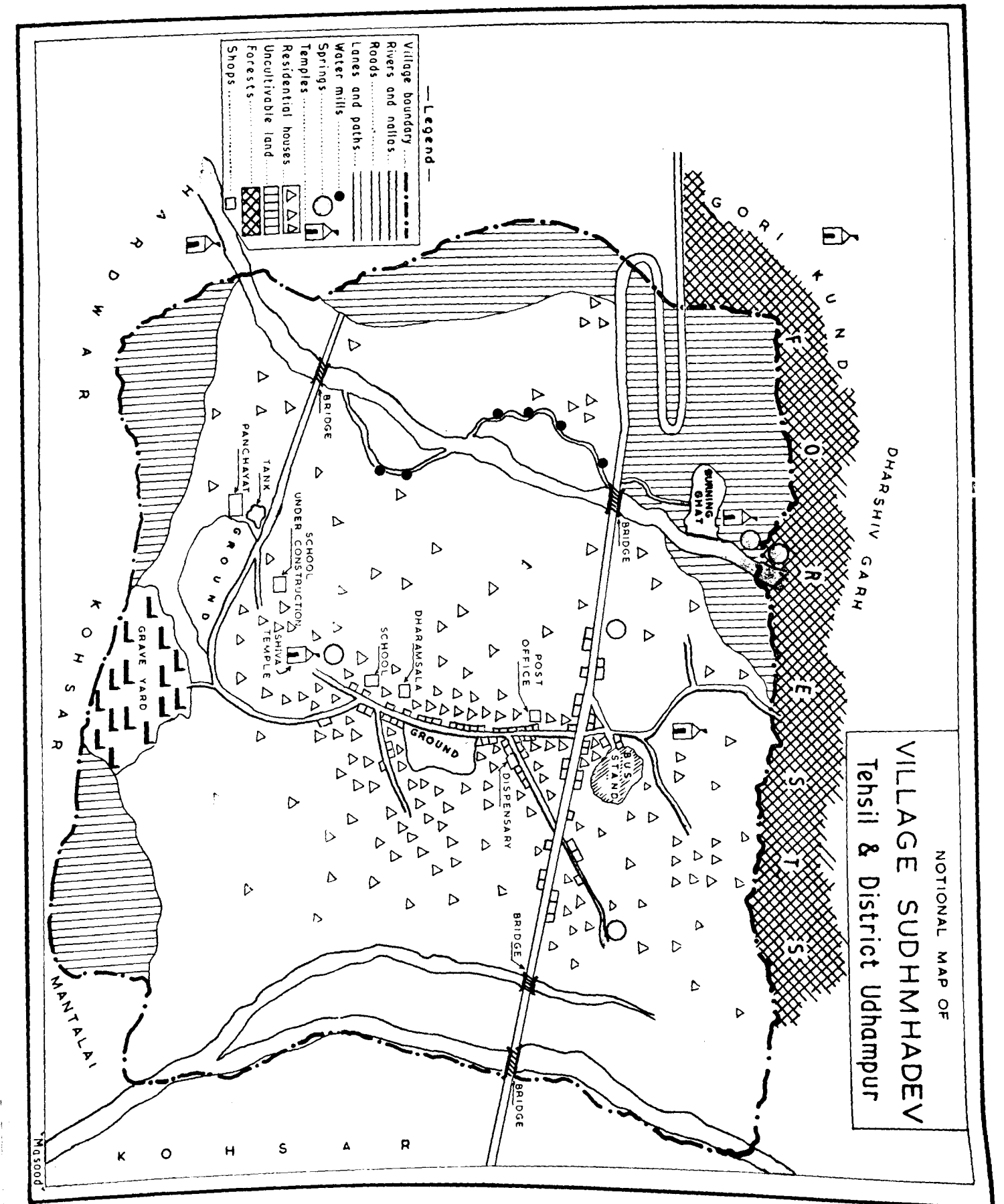
The survey was conducted by Shri J. K. Nanda of this office who had to visit the village on more than one occasion and to move about from house to house to collect the data. Later he prepared the draft of the survey and I must say in fairness to him that he worked very hard both in the field and in the

office to enrich the Report with as much valuable information as could possibly be procured. I place on record my appreciation of the excellent work done by him.

Other officials who were assigned different items of work in connexion with this publication are Shri Masood Ahmed, Syed Kamal-ud-Din, Shri Ghulam Qadir and Shri Maharaj Krishen. Shri Masood Ahmed attended to the preparation of maps, pencil sketches and graphs etc. Syed Kamal-ud-Din compiled the tables while Shri Ghulam Qadir and Shri Maharaj Krishen typed out the original manuscripts and the final draft. I thank them all for the good work done.

M. H. KAMILI

Srinagar :
28th February, 1968



CHAPTER I

THE VILLAGE

INTRODUCTION

Sudhnhadev, the name by which the village under survey is widely known, is more or less a distorted form of ‘Shuddmhadev’ or ‘Sidhnhadev’ signifying the seat of Lord Shiva. Efforts made to trace the origin of the village and to locate the probable date of its settlement have proved unsuccessful as the relevant historical records and chronicles are silent and do not provide any clue on the subject. As is, however, clear from the name of the village, its evolution is associated with some mythological background and its history of settlement, therefore, appears to date back to the pre-historic era. The large number of legends which the inhabitants cite are woven with references to the colourful surroundings of the area and suggest that Lord Shiva had close associations with the village and its neighbouring country-side. The verdant localities around the village such as Mantlai, Gorikund and Banisung etc. also inspire the same feelings. The temple of Shiva, which is the most sublime monument in this part of the country, attracts an enormous number of devotees on the occasion of ‘Puranmashi’ (full-moon), celebrated in Har-Sawan (July) every year. The festival is held in high esteem and is regarded as celestial and holy as the ‘Tirthas’ of ‘Trikuta Vaishno Devi’ or ‘Purmandal’. The participants in the festival include, besides the inhabitants of the State, huge number of pilgrims from northern India particularly Punjab. The devotees travel long distances and visit the shrine with the aim of purging their sins

and achieving salvation by ‘Darshana’ of the ‘Lingam’ of Lord Shiva. Before entering the premises of the temple, the pilgrims purify their bodies by bathing in the holy waters of Devka stream which inter-sects a part of the village and is believed to be one of the branches of river Ganges.

The village lies in the district of Udhampur between 75°-0’ E and 75°-30’ E longitude and 32°-45’ N and 33°-10’ N latitude. It is about 72 miles in the north-east of Jammu and about 13½ miles from Chenani which is situated 1½ mile away from mile 57 of the National-Highway, connecting Jammu with Srinagar.

Sudhnhadev is about 5,000 ft. above the sea-level, more or less on the same height as Kud, Batote and Srinagar. It is bounded in the north by the forests of Dhar Shivgarh and in the east by the Khosar mountain and nallah. Hardwar lies in the south-west and Mantalai in the south-east. The southern boundry is also contiguous with Khosar hills.

Village Sudhnhadev was a part of the Jagir of Raja of Chenani right upto 1948 when consequent upon the introduction of democratic form of Government and the abolition of Muafis and Jagirs, the village was merged with the remaining part of the State. Like other Jagir areas, Chenani was also administered by the Raja in utter disregard of the aspirations of the people and their solicitude to bring about a change in the social and economic complexion of

The Village

RESIDENTIAL PATTERN

There is no distinguishing feature in the dwellings occupied by the inhabitants of Sudhmhadev which have been built on the pattern of houses found in the neighbouring rural areas. The statistics collected during the survey disclose that majority of the houses are kacha and the proportion of those built of pacca and durable material is very small. The lay out is not also based on any pre-conceived plan and while some of the houses have been built in rows others are huddled together in the form of clusters. Another category consists of houses which have been constructed by some of the inhabitants very near the agricultural areas cultivated by them. They are naturally sparsely dispersed and form neither a row nor a cluster.

The village is inhabited both by Hindus and Muslims belonging to different castes and callings. Among others the scheduled castes constitute almost half the population of the village. In spite of this heterogeneous structure of the inhabitants no particular part of the village is inhabited by the members of one caste or community exclusively.

TRANSPORT AND COMMUNICATION

At the time of the Census of 1961, a regular bus service was operating between Jammu and Sudhmhadev everyday. In 1962, however, there was a tragic incident resulting in the death of 24 pilgrims, who were on their way to Sudhmhadev to participate in the annual fair. As the possibility of recurrence of such incidents could not be ruled out, due to the width of the road being too narrow to facilitate cross-traffic, the road was closed and the

bus-services suspended. Recently, however, the road has been improved and made sufficiently wide so that vehicular traffic from both sides can now operate simultaneously without being exposed to any risks. During the festival, when the number of pilgrims is fairly large special bus services, run by the Government and private organisations, operate on the road and transport the pilgrims to the village.

Load carriers such as trucks etc. transporting trade goods also operate between Chenani and Sudhmhadev occasionally. As stated earlier the village can be reached from Chenani by a fair-weather road measuring 13½ miles in length.

Among other means of transport mention may be made of horses and mules which are maintained by many households and are used both for travelling from one place to another as also for carrying of load. Such of the inhabitants, however, who do not own horses etc. carry the load on their shoulders.

Sudhmhadev is connected with a number of places by bridle roads or foot-paths. As the inhabitants are used to rough mountainous life, they do not mind travelling 8 to 10 miles on foot. Following are some of the important places which are connected with the village by foot-paths :-

Gourikund	2 miles
Buddisudh	3 "
Mantalai	3 "
Hardwar	1 mile
Dhera	10 miles
Chenani	8 "
Kud	9 "
Kasalgoom	6 "



Residential Pattern



The Village

the area. With the termination of Jagirdari system and the abolition of big landed estates, the inhabitants heaved a sigh of relief for having shaken off the shackles of serfdom after several centuries. Tillers of land whose fruits of labour were exploited by Zamindars were declared owners and were no longer required to part with a substantial portion of the produce appropriated by the previous owners. According to the available statistics only 10 kanals 8 marlas of the total cultivated land of Sudhmhadev was owned by the villagers as against 3,753 kanals 14 marlas held in ownership by the Raja. With the enforcement of the Agrarian reforms mentioned above, the Raja's share has been reduced to 401 kanals only while the villagers now own about 1,946 kanals besides enjoying tenancy rights in respect of Khalsa land measuring 2,246 kanals and 2 marlas.

It may be remarked here that although the land reform legislation has been of a radical character, it would be wrong to presume that tenancy system has been eradicated and that all cultivators own the land cultivated by them. The lands previously owned by big landlords even though reduced in size and limited to 182 kanals only continue to be cultivated by tenants as heretofore and the ownership rights of these areas still vest in the landlords.

The main object of studying the socio-economic structure of village Sudhmhadev is to make an assessment of the change which has been brought about in the economy of the village and in its social and cultural spheres following its conversion from a Jagir area into a part of the State as a whole. Another reason which prompted us to select this village for the purposed survey was to ascertain the impact of the

shrine on the social and economic life of the inhabitants.

Sudhmhadev has a market of its own with as many as twenty shops to cater to the needs of the inhabitants. The shopkeepers are mostly engaged in the sale of commodities needed for day to day consumption by the local inhabitants. Some of them also export minor forest produce and by-products of milk particularly ghee to other areas.

The following statement indicates the nature of business or industry in which the permanent shops of the village are engaged :-

S. No.	Business run by the shop	Number of shops
1.	Grocery	13
2.	Silver-smithy	3
3.	Tailoring	2
4.	Confectionery	1
5.	Blacksmithy	1
Total		20

During the annual fair, quite a number of new shops and stalls spring up in the village. These stock huge quantities of goods of diverse type mostly imported from other areas. Due to the large influx of pilgrims the sales are brisk and the stall-holders and shop-keepers transact business on a fairly high scale.

FLORA

Being situated in the close neighbourhood of forest area, timber suitable for construction purposes and for manufacturing furniture articles is available in plenty. In addition, forest minor produce such as





Distant Village View



Approach to the
renowned Shiva
temple in
Sudhmahadev

Sudhmhadev

medicinal herbs, ‘gucchian’, ‘dingri’, ‘anar-dana’ etc. are also extracted and exported. Most of the forest grows pine, ‘champ’, ‘kaneth’, ‘phagwara’, ‘kharak’, ‘banj’, walnuts, ‘drooni’, etc. As the village is itself at a height of 5,000 ft. above the sea-level poplar and chinar trees which are mostly found in Kashmir only also thrive and have grown to full size. Similarly fruit trees which are rare in Jammu Province like apricots, peach, apples, pear etc. are also grown at many places.

FAUNA

Besides the common species of fauna such as stray dogs, cats, rats, crows, sparrows, owls, cows, many wild animals are also found in the forest adjoining the village. Among these the following are important :-

- | | |
|----------------------------|--|
| (i) Black-bear | (vi) ‘Teunkal’ |
| (ii) Tiger | (vii) Monkey |
| (iii) Wild goat or ‘Piger’ | (viii) ‘Goulie’ (a kind of white monkey) |
| (iv) Jackal | (ix) ‘Para’ (a kind of deer) |
| (v) Fox | (x) ‘Sae’. |

Winged game such as Ram-chakor, wild-cock, the multicoloured Neel, Chaman and Banzeer are also very common. Other birds inhabiting the forest iclude Chakor, Titar, wild Pigeon, Kugee etc.

AREA

According to revenue records the village extends over an area of 607.38 acres (245.64 hectares). The Household Schedules compiled during the course of the survey indicate that the village is inhabited by 449 persons giving a density of 0.738

per acre. This is a comparatively higher average when compared with the corresponding densities of the tehsil and district which stand at 0.34 and 0.22 persons per acre respectively.

CLIMATE

The village has a temperate climate in summer but experiences severe cold and heavy snow-falls in winter due to the proximity of Patni-top mountain which has a height of 6,635 ft.

HOUSEHOLDS

It will be seen from the data given in table III, Set A, appended to the Report, that the village is inhabited by 101 households or 4.4 persons per household on an average. About 42% households are manned by 4-6 persons and claim over 44% population. The distribution of households by size of family members and the proportion of population claimed by each category are indicated below :-

Size of households	Proportion of total number of households	Proportion of total population
Single member	8.9%	2.0%
2-3 members	32.7%	17.8%
4-6 „	41.6%	44.3%
7-9 „	8.9%	15.4%
10 and over	7.9%	20.5%

According to the above data households with a population of more than 6 members each though constituting less than 17% of the total households represent about 36% of the total population. On the other hand, 41.6% households manned by 1-3 members claim less than 20% population inhabiting the village.

The Village

RESIDENTIAL PATTERN

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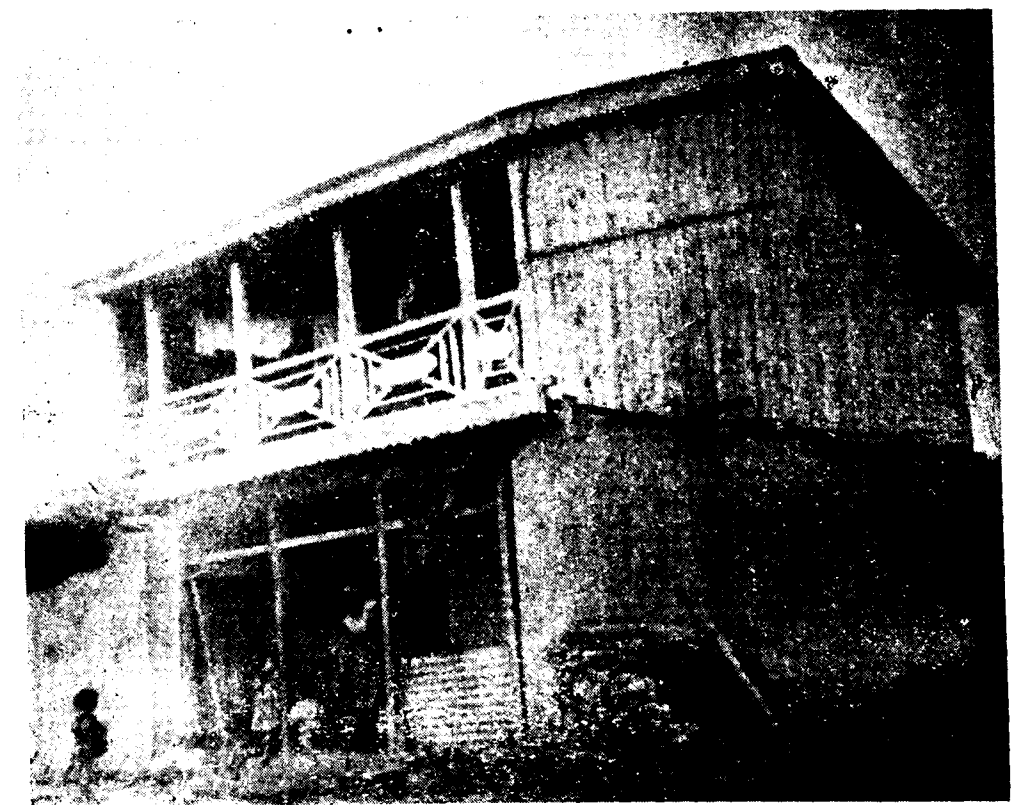
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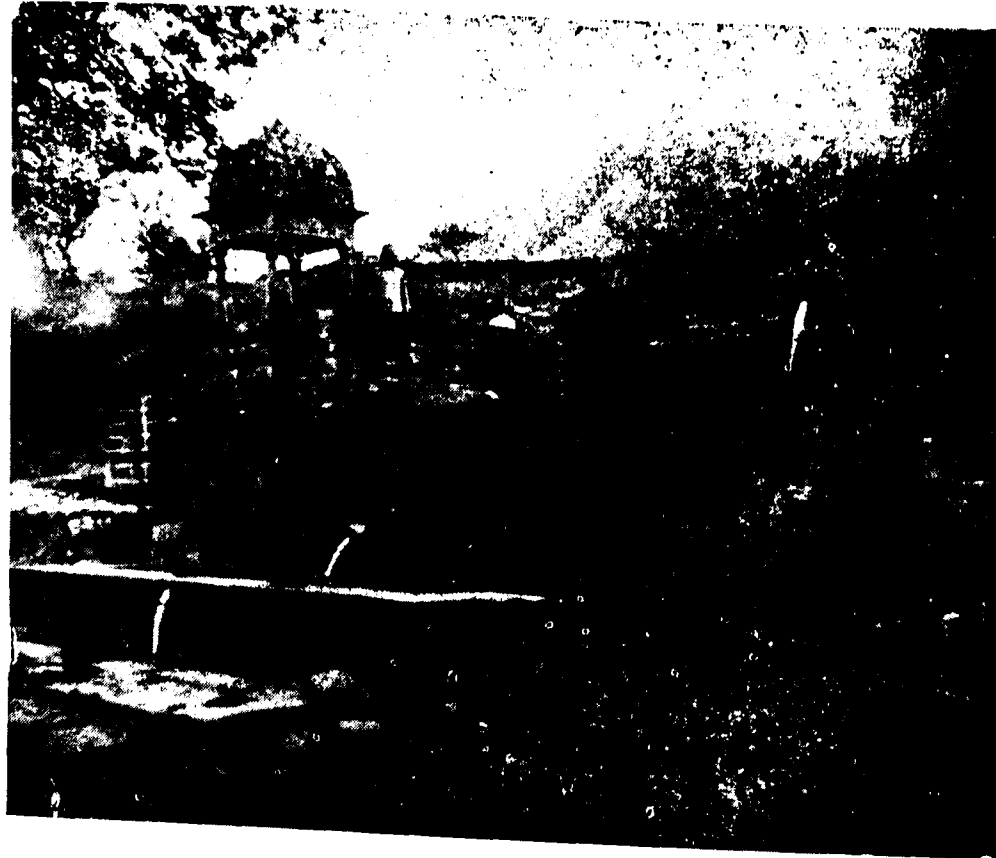
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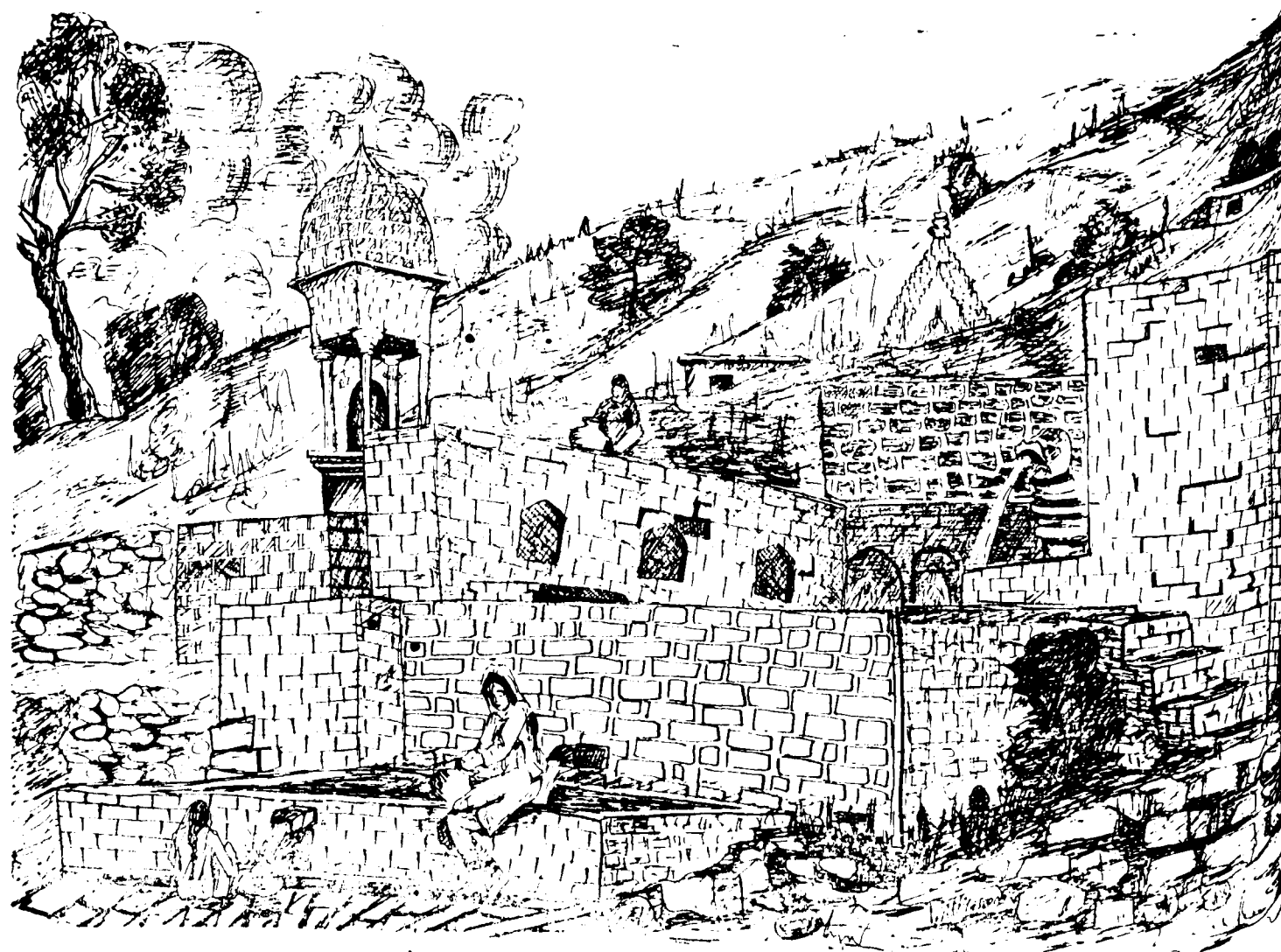


Residential Pattern





A 'Boulie' (spring)
in the heart of the
village.



An artistic impression of a 'Boulie' (Spring)

The village has been provided with a branch-post-office which is functioning in the main market. The post-office has not, however, been equipped with any facilities for transmission of messages by telegram or telephones. The nearest telegraph offices and public-call telephones are available at Kud and Chenani which can be reached on foot by travelling a distance of 8 to 9 miles only.

IMPORTANT PUBLIC PLACES

The temple of Mahadev, which is widely known not only in the village but in many other parts of the State and Punjab, is the most important public place. The annual fair held in the temple on the full-moon day in Har-Sawan (July), which lasts for four days, attracts no less than 15,000 pilgrims every year.

Among other public places mention may be made of temples of Durga Devi, Sat Narayan and Gou-Karan. Further, every pilgrim visits the holy Devka Stream and takes a bath in its waters before proceeding to Mahadev temple for 'Darshana'.

An important change which has been introduced in the social structure is that the scheduled castes do not suffer from any disabilities either in respect of their access to religious institutions or consumption of water from springs and other sources, used by members of other communities and castes.

Besides these religious institutions, the Panchayat Ghar is also a centre of community gathering. The people assemble here to discuss various problems and to exchange views on different subjects.

CREMATORIUM

The cremation ground where dead-bodies of Hindus are consigned to fire is situated on the bank of Devka stream in the close vicinity of Gou Karan temple. Muslims bury their dead in a grave-yard in the south of the village, behind the Shiva temple.

WATER SUPPLY

Boulie Pap-nashni, a famous spring in the village, feeds the Shiva temple as also several houses in the neighbourhood. The water is transported through pipes built from the spring to the premises of the temple and the houses.

There are a number of other springs also and the inhabitants mostly consume the water obtained from these as it is both transparent and easily digestible. As Devka stream is at a distance of about half a mile from the inhabited sector of the village its water is not used for day to day consumption.

ELECTRICITY

The village has not been so far electrified. The people, therefore, use earthen lamps, lanterns and kerosine-oil burners to lit their houses at night.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Although the number of institutions which look after the common needs of the inhabitants is limited, the village has been provided with more organisations than those functioning in other rural areas of the district. It is the headquarter of a Panchayat, whose jurisdiction extends to

The Village

8 villages including Sudhmhadev. The Panchayat is engaged in the execution of welfare activities and is, in accordance with the provision of the Panchayat Act of 1958, competent to settle petty disputes relating to inheritance, marriages etc. etc. It is also vested with the power to adjudicate in certain specific clauses of offences.

The Panchayat is manned by eleven members of whom three have been recruited by election from Sudhmhadev. People from all the eight units constituting the Panchayat, assemble periodically in the Panchayat Ghar which is located in this village. Besides pressing their demands for the provision of amenities, they also avail of the occasion to exchange views on matters of common interest.

The only officials concerned with the administration of the village consist of the Patwari, Numbardar and the Chowkidar. The Patwari is the custodian of the land revenue records of individual khewats and he also maintains a map of the village drawn on a piece of cloth (Aksilatha) which demarcates the holdings of different owners and tenants of the land.

Other welfare institutions functioning in the village consist of :-

- (i) Government Middle School
- (ii) Government Ayurvedic Dispensary
- (iii) Branch Post Office
- (iv) Multipurpose Co-operative Society
- (v) Sudhmhadev Marketing Society.

HISTORY OF THE VILLAGE AND LEGENDS

Reasons explaining how the village came to be known by its present name have

already been briefly set out in the previous paragraph. It is, however, reiterated here that the origin of the village is closely associated with Lord Shiva and its legend can be traced even at this distant date by patching together the numerous anecdotes bearing on the name assigned to different verdant surroundings of the village.

Before quoting the legend narrated by the inhabitants and cited by several writers, it will be appropriate to describe briefly the status held by Lord Shiva in Hindu mythology. Basically Hindus believe in the unity of God, who according to them displays Himself in different incarnations in order to bless the righteous and punish the vicious people. It is held that God who is also named as 'Narayana' or 'Shakti' is the Creator of universe and exhibits Himself as the all powerful Brahma, Vishno and Mahesh. The three Gods are known as the Trinity. Mahesh who is more popularly known as Shiva is the Lord of Death etc. and punishes the evil-doers for their misdeeds. Lord Shiva is immortal and is believed to be absorbed in prayers on the top of Kailash Parbat (Himalaya Mountain).

According to the legend, Lord Shiva was first married to Mata Parvati after whose death he married a second time with Mata Oma, the daughter of Raja Himachal. Mata Oma, who is believed to be a reincarnation of Mata Parvati, lived with her father on the mountain of Mantalai which is about 3 miles from Sudhmhadev village and where a temple of Shiva still survives to corroborate the legend. It is said that when she was only 5 years of age Mata Oma begged of her mother Rani Meena to permit her to worship on the banks of holy Ganges. The request was



Temple of Mata Parvati at Gourikund



Ancient image of
Mata Parvati at
Gourikund



Three pieces of the ancient
trident dug in Shiva temple,
believed to have penetrated
the earth

Sudhmhadev

granted and Mata Oma proceeded along-with her friends to Gouri Kund, a place 2 miles in the north-west of village Sudhmhadev. Here she meditated day and night and prayed to Lord Shiva. The place is even now identifiable by the temple known after her name and erected at the site, where she was absorbed in meditation for twelve years. After this prolonged devotion, Narad Ji, approached Lord Shiva and begged him to marry Mata Oma who had been praying with a staunch faith and conviction. The request was granted and Narad Ji broached the news to Raja Himachal. Arrangements for the marriage were accordingly made and eventually Shiva came with the marriage procession to Banisung, about 2 miles from Sudhmhadev. A temple of Lord Shiva has been built at this place also and according to the inhabitants earthen pots and other large clay utensils, said to have been used for eating purposes by the guests accompanying Shiva, can still be excavated here.

At any rate after the feast was served, gods, rajas and others requested Mata Oma to accompany them to the dwelling of Lord Shiva at Kailash Parbat. Before she could comply with their wishes Suddheet Rakshas, a great devotee of Shiva who was also residing in Sudhmhadev, learnt that Mata Oma was an incarnation of Mata Parvati. He therefore came up running to pay her his respects by touching her feet. Suddheet, however, was originally a demon-god and had a giant like physical structure which scared Mata Oma and frightened her. She shrieked so loudly that the cry was heard by Lord Shiva who got infuriated and struck Suddheet with his trident (locally known as 'Tarshool').

Suddheet received a fatal wound but the trident also broke into two pieces, which are still to be seen in Lord Shiva's temple at Sudhmhadev. The actual length of the pieces is not known as their ends are struck deep in the earth. The inhabitants, however, believe that the trident has an immeasurable length and that the two pieces have pierced the earth right to its bottom.

The legend goes on to say that before his death Suddheet, who was a sincere devotee of Shiva, called out his name repeatedly. Lord Shiva who realised that Suddheet was a devotee and not a demon appeared before him and offered that he could be restored to life if he wanted. Suddheet pleaded that he had achieved the ambition of his life which was to get a 'Darshana' of Lord Shiva and that his only desire now was that his name should be immortalized with the name of his Lord. After uttering these words Suddheet passed away and attained salvation wherefore he came to be known as 'Sidh' or saint.

Before he met with his death Suddheet worshipped the 'Lingam' of Shiva, which has been preserved to this day in the Shiva temple. It is this 'Lingam' which is being worshipped by the people who hail from different places and assemble in Sudhmhadev in the month of July every year.

The author of 'Tarikhe Dogra Desh' has, however, given a different version about the antecedents of the Suddheet Rakshas. According to him Sudheev, as he calls him, was actually a demon, notorious for loot and plunder, whose only hobby was to harass the inhabitants of the neighbouring areas. The author goes on to say that with a view to liberating the people

The Village

from repression, Lord Shiva struck his trident on the demon and killed him. The local inhabitants do not, however, endorse this version.

According to the available historical records, the Shiva temple in Sudhmhadev was built by Raja Ram Chand of Chenani Jagir over 500 years ago. It is said that after the temple was erected Baba Roop Nath, a Kanpata yogi, who hailed from Sangre village, visited the shrine along with his disciples and decided to settle in the temple. Later, he buried himself alive inside the temple where his 'Samadi' has been preserved to this day. Before laying down his life the Baba instructed his disciples to settle permanently in the close vicinity of the temple, where sufficient building space was available. It is believed that till then, only a handful households lived in the village but after the death of the Baba the number of dwellings went on increasing till the place acquired the status of a full-fledged inhabited village. To commemorate the spiritual attainments of Baba Roop Nath and to pay homage to him, a 'Dhooni' (smouldering fire) has been kept burning ever since his demise and can still be seen in the temple. The fire is not allowed to get extinguished as it is apprehended that this would bring grave disaster for the whole area.

LEGENDS CONCERNING OBJECTS

Many interesting stories are current among the inhabitants about the miraculous powers of the trident. One of the legends reproduced in 'Tarikhe Dogra Desh' written by Narsinghdass Nargis is that Raja Ram Chand, the founder of the temple, decided to verify whether the trident could actually exercise any supernatural power and

whether its length was immeasurable. With this aim in view, he employed labour to dig deep and to locate the other end of the trident. The digging operation continued for two days but no trace of the other end could be found. On the third night the Raja had a vision in which a heavenly voice alerted him that he would next day find a piece of steel on the top of the trident and a 'Lingam' by its side. The mysterious voice further advised the Raja that he should get a sword fabricated with this steel as by doing so he would be victorious in every battle provided of course he worshipped the 'Lingam' with devotion. The vision came out to be true and the Raja utilized the steel for manufacturing his sword. Later he had to fight many battles in which he came out victorious with the help of the miraculous power which the sword exercised.

Another legend associated with the trident relates to the death of a cobbler who tried to dig out its other end and to ascertain its length. While the digging was still in progress, the trident broke into two and struck the man so hard that he died on the spot. Notwithstanding the infliction of this fatal injury on the cobbler, the broken piece continued, to the amazement of all, to be installed in the earth. Since this tragic incident no one has had the courage of experimenting with any of the three pieces of the trident.

The belief that Devka stream flows from river Ganges is also based on a legend. It is said that in the pre-historic age the famous Reshi of Kashmir Kashpa, by name, meditated for twelve long years at Buddhisudh, about three miles in the north of Sudhmhadev. His selflessness and

'Dhooni' (smouldering fire) in Shiva temple. It has been kept burning for the last 500 years to commemorate the spiritual attainments of Baba Roop Nath



Sudhmhadev

sincere devotion attracted the attention of Lord Shiva who revealed Himself to the Reshi and enquired of him about his wishes. Kashpa prayed that he would also like to have a 'Darshana' of Ganga Mata (River Ganges). Shiva granted the request and a stream instantaneously spouted out in the

close neighbourhood. Due to its sanctity, the pilgrims visiting Sudhmhadev believe that a bath in the waters of Devka not only purifies them physically but also purges them off their sins and paves the way for their salvation.



An enlarged view of one of the trident pieces showing some undecipherable inscriptions on it

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

A-ETHNIC COMPOSITION

The inhabitants of the village under survey are generally speaking sociable. Although the scars of the repression, to which they were subjected for centuries continously, have not yet healed they have forgotten the past and are kind in their treatment to all including the close associates of the ex-Jagirdar and other Zamindars. It was invariably said of the inhabitants that they were lethargic and ease-loving and evaded participation in activities which could improve their economic prospects. The aftermath of the abolition of the Jagir and imposition of the ceiling on land holdings have, however, proved that the initiative of the people had been crippled by the autocratic regime as a result of

which they had developed a sense of inferiority complex. During the last 15 years or so they have enthusiastically participated in the nation building activities and taken a leading part in the reconstruction of rural economy. As we shall see later, the village has within the short span of a few years made considerable progress socially, educationally and economically.

The village is predominantly inhabited by Hindus who comprise about 93% of its population. The remaining 7% or so consist of Muslims only. The subjoined statement gives the community and caste-wise number of households and their population as also their respective percentages in relation to the village as a whole :-

Sl. No.	Community/Caste	Name of sub-caste	No. of house-holds	Popula-tion	Percentage of house-holds in the village	Percentage of village population
1	2	3	4	5	6	7
A-Scheduled Castes (Hindus)			53	203	52.475	45.20
1.	Megh or Kabir Panthi	—	32	119	31.685	26.50
		Ladyan	6	20	5.945	4.45
		Sowgay	4	20	3.96	4.45
		Jaran	4	12	3.96	2.67
		Sombriay	4	12	3.96	2.67
		Throl	3	11	2.97	2.45
		Chattan	1	10	0.99	2.23
		Parhar	1	8	0.99	1.78
		Suraj Bansi	2	7	1.98	1.56
		Khitray	1	5	0.99	1.11
		Satyal	1	3	0.99	0.67
		Madani	1	3	0.99	0.67
		Mandyal	1	3	0.99	0.67
		Mardan	1	2	0.99	0.45
		Mandyan	1	2	0.99	0.45
		Dodwan	1	1	0.99	0.22

Sl. No.	Community/Caste	Name of sub-caste	No. of house-holds	Popula-tion	Percentage of house-holds in the village	Percentage of village population
1	2	3	4	5	6	7
2.	Doom or Mahasha	—	18	75	17.82	16.70
		Majatray	2	14	1.98	3.12
		Lalotray	4	12	3.96	2.67
		Rohtray	1	11	0.99	2.45
		Kanglay	1	7	0.99	1.56
		Sairia	1	6	0.99	1.34
		Dewal	1	5	0.99	1.11
		Lakhnotray	1	5	0.99	1.11
		Mangloo	2	5	1.98	1.11
		Ghenglay	1	4	0.99	0.89
		Arotra	1	2	0.99	0.45
		Malhotray	1	2	0.99	0.45
		Bhahote	1	1	0.99	0.22
		Drai (Pehl)	1	1	0.99	0.22
3.	Chamar or Ramdasia	—	3	9	2.97	2.00
		Boria	1	4	0.99	0.89
		Chalotray	1	3	0.99	0.67
		Tajuria	1	2	0.99	0.44
B—Other Hindus			43	213	42.575	47.45
1.	Brahman	—	12	50	11.88	11.14
		Badyal	1	13	0.99	2.90
		Dubay	3	13	2.97	2.90
		Samnotray	2	7	1.98	1.56
		Jhramat	2	5	1.98	1.11
		Sadotray	1	4	0.99	0.89
		Sanmotray	1	4	0.99	0.89
		Bhonotray	1	2	0.99	0.45
		Jamwal	1	2	0.99	0.44
2.	Rajput	—	7	35	6.93	7.80
		Golyan	3	14	2.97	3.12
		Manhas	1	10	0.99	2.23
		Samwal	1	5	0.99	1.11
		Thakar	1	3	0.99	0.67
		Charak	1	3	0.99	0.67
3.	Mahajan	—	7	55	6.935	12.25
		Paroch	6	48	5.945	10.69
		Pachoyale	1	7	0.99	1.56
4.	Lohar	—	5	20	4.95	4.46
		Rattan	4	14	3.96	3.12
		Chalotray	1	6	0.99	1.34

The People and Their Material Traits

Sl. No.	Community/Caste	Name of sub-caste	No. of house-holds	Popula-tion	Percentage of house-holds in the village	Percentage of village population
1	2	3	4	5	6	7
5.	Khatri	—	4	28	3.96	6.24
		Sangran	1	14	0.99	3.12
		Abroal	2	10	1.98	2.23
		Basi	1	4	0.99	0.89
6.	Yogi	—	4	12	3.96	2.67
		Sombriay	1	2	0.99	0.44
		Rewal	2	3	1.98	0.67
		Kanpata	1	7	0.99	1.56
7.	Gaddi	—	2	7	1.98	1.56
		Rakhnoto	2	7	1.98	1.56
8.	Gosain	—	1	5	0.99	1.11
		Giri	1	5	0.99	1.11
9.	Suniyara	—	1	1	0.99	0.22
		Makroo	1	1	0.99	0.22
C—Muslims			5	33	4.95	7.35
1.	Gujjar	—	2	10	1.98	2.23
		Manhas	1	6	0.99	1.34
		Bagdi	1	4	0.99	0.89
2.	Pathan	—	1	12	0.99	2.67
		Isabjai	1	12	0.99	2.67
3.	Bhat	—	1	5	0.99	1.11
		Ghumar	1	7	0.99	1.11
4.	Padri	—	1	6	0.99	1.34
		Ghumar	1	6	0.99	1.34

Scheduled Castes

The data given in the above statement indicates that over 45% inhabitants are scheduled castes comprising Meghs, Mahashas and Chamars only. Judged by households these three castes alone account for 52.5% of the total number of households in the village.

Like most other parts of the country, the

scheduled castes in the State had been suffering from numerous disabilities prior to 1947. Their entry into temples was banned and they could not share with other inhabitants civic amenities such as using the water from springs, wells and taps etc. Many shops particularly those which were engaged in the sale of eatables were inaccessible to them. A high caste Hindu would not permit himself even to be touched

Sudhmhadev

by a member of the scheduled castes due to the belief that this would pollute him and make it obligatory for him to take a bath.

The last few years have brought about a radical change in the out-look of the inhabitants who now mix up freely with scheduled castes and take no notice of their entering the temple or using the same source of water which they themselves utilize for day to day consumption. Besides other factors which have been operating locally to bring about a new out-look, the social contacts with thousands of pilgrims who pour in the village every year have equally contributed in levelling the social status of the inhabitants. The establishment of a middle school and the circulation of newspapers and periodicals published from Jammu and other places have also had their effect for the eradication of the disabilities imposed on the members of scheduled castes in the past.

The principal occupation of the large majority of scheduled castes inhabiting the village is agriculture. This is clear from the fact that 42 of the total number of 53 scheduled castes households mainly depend upon agriculture. Many among them subsidise their income by handloom weaving which has been the traditional occupation of Meghs (Kabir Panthis), the numerically biggest scheduled caste of the village.

Mahasha

Literally the word Mahasha means a great person or religious leader. Mahashas were previously known as Dooms but were assigned the name Mahasha by the Arya Samaj Organisation which introduced the 'Shuddi' system and liberated the Dooms from the shackles of untouchability and

serfdom which fettered their growth for centuries in the past. Such of the Dooms who did not benefit by the reforms of Arya Samaj, however, continued to be known by their traditional name.

Before taking the Census of 1961, the list of scheduled castes recognised in Jammu and Kashmir was supplied to the Census Department by the Secretary to Government General Department with his letter No. GDB-588/59 (iii) dated 14-12-1959. The list did not contain any such name as Mahasha but included Doom among the thirteen castes recognized as scheduled in the State. Representations and memoranda were, however, received subsequently from Mahasha Sudhar Sabha, Ravidas Sabha and Bhagat Sudhar Sabha etc. protesting against the name Doom being assigned to the members of the caste and urging its replacement by the name Mahasha. Similar requests were also received from the members of Megh and Chamar castes who urged for the discontinuance of the use of these names and demanded that they should be recorded as Kabir Panthis and Ramdasias respectively. The matter was referred to the State Government and as agreed by them the following corrections were made in the nomenclature of the three castes Chamars, Meghs and Dooms :-

- Chamars were to be renamed Chamars or Ramdasias, *
- Dooms were to be renamed as Dooms or Mahashas, and
- Meghs were to be renamed as Meghs or Kabirpanthis.

Necessary instructions were accordingly issued to the field staff of the Census Department and they were directed to make

The People and Their Material Traits

entries accordingly against the relevant questions of the Census schedules.

In any case Col. Lawrence has in his book 'The Valley of Kashmir' observed that Doms or Mahashas are actually the descendants of Shudras though, with a view to hiding their caste, they claim their lineage to old Hindu Rajas. Sir H. Risley is, however, of the view that the Doms were originally Dravidians and were relegated to menial occupations by the Aryans who invaded the country and reduced them to abject slavery. The relevant extract from his book 'The People of India' (p.134) is reproduced below :-

"The Doms, among whom we find scavengers, vermin-eaters, executioners, basket-makers, musicians, and professional burglars, probably represent the remnants of the Dravidian tribe crushed out of recognition by the invading Aryans and condemned to menial and degrading occupation."

This view is also endorsed by Mr. Waketfield in the following words :-

"These tribes are the descendants of the earlier, the Pre-Aryan, inhabitants of the hills, who became, on the occupation of the country by the Hindus or the Aryans, enslaved to them. They were not necessarily slaves to one person, but were kept to do the low and dirty work for the community."

Kulhana, the author of 'Rajatarangini' the oldest political history of Kashmir (translated into English by M.A. Stein in 1900), has stated that Doms have held high offices in the courts of Hindu Rajas but this elevation did not correct their habits with the result that they were always

unpopular. He has added that when Raja Chakar Varman regained the throne of Kashmir in 936 A.D. the most influential person in his court was a Dom musician named Rang. The musician had two daughters Hansi and Nag Lita by name who exercised considerable influence over the Raja and practically controlled his activities. The Raja is said to have been extremely fond of the girls having even neglected his queens. With the help of these daughters Rang wielded supreme power and was the virtual ruler.

Col. Lawrence has observed that Doms are employed as village Chowkidars in which capacity they discharged the duties of the police. He has further remarked that although the Doms are known for their dishonesty there has not been any case of embezzlement of Government revenues which they collect from the inhabitants of the villages and remit into the treasury.

Megh

The origin of Meghs is somewhat obscure as varying views have been expressed by different writers about their antecedents and how they came to be known as Meghs and what prompted the society to label them as members of scheduled castes. According to one version Meghs were classified as Kshatryas right upto the Ramayana period when a Brahman Paras Ram by name launched a campaign of persecution against them. It is said that in order that Paras Ram may spare their lives some Kshatryas abandoned their traditional occupation and started handloom weaving calling themselves as Meghs.

Some people, however, believe that Meghs were originally Brahmans and were

as such respected by all Hindus. One of the Brahmans, it is said, owned a cow which contracted some disease and died. The Brahman asked many people to remove the carcase but as the locality was inhabited by Brahmans only no one complied with his request. The story goes on to say that a Brahman made bold and volunteered to remove the dead-body away from the habitation. He was ex-communicated by other members of the caste and was dubbed as Megh or a low caste Hindu. Instances of this kind multiplied with the result that a separate class of people to be known as Meghs emerged. The Brahmans declined to associate with this class and did not permit them to enter the temples or utilize water from sources reserved for the use of Brahmans and other Caste-Hindus.

Sir Denzil Ibbetson has also confirmed the view that Meghs were originally Brahmans. According to 'A Glossary of Tribes and Castes of the Punjab and North-west Province', written by him in 1892, one of the ancestors of Meghs, who was a Brahman by birth, lived in Banaras (Uttar Pradesh). The Brahman had two sons, of whom the elder was a man of letters and a great scholar. The younger son was, however, completely illiterate. The Brahman, therefore, asked his elder son to teach his younger brother but the former dis-obeyed and declined to carry out the orders. The Brahman got infuriated and turned him out from the house. The expelled boy settled in the north of the province where like his ancestors he engaged himself in teaching children. In course of time, he also got interested in the celebration of Jag, Havan, etc. It is said that on one occasion when he was performing Jag Aswamedha, so as to restore a dead cow to

life, his charms proved ineffective and the people ridiculed him. He accordingly sent a message to his father who also chanted certain 'mantras' and succeeded in resurrecting the dead-body to life. The father did not, however, permit the son to eat by his side but promised that he would relax this ban after some time. The son became angry and severed his relations with his father and became the founder of a new caste whose members came to be known as Minghs or Meghs.

Sir Denzil has further remarked that by religion the Meghs are the followers of Kabir. They also worship a Guru whose 'Gaddi' is in Keran, a village 3 miles from Jammu City. The Guru adjudicates in all matters social, ceremonial or religious and his decision is final.

Meghs are easily distinguishable from other scheduled castes by their physical structure. They are of a darker complexion like the Doms and do not share any common features with the Dogras. Mr. W. Waketfield has also in his book 'The Happy Valley' (p.102-105) given a somewhat similar description of Megh caste in the following paragraph :-

"The Meghs and Dums have physical characters that distinguish them from the other castes. They are commonly darker in colour; while the others of these parts have a moderately light-brown complexion, these people are apt to be as dark as the natives of India below Delhi. They are usually, I think, small in limb and rather short in stature, in face they are less bearded than the other castes and their countenance is of a much lower type than

The People and Their Material Traits

that of the Dogras generally, though one sees exceptions, due no doubt to an admixture of blood."

Chamar

Besides Mahashas and Kabir Panthis, the only other scheduled caste inhabiting the village is Chamar or Ramdasias. It is believed that the name Chamar is a distortion of the Sanskrit word Charkara or a worker in hides. This view does not seem to be correct as Charkara is a composite Persian word meaning a cobbler. In any case Chamar is a leather worker more widely known as Mochi in some parts of Punjab and the plains of Jammu.

As stated earlier, most of the Chamars prefer to be known by the name Ramdasias. It is said that one day a faqir (medicant) called at the house of a woman Kalsia by name and begged for alms. Kalsia had no issue and had a great yearning for a child. She gave some flour to the faqir who promised her a son. On his return the faqir was cross-examined by his Guru and learning of the commitment he had made to Kalsia, the Guru remarked that as she was not destined to bear any child the faqir will have to take rebirth and to reappear as a son of Kalsia. The prophecy came true and the newly born baby was named as Ram Dass, later known as Bhagat Ram Dass. As he was a Chamar by caste many people who became his followers also opted for being named as Ramdasias.

Brahman

Among other castes, the largest number is claimed by Brahmans. A Brahman is a

high caste Hindu whose traditional occupation is priesthood. The members of the caste are held in high esteem by all other Hindus, no matter to which caste they may belong. With the passage of time, however, and due to pressing economic needs, large majority of Brahmans have made an occupational shift and got themselves engaged in literary pursuits or agriculture. In the village under survey, only 2 out of the 12 households still retain priesthood as their principal occupation. Others have turned to agriculture, grocery, etc.

Dogra Brahmans are fair by complexion and share common features with Rajputs. The incidence of literacy among Dogra Brahmans is also comparatively high. A Dogra Brahman is definitely more intelligent than a Rajput but while the latter is more sincere and straight-forward the former is clever and capable of out-witting others.

Rajput

Rajputs constitute the next important caste after Brahmans and trace their lineage to Kshattriya Varna. A Dogra Rajput is of medium stature with an average height of 5'-5". He is slim in make with somewhat high shoulders and legs curiously bowed with turn-in-toes. Rajputs possess robust physical structure with a wheatish complexion tending to appear more brown than dark. They are quite handsome and are reputed for their patience and courage. Generally speaking they are straight forward in their dealings but are not as intelligent as Dogra Brahmans.

Rajputs are mostly engaged in agriculture but with the growing pressure on land some of them have taken to other

Sudhmhadev

occupations such as Government service, carpentry, grocery etc.

Mahajan

Mahajans essentially belong to the trading class. They correspond in profession and origin to Kayasthas and it is likely that this is no other than the writing caste of other parts of India. Mahajans themselves claim to belong to Vaishya Varna but the high-caste Hindus relegate them to Shudra Varna.

True to their tradition, the Mahajans inhabiting the village are engaged in business. As we shall see later, except for one or two households of other castes, grocery is the monopoly of the Mahajan caste of Sudhmhadev.

Khatrri

There is plenty of historical evidence indicating that Khatris constituted the martial class of Hindu society and were responsible to defend the territory and to maintain the integrity of the State in which they lived. While they claim to descend from Kshattriya Varna other Hindus hold that they belong to Vaishya Varna. In support of their contention the Khatris argue that in order to escape the persecution of Paras Ram Brahman, to whom a reference has been made already, they fled in different directions and some of them who sought shelter in the hills of Udhampur district assumed the names Khatris and Thakurs so as to conceal their identity.

According to Federic Drew, Dogra Khatris are generally less good looking than the Rajputs but are comparatively men of better judgement possessing greater power of mind. They are generally engaged in trade and commerce and spare no pains to improve their economic resources.

There are only four Khatri households in the village most of whom are engaged in silversmithy as their principal occupation.

Lohar

There are five households of Lohars in the village. Lohar is not the name of any particular caste but the vernacular equivalent for a blacksmith. Actually, however, only one of the five Lohar households is engaged in blacksmithy and majority of others are agriculturists.

It has not been possible to trace the ethnic history of Lohars but it seems that they belonged at one time to a low caste and made an occupational shift to escape social humiliation.

Yogi

Yogi is the name assigned to a person who attains self-abnegation and is specialised in performing special feats of physical exercises which are believed to raise his spiritual power (Yoga).

Of the 4 Yogi households in the village only one is engaged in priesthood and the other 3 make their living by agriculture. While all the 4 are known as Yogis they claim their lineage to three sub-castes namely Kanpata, Sombriay and Rewal. One household belonging to Kanpata Yogi caste manages the affairs of Lord Shiva's temple and traces its lineage to Baba Roop Nath, who as stated earlier buried himself alive in the temple about five centuries ago.

Gaddi

The village is also inhabited among others by two households of Gaddi caste.

The People and Their Material Traits

Gaddis belong to semi-agricultural and semi-pastoral tribe and depend mostly on large flocks of sheep and goats which constitute their principal economic resource. The two households of the village are, however, engaged in agriculture which is reported to be their traditional occupation.

According to Sir Denzil, Gaddis possess a robust physical constitution and are because of their migratory habits used to exposure in all weathers. They are said to be frank in their manner, deferential to their superiors and yet manly and dignified. As a class they are fond of singing and dancing. The females are pleasing and enjoy a reputation for modesty and chastity.

Suniyara

One of the households of the village is known as Suniyara, the Dogri name for a gold-smith. Actually the household is engaged in confectionery and is not even remotely connected with gold-smiths. This shows that in this case also there has been an occupational shift as in an important place of pilgrimage like Sudhmhadev confectionery is bound to be more remunerative than many other occupations.

Gosain

The Hindu inhabitants include one household of Gosain caste also. The household has disclosed that its sub-caste is Giri.

Muslims

The only other religious community inhabiting the village consists of Muslims. As indicated earlier they represent slightly more than 7% of the population and about 5% of the total number of households

18

in the village. Although there is no caste system among Muslims, they are nevertheless classifiable into four ethnic groups namely Pathan, Gujjar, Bhat and Padri (Khumar).

Pathan

As is clear by the very name, Pathans are immigrants and are ethnically distinguishable from the other inhabitants of the village. There is, however, no historical evidence to warrant the assumption that Pathans have ever infiltrated in Jammu Province from any place outside the State. It appears that the solitary Pathan household in the village has migrated from the north towards the close of 18th Century, when Kashmir was being ruled by Afghans (1752 A.D.—1819 A. D.). With the passage of time and inter-marriages with the local Muslims, they have been completely merged with Dogra Muslims and do not retain any physical features distinguishing them from other Muslims.

The Pathan household in the village is engaged in tailoring which is its main occupation. Besides there is also a Brahman household in the village which is also dependant mainly on the income derived from tailoring.

Gujjar

Gujjars are a very important community of the State and claim a fairly high proportion of its population. While there are only 2 Gujjar households in Sudhmhadev, Gojri has been returned as mother-tongue by no less than 209,327 persons of the State in the 1961 Census.

Col. Lawrence has remarked that

19

Sudhmhadev

Gujjars are generally tall but their features are not so good. This seems to be a correct description, as partly due to their ethnic structure and partly because of their hardy life the Gujjars wear a darkish complexion which distinguishes them from other communities. It is a custom in Kashmir to pacify a crying child by warning him of the presence of a Gujjar. Among females, however, there are many who are fairly pretty with well built bodies and attractive features.

The origin of Gujjars is not precisely known as their lineage has been a controversial subject. Further, the period during which they infiltrated into India also varies according to different authors. Many historians have held that Gujjars came from Central Asia while others believe that they originally inhabited Middle East. There is, however, voluminous evidence to corroborate the assumption that the Gujjars inhabiting Jammu and Kashmir infiltrated through Punjab and the erstwhile N.W.F. Province. The disclosure made by Abul Fazal, a prominent minister of Emperor Akbar, in his book *Ayin-i-Akbari*, about Gujjars, shows that they had settled in different parts of Jammu Province such as Rajouri, Bhimber etc. even before the Moghul rule.

Generally speaking Gujjars are honest, religious minded and straight forward in their dealings. They do not marry with other Muslims and any one who enters into matrimonial alliance with non-Gujjars is excommunicated. They are essentially a nomadic community whose traditional occupation has been the tending of cattle particularly sheep and goats. Of late there has been an occupational shift among many

Gujjars who have permanently settled in the hilly regions of the State and got engaged in agriculture. In the village under survey also the two Gujjar households cultivate lands, which is their main source of livelihood.

Bhat

This is an abbreviated form of Sanskrit word Batharak. Col. Lawrence has observed that the lineage of Bhats is traceable to Brahman Caste, many members of which have become converts to Islam. Kulhana, the author of *Raja-Tarangini*, the famous history of Kashmir, is also of the view that Bhats are the descendants of Brahmans.

Members of Bhat caste have held very high offices in the political history of Kashmir for several centuries. Saha Bhat was the Chief Minister of one of the Sultans of Kashmir from 1394 to 1417 A. D. Among other important names mention may be made of Bodi Bhat, a great scholar and Tazi Bhat, the Commander-in-Chief of Kashmir from 1475-1487 A.D.

There is only one household of Bhat caste in Sudhmhadev. It depends mainly on agriculture but also subsidises its income by crushing of oilseeds.

Padri

The Muslim households include one calling itself as Padri. On making inquiries the household has disclosed that it was originally known as Khumar and was engaged in pottery. It has not, however, been able to elucidate how the household came to be known as Padri. At present the household is solely dependant on cultivation

The Village and Their Material Traits

of land and is not even remotely connected with pottery and brick-making.

B-HOUSE TYPES

The village when seen from the main road which connects it with Chenani presents a picturesque view. The houses are seen standing in clusters or rows to welcome the fatigued pilgrim.

The large majority of houses are single storeyed with flat roofs and built of kacha materials. A few others including Shiva temple have been built in cement, stucco and lime and have roofs in slope made of G.C.I. Sheets similar to those found in Kashmir valley. There is hardly any kacha building which has not been plastered with a thick layer of brown clay mixed with hay.

Stones being available in plenty in the neighbourhood are invariably used in laying the foundations which measure about 2' to 3' deep. Plinths are raised in pacca buildings only and are built either of stones or of burnt bricks. The height of a plinth does not exceed 1½ ft. on an average.

The roofs are generally rectangular in shape being mostly similar to those obtaining in Chenani, Batote and other adjoining areas. Like all other parts of the State, they are distinguishable by the material employed in their construction. After the walls have been erected, a wooden log slightly larger in length than the width of the room is spread over with its ends resting on the two opposite walls. Wooden beams are then placed parallel to each other and at right angles to the log, each spreading from the log to one of the opposite walls. The distance intervening between two beams is normally one foot though some-

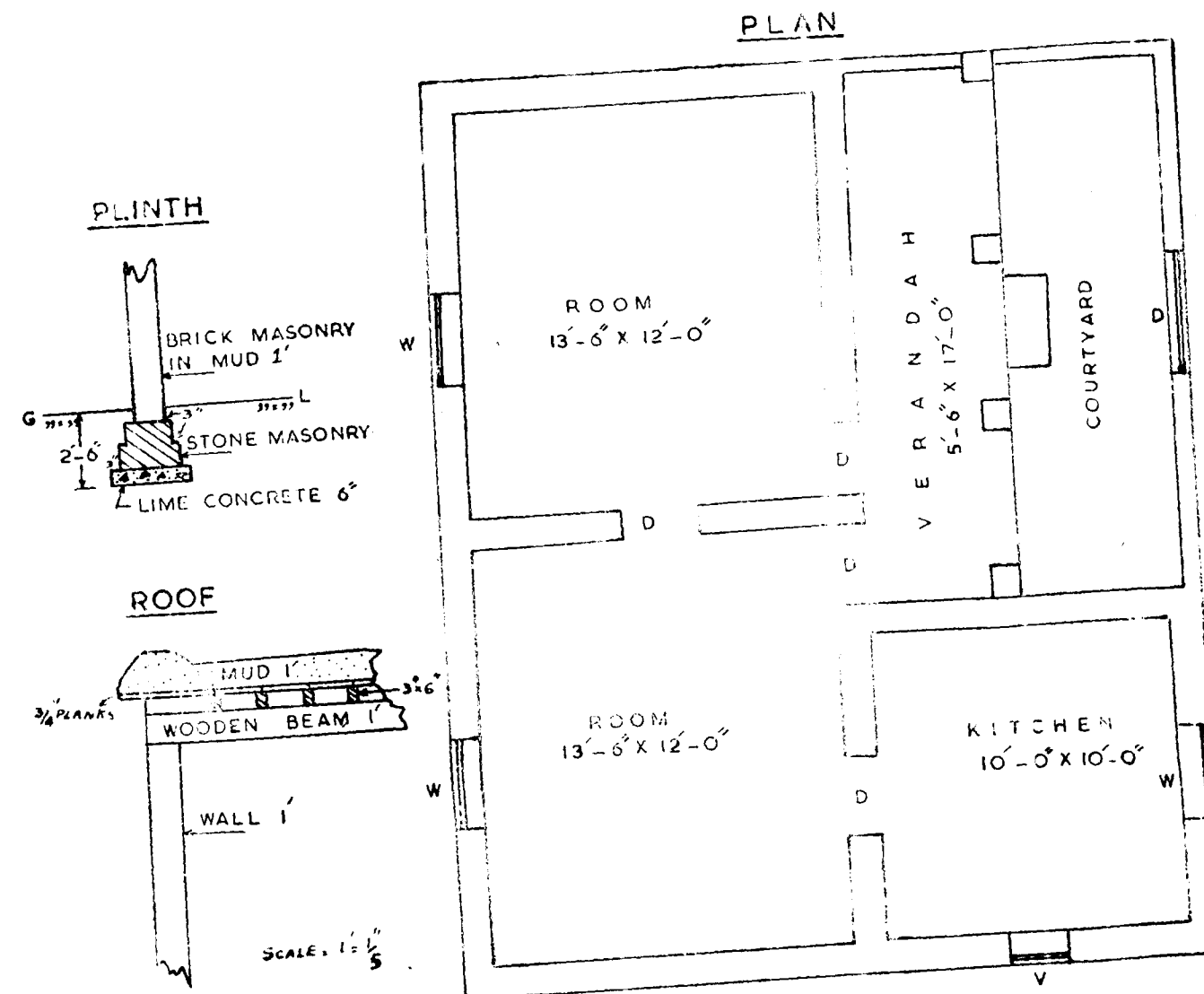
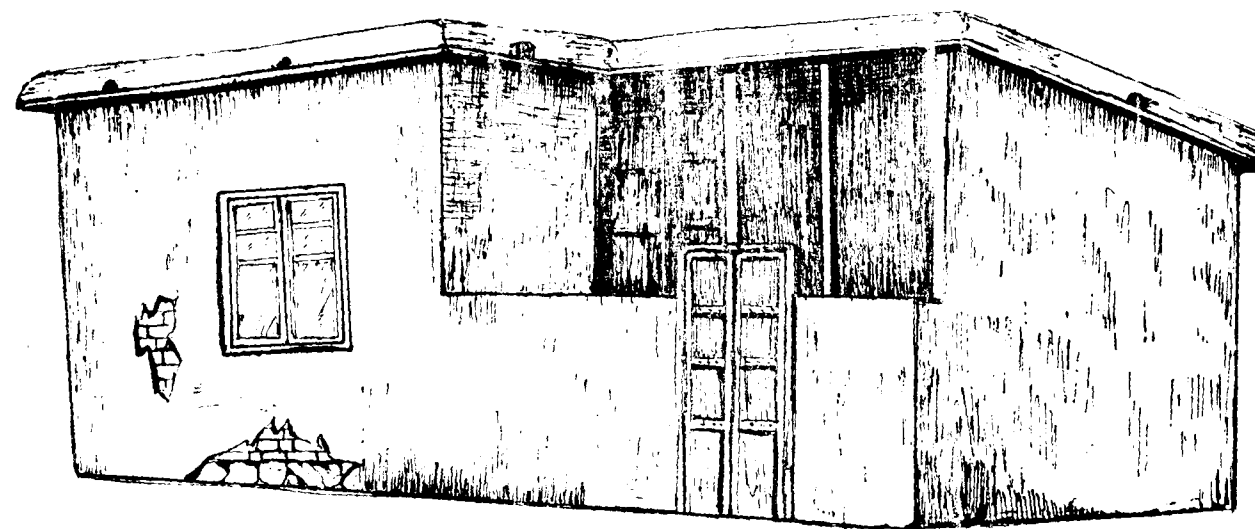
times they are spread at smaller distances so as to make the roofs stronger and less liable to develop cracks on account of load, if any, at the top. If the distance between the beams is one ft., it is covered with wooden planks about ½" to ¾" thick. The practice of covering beams by planks is not followed in the case of roofs with larger number of beams due to the intervening space between them being very small. In such houses twigs of trees and thatch replace the planks, a device designed to cut down the costs. In either case after the planks or the twigs etc., as the case may be, have been fixed the whole surface is covered with a thick plaster of mud inter-mixed with hay. The plaster is fairly strong being 9" to 12" thick and is periodically coated with cow-dung and clay so as to add to its durability.

Of late, there is a tendency to follow the pattern of roofs found in Udhampur, Jammu and other urban areas. The thick wooden log, which mainly bears the brunt of the roof, is dispensed with and instead a large number of beams about 3" x 5" thick are spread parallel to each other with their ends placed on opposite walls. The beams are then covered with wooden planks the upper surface of which is plastered.

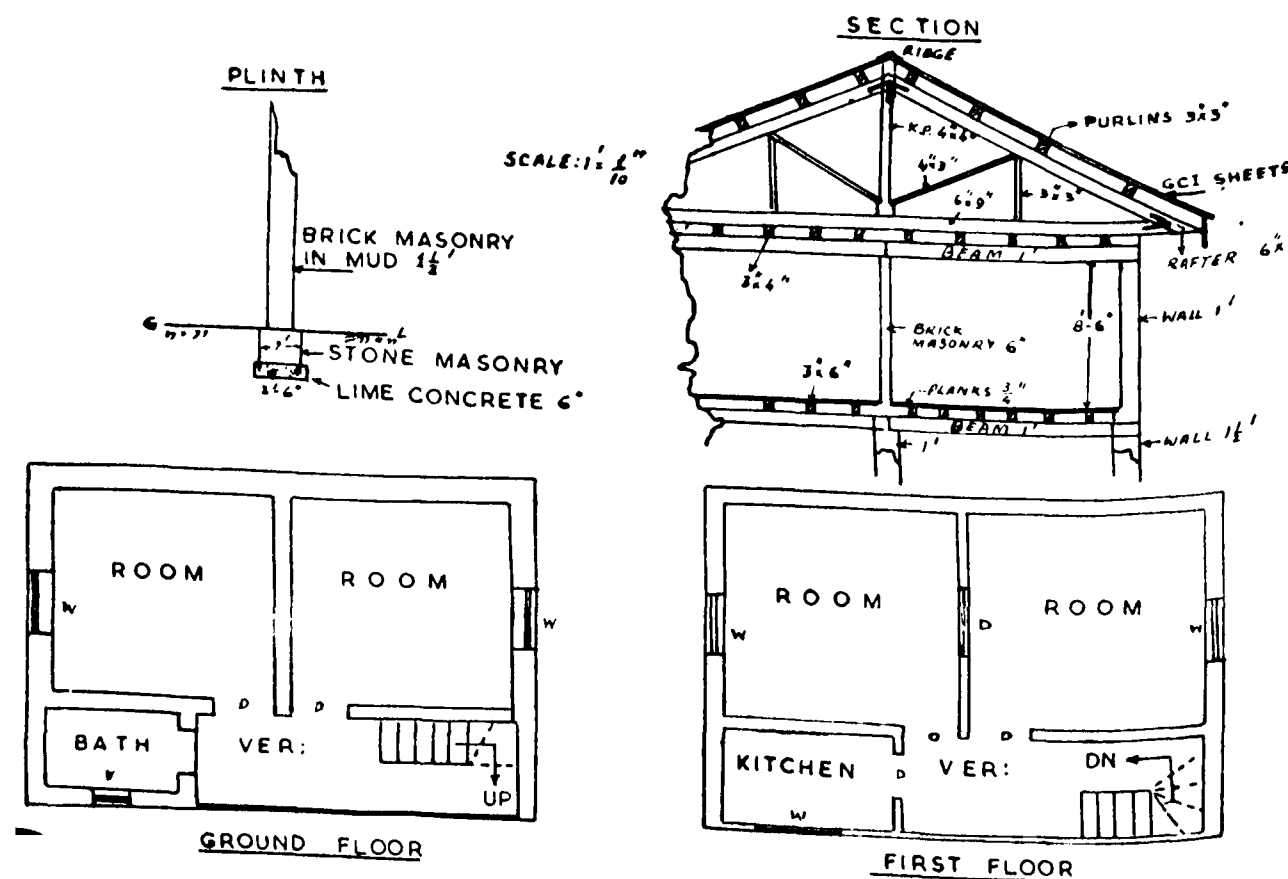
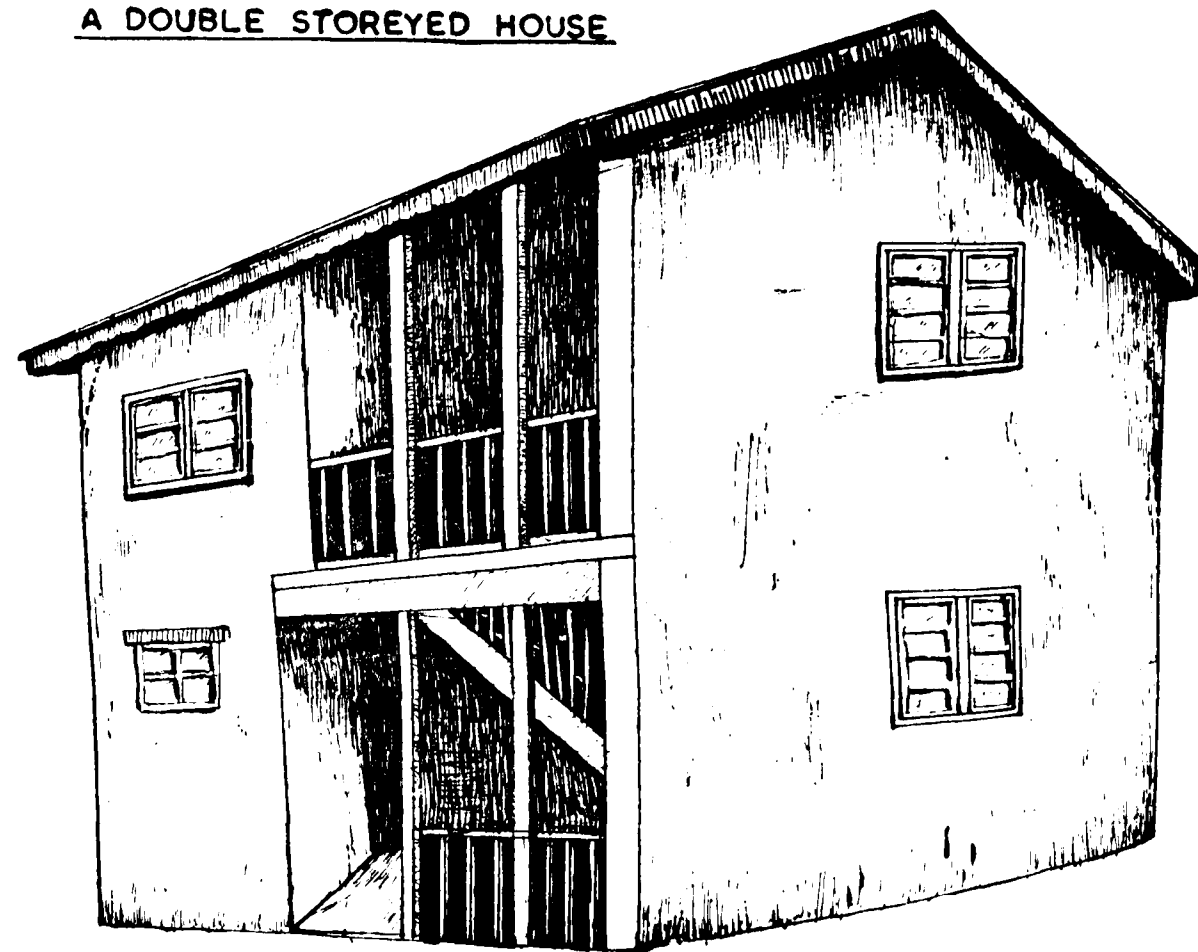
Broadly speaking an average house measures 30' in length and 25' in breadth. It is single storeyed with walls of 8' to 10' height and consisting of 3 rooms. The average area of a room is 180 sq. ft. One of the rooms is reserved for sleeping purposes though in small houses it also serves as a store-room.

The dwellings face east but where this is not possible the doors and windows are provided in eastern walls. The practice is

AN AVERAGE DWELLING



A DOUBLE STOREY HOUSE



in vogue among Hindu households only and is based more on religious considerations than any desire of availing of sunshine and letting in enough light into the house.

The living accommodation in the dwelling is further extended by projecting a verandah on the front side. In summer it is transformed into a multi-purpose room serving simultaneously as a kitchen, a sitting and a sleeping room. In double storeyed houses a stair-case is built in one corner of the verandah which leads to a parallel verandah built above it on the first floor. The rooms have their doors opening on the verandah but are also accessible internally through doors built in the partition wall.

This pattern is now being discontinued gradually and in all new buildings kitchens are built separately and are provided with chimneys. The number of such houses is, however, very small.

A conspicuous feature of the buildings is that they are very neat and clean though not well ventilated. On an average not more than one window or ventilator is provided in a room as a result of which the rooms suffer for want of sufficient fresh air and light. It appears that most of the inhabitants continue to live in old houses and cannot afford to reconstruct them or to carry-out major repairs so as to provide themselves with larger number of windows and ventilators. The new houses do not suffer from such deficiencies as these are not built in disregard of the basic principles of hygiene.

Walls are not usually white-washed with lime due to the cost involved. Instead white clay locally known as *Parole* is used to give a better look to the rooms.

A reference to Table XII, Set A, appended to the Report, shows that the village is inhabited by 101 households which claim in the aggregate a population of 449 persons. The total number of rooms available in the dwellings for residential purposes stand at 331 or more than 3 rooms per household and approximately 1.5 rooms for every 2 persons. This is a satisfactory position and does not indicate any congestion.

The table also shows that there are no households which live in no regular rooms. Households whose dwellings do not consist of more than one room appear to be somewhat overcrowded as the average number of persons in each such household is three. The number of persons per room in other dwellings with more than one room is less than two which cannot be regarded as large. The normal scale of residential accommodation is 2 persons per room.

Dormitories are provided for unmarried boys and girls only in spacious dwellings and not in such other houses in which living accommodation is inadequate. Married persons, however, live in separate rooms except in dwellings which do not contain more than one room.

Majority of the houses are not provided with any bathrooms or latrines as it is customary for the inhabitants to take morning baths either in the holy waters of Devka or at the springs. The latter is preferred in winter as it is slightly warmer and not so discomforting as the water available from other sources.

The inhabitants still adhere to the tradition of relieving themselves in the adjoining open fields. This saves them the

The People and Their Material Traits

expense of employing a scavenger and ensures the maintenance of their dwellings in a hygienic condition.

With the growing tendency of the inhabitants to fall in line with the habits of urban people, the practice of building houses without latrines and bathrooms is also discontinuing gradually. Small bathrooms are built inside the house and are equipped with reservoirs of masonry work in which the water is stored. Latrines are built in a corner of the compound in front of the dwelling.

Although there are very few dwellings which have no compounds attached to them, the practice of building a wall around the premises is rarely followed. The compound serves as a cattle-shed in summer and is also used for pounding and husking of grains.

The foundation stone of a new building or structure is not laid without previous consultation of the religious priest who determines the date and point of time which would be auspicious according to his calculations. While the fixation of the exact date and the hour is the exclusive privilege of the priest, it is unanimously believed that the months of Bhadon and Assuj (August-September) in summer and Phagan and Chet (February-March) in winter are auspicious months for purposes of starting construction. On the other hand no one is prepared to begin the construction of a house during the days of Panchak which are believed to be inauspicious.

Foundation laying is an important social function and is popularly known as *But-dena*. The family priest visits the site of the construction, where a large gathering of male and female relatives and friends is

present. He chants religious hymns praising Lord Ganesha and invoking his blessings. After he concludes the prayers a silver piece usually in the form of a plate and locally known as *Chandi-ka-Bas* is kept at the place where foundation is to be laid. The head of the household or some other senior member then comes forward and with the help of others places the stone over the silver piece.

The priest is paid a fee of Rs. 2.00 for his services. No entertainment is provided to relatives and friends on this occasion.

As indicated earlier, Hindus invariably built the main door, which gives access to the house, in its eastern wall. Where this is not possible due to topographic difficulties, windows and ventilators are opened in the eastern walls. The Muslim inhabitants do not share these beliefs and plan the construction in any manner they consider convenient.

On the analogy of the *Pravish* ceremony followed in Kashmir, the inhabitants of the village also celebrate the entry into the house after its completion. The function which is known as *Ghar-Pati* is preceded by a 'Havana' (recitation of religious prayers) after which sweets are distributed among the invitees who consist of neighbours, relatives and friends. The priest who presides over the function, is paid a fee of Rs. 3.00 to Rs. 5.00 and is besides entertained with dinner and provided with new clothes.

Stone is available in the neighbourhood of the village and is inexpensive. Similarly the inhabitants do not experience any difficulty in procuring timber which is supplied to them from the adjoining forests

at concessional rates. Nails, bolts, etc. are sold by the local shop-keepers who import these and other articles of hardware from Jammu. Burnt bricks are not manufactured in the village and have to be imported from Chenani and Udhampur.

The village is inhabited among others by one carpenter-cum-mason whose services are employed for the construction of kacha houses. For buildings, in which burnt bricks, cement, lime and other durable material is to be used, masons and carpenters are imported from Chenani as the local artisan is not deemed to be specialised in cement and lime work etc.

The skilled and unskilled labour is paid at the following rates :-

- (i) Mason Rs. 5.00 to Rs. 6.00 per day,
- (ii) Carpenter Rs. 5.00 to Rs. 6.00 per day,
- (iii) Labour Rs. 2.00 to Rs. 2.50 per day.

DRESS

Judged by their dress, the inhabitants are indistinguishable from the people residing in other rural areas of the district particularly those inhabiting its mountainous regions. As in many parts of the State, the old pattern of dress is here also gradually being discarded in favour of modern type of apparel. The elderly people in the village, however, still adhere to their traditional costumes and continue to be shabbily dressed wearing tight pyjamas called *Kutana*, clumsily tailored shirts and crude type of footwear. While shirts and pyjamas are used by members of both sexes, the males are easily identifiable by the turban or cap with which they cover their heads.

Another distinctive feature is a belt of cloth, locally known as *Kamarband* which they tie around their waist, a tradition followed by Pahari-Dogras since times out of mind. As the topography of the area is uneven and the male inhabitants have almost daily to cover uphill journeys, they gird up their loins with the belt so that they do not feel fatigued.

Females use dupatta as their head-gear. This is a loose cotton cloth measuring about 4' x 7' and is invariably dyed in some colour to give a better look and to absorb stains caused during the performance of domestic duties.

The younger-folk have no liking for the shabby dresses of their elders. They very much covet the modern garments which they find on the persons of the pilgrims visiting the shrine. Most of them are seen wearing good shirts, multi-coloured and check designed bushirts and under-garments. Some of them are also dressed in pants and use attractive socks and imported boots. Children attending the school look very smart in their uniforms and almost indistinguishable from the boys attending junior schools of the district.

Another notable change which is prominently discernible in the younger generation of the village is that all of them have dispensed with both the turban and the cap and move about bare-headed being content with well-combed hair on their heads.

Besides the normal dress consisting of *Kurta* and *Katana* (shirt and pyjama), some of the elderly males also wear *Dhoti*, waist-coats and long-coats. With the setting in of winter, warm clothings made of wool such as coats of pattu, locally made pull-

The People and Their Material Traits

overs etc. are also worn as a protection against bitter cold caused by heavy snowfalls.

Like boys and young-men, the girls also do not approve of the *Suthan* (tight female pyjama corresponding to *Katana* of males) nor they cherish any more the old pattern of the female shirt. Almost all of them are dressed instead in the modern shirt called *Kameez* and loose pyjama known as *Shalwar*. They also take care to ensure that there is a matching of colours in their articles of dress. Some of the girls are seen wearing saris and blouses but such cases are rare.

Girls attending the local school are dressed in uniforms consisting of shalwars and *Kameez* only. They cover their heads with small attractive dupattas. In winter they wrap themselves in shawls and wear jerseys so as to escape exposure.

It is customary among Dogra females to change their dress in mornings when they remain engaged with the performance of domestic duties. They put on a long white sheet of cloth called *Giddi*, which covers the whole body except the face and arms. The length-wise corners of the sheet are fastened together by a pin or a knot near about the neck. This is a device to avoid the garments being soiled while cleaning and washing basins and utensils and to facilitate the free movements of the limbs.

'Pardaha' system is unknown in the village and women of all castes and communities freely appear in public. Newly wedded girls, however, feel shy before strangers and elderly male members of the family and whenever they must appear before any such person, they veil their faces

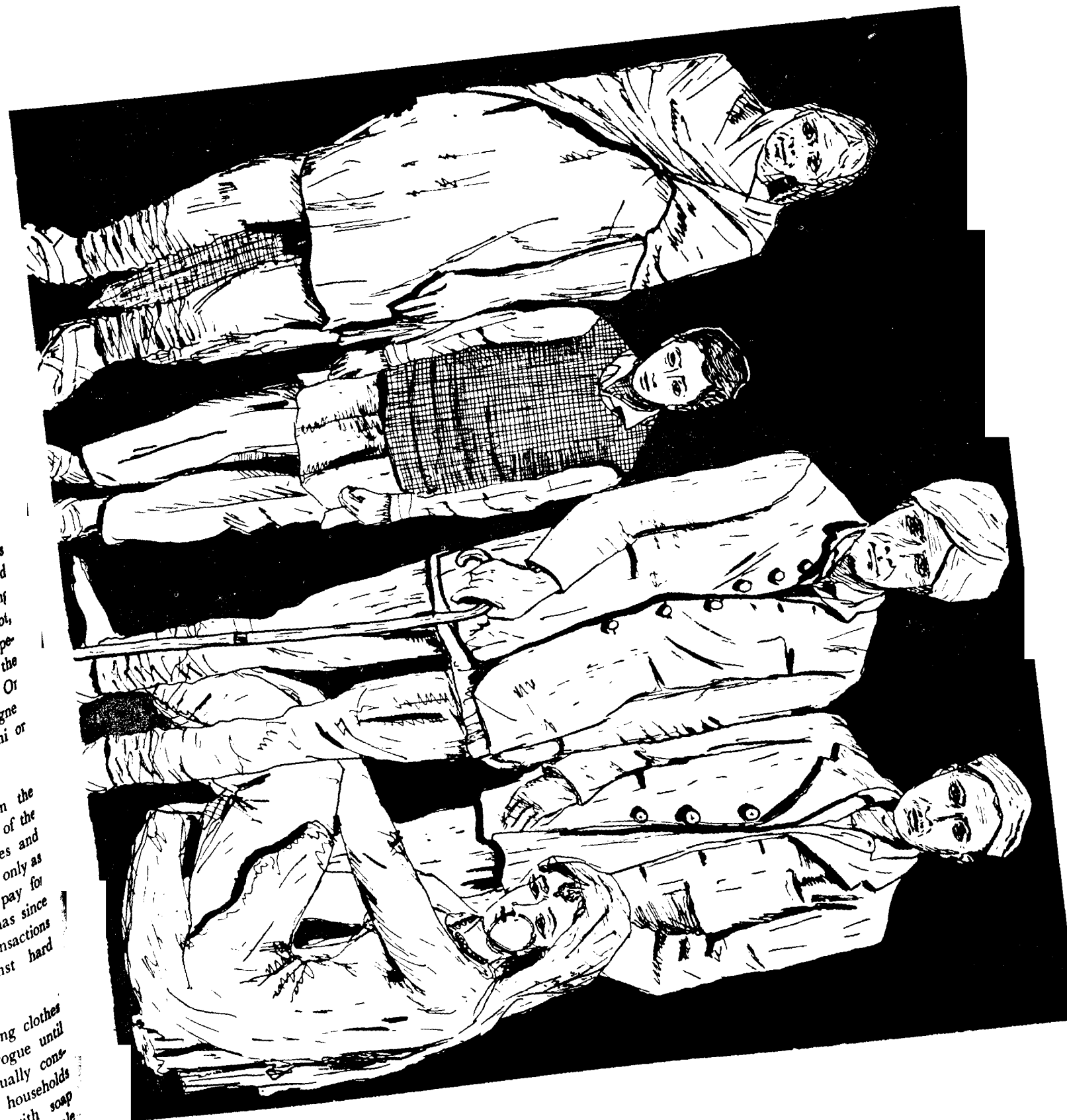
by pulling down the ridge of their head-gear.

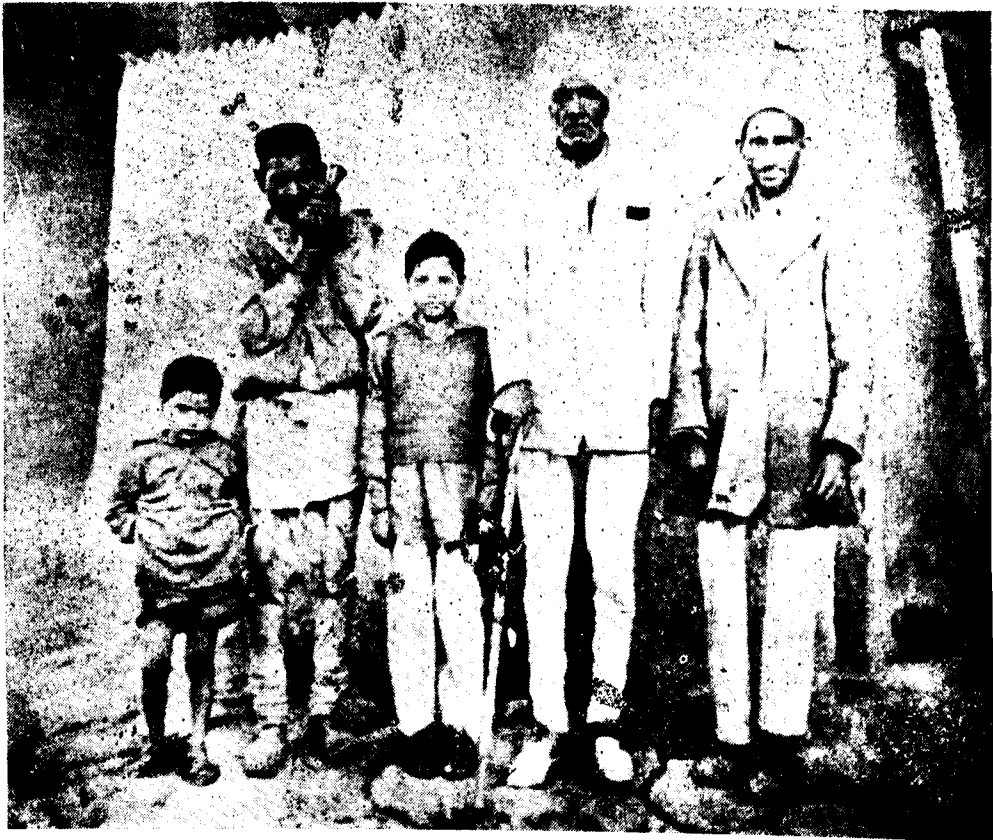
There is no commercial establishment in the village engaged exclusively in the sale of drapery and cloth. The local grocers, however, stock in their shops different varieties of cheap cloth besides diverse kinds of goods. The inhabitants therefore do not feel any inconvenience in procuring cloth required for day to day use. For marriages and other important functions, purchases are invariably made from Udhampur or Jammu, where superior fabrics are available for sale.

The village is inhabited among others by three tailors, whose services are employed by the inhabitants for tailoring of clothing articles of day to day use. They are not, however, believed to be sufficiently competent for undertaking the tailoring of the clothes of the bride or bridegroom. On such occasions the tailoring work is assigned to more specialised artisans at Chenani or Udhampur.

Barter system was practised in the village almost till the first quarter of the present century. Payments for sales and purchases were then made in kind only as the villagers could not afford to pay for their bills in cash. This practice has since been discontinued and all transactions are now being conducted against hard cash only.

Similarly the custom of washing clothes with ash which was also in vogue until about two decades ago, is equally conspicuous by its absence. The households now wash all their clothings with soap imported from Jammu and available for sale at the local shops. On some of the festive





Male Dress

occasions younger-folk get their clothes washed and ironed by the washermen at Chenani.

FOOT WEAR

As in the case of dress, the elderly males are still allured by their traditional footwear, which include locally made shoe *juti*, chappal and *gurgabi* (shoe without laces). Some of them have, however, of late, adopted themselves to the use of rubber shoes which are comparatively cheap and light in weight. Younger people, despise the use of the old type of footwear and relish modern shoes, sandals, slippers, etc. even though they are comparatively expensive.

There is no household in the village which is mainly dependent on shoe-making. One of the household has, however, disclosed that it augments its normal income by manufacturing and repairing of shoes, chappals and *jutis*. Obviously the household cannot be in a position to cater to the requirements of the village as a whole and

may at least be able to meet a small proportion of its needs. Some of the grocers, however, import rubber shoes, sandals and chappals etc. which are sold by them against cash payment. Occasionally the inhabitants also make purchases of footwear at Udhampur or Jammu if they happen to visit any such place.

ORNAMENTS

The females of the village covet gold ornaments and are fond of wearing the same. Silver ornaments are not generally found on the person of a Hindu female except newly wedded girls, who wear *Panzeb* (distorted form of the Persian word 'Paa-Zeb', meaning article which ornaments the foot), a large size silver chain with small bells hanging from its border and producing a jingling sound when the wearer moves the foot. The chain is of varying weights but does not exceed 20 tolas or about 200 grams per pair.

Following is a broad list of gold ornaments giving their local names and weights :-

S. No.	Name of Ornament	Local Name	Weight
(i)	Ring	Chhap	$\frac{1}{2}$ of a tola to $\frac{1}{2}$ tola
(ii)	Ear-rings	Valian	$\frac{1}{2}$ tola to $1\frac{1}{4}$ tola a pair
(iii)	Ear-rings	Jumki-dar-Kanta	1 to 2 tolas a pair
(iv)	Nose-ring	Neth	1 to $1\frac{1}{2}$ tola
(v)	Bangles	Churian	$\frac{3}{4}$ of a tola to 1 tola each
(vi)	Another type of Bangles	Karras and Gajras	1 to 2 tolas each
(vii)	Lockat or Necklace	Lockat or Necklace	$1\frac{1}{2}$ to 3 tolas each
(viii)	An ornament for the forehead usually a sign of wedded females	Tika	1 to 2 tolas
(ix)	Another type of Nose-ring	Tili	$\frac{3}{8}$ th to $\frac{1}{4}$ th of a tola



Female Dress

The People and Their Material Traits

Muslim females of Gujjar caste cherish silver ornaments only and do not wear gold jewellery. This is not as much due to their limited financial resources as because of a preference to adhere to their traditions and ancient customs. The ornaments consist of heavy necklaces, bangles, ear-rings and *Loung*, a thin circular rim worn in the nose.

Some of the male inhabitants are also seen wearing gold rings in their ears, a legacy which they have inherited from their ancestors and which was in vogue among the Hindu inhabitants of many other parts of the State for a long time past but has since been discarded.

Besides metal ornaments, some of the females also make use of cheap cosmetics like cream, perfumed oils, powder etc. They have also a liking for the use of coloured glass bangles which they wear alongwith those of gold or silver.

There are three gold-cum-silver smiths in the village who are believed to be well trained in the manufacturing of ornaments. They cater not only the inhabitants of the village but also attract customers from adjoining areas.

HOUSEHOLD GOODS

The type of household goods owned by a family is usually an index of its economic status as those who can ill-afford to provide

Brass Utensils

Local names

1. Patelas
2. Dhakans

cauldrons for cooking rice, vegetables, etc.
lids for covering *Patelas*

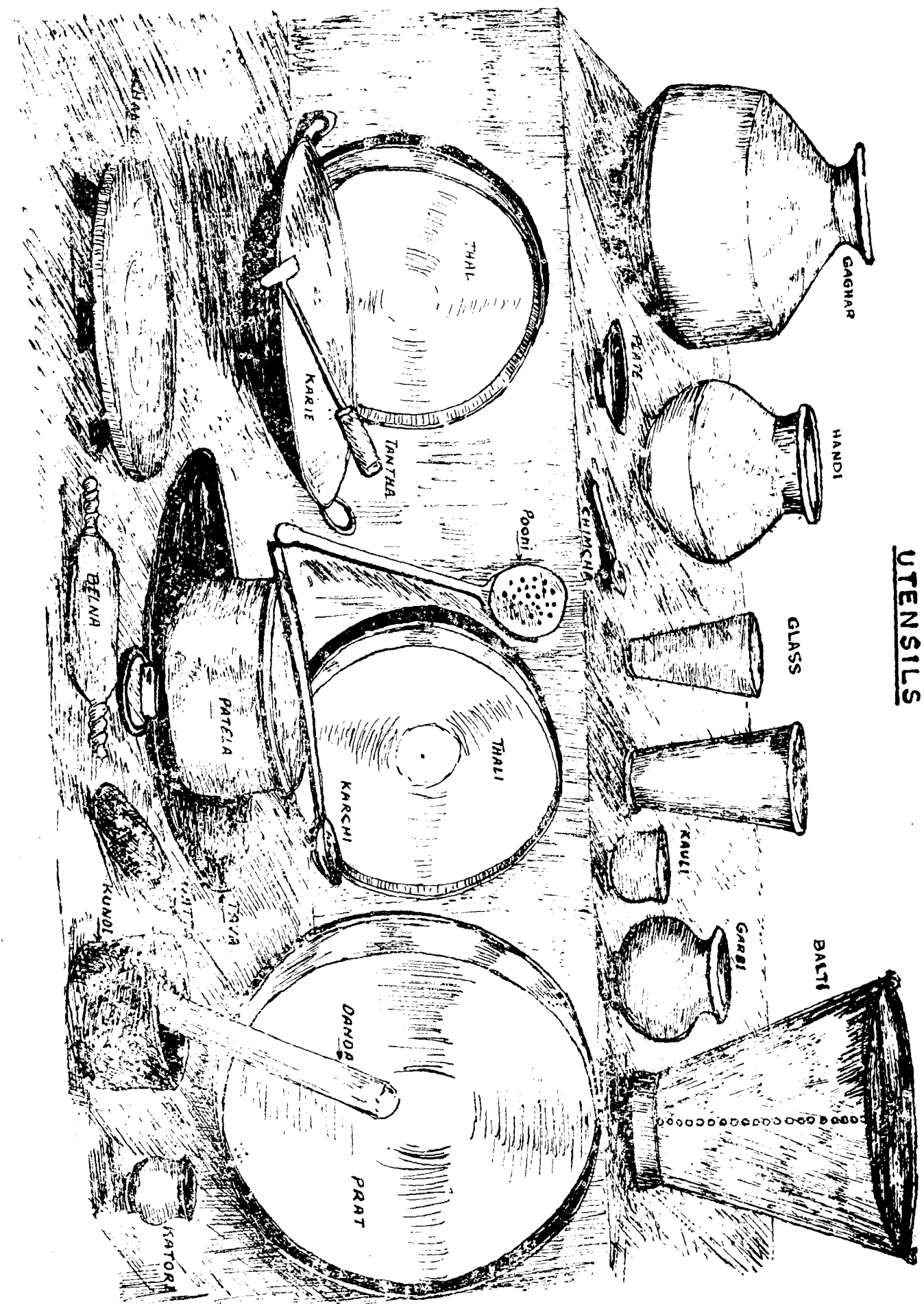
themselves with modern comforts have to be content with the traditional equipment which is relatively less expensive. The goods generally found in a household fall in a number of categories, principal among which are :-

- A—Utensils
- B—Storing vessels
- C—Furniture
- D—Mechanical equipment
- E—Miscellaneous

Utensils made of metal are found in every household of the village with the difference that while Hindu families use brass-ware alone it is conspicuous by its absence in Muslim families which prefer instead utensils made of copper. Another distinguishing feature is that earthen-ware and aluminium articles are used by Muslims for cooking purposes also while Hindus restrict their use to storage etc. and do not prepare or take their meals in such utensils. Hindu households procure earthenware to stock food cereals and water and store rice, fruit and other eatables in utensils made of aluminium.

In addition china-ware is also found in a few families while some others own brass cups used for taking tea.

The subjoined statement gives the names of brass and earthen-wares which are common in majority of the households :-



UTENSILS



A belle fetch.

Local names

- | | |
|------------------------|---|
| 3. Kidchi | big spoon for pouring cooked vegetables, etc. |
| 4. Thalís | big plates in which meals are served |
| 5. Chimcha | a spoon |
| 6. Koulies or Catories | cups in which cooked soups, vegetables, cereals, etc. are taken |
| 7. Glass | tumbler |
| 8. Tranbi or Paraat | a vessel for kneading flour |
| 9. Garbi or Lota | a vessel for pouring water |
| 10. Valtois or Gagar | a pot for storing water |

Earthen Pots

Local names

- | | |
|------------------|--|
| 1. Gada | pitcher for storing water |
| 2. Kuni or Handi | used for boiling milk or cooking cereals, etc. |
| 3. Matt | used for storing water or rice, maize, wheat required for day to day use |

Other articles of domestic use consist of :-

Local names

- | | |
|----------------------------|---|
| 1. Tava | an iron pan for baking chappatis |
| 2. Kadaie | an iron pan like a cauldron used for frying and also for cooking vegetables |
| 3. Chakla and Belna | used for flatening the kneaded flour into chappatis |
| 4. Kundi Danda or Sil Beta | Mortor and pestle made of stone and used for grinding spices etc. |
| 5. Chaki | Stone Mill |

Partly due to economic backwardness and partly because of timber being available in the close vicinity of the village, tin boxes have not yet been acquired by the households on a sizable scale. There is hardly any family in the village which does not own one or more wooden boxes used for storing clothes, jewellery and such other articles which are not of day to day use. Households which cannot afford to provide

themselves with a large number of boxes, tie a rope to the two opposite corners of the sleeping room which serves as a hanger for clothes, beddings etc. Sometimes a bamboo stick is suspended across the length of the room with its two ends tied by ropes with the roof. The stick though not as elastic as the rope also serves as a hanger.

It was customary in the past to acquire

The People and Their Material Traits

grass mats and khatias to be used for sitting and sleeping purposes. A reference to table 21 (A), Set B, will, however, show that there is a growing tendency to replace khatias by bed-steads and that there are 96 out of the total number of 101 households which own bed-steads while those possessing bed-steads or khatias number 92 only. It is also apparent that grass mats have completely disappeared from the households. On the other hand 11 households own chairs and 3 others have acquired tables. The number of households possessing benches, stools and Jal-chowkis is, however, small but mirrors are owned by no less than 88 families.

As the village has not been so far electrified, the inhabitants have to be content with earthen or tin lamps fed by country oil or kerosine oil. Table 21 (B), Set B, appended to the Report, shows that the inhabitants are steadily discarding the use of earthen and tin lamps and are rapidly replacing these with lanterns. The data given in this table indicates that 81 households possess lanterns and 5 others own petromax lamps. It is also clear that the equipment found in some of the households include torches, kerosine stoves, bicycles, radio-sets etc. though the number of such families is fairly small. It may be remarked here that the difficult topography of the village and its surroundings operate as a bar against the use of bicycles. This is why the number of households which own cycles is limited to 3 only.

Of the furniture articles mentioned above khatias, stools and jal-chowkis alone are manufactured by the local carpenter while all other goods as also the metallic and earthen utensils are imported from

neighbouring villages or Chenani and Udampur etc.

FOOD AND DRINKS

Due to the mountainous topography of the village, paddy is grown on a small scale only and the inhabitants have to be content with maize as their staple food. Even as it is, the data collected during the survey indicates that the rice producing households consume only a portion of the produce as they do not relish it as much as maize and wheat flour.

As is customary in the northern region of the country, the inhabitants take two meals a day, one at lunch time and the other as dinner. In addition their dietary habits also include a break-fast in the morning locally known as *Nahari*. It has not been possible to ascertain how this name was introduced in the village as it is commonly used in countries speaking Persian and Arabic dialects where the word *Nahari* signifies the first meal after day break.

Nahari consists of stale *chappatis* preserved from the previous evening and taken alongwith tea or *lassi* (butter-milk). Sometimes fresh bread is also prepared and consumed with mango-pickle or preparations like *gulgul* mixed with green chillies. Pickle is not available for sale in the market and is prepared by the households on a small scale just enough for domestic consumption.

The lunch and the dinner do not include any luxuriant preparations and usually consist of *chappatis* of maize or wheat flour which are taken with soup of pulses or vegetables.

It is important to remark here that although the large majority of inhabitants consist of non-vegetarians, meat does not constitute a normal item of their menu due to economic backwardness. They, however, compensate themselves by taking occasionally a variety of pulses like gram, mong, roongi, rajmash, mash etc. In addition onions, tomatoes, cabbage, cauli-flower, brinjal, pumpkin, potatoes and turnips etc., which are grown locally, are also consumed.

Milk and its by-products are available in plenty in the village. According to the survey there are 372 milching cows besides a large number of goats which also yield milk. The inhabitants, therefore, consume curd, cheese and butter as often as necessary but ghee is sparingly used except by economically well off families, which cook mutton and vegetables in ghee instead of country-oil used by majority of the inhabitants. Due to the large milk supply available locally, households not owning any milching cows also provide themselves with milk and its by-products which can be had at not more than 50 paisa per kilo from households whose produce is surplus.

There is no change in the staple food due to seasonal variations except that cold drinks like *lassi* and sharbats are replaced in winter by tea which keeps the people warm. In the past, tea was being prepared only from the indigenous Assam tea-leaves but now there is a gradual shift in favour of lipton tea.

The villagers also consume fruits grown locally which are not beyond their purchasing power. These include apples, nuts, appricots, peach and *allocha*. Sometimes imported fruits like bananas and oranges

are also consumed but such occasions are rare. In summer water-melons, *kharboza* and mangoes are also imported from Udampur or Jammu and consumed once or twice in the season.

The pattern of menu served on the occasion of marriages and festive celebrations are different. These mostly include special Dogri dishes, which though comparatively expensive are very much relished by the inhabitants. Among these mention may be made of the following :-

Madrah — Rajmash or roongi or mash are soaked in water overnight with a little of soda-bicarb added to it. These are then fried in ghee after which spices and curd as also a little water are added. The whole preparation is allowed to simmer on a low fire for at least two hours. The dish is taken with rice and is an indispensable item of the feasts served on the occasion of marriages.

Anbal — It is a special sour dish prepared by adding *amchur* (dried unripe mango slices) to a vegetable dish.

Damaloo — Cleaned potatoes are first fried in ghee and then boiled in a soup preparation of spices, ghee and curd.

Oriya — Powdered *raiee* (mustard) is added to curd and is allowed to remain in it for a few hours. The mixture is then churned till the stinging smell is strong

The People and Their Material Traits

enough to be perceived by any one present. Some fried potatoes or onions with spices and salt are added to it to make the preparation very tasty, strong and stimulating.

Cheese and some vegetable preparation—

Raieta — This is a preparation of churned curd, chips of onions or boiled potatoes and a little of chillies and salt.

Babroo — The kneaded flour is kept throughout the night in some warm place to ferment and then transformed into small thick *chappatis* which are fried in ghee before being consumed.

Kheer — Rice, milk, almond kernels, *songi* and dry coconut slices are boiled together till the mixture attains a thick consistency. Finally some sugar is added to the preparation.

A deviation from the normal menu is made occasionally when *puri*, puddings, salt and sweet *pulaos* are also consumed. By and large these are mostly served on festive occasions.

As cooking arrangements have to be made on a sizable scale in marriages and other functions, households generally, employ professional cooks who have to be imported from the surrounding villages as there is no such artisan locally available. His wages do not exceed Rs. 10/- per day but he is also provided with board and lodging.

Yogi and Brahman families are strict

vegetarians and do not touch mutton, eggs, onions etc. Even the non-vegetarians do not visit Shiva and other temples immediately after having taken non-vegetarian diet like mutton, etc.

There is no butcher in the village but periodically a goat or sheep is slaughtered and its meat is sold to the inhabitants at the rate of Rs. 3.00 per kilogram. Since such occasions are rare, the customers have to book their orders in advance to ensure supply being made to them. Beef is not slaughtered nor consumed even by Muslims inhabiting the village.

Vegetables are purchased from the cultivating households or from some of the grocers who stock green vegetables also besides other commodities sold by them. Sales are conducted against cash or on credit basis and barter system is conspicuous by its absence.

About 25% male population of the village, consisting mostly of adults, also take locally distilled liquor. As the distillation of country liquor is prohibited under law, except by licence manufacturers, details indicating where and how liquor is produced have not been made available.

None of the inhabitants takes snuff or any other narcotic drug. Tobacco is consumed both in the form of cigarettes as also by using hukka locally called *chhari*.

C-BELIEFS AND PRACTICES

The inhabitants of the village share with the people of neighbouring and other rural areas of the State such of the beliefs as relate to births, marriages, deaths etc. In this respect they are indeed in distinguishable from the large majority of the rural

Sudhmhadev

population on account of their rigid adherence to the practices followed on such occasions.

Some social awareness, however, appears to have dawned on the minds of the inhabitants presumably due to their frequent contacts with pilgrims hailing from different parts of the country. That is why the incidence of early marriages which is prohibited under the Infant Marriage Prevention Act of 1928 is not so much pronounced in the village as in the State as a whole. The data given in table VI, Set A, appended to the Report, shows that of the 21 females of the age of 10-14 years in the village only 1 is married. The corresponding proportion in the State as a whole stands at 12.4% of the total female population of the age of 10-14.

The fact, however, remains that true to their religious doctrines, the inhabitants do not favour inter-marriage in disregard of caste-restrictions. This is particularly true of households belonging to Brahman, Khatri, Rajput and Mahajan castes, which meticulously observe the restrictions on inter-caste marriages. No member of any such household is prepared to marry in his sub-caste or in the Gotra of his father or mother. A certain amount of laxity is, however, noticeable among households of lower castes which occasionally transgress the limitations imposed by Gotra system.

Among Muslims the scope of marriage is comparatively much wider and inter-caste marriages though not frequent are not prohibited. To them marriage is a contract between two parties professing the same faith and governed by certain conditions. As has been stated in a subsequent paragraph these marriages can also be dissolved

by obtaining a divorce which is not customary among Hindus.

Polygamy which is permissible among Muslims and was in vogue till a decade ago among the low-caste Hindus also is now fading away and there are at present only two such cases in the village. The head of a Megh household has two wives and a Padri (Muslim) has also married a second time while his first wife is still living with him.

Widow marriages are celebrated by all Muslim inhabitants as also by Thakurs and low-caste Hindus. But the orthodox section of the Hindu community is opposed to the re-marriage of a widow. Among Thakurs and other Hindus, who do not regard widow re-marriage as an infringement of the religious doctrines, such marriages are known as *Chadar Andazi* (spreading out of a blanket).

By and large most of the inhabitants are keen to maintain a good moral character and are averse to adultery and extra-marital relations. Persons suspected of indulging in any such practices are ex-communicated and viewed with disdain and hatred.

The time and date of marriage is fixed according to the convenience of the parties concerned subject to the overall condition that it is celebrated only in certain months and dates which are believed to be auspicious and not unlucky. In this matter both Hindu and Muslim inhabitants are equally superstitious though the dates regarded auspicious by the two communities are not the same. No Hindu marriage can take place during the months of Poh and Chaitra, as the celebration of such a function in these months eventually results in distress.

The People and Their Material Traits

A Muslim marriage may take place at any time during the year except Ramazan (month of fasts) and Muhharam, the first month of the lunar year of Hijra era. They would not also celebrate a marriage on 3rd, 8th, 13th, 18th, 23rd and 28th of any lunar month due to the deep rooted belief that a marriage solemnized on any of these dates would have to be dissolved sooner or later.

Hindus do not also celebrate any marriages during *Sanghastā* (when the sun is supposed to pass through some inauspicious sign of Zodiac) which may sometimes continue for as long as 2½ years.

Enquiries made from the households have revealed that not a single marriage has been celebrated in contravention of the beliefs mentioned above. The heads of households have disclosed that there has been no such alliance within their living memory.

Selection of a match for a son or daughter is the exclusive privilege of his or her parents. In fact marriage proposals are not even discussed in presence of the boy or the girl to be married, not to speak of their participation in making the selection. If, however, the male adult to be married is the senior most member of the household he selects his spouse according to his own choice. This does not apply to a girl, as in her case the approval must under all circumstances be given by a senior male relative.

There are no professional inter-mediaries for negotiating proposals relating to marriages. The inhabitants have evolved a practice of assigning this function to a common friend or relative who conducts

preliminary talks and does not charge any fees.

The first pre-requisite for consideration of a marriage is whether the horoscopes of the boy and the girl predict a harmonious union. The two horoscopes are handed over to a learned Brahman who after making astrological calculations determines the influence of the stars and gives his verdict as to whether the proposal should be pursued or dropped. This practice is followed among Hindus only.

If the parties to the marriage agree to the proposal, the alliance is confirmed by the performance of a ceremony called *Sagaie* or betrothal. On this occasion the family priest is commissioned by the bride's parents to carry dry fruits like almonds, coconuts, *songi*, dry dates and some sweets for being presented to the bridegroom's parents. The gifts are folded in a red handkerchief along with one silver rupee and some saffron to be used for *tilak* on the forehead of the bridegroom. The priest is received warmly not only by the parents of the bridegroom but also by relatives and friends. While the ceremony is in progress, the ladies sing in chorus offering their felicitations to the bride, bridegroom and their parents. All males and females present on the occasion are served with dinner.

The celebration of betrothal ceremony though designed to bring the parties to the marriage closer to each other, however, imposes certain restrictions on their association with each other. It operates as a bar against any member or close relative of the bride dining or being otherwise entertained at the house of the bridegroom.

The duration between the celebration of

Sudhmhadev

Before the arrival of the priest, ladies mostly consisting of relatives and friends assemble at the house of the bride. The contents of the cloth, delivered by the priest, are then placed in her lap and the *moli* called *gana* is tied around her wrist. The fruits are later distributed among those present along with sugar-bal's or *gur* provided by the bride's parents. The chief guests and friends are also entertained with tea or meal or both depending upon the economic condition of the family.

The *Gandian* ceremony is also the occasion for the construction of mud ovens in the open premises of the houses of the bride and the bridegroom. The ovens are used for preparation of feasts to be served during the marriage. In actual affect, however, sweet-meats and *pakorās* are prepared in the ovens during *Karie-jajna*, a function celebrated 3 to 5 days before the marriage. These are distributed among the priest, barber and carpenter only.

As in other parts of the State, the marriage lasts for three days. The ceremonies connected with it have, however, been assigned different names according as these are celebrated at the house of the bride or bridegroom. The first day of the marriage of a male is known as *Saant* but in the case of the female it is known as *Mehendi Raat*. On this day, the bridegroom is given a bath with curd and *butna*, a mixture of gram flour, turmeric, powdered sandal wood and *smigri* mixed with perfumes. So far as the bride is concerned, her hands and feet are besmeared in henna at night in the midst of singing of women in chorus.

The second day of the marriage is known

the betrothal and of the marriage varies depending upon the economic condition of the parties and other circumstances. A marriage may sometimes take place within a month after the conclusion of betrothal ceremony and may in other cases be postponed for as long as 2 to 3 years. In any case the convenience of the parents of the bride is a paramount consideration for the determination of the date of marriage.

When the parties agree that it is time to solemnize the marriage, the father of the bride seeks the advice of the family priest regarding the auspicious date and time at which the marriage and other allied functions should take place. The priest is also commissioned to convey to the parents of the bridegroom the appropriate date and time, as calculated by him. Relatives, neighbours and friends are informed direct, those living in the village being contracted personally and others being informed through invitation cards.

With the advancing of the date of the marriage, preparations are made for the performance of the principal preliminary rite locally known as *Gandian*. This is initiated by the parents of the bridegroom, who after ascertaining from the family-priest, the suitable hour and date of the ceremony, invite friends and relatives to their house and despatch in their presence dry fruits like coconuts, almonds, *songi* as also sweets etc. along with *moli* (a red and white raw-cotton thread) for being presented to the bride. The *moli* contains as many knots as the number of days left till the date on which *Lagan* or marriage is to be celebrated. All the fruits and articles are then packed in a red cloth and handed over to the family priest. He is received with respect and is entertained to dinner.

The People and Their Material Traits

as the day of *Sehra-bandi* of the bridegroom. The function organized on this day at the house of the bride is known as *Saant*. In either case the maternal uncle of the bride and the bridegroom play an important role on this day. The bride receives from him a new dress and two ornaments *chura* and *neth*, the former made of ivory and the latter of gold. The maternal uncle of the bridegroom also presents a new dress and a *sehra* to his nephew. The *sehra* consist of closely knitted silver threads inter-woven with roses and *motiya* flowers.

Dressed in the apparel presented by his maternal uncle, the bridegroom who is henceforth referred to as *lara* takes his seat, which is specially reserved for him in the centre of a well-decorated hall. The relatives and friends then make an exhibition of their affections for him by kissing his *sehra* and paying some cash known as *tambol*. The payment is not made at a uniform rate by all those present and varies from Rs. 1.25 to Rs. 21.00 depending partly on the economic condition of the donor and partly on his past transactions with the host. *Tambol* is in actual effect an honorary loan which is made available voluntarily and is repayable without interest when a similar or some other function is held in the family of the donor. For this reason a scribe is present by the side of the bridegroom to record the name of each donor together with the amount paid. Similar payments made to the bride by her relatives and friends are known as *shaggan* and a complete account of the same maintained by her parents. It is important to note here that the debits and credits of each such account are inherited by the children and successors of every person who receive and make such payments. In the evening the bridegroom

accompanied by his friends and relatives proceeds in a procession to the house of the bride where a sumptuous feast awaits them. The object of organizing the feast is to give a formal expression of the great regard and affection which the parents of the bride have for the bridegroom. Actually, however, the bridegroom is served food by her mother before the *barat* leaves as he eats, if anything, very little at the house of his prospective wife. The inhabitants have disclosed that the serving of food to the bridegroom by his mother on this occasion has a two-fold meaning. It implies that the bridegroom is reminded of the affection which his mother has been showering on him in the past so that he may not neglect her in future. Another reason advanced is that it is apprehended that the bridegroom may not due to his shyness eat anything at the house of his in-laws and may in consequence have to starve for the whole night.

In the village under survey as also in many other rural areas, the bridegroom is not permitted to proceed to the house of his spouse unless antimony is applied to his eyes by his close female relations. It is believed that this would add to the charm of the bridegroom and he would look prettier and presentable.

Besides the *shaggan* which the bride receives from her relatives and friends she is also presented with *kaliras* which are prepared by stinging together coconut kernels and dry dates in a *moli* thread. Sometimes a *kalira* may also consist of a fine silver chain with a thin miniature inverted umbrella hanging at its bottom. The *kaliras* are then tied around the arms of the bride with fine thread.



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The marriage procession leaves the house of the bridegroom in time so that it may reach the house of the bride round about 8 p. m. The time of departure is thus determined by the distance that has to be covered from the house of the bridegroom to that of the bride.

The procession is headed by drummers, pipers and torch bearers. If the distance to be travelled is not long, the bridegroom rides a well decorated pony with a sword in his right hand while the other guests walk on foot. In case the parents of the bride live at a fairly distant place, the party including the bridegroom is transported by one or more vehicles or on ponies depending upon whether the two places are connected by a well-built road or only by bridle-path.

The processionists consist of male relatives, friends and neighbours as also the family priest and the barber. The female relatives follow the procession for some distance singing marriage songs called *ghorians*. They then depart and the procession, consisting of males only, continues its onward journey.

On its arrival at the house of the bride, the *barat* is received at the main entrance by respectable persons of the locality, relatives and friends of the bride's parents. After exchanging salutations etc., the *Milni* ceremony takes place. For this purpose a red cloth is spread on the ground and the two parties including the father of the bride and the bridegroom assemble at the two opposite ends of the cloth. The father of the bride embraces his counterpart who reciprocates in like manner. Both garland each other with flowers but the father of the bride also pays his counterpart some cash varying from Rs.10.00 to Rs.21.00. Similar payments

are made by other close relatives of the bride to their respective counterparts, who also embrace each other to express their jubilation for the new relationship between them.

After the conclusion of *Milni*, the *baratis*, excluding the bridegroom, are entertained to a special Dogri dinner called *dhaam*. The party then disperses, provided the distance to be travelled is not long, leaving behind the close relatives of the bridegroom only. If they cannot return home due to the distance to be travelled being long, they spend the night at the house of the bride.

In the meanwhile the bridegroom is escorted to the seraglio where females mostly close relations of the bride try to make him feel at home and to shake off his shyness by cracking jokes and by citing humorous anecdotes. His sister-in-laws also insist that he should recite *chhands* or some Dogri verses specially designed for the occasion. They also demand from him *kalichrians* or silver-rings which he carries in his pocket for distribution among them. He is then served with food specially prepared for him after which he stays on till the starting of *Lagan* is announced.

Lagan is the most important function connected with marriage as it legalises the matrimonial alliance between the bride and the bridegroom. It is solemnized at a fixed time prescribed by the family priest in advance. The parents and the maternal uncle of the bride observe fast till the conclusion of the ceremony.

Unlike other rituals, certain special arrangements have to be made for performing *Lagan*. Four wooden poles are installed

The People and Their Material Traits

on the ground and their tops are also inter-connected by wooden poles so as to form a square-frame. A canopy is spread on the top and a wooden peacock is fixed in the centre of its upper surface. The frame which is called *vedi* is further decorated by piling it with green leaves and flowers. The bride and the bridegroom take their seats close to each other under the *vedi*. The respective priests of the two parties chant *mantras* and hymns on one side of the *mandap*. The family priest of the bride then places her hand in that of the bridegroom and ties their garments with a loose cloth. After this they are required to rotate round the sacred fire as many times as the priest directs but not generally exceeding seven. The ceremony of going round is called *Lavan-Phere*. While this is in progress both the bride and the bridegroom are required to take oaths that they would be chaste and faithful to each other to the last. The ceremony ends with the performance of *Yag* by the bride's father after which the bride is handed over to the bridegroom alongwith the dowry called *Kaniya-daan*.

It may be remarked here that the dowry imposes a heavy financial strain on the parents of the bride as they can neither afford, consistently with their financial resources, to restrict its size and value for fear of public criticism nor make an exhibition of their regard for the bride by providing luxuriant and expensive articles. The value of the dowry is not, however, settled in advance as it is presumed that the bride's parents would spend beyond their means so as to earn the good-will of the local inhabitants and relatives. In any case it has been noticed that the cost of a dowry may vary from Rs. 1,000.00 to Rs. 3,000.00,

depending upon the economic resources of the bride's parents. A dowry usually consist of the following :-

- (i) An odd number of dresses for the bride varying from 7 to 17,
- (ii) Two dresses for the bridegroom,
- (iii) Two bed-steads alongwith one bedding,
- (iv) 1 or 2 sets of gold ornaments, each consisting of a ring, a lockat and a pair of ear-rings and silver ornaments usually *panjeb* and *chalian*,
- (v) Household utensils,
- (vi) Shoes of both bride and bridegroom,
- (vii) One dress each for the bridegroom's father, mother, brothers, sisters and close relatives.

A well-to-do family may also provide a sewing machine or a radio but such cases are rare.

Each of the two family priests receives remunerations both in cash and kind. The cash payments may vary from Rs. 11.00 to Rs. 21.00. In addition each of them is provided with a pair of new dresses and sweets.

The third day of the marriage which is celebrated by the bride's parents only is called *Veda* or *Panjeki*. The marriage party returns home alongwith the bridegroom riding a pony and the bride transported in a palanquin also called *doli*. The scene of departure of the bride is a touching one implying as it is the permanent separation of the bride from her parents. The bride who keeps on crying and weeping all the

time, is consoled by her parents and relatives by being repeatedly embraced and kissed. She is also paid some cash varying from Rs. 2.00 to Rs. 11.00 and is accompanied by her maid only.

As the procession starts its return journey, coins are thrown over the married couple which are collected by the children of the village watching the scene. The ceremony is called *Warna*.

The arrival of the procession at the house of the bridegroom is signalled by the wedding songs of the ladies of the household who welcome the bride and the bridegroom near the main entrance. The couple is then escorted to the temple of *Kul-Devta* or to the apartment in the house where His image is preserved to seek divine blessings to their union. The bride is then led to the room where the women-folk, consisting of relatives and neighbours, assemble in advance to have a look at her. Each one of them appears before the bride, turn by turn, lifts her veil, kisses her, and pays some cash varying from Rs. 2.00 to Rs. 11.00. This is called *Munh-dekhie* or remuneration for having a glimpse of the face.

The bride stays in the house of her husband for two days after which she and the bridegroom visit her parental house where also they stay for an equal duration. Before returning, the bridegroom or the bride or both of them, depending upon the economic resources of the family, are presented with new dresses, fruits, sweets and some cash.

So far as social functions are concerned, there is not much to distinguish Muslim marriages from those of non-Muslims.

They do not employ the institution of priests as often as the Hindus. The presence of a Muslim priest is indispensable only on the occasion of *Nikkah* ceremony which corresponds to *Lagan* and legalises the marriage. The bridegroom's parents also celebrate *Walima* or the thanks giving function on the day following the marriage. On this occasion friends, neighbours and a few nominees of the bride's parents are invited and served with dinner.

The *Nikkah* ceremony usually takes place on the *Sehra-bendi* day or earlier if convenient and is presided over by the village priest who recites verses from holy Quran and obtains oral statements from the representatives of the bride and the bridegroom to their having given consent to the marriage. If the bridegroom is present at the function and is not a minor he is not represented by any one and personally answers all the questions put to him by the priest. If the *Nikkah* takes place before the arrival of the *barat* and the bridegroom is not personally present he is represented by an attorney called *vakil* and two witnesses known as *shahids*. The bride does not appear personally before the priest and is invariably represented by her *vakil* and *shahids* though Muslim Religious Law does not debar her from appearing in person. If the bridegroom or bride is a minor he/she is represented by his/her father or gaurdian who gives the consent for marriage on his/her behalf.

An indispensable condition to legalise a Muslim marriage is that the bridegroom must offer jewellery of a mutually agreed value to the bride, receipt of which must be acknowledged by her. This is called *than* and its value varies from Rs. 200.00

The People and Their Material Traits

to Rs. 500.00. In addition the bridegroom has to undertake to pay to the bride a certain amount not exceeding Rs. 600.00. This is known as *mahr* but its payment is deferred indefinitely. In actual effect *mahr* is neither claimed nor paid unless the marriage is dissolved by divorce or otherwise.

As in most other parts of the State, polygamy which is permissible under Muslim Law is practised very rarely, if ever. In the village under-survey there is only one household of Padri caste in which one of the married males maintains two wives. It appears that he had no issue from his first wife who is said to be 40 years old and that this prompted him to marry a second time. According to the data given in the Household Schedule he has two children a boy of the age of 7 years and a girl 3 years old from his second wife aged 22 years.

Another distinctive feature is that consanguineous marriages are permissible among Muslims. A male boy can marry his cousin sister whether on father's or mother's side provided they have not in their infancy been sucklings from the breasts of the same woman.

BIRTHS

The birth of the first child to a newly married female is preceded among Hindus by the performance of a number of rituals at different intervals during her pregnancy. Generally the 4th, 6th and 8th months are considered important and during these the services of priests are employed for recitation of *mantras* and performance of *puja* so as to invoke the blessings of gods for the welfare of the child. On each such occasion

an odd number of married women called *suhagans* are invited and served with dinner.

In the 8th month the parents of the parturient send *sund*, a preparation consisting of powdered ginger, almond kernels, *songi*, *pista*, dry coconut, *suji*, ghee etc. along with some cash as also a new pair of dresses for the parturient. The bridegroom's parents distribute the *sund* among their family members and neighbours.

Muslims do not perform any rituals before the delivery but share with other inhabitants of the village many beliefs which according to them influence the parturient and the prospective child. The pregnant woman is not permitted to run about or to carry heavy loads due to the apprehension of abortion. She is assigned light domestic duties which do not impose any physical strain on her. Care is also taken to provide her with easily digestible and nutritious food so that she may develop sufficient resistance and may be able to stand the rigour of labour. She is debarred from visiting crematoriums, forests and other desolate places which are believed to be haunted by evil-spirits. She cannot also participate in a mourning function nor look at a dead-body. During the solar or lunar eclipses she is confined within the house and is not permitted to sew or knit any cloth. These precautions are, as stated by the inhabitants, taken to protect the child from deformation.

The inhabitants also believe that by practising certain rituals and employing religious devices, the prayer of the parturient to be blessed with a child of a particular sex is invariably granted. In addition certain events which take place in the normal

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course of life are construed to signify the birth of a male or female child. For instance if the conception takes place when the moon is waxing, it is believed that the parturient would give birth to a male child. If, however, the woman conceives during the second fortnight of the lunar month, when the moon tends to wane, it is predicted that the parturient is heading towards becoming the mother of a girl. The following symptoms observed in a parturient are also regarded as an index of the birth of a male child and the absence of these is believed to signify the prospect of a female being added to the family :-

- (i) A feeling of lightness and cheerfulness,
- (ii) A desire for good food and fruits,
- (iii) Brightness in the eyes,
- (iv) Lifting of the right leg first while walking.

As the date of delivery advances, the household concentrates its attention to protect the parturient and the prospective child from the influence of evil eye. She is confined in a secluded and ill-ventilated room and is visited only by the elderly ladies of the household. Strangers particularly those who have just returned from a long journey are denied access to the apartment of the parturient due to the apprehension that they may have been haunted by evil spirits who might influence the woman and her prospective child.

As there is no trained or even any untrained mid-wife in the village, the delivery is attended to by the elderly ladies of the household or neighbourhood. For serious cases a trained mid-wife is imported from Chenani, but this is not always

possible as the inhabitants in general cannot afford to defray the cost of technical advice from outside the village. A poor parturient whose delivery appears to be unmanageable by the local women is, therefore, removed to the dispensary at Chenani. The mid-wife when summoned to the village is paid from Rs. 10.00 to Rs. 15.00 as wages besides being provided with board, lodging and bus-fare.

Immediately after its birth, the baby is given a hot bath and the word *Om* (ॐ) written on its tongue in honey, if it belongs to a Hindu family. The Muslims indoctrinate the baby by whispering *Azan* into its right ear. This is the privilege of the family priest or in his absence of the seniormost male member of the family.

Immediately after the bath one or two drops of a preparation of *gur* and some herbs locally known as *gudti* is administered to the child and this is repeated at intervals until the baby is able to suck milk from the teats of its mother. It is believed that *gudti* improves the digestive faculty of the baby and also serves as a laxative.

In case the mother of the baby cannot due to weak health or other reasons provide adequate milk to feed the baby either some other female of the household volunteers to cater the baby or in the alternative a young female of the neighbourhood, who has delivered a child in the recent past, is employed and the baby assigned to her care.

While the mother is still confined to the bed and the age of the baby is less than a month, live coals or burnt cow-dung cakes are constantly kept burning at the entrance of the room. The women of the household sprinkle *gugal*, *hermal* and *sati-sarsoon* etc.

The People and Their Material Traits

into the fire in the belief that the incense would ward off the influence of evil spirits from the room.

The feeding of the baby for the first time is also preceded by certain rituals. Hindus do not permit the baby to suck the milk of its mother unless her teats are washed thrice by a virgin with green grass dipped in *panjratni*, a compound of cow-milk, butter, cow's urine, juice of *tulsi* leaves and water of Devka. Muslims put for a while a small slice of a date in the mouth of the baby before allowing it to suck the milk of its mother.

The period for which a baby may suck the teats of its mother is generally limited to two years but in exceptional cases it may be extended by 3 or 4 months. During this interval alternate type of food such as cow's milk, biscuits, soups, etc. are administered to the child and this is repeated at intervals until the baby may in course of time be used to the normal diet and may not be exclusively dependent on human milk.

For the first five days after the delivery, the parturient is fed on *kara*, a mixture of milk, ghee, sugar, powdered ginger and almond kernels etc. Before administering solid food the parturient and her baby are both given a hot bath and are made to change their dress. The mother is then served with light food in liquid form and provided with luke-warm water for drinking, if necessary. On this occasion *kara* and *babroos* are distributed among neighbours.

The next important stage is the performance of purification ceremony which is believed to remove impurities attendant on delivery. This ceremony is held by all the inhabitants irrespective of caste or creed,

though the period intervening between the delivery and the ceremony vary. A Brahman woman is believed to be purified if she takes a bath 11 days after the birth of the child. The corresponding periods prescribed for parturients of Kashatriya, Vaish and Shudhra Varnas stand at 13, 16 and 21 days respectively.

Muslims believe that a parturient is purified only if she takes a bath 40 days after her delivery. The completion of the period proceeding the purification and the bath taken subsequently qualify the parturient to resume her normal life and to attend to her usual domestic duties.

Among the important ceremonies held after the birth of a child, the first relates to the assignment of a name to the baby. The family priest makes calculations according to astrological readings and the influence of the stars at the time of birth and on this basis pronounces the alphabetical letter with which the name of the baby should start. He also compiles simultaneously the horoscope or what is popularly known as *Janam Kundli* of the child. While the first alphabetical letter of the name is provided by the priest, it is the privilege of the head of the household to select a suitable name from among those beginning with the said letter.

It is pertinent to remark here that a baby about whom the priest is of the view that it is born under the influence of evil-stars should not be seen by its father except on a fixed date prescribed by the priest. Even on this occasion he is required to observe certain rituals and to perform *puja*.

The next important function in this series, which is characterised by jubilation

of the family for having been blessed with a new member is known as *Sutra* and is generally celebrated within 21 to 40 days after the birth, but may sometimes be observed even a year after. On this occasion, the parents of the mother provide new dresses to her and her newly acquired baby, besides presenting fruits and sweets and occasionally some cash also. The mother and the child take baths and put on best dresses. The mother also wears all her jewellery and appears very glamorous. She is seated on a jal-chowki with her baby in her lap and is surrounded by the ladies of the household and neighbourhood who sing in chorus special songs describing the occasion. The presents are then displayed and the eatables distributed among the invitees and others. The ladies then greet the mother of the baby and offer her some cash varying from Re. 1.00 to Rs. 7.00. This is also called *shaggan*.

The Brahmans employed for recitation of *mantras* etc. as also the family priest are next served with dinner. This is followed by entertaining other guests to whom invitations are extended in advance. Before the function concludes the mother of the baby touches the feet of all elderly ladies both as a mark of respect for them as also with the intent of invoking their blessings.

Some of the households believe that the baby should not be permitted to wear new clothes purchased by its parents or other members of the household before the celebration of *Sutra* ceremony as a violation of this restriction would lead to some disaster for the household. Such households, therefore, borrow or procure from their relatives or friends new clothes for the baby, postponing their replacement by garments

owned by the households till the *Sutra* ceremony is performed.

Among Muslims also the newly born baby is assigned its name according to the advice tendered by the village priest, who suggests a few names leaving it to the discretion of the household to make an appropriate selection. Beyond this no other function is held nor any invitations are extended either to relatives or to neighbours. It is important to remark here that with the conclusion of the marriage singing of women, whether relatives or neighbours, praising the bride, comes to an end for all times to come as it is believed that a repetition of songs, whatever their character, is ominous and portends a second marriage.

PRIMARY HAIR-CUTTING

The next function which is relatively more important than *Sutra* etc. is the primary hair-cutting or *Mundan* ceremony which is generally held on an elaborate scale by all Hindu families. The function is, however, usually celebrated during the course of some marriage in the household, provided it does not take place more than 11 years after the birth of the child. Alternatively the function is held near the seat of *Kul-Devta* at the time fixed in consultation with the family priest. On this occasion the parents of the mother again present her new dresses, sweets and a few ornaments. The following procedure is followed for the celebration of *Mundan* ceremony.

A large circular bread weighing at least half a kilo of wheat flour mixed with ghee and sugar and locally known as *roat* as

The People and Their Material Traits

distinguished from *roti* is carried in a brass plate and placed before the seat of *Kul-Devta*. The village barber then shaves clean the head of the baby with a razor. This is followed by giving a bath to the child and dressing him with new garments. While the shaving operation is in progress, the women-folk keep on singing songs devised specially for the occasion.

The barber is paid Rs. 2.00 to Rs. 3.00 and is also allowed to appropriate the *roat*, the plate and the dress which the child was wearing before the bath. The invitees pay cash varying from Rs. 2.00 to Rs. 7.00 to the parents of the child and are entertained with a Dogri dinner besides being supplied with sweets.

The first hair-cutting ceremony which was once regarded an important function by the Muslims does not attract much attention among them now. There are very rare instances in which relatives, friends and neighbours may attend the first hair-cutting ceremony. They, however, believe the hair-cutting should take place as early as possible on the plea that the growth of later obstructs the absorption of open air and causes diseases. The services of a barber employed for first hair cutting of a newly born child are remunerated by paying him Rs. 2.00 as wages plus some sweets and cereals.

A similar function as the one referred to above in case of *Mundan* ceremony is also held by Hindus when the female child is made to wear ear and nose-rings for the first time. The ceremony generally takes place in one of the odd years when the girl is of the age of 3 to 7 years.

CIRCUMCISION OR 'SUNNAT'

The circumcision ceremony is in vogue among Muslims only who believe that every male child must before attaining the age of majority be circumcised to qualify him to be a Muslim. While actually the history of circumcision is traceable to the time of Prophet Abraham, it is more commonly known as *Sunnat* or the tradition originating from the Prophet of Islam. It is also believed that circumcision helps to disinfect the generative organ and to reduce the irritability.

Circumcision is one of the important ceremonies and is generally held on a somewhat elaborate scale depending upon the economic resources of the family. No religious rituals or recitation of holy Quran by priests, etc. are organized on this occasion. The child to be circumcised is designated for the time being as a bridegroom and is given a bath and provided with new dress. Male and female relatives, friends and neighbours are invited to dinner and they felicitate their host by making cash payments varying from Rs. 2.00 to Rs. 5.00 each. Before dinner the bridegroom is taken out in a procession to the nearest shrine followed by women who sing in chorus. At night after the male guests have dispersed the women-folk engage themselves in playing *dholki*.

Before dawn the family barber, who is already present in the house, conducts the operation with a razor. The arms and legs of the child are firmly held by two or three persons so that it may not make any motion and receive razor cuts. The barber then applies the razor and cuts off the fore-skin leaving the gland exposed. After the operation, the child is made to prostrate itself on

a bed which is kept ready close by. The barber keeps on attending on the child till it recovers and administers medicines prepared from herbs etc. which are used for local application only.

SACRED THREAD CEREMONY OR 'YOGNEOPAVIT'

The ceremony of wearing the sacred thread popularly known as *Yogneopavit* has a historical background of its own. It is believed that the thread or *janeo* is the emblem worn by the highest castes or Varnas of Hindus. The *janeo* is prepared by one of the learned Brahmans and consists of three threads of spun cotton symbolising Brahma, Vishno and Mahesh (Shiva), the Divine Trinity originating from Shakti. A *janeo* measures 96 *chappas* a *chappa* being equal to the aggregate width of four fingers of the hand. It is worn under the garments, spreading from the left shoulder to the right arm-pit. Care is taken to ensure that the *janeo* does not suffer any damages as besides losing its religious value it is also regarded inauspicious. This is why the *janeo* is replaced periodically so that the wearer may not unconsciously carry a damaged *janeo* on his person.

The *Yogneopavit* ceremony corresponds to circumcision of Muslims and is celebrated in the case of male children only. It is also believed that the wearing of the sacred thread qualifies the child to be a member of the community.

With a view to affecting economy in expenditure, *Yogneopavit* ceremony is rarely, if ever, organised as a separate function. In most cases it is celebrated in conjunction

with the marriage of a senior male member of the household, a deviation from the past tradition of the ceremony being held when the child is 12 years old. There are indeed instances in which the *Yogneopavit* ceremony and the marriage of the same male take place simultaneously so as to dispense with wasteful expenditure.

The *Yogneopavit* ceremony is presided over by the family priest who performs a *yag* and *havan* after which he puts the holy thread round the neck of the boy. He is paid a remuneration of Rs. 2.00 to Rs. 5.00 and is besides served with dinner alongwith other male guests invited on the occasion.

DEATHS

The village under survey being inhabited by Hindus and Muslims only, the dead bodies are either cremated or buried according to the religion followed by the deceased. The Hindus, however, make an exception in the case of infants who are buried instead of being cremated. It is apprehended that if the corpse of an infant is consigned to fire even its bones which are tender and delicate would be consumed and no remains would be available for immersion in the holy waters of Devka Stream.

When it is believed that a person is on the verge of passing away, he/she is placed alongwith his/her bedding on grass locally called *kusha* which is spread over a well cleaned and neat piece of naked ground. Care is also taken to ensure that while the dying person lies prostrate on the ground his head faces the north. It is believed that a person dying on a bedstead or khatia or facing any direction other than the north while prostrated on the ground cannot attain salvation. Cases in which the death

The People and Their Material Traits

is not anticipated such as a person dying suddenly of heart-failure etc., while resting or sleeping on his bed-stead, are liable to suffer eternal damnation unless *Narayan-Beli* is performed at Hardwar or Martand temple in Kashmir soon after the death takes place.

According to Hindu scriptures a person about to die should distribute among the poor alms consisting mostly of vegetables, fruits, corns, clothes, utensils etc. and other valuables. If he is in a coma and has lost consciousness, the alms are given away on his behalf by his successor and are appropriated by *Chargie*, the Brahman who conducts the death rituals at the crematorium.

When it is believed that death is imminent, the word 'Ram' is repeatedly whispered into the ears of the dying person. Simultaneously verses from holy Gita are also recited and *Ganga-jal* (holy water of Ganges) and *Panj-ratni* are poured into his mouth.

Before death is pronounced, an earthen-lamp fed with ghee is lighted and installed near about the place where his head rests. After death the mouth and eye-lids, if open, are closed and mourning starts. Females consisting of relatives, friends, neighbours etc. assemble at short notice and engage themselves in weeping in long drawn tones locally known as *Seyapa*. Those among them more closely related to the deceased, beat their breasts and pull their hair and recall while weeping the virtues of the deceased.

It is also obligatory that cremation should take place during day time only and the body of a person who dies late in the

evening should be cremated on the following day. Before the corpse is transported to the crematorium, it is given a bath and rubbed with curd. It is then wrapped in a long white shroud and placed on a bier, which is in turn also covered with a long sheet of white cloth. The bier of a person dying in advanced age, who is survived by married sons and daughters, is piled with coloured shawls and flowers. All these are appropriated by *Chargie*, before the dead-body is placed on the pyre.

The dead-body is transported on a bier shouldered by four persons who are replaced enroute by other processionists, so that one of the members of each of the households inhabiting the village is afforded an opportunity of assisting in the carriage of the corpse for some distance. A conch is also blown at intervals to signify the marching of a mourning procession.

The processionists follow the bier chanting the name of God and repeatedly reciting *Ram nam sat he* or name of God is the only truth. The procession is led by the eldest son of the deceased or in his absence by the next senior male member. In either case it is necessary that the chief mourner must be dressed in white and may wear a dhoti, a cotton under-wear and a white head-gear.

As indicated earlier, the crematorium of the village is on the bank of Devka stream in the neighbourhood of Gou-Karan temple. It can be used by all Hindu families irrespective of the castes to which they may belong.

On arrival at the bank of Devka stream, the outer coverings of the bier like shawls etc. are removed and the corpse placed on a

pyre consisting of about 10 maunds of fire-wood. The *Chargie* then prepares balls of barley-flour called *pinds* and after chanting *mantras* throws them into the pyre. The eldest son of the deceased or the next senior male member of the family then goes round the pyre in a counter clock-wise direction starting from the head and lits the pyre called *Lambo Legana*. While the process of cremation is in progress, the mourners also throw small splinters of sandal wood into the burning pyre in token of their affection and regard for the deceased. Finally the chief mourner strikes the skull of the dead body three times with the help of a long bamboo pole. This is called *Kapal Kirya*.

The mourners stay on at the bank till the corpse is completely engulfed by the flames. They then take a dip in the Devka stream and many among them also wash their clothes. Finally they take a little water in their hands and pour it on the ground to imply that they have severed their worldly relations with the deceased. The mourners then disperse but most of them call at the house of the deceased to express their condolences to the survivors. Others who may not have been able to join the funeral procession due to their absence from the village or other reasons, call at the house on any of the following three days, to offer their sympathies for the bereaved family.

As a mark of respect for the deceased no cooking is done in his house either on the day of the death or when his body is cremated. Further the old earthen-ware is destroyed and replaced after the conclusion of *Kirya* ceremony by new utensils. On the first day the survivors of the deceased are

served with simple meals by their close relatives who prepare these at their own houses. Except for some of the households which are very orthodox, all others resume cooking as usual in their houses the next day after the cremation. The orthodox families are content with preparing only one meal a day during the first ten days and also refrain from consuming stimulents like turmeric, onions, garlic, meat, egg, etc. during this period.

The fourth day of the death is called *Chotha* and is the occasion for the celebration of the first of a series of ceremonies held after the death. On this day the near relatives call at the crematorium alongwith the *Chargie* who as before prepares *pinds* of rice and barley flour and deposits them at the site where the body was consigned to flames. After this the remnants together with the ashes are collected for being immersed in the Devka stream. Everyone present takes a bath before leaving for home.

The next ceremony is called *Dasvan* which is held on the 10th day after the death. The house in which the deceased lived during his life time is plastered with cow-dung. The members of the household wash clothes and change their dress after taking bath.

The third and relatively a more important function is *Kirya* which is held by Brahmans on the 11th and by other castes on 13th day after the death. The *Chargie* performs a *havan* and recites religious hymns and *mantras*. In lieu of his services he is offered *Chhaja daan* which is believed to bring peace and blessings to the departed soul. The *daan* usually consists of a pair of clothes, shoes, household utensils and

The People and Their Material Traits

an ordinary bed and bedding. In the case of a person who may have lived a long married life the *Kirya* ceremony is also attended by an odd number of Brahmans not exceeding thirteen who are served with meals and paid some money in cash called *dakshna*.

Other functions celebrated to commemorate the death include *Ad-Bharki*, *Bharki*, *Chou-Barsi* and *Sharadhas*. The word *Bharki* implies a year and *Ad-Bharki* and *Bharki* signify mourning functions held six and twelve months after the death of a person. The rituals observed on these occasions are the same as those held in connexion with *Kirya*.

Chou-Barsi is in like manner celebrated 4 years after the death. The family priest performs the *yag* and is in return offered a cow or a calf called *Gou-daan* as also some utensils and clothes. Besides the priest, the son-in-laws of the family are also presented with new utensils and clothes on this occasion. Another distinguishing feature of the function is that an odd number of Brahmans as also relatives and neighbours are entertained to a vegetarian dinner.

With a view to keeping the memory of the deceased fresh, two *Sharadhas* besides the functions mentioned above are held every year. The first of these is organised on the date on which the deceased passed away and the second during *Sharadha* fortnight of the month of October. On each of these occasions an odd number of priests is entertained with a meal and also paid in cash.

In so far as Muslims are concerned the rituals performed in connexion with the death of a person are more or less the same

as followed in other parts of the State and the country.

When it is believed that a person is about to die, the *Imam* of the neighbouring mosque is summoned to recite Yaseen, (a chapter of holy Quran) very near the pillow of the ailing person. It is believed that this recitation would purge him of his sins and facilitate the attainment of salvation. If the *Imam* or any other person conversant with the recitation of Quran is not readily available, the dying person is asked to recite the word *Allah* as often as he can before he breaths his last.

As soon as death is pronounced, messages are flashed to relatives, friends and others who assemble at short notice at the house of the deceased. The women engage themselves in crying in the same manner as is the practice in Hindu households.

Before carrying the corpse to the grave-yard, it is given a bath in luke-warm water, prepared in the premises of the house at the expense of the bereaved family. There being no professional bath-givers in Sudhmadhadev, the senior members of the household attend to this assignment. After the bath is given the deadbody is wrapped in a long tailored sheet of white latha extending from the neck to the calf and leaving the head, arms and the face uncovered. The portion of *alfi*, as it is locally known, which covers the chest is, before being tailored, presented before the village priest for writing Quran's verses and other prayers for the sins of the deceased being pardoned. The body is then wrapped in a still longer sheet of latha in which no part of the corpse including the head, arms and feet is left unexposed. The ends of the sheets are tied by small pieces of latha

above the head and below the feet as also near the chest and the hips.

The body is then transferred to a khatia which is transported by four close relatives such as brothers, sons etc. who are replaced by other relatives and friends after short intervals. The procession halts at the *Jinaza-gah*, a place in the grave-yard reserved for congregational prayers of a person about to be buried. The prayers are led by the *Imam* followed by the mourners, who line up themselves in an odd number of rows. The *Imam* and his followers all face the west, the direction in which Mecca is situated.

After the *Jinaza* prayers, the corpse is transported to the site where the deceased is to be buried.

As the construction of the grave takes 2 to 3 hours, instructions for its digging are conveyed to the sexton immediately after the death is pronounced. By the time the bier reaches the burial place, the grave is ready and the mourners have not to wait for long. Before the body is lowered into the grave, a function unknown in other parts of the State and called *Majlis* is held at the grave-yard. The khatia carrying the dead-body with its face towards Mecca is placed on the ground and four persons take their positions at the four corners of the khatia. The priest then recites certain verses after which each of the four persons move in a clockwise direction and takes his position at the next corner. The process is repeated four times until each person has resumed his original position. This done, the dead-body is lowered into the grave and prostrated with its face towards Mecca.

Like other parts of the State, the grave

measures $7\frac{1}{2}'$ in depth about 3' in length and $1\frac{1}{2}'$ in width. The western wall of the grave is bored and a tunnel which measures from north to south about 6 feet is carved inside the wall. The opening in the tunnel is fairly wide to facilitate the corpse being entered and deposited within it. The mouth of the tunnel is closed with stones and the grave refilled with the earth, excavated during the course of digging. A stone is then placed on the top of the grave so that it may be easily identifiable. The grave-digger is usually assisted by another member of his family and an amount of Rs. 6.00 in all is paid to them as their wages.

Immediately after the burial the *Imam* and mourners all stand up and pray for the eternal rest of the departed soul. The mourners then disperse and re-assemble, unless they are debarred from doing so due to any other engagement, at the house of the deceased. As soon as all the mourners are seated, the *Imam* raises his hands and recites prayers to bless the departed soul. Everyone present is then served with tea prepared by one of the relatives other than any member of the bereaved family. The women-folk who continue weeping and crying in another apartment of the household are also served with tea. The chief mourner and other members of the family though reluctant to eat anything due to profound grief are persuaded by all those present to share the tea with them.

The state of mourning lasts for 3 days after which the members of the household resume their normal work. Congregational prayers, the last in the series of those held at the graveyard, are conducted by the *Imam* on Friday following the day of demise. After the prayers, all those present

The People and Their Material Traits

reassemble at the house of the deceased to offer their final condolences to the bereaved family. Light entertainment like tea etc. is then served by the chief mourner. This is followed by what is known as *Dastar-bendi* (in case the deceased was the senior-most male member of the family) of the male person who succeeds the deceased. Even if the deceased was female or a junior male member of the family the relatives, friends and neighbours make payments to the chief mourner varying from Rs. 2.00 to Rs. 5.00. Like *Tambool* this is also an honorary loan repayable to the donor when some function is held in his family.

Muslims also hold a number of functions after the death of a member of the family. These include *Chotha*, *Sata* and *Chaliea* held on the 4th, 7th and 40th days after the death. On each such occasion meals are prepared and the village-priest summoned to recite prayers. The dishes are then distributed among the needy and the poor. The priest also gets his share together with new clothes as his wages.

The last function in the series is *Saal-da-drood* held one year after the date of the death. On this occasion also the same ceremonies as those observed on *Chotha*, *Sata* etc. are followed.

OTHER BELIEFS

As the inhabitants of the village live in a mountainous region and have been brought up in an orthodox atmosphere, they have absorbed many beliefs and convictions which are sustainable by religious doctrines only. Besides these, almost every household in the village maintains a family god or *Kul-devta* in the form of a stone image or an iron chain set up in a secluded part of

the house. The images of females who burnt themselves alive many centuries ago to seek a reunion with the souls of their departed husbands are also worshipped from generation to generation. It is customary among the Hindu inhabitants to invoke the blessings of *Kul-Devtas* before starting any new work such as sowing, ploughing, reaping, marriage, etc. etc.

As stated above the inhabitants have deep rooted faith in their Gods and crowd the temples from early hours of the morning to invoke spiritual blessings. The Muslims have not built any mosque but are regular in their morning prayers which they offer at their homes.

Baska-Nag is believed to possess the supernatural faculty of restoring all losses such as that of cattle, property, cash etc. which a person may have suffered. The inhabitants have developed a tradition that whenever any loss is sustained, the owner invokes the help of Baska-Nag and pledges that he would make certain offerings at the shrine if he succeeds in recovering his property. In most cases the inhabitants succeed in tracing out the missing property. They then pay homage to Baska-Nag and make offerings near about the spring where the god is supposed to reside.

The inhabitants have also inherited from their fore-fathers the habit of close observance of Natural phenomena which are believed to be the indices of certain events about to take place. For instance the occurrence of any of the following events is interpreted as indicative of warning of coming of rains :-

- (i) Preponderance of moths,
- (ii) Sparrows playing with dry dust,

- (iii) Presence of too many snakes and insects,
- (iv) Trotting or frogs,
- (v) Mist,
- (vi) Chirping of Kala-titar or Papita.

Again sudden appearance of sun in the evening after a continuous rainfall during the day is interpreted as a warning that the next day would also be a rainy one.

Barking of dogs, howling of jackals and mewing of cats in weeping tones during the nights are believed to portend the approaching death of some one in the village. Similarly the hooting of owls, braying of donkeys and crowing of cocks at night cause consternation as these are believed to be the fore-runners of some calamity about to engulf the whole village.

Many of the inhabitants impose their own interpretations on actions in which they may be unconsciously engaged. Similarly they derive meanings from the visions and dreams which they may witness now and then. The following illustrations will make this clear :-

- (i) The itching of a foot or one of the shoes reclining on the other are interpreted to signify an impending journey,
- (ii) Itching of the right hand, in case of a male signifies that the person concerned would soon be the recipient of money. On the other hand if the left hand itches a converse interpretation namely that the person concerned would have to incur heavy expenditure is offered,

- (iii) Journeys are not undertaken during Sharadhas nor on Tuesdays and Wednesdays if the destination is a place in some mountainous area,

- (iv) It is believed that the mission of a person would be successful if immediately after leaving his home he is met by (a) a virgin carrying a pitcher full of water (b) a monkey (c) a dog (d) a cow (e) a sweeper (f) a snake crawling from right to left,

- (v) It is also held that a person is destined to fail in the work which he is about to take up if while leaving his home (a) someone sneezes from behind (b) a crow starts cawing (c) he sees a dead snake or bundle of fire-wood or grass (d) a cat crosses the road.

Births whether those of human beings or animals taking place during some of the months of the year are believed to be inauspicious. Thus a calf born to a buffalo in the month of Magh (January) is not a welcome acquisition. Similarly birth given by a woman and even a mare, cow or cat during the months of Jeth, Sawan, Bhadon and Kartik (June, August, September and October) are viewed with disfavour and believed to bring disaster to the family.

Hindus and Muslims believe alike that dreams witnessed immediately before dawn are not mere nightmares but invariably come out true and have an impact on the day to day life of the person who witnesses the same. It is also believed that the celebration of functions witnessed in a dream has a converse interpretation.

The People and Their Material Traits

A marriage ceremony if seen in a dream for instance is interpreted as a warning that there would be a mourning function in the family. Similarly a person who has a vision about his death is supposed to have been blessed with extension in his age. Among other lucky and auspicious dreams mention may be made of the following :-

- (i) Seeing of Nag-Devta or a virgin,
- (ii) Fruits or flowers offered by a saint,
- (iii) Biting by a snake resulting in bleeding,
- (iv) Seeing silver coins, a king or a sweeper.

The following are indices of inauspicious happenings likely to take place :-

- (i) Sowing of seeds,
- (ii) Splitting of wood,
- (iii) Singing,
- (iv) Seeing of buffalo,
- (v) Falling from a mountain,
- (vi) Falling of a burning lamp from hand,
- (vii) Blood,
- (viii) Seeing of black-flowers.

CHAPTER III

ECONOMY

A-ECONOMIC RESOURCES

It has already been indicated in the first chapter that before 1948 the village constituted an integral part of the jurisdictional Jagir held by Raja of Chenani. The economic plight of the inhabitants may, therefore, well be imagined considering the fact that besides being required to contribute in cash and kind to the coffers of the Raja they had also to work as unpaid labourers whenever required. The very fact that over 77% of the total village area was held in ownership rights by the Raja throws a flood-light on the economic strain imposed on the inhabitants. According to the data collected from the tehsil office it appears that of the remaining area more than 22% was owned by the temples of Shivaji and Devi leaving a meagre area of 10 kanals 8 marlas in the names of villagers as indicated below :-

Owner of the land	Extent of land owned	
	Kanals	Marlas
(i) Raja Chenani	3,753	14
(ii) Shivaji's temple	1,010	17
(iii) Devi's temple	84	1
(iv) Villagers	10	8
Total land 4,859 kanals		

With the winding up of Jagirdari system and Abolition of Muafis, Mukararis and Big Landed Estates in 1948 and 1950, the economic life of the inhabitants was reorientated. Conscious of the fact that

bulk of the produce had to go to the Raja or the temples, the inhabitants did not take any interest in the past to improve the cultivating operations so as to ensure a greater yield or better variety. Under the changed conditions they began to realise that the land belonged to them and that it was in their own interest to introduce the modern methods of cultivation and to provide themselves with improved seeds of high yield and scientific fertilizers.

It is important to mention here that the agrarian reforms introduced in the State had a wide impact on its rural population. According to the publication *A Decade of Progress*, brought out by the Directorate of Information, Jammu and Kashmir Government, in June 1958, no less than 396 Jagirdars and Muafidars and 2,347 Mukarari holders whose assignments were valued at Rs. 5,56,313.00 and Rs. 1,44,578.00 per annum respectively were liquidated as a result of the reforms introduced. The abolition of landed estates exceeding 22½ acres or 182 kanals resulted in the expropriation of 8,989 land owners from whom land measuring about 8 lakh acres was resumed and either allotted to the landless or vested in the State.

The inhabitants of Sudhmhadev were also among the beneficiaries and were allotted lands of different sizes both from the area held by Raja Chenani and from the one owned by Shiva Ji temple. There are now no less than 67 out of 101 households in the village who own the lands cultivated by

Economy

them. Those among them who have been allotted with ownership rights of the parts of the lands resumed by the Government are, however, debarred from disposing of these by sale. Except for this restriction the allottees enjoy all other rights on such lands. As will be seen from the following statistics, the Government have also retained with themselves an area of 2,246 kanals. It is possible that this may be needed for works of public utility such as construction of roads, lanes, parks etc. The fact, however, remains that there are still 18 households which have no agricultural land of their own while the holdings of most other are uneconomic :-

Owners	Area owned	
	Kanals	Marlas
(i) Raja Chenani	401	1
(ii) Shivaji's temple	182	—
(iii) Devi's temple	84	1
(iv) Villagers	1,945	16
(v) Government	2,246	2
Total Area—4,859 kanals		

While agriculture is the occupation on which as many as 66% households engaged in cultivation and agricultural labour depend, other relatively important sectors of economy consist of grocery and road-labour which together account for 18% households. The remaining households are engaged in priesthood, silversmithy, Government service, tailoring, spinning and weaving, private service, gardening, blacksmithy, carpentry and confectionery. Evidently the forest areas which grow in the close vicinity of the village do not provide any additional avenues of employment to the inhabitants presumably because these are not being exploited.

In any case with a view to presenting a clearer picture of the economic structure we give below a more detailed accounts of some of the principal resources on which the inhabitants depend :-

LAND

As already stated 66% households are mainly dependent on agriculture. In addition another 19% supplement their normal income by working in addition in agriculture as a subsidiary occupation.

On enquiry the local Patwari has disclosed that the total area of the village extends to 4,859 kanals consisting of 1,998 kanals of cultivated and 2,861 kanals of uncultivated land. The area held in proprietary rights by the cultivators has been placed at 2,568 kanals and the remaining 2,291 kanals are said to be vested in the State. This shows a slight variation with the data supplied by the Tehsildar who has estimated the land held by the Government at 2,246 kanals and 2 marlas vide his letter no. 1851/Q dated 18-9-1961. It has further been ascertained that, as in many other parts of the country, land is cultivated both during Kharief and Rabi. The following statement compiled by the Patwari indicates the crops grown in each of the two seasons together with the area occupied by each crop :-

Kharief-1961

Classification of crop	Area of land under each crop
(i) Maize	1,145 kanals
(ii) Paddy	76 "
(iii) Dal-mash	126 "
(iv) Dal-kora	7 "
(v) Vegetables	1 "
(vi) Jute	5 "
Total area under Kharief 1,360 kanals	

Sudhmhadev

not available, however, the inhabitants of the village have not so far been benefitted by these rich resources except in a small measure. The Dhar Shivgarh forest is an asset of great value to the Government and to the inhabitants of Sudhmhadev and its exploitation is bound to completely change the economic complexion of the locality. At present the only material gain availed of by the villagers due to the close proximity of the forest is that they can purchase timber of a specified value at concessional rates provided it is to be used for construction of houses or repairing of agricultural implements. The only other concession to which the inhabitants are entitled is that they can collect dry branches of trees for consumption as wood-fuel. On the other hand they are required to discharge certain obligations in return for these concessions. The most important of these is that they must assemble in the forest at short notice if and when there is a conflagration threatening to wipe out the entire forest wealth.

Besides the timber and the minor produce, the wild game available in the forest about which a mention has been made in the first chapter can also provide another avenue of employment for the inhabitants of the village. It should also be possible to make proper arrangements for the preservation of such of the species as are not common like tiger, wild goat, etc.

LIVESTOCK

The pastoral neighbourhood of the village, the close proximity of the forests and the availability of plenty of fodder have all co-operated to provide the village with a rich livestock. The statistics of different species of livestock, which have been given

Rabi-1962

Classification of crop	Area of land under each crop
(i) Wheat	129 kanals
(ii) Barley	59 "
(iii) Vegetables (Cauli flowers)	19 "
(iv) Oil-seeds	151 "
Total area under Rabi	358 "

It may be remarked here that the size of cultivable waste and uncultivated area varies from season to season, depending upon the vagaries of climate etc. as a result of which agricultural land on the steep slopes of the mountains is occasionally washed away due to land-slides or excessive rains.

In any case as will be seen by a reference to the statistics given in table XXIII, Set A, appended to the Report, the yield of different crops is quite sufficient not only so far as the domestic needs of the cultivating households are concerned but also for the maintenance of non-agricultural population of the village. In the circumstances the question of making any imports from outside to supplement the local produce does not arise. The surplus produce is either sold by the cultivators to local Co-operative Society or to the grocers or direct to the prospective customers on payment in cash. The barter system has since long been abolished.

FORESTS

The village is bordered in the north by the rich Dhar Shivgarh forest range which abounds in pine trees and a large variety of minor forest produce like *gucchian*, *dingri*, *anar-dana*, honey and *bunefsha*. For reasons

Economy

elsewhere in this Report, show that of the total number of 101 households inhabiting the village no less than 82 possess milching cows. This gives an average of 4.5 per household, a very high average indeed when compared with many other villages in the region. That is why sale of milk and its by-products constitutes the subsidiary occupation of 48 households in the village. Evidently the inhabitants are taking full advantage of the natural resources available to them but are unable to plan to increase the produce on account of pecuniary limitations. The data on livestock further shows that 81 households own 323 draught bullocks used exclusively for tilling of land. Side by side with maintaining of milching cows and bullocks more than half the households also own sheep and goats. It is estimated that on an average each household possesses 8 heads of sheep or goats or both.

It has also been ascertained that cows, buffaloes and goats constitute the principal sources for the supply of milk. While a cow yields 2 to 5 kilos of milk per day the yield rate of a buffalo is comparatively larger and is estimated at 8 kilos per day. A goat, however, supplies a limited quantity only not exceeding one kilo on an average.

Many households convert the surplus produce of milk into ghee which is exported to Udhampur and Jammu. Others partly dispose of the produce to households not owning any cows and partly convert it into cheese and *khoa*, before being sold.

There are only four households in the village engaged in weaving of woollen fabrics although the number of sheep and goats stands at 407. It is possible that most of the raw-wool is exported to other areas

where handloom weaving is done on a large scale.

No unit of Veterinary Department is functioning in village Sudhmhadev. The inhabitants have, therefore, to be content with the old orthodox methods of administering country-oil or *masala* of *achar* or *gur* and *ajveen* to cure such of the ailing cattle as may be suffering from indigestion and constipation. Similarly cough and throat diseases are treated by rubbing country oil and salt on the teeth of the cattle.

The most common diseases of which the cattle suffer are indigestion, respiratory diseases, ailments of foot and mouth etc. Serious cases are, whenever, feasible taken to the Veterinary Unit at Chenani but this happens rarely due to the intervening distance being about 14 miles.

Fish is not reared anywhere in the village. Besides the fact that there are no ponds and tanks, the development of fish in Devka stream is also not feasible as its waters are steep and flow very fast.

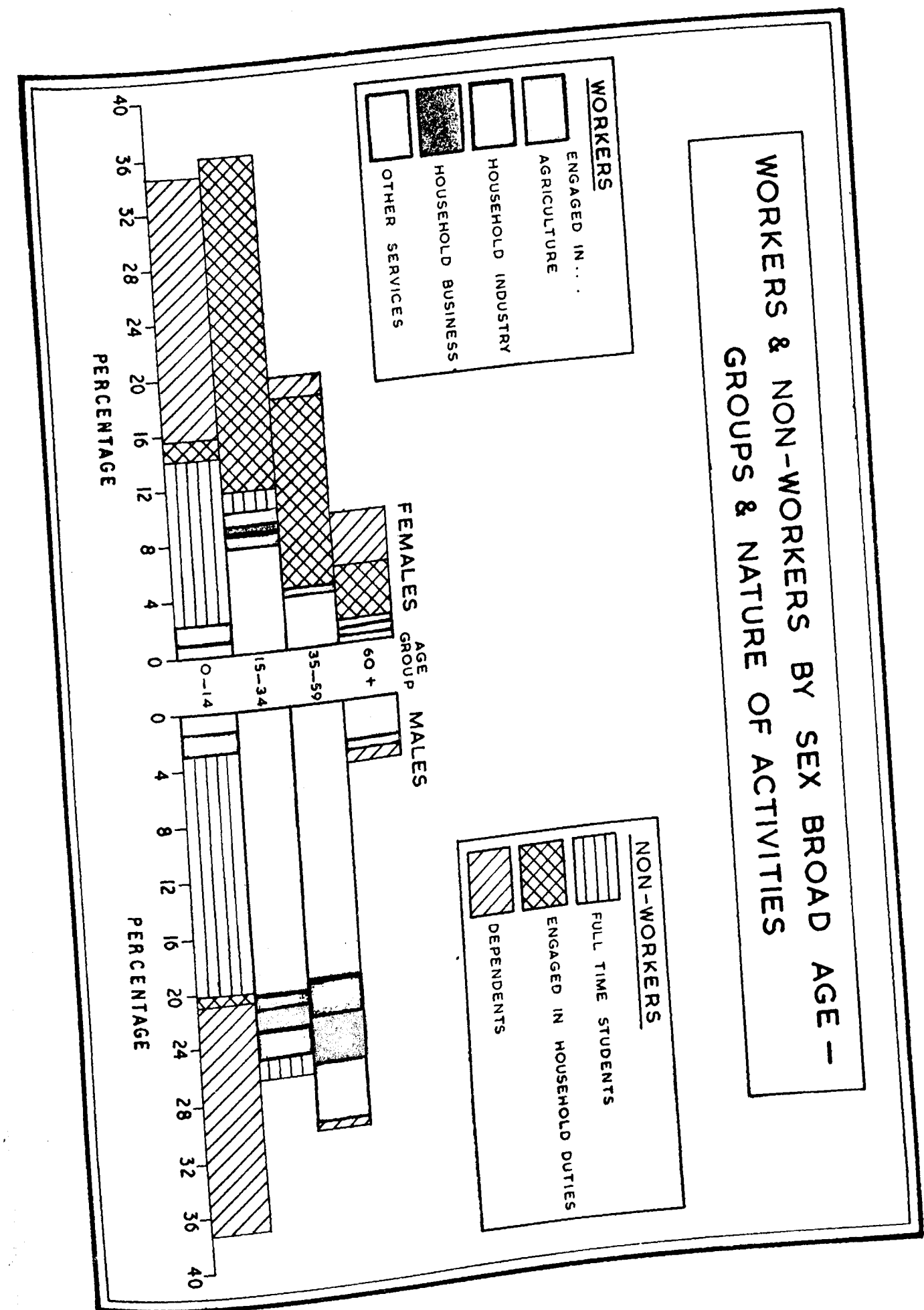
B-ECONOMIC ACTIVITIES AND NATURE OF CHANGE

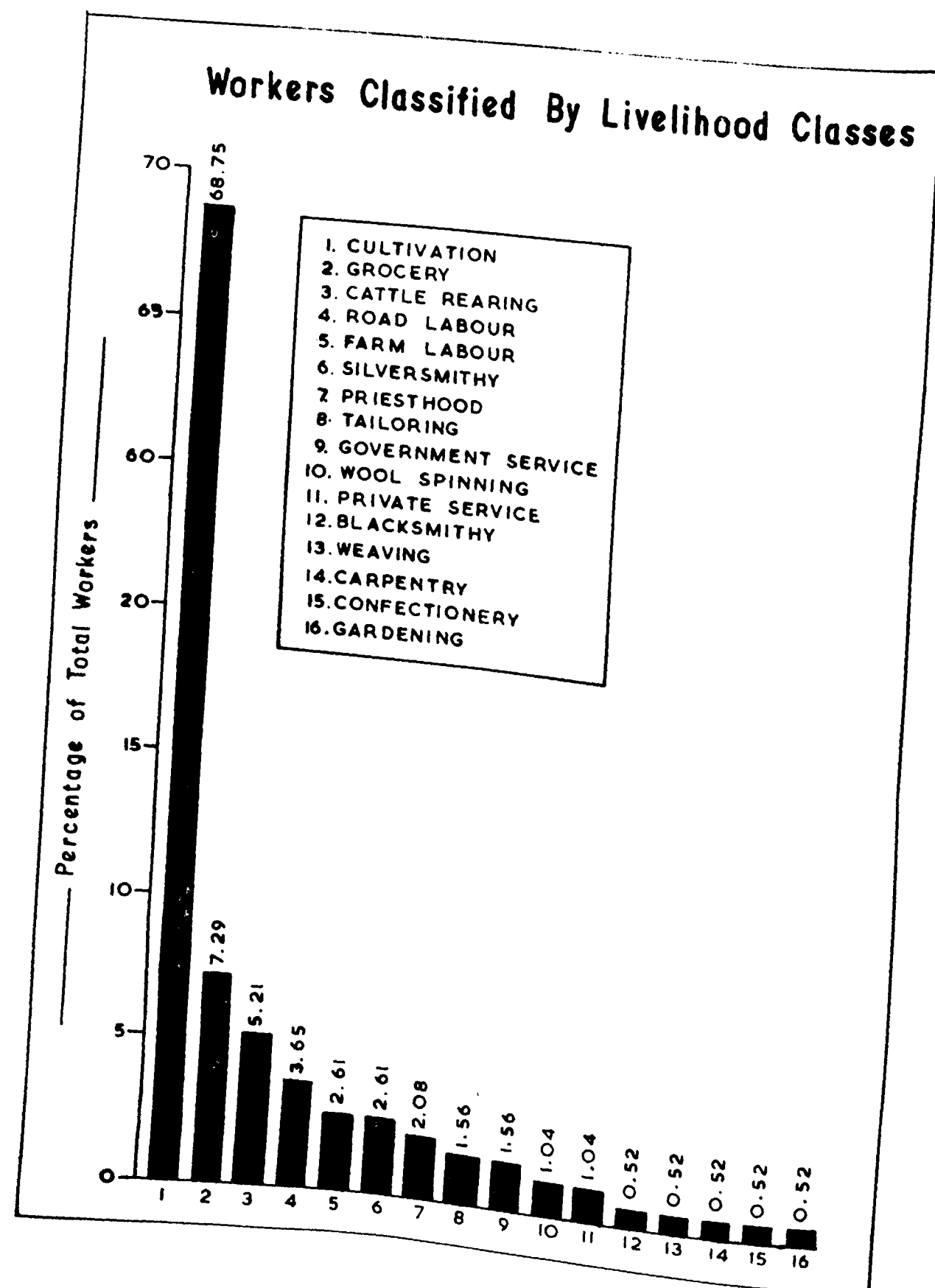
i) Livelihood Classes

A reference to table II, Set A, appended to the Report, will show that distributed by broad age-groups the population of each group stands as under :-

0-14	36.3 %
15-34	30.9 %
35-59	26.1 %
60 and above	6.7 %

If we now compare this data with that given in table VIII, Set A, we find that the





aggregate population of 163 in the age-group 0-14 includes 13 workers (8 males and 5 females) leaving the number of non-workers in this age-group at 150 as against 257 non-workers in the village as a whole. In other words 58.4 % of the non-working population consist of persons below the age of 15. The corresponding proportion for the district as a whole stands at 72.4 %.

In the higher age-groups, however, the incidence of employment is less pronounced than in the district. According to table VIII, referred to above, about 22.2 % of the population in age-group 15-34 consists of non-workers. The corresponding proportion for the entire district is, however, less than 15 %. Similarly only 7.3 % of the total non-working population of the district belongs to the age-group 35-59 whereas in the village under survey 12.4 % of the non-working population is contributed by the age-group 35-59. This is also true of the age-group 60 and above which includes 7.0 % of the total non-working population of the village. In the district, however, not more than 5.8 % non-workers are aged 60 and above.

Besides the fact that the agrarian reforms have reduced the incidence of unemployment, the village (notwithstanding its being the seat of an important shrine) is not inhabited by any beggars. Even vagrants and retired persons are conspicuous by their absence. Enquiries made have revealed that there is no one in the village seeking employment, though many inhabitants are unhappy with the small size of their land holdings.

The subjoined statement gives the livelihood classes of the village together with the percentage of workers claimed by each

and the proportion of workers to the total population :-

S. No.	Livelihood Class	Percentage of total workers	Percentage of the population
1.	Cultivation	68.75	29.40
2.	Grocery	7.29	3.12
3.	Cattle rearing	5.21	2.22
4.	Road Labour	3.65	1.60
5.	Farm Labour	2.61	1.11
6.	Silversmithy	2.61	1.11
7.	Priesthood	2.08	0.90
8.	Tailoring	1.56	0.70
9.	Government Service	1.56	0.66
10.	Wool-spinning	1.04	0.44
11.	Private Service	1.04	0.44
12.	Blacksmithy	0.52	0.22
13.	Weaving	0.52	0.22
14.	Carpentry	0.52	0.22
15.	Confectionery	0.52	0.22
16.	Gardening	0.52	0.22

The above data shows that the village does not present a different pattern of economy than the one obtaining in other rural areas of India. Agriculture constitutes the principal economic resource of the inhabitants of the village and provides employment to more than 30.51 % of the total population. Among other livelihood classes, however, the population of workers in grocery, cattle rearing, road labour and silversmithy each accounts for more than 1.00 % of the total population of the village.

The proportion given in the above table have been worked out in respect of the total population of workers of the two sexes. A reference to table IX, Set A, will show

Economy

that the working force includes 38 females of whom 27 work in agriculture, 5 in cattle rearing, 2 in wool-spinning and one each in grocery, weaving, road-labour and tailoring. The total number of workers being 192 it is clear that the female population contributes about 20 % of the working force of the village.

The growth of livelihood classes could be measured by comparing the above data with the livelihood classes of the last Census. Since, however, no Census could be taken in the State in 1951, due to uncertain conditions prevailing then, it is not possible even to make any rough assessment of the growth of livelihood classes. Furthermore even before 1951, economic data was not being tabulated by individual villages at any Census.

Statement XI, Set A, printed at the end of the Report, shows that about 60 % non-workers comprise male and female infants and children below the age of 15. The next important category consists of those of the age of 15-34 who include an

overwhelmingly large number of females mostly engaged in household duties. The age-group of 35-59 which has a population of 32 also includes only one male. The remaining non-workers numbering 18 are of the age of 60 and over and include 2 males and 16 females.

It is also apparent that full-time students who claim a population of 73 include 26 females. Dependants, infants, children not attending school and disabled persons also include a number of females though the disparity between the two sexes is not as large in this case as in other categories. According to the data household duties are performed by 88 females and one male. This is somewhat unusual as males generally do not attend to household work.

ii) Statistical data regarding Primary and Subsidiary Occupations.

The following statement gives the primary and subsidiary occupations of the households inhabiting the village :

Main Occupation	No. of households	Subsidiary Occupation	No. of households
1. Cultivation	63	(i) Ghee selling	14
		(ii) Milk selling	6
		(iii) Wool and ghee selling	5
		(iv) Milk and egg selling	4
		(v) Milk and ghee selling	3
		(vi) Milk, ghee and egg selling	1
		(vii) Private service	1
		(viii) Shoe making and ghee selling	1
		(ix) Weaving and ghee selling	1
		(x) Weaving	1
		(xi) Spinning and Weaving	1
		(xii) Ghee and egg selling	1
		(xiii) Farm labour	1
		(xiv) Milk and wool selling	1
		(xv) Oilseed crushing	1

Main Occupation	No. of households	Subsidiary Occupation	No. of households
2. Grocery	13	(i) Agriculture	7
		(ii) Drapery	1
		(iii) Tailoring	1
		(iv) Wool selling	1
3. Road Labour	5	...	1
4. Farm Labour	4	(i) Agriculture and milk selling	1
5. Priesthood	3	(i) Agriculture	1
		(ii) Agriculture and ghee selling	1
6. Silversmithy	3	(i) Agriculture and Govt. Service	1
7. Government Service	2	(i) Agriculture and wool and ghee selling	1
8. Tailoring	2	(i) Agriculture	1
		(ii) Agriculture and ghee selling	1
9. Wool Spinning	1	(i) Agriculture	1
10. Private Service	1	(i) Agriculture and grocery	1
11. Gardening	1	(i) Blacksmithy and agriculture	1
12. Blacksmithy	1	(i) Agriculture and ghee selling	1
13. Carpentry	1	(i) Agriculture, masonry, milk & ghee selling	1
14. Confectionery	1	...	...
	101		64

The data shows that of the 64 households which augment their normal income by working in subsidiary occupations, 42 have cultivation as their primary occupation. It has already been stated earlier that the land holdings of the inhabitants are of uneconomic size and they have, therefore, to supplement their meagre income by engaging themselves in auxiliary activities. Another striking feature of the above data is that most of the subsidiary occupations consist of sale of milk and its by-products etc.

Below is given the distribution by income-groups :-

Income Groups	No. of households	Percentage of the total households
Rs. 25 and less	—	—
Rs. 26 to 50	31	30.7
Rs. 51 to 75	32	31.7
Rs. 76 to 100	28	27.7
Rs. 101 and over	10	9.9

According to the above classification over 62 % households have varying incomes ranging from Rs. 26.00 to Rs. 75.00 per month. This gives a prorata income of 33

Economy

paise per head per diem (the average population of a household being 5), which can hardly be regarded as satisfactory. The households with a monthly income of Rs. 101 and over are in a minority and do not exceed 10 in number. The intermediate category of 28 households in the income-group Rs. 76-100 appears to be neither too well off nor suffering from acute pecuniary distress.

The above classification is, however, based on the information supplied by heads of the households who have not furnished any details indicating how the monthly income as estimated by them has been arrived at. This is particularly true of those engaged in agriculture who while deliberately under estimating the agricultural produce do not account for the cost of labour, rent of bullocks and agricultural implements, value of seeds etc. simply because they do not actually incur any expenditure on any of these. It also appears that the pecuniary benefits which accrue to the inhabitants as a result of the influx of pilgrims to the shrine of Sudhmhadev have also not been accounted for while estimating the monthly income.

(iii) Occupational Mobility

The occupational history of the households has been presented in tables 11 (A), 11 (B) and 11 (C), Set B, appended to the Report. The first of these tables shows that in all 16 heads of households have made a shift from their traditional occupations. Of these, 11 have disclosed that they have volunteered to take up new occupations because of brighter economic prospects. The other 5 have stated that they would have continued in their traditional occupations if they had received the

necessary training in the technical know-how and if further they had not been handicapped by want of financial resources.

It is significant to note that the occupational mobility has taken place among Hindu households only. This is presumably because the number of Muslim households is very small and does not exceed five.

The data given in table 11(B) indicates that of the 16 persons who have abandoned their traditional occupations, 4 have joined agriculture, 5 grocery, 1 silversmithy, 2 Government service, one private service, 1 blacksmithy, 1 carpentry and 1 confectionery. The traditional occupation of 2 of the 4 heads of households who have joined agriculture was road labour. The other 2 of whom one had shoe-making and the other blacksmithy as traditional occupations had to shift to agriculture because of being untrained.

The 5 entrants in grocery include 2 whose traditional occupation was agriculture, 2 which depended upon Government service all along in the past and one whose fore-fathers worked as farm labourers. The household newly engaged in blacksmithy had agriculture as its traditional occupation. Similarly one household previously engaged in agriculture and another in farm labour have joined Government service.

Another household whose traditional occupation was silversmithy could not afford to continue to work in his ancestral occupation for want of financial assistance and had to take up private service.

One of the households previously engaged in blacksmithy could not maintain itself within the meagre income which

Sudhmhadev

There is only one household which would like the children to adhere to agriculture.

In so far as the 9 heads of households engaged in grocery are concerned, 3 prefer their children joining Government service while 3 others approve of a shift being made in favour of business. The head of one of the household aspires to get his son appointed as Block Development Officer. The remaining 2 households are opposed to any change in their present occupation.

The solitary head of the household engaged in road labour, who is not issueless, is in favour of his children continuing to work as labourers on road. This is also true of the household whose primary occupation is priesthood. The household is not in favour of any change in its present occupation.

Of the 3 silversmithy households, 2 wish their children to continue to work as silversmiths while one has expressed a preference for Government service.

The household headed by a Government servant is also not in favour of any occupational change being made by its children. Similar views have been expressed by 2 heads of the households whose primary occupation is tailoring.

The head of the household engaged in private service wants his children to become bus drivers. On the other hand the gardener is in favour of his sons taking up business. The head of the only blacksmithy household is not in favour of any change being made by his children in his present occupation.

None of the households inhabiting the village has given any indication of his

accrued to it from this source. While it continues to run a blacksmithy workshop as a subsidiary occupation, the head of the household has been appointed as a gardener in the Panchayat office.

One more household whose traditional occupation was agriculture has shifted to carpentry. No precise reasons which motivated him to opt for the new occupation are, however, available. Another household previously engaged in silversmithy could not also continue in this occupation due to pecuniary difficulties and took up confectionery which has a great demand in Sudhmhadev due to its being the seat of a pilgrimage.

Table 11 (C) gives the nature of aspiration of the parents for their children. The data given in the table shows that of the 101 households inhabiting the village as many as 42 heads of households have no male issues at all while 13 others are still bachelors. Among the remaining, 26 have returned agriculture, 9 grocery, 1 road-labour, 1 priesthood, 3 silversmithy, 1 Government service, 2 tailoring, 1 private service, 1 gardening and 1 blacksmithy as their respective primary occupations.

The heads of the 26 households engaged in agriculture have expressed varying desires for the future of their children. Among these 11 aspire that their children should join Government service, 5 are in favour of the children making a shift from agriculture to grocery and 3 others would like to see their sons working as tailors. Two others are in favour of their children becoming doctors and 2 have a preference for business. Two heads of the households have stated that they would like their children being employed as Gram Sevak and in blacksmithy.

generally able to harvest sufficient crops enabling them not only to meet the indigenous consumption but also to make exports to the neighbouring areas.

Enquiries made in the village have revealed that 74 heads of households are aware of the fact that the village falls within the jurisdiction of the N.E.S. Block headquartered at Chenani and that 59 others are conscious of the functions assigned to the Block. Curiously enough, however, they have not availed of either the advice or the technical guidance which the N.E.S. Organisation is expected to make available to agriculturists. It is possible that the Gram Sevak may not have organised any demonstrations to educate the cultivators on the numerous advantages accruing by the adoption of improved methods of cultivation, use of better agricultural implements and chemical fertilizers. It is apparent that if the villagers had replaced their crude implements and introduced chemical manures the yield rate would have further improved and the surplus available for sale in the open market would have appreciably increased.

Mention may also be made here of the Multipurpose Co-operative Society which is functioning in the village since 1950 and is rendering valuable assistance to the inhabitants. The society started with an initial membership of 50 persons as against 299 now borne on its rolls. While majority of the members hail from the neighbouring villages, the village under survey is represented on it by as many as 48 members. The society is financed by Jammu and Kashmir Co-operative Bank and has been advancing short-term loans to enable the cultivators to purchase seeds, oxen, agricultural implements and the like.

Besides the Multipurpose Co-operative Society, a Marketing Society has also been established in the village. It came into being in 1960 with a total membership of 25 only. The number has since doubled and the total strength at present stands at 50. The society has also proved a great asset to the cultivating households in as much as it undertakes the sale of surplus produce at reasonable rates either locally or in the outside market. The society also issues improved seeds, pesticides and chemical fertilizers at moderate rates to such of the cultivators who make a requisition for the same.

Before dealing with the various processes employed for cultivating the land, it will be appropriate to set out a list of the agricultural implements which are used by the villagers in the various operations. As stated by the cultivating households following are the principal implements :-

- | | |
|-------------------|---------------------|
| (i) Hal or plough | (vi) Drati |
| (ii) Panjali | (vii) Gudnoo |
| (iii) Daa | (viii) Genti |
| (iv) Kili | (ix) Kaie |
| (v) Kurpa | (x) Pathi or Daroth |

The process of ploughing the land is the same as obtaining in other rural areas of the State. The land is tilled in the first instance with Hal and Panjali after which the hard clods are grounded by striking with Gudnoo and Genti. This is followed by the division of the ploughed area into small rectangular plots each with an inlet and out-let to facilitate the flow of water from one plot to the other. The plots are then strewn with cowdung, night-soil and refuse and occasionally with ammonium

Economy

intention to migrate to some other area in the prospect of joining a more remunerative assignment. It is, however, possible that if and when the children of some of the households join Government service they may have to migrate from the village to serve in other parts of the State.

B-1 DESCRIPTION OF DIFFERENT OCCUPATIONS

(i) Agriculture

Broadly speaking, 85 of the 101 households in the village depend wholly or partly on agriculture. Of these cultivation of land is the primary occupation of 63 households while 19 treat it as a subsidiary occupation and 3 others work as agricultural labourers. The aggregate area cultivated by the 82 households, whose castewise classification is given in the subjoined statement, is estimated at 1,998 kanals or 249.75 acres. This shows that the average size of a holding is 24.07 kanals (3 acres or so) as against 3.96 acres and 6.01 acres, the corresponding averages of tehsil Udhampur and the State as a whole respectively :-

Sl. No.	Caste	Households engaged in cultivation as	
		Primary Occupation	Subsidiary Occupation
1.	Megh or Kabir Panthi	29	1
2.	Doom or Mahasha	11	-
3.	Brahman	5	-
4.	Rajput	3	4
5.	Mahajan	-	2
6.	Lohar	3	5
7.	Khatri	-	2
8.	Yogi	3	2
9.	Chamar or Ramdasia	2	1

10. Gaddi	2
11. Gosain	1
12. Gujjar	2
13. Pathan	1
14. Bhat	1
15. Padri	1
	63

There are several factors which adversely against the prospect of improvement in the economic standards of the cultivating households. A sizeable portion of the cultivated land is situated on mountain slopes which are very prone to erosion. Further the rain-falls are occasionally so heavy that the entire area on the slopes is washed away. Land slides and huge boulders roll from the higher altitudes of the mountains. On other occasions the entire area is completely washed away causing severe devastation and creating unfavourable conditions. Yet another factor which hampers the economic growth of the inhabitants is the failure of crops (Kharaba) caused by excessive rains which have the effect of transforming lands already cultivated into waste.

Nature has, however, been generous to the inhabitants in many ways. First, the soil is fertile and its productive capacity is high. In the second place the inhabitants do not experience any inconvenience due to want of irrigational facilities as there are a number of springs in the village which are tapped for watering the fields. In addition, the Devka and Khosar streams which flow by the village are also harnessed to provide adequate water supply for the crops. For these reasons that notwithstanding the difficulties listed above the village

Economy

sulphate and other chemical fertilizers. Care is taken to ensure that the manure is absorbed in the soil and completely mixed in it. This done, the sowing of the seed, which is invariably done by hand, starts. After sometime the foreign plants and superfluous and wild growth is weeded out so that the seedlings may sprout out without obstruction. No further operations are conducted for sometime to come except watering the plants whenever necessary. Meanwhile the crops grow and ripen. The harvesting operation is then taken up and is carried out by using *Drati* and *Pathi*. The produce is heaped up at a central place in the fields so that it may be dried and be free of moisture. It is then transported by the male members to the residential premises where the thrashing operation is conducted with or without the help of outsiders depending upon the size of the produce. No wages are paid to the helpers, if any, employed but they are provided with lunch and dinner as also morning and evening tea. The members of the households, however, reciprocate the gesture by assisting their helpers in thrashing their crops.

Mechanical cultivation is unknown to the inhabitants of the village. Like most other parts of the State oxen alone are employed for tilling the land. There are very rare instances when a household not owning its own oxen may have to obtain these on rent from one of the neighbours.

The size of the land holdings being fairly small, very few of the cultivators, if any, find it necessary to employ hired labour for cultivating their lands. Whenever this becomes necessary agricultural labourers, who claim a population of 5 in the village, are employed on a payment of Rs. 2.50 per head per day.

The head of the household is the supreme authority for organizing the agricultural operations. It is his privilege to assign specific duties to the members of his household participating in cultivation and to the hired labour, if any, engaged.

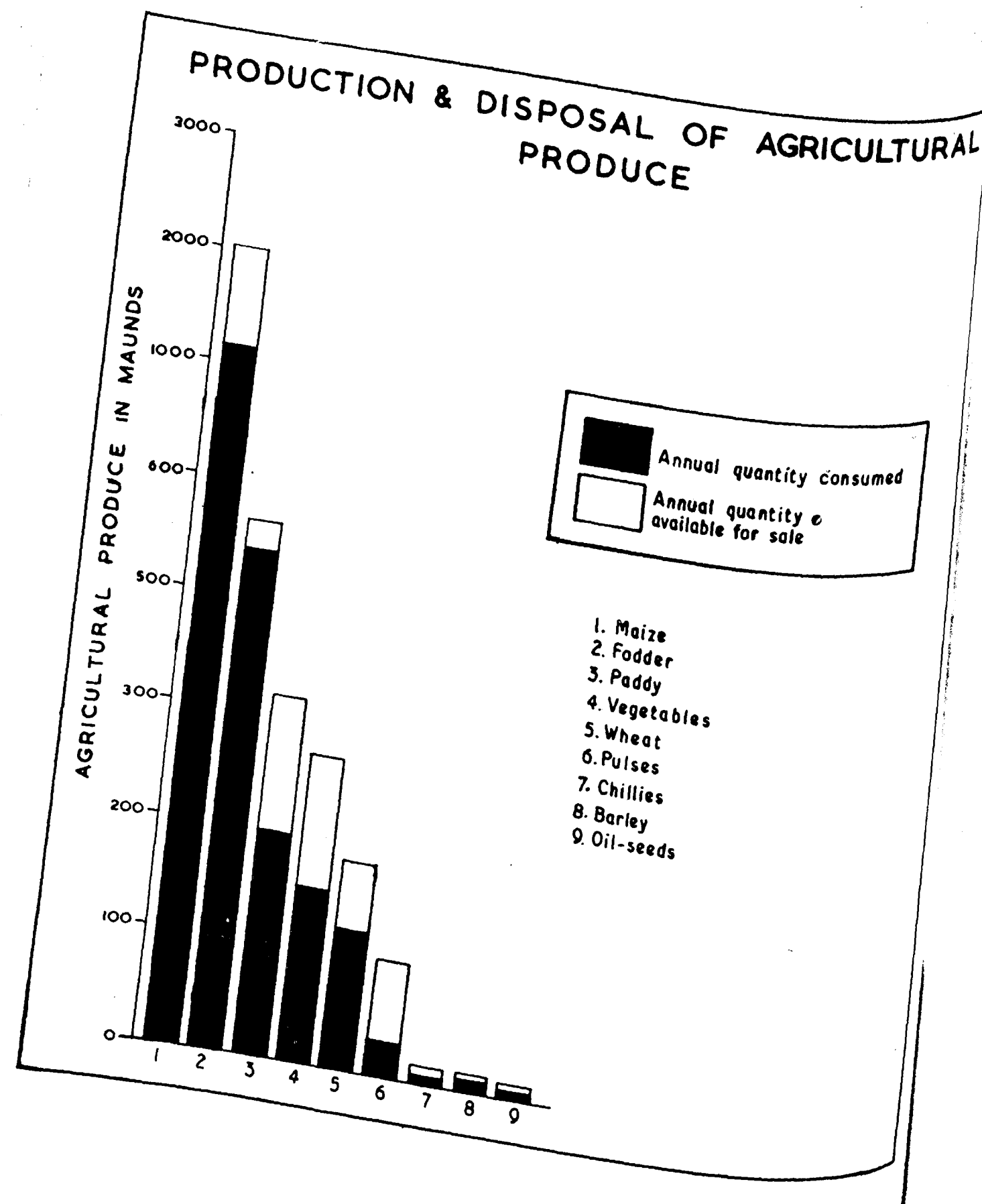
Partly due to their adherence to the cultivation of traditional seeds and partly because of non-availability of better varieties, the villagers generally preserve a small portion of the produce of the previous year for sowing purposes during the next season. Occasionally the Marketing Society also procures superior varieties of seed but besides the fact that the quantity available is too small the prospect of procurement of improved varieties are not certain.

The data collected during the survey shows that many households in the village cannot meet the cost of cultivation from the produce of the previous year and are constrained to raise loans. As stated already, the Multipurpose Co-operative Society renders financial assistance to enable the cultivators to purchase new implements or to execute repairs to the existing ones. A more detailed account of the indebtedness of the cultivators has been given elsewhere in this chapter but it will be pertinent to point out here that as many as 29 households have raised varying loans aggregating to Rs. 2,786.00 or Rs. 96.07 per household to defray the cost of equipment required for the various agricultural operations.

Among the beliefs which are associated with the various phases of cultivation mention may be made of the high esteem in which *Kheter-Pal* or the God of Agriculture is held by the cultivating households. He is worshipped at the time of sowing and harvesting and His blessings are invoked for



Enjoying lunch in fields



the protection of the crops and for rich harvest. *Kul-Devtas* claim no less veneration and their assistance is sought everytime a new operation is started. In particular the maize crop even after it has been harvested is not consumed unless *Kul-Devta* is worshipped in the first instance.

The dates on which ploughing, sowing, reaping and thrashing operations are commenced are not fixed without availing of the advice of the family priest in the first instance. The priest makes astrological calculations and pronounces the dates which are strictly adhered to and not changed.

While the yield rate and the total produce varies from year to year depending upon several factors such as weather conditions, quality of manure and seed etc. some statistics of the year 1960-61 showing the quantity of each crop produced and consumed and surplus available for sale have been collected and incorporated in table XXIII, Set A, appended to the Report. This shows that maize is the principal crop and its total yield has been 2,004 maunds. As the produce of other crops viz. wheat and paddy is relatively very small, maize is the staple food of the inhabitants. The table shows that of the total quantity produced, the cultivating households have consumed 1,146 maunds leaving a surplus balance of 858 maunds available for sale. The produce from paddy crop which ranks next after maize has been 318½ maunds in all. As the inhabitants take rice only occasionally they have not been able to consume more than 199 maunds. The remaining quantity of over 199 maunds has been disposed of by sale to non-agriculturists and others. The area used for wheat cultivation being very small, the aggregate quantity produced has been estimated at

183½ maunds. Of this all but 57 maunds have been consumed by the cultivating households. The surplus quantity has been marketed through Sudhmhadev Marketing Society.

According to this data the yield rate of maize has been 14 maunds and of wheat 11.5 maunds per acre. These rates compare favourably with the corresponding averages of the district as a whole which stand at 9.6 and 5.93 maunds respectively. The yield rate of paddy, however, seems to be somewhat inflated as it is improbable that it would have been as high as 33.5 maunds per acre as against 9.80 maunds per acre in the district.

Other crops grown include pulses, barley, vegetables, chillies, tobacco, oil-seeds etc., as mentioned in the aforesaid table. The domestic consumption of these crops being very small, the households dispose of the surplus stocks to supplement their normal income.

The sowing and harvesting seasons vary from crop to crop. Wheat and barley are sown in the month of October and harvested during April and May. The sowing of maize and potatoes starts towards the end of April and beginning of May and the crops are harvested sometime towards the close of September. The month of May is also the season for sowing of rice and pulses which are harvested before the beginning of November.

(ii) Animal Husbandry, Fishing and Forestry.

It has already been stated earlier that there is no scope in the village for the development of fishery. There are neither

Economy

any ponds nor tanks where the breeding of fish could be developed. Further it is not also possible to make use of Devka Stream on account of the swift current and steep flow of its waters.

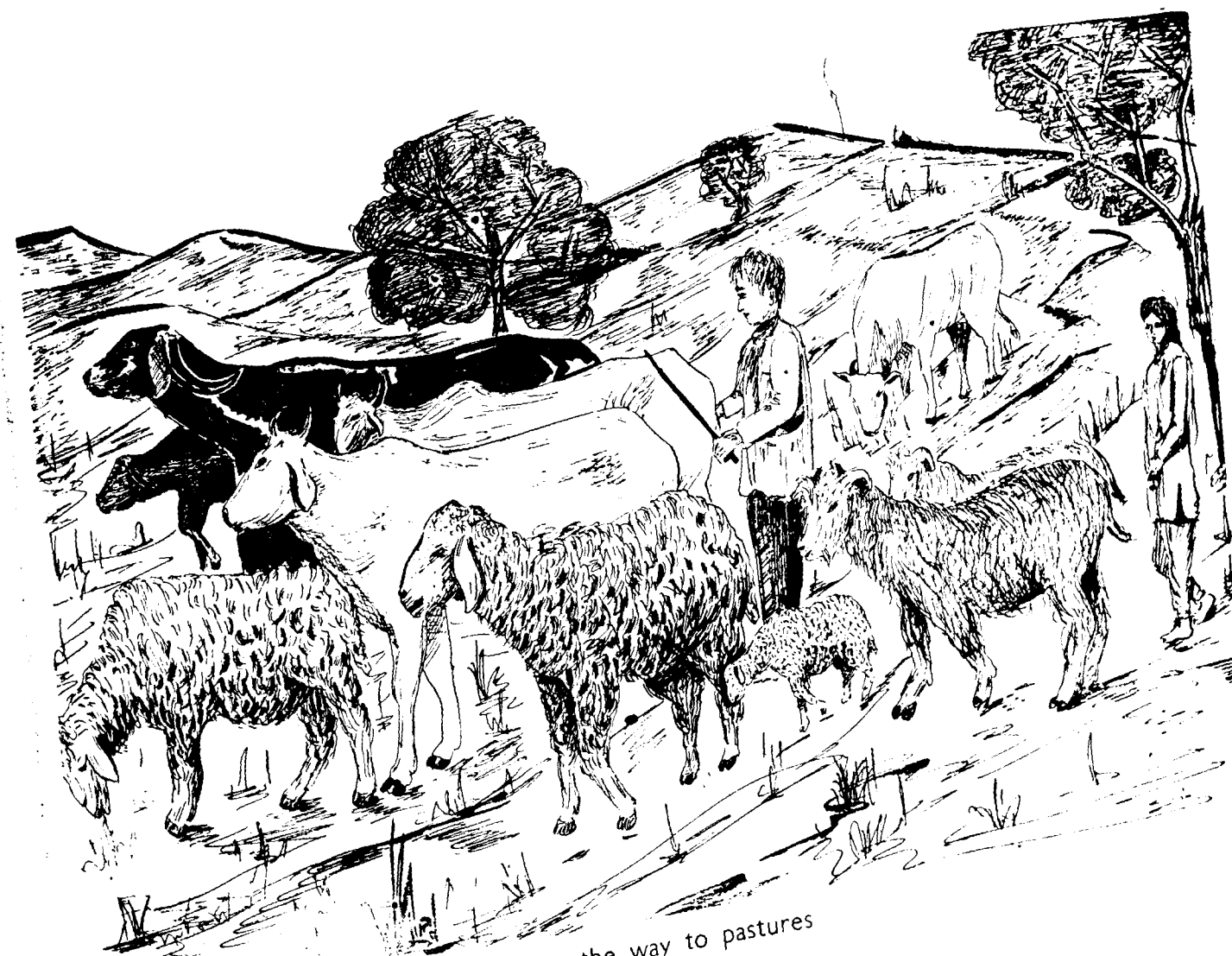
The adjoining forests could no doubt open new avenues of employment for the inhabitants but for reasons which are not available no attempts to exploit these appear to have been made so far. Animal husbandry which has a good scope for being developed in the village, already constitutes an auxiliary occupation of most of the households. In fact but for the additional income which accrues, to the inhabitants from this source, their meagre return from agriculture would have proved quite inadequate and they would not have been able even to manage a hand to mouth living. The data collected during the survey shows that if the inhabitants are provided with technical guidance and supplied species of superior breed, animal husbandry is bound to play an important role in building up the economy of the village. The Panchayat Department seems to have made a beginning in this direction by importing a superior quality bull for breeding purposes. The bull has been lodged in the Panchayat Ghar and is being looked after properly. It will however take quite sometime before the cross-breeding operations are carried out on a large scale and the present species replaced by superior type of bulls and cows.

(iii) Village Industries.

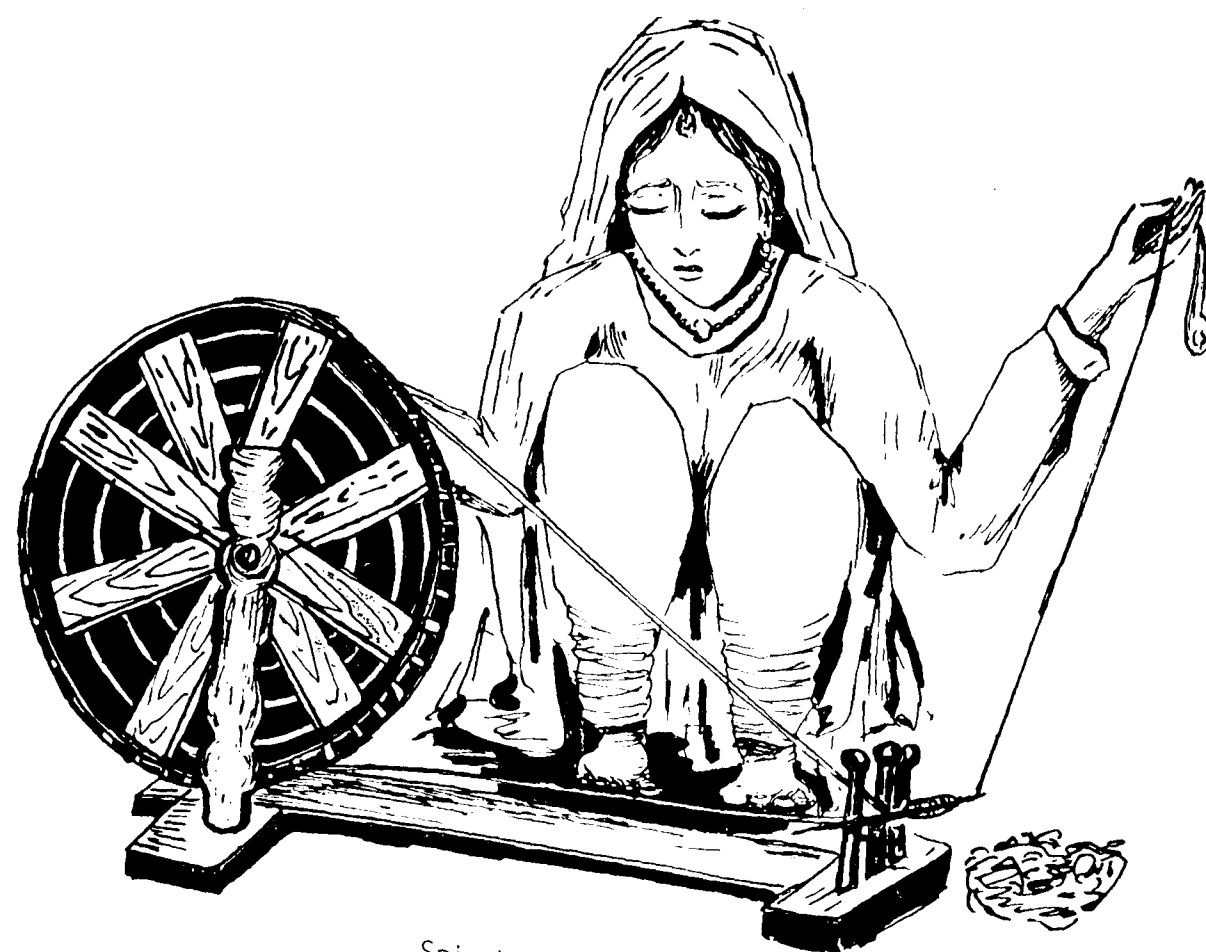
Like most other parts of the State the village under survey does not occupy any place on the industrial map of Jammu and Kashmir. As we have seen the inhabitants depend mostly on agriculture and to some extent on its complementary occupations

like animal husbandry etc. There are, however, good prospects of a number of cottage industries being developed if an effort is made to exploit the available natural resources. The pastoral topography in the neighbourhood of the village for instance is most conducive to the development of bee-keeping. Similarly the vast growth of medicinal herbs in the forests of Dhar Shivgarh could facilitate the establishment of small pharmaceutical workshops. Again the huge stocks of raw wool which are reared every year from the flocks of sheep and goats could be made use of for setting up of a net work of handlooms for production of blankets and other woollen fabrics.

Above all the bunj trees which grow in plenty within and outside the village, could be transformed into a potential source of income. Experiments conducted have shown that the leaves of these trees are consumed by silk-worms which produce cocoons and provide yarn for the manufacture of tusser-silk. In July, 1961 the Sericulture Department of the State Government had in pursuance of the experiments made established a centre for Japan-tusser silk-worm rearing in the village under survey with a staff of six members. The silk-worms were supplied to the inhabitants for rearing at their homes twice in a year and the cocoons thus produced were eventually purchased by the Government at 3 paise per cocoon, or Rs. 3.00 per hundred. For the while the scheme remained operative, the inhabitants adopted rearing of cocoons as a subsidiary occupation and this had a salutary effect on their economy. Enquiries made have revealed that during the very first year of the establishment of the centre, such of the inhabitants who engaged themselves in the production of tusser-cocoons



On the way to pastures



Spinning on a 'Charkha'

were able to rear 31,000 cocoons. These were handed over to the Sericulture Department against cash payment at the rates mentioned above. Unfortunately, however, the centre was dissolved by the State Government during the following year only for reasons known to them. No attempt to revive the industry has since been made.

During the course of the survey, 16 households disclosed that they were engaged in industrial production either as their principal or subsidiary occupation. Of these silversmithy and tailoring alone are the principal occupations of more than one household while spinning and weaving of

wool, blacksmithy, carpentry and confectionery do not claim more than one household each. In addition 7 households augment their income by working in five different industries, whenever they are free from their normal work. The industries consist of spinning and weaving of wool, tailoring, blacksmithy, shoe-making and oil-seed crushing.

The sub-joined statement gives the caste-wise number of households engaged in different industrial pursuits which they regard as their principal or subsidiary occupations :-

Sl. No.	Name of Industry	Caste	No. of households engaged in the industry as	
			Primary occupation	Subsidiary occupation
1.	Wool spinning and weaving	(i) Megh or Kabir-Panthi	...	2
		(ii) Doom or Mahasha	...	1
		(iii) Chamar or Ramdasia	1	...
2.	Silversmithy	Khatra	3	...
3.	Tailoring	(i) Brahman	1	...
		(ii) Rajput	...	1
		(iii) Pathan	1	...
4.	Blacksmithy	Lohar	1	1
5.	Carpentry	Rajput	1	...
6.	Shoe-making	Chamar or Ramdasia	...	1
7.	Oil-seed crushing	Bhat	...	1
8.	Confectionery	Suniyara	1	...
			<u>9</u>	<u>7</u>

Wool Spinning and Weaving—Taking both categories of households together it will be seen that spinning and weaving of wool is the principal or subsidiary occupation of 4 households all belonging to three

Schedule Castes Megh, Mahasha and Chamar. The two Megh households which augment their income by spinning and weaving of wool have claimed that this has been their traditional occupation but that

Economy

the income from the source was meagre and they were constrained to devote greater time to more remunerative occupations. The Chamar household has not however opted for any new occupation and is as before even now dependent on the income derived from spinning and weaving of wool which has been its traditional occupation. The Mahasha household engaged in spinning and weaving as subsidiary occupation, has joined this vocation only a few years back in order to improve its financial resources.

While no statistics are available, it has been ascertained during the course of the survey that the raw wool sheared from the sheep by many households is spun by them at home and later transferred to the Megh and other weavers for manufacturing of blankets and other woollen fabrics. Households which cannot afford to undertake spinning, employ the services of professional spinners.

According to the practice followed in all rural areas of the State, handlooms used for production of blankets and woollen cloth are installed by the weavers in one of the rooms of their residential houses. This is also true of the 4 households of Sudhmhadev.

The spinning and weaving charges are paid to the artisans in cash at the rates settled in advance. The barter system which was in vogue in the past has long since been abolished and is unknown to the present generation. According to the prevailing rates, a spinner is paid Rs. 4.25 per kilo of raw wool. A female engaged in spinning takes on an average four days to spin one kilo of wool. This shows that the earnings of a spinner do not exceed Re. 1.00 per day.

Weavers usually finance the entire cost of production of woollen fabrics which they dispose of at varying rates in finished form. Some of the households however supply spun yarn to the weavers and engage them for weaving of blankets or other woollen fabrics. The weaving charges are paid at rates varying from Re. 0.75 to Re. 1.00 per yard of 27" width. Thus the charges payable for weaving a blanket measuring $2\frac{1}{2}$ yards in length and $1\frac{1}{2}$ yards in width range from Rs. 3.75 to Rs. 5.00 only.

The tools employed for spinning and weaving are the same as those used many decades ago in all other rural parts of the State. The same wooden charkhas, taklis, belnas and the locally made khadis constitute the equipment employed by the artisans. Even so far as the designs are concerned there has been no change whatever, not because the weaving community is biased in favour of the traditional designs but for the simple reason that no effort to develop the craft has been made and the artisans are content with whatever technical knowledge they have inherited from their predecessors.

The weaving industry though conducted on a limited scale by a small number of households is being run for the whole year round. This is because there is no dearth of raw wool in the village and the number of weavers is exceedingly small. It has been estimated that the average income of a household engaged in weaving is about Rs. 45.00 per month. The industry thus provides the households with a hand to mouth living only. No wonder therefore that one of the household had to raise a loan of Rs. 100.00 and another of Rs. 20.00,

Sudhmhadev

as asserted by them during the course of survey.

Silversmithy—As stated already there are 3 households in the village, all belonging to Khatri caste, whose principal occupation is silversmithy. While they call themselves as silversmiths, they are actually engaged in the production and repairing of both gold and silver ornaments. The fact that the households remain occupied with work for the whole year round suggests that they are reputed for their dexterity and workmanship and attract customers not only from the village under survey but also from the neighbouring areas.

Unlike the weaving community, the silversmiths have set up regular shops in the main market of the village. The articles manufactured and repaired by them have already been listed in the second chapter. Besides repairing the damaged ornaments and converting old ones into new ornaments, the silversmiths also invest their own money for purchase of silver and gold and manufacture ornaments of popular designs for sale to the prospective customers. The ready-made articles thus produced yield a greater margin of profit when compared with repairing and reshaping charges of damaged and old ornaments.

The silversmiths use the same tools as are employed by their counterparts in Udhampur, Chenani and other places. They, however, still adhere to the old designs and do not introduce those adopted by the silversmiths of Udhampur etc. This is because the rural customers cherish the old designs which have acquired wide publicity for ages in the past and do not favour any change in the same.

According to the silversmiths their income varies from season to season depending upon the demand. They have disclosed that during the marriage seasons they keep on working till late in the night to execute the orders placed with them. The work load is, however, comparatively low for the while the agricultural operations are in progress. The average monthly income of a silversmith has been estimated at about Rs. 75.00 per month. In view, however, of the fact that none of the household is in debt, it is possible that they may have under-estimated their income.

Tailoring—There are three households in the village engaged in tailoring, which is the primary occupation of two of them and the subsidiary occupation of the third. The former have set up regular shops in the principal market of the village while the latter, which is headed by a Rajput widow, runs the industry in a part of its residential premises. The widow has had to adopt this occupation as the income accruing from grocery, which is her primary occupation, has been very meagre.

A noticeable change in the tailoring industry of the village is that the artisans have discarded the crude locally made scissors and wooden measuring rods etc. They have equipped themselves with sewing machines, modern needles, measuring tapes and scissors of latest designs. Side by side they have also developed the industry further by learning besides the tailoring of traditional garments, the techniques of new patterns of dress such as uniforms for school children, shirts and shorts etc.

Like silversmiths, the tailors also remain busy with their work throughout the year. During the marriage seasons in particular

Economy

they have to work for long hours and to forego Sundays so as to cope with the volume of work. Their earnings are, however, comparatively meagre and do not exceed Rs. 50.00 per tailor per month. One of the artisans also claimed that he has had to raise a loan of Rs. 50.00 to equip himself with new tools.

Blacksmithy—There are two households in the village engaged in blacksmithy and known as Lohars, which is an occupational name and not the real caste. Both claim blacksmithy as their traditional occupation though it is the principal occupation of one of them only. The head of the other household who depends mainly on his salary as a gardener works as blacksmith occasionally with the object of improving his financial resources.

The two blacksmiths manufacture the same type of articles namely agricultural implements such as *ramba*, *bangri*, *dandal*, scythe, axe, knives etc. In addition they also repair old tools on payment of necessary labour charges. They make their own investment for the purchase of raw material whenever new articles to be disposed of by sale have to be manufactured.

The workshop and the tools employed are of the same traditional pattern which were in use many decades ago and are still to be found in other rural parts of the State. Among the tools mention may be made of the hammer and the anvil which constitute the principal equipment. The manufacturing and repairing processes are conducted with the help of an earthen furnace, in which live coals are used. Either the blacksmith himself or one of his assistants keeps on blowing the furnace by a pipe

68

which is installed by its side.

For the major part of the year, the blacksmiths make good business and remain busy in their workshops. From December to February, however, when there is less mobility due to heavy snow-falls, the volume of work is usually small.

The blacksmithy products do not attract many customers in Sudhmhadev. The local inhabitants make purchases or get their implements and household tools repaired now and then but the pilgrims who can purchase better varieties at Jammu and other places do not evince any interest in the goods of this kind. The blacksmiths have stated that their monthly income does not on an average exceed Rs. 52.50 per month. One of them has, however, disclosed that he has had to incur a debt of Rs. 50.00 to purchase raw material for the production of new articles.

Carpentry—So far as carpentry and masonry are concerned, the entire village is served by one household only, which claims technical skill in both these occupations. The head of the household has stated that his traditional occupation was neither carpentry nor masonry but agriculture and that because his earnings from this source were very meagre, he had to make an occupational shift and to pick up the technique of carpentry and masonry to enable him to make a hand to mouth living.

The carpenter does not run any regular shop and has instead reserved for this purpose one of the rooms of his residential house where he produces some of the utility articles like khatias, jal-chowkis, stools, wooden boxes etc. He employs the

69

Sudhmhadev

old conventional tools like adze, hammer, smoothening-plane, hand-saw, screw-driver etc.

The services of the carpenter are also requisitioned for the execution of petty masonry works like building a wall of unburnt bricks, plastering the walls and the floor etc. The tools used by him for this purpose consist of the tape and the *kandi* which is used to ensure that the surface of the plastered walls is even and uniform.

Because of his being specialised in masonry, building works and production of small wooden articles, the carpenter, who has no competitor in the village, is fully occupied with work for the whole year round. During the months of February and March, which are regarded auspicious for starting new constructions, the services of the carpenter are very much in demand.

It, however, appears that due to economic backwardness the mason-cum-carpenter is not being paid at rates commensurate with the work assigned to him. His average monthly income does not therefore exceed Rs. 60.00 and he is occasionally constrained to raise small loans to balance his budget. At the time of survey, he was in debt to the extent of Rs. 50.00 as stated by him.

Shoe making—Strictly speaking there is no shoe maker or repairer in the village. One of the Chamar or Ramdasia households of the village whose principal occupation is agriculture, however, subsidises his income by working in addition as the repairer and manufacturer of shoes. He has revealed that shoe making has been his traditional occupation which he continues to follow in spite of the low return

which it yields.

The articles manufactured consist of shoes, chappals and other crude foot-wear of the traditional design. Whenever asked, the cobbler also undertakes repairing of damaged shoes on payment of necessary labour charges.

The manufacturing and repairing of shoes is carried on with the help of traditional tools like awl, hammer, anvil etc. The cobbler has not equipped himself with any modern tools.

The income accruing to the cobbler by working in shoe making during his leisure hours or whenever agricultural operations are suspended is estimated at Rs. 30.00 per month only.

Oil Seed Crushing—This is also the monopoly of one household only which claims it as its traditional industry though it now constitutes its subsidiary occupation. The household depends mainly on agriculture but this does not yield it enough return due to the size of the holding being small.

Oil seed crushing is carried on in one of the rooms in the ground floor of the residential building in all rural areas of the State including Sudhmhadev. The room is of a medium size and is extremely ill-ventilated. The *kolhu* or the indigenous type of oil-ghani is installed in the centre of the room so as to leave enough space for the bull, which runs it, to rotate round the *kolhu*.

No shop has been set up by the household for the sale of the country oil extracted from the oil-seeds. The room in which the workshop is installed is used

Economy

for the dual purpose of production of country oil as also for its sale to the prospective customers.

Besides the country oil produced, the oil-seeds also yield a by-product locally called *khal* which is consumed by milching cows and has a high dietic value. The oil-seed crusher supplements his income from the sale of country oil by the proceeds of *khal* which is very much in demand.

The equipment used for the production of country oil consists of a *kolhu* of the same type which is common in every part of the country. As stated above the *kolhu* is driven by a bull controlled by the oil-seed crusher who occupies a seat on one of the beams of the *kolhu*.

The oil-seed crusher has contended that his average income from the sale of country-oil and *khal* does not exceed Rs. 50.00 per month. This appears to be doubtful as country oil is a commodity consumed by every household and the margin of profit it yields should not be so low. The oil-seed crusher has further asserted that he has had to raise a loan of Rs. 500.00 from the Government to finance the cost of raw materials etc.

Confectionery—Like shoe making and oil-seed crushing, confectionery is also the monopoly of one household only. The artisan, whose traditional occupation was silversmithy has had to make an occupational shift to improve his economic resources. He has set up a regular shop in the main market, where he conducts good business for the whole year round due to the absence of any competitor. In particular he has to handle a brisk business during the pilgrimage season

when many pilgrims from Jammu and other parts of the district concentrate in the village and entertain themselves with confectionery products.

The confectioner produces only such preparations which are popular and not beyond the spending capacity of an average customer. These include sweet-meats, *pakorās*, *ladu*, *barfi*, *peda* and other milk products such as cheese and *khoa* etc.

The tools employed are the same as used by all other confectioners and include large pans, *ponies*, *tanthas* etc. In the past all the products were displayed on the shop without being protected from getting infected by flies, mosquitoes etc. Of late the confectioner has installed a small wooden almirah fitted with glass panes in which some of the products are preserved. Since however the almirah is of a small size, it can accommodate only a few of the preparations while many others continue to be displayed as before.

The confectioner has disclosed that his income varies from season to season but that on an average it borders round about Rs. 80.00 per month. He has further stated that he has not had to incur any debts to balance his budget.

General—No facilities for training in any of the industrial activities referred to in the preceding paragraphs are available in the village. The households continue to follow the traditional practice of training their children by visual observation along with other trainees, if any, recruited from the village. The children are later employed as apprentices under the personal supervision of the artisans until in course of time they are declared fit to work independently.

(iv) Commerce

While the large majority of the inhabitants depend mainly on agriculture, trade and commerce play no less an important role in their economic reconstruction. This is apparent from the fact that 77 of the total number of 101 households are engaged in commercial activities. Of these, trade is the principal occupation

of 13 households only while all others augment their financial resources by engaging themselves in the sale of different commodities as a subsidiary occupation. The sub-joined statement indicates the caste-wise distribution of households engaged in trade and commerce whether as primary or subsidiary occupation :—

S. No.	Type of commercial activity	Caste	No. of households engaged in the commercial activity as	
			Primary Occupation	Subsidiary Occupation
1.	Grocery	1. Mahajan	7	...
		2. Brahman	4	...
		3. Megh or Kabir Panthi	1	...
		4. Rajput	1	1
		5. Khatri	...	1
2.	Drapery	Mahajan	...	8
		1. Megh	...	4
3.	Milk Selling	2. Doom or Mahasha	...	1
		3. Brahman	...	1
		4. Rajput	...	1
		5. Lohar	...	1
		6. Gaddi	...	13
		7. Gosain	...	4
4.	Ghee Selling	1. Megh or Kabir Panthi	...	3
		2. Rajput	...	3
		3. Lohar	...	2
		4. Doom or Mahasha	...	1
		5. Brahman	...	1
		6. Chamar or Ramdasia	...	1
		7. Yogi	...	2
		8. Gosain	...	1
		9. Gujjar	...	...
		10. Pathan	...	...

S. No.	Type of commercial activity	Caste	No. of households engaged in the commercial activity as	
			Primary Occupation	Subsidiary Occupation
5.	Wool Selling	1. Megh or Kabir Panthi	...	2
		2. Doom or Mahasha	...	2
		3. Rajput	...	2
		4. Brahman	...	1
		5. Lohar	...	1
6.	Egg Selling	1. Megh or Kabir Panthi	...	4
		2. Doom or Mahasha	...	1
		3. Lohar	...	1
		Total	13	64

Grocery—As will be seen from the above data, 14 households are engaged in grocery, which is mostly monopolised by the Mahajan community. As is well known Mahajans, whether inhabiting the State or belonging to other parts of the country, have been engaged in trade and commerce for ages together and have all along been claiming it as their traditional occupation.

Other households which are mainly dependent on grocery for their maintenance include four Brahman, one Megh and one Rajput families. A Khatri household also supplements the income derived by it from its primary occupation by engaging itself in grocery.

Judging from the commodities displayed for sale, it is doubtful whether the dealers can appropriately be styled as grocers. They are not content with the sale of cereals like rice, wheat, flour, pulses which usually constitute the commodities sold by a grocer, but have equipped their shops

with goods of diverse type including cloth, towels, socks, handkerchiefs, blankets, leather and rubber shoes, cosmetics, ghee, dry fruits, salt, sugar and the like. While the combinations of these heterogeneous commodities appears to have been prompted by mercenary considerations, incidentally it gives also a glimpse into the changing socio-economic complexion of the people who are keen to fall in line with the inhabitants of neighbouring urban areas by providing themselves with similar luxuries to which the former are used.

A noticeable change in a grocer's shop which attracts the attention of every one, who has previously also visited the village, is that the commodities are no longer stored in a pell-mell and chaotic condition but are instead tastefully arranged and preserved in containers like gunny bags, wooden cases, shelves and tins. Another device introduced is the suspension of towels, multi-coloured handkerchiefs and ready made garments etc. from pegs fixed on the walls, which add in no small

measure to the elegance of the shop. In addition, calenders and photographs of political leaders and gods and goddesses are also prominently displayed to attract the attention of pilgrims and visitors.

The food cereals sold by the grocers are purchased by them from such of the cultivating households which are in possession of surplus stocks. Other goods are imported from Udhampur and Jammu.

Besides the sale of local and imported products, the grocers also supplement their income by exporting some of the goods which are available in Sudhmhadev at very cheap rates but are either scarce or costly in urban areas. These include ghee, honey, vegetables, *annardana*, *gucchian*, *dingri* and *bunefsha* etc.

Notwithstanding their thriving business, the grocers have disclosed that their average monthly income does not exceed Rs. 81.00. This is an under estimation as it is inconceivable that such sizable transactions could leave a very small margin of profit. Some of the grocers have also claimed that they have incurred debts to the tune of Rs. 2,150.00 on an average. They have, however, evaded to reveal the extent to which sales have been made by them on credit and the approximate amount which is payable to them on this account.

The grocers remain busy for the whole year round and as may be presumed they run brisk business during the festival. Pilgrims hailing from Udhampur, Jammu and other distant places, who may prefer to make purchase of other goods from more advanced and developed places, cannot avoid procuring rice and wheat

from the grocers to be consumed by them during their stay in the village. Others belonging to the neighbouring villages purchase in addition handkerchiefs, cosmetics, towels, shoes etc. according to their spending capacity.

Milk and Ghee Selling—The sale of milk and of its by-products constitutes a potential source of income to a number of households in the village. The preceding statement shows that 17 households supplement their normal income by the sale of milk and 31 others are besides their primary occupations also engaged in the sale of ghee. Occasionally some of the households utilize the surplus milk for the production of cheese and *khoa* which are also readily saleable in the market.

The production of ghee is undertaken only when sufficient milk is available for being transformed in the first instance into curd after which it is churned and converted into butter or ghee as may be desired. Such of the households whose cows yield only limited quantities of milk, are therefore, content by disposing of the surplus milk, if any, in the market. Others whose yield is large produce ghee or butter from the surplus milk available to them. It may be remarked that the ghee available for sale in Sudhmhadev is reputed for its being pure and unadulterated and is therefore very much in demand.

Following are the rates at which milk and its by-products were sold in the village while the survey was in progress :—

i)	Milk	...	Rs.	0.50 per kilo
ii)	Ghee	...	Rs.	6.00 " "
iii)	Khoa	...	Rs.	3.50 " "
iv)	Cheese	...	Rs.	3.00 " "

Economy

Households engaged in the sale of milk, *khoa* and cheese have disclosed that their average monthly income from this source does not exceed Rs. 18.00. The ghee sellers have, however, estimated the monthly income at Rs. 25.00.

Milk available for sale is purchased and consumed by the inhabitants every day and there is no slump in this business at any time in the year. During the festival, however, both ghee and milk are very much in demand and the yield rate of the cows is also greater than during winter.

Wool Selling—While raw wool is available to a large number of households, only 8 among them dispose it of in the market to augment their income. This is presumably because many households utilize the wool for production of blankets and woollen fabrics required for domestic consumption.

Most of the raw wool sold by the eight households is purchased by handloom weavers of the village who manufacture woollen cloth like pattu and blankets, which they later dispose of in the market. Occasionally some of the wool is also purchased by the grocers for sale to households not owning any sheep and goats.

S. No.	Occupation	Caste	No. of households in the occupation as	
			Primary occupation	Subsidiary occupation
1.	Govt. Service	i) Doom or Mahasha ii) Rajput iii) Khatri iv) Lohar	1 1 ... 1	 1 ...

The sale of raw wool is conducted by the households only once or twice in a year when shearing of sheep and goats is undertaken. The additional income accruing to them from this source is estimated at Rs. 127.44 per annum or Rs. 10.62 per month.

Egg Selling—Unlike Katra and other important Hindu shrines, there is no social restriction on the consumption of eggs in Sudhmhadev. Six of the households belonging to Megh, Mahasha and Lohar castes have therefore reared a number of hens and fowls for the sale of eggs in the market or to households requiring the same for day to day consumption. The eggs laid by the hens are preserved for sometime and later sold in dozens to the prospective customers.

The income from this source is, however, meagre. According to the statement of the households their earnings by the sale of eggs are limited to Rs. 9.17 only per household per month.

(v) Other Occupations

The following statement gives caste-wise number of households which are engaged in other activities whether as their main or subsidiary occupations :-

Sudhmhadev

S. No.	Occupation	Caste	No. of households in the occupation as	
			Primary occupation	Subsidiary occupation
2.	Priesthood	i) Brahman ii) Yogi (Kanpata)	2 1	
3.	Road Labour	i) Doom or Mahasha ii) Megh or Kabir Panthi iii) Rajput	3 1 1	
4.	Private Service	i) Khatri ii) Brahman iii) Not known	1 1 ...	1
			13	2

The Mahasha household is headed by a peon employed in the Government Aurvedic Dispensary functioning at Sudhmhadev. Similarly the head of the Rajput household is the village Chowkidar, appointed by the Revenue Department by debit to Cess Fund. In so far as the Khatri household is concerned, Government service is its subsidiary occupation and is followed by one of its members who is engaged as a teacher in the local Government Middle School. The head of the Lohar household is employed as a gardener in the Panchayat Ghar.

There are three priests in the village one belonging to Yogi caste and the other two who come from Brahman families. The Yogi priest who claims to belong to Kanpata sect is the custodian of Shiva's temple in Sudhmhadev. In so far as the remaining two priests are concerned, one is incharge of Devi's temple and the other is not affiliated to any institution and makes his living by performing the religious rites connected with various functions which the inhabitants celebrate

from time to time. A significant feature of his activity is that he also conducts the religious rites of households belonging to scheduled caste community which was socially forbidden only a decade or two ago.

As is clear from the above data, the working force of the village includes among others five road labourers, of whom three belong to Doom (Mahasha) caste and one each to Megh (Kabir Panthi) and Rajput castes. The labourers are engaged on construction works which are being executed at Chenani or on the repairing or widening of the National Highway. The households are not economically well off as the income accruing to them is very meagre and is limited to Rs. 45.00 per household per month on an average. They neither own any lands nor can afford, for want of financial resources, to make an occupational shift. What is more, they are not always able to secure work even as road labourers and this is why their average amoluments are so low.

Two of the households in the village depend on private service as their primary occupation while another subsidises the income derived from the primary occupation by employment as a private servant. Of the first two, one belongs to Khatri caste and the particulars of the other could not be made available. The third is a Brahman household. The head of the Khatri household is engaged as an agent of one of the transport services operating from Sudhmhadev to Chenani, Jammu etc. The member of the Brahman household engaged in private service is a

salesman of the local Co-operative store. The third man is a domestic servant engaged by one of the Megh households of the village.

B-II—INDEBTEDNESS AND TRENDS OF CHANGES

The subjoined statement gives the number of households by livelihood classes as also the number of those among them who are in debt together with the total and average indebtedness of each livelihood class and household respectively :-

S. No.	Livelihood class	Total No. of households	Households in debt	Total amount of debt Rs.	Average indebtedness Rs.
1.	Agriculture	63	50	8,464.00	169.28
2.	Grocery	13	7	13,125.00	1,875.00
3.	Road Labour	5	2	350.00	175.00
4.	Farm Labour	4	3	268.00	89.33
5.	Priesthood	3	2	700.00	350.00
6.	Silversmithy	3	1	200.00	200.00
7.	Govt. Service	2	2	350.00	175.00
8.	Tailoring	2	2	550.00	275.00
9.	Wool Selling	1	...	...	...
10.	Private Service	1	1	500.00	500.00
11.	Gardening	1	1	140.00	140.00
12.	Blacksmithy	1	...	...	...
13.	Carpentry	1	1	150.00	150.00
14.	Confectionery	1	...	...	...
Total		101	72	Rs. 24,797.00	

A reference to table XXI, appended to the Report, shows that of the total number of 101 households inhabiting the village 72 are in debt. The data given in the table further discloses that the proportions of households which have raised loans are very high in all income-groups particularly among those whose earnings exceed Rs. 100.00 per month. It is also evident that with the increase in the monthly income, the extent of indebtedness also increases though not in the same proportion. Households falling in the income-group Rs. 26-50 owe on an average Rs. 167.75 each while those belonging to the next higher group of Rs. 51-75 are in debt to the extent of Rs. 197.96. The corresponding increase in the indebtedness of the income-group Rs. 76-100 is comparatively high being Rs. 362.76 per household on an average. In the case of households with an income of Rs. 101 and over, the average size of the borrowings is abnormally high and is estimated at Rs. 2,150.00 per household.

Table XXII lists the causes which have prompted the households to raise the loans and also indicates the number of households classified by such causes and the total borrowings of each such class. According to the data given in this statement, construction and repairing of houses, cost of funerals, liquidation of old debts, expenses incurred on sickness and investments made on industrial production account for petty amounts varying from Rs. 100.00 to Rs. 585.00 only. Causes which have imposed a heavy strain on the meagre financial resources of the households prompting them to raise sizable loans, include among others investment made on trade and commerce, marriages,

household cultivation and provision of normal requirements for maintenance. The amount borrowed for expansion of commercial activities is more than one half of the total loans raised by all households put together, being Rs. 12,900.00 as against the aggregate debt estimated at Rs. 24,797.00. There are only six such households all belonging to the income range of Rs. 101 and above. This type of borrowing is a healthy one as it is designed to improve the economic resources of the households and is not classifiable as wasteful expenditure. The size of loans raised for celebration of marriages is, however, fairly high and in any case incommensurate with the average earnings of the households. This shows that the old social practices are still having a strong hold on a sizable proportion of the households inhabiting the village. The statement also reveals that 29 households have had to raise an aggregate loan of Rs. 2,786.00 to improve agricultural production. The amount has been spent on purchase of implements, oxen and the like. This is also a productive expenditure indicative of the solicitude of the households to improve their economy.

Expenditure on ordinary wants estimated at Rs. 1,151.00 for 16 households or about Rs. 72.00 per household is not apparently justified but may have been incurred for provision of indispensable necessities of life.

A superficial examination of the data relating to indebtedness shows that the earnings of the large majority of households inhabiting the village are fairly meagre and incommensurate with the size of the families maintained by them. With the scaling down of the borrowings as a

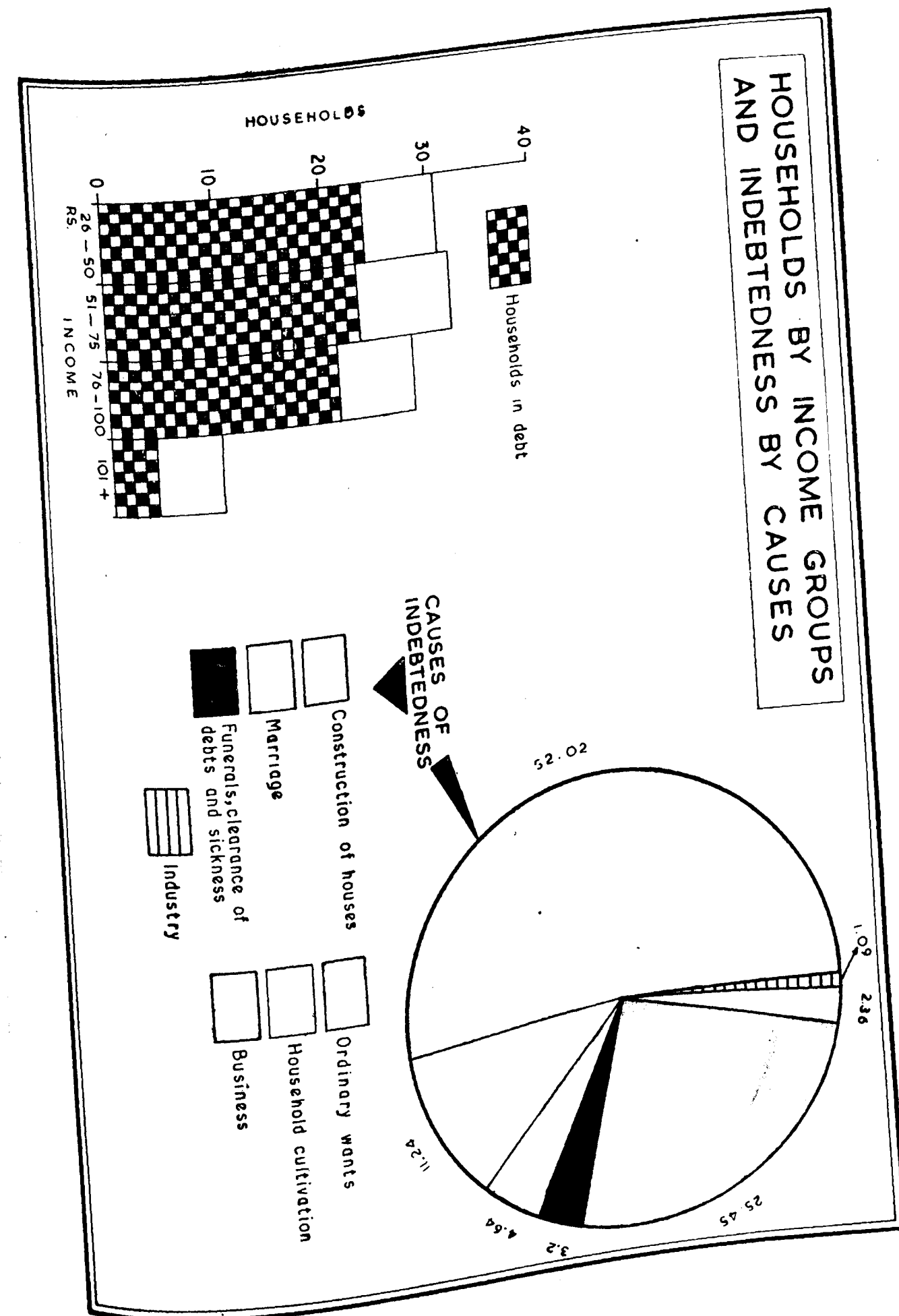
Economy

result of the intervention of Debt Reconciliation Boards, it was hoped that rural indebtedness would be gradually liquidated and that borrowing, if at all necessary, would be resorted to only for productive purposes and that too from institutions which aim at reconstruction of rural economy and do not lend money for pecuniary benefits. The statistics discussed in the preceding paragraphs, however, disclose that not a few of the households continue to spend lavishly on marriages etc. although their meagre resources hardly justify the incurring of such wasteful expenditure. Enquiries made during the survey have further revealed that the money-lender's grip is still very tight on the poor inhabitants and he still continues to exploit their poverty by lending money at fantastically high rates of interest. The money-lender who is known as *Shah* continues to be active and advances money to the inhabitants who pawn their jewellery and other valuable or the produce of their standing crops in lieu of the same. He no longer accepts bonds nor executes any documents acknowledging the receipt of jewellery etc. due to the apprehension that the Govt. may once again intervene and adjust the payments already made on account of interest against the principal amount. It is true that the Co-operative Society have to a large extent replaced the money-lender but the formalities involved in advancing money and the delays which are caused in its disbursement tempt the borrower to approach the money-lender who merely takes possession of the mortgaged property and advance the loan.

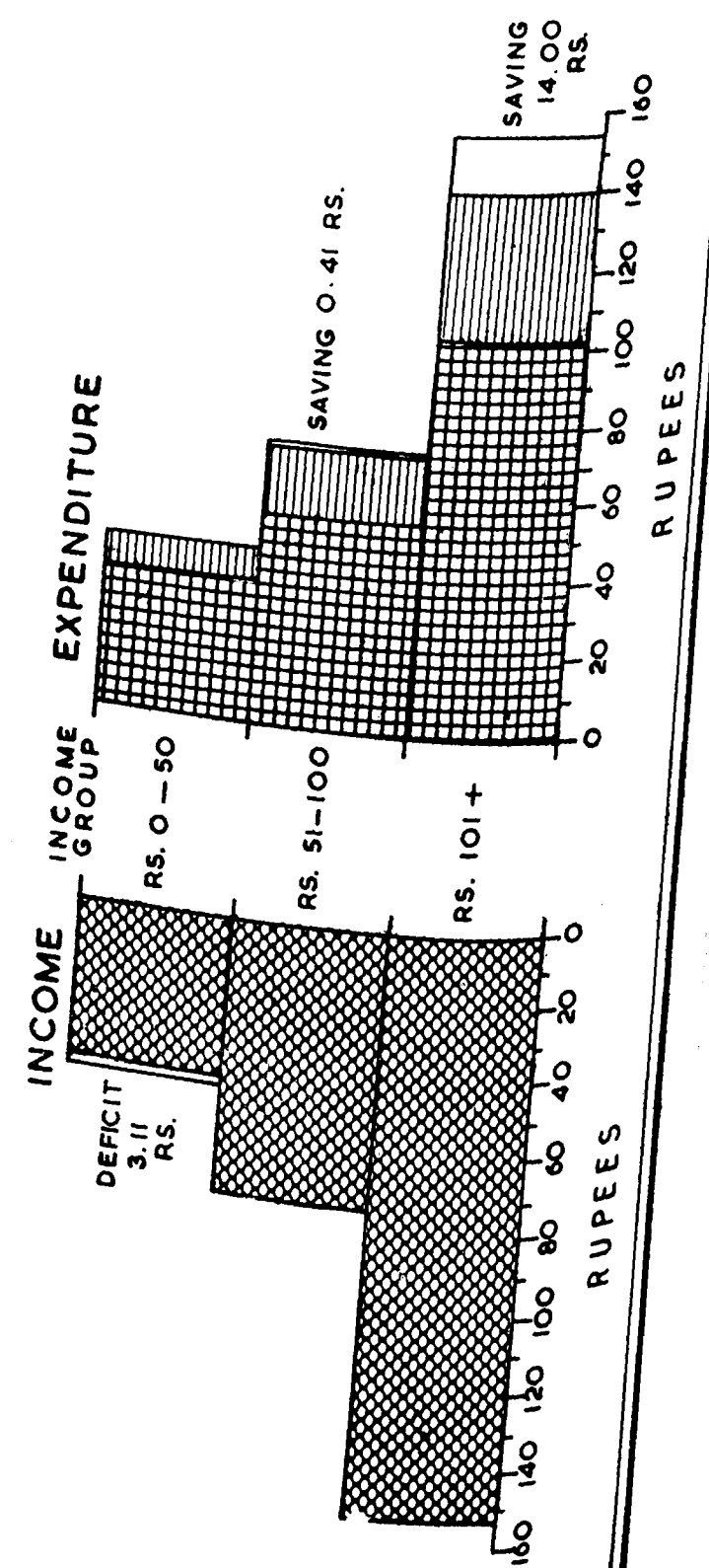
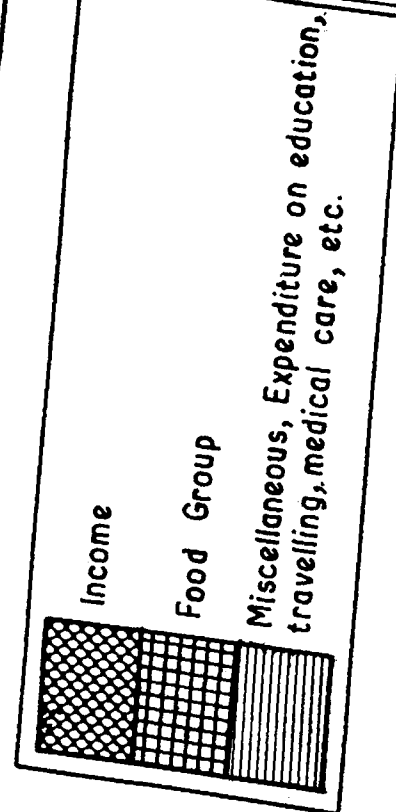
B-III—INCOME AND EXPENDITURE AND TRENDS OF CHANGES

With a view to making a more detailed analysis of the economy of the village it would be profitable to compare the income and expenditure budgets of the households. This analysis would be facilitated by dividing the households into three broad-income groups, (i) less than Rs. 50.00 (ii) Rs. 51.00 to Rs. 100.00 (iii) Rs. 101.00 and over.

The first group consists of 31 households with a total population of 84 and their aggregate income from all sources is limited to Rs. 1,283.00 per month. This gives an average of Rs. 41.39 per family of 2.71 members or a per capita income of Rs. 15.27 only. Judging from the income levels of other rural areas, the per capita income cannot be regarded too low. The expenditure budget, of which a summary is given in table XXVII, Set A, appended to the Report, however, shows that there is large disparity between the earnings and the expenditure incurred on an average. The table shows that more than $\frac{1}{4}$ th of the income is exhausted on the cost of food alone. The expenditure incurred on other eatables like vegetables, meat, fish, milk, curd, ghee, sugar, tea and spices etc. when added to the cost of principal items of food leaves a deficit of more than Rs. 8.00 per month in the household budget. Miscellaneous expenditure such as that involved on clothing, fuel, cosmetics, education of children, medical expenses and religious functions account for another Rs. 8.00 per month raising the expenditure budget to Rs. 44.50 per month. There is therefore nothing surprising to find that over 77% households of this category are



AVERAGE INCOME AND EXPENDITURE BY BROAD INCOME-GROUPS



in debt to the extent of about Rs. 268.00 on an average per household.

The intermediate income group of Rs. 51-100 consists of 60 households manned by a total population of 287 persons. This shows that on an average each of these households consists of 4.8 persons.

The sum total of the monthly income of all the households of this category put together is estimated at Rs. 4,345.00. On this basis the per capita income would be of the order of Rs. 15.14, which is slightly smaller than the corresponding average of the lower income group of Rs. 0-50. Since, however, the average size of these households is 4.8 persons as against only 2.71 of the lower group their monthly earnings amount to Rs. 72.41.

The data given in table XXVII indicates that the households are just able to balance their expenditure budget with their income. In this case the cost of food cereals is estimated at Rs. 30.00 per month which is proportionately smaller when compared with the lower group notwithstanding the variation in the average number of family members per household in the two categories. A further sum of Rs. 24.50 is expended on other eatables like milk and its by-products, oils, ghee and spices etc. raising the expenditure on food to Rs. 54.50. The households have disclosed that the expenditure incurred by them on fuel, clothing, education, medical attendance and other miscellaneous items like observance of religious functions, travels etc. accounts for a further sum of Rs. 17.50 on an average per month.

It is thus apparent that a household of this income group is able to accommodate its expenditure within its earnings. Normally, therefore, very few households of this income group should have been in debt and some of them should have indeed been able to reserve savings for rainy days and for defraying unforeseen expenditure. On the contrary, as has already been explained earlier, 44 of these households are in debt to the tune of Rs. 12,171.00 or Rs. 276.61 per household. It is improbable that these loans could have been raised by more than 73% households to bridge up the disparity between the income and the expenditure. The only plausible explanation which can account for the indebtedness of such high proportion of households is that loans have been invested in productive activities like business, industry etc. It is not, however, unlikely that some of the households may have been constrained to resort to borrowing to meet the expenditure on repairs and addition or alteration of their dwellings. Further some of the households may also have incurred debts for the celebration of social functions like marriages and births etc.

The third category falling in the income range of Rs. 101 and over consists of 10 households with a total population of 78 persons or 7.8 per household. The aggregate income of all the 10 households is estimated at Rs. 1,530.00 per month which gives a per capita income of Rs. 19.62 or Rs. 153.00 per household of 7.8 members.

The expenditure incurred on maintenance by an average household of this category is estimated at Rs. 102.50 excluding fuel and contingencies like clothing,

Economy

education, cosmetics, medical care etc. which together account for a further sum of Rs. 36.50. This shows that the monthly income of an average household of this income group exceeds the expenditure budget by Rs. 14.00. The data showing the monthly earnings of individual households indicates that in a few cases the monthly income is by far in excess of the normal expenditure.

It is apparent that the households do not suffer from pecuniary need and appear to be economically well off. The table on indebtedness, however, discloses that 4 of the 10 households are in debt to the extent of Rs. 2,150.00 each on an average. Strictly speaking these cannot be regarded as debts as the borrowings have been invested in schemes relating to expansion of commercial and industrial activities.

It is important to state here that during the survey efforts were made to extract factual information about the financial resources of each household and the expenditure incurred on the day to day necessities of life. The data thus collected was further verified by other sources such as the Co-operative Society, Panchayat Office etc. There is no doubt that the inhabitants are in the habit of underestimating their earnings and exaggerating the expenses incurred by them. Since, however, the information supplied by them was not adopted without being carefully scrutinized in the first instance, it is hoped that element of error, if any, in the statistics given in the preceding paragraphs would be fairly small.

B-IV—FACTORS INFLUENCING ECONOMIC LIFE

The above analysis makes it clear that

like all other rural areas agriculture is the backbone of the economic structure of Sudhmhadev village. Among the 101 households inhabiting it, agriculture is the principal occupation of no less than 66 while 19 others supplement their earnings by working in addition in agriculture. It has already been explained earlier that only two decades ago there was hardly any household in the village which owned any agricultural land. The agrarian reforms introduced in 1950 transformed many landless people called *Nangars* into owners of land and conferred proprietary rights on many others who cultivated the lands not owned by them. The reforms have thus changed the economic complexion of the village to a considerable extent.

It also appears from the statistics collected during the survey that 15 households which were not among the beneficiaries of the agrarian reforms, acquired land either by inheritance or through purchases made from others. This shows that agriculture is a potential source of economy and the inhabitants are anxious to extend the size of their holdings to make them economic.

The next important factor influencing the economy of the village is trade and commerce which is claimed by 13 households as principal and by 64 as subsidiary occupation. Industrial production which plays no less an important role in contributing to the economy of the village, however, accounts for 16 households only of whom it is the principal occupation of 7 and subsidiary of 9 households.

A reference to table XXV, Set A, appended to the Report, shows that 9

Sudhmhadev

households have liquidated the debts amounting to Rs. 1,700.00 which they had incurred a decade earlier. The households have disclosed that the repayments were made by them from the savings which they effected in their income.

IMPROVEMENT OF COMMUNICATIONS

Within the village itself the lanes have been paved to facilitate the movements of the inhabitants during rains and snow-falls. Similar improvements have also been effected in the main road passing through the bazar. In the past the road and the lanes which were all kacha became muddy during rains and caused considerable inconvenience.

The road connecting the village with

Chenani and National Highway and measuring $13\frac{1}{2}$ miles, though surfaced was very narrow at many places and obstructed the movement of cross traffic. In addition there were many blind corners and not a few of the culverts and parapets were kacha and got washed away during heavy rains. As a result there was a tragic accident in 1962 to which a reference has already been made in the first chapter.

The Government have since improved the road by widening it wherever necessary and building pacca culverts and side walls. The risk to which the pilgrims and others were exposed in the past has thus been eliminated. The inhabitants do not experience any difficulty now in visiting Chenani and other stations for which buses are available at all times on the National Highway.

CHAPTER IV SOCIAL AND CULTURAL LIFE

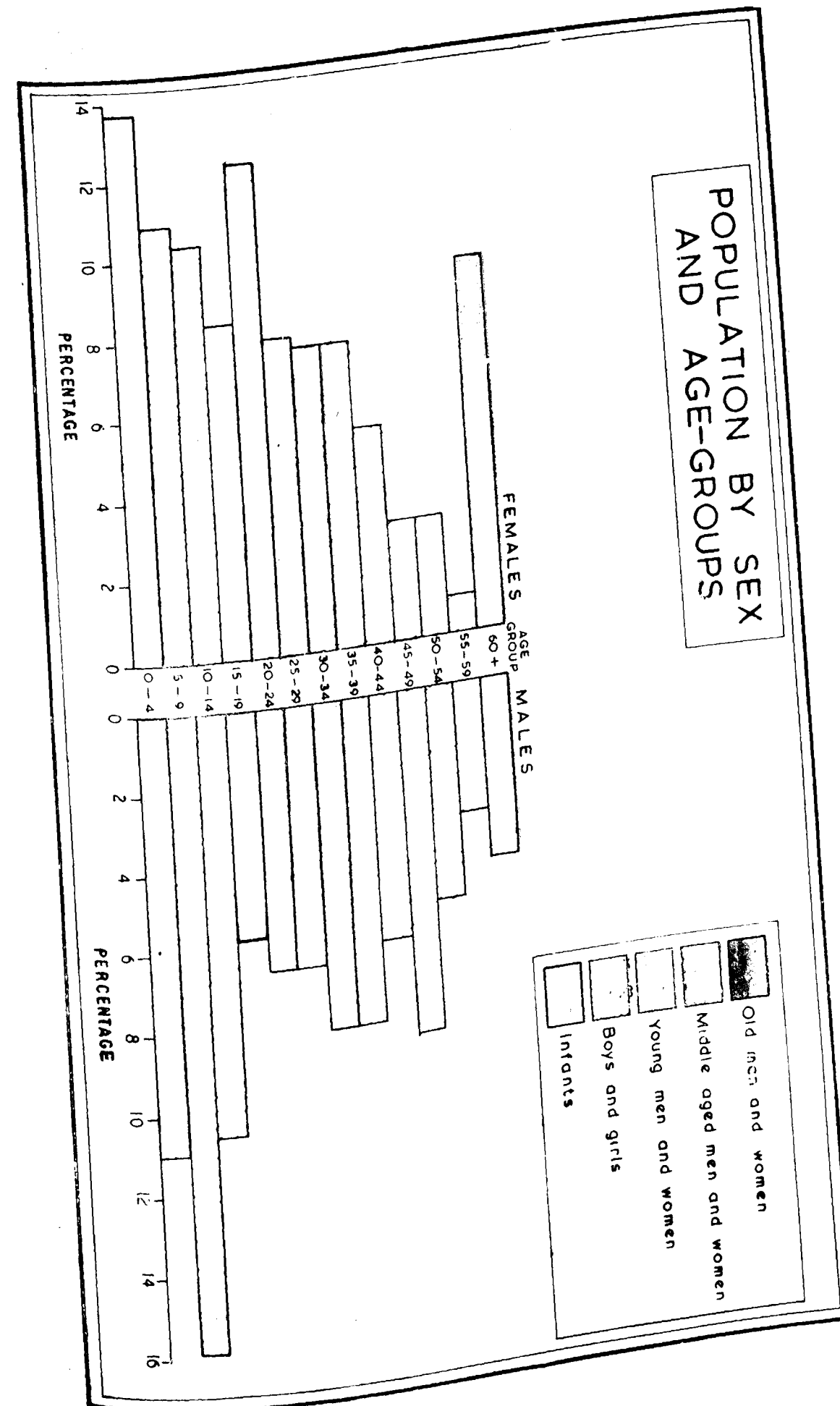
The basic characteristic of the social and cultural life of the inhabitants of the village is that it is typically Dogra though it has in its later stages of development imbued certain aspects of alien cultures like that of Punjabi etc., due to the contacts made by the inhabitants with the pilgrims. A striking feature of the social structure is that notwithstanding the diversity of the faiths of the people and the prevalence of the caste system, the inhabitants appear as a homogeneous community, members of which enjoy equal opportunities in all spheres of life and none of whom suffers from any disabilities. They live in harmony and share each others sorrows and jubiliations, in complete disregard of their affiliation to different sects, castes and faiths. As stated earlier, over 45 % population of the village consists of Scheduled castes who are treated equitably by caste Hindus and have free access to temples, springs, community gathering centres, social functions and the like. There are many areas in Jammu province even now which are inhabited among others by orthodox caste Hindus who refrain from mixing up with Scheduled Castes and vehemently oppose their entry into religious institutions. No such die-hards are found in Sudhmhadev where on the contrary the caste Hindus have cultivated most amicable relations with the members of Scheduled Castes. The spirit of toleration, which regulates the day to day life of the people, is further reflected by the relations subsisting between the Hindus and the minority community of Muslims who also inhabit the village. The two communities participate in all religious functions whether these relate to Baisakhi, Lohri or Idd, Muharram etc.

Perhaps the main reason which accounts for members of different faiths and castes of the village having been blended together was the repression they suffered alike at the hands of the Raja, before his Jagir was resumed by the Government. They groaned from generation to generation because of pecuniary distress inflicted on them as a result of the atrocities committed by the Raja who exploited their labours and forced them to lead a life of abject slavery. They therefore made a common cause of helping each other after they had shaken off the shackles in which they were fettered in the past. They took growing interest in the welfare of the village and strove hard for the social and economic elevation of their fellow inhabitants. The formation of the Co-operative and the Marketing Societies and the establishment of the Panchayat office are some of the manifestations of this outlook.

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

(i) Age and Sex

Table II, Set A, appended to the Report, shows that the village is inhabited by 246 males and 203 females or by 449 persons in all. This gives a sex-ratio of 82.5 as against 87.9 of the State and 88.6 and 91.1 of the tehsil and the district respectively. The deficiency of females appears to be the cumulative effect of the following factors :-



(a) It appears that the mortality rate among females of the age of 5-9 years is much higher than that of males. This is evident from the data given in table VI, Set A, which shows that the female population exceeds that of males upto the age of 4 but suffers a phenomenal fall in the next higher group of 5-9 years in which there are 39 males and 22 females as against 27 and 28 respectively of the age-group 0-4. The high mortality rate of girls of more than 5 and less than 9 years appears to be due to the indifference of the parents in providing prompt medical treatment to their girls, whom they regard as a liability on their meagre financial resources. The boys, however, receive comparatively better attention.

(b) There are 16 males of more than 30 years age who have never married so far. The number of females who have also chosen to live unmarried is, however, limited to two only. If the 16 males had been married, almost as many females would have been imported from the neighbouring villages as is the practice prevailing in all rural areas.

(c) The biological phenomenon of excess of males over females at the time of birth also accounts for the disparity between the two sexes. The data on vital statistics shows that the number of male and female births in 1960 stood at 9 and 2 and in 1961 at 9 and 8 respectively. During the year 1962 the number of male births stood at 9 while those of the females did not exceed 3.

The above table further indicates that the proportion of females in the age-groups 15-19 and 20-24 are abnormally high and the population of females in both the cases exceeds that of males. This being the age

of marriage, the variations are understandable in view of the fact that age of some of the girls is exaggerated for fear of prosecution under the Infant Marriage Prevention Act of 1928. That is why the population of the two sexes is at par in the age-group 25-29 and that of males larger than females in all higher age-groups except 60 and above. The fact that the age-group 60 and above is manned by 4 male and 15 female widowers and widows respectively shows that the longevity of females of advanced aged is much larger than that of males. This is presumably due to the hardy life which the females lead in this topographically difficult and climatically uncongenial area.

The subjoined statement gives the distribution of the population by broad age-groups and different categories according to capacity for work :-

Category	Age-group	Population	Percentage of total population
(i) Infants	0-4	55	12.2
(ii) Boys and girls	5-14	108	24.1
(iii) Youngmen and women	15-34	139	30.9
(iv) Middle-aged men and women	35-59	117	26.1
(v) Oldmen and women	60+	30	6.7

(ii) Births and Deaths

Like all other villages of the State, the Chowkidar of Sudhmadev also functions as the registrar of births and deaths and

Social & Cultural Life

maintains regular record of the same. The data is periodically transmitted to the Police Station at Chenani where it is consolidated for all the villages before being submitted to the District Police Office.

According to the information supplied by the Police Station, Chenani, there have been 39 births and 30 deaths in the village during the three calendar years from 1960 to 1962 as indicated below :-

Calendar year	Births			Deaths		
	Males	Females	Total	Males	Females	Total
1960	8	2	10	3	1	4
1961	9	8	17	5	7	12
1962	9	3	12	9	5	14
	26	13	39	17	13	30

The data shows that the net effect of births and deaths is an increase of 9 in the population over a period of three years or say 3 per year. As the village is inhabited by 449 persons, the decennial growth rate would work out to less than 7% which is 9.4% of the State as a whole. This is obviously due to the fact that as many as 18 persons consisting of 16 males and 2 females of more than 30 years age have not married at all.

(iii) Marriages

The classification of the population by marital status as indicated by table VI, Set A, appended to the Report, shows that 211 persons have never married, 187 are married, 46 consist of widowed persons and the remaining 5 have separated from their spouses or have secured divorce. The proportion in which the village is inhabited by each of these categories are indicated below :-

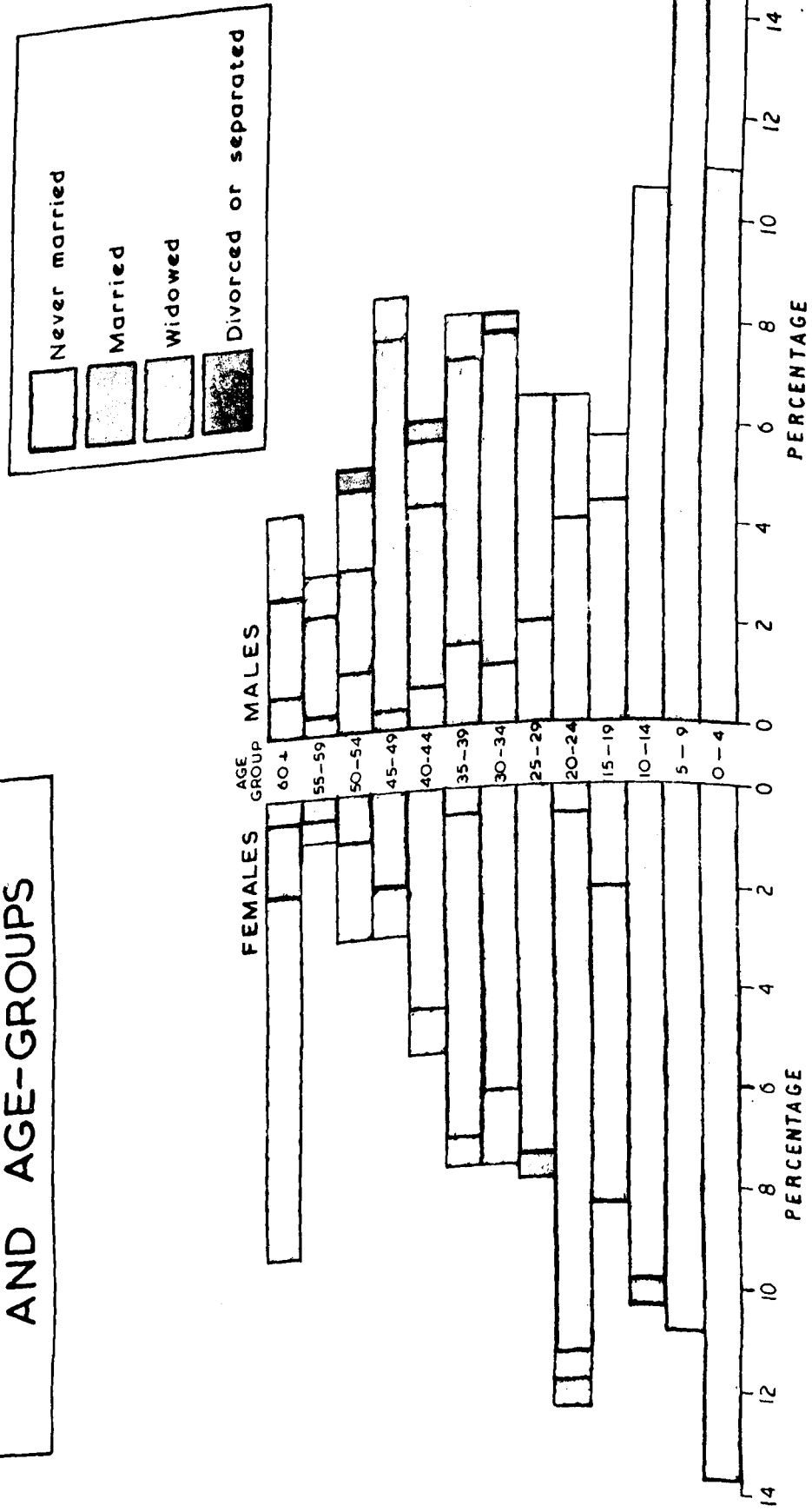
It is important to note that the number of widower males of the age of 60 and above is disproportionately small when compared with that of married males and females, however, tends to decline when the disparity continues in every age-group including 60 and above.

The tendency to marry girls earlier and to postpone the marriages of boys until they are properly settled in life is also reflected in the classification of the population belonging to age-group 20-24. This shows that of the 16 males of this age, 10 have not been married at all while in the case of females, numbering 25 as many as 22 are married, one is a widow and one has been divorced. This leaves only one female unaccounted for who has not been married. The variation in the marriageable ages of males and females is also discernible in the next higher age-group of 25-29 which includes 11 male and 15 married females. With the advancing of the age, the number of married females, however, tends to decline when compared with that of married males and the disparity continues in every age-group including 60 and above.

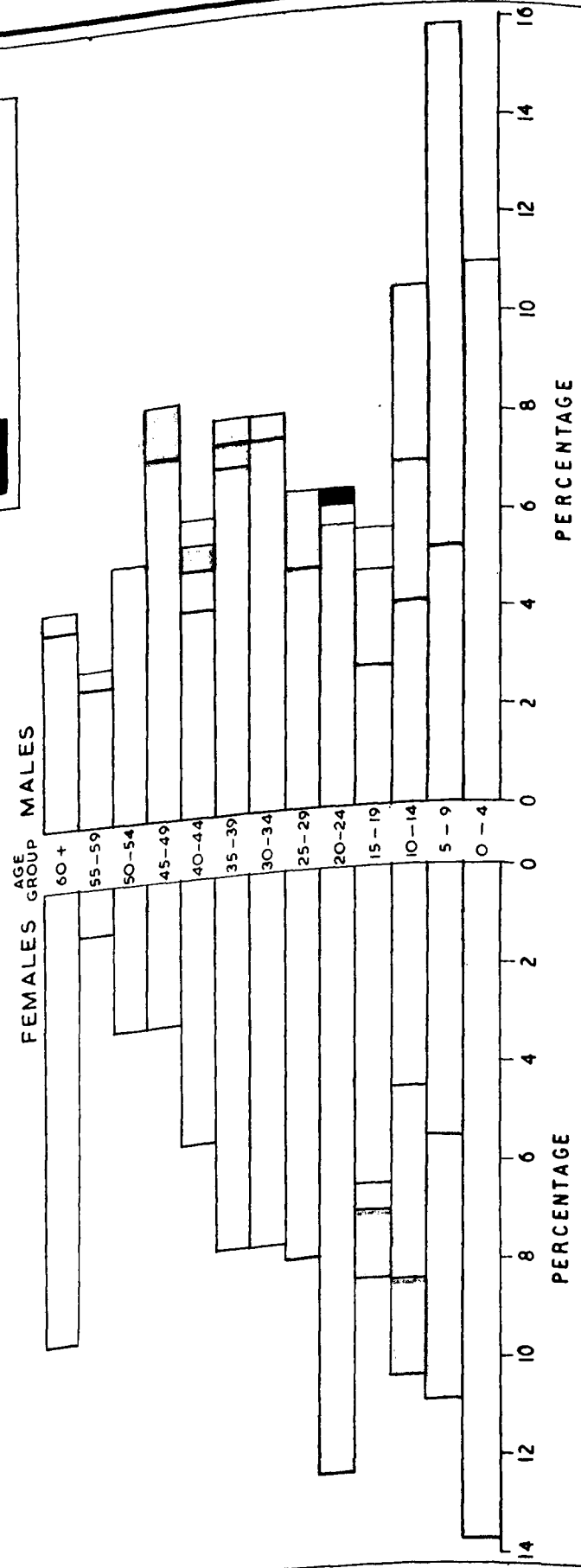
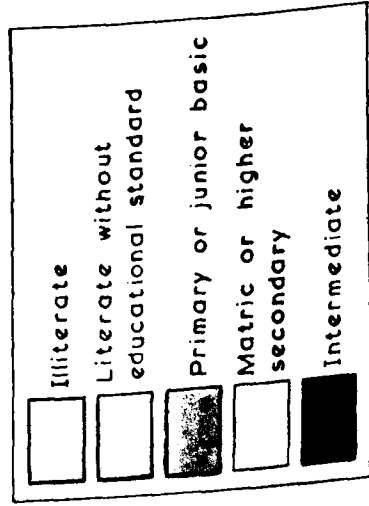
Table VI, further reveals that one of the 21 females of the age of 10-14 is married in spite of the Law prohibiting early marriages, which is in force throughout the State. That the number of minor aged girls who are married is not limited to only one, is further confirmed by the large disparity between the number of married males and females of the age of 15-19 which stand at 3 and 13 respectively. It appears that with a view to evading the legal penalty, the age of some of the married girls who are less than 15 years old have been exaggerated.

Never Married	...	47.0%
Married	...	41.7%
Widowed	...	10.2%
Divorced or Separated	...	1.1%

MARITAL STATUS BY SEX AND AGE-GROUPS



EDUCATION BY SEX AND AGE-GROUPS



compared with that of females. The table shows that there are 15 widow females of more than 60 years age while the number of male widowers of this age does not exceed 4. As explained earlier, the excess of females appears to be due to comparatively greater longevity among them.

It is also apparent from the table that the village is inhabited by 92 males and 95 females who are married. The excess of females is accounted for by two of the heads of the households maintaining two wives each. The third married female does not appear to be a bonafide inhabitant and is said to have been on a visit to the village at the time of the survey.

For reasons stated above, the proportions of married and widowed males and females are also at variance. Among the males 37.4% only are married whereas in the case of females the corresponding proportion stands at 46.8%. Similarly only 7% males consist of widowers but the proportion of female widows exceeds 14%. In like manner the proportion of never married males and females also disclose a wide disparity. Among males over 54% have never been married but the corresponding proportion among females does not exceed 38%.

(iv) Diseases

There is no public or private Allopathic institution in the village and the inhabitants have to depend on the solitary Ayurvedic Dispensary set up by the Government. This is presumably due to the reason that the inhabitants have greater faith in the Ayurvedic system. It is also possible that the setting up of an Ayurvedic Dispensary may have been prompted by considerations of

economy as Allopathic institutions are comparatively by far more expensive.

The Dispensary, which was set up on 18th January, 1956, is housed in a rented shop in the main market and is manned by a Vaid and a trained Dawasaz. It is not equipped with any arrangements for operations, nor for treatment of cases of gynaecology nor provided with any accommodation for in-patients. The Vaid Vachaspati, as he designates himself, has disclosed that the average number of patients treated by him stands at 21 per day. During the two years 1960-62, the total number of patients treated by the Vaid stood at 11,851 as indicated below :-

	No. of patients treated
1960-61	6,050
1961-62	5,801

The budget of the dispensary shows that it gets a recurring grant of Rs. 700.00 for purchase of medicines. This shows that the average amount spent on the treatment of the inhabitants does not exceed Rs. 1.56 per head per year.

Common among the diseases treated by the Dispensary are pneumonia, diarrhoea, cough, acidity, typhoid and fevers etc. As stated by the Vaid, infant deaths are not common and cases of asthma are rare.

Table XVIII, Set A, appended to the Report, shows that there have been 27 maternity cases in all in the village. Of these only one was hospitalised while four were confined by qualified mid-wives and twelve by unqualified Dais at home. The remaining 10 cases did not avail of any medical advice and were handled by the ladies of the respective households.

Social & Cultural Life

The fact that medical advice was sought and availed of in 17 out of 27 cases is significant and indicates the growing confidence of the inhabitants in the efficacy of medical treatment and lesser dependence on recitation of religious hymns and use of amulets as was the practice all along in the past. The inhabitants, however, continue to be scared by the Allopathic treatment and as many as 99 out of the 101 households prefer Ayurvedic treatment to other systems. There are only two households which, however, favour combination of more than one system for the treatment of their ailing members.

The data given in the table also discloses that 99 cases availed of medical advice in public hospitals or dispensaries and not more than 7 cases were treated by private medical practitioners. There have, however, been 55 cases in which the patients had to be treated at home by calling in physicians etc.

All the inhabitants of the village admitted that they have been vaccinated against small-pox, only six months before the survey was taken up. This is indeed encouraging.

(v) Education

Table VII, Set A, which will be found at the end of the Report, shows that of the 246 males and 203 females inhabiting the village, 67 males and 27 females are literate giving an overall literacy percentage of 20.9 as against 10.7 only of the State as a whole. The corresponding literacy percentages among males and females work out to 27.2 and 13.3 respectively.

The distribution of sex-wise literate population by educational levels as given in the above table shows that among the 67

literate males 38 do not possess any educational qualifications, 24 have passed Primary or Basic examinations, 4 have passed Matriculation or Higher Secondary examinations and one is an Intermediate. Among females except for 7 with Primary or Basic school qualifications all others are mere literate having passed no examination whatever.

The classification of literate males and females of different educational levels by small age-groups shows that of the 38 males who are mere literate the ages of 33 vary from 5 to 14 years and the other 5 are more than 35 years old. It appears that the former are still receiving elementary education and have not passed any examination so far.

Among the 24 males with Primary or Basic school qualifications, the ages of 14, who appear to be the students of local Middle School, vary from 10 to 19 years while the other 10 whose ages exceed 25 years seem to have discontinued their studies because of participation in cultivation or household industries etc. Of the 4 males with Matriculation or Higher Secondary qualifications two are in the age-group 15-19 and one is 20 to 24 years. It is possible that all the three may be receiving further education and may not have joined any economic activity so far. The fourth male who is over forty years old has definitely given up studies and joined some vocation in life.

The male literate population includes only one person of the age of 20-24 who has passed Intermediate examination. It is presumed that he must be preparing for Degree examination in some college at

Sudhmhadev

Jammu or Udhampur where facilities for higher education are available.

The classification of literate females shows that among mere literates 19 are of the age of 5 to 14 years. All these seem to be the students of the local school. Another literate female without any educational qualification is of the age of 15 to 19 years. It is inconceivable that she could still be at school at this relatively advanced age without having been able to pass any examination whatever.

The ages of the other 7 females who have passed Primary or Basic school examinations vary from 10 to 19 years. All these must be preparing for Middle School examination.

The statistics collected from the Government Middle School indicate that 65 of the total population of 98 in the age-group 6-14 consisting of 42 males and 23 females attend the school. The remaining 33 seem to have been forced to participate in economic activities so as to augment the meagre financial resources of their respective families. Some of the heads of the households have frankly admitted that they were prompted by the prospect of improving their economy in taking the decision not to admit their children in school. A few others have contended that they cannot afford to defray the cost of education because of pecuniary difficulties. This is an untenable plea as education is free throughout the State not only in the lower and junior grade institutions but also in colleges.

In any case the fact that about 66% children of the age of 6-14 attend school is an index of the consciousness of the inhabitants about the propriety of giving elementary

education to their children. It is hoped that in course of time this percentage will go on increasing and there will be very few children, if any, who could without receiving elementary education work in different sectors of economy.

The Government Middle School is the solitary educational institution catering to the inhabitants of the village. It has got 141 students on its rolls consisting of 115 males and 26 females. Among these 73 (47 males and 26 females) belong to Sudhmhadev and the remaining 68 hail from the neighbouring villages.

The school is staffed by three trained and two untrained teachers.

(vi) Immigration and Emigration

The settlement history of the households, statistics relating to which have been given in tables 2 (A) and 2 (B), Set B, appended to the Report, shows that the village was five generations ago inhabited by 58 households in all consisting of 55 Dogra Hindu and 3 Dogra Muslim families only. During the following generation 6 more Dogra Hindu households migrated to the village and settled here permanently. Later another 4 households of the same community also infiltrated raising the number of the households inhabiting the village to 68. According to the inhabitants 13 other households of Dogra Hindu community migrated into Sudhmhadev only a generation ago and like their predecessors decided to make the village their permanent place of residence. During the present generation 20 more households consisting of 18 Dogra Hindu and 2 Dogra Muslim families also poured in and settled permanently. Of these 2 hail from outside the State, 2 from other districts

Social & Cultural Life

and the remaining 16 were recruited from various parts of the tehsils of Reasi and Ramnagar of Udhampur district. Enquiries made from the inhabitants have disclosed that except for 2 households whose duration of residence in the village is less than six years all others migrated over fifteen years ago.

Table 2 (B) further indicates that 7 of the immigrant households belong to Doom or Mahasha Caste, 2 each to Megh (Kabir Panthi) and Yogi castes and the remaining 9 to Mahajan, Rajput, Gosain, Brahman, Lohar, Suniyara, Khatri, Padri and Pathan castes.

Different reasons have prompted the households to be transplanted in Sudhmhadev. At least 10 households have disclosed that their migration was due to the allotment to them of lands resumed by the Government in the village, following the implementation of agrarian reforms. Three others, which have set up silversmithy, confectionery and grocery shops, seem to have been attracted by better economic prospects. No convincing explanation was available for the migration of 3 other households. The remaining 4 households, which make their living by working as labourers, had to desert their places of residence on account of the disturbances which followed the tribal raids of 1947.

The records of 1961 Census show that there were 105 households in the village in 1961 with an aggregate population of 467. It appears that during the interval between the Census and the survey 4 households with a population of 18 persons have migrated from the village. This has been confirmed by the inhabitants who have stated that the heads of these households succeeded in

securing employment under the Government and had to leave the village to take up their new assignments.

B-FAMILY STRUCTURE

With a view to studying the family structure of the inhabitants, the households may be divided into four categories namely Simple, Intermediate, Joint and Others. A Simple family consists of husband, wife and unmarried children only. Families which include, in addition, unmarried brothers and sisters of the head of the household and one of the parents are classed as Intermediate. A Joint family is one in which some of the married children, brothers and/or sisters of the head of the household may also be living and taking meals from the same kitchen. Families which do not fall in any of these categories are treated as others.

Table I, Set B, appended to the Report, shows that according to this classification the village is inhabited by 53.5% Simple, 7.9% Intermediate, 10.9% Joint and 27.7% Other families.

The preponderance of Simple families, as disclosed by the above proportions, appears to be a natural sequence of the growing tendency among married persons to enjoy economic independence which is not always possible in Joint families. An equally important reason for the splitting up of Joint families into Simple ones is the temperamental differences among women folk who fall out occasionally with each other on petty matters like equitable division of work, distribution of food and other provisions from the pooled income of the family.

Sudhmhadev

more widows than one, all the widows together shall be entitled to receive one share equal to that of a son or daughter. Further by this law, the mother of the intestate and the children of deceased sons or deceased daughters are also entitled to receive one share equal to that to which each of the living children is entitled.

Inquiries made in the village have revealed that out of 101 households the heads of only 12 households have a general impression of changes having been made in the Hindu law of inheritance. They have no knowledge of the nature of these changes nor they have followed these for the distribution of intestate property which is being governed by customary laws.

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

In so far as inheritance is concerned, the ancestral property is, among Hindu families, shared by the head of the household with his children from the very time of their birth. This does not, however, apply to such property as may have been acquired by the head of the household himself. After the death of the father, his property whether ancestral or acquired is shared in equal proportion by his male children but neither the widow nor the daughters are entitled to any share from the same. The male children are, however, responsible for the maintenance and marriages of their unmarried sisters. They are also expected to look after the widow unless she decides to remarry.

If, however, a person passes away without leaving any issue, the entire property is inherited by his widow. On the other hand, the property of a person who is not survived by any son or widow is inherited by his daughters. Where, a person leaves behind an adopted son the latter alone is entitled to inherit the assets of the deceased, provided there are no collinear or other near relatives.

This is the procedure prescribed by religious and customary laws for the inheritance of intestate property. The State Government have, however, introduced substantial changes in the law of inheritance of Hindus by Act No. XXXVIII of 1956 entitled the Jammu and Kashmir Hindus Succession Act of 1956. By this Act the status of male and female children has been brought at par in the matter of inheritance of the property of their father and a daughter has been declared to be entitled to the same share as the son. The law also provides that the widow or, if there are

Social & Cultural Life

C—LEISURE AND RECREATION

Broadly speaking the inhabitants find little time in summer to participate in recreations or to discuss problems common to them. In evenings and not infrequently during day time in winter the elderly and seasoned male inhabitants assemble in Panchayat Ghar and discuss a wide range of subjects from the local gossip to the latest political developments in the country. Mutual disputes, if any, are also referred to and efforts made to reach amicable settlement. Many inhabitants crowd the market side where a community listening post has been installed so as to amuse themselves with music and listen to the news broadcast by the Jammu station of All India Radio.

The only other place of recreation is the park built recently by the village Panchayat. Except for its beautiful turf, and flower beds, it is not equipped with any arrangements to entertain the people.

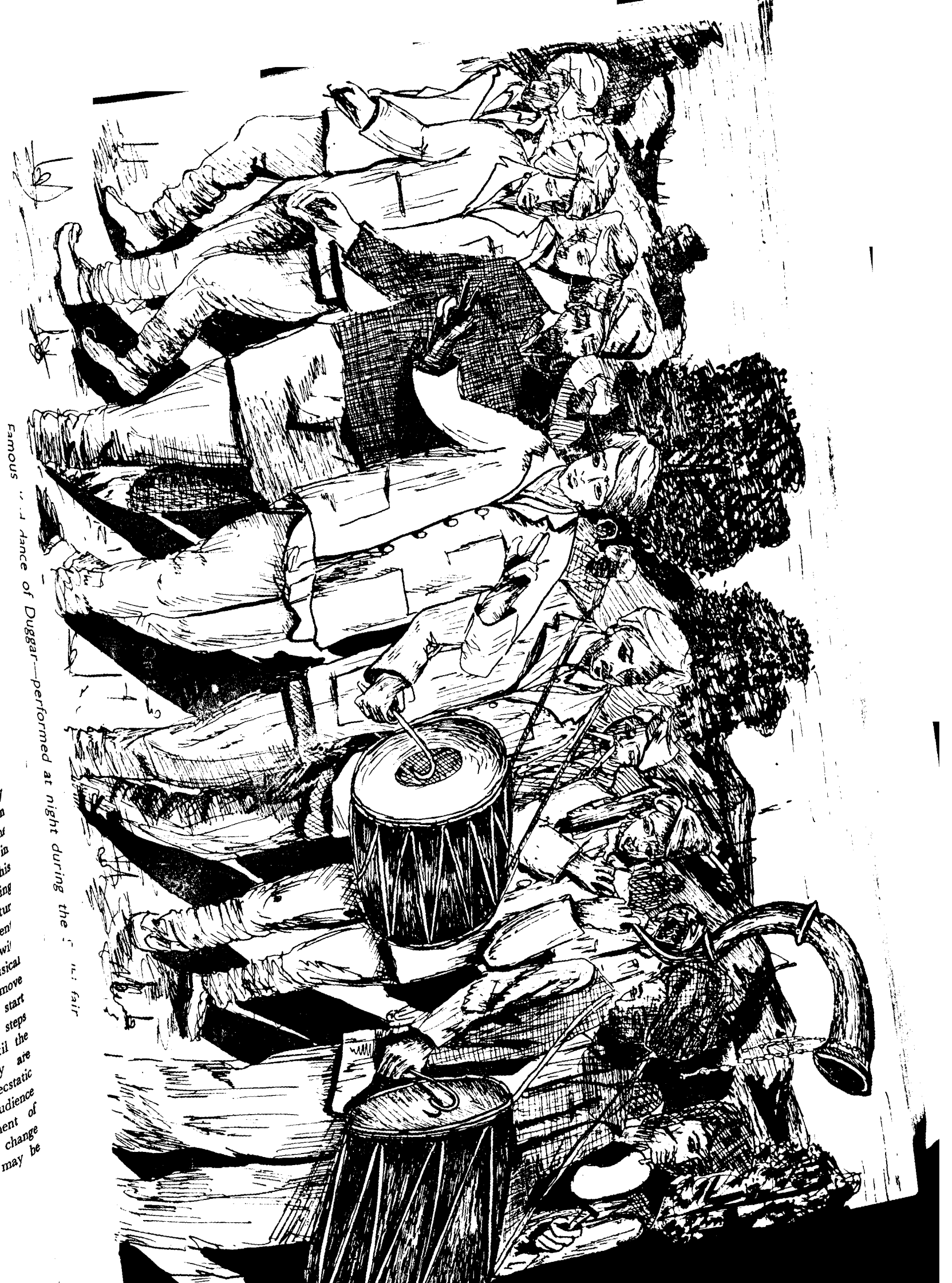
Fairs and festivals though essentially religious in character also provide arrangements for the entertainment of children and young people. These are not organised by the management of the religious institutions who usually refrain from associating with such activities. Private individuals and parties moving from place to place to give magical or other shows also visit Sudhmhadev during the festival and whenever large audience are expected to be available.

The most important among the fairs in which elaborate arrangements for entertainment are made is Mela Kud. The Mela has been named after *Kud*, a popular folk dance of Dogra inhabitants

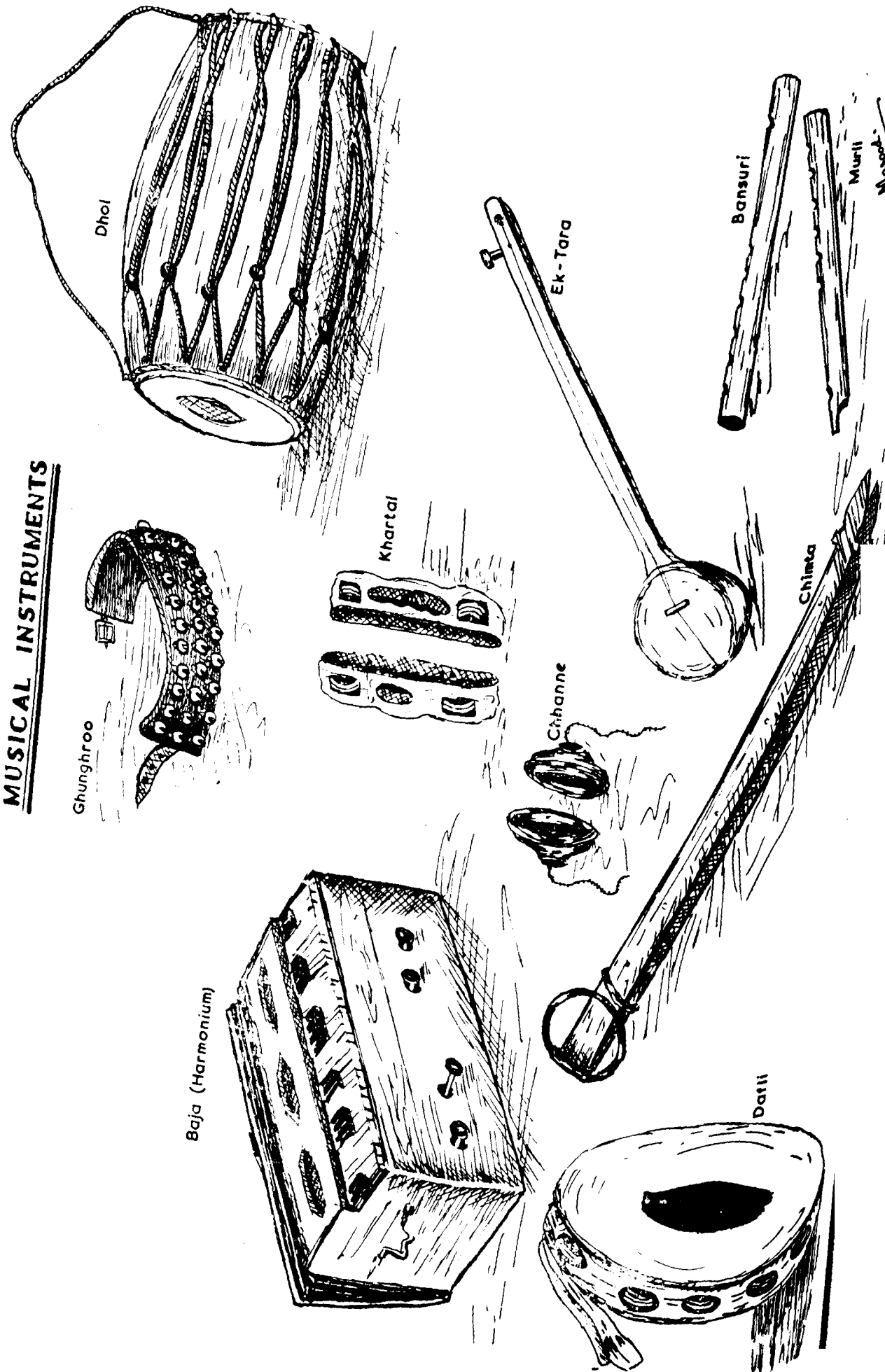
of high lands and corresponds to *Bhangra* dance of the plains. The fair is held for one day during the months of July-August at the temple of Kurchunt Devta about half a mile from Sudhmhadev and is attended by over 2,000 people. There is no regular programme during the day and the people spend most of the time in meeting each other, eating, drinking and relaxation. Some of them attend the temple and spend long hours in meditation.

The entertainment part of the fair starts after dusk when the participants march towards Sudhmhadev in a procession accompanied by playing of flutes and beating of drums. The half mile long route is illuminated by torch-bearers who carry in their hands burning wooden splinters obtained from the trunks of pine trees. Although the distance to be travelled is fairly short, the processionists walk at a slow pace and do not reach Sudhmhadev before mid-night. On arrival, they pay homage to Lord Shiva whence they return and assemble in an open space in the village where a fire is kept lit in advance. The dance is performed at this place around the fire, the dancers being dressed uniformly with tufts in their turbans. They make rhythmic movements of hands, feet and body in harmony with the beating of drums and other musical instruments. The participants, who move in a circle round the burning fire, start the dance with slow and steady steps but gradually gain momentum until the movements of hands, feet and body are accelerated. The dances thus become ecstatic and throw a spell over the audience which respond with the movement of their limbs. The dancers also change their movements so that these may be

Famous dance of Duggar—performed at night during the fair



MUSICAL INSTRUMENTS



Sudhmhadev

harmonious with the tunes to which the musicians may switch over. The concert comes to an end in the small hours of the morning when both the dancers and spectators disperse.

It may be remarked here that in the past besides males and females also participated in the dance, but this practice has since been discontinued. The females are, however, present to witness the show and are generally dressed in gay and gaudy colours.

Another source of entertainment to the inhabitants of Sudhmhadev and other neighbouring villages is provided by the wrestling matches which are organised either during fairs or in the normal course. The wrestling called *Chinnj*, which follows the Indian style, attracts large gatherings from both nearby and distant areas. The winners are awarded prizes called *Malis* which are offered either in cash or kind.

Like agricultural classes of other parts of the State, a favourite hobby of the cultivators is to keep on singing folk-songs in the fields particularly when the transplantation operation is in progress. By this device they are not sensitive to the fatigue caused by hard work under oppressive heat.

Children of both sexes play a variety of games which are not, however, different from those found elsewhere. These include hide and seek, kabadi, game of pebbles, volley-ball, races etc.

D-RELIGIOUS INSTITUTIONS

As is clear from the Report, the most important religious institution in the village is the Shiva's temple which has a great

historical significance and is a source of inspiration to research scholars, architects and to the devotees who crowd the premises of the shrine to seek spiritual salvation. Indeed the temple is comparable with such *tirthas* of all-India reputation as Amar Nath Cave in Kashmir and Vaishno Devi in Jammu. According to the information made available by the administrative departments of the State Government which supervise the arrangements for the celebration of the annual festival, the number of pilgrims visiting the shrine exceeds 15,000.

The festival lasts for three days starting from Puranmashi (full moon) in the month of Har-Sawan (July). Besides the inhabitants of the State, it is also attended by pilgrims hailing from different parts of northern India particularly Punjab.

While the main festival attracts people from all places, it is estimated that over 2,150 persons call at the temple in connexion with the celebration of other religious functions listed below :-

The day of the fair	Average attendance
(i) Baisa Puranmashi	300 pilgrims
(ii) Maghar Chodian	400 "
(iii) Chetai Chodian	300 "
(iv) Baisakhi	500 "
(v) Shivratri	650 "

As has been remarked in the first chapter, no pilgrim enters the temple without taking in the first instance a bath in the holy waters of Devka stream, which is believed to carry as much sanctity as bathing in Ganga at Hardwar. After the bath, the pilgrims change their clothes and

proceed towards the temple singing all the way hymns in praise of Lord Shiva. Besides incense (dupha) and offerings, if any, for the deity, each pilgrim also carries a small bucket containing milk mixed with water and flowers. On arrival, the pilgrim rings the huge metallic bell hanging from the ceiling and proceeds towards the *Lingam* and pours the contents of the bucket on the *Lingam*, showers the flowers and consumes the incense before it. The offerings, if any, are presented to the priest. He then starts the worship beginning with recitation of *Arti* and concentrates his undivided attention in meditation of Lord Shiva and Mata Parvati. The whole atmosphere in the temple appears permeated with celestial light and a sense of self-abnegation and a strong yearning to get merged in the all-pervading Almighty dominates in the mind of every one present on the occasion. On the conclusion of the prayers, the priest presiding over the function, who is seated near the Image of Lord Shiva and Mata Parvati, distributes *Parshad* among the devotees.

The offerings made by the pilgrims generally consist of cash or kind and very rarely of both. Promises and pledges for making offerings on a future occasion are also made by some of the pilgrims if the prayers made by them are granted. While this is true of an average pilgrim, those among them who are economically well off also celebrate *Yags* and distribute puddings like *halva* and *puri* among those present.

As has also been stated earlier, entry into the temple is not banned against the members of any caste or creed. The pilgrims therefore include among others scheduled castes also who are treated equitably with Brahmans and other castes.

Besides the three pieces of trident, stuck in the earth, and the *Lingam* of Lord Shiva, the pre-historic monuments also include the black marble Image of Lord Shiva and Mata Parvati, a photograph of which will be found on the next page. There is no evidence available to corroborate the historic background of the marble Image but its authenticity is universally acknowledged and is not a matter of controversy. According to the legend, a farmer, Raminder Megh by name, came across something hard in the soil while ploughing his lands. On looking at the furrow he found to his surprise that its clay was besmeared with blood. His inquisitiveness provoked him to dig a little further when he was stunned to find a large piece of marble with Images of Shiva and Parvati. He quietly placed the Images in his basket and proceeded to his home. On his way he felt very tired just near the site where the ancient *Lingam* existed. After relaxing for a while he tried to pick up the basket to carry it to his home but was unable to do so as the Image had in the meanwhile, due to some miraculous process, been so firmly installed in the soil that he could not even stir it.

The building of the temple is a two storeyed pacca structure, the front portion of which consists of a number of rooms reserved for the use of the pilgrims. The pieces of the holy *trident* are installed in the verandha while the *Lingam* and the Image are enshrined on the first floor. The ground floor of the building is occupied by the *Samad* of Baba Roop Nath to whom a reference has already been made in the first chapter.

The administration and management of



Main entrance to the Shiva temple



One piece black marble image of Lord Shiva

Sudhmhadev

the shrine are vested in the successors of Baba Roop Nath. At the time of the survey, Baba Dooni Nath Yogi the fourteenth successor was the custodian of the temple and was responsible for its management.

The principal source of income of the shrine is the offerings made by the pilgrims. Another avenue, though not as potential, consists of the sale proceeds of the produce of 182 kanals of land held by the temple in proprietary rights. The priest incharge of the temple could not, however, furnish any income and expenditure statements as no such accounts have ever been maintained so far.

It is not known why the Dharmarth Department, which is looking after most of the important Hindu shrines in the State, has not taken over the administration of the Sudhmhadev shrine so far. The desirability of a committee or trust being set up to manage the affairs of the shrine and to carry out improvements, wherever necessary, is evident and need not be emphasised.

During the annual festival, elaborate arrangements are made by the Government to provide facilities to the pilgrims visiting the shrine. A fleet of Government and private vehicles, carrying the passengers from Jammu to Sudhmhadev and back, operates for 4 to 5 days continuously to cope with the heavy rush of pilgrims. In addition medical aid is also made available and arrangements for the sanitation of the area are carried out to protect the health of the pilgrims and the inhabitants.

The small commercial establishments set up by the inhabitants are reinforced during the days of festival by a large number of

temporary shops set up by business men belonging to Jammu and Udhampur as also by some inhabitants of neighbouring areas. In addition the Sudhmhadev Marketing Society also conducts sales of food grains at reasonable rates.

Other religious institutions which are locally important consist of the temples of Durga Devi, Gou Karan and Sat Narrayan. The first of these which has been built in the centre of the village was constructed by Raja Gajinder Chand of Chenani Jagir more than a century ago. The Image of Devi installed in the temple was imported from Sukral, a village of Kathua district. The temple which was reserved for the use of royal family only has been thrown open to the public recently. The Gou Karan temple, known after the name of its founder Raja Gou Karan, is a shrine of Lord Shiva and is situated in the neighbourhood of the cremation ground. The third temple has been built by a silversmith in the premises of the serai and is known as Sat Narrayan temple.

E-VILLAGE ORGANISATIONS

Besides the Multipurpose Co-operative and the Marketing Societies, which function in the village, Sudhmhadev is also the headquarter of the Panchayat whose jurisdiction extends to seven other villages namely Karlh, Bhaien, Bachhal, Katwalat, Hardwar, Dhar Shivgarh and Kharwa. The Panchayat has been set up in pursuance of the statutory provisions of J & K Village Panchayat Act of 1958. It is manned by eleven elected members who hail from its eight constituent villages, including Sudhmhadev which is represented by three members one of whom is designated as

Social & Cultural Life

Sarpanch. Of the remaining eight members, four including Chairman have been returned from Karlah, two from Bahien and one each from Bachhal and Katwalat. This shows that the villages of Hardwar, Kharwa and Dhar Shivgarh are not represented by any inhabitant of these villages.

The caste-wise distribution of the members of the Panchayat shows that Brahmans and Thakurs alone claim three members each while other castes are either not represented or the number of their nominees does not exceed one. Since no caste dominates the Panchayat, the members have been working in a team and there has been complete unanimity of views in all matters which have been coming up before them for adjudication. The Panchayat is headed by the chairman who is the central authority for the settlement of all disputes and cases which need intervention by the Panchayat.

The powers vested in the Panchayat under the Act of 1958, referred to above, include disposal of suits connected with contracts not exceeding Rs. 150.00 in value, recovery of movable property, compensation for wrongful possession of property and damages caused by cattle trespass. It is also competent to take cognizance of offences like spreading of infectious diseases, polluting water reservoirs, obscene acts and theft provided the value of property stolen does not exceed Rs. 75.00 or so. The Panchayat is also authorised to try cases under Cattle Trespass Act, Public Gambling Act, Juvenile Smoking Act and Prevention of Cruelty to Animals Act. It cannot, however, sentence any person to imprisonment but may impose fines not exceeding Rs. 25.00. 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. even though these are outside its jurisdiction. Among the developmental works mention may be made of the construction, maintenance and improvement of village roads, bunds and embankment of nullahs and streams, digging of exit channels, disposal of unclaimed corpses, cutting of trees or branches of trees, projecting on public streets or obstructing free flow of water etc.

Table 17 (A), Set B, appended to the Report, shows that out of 101 households inhabiting the village, the heads of 100 households are aware of the period for which the Panchayat has been in existence. Of the latter, 77 heads of households believe that the main function of the Panchayat is the execution of developmental works for the betterment of the villagers. Another 27 households have asserted that the main function of the Panchayat is to settle petty disputes among the villagers. Nine other heads of households have stated that the Panchayat is expected to help the villagers in one or the other way.

In like manner table 17 (B), Set B, shows that 77 households are in know of the fact that the Panchayat Ghar has been built by the Panchayat authorities while 15 others are aware of the School building having been constructed by it. There are seven other households which are conscious of the work done by the Panchayat for the preservation of springs. The number of households aware of the construction of village roads by Panchayat is, however, limited to two only.

Sudhmaddev

It is evident that the inhabitants have only a hazy and obscure concept of the obligations and responsibilities of the Panchayat. With the expansion of its activities the inhabitants will, it is hoped, have a better appreciation of the duties which devolve on it and will extend their full co-operation for the successful implementation of the improvement schemes executed by it from time to time.

No caste or tribal Panchayats have ever existed in the village nor there is any such organisation at present. The Panchayat now functioning is not also interlinked with any caste or tribal Panchayat headquartered outside the village.

F-REFORM MEASURES

The results of the survey have disclosed that no official or private organisation has ever visited the village to educate the inhabitants on the necessity of introducing reforms in their social and economic life. The credit for the few reforms which are noticeable in the village goes to the inhabitants themselves who have due to their constant contact with the pilgrims, hailing from different parts of the country, been imbining new trends and adopting new practices. Thus the relatively high percentage of literacy is not due to the reforms introduced by any organisation but is the result of a great yearning among the inhabitants to fall in line with the educated people visiting the shrine from time to time. The Government have no doubt enacted a number of laws to enforce social reforms but there has been very little follow of action to ensure their implementation. The law prohibiting early marriages for instance is already on the statute but no cognizance is taken of the people who contravene it

and solemnise marriages of minor children. It is true that the incidence of early marriages is not pronounced in the village but it would be wrong to assume that the practice has been completely eradicated. Similarly, minor children smoke recklessly in public despite the fact that the Juvenile Smoking Act is in force.

In so far as the awareness of the inhabitants about laws regulating social life is concerned, table 6 (A), Set B, appended to the Report, indicates that only 12 of the 96 Hindu households are conscious of the changes introduced by the Government in the form of Hindu Succession and Adoption Act. When asked, not even one of these 12 households could explain the nature of these changes. Again as will be clear by a reference to table 6 (C), Set B, 61 households (including 5 Muslims) favour the inherited property being shared in equal proportion by sons and daughters. This also shows that none of the 56 Hindu households has even heard of the law enacted by the Government for treating the daughters at par with sons in the matter of distribution of inherited property. In the like manner Muslim households have no knowledge, whatever, about the legislation entitled Muslim Dower Act of 1920 in accordance with which the value of the dowry should be consistent with the financial resources of the husband and the status of the wife.

It has already been stated earlier that no restrictions of untouchability have been imposed against Scheduled Castes inhabiting the village. Table 4, Set B, appended to the Report, shows that 68 out of the 96 Hindu households in the village are aware of the Untouchability Offences Act of 1955. These consist mostly of caste Hindus like

Social & Cultural Life

Brahmans, Rajputs, Khattris, Mahajans etc.

The inhabitants of Sudhmhadev have not also heard of family planning and are much less aware of the advantages which accrue by restricting the size of a family. There is no family planning centre in the village and the nearest one is headquartered 30 miles away at Udampur which is visited by very few inhabitants and that too rarely in connexion with their personal engagements. Another reason which seems to be responsible for the ignorance of the inhabitants about the importance of family planning is that no organisation has so far visited the village to educate the public on the urgent need of slowing down the growth rate of population. This is borne out by table 19 (A), Set B, which shows that no less than 61 households, including 25 which have already been blessed with children crave for increase in their population by the addition of more children. The number of households which are reconciled with the existing size of their population is, however, limited to 27 only. The remaining 13 households are still headed by unmarried persons.

Notwithstanding the observations made in the preceding paragraphs, it would be a factual mistake to suggest that the inhabitants are even now as backward in social and cultural spheres as they used to be prior to 1948. There is enough testimony available to confirm the assumption that the inhabitants are now more awakened and conscious of the realities of life. The very fact that 45 heads of the households have been enlisted as members of the Co-operative Society is an evidence of the realisation that formation of associations is conducive to the well-being of the community. It implies that they appreciate the advantages

accruing by joint collaboration. Table XXVI, Set A, appended to the Report, further indicates that there are 18 social workers in the village. While very little is known about their activities and no details are available about the measures, if any, they have been taking for the social uplift of the inhabitants the very fact that some people have recognised the necessity of bringing about a reform in the social structure signifies that the complexion of the village will change in course of time. The table also shows that there are 72 heads of the households who actively participate in politics and 40 others who read newspapers or listen to news broadcasts. This shows that there is a strong yearning among the inhabitants to keep themselves well informed about the happenings in the State and the country and most of them are trying to reap the harvests of independence by participating in political activities.

FOLK LORE

The mother-tongue of the inhabitants of the village is Dogri, a dialect of Indo-European Family. Maharaja Ranbirsingh, who ruled the State from 1857 A.D. to 1885 A. D. is said to have introduced some modifications in the dialect so as to bring it as close as possible to Gurmukhi. The two dialects were thus known as the *Purani* (old) and *Navi* (new) Dogri. The modified form did not, however, survive for long.

With the passage of time, Dogri has absorbed numerous words from several other languages particularly Punjabi, Urdu, Persian and even English. While words of languages other than English have crept into Dogri due to frequent social contacts and day to day dealings etc. of Dogras with the speakers of these languages, English

Sudhmhadev

been distorted to *baste* in Dogri. Again, a Punjabi would call a minister by the Persian word *Vazir* while a Dogra would instead refer to him as *Bazir*.

Another important distinction is that Dogri has retained letter 'r' in the words derived from Sanskrit while it has been dropped in corresponding Punjabi words. This is elucidated by the following instances :-

Dogri	Punjabi	Sanskrit	English
Nidra	Nid	Nidra	Sleep
Trorana	Torena	Trut	To break
Khetter	Khet	Ksetra	Field
Trae	Tin	Tri	Three
Treh	Teh	Trisa	Thirst
Gra	Gao	Grama	Village

Like all other Dogras, the people of the village love music and singing. Dr. Karan Singh has in his book *Shadow and Sunlight* made the following observations in this behalf :-

"Apart, however, from the literary merit of the songs included in this collection, their lilting tunes have a melody and rhythm which is very attractive. The Pahari Raga in Bilawal Thata is well known in Hindustani classical music, and most of these folk tunes fall within its pattern. The songs of this Raga are usually in the medium and lower octaves. The tunes have a close affinity with Bhupali Raga and to a lesser extent with Durga, the most predominant notes being 'Sa' and 'Pa'. The usual accompaniment to the songs is the flute, whose delicate and haunting notes enhance the beauty of the Pahari music. In the hilly regions of Jammu and Kangra one often hears shepherd

words had to be borrowed for want of their appropriate equivalents in Dogri. Among these mention may be made of radio, harmonium, loud-speaker, bicycle, tube, tyre, truck, meter, car, seat, handle, military, police, driver, petrol, engine, pencil, fountain-pen, slate, pass, fail, coat, button, hockey, foot-ball, cricket, school, college, hotel, restaurant, glass, plate and numerous other words.

Dogri is not only a spoken language but has also its written character known as Takri derived from Takkas, a tribe which had originally settled in Sialkot, West Pakistan. Sometime back, a grammar of the language was also written by one Prof. Gouri Shanker, a native of the State, who is said to have conducted some research work on the subject. The following extract from the *Indian Linguistic 1931*, Bulletin of Linguistic Society of India, containing the comments of this Professor on the scripts of Dogri appears to be interesting :-

"The Dogra Script now current is the old one. This alphabet is very imperfect. Theoretically it has all the letters found in Devanagiri except a few which are not employed in the dialect e.g., 'r' and 'lr'. The vowels are loosely written. One peculiarity of the script is the very frequent employment of the initial forms of vowels for their medial, e.g. 'da' is written 'd+a'."

Dogri has many affinities with Punjabi. The distinction between the two is discernible only by the pronunciation of some words, use of vowels and consonants etc. Thus while in Punjabi the equivalent of English word 'in' is *vich*, a Dogra would instead read the word *bich* replacing 'v' by 'b'. Similarly, *vaste* (for) in Punjabi has

Social & Cultural Life

boys playing on their flutes, particularly in the evening just as darkness begins to descend, and their delicate and nostalgic notes are unforgettable."

The Dogri language has a rich folk literature which it has inherited by tradition for long ages and which has survived the ravages of time because of being cradled in the mountainous regions of Duggar or areas predominantly inhabited by Dogras. This seclusion has in no small measure helped to preserve its originality, virginity of form and native phonetic effects. The folk-songs which constitute an integral part of this literature are not designed to serve only as pastimes but also depict different phases of life and mirror the social problems, modes of thinking and reactions of Nature.

The Dogri language has not any sizeable literature in prose. Whatever works are available contain either short stories, phrases, riddles or idioms etc.

The same cannot, however, be said about books written in verse. These are of a diverse character and deal with various subjects. Books which relate to social life only may be classified into two categories viz., ballads and lyrics. The former comprise :-

- (i) Heroic lays called *Baran* (praises of the valour and gallantry of heroes),
- (ii) *Karkan* (narratives of lives of martyrs and saints) and
- (iii) Love ballads, praises of Nature and of the territory inhabited by Dogras.

The second category namely lyrics contain a vast mass of literature and are most popular and attract large audiences. These

may be sub-divided into the following categories :-

Theme of Lyrics	Local names
(i) Love	Janjotian, Bhakhan, Chann
(ii) Ceremonial	Ghorian, Suhag, Behaiyan, Sithnian, Chhands.....
(iii) Festival and religious	Bisanpatte, Arties, Bhetan and lyrics sung on Lohri, Navratras etc.
(iv) Lyrics sung during agricultural operations and house construction	Savarian, Gharlodri
(v) Lyrics sung during Dogri folk dances like <i>Kud</i> , <i>Phumnian</i> etc.	

It will be relevant to refer here to the musical instruments which the inhabitants usually employ during folk-lores. The most popular among these are pipe and flageolets, locally known as *Bansari* and *Algoza* respectively. The former needs only one man to play but flageolets are not played unless the musician simultaneously operates of two such instruments. Another instrument known as *Sarangi* is used for singing of ballads of *Baran* or *Karkan* type. While celebrating religious and festive occasions as also during folk dances a large drum locally called *Dhol* is invariably used. A special feature of the devotional songs is that they are accompanied by the clash of *Chhane* or cymbals, tinkling of metal plates and clapping of hands.

Besides the above, wandering minstrels, who usually belong to Gardi caste, are also

Sudhmhadev

seen singing folk ballads in the accompaniment of *Ek-tara*, or one-wired instrument.

In some of the songs, the use of instruments is altogether dispensed with. These are sung by several persons in chorus, each participant tucking his forefingers in his ears. The whole party raises its voice in full volume and the resultant melodious sound echoes through the glens of the surrounding mountains.

As in all other rural areas of the State, cultivators keep on singing in their fields both when engaged in agricultural operations as also during leisure hours.

Following are some of the proverbs which are very common among the inhabitants of Sudhmhadev :-

- (a) *Tatri te subha da Koye laj neye !*

Literal Meaning—

Baldness and bad nature are incurable.

- (b) *Dena bhela na baap ka, Beti bheli na ekk !*

Literal Meaning—

Indebtedness is not good even when incurred from father,

Nor is the daughter comfortable.

- (c) *Hatti jeya banj naye, je duhar na hoye,*

Maaow babbe jeye mooj naye, je ghar nar na hoye,

Phee nar jeye bahar naye, je badkar na hoye,

Phee bhara in jeye be bahar naye, je khar na hoye.

Literal Meaning—

No business like running a shop, if there are no sales on credit,

Nothing like father and mother, provided one has no wife,

No pleasure like having a wife, if she is not unchaste,

No better source of happiness than brothers, if there is no dispute.

- (d) *Peoke kus raje banyae, galian khub derange laye,*

Suhre kus baduea banyae, urde panchi pinjere paye.

Literal Meaning—

What Raja founded the parental house where lot of fun is available,

What devil founded the house of parents-in-law where flying birds are in cages.

- (e) *Duhsera phakoea aaye seet, lohri phakoe gay seet.*

Literal Meaning—

Burning of Dussehra (effigies) heralds cold and Lohri burnings signify its departure.

- (f) *Afsirre de aggare te ghore de pichare kedye na hona.*

Literal Meaning—

Avoid appearing before an administrator and behind a horse.

Explanation :—

The wrath of administrators haunts those who visit them as a horse strikes with his hind legs any one standing behind it.

The most popular among the ballads

Social & Cultural Life

are *Karkan* of Baba Jitto, Data Ranu, Raja Bahu Rull, Baba Kura, Mai Mali, Baba Kallu, Baba Nahar Singh and Baba Surgak Nagmi etc. In so far as ballads of *Baran* type are concerned, those relating to Mian Diddo, Wazir Ratnu, Gugga, Basti Ram, General Hoshiara and Baj Singh are famous and are regarded as an authentic record of the glory and pride of Dogras. The ballads are characterised by a logical treatment of the incidents and happenings in a chronological order and provide a vivid description of the bravery and gallantry of Dogras.

Besides the above, devotional ballads associated with holy shrines and places of pilgrimage like Vaishno Devi, Kalka, Sudhmhadev, Sukral and Harmandir are also cherished by the Duggar folk.

It is customary for the pilgrims visiting the Sudhmhadev shrine to sing the following verse which contains a brief description of the preliminary rites to be performed by a pilgrim:—

Har mehene Sudhi aaye ay, punne da dehaad,
Aaj nahaow ge Gorikund,
Kal nahaow ge Nara,
Mar challe Devka te pap telleya sada.

English rendering—

With the setting in of the month of Har (July), the Sudhi festival is also on and ushers in the days of blessings,

Have a bath at Gorikund on the first,
And repeat it at Nara the next day,
Take a dip in holy Devka to purge
off your sins.

Love lyrics are generally shrouded in symbolic references which are not the names of particular individuals but stand for the lover and the sweet-heart. Thus Prithee Singh and Inder Devi, Kunjua and Chanchlo which are often cited in love songs refer to the lover and the beloved. Specimens of songs of this kind are quoted below:—

(a) *Kuthon da uthi Kali badli?*
Oo mundiya Prithee Singha!
Kuthon da barseya thanda neer Oo?
Dilla da uthi kali badli,
Oo kureaye Inder Deyea!
Nainan thoun barseya thanda neer Oo!

(b) 1. *Kapre dohan kanne rovan Kunjua!*
Mukhon bol jabani Oo, mere Kunjua
mukhon bol jabani Oo!

2. *Hath bich reshmi rumaal Chanchalo!*
Bich challa nishani Oo, meryea
jindde, bich challa nishani Oo!

3. *Kali akhian anbye deyan padan!*
Bich atharon nishani Oo, mere
Kunjua bich atharon nishani Oo!

4. *Gori gori banwan lal churra*
Chanchalo!
Bich gajra nishani Oo, meryea
jindde, bich gajra nishani Oo!

Rendering of these verses by Dr. Karan Singh in his book *Shadow and Sunlight* run as under:—

(a) Wherefrom arises this dark cloud,
O Prithee Singh,
Wherefrom rains this ice cold water?
From my heart arises this dark cloud
O Indra Devi
from my eyes rains this cold water.

Sudhmhadev

- (b) 1. I weep profusely,
While washing clothes, O Kunjua
Come and speak to me, please
come and talk with me.
2. In your hand is a silk
handkerchief, O Chanchalo,
and my ring is on your finger
as a token of our undying love.
3. My lustrous black eyes, O Kunjua,
often admired by you,
are filled with tears and sorrow,
symbols of our hopeless love.
4. On your fair arms
the red bangles quiver,
and among them, O Chanchalo,
is the bracelet I gave you
in token of my adoration.

In love lyrics similes are also very frequent. Generally the beloved is referred to as *Chan* or moon, as is the usage in folk songs of many other languages. Here is a stanza from a lyric depicting the agonies of separation experienced by the belle who is eager to meet her sweet-heart:—

Chan mada chadiya bo chadiya Rajoria,
Bani Jaian pakhru te milne jaeen
choriya,
Man barra ge duaas mere jaan.

English rendering—

O, my darling moon, now on the horizon
of Rajouri,
Do visit me unnoticed in the form of
a bird,
I am feeling very forlorn.

Ceremonial lyrics command no less popularity than and claim as much variety as the love lyrics. These are

designed for various ceremonies celebrated in connection with births, marriages etc. and constitute a medium through which women folk express their emotions on such occasions. Lyrics sung to celebrate the addition of a male child in the household are called *Behaiyan* and contain references to the treatment which is accorded to a male child when compared with that of a female who is regarded as a liability. Marriage lyrics, however, fall in two broad categories viz., *Ghorian* and *Suhags*. The former are exclusively meant for the marriage of males and are named after various rituals like mounting the mare and proceeding to the bride's home in a *barat* etc. The latter contain the good wishes and affections of the girl's friends, relatives and parents for her long and happy marriage. Here are a few specimens of *Behaiyan*, *Ghorian* and *Suhags* sung by the women in chorus:—

Behaiyan
Maan dootaye heerye de lade, jere motian
jade,
Ke mubarak hoye ajje de ghadi,
Je karni de hoye aaju badi,
Ke mubarak hoye ajje de ghadi.

English rendering—

Mother is showering her diamond
necklace embeded with pearls,
To felicitate this auspicious hour of
the day,
The new born baby may be blessed with
a long life,
To felicitate this auspicious hour.....

Ghorian

- (i) When the bridegroom takes a bath
after rubbing *butna*—

Social & Cultural Life

*Butna lonyede lare ge garmi jo aye,
Pakha chole nai, kol kharote bhaie.*

English rendering—

The bridegroom experiences heat due to the rubbing of *butna*,
The barber is providing breeze by fan
and the brothers are standing nearby.

(ii) When mounting the pony for the
Barat—

*Bhenan ne bir shangaria,
Bhabian ne devar ghor chadyea,
Je ghor aaye bich bazar,
Lare de sathi chan te tare.*

English rendering—

Sisters have decorated the brother,
Wives of brothers have helped him
mount the mare,
As the mare reaches the market,
The bridegroom and the processionists
resemble the moon and stars.

(iii) While sisters hold the reins of the
pony and feed the mare with wet
grams—

*Eh ghor mere lal de,
Bindrabana mengaye aye,
Jenda bhabian ne rokeya,
deye ja surma poyie aye,
Mere kola ke tun mengni,
bhaiya deag bidaye aye,
Jenda bhainan ne rokeya,
deye ja dal charrie aye,
Mere kola ke tun mengni,
Babul deag bidaye aye.*

English rendering—

Oh! this mare of my dear son has
come from Bindraban,

102

When about to start was stopped by
wives of his brothers' who demand
Surma-poit,

Why you demand it from me, brother
will pay you.

While starting was stopped by sisters,
who demand *Dal-Charrie*,

Why you demand it from me, father
will pay you.

[According to a popular custom prevail-
ing among Dogras, the reins of the pony
carrying the bridegroom are held fast by his
brothers' wives and sisters (called *Vag-
pherie*) who demand some cash or gift from
him, for the ceremonies of *Surma-poit*
(applying of antimony in bridegroom's eyes)
and *Dal-Charrie* (feeding the mare with
wet *dal* of grams) respectively].

(iv) When the marriage procession is
about to start—

*Balgo balgo, chache aaon deyeen,
Chache aaye, jani abaj banni.*

English rendering—

Wait wait, let the uncle come,
Uncle came, the marriage procession
looks gay.

(v) While receiving the wedded couple
at the house of the bridegroom—

(a) *Jhil-mil jhil-mil palki je sade aangan
aaye,*

*Kunne bhejeya sada ji,
kunne sadi bullaie?*

*Babul bhaejeya sadara ji,
maaow sadi bullaie.*

(b) *Lari karian neye chhanka,
Sade lore ge neye derra.*

103

Sudhmadev

O Raja, it is the time for the duty of
Dharma,

At this hour father of the bride should
awake,

O Raja, it is the time for the duty of
Dharma,

He offers gold, he also offers silver,
And is giving his daughter in charity,

O Raja, it is.....

(b) When the bride leaves her parents
alongwith the bridegroom the scene
is most touching and the women-
folk usually sing the following
verses—

*Bol ne mereye baagan deye koele,
Baag chhoree ban ke chalyan?
Babul mere bachan je keta,
Bachana de bendi mian chalyan.*

English rendering—

Oh! Koil of my garden, speak,
Why are you leaving this garden?
My father has given his word,
I am going to honour the promise.

English rendering—

(a) Tastefully decorated palanquin has
set in our compound,
Who invited her? who sent the
message?

Father invited her, mother sent the
message.

(b) Oh! bride, don't jingle ornaments,
Our son may not be frightened.

Suhags

(a) At *lagan* ceremony—

*Is bele kun kun jage,
Be rajae, dharme de bela,
Is bele Babul jage,
Be rajae, dharma de bela,
Suna be denda roopa be denda,
Kaniya da daan kerenda,
Be rajae,.....*

English rendering—

Who should be awake at this hour,

CHAPTER V

CONCLUSION

Sudhmadhdev is one of the few pretty spots of the State with a hoary history of its evolution and an enviable geographical location. As is clear from the preceding chapters, the village traces back its birth to prehistoric times and its origin is interwoven with mythological and legendary references. Even at this distant date, enough living testimony is available to corroborate many legends associated with the origin of the temple, the streams and the hills which surround the village. Indeed the very name of the village shows that it has a rich historical past and that its origin is intimately interlinked with Lord Shiva, Mata Parvati and many other gods and goddesses.

Nature has been no less generous in providing the village with charming physical environments. It is located at a height which is neither too low nor too great and therefore enjoys a moderate climate experiencing neither the scorching heat of plains nor the arctic cold of high altitudes. The transparent and hygienic water of its springs and streams, the profusion of verdant surroundings and the proximity of rich forests are a few of the physical characteristics of the village which are rare in most parts of the State.

In the foregoing chapters an attempt has been made to depict the social, cultural and economic life of the inhabitants of the village and the changes which have been introduced in each of these spheres. The data appended to the Report also gives a glimpse of the extent to which traditional practices and conservative out-looks have been replaced by more rational and pur-

poseful attitudes and concepts. It is not suggested that the complexion of the village has completely changed in every walk of life. The middle and advanced-age people are no doubt even now wedded to time honoured practices and beliefs to which they rigidly adhere notwithstanding social criticism. They do not, however, view with disfavour the growing tendency among the younger generation to fall in line with the people in developed areas. While, therefore, the elderly people still cherish the traditional apparel like *Kurta*, *Katana*, *Dhoti*, turban and the clumsy footwear called *Juti*, the younger-folk have developed an abhorrence for all these and vehemently oppose to imitate their elders and to be shabbily dressed like them. They prefer mill-made cloth to handloom woollen fabric and enjoy wearing check-designed and multi-coloured bushirts, under garments, socks and laced-shoes. They have permanently parted both from the cap and the turban and are content with well combed hair. In like manner girls cherish wearing *Kameez* and *Shalwar*, saris and blouses and make sure that their colours match with each other. They are not also enamoured by the traditional *Juti* and instead prefer to cover their feet with chappals and sandals. The traditional cosmetics like wooden combs, country-oil and butter have also disappeared from the toilet-cases which contain plastic combs, scented soaps, hair-oils, powders and towels etc.

Social consciousness which was conspicuous by its absence only two decades ago is now growing fast and is reflected in the

attitude of the new generation towards almost all matters which are likely to have an abiding influence on their future. Thus the village where except for the few Brahmans looking after the shrines every inhabitant male or female was illiterate now holds a respectable position among its neighbouring rural areas and claims 21% literates in its population, a proportion which compares favourably with the corresponding averages of 8.9 and 12.6 for the district and the tehsil respectively. That this percentage is bound to increase further before long is apparent from the proportion of children in the age-group 6-14 of whom 66% attend the local school. It is unfortunate that the incidence of literacy is comparatively less pronounced in the higher age-groups but for this the inhabitants are not to be blamed as there are no educational institutions of higher grades in the village.

Another change in the social order of the village which attracts the attention of every visitor and pilgrim is the harmonious relations subsisting between different castes and creeds. The village, as has been stated earlier, is predominantly inhabited by Scheduled Castes who do not suffer any social disabilities and freely mix up with caste Hindus.

It would not be correct to assume, however, that there is no room for improvement and that the social build-up as obtaining at present does not need any reforms. As the Report shows, majority of the inhabitants have no idea of the basic principles of hygiene and notwithstanding natural drainage continue to live in unhealthy environments. Again the advantages accruing by restricting the size of the family have yet to be brought home to them. The

importance of this reform need hardly be emphasised in view of the fact that the economic resources of the inhabitants, particularly of those dependent on small land holdings, do not permit any expansion in the size of the family.

Notwithstanding the generous gestures of Nature, the inhabitants were till the beginning of 1948 doomed to live in abject slavery and pecuniary distress. The introduction of Lok Raj and the enforcement of agrarian reforms, of which the inhabitants had never dreamt, came to their rescue and for the first time they began to realise that they were the owners of the village and the lands they cultivated belonged to them. No wonder therefore that about 85% households in the village are either exclusively dependent on agriculture or are engaged in it as a subsidiary occupation. While this is a redeeming feature of the economic aspect, it would not be correct to suggest that there is either no need or no room for further improvement. As we have seen, the land holdings are in a large majority of cases uneconomic and do not yield enough returns for the maintenance of cultivating households. It is indeed unfortunate that although the village is dominated by alluvial soil which has a high productive potentiality and adequate irrigational facilities are available, sizable proportions of land remain uncultivated from crop to crop due to the reasons already mentioned in the Report. The prime need is to protect the interests of the cultivating households by taking effective measures for preventing soil-erosion and land slides, which are having a disastrous effect on the standing crops. If the stability of cultivated areas could be assured, the size of land-holding would grow and the

Conclusion

discontent of the return being uneconomic would be removed for ever.

Other measures which require to be introduced simultaneously include the provision of improved implements, superior variety of seeds and chemical manure. The Marketing and the Multipurpose Co-operative Societies have no doubt, taken an initiative in this direction but the beneficiaries consist of the members of the societies are not at present associated with any of these societies, being enrolled as their members is therefore evident and need not be emphasised.

In addition there are a number of avenues of employment available to the inhabitants which if developed on proper lines would go a long way in raising their economic standards. For instance, the village owns a fairly large number of milching cows which could be gradually replaced by species of superior breed. This would have the effect of increasing the production of milk and its by-products which could be exported in sizable proportions to other areas.

Another potential source capable of improving the economy of the village is

106

the development of animal husbandry particularly with the aim of increasing the production of raw-wool. Like milching cows, the inhabitants own a large number of sheep which are already yielding sufficient quantity of raw-wool but most of which is disposed of in raw form due to the number of handlooms operating in the village being too small.

The proximity of the forest areas where besides bunj, pine and other valuable trees minor produce of diverse varieties is available in abundance has not also yielded any material advantage to the inhabitants. The exploitation of these could have facilitated the setting up of cottage industries like rearing of tussersilk worms, manufacturing of semi-finished drugs, bee keeping etc. The forest timber itself if extracted on a sizable scale could provide a new avenue of employment which would absorb the surplus man power of the village.

In view of its congenial climate the village and its surrounding areas would also appear to constitute an ideal area for setting up of fruit growing orchards like apples etc. Experiments already made in this direction have indicated that the soil responds favourably to the plantation of fruit trees.

107

LOCAL KINSHIP TERMINOLOGY

Relationship	Local Terms
Father	Pio, Bapu, Bab, Pita
Mother	Man, Bhabo, Mata
Elder brother	Bhaya or Bada Bhara
Sister	Bhain, Bebi, Boa
Younger brother	Loca Bhara (by name)
Father's father	Baba, Lala, Bhaya, Dada
Father's mother	Dadi, Bebe, Beji
Father's elder brother	Taya or Tatu
Father's younger brother	Chacha or Chachu
Father's elder brother's wife	Tai
Father's younger brother's wife	Chachi
Father's elder/younger brother's son	Taya/Chacha da puttar or Bhara
Father's elder/younger brother's daughter	Taya/Chacha de dhi or Bhain
Father's sister	Phuphi, Bhola, Boa
Father's sister's husband	Phuphar or Phuphia
Father's sister's son	Phuphi da puttar or Bhara
Father's sister's daughter	Phuphi de dhi or Bhain
Mother's father	Nana or Bhaya
Mother's mother	Nani, Bebe, Beji
Mother's brother	Maman or Mammu
Mother's brother's wife	Mamin
Mother's brother's son	Maman da puttar or Bhara
Mother's brother's daughter	Maman de dhi or Bhain
Mother's sister	Masi
Mother's sister's husband	Masar
Mother's sister's son	Masi da puttar or Bhara
Mother's sister's daughter	Masi de dhi or Bhain
Elder or younger brother's wife	Bharjai or Bhab
Elder brother's son	Bhatriya
Younger brother's son	Bhatija
Elder brother's daughter	Bhatri
Younger brother's daughter	Bhatiji
Sister's husband	Bhonoja or Gija
Sister's son	Bhanewan
Sister's daughter	Bhanewi
Husband	Gharwala, Khasam, Gabhru
Wife	Bivi, Run, Gharwali
Son	Puttar, Bachcha, Lauhra, Jatak
Daughter	Dhi, Larki, Kuri, Kanya, Boi
Husband's father	Sauhra or Susar
Husband's mother	Sas
Husband's elder brother	Jeth

Relationship

Husband's younger brother
Husband's elder brother's wife
Husband's younger brother's wife
Husband's brother's son/daughter
Husband's sister
Husband's sister's husband
Husband's sister's son/ daughter
Wife's father
Wife's mother
Wife's brother
Wife's brother's son/daughter
Wife's brother's wife
Wife's sister
Wife's sister's husband
Wife's sister's son/daughter
Son's wife's father or daughter's husband's father
Son's wife's mother or daughter's husband's mother
Son's wife
Daughter's husband
Son's son
Son's daughter
Daughter's son
Daughter's daughter

108

Local terms

Dewar
Jethani or Bebe
Drani
Jathia, Dria/Jathi, Dri
Nanan
Nananwi
Nanan da puttar/
Nanan de dhi
Sauhra
Sas
Sala
Sale da puttar/sale de dhi
Salehar
Sali
Sandu
Sali da puttar/sali de dhi
Kuram
Kuramni
Noh, Lari, Bhou
Jawai
Potra
Potri
Dhotra
Dhotri

109

SOCIO-ECONOMIC SURVEY

Name of District—Udhampur

CENSUS 1961

**PART II
VILLAGE SCHEDULE**

Name of Police Station—Chenani
Name of Village—Sudhmhadev
Area of the village—607.38 acres
What is the religion which majority of the villagers profess—Hinduism

Number of Households—101

- Topography of the village :—
 - 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 and its plateau.
 - 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.
Refer Chapter II of the Survey Report.
 - Internal roads—Tanks—Village common any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.
Refer Survey Report and Notional Map of the village.
- What is the local legend about the village ?
Refer Survey Report.
-do-
- Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.
-do-
- Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.
Zero mile
- Name and distance of the nearest Bus route.

- | | |
|---|---------------------|
| 6. Distance by road from Thana and Sub-division Headquarters. | 13½ miles by road. |
| 7. (a) Distance of the Post Office from the village. | Zero mile |
| (b) Distance of the Telegraph Office from the village. | 13½ miles by road. |
| (c) Can money be sent through that Post Office? | Yes |
| 8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death. | Refer Survey Report |
| 9. Give details of places of common religious worship, if any. | -do- |
| 10. Describe community festivals if held in the village. | -do- |
| 11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status. | -do- |
| 12. Number and types of schools in the village. | -do- |
| 13. Describe social recreation centres, if any. | -do- |
| 14. State of co-operative movement in the village (number and names of co-operatives). | -do- |

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. GENERAL

- | | |
|--------------------------------------|-------------|
| 1. Total Population (1941-Census) | 378 persons |
| 2. Are there toddy and liquor shops? | No. |

II. VITAL STATISTICS

- How are births, deaths and marriages recorded.
- Is there any possibility of omission of these events in the Mayor's Office?
- Describe the *modus operandi* of the recording of these events.

By Chowkidar of the Village. No record of marriages is, however, kept.
No.

Refer Survey Report.

III. HOUSING

- Are the house types suited to the needs of the population?
- Are there houseless persons also in the village? If so, where do they generally rest at night?

Yes.

No.

Refer Survey Report.

IV. HEALTH AND SANITATION

- Give a list of common diseases of the village.
- Are there public latrines in the village?
- If there is no latrine where do the villagers generally answer to their calls of nature?
- What are the sources of drinking water?
- Is the water supply adequate in all seasons of the year?
- Is there a primary health centre in the village?
- Where do deliveries generally take place, at home or in the hospital?
- Are there any midwives in the village? If so, do they attend to the deliveries?

No.

In the open fields.

Taps and spring water.

Yes.

Yes, one Ayurvedic Dispensary.

At home.

No.

9. Is native or indigenous medicine practiced?

10. Do the villagers frequent toddy or liquor shops? if so, what percentage?

V. LITERACY AND EDUCATION

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

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

VI. RELIGIOUS PRACTICES

1. Do the villagers ever join in common worship?

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?

VIII. MARRIAGE

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

IX. AGRICULTURE

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

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

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

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

Yes.

Yes, about 25% of the adult males.

Refer chapter IV of the Survey Report.

-do-

-do-

Yes.

Yes, 11 joint families.

Refer Survey Report.

249.75 acres.

Rs. 2.50 per day.

Yes, six gharats.

Yes, locally consumed.

X. LIVESTOCK

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

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

3. Which is the nearest veterinary hospital?

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

5. Is animal transport used?

Refer Chapter III of the Survey Report.

-do-

-do-

-do-

-do-

No.

XI. FISHERIES

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

ANNEXURE I

VILLAGE : SUDHMHAADEV
 POLICE STATION : CHENANI
 DISTRICT : UDHAMPUR
 STATE : JAMMU AND KASHMIR

INVESTIGATOR—J. K. NANDA

S. No. 1	Head of the Household 2	Size of family 3	Occupation	
			Main 4	Subsidiary 5
1. Shri Bhagat Ram		...	5	Agriculture
2. Shri Tejju		...	6	Blacksmithy
3. Shri Khoja		...	4	Agriculture
4. Shri Biroo		...	6	-do-
5. Shri Panjaboo		...	3	-do-
6. Shri Jagat Ram		...	2	Farm labour
7. Shri Amar Nath		...	13	Agriculture
8. Shri Om Prakash		...	3	-do-
9. Shri Dolu		...	2	-do-
10. Shri Bola		...	4	-do-
11. Shri Ram Tirath		...	4	Grocery
12. Shri Nikku		...	4	Agriculture
13. Shri Bhalia		...	4	-do-
14. Shri Gohroo		...	11	-do-
15. Shri Nantoo		...	4	-do-
16. Shri Jaloo		...	10	-do-
17. Shri Massan		...	3	-do-
18. Shri Massan		...	4	-do-
19. Shri Panjaboo		...	4	Grocery
20. Shri Kanshoo		...	6	Agriculture
21. Shri Ghulam Mohd.		...	12	Tailoring
22. Shri Lophi		...	4	Agriculture
23. Shri Lachhu		...	7	-do-
24. Shri Jallah		...	4	-do-
25. Shri Dya Ram		...	8	-do-

S. No. 1	Head of the Household 2	Size of family 3	Occupation	
			Main 4	Subsidiary 5
26. Shri Kharoo		...	3	Agriculture
27. Shri Shivnath		...	3	-do-
28. Shri Hari Ram		...	3	Private service
29. Shri Diwan Chand		...	10	Carpentry
30. Shri Chaffu		...	5	Agriculture
31. Shri Santa		...	6	-do-
32. Shri Nikka		...	2	-do-
33. Shri Nantoo		...	3	-do-
34. Shri Basantoo		...	2	Agriculture
35. Shri Bola		...	1	Grocery
36. Shri Nantoo		...	10	Agriculture
37. Shri Nathal		...	4	Road labour
38. Shri Jamita		...	3	Agriculture
39. Shri Shiv Saran		...	2	Grocery
40. Shri Duni		...	1	Road labourer
41. Shri Minah		...	1	-do-
42. Shri Mehngoo		...	2	Farm labour
43. Shri Sarwan		...	5	Agriculture
44. Shri Jija		...	3	-do-
45. Shri Lachhan		...	2	Govt. service
46. Shri Shanker		...	2	Farm labour
47. Shri Jaboo		...	2	Agriculture
48. Shri Devi Chand		...	1	Confectionery
49. Shri Jagan Nath		...	4	Silversmithy
50. Shri Daya Ram		...	9	Grocery
51. Shri Karam Chand		...	6	-do-
52. Shri Krishan Dutt		...	7	Silversmithy
53. Shri Tridoo		...	7	Agriculture
54. Shri Bandu		...	2	Road labour
55. Shri Chohru		...	2	Agriculture
56. Shri Tohru		...	3	-do-

S. No. 1	Head of the Household 2	Size of family 3	Occupation	
			Main 4	Subsidiary 5
57.	Shri Mali	...	2	Agriculture
58.	Shri Gowardhan Ram	...	4	Grocery
59.	Mrs. Janki	...	2	Agriculture
60.	Shri Daya Ram	...	2	-do-
61.	Shri Shiv Ram	...	6	-do-
62.	Shri Kanshi	...	5	-do-
63.	Shri Dhanpat	...	4	Ghee selling
64.	Shri Gorkhoo	...	1	Ghee and egg selling
65.	Shri Mangtoo	...	1	Milk and ghee selling
66.	Shri Faquir Chand	...	3	-do-
67.	Shri Thakur Dass	...	5	Priesthood
68.	Shri Kashmiroo	...	6	Govt. service (Gardener)
69.	Shri Lal Chand	...	4	Blacksmithy
70.	Shri Munan	...	5	Tailoring
71.	Shri Gogo	...	4	Agriculture
72.	Shri Yousuff	...	4	-do-
73.	Shri Basant Ram	...	4	Farm labour
74.	Shri Mast Ram	...	5	Milk and wool selling
75.	Shri Salag Ram	...	14	Ghee selling
76.	Shri Thakru	...	7	Ghee and milk selling
77.	Shri Charan Dass	...	2	Agriculture
78.	Shri Chandu	...	8	Silversmithy
79.	Shri Mangat Ram	...	2	Grocery
80.	Shri Thakru	...	2	Agriculture
81.	Shri Kartarsingh	...	6	Grocery
82.	Shri Rahim Baksh	...	5	-do-
83.	Shri Chuni Lal	...	5	-do-
84.	Shri Rasila	...	1	Grocery
85.	Shri Khakhri	...	2	Agriculture
86.	Shri Govind Singh	...	2	-do-
		...	6	-do-
				Ghee and wool selling

S. No. 1	Head of the Household 2	Size of family 3	Occupation	
			Main 4	Subsidiary 5
87.	Shri Amru	...	5	Agriculture
88.	Shri Shanker Singh	...	5	-do-
89.	Shri Ram Singh	...	3	Road labour
90.	Shri Kastu	...	3	Wool spinning
91.	Shri Bawa Dhuni Nath	...	7	Priesthood
92.	Mrs. Krishni	...	1	Milk selling
93.	Shri Dula	...	1	Agriculture
94.	Shri Dinu	...	4	Farm labour
95.	Shri Jagtu	...	4	Ghee selling
96.	Shri Krishan Chand	...	9	Agriculture
97.	Shri Ram Saran	...	4	-do-
98.	Mrs. Dwarka Devi	...	4	Grocery
99.	Shri Amar Nath	...	12	Priesthood
100.	Shri Massan	...	3	Grocery
101.	Shri Mohd. Hussain	...	6	Grocery
				Govt. service
				Agriculture
		Total	...	449

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 authority 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	..	..	..

118

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

I Name of Organisation	II MEMBERS							III Remarks (Belongs to the village)
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remunera- tion, if any	Other offices held inside or outside the village
1 Statutory Panchayat	1. Shanker Dass (Sarpanch)	Lohar	Agriculture & Tailoring	40 Yrs.	Two years	Elected	Nil	Delegate National Conference
	2. Omar Din (Chairman)	Muslim	Agriculture	45 Yrs.	Since 1961	-do-	Nil	Vice President National Conference
	3. Dina Nath (Naib-Sar- panch)	Thakur	-do-	25 Yrs.	-do-	-do-	Nil	Kotwalit
	4. Paras Ram (member)	Thakur	-do-	50 Yrs.	-do-	-do-	Nil	Karlah
	5. Trid Ram (member)	Megh or Kabir Panthi	-do-	50 Yrs.	-do-	-do-	Nil	Sudhmhadev
	6. Rammu (member)	Gaddi	-do-	42 Yrs.	-do-	-do-	Nil	*Karlah
	7. Ram Saran (member)	Brahmin	-do-	45 Yrs.	-do-	-do-	Nil	Pujari, Devi Temple
	8. Alia (member)	Muslim	-do-	65 Yrs.	-do-	-do-	Nil	Baen
	9. Dina Nath (member)	Brahmin	-do-	30 Yrs.	-do-	-do-	Nil	Baen
	10. Shiv Saran (member)	Thakur	-do-	40 Yrs.	-do-	-do-	Nil	Delegate National Conference
	11. Shanker Dass (member)	I rahmin	-do-	35 Yrs.	-do-	-do-	Nil	Bachhal

119

Other Leaders :

1. Dhuni Nath Yogi Pujari of Shiva
Temple Since many
years back
from his Guru
2. Rahim Baksh Muslim Agriculture 55 Yrs. 3 Yrs. Elected Nil Member of
National Conference
3. Shiv Lal Brahmin -do- 42 Yrs. 1½ Yrs. Nominated Rs. 60/-
annually Nil Co-operative
4. Punjab Chand Lohar -do- 32 Yrs. 2 Yrs. Elected Nil Village President of
National Conference

- Member of
National Conference
- Halqa President &
Chairman
Co-operative
- Secretary of
Co-operative
- Village President of
National Conference

- Sudhmhadev
- Sudhmhadev
- Sudhmhadev
- Sudhmhadev

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	Brahman, Priest	Washerman	Any other village servant	Touch	Serving cooked food	
Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	..

Cultural Life of the Village

I Name of Clubs, Libraries, Drama parties or other established Cultural organizations in the village	II When established	III Rough proportion of members belonging to		IV Office bearers			V Brief note on basis of mem- bership (Subs- cription signing of pledge etc.)	VI Brief note on objective of the organi- zation	VII Brief note on activities of the organization
		Diffe- rent castes	Diffe- rent occupation groups	Name	Caste	Occu- pation			

Refer Chapter IV of the Survey Report

Recreational and Artistic Activities Enjoyed by the Villagers

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 and communities in performance (many, few, some)	VI Extent of participation— people of main castes or commu- nities as audience (many, few, some)	VII If activity is in village do visitors from other vill-ages participate ? Approx-imate No. audience, otherwise	VIII What agency sponsors, promotes or finances	IX Who trains players etc. (His name, address, caste, occupations)

1. Sports and Games
2. Drama, Music,
Dancing etc.
3. Cinema
4. Filmstrip, Puppet-
show etc.
5. Fairs
6. Festivals
7. Other entertainments

Refer Chapter IV of the Survey Report

Table No. I

SET A

Area, Houses and Population

Name of Village—Sudhmhadev

Area in Acres 1	Density 2	No. of Households 3	Population		
			Persons 4	Males 5	Females 6
607.38	0.738 persons per acre	101	449	246	203

Table No. II

Population by

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-
Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males
1	2	3	4	5	6	7	8	9	10	11	12	13	14
449	246	203	27	28	39	22	26	21	14	17	16	25	16

Table No. III

Size and Composition

Total No. of Households 1	Size of Household						
	Single Member			2-3 Members			4-6
	Households	Males	Females	Households	Males	Females	Households
101	2	3	4	5	6	7	8
	9	8	1	33	41	39	42

Age Groups

Age Groups															
29		30-34		35-39		40-44		45-49		50-54		55-59		60 and Over	
Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
29	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
	16	20	15	20	15	15	11	21	6	13	6	8	2	11	19

of Households

Members		Size of Household			10 Members and Over		
		7-9 Members					
Males	Females	Households	Males	Females	Households	Males	Females
9	10	11	12	13	14	15	16
109	90	9	41	28	8	47	45

Table No. IV

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

Religion	Community	Caste	Sub-caste	Number of Households		
				Persons	Males	Females
1	2	3	4	5	6	7
Hinduism	Scheduled Castes (Hindus)	Megh or Kabirpanthi	Ladyan	20	9	11
"	"	"	Sowgay	20	12	8
"	"	"	Jaran	12	6	6
"	"	"	Sombriay	12	7	5
"	"	"	Throl	11	6	5
"	"	"	Chattan	10	6	4
"	"	"	Parhar	8	5	3
"	"	"	Suraj Bansi	7	4	3
"	"	"	Khitray	5	2	3
"	"	"	Satyal	3	2	1
"	"	"	Madani	3	2	1
"	"	"	Mandyal	3	1	2
"	"	"	Mardan	2	1	1
"	"	"	Mandyan	2	1	1
"	"	"	Dodwan	1	1	..
"	"	Doom or Mahasha	Majatray	14	8	6
"	"	"	Lalotray	12	7	5
"	"	"	Rohtray	11	6	5
"	"	"	Kanglay	7	5	2
"	"	"	Sairia	6	4	2
"	"	"	Dewal	5	3	2
"	"	"	Lakhnotray	5	3	2
"	"	"	Mangloo	5	3	2
"	"	"	Ghenglay	4	2	2
"	"	"	Arotra	2	1	1
"	"	"	Malhotray	2	1	1

Religion	Community	Caste	Sub-caste	Number of Households		
				Persons	Males	Females
1	2	3	4	5	6	7
Hinduism	Scheduled castes (Hindus)	Doom or Mahasha	Bhahote	1	1	..
"	"	"	Drai (Pehl)	1	2	2
"	"	"	Boria	4	1	2
"	"	Chamar or Ramdasia	Chalotray	3	1	1
"	"	"	Tajuria	2	5	8
"	"	"	Badyal	13	11	2
"	"	Brahman	Dubay	13	3	4
"	"	"	Samnotray	7	3	2
"	"	"	Jhramat	5	1	3
"	"	"	Sadotray	4	2	2
"	"	"	Sanmotray	4	1	1
"	"	"	Bhonotray	2	1	9
"	"	"	Jamwal	2	5	7
"	"	"	Golyan	14	3	2
"	"	Rajput	Manhas	10	3	2
"	"	"	Samwal	5	1	1
"	"	"	Thakur	3	2	20
"	"	"	Charak	3	28	3
"	"	"	Paroch	48	4	6
"	"	Mahajan	Pachoyale	7	8	4
"	"	"	Rattan	14	2	6
"	"	Lohar	Chalotray	6	8	5
"	"	"	Sangran	14	5	3
"	"	Khatr	Abroal	10	1	1
"	"	"	Basi	4	1	1
"	"	"	Sombriay	2	2	2
"	"	Yogi	Rewal	3	5	2
"	"	"	Kanpata	7	5	1
"	"	"	Rakhnoto	7	4	..
"	"	Gaddi	Giri	5	1	..
"	"	Gosain	Makroo	1	..	..
"	"	Suniyara				

126						
Religion	Community	Caste	Sub-caste	Number of Households		
1	2	3	4	Persons 5	Males 6	Females 7
Islam	Muslims	Gujjar	Manhas	6	4	2
"	"	"	Bagdi	4	2	2
"	"	Pathan	Isabjai	12	6	6
"	"	Bhat	Ghumar	5	2	3
"	"	Padri	Ghumar	6	3	3
Total ..				449	246	203

127							
Table No. V							
Scheduled Castes and Scheduled Tribes							
No. of Households	Scheduled Castes			No. of Households	Scheduled Tribes		
	Persons	Males	Females		Persons	Males	Females
1	2	3	4	5	6	7	8
53	203	114	89	..	..	..	..

Table No. VI

Age Group	Total Population			Never Married		Married
	Persons	Males	Females	Males	Females	Males
	2	3	4	5	6	7
All Ages	449	246	203	134	77	92
0-4	55	27	28	27	28	..
5-9	61	39	22	39	22	..
10-14	47	26	21	26	20	..
15-19	31	14	17	11	4	3
20-24	41	16	25	10	1	6
25-29	32	16	16	5	..	11
30-34	35	20	15	3	..	16
35-39	35	20	15	4	1	14
40-44	26	15	11	2	..	9
45-49	27	21	6	1	..	18
50-54	19	13	6	3	..	5
55-59	10	8	2	1	..	5
60 and over	30	11	19	2	1	5
Age not stated	..	..	..	..	..	..

Marital Status			Divorced or Separated		Unspecified Status	
Females	Widowed		Males	Females	Males	Females
	9	10	11	12	13	14
8	..	..	..	2	..	..
95	17	29	3	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
1	..	..	..	..	..	..
13	..	..	..	1	..	..
22	..	1	..	1	..	..
15	..	..	..	..	..	..
12	..	..	1	..	..	..
13	..	3	..	..	..	..
9	2	1	1	..	..	..
4	3	2	..	..	..	..
4	2	2	..	..	..	..
2	4	4	1	..	..	..
1	2	1	..	..	..	..
3	4	15	..	..	..	..
..	..	..	..	..	..	..

Educa-

tion

Table No. VIII

No. VIII

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

Total Population	Workers		Persons	Non-Workers
	Females	Males		
5	6	7	8	9
154	38	257	92	184

Age Group	Total Population		Persons	Workers		Persons	Non-Workers		
	Males	Females		Males	Females		Males	Females	
I	2	3	4	5	6	7	8	9	10
All Ages	449	246	203	192	154	38	257	92	165
0-14	163	92	71	13	8	5	150	84	66
15-34	139	77	40	82	61	21	57	5	52
35-59	117	11	19	85	76	9	32	1	31
	30			12	9	3	18	2	16

Table IX

Table IX

Workers classified by Sex, Broad

Age Group	Occupation 1 Cultivation			Occupation 2 Grocery			Occupation 3 Cattle rearing			Occupation 4 Road labour		
	Persons Males Females			Persons Males Females			Persons Males Females			Persons Males Females		
	1	2	3	4	5	6	7	8	9	10	11	12
All Ages ..	132	105	27	14	13	1	10	5	5	7	6	1
0—14 ..	6	4	2	..	..	..	7	4	3	..	..	..
15—34 ..	62	46	16	5	4	1	2	1	1	3	2	1
39—59 ..	55	47	8	9	9	..	..	..	..	4	4	..
60 & over ..	9	8	1	..	..	..	1	..	1	..	..	..

Table IX

Age Group	Occupation 9 Tailoring			Occupation 10 Private service			Occupation 11 Wool spinning			Occupation 12 Blacksmithy		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	26	27	28	29	30	31	32	33	34	35	36	37
All Ages	3	2	1	2	2	..	2	..	2	1	1	..
0—14	..	..	..	..	..	..	..	..	..	..	..	..
15—34	..	..	..	..	..	..	..	..	..	..	..	..
35—59	3	2	1	2	2	..	1	..	1	1	1	..
60 & over	..	..	..	..	..	..	1	..	1	..	..	..

Age-groups and Occupations

Occupation 5 Farm labour			Occupation 6 Silversmithy			Occupation 7 Priesthood			Occupation 8 Govt. Service		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25
5	5	..	5	5	..	4	4	..	3	3	..
..	..	..	..	..	..	..	..	..	..	..	..
4	4	..	2	2	..	1	1	..	1	1	..
1	1	..	2	2	..	3	3	..	2	2	..
..	..	..	1	1	..	..	..	..	..	..	..

Age-groups and Occupations—*concl'd.*

Occupation 13 Weaving			Occupation 14 Carpentry			Occupation 15 Confectionery			Occupation 16 Gardening		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
38	39	40	41	42	43	44	45	46	47	48	49
1	..	1	1	1	..	1	1	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..
1	..	1	..	..	..	..	..	..	..	..	..
..	..	..	1	1	..	1	1	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..

Table No. X

Workers Classified by Sex, Broad Age-Groups and Industry,

Age Group	Total Workers			Household Industry	
	Persons	Males	Females	Workers	
				Males	Females
1	2	3	4	5	6
All Ages	192	154	38	10	4
0-14	13	8	5	..	..
15-34	82	61	21	2	2
35-59	85	76	9	7	1
60 and Over	12	9	3	1	1

Table No. XI

Non-Workers by Sex, Broad

Age Group	Non-Workers by Sex						
	Persons	Total Non-workers		Full time students or children attending school		Persons engaged only in household duties	
		Males	Females	Males	Females	Males	Females
All Ages	257	92	165	47	26	1	88
0-14	150	84	66	42	23	1	3
15-34	57	5	52	5	3	..	49
35-59	32	1	31	..	..	..	28
60 and over	18	2	16	..	..	..	8

Business and Cultivation belonging to the Household

engaged in					
Household Business		Household Cultivation		Others	
Males	Females	Males	Females	Males	Females
7	8	9	10	11	12
14	1	110	27	20	6
..	..	4	2	4	3
5	1	50	16	4	2
9	..	48	8	12	..
..	..	8	1	..	1

Age-Groups and Nature of Activity

[illegible]

Table No. XII

Households by Number of Rooms								
Total No. of Households	Total No. of rooms	Total No. of Family members	Households with no regular room		Households with one room		Households with two rooms	
			No. of Households	Total No. of Family members	No. of Households	Total No. of Family members	No. of Households	Total No. of Family members
1	2	3	4	5	6	7	8	9
101	331	449	..	..	20	58	20	72

and by Number of Persons Occupying

Households with three rooms		Households with four rooms		Households with five rooms		Households with 5 rooms and 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
10	11	12	13	14	15	16	17
25	110	10	54	14	79	12	76

Table No. XIII

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
101	41	3	5	2

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	26	1	9
			14

Table No. XIV

Types of Industry run by Households

Name of Industry	Number of Households
1. Spinning and Weaving	4
2. Silversmithy	3
3. Tailoring	3
4. Blacksmithy	2
5. Carpentry	1
6. Shoe-making	1
7. Oil Seed Crushing	1
8. Confectionery	1

Table No. XV

Types of Business run by Households

Name of Business	No. of Households
1. Ghee Selling	31
2. Milk Selling	17
3. Grocery	14
4. Wool Selling	8
5. Egg Selling	6
6. Drapery	1

Table XVI

Traditional Industries by number of Households in each

Name of Traditional Industry	No. of Households in each Traditional Industry
1. Spinning and Weaving	3
2. Silversmithy	3
3. Tailoring	2
4. Blacksmithy	2
5. Oil Seed Crushing	1
6. Shoe-making	1

Table No. XVII

D I E T

Community	Total No. of Households in each community	Households taking			
		One meal a day	Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5	6
Dogra Hindu	96	..	8	86	2
Dogra Muslim	5	..	..	5	..

Table No. XVIII

Medical Care

Cases	No. of cases
1	2
A. Maternity Cases	
1. No. of cases hospitalized	1
2. Number of cases	..
(a) Confined in hospital	..
(b) Confined by bringing Doctor home	..
(c) Confined by qualified Midwife at home	4
(d) Confined by unqualified Dai at home	12
(e) Confined without Assistance	10
B. Ordinary medical treatment	
(a) Allopath	..
(b) Ayurved	99 households
(c) Homeopath	..
(d) Combination of more than one system	2 households
C. Medical Consultation	
(a) In public hospitals or dispensaries	199 cases
(b) In private hospitals or dispensaries	7 "
(c) By calling in physicians, allopaths, homeopaths, etc.	55 "
(d) Whether Vaccinated	Yes, Six months back

Table No. XIX

**Distribution of Households by Occupation, Income
and number of members**

Occupation	No. of households	Monthly Income of Household					Total No. of members in households mentioned in col. 2
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
		1	2	3	4	5	
Cultivation	63	..	21	24	18	..	266
Grocery	13	..	..	3	5	5	75
Road Labour	5	..	4	1	..	..	11
Farm Labour	4	..	3	1	..	..	7
Priesthood	3	..	1	..	..	2	14
Silversmithy	3	..	1	..	1	1	25
Govt. Service	2	..	..	1	..	1	5
Tailoring	2	..	..	1	..	1	18
Wool Spinning	1	..	1	..	..	..	3
Private Service	1	..	..	1	..	..	3
Gardening	1	..	..	..	1	..	5
Blacksmithy	1	..	..	..	1	..	6
Carpentry	1	..	..	..	..	1	10
Confectionery	1	..	..	..	1	..	1
TOTAL	101	..	31	32	28	10	449

Table No. XX

Monthly Income per Household by Source and Occupation

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
			4	5	6	7	8
1	Agriculture	Agriculture and Milk, Ghee and Egg selling	..	..	..	1	..
2	Blacksmithy	Blacksmithy, Agriculture and Ghee selling	..	..	..	1	..
3	Agriculture	Agriculture and Milk selling	..	1	..	..	..
4	-do-	Agriculture and Ghee selling	..	..	1	..	..
5	-do-	Agriculture and Wool and Ghee selling	..	..	1	..	..
6	Farm Labour	Farm Labour, Agriculture and Milk selling	..	..	1	..	..
7	Agriculture	Agriculture	..	..	..	1	..
8	-do-	Agriculture and Private Service	..	..	1	..	..
9	-do-	Agriculture, Milk and Egg selling	..	..	1	..	..
10	-do-	Agriculture and Ghee selling	..	..	..	1	..
11	Grocery	Grocery and Agriculture	..	..	..	1	..
12	Agriculture	Agriculture, Ghee and Wool selling	..	..	..	1	..
13	-do-	Agriculture and Ghee selling	..	..	1	..	..
14	-do-	Agriculture and Milk selling	..	..	..	1	..
15	-do-	Agriculture and Milk and Egg selling	..	..	1	..	..
16	-do-	Agriculture and Milk selling	..	..	..	..	..
17	-do-	Agriculture, Milk and Egg selling	..	..	..	1	..
18	-do-	Agriculture, Ghee and Wool selling	..	..	..	1	..
19	Grocery	Grocery and Wool selling	..	..	1	..	..
20	Agriculture	Agriculture and Milk selling	..	..	1	..	..

Table No. XX

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No. 1	Occupation of Household 2	Source of income 3	Monthly income per household in the range of				
			Rs. 25 4	Rs. 26-50 5	Rs. 51-75 6	Rs. 76-100 7	Rs. 101 and over 8
21	Tailoring	Tailoring, Agriculture and Ghee selling	..	..	..	1	..
22	Agriculture	Agriculture and Weaving	..	..	1	..	..
23	-do-	Agriculture, Ghee and Wool selling	..	..	1	..	..
24	-do-	Agriculture	..	1	..	..	..
25	-do-	Agriculture and Ghee selling	..	..	..	1	..
26	-do-	Agriculture, Milk and Ghee selling	..	..	1	..	..
27	Agriculture	Agriculture and Ghee selling	..	..	1	..	..
28	Private service	Private Service, Agriculture and Grocery	..	..	1	..	..
29	Carpentry	Carpentry, Agriculture, Milk and Ghee selling	..	..	..	..	1
30	Agriculture	Agriculture and Ghee selling	..	..	1	..	..
31	-do-	Agriculture	..	1	..	..	..
32	-do-	Agriculture, Shoe-making and Ghee selling	..	..	1	..	..
33	-do-	Agriculture, Weaving and Ghee selling	..	..	..	1	..
34	-do-	Agriculture and Ghee selling	..	1	..	..	..
35	Grocery	Grocery	..	..	1	..	..
36	Agriculture	Agriculture and Ghee selling	..	..	..	1	..
37	Road Labour	Road Labour	..	1	..	..	..
38	Agriculture	Agriculture and Ghee selling	..	..	..	1	..
39	Grocery	Grocery	..	..	1	..	..
40	Road Labour	Road Labour	..	1	..	..	..
41	-do-	-do-	..	1	..	..	..

Table No. XX

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No. 1	Occupation of Household 2	Source of income 3	Monthly income per household in the range of				
			Rs. 25 4	Rs. 26-50 5	Rs. 51-75 6	Rs. 76-100 7	Rs. 101 and over 8
42	Farm Labour	Farm Labour	..	1	..	..	..
43	Agriculture	Agriculture, Spinning and Weaving	..	..	..	1	..
44	-do-	Agriculture	..	1	..	..	..
45	Govt. Service	Govt. Service	..	..	1	..	..
46	Farm Labour	Farm Labour	..	1	..	..	..
47	Agriculture	Agriculture and Ghee selling	..	..	1	..	..
48	Confectionery	Confectionery	..	..	..	1	..
49	Silversmithy	Silversmithy	..	1	..	..	..
50	Grocery	Grocery and Agriculture	..	..	..	1	..
51	-do-	Grocery and Agriculture	..	..	..	1	..
52	Silversmithy	Silversmithy	..	..	..	1	..
53	Agriculture	Agriculture and Ghee selling	..	..	..	1	..
54	Road Labour	Road Labour	..	1	..	..	..
55	Agriculture	Agriculture	..	1	..	..	..
56	-do-	-do-	..	1	..	..	..
57	-do-	-do-	..	1	..	..	..
58	Grocery	Grocery and Agriculture	..	..	1	..	..
59	Agriculture	Agriculture	..	1	..	..	..
60	-do-	-do-	..	1	..	..	..
61	-do-	-do-	..	1	..	..	..
62	-do-	Agriculture and Ghee selling	..	..	1	..	..
63	-do-	Agriculture, Ghee and Egg selling	..	..	..	1	..
64	-do-	Agriculture, Milk and Ghee selling	..	..	1	..	..
65	-do-	Agriculture	..	1	..	..	..

Table No. XX

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1	2	3	4	5	6	7	8
66	Priesthood	Priesthood	..	1	..	..	..
67	Gardening	Gardening, Blacksmithy and Agriculture	..	..	..	1	..
68	Tailoring	Tailoring and Agriculture	..	..	1	..	..
69	Agriculture	Agriculture	..	1	..	..	..
70	-do-	Agriculture and Farm Labour	..	1	..	..	..
71	-do-	Agriculture, Milk and Wool selling	..	..	..	1	..
72	-do-	Agriculture, and Ghee selling	..	..	..	1	..
73	-do-	Agriculture, Milk and Ghee selling	..	..	1	..	..
74	Silversmithy	Silversmithy, Agriculture and Govt. Service	..	..	..	..	1
75	Grocery	Grocery and Drapery	..	..	..	..	..
76	Agriculture	Agriculture and Milk selling	..	1	..	..	1
77	Grocery	Grocery and Agriculture	..	..	..	..	..
78	Agriculture	Agriculture	..	..	1	..	..
79	-do-	-do-	..	1	..	..	..
80	-do-	Agriculture, Milk and Egg Selling	..	..	1	..	..
81	Grocery	Grocery and Tailoring	..	..	..	1	..
82	Agriculture	Agriculture and Oil Seed Crushing	..	..	..	1	..
83	-do-	Agriculture	..	1	..	..	..
84	-do-	-do-	..	1	..	..	..
85	-do-	-do-	..	1	..	..	..
86	-do-	-do-	..	1	..	..	..
87	-do-	Agriculture, Ghee and Wool selling	..	..	1	..	..
88	-do-	Agriculture	..	..	1	..	..
	-do-	-do-	..	1	..	..	..

Table No. XX

Monthly Income per Household by Source and Occupation—*concl.*

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1	2	3	4	5	6	7	8
89	Road Labour	Road Labour	..	..	1	..	..
90	Wool Spinning	Wool Spinning and Agriculture	..	1	..	..	..
91	Priesthood	Priesthood and Agriculture	..	..	..	..	1
92	Agriculture	Agriculture and Milk selling	..	1	..	..	..
93	Farm Labour	Farm Labour	..	1	..	..	..
94	Agriculture	Agriculture and Ghee selling	..	..	..	1	..
95	-do-	Agriculture	..	..	1	..	..
96	Grocery	Grocery	..	..	..	..	1
97	Priesthood	Priesthood, Agriculture and Ghee selling	..	..	..	..	1
98	Grocery	Grocery and Agriculture	..	..	..	..	1
99	-do-	-do-	..	..	..	..	1
100	Govt. Service	Govt. Service, Agriculture, Ghee and Wool selling	..	..	..	..	1
101	Agriculture	Agriculture	..	..	1	..	..
TOTAL			..	31	32	28	10

Table No. XXI

Indebtedness				
Indebtedness by Income Group				
Income Group 1	Total no. of households 2	No. of households in debt 3	Percentage of col. 3 to col. 2 4	Average indebtedness for households in debt 5
Rs. 25	..	..	..	..
Rs. 26-50	31	24	77.42%	Rs. 167.75
Rs. 51-75	32	23	71.87%	Rs. 197.96
Rs. 76-100	28	21	75.00%	Rs. 362.76
Rs. 101 and over	10	4	40.00%	Rs. 2,150.00

Table No. XXII

Indebtedness by Causes			
Indebtedness by Cause of Debt			
Cause 1	Amount of debt 2	Number of families in debt 3	Proportion of debt due to cause to the total amount of debt 4
(a) Purchase of land	..	..	..
(b) House construction or repairs to existing building	Rs. 585.00	8	2.36
(c) Marriages	Rs. 6,310.00	29	25.45
(d) Funerals	Rs. 200.00	3	0.80
(e) To give dowry	..	..	..
(f) To clear out-standing debts	Rs. 100.00	2	0.40
(g) Sickness	Rs. 495.00	6	2.00
(h) Ordinary wants	Rs. 1,151.00	16	4.64
(i) Household Cultivation	Rs. 2,786.00	29	11.24
(j) Industry run by the household	Rs. 270.00	5	1.09
(k) Business run by the household	Rs. 12,900.00	6	52.02

Table No. XXIII

Agricultural Produce of Cultivation run by the Households and their Disposal

1. Name of Products	Paddy Mds-Srs.	Wheat Mds-Srs.	Maize Mds-Srs.	Pulses Mds-Srs.	Barley Mds-Srs.	Vegetables Mds-Srs.	Chillies Mds-Srs.	Tobacco Mds-Srs.	Oil seeds Mds-Srs.	Ginger Mds-Srs.	Fodder Mds-Srs.	Fruits (No. of trees)
2. Annual quantity produced	318-20	183-30	2004-00	101-20	17-27	270-14	17-29	1-24	12-35	0-1	564-10	210
3. Total annual quantity consumed by the producing Households	199-00	126-30	1146-00	31-00	7-27	154-14	13-09	0-29	7-03	0-1	541-00	..
4. Total annual quantity available for sale	119-20	57-00	858-00	70-20	10-00	116-00	4-20	0-35	5-32	..	23-00	..

Table No. XXIV

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

Community	Nature of interest on land	Number of households and extent of cultivated land											
		No. 3	5 marlas & below	6 to 10 marlas	11 to 19 marlas	1 kanal to 4 kanals	5 kanals to 8 kanals	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 to 12 acres	12 and above	..
1	2	..	..	..	..	..	..	..	..	..	..	..	..
DOGRA HINDU	1. Land owned	18	..	..	1	4	2	31	23	14	3	..	..
	2. Land held direct from Government under a tenure less substantial than ownership	..	..	..	..	..	..	2	..	..	..	..	..
	3. Land held from private persons or institutions	..	..	..	..	3	3	8	3	..	..	..	..
	4. Land given out to private persons or institutions	..	..	..	..	1	..	2	..	..	..	..	..
DOGRA MUSLIM	1. Land owned	..	..	..	..	..	..	2	3	..	..	..	..
	2. Land held direct from Government under a tenure less substantial than ownership	..	..	..	..	2	1	..	..	1	..	..	..
	3. Land held from private persons or institutions	..	..	..	..	..	..	..	..	..	..	..	..
	4. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..	..	..

Table No. XXV

Prosperity Index during the last 10 years

1. Number of households which have cleared debts which existed prior to 10 years from the income of the household	9
2. Total extent of debts cleared under item 1 by all the households together	Rs. 1,700/- only
3. No. of households which have during the last 10 years (a) acquired any property and / or (b) made any savings in cash and / or (c) invested capital in any undertaking or building	3 (One household has purchased 14 marlas of land and two households have purchased one ox each).
4. The approximate total money value of item 3(a) to 3(c) of all the households together deducting the portion covered by debts and / or the proceeds of the sale of any property.	..

Table No. XXVI

General

Total No. of Households	Number of Households			
	Reading daily newspaper or listen news broadcaste through the community radios	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
101	40	18	72	45

Table No. XXVII

Average monthly expenditure per household by broader income groups

Items of Expenditure	Households with monthly income of					
	Rs. 0-50		Rs. 51-100		Rs. 101 and over	
	Number of households	Average monthly expenditure per household	Number of households	Average monthly expenditure per household	Number of households	Average monthly expenditure per household
	2	3	4	5	6	7
		Rs.		Rs.		Rs.
A—Food Groups	31		60		10	
i. Maize		14.00		15.00		25.00
ii. Rice		4.00		8.00		15.00
iii. Other Grains		4.00		7.00		10.00
iv. Vegetables & Pulses		5.00		5.00		8.00
v. Meat, Fish & eggs		1.00		3.00		8.00
vi. Milk & Cond.		3.00		5.00		10.00
vii. Ghee & Oils		2.00		4.00		10.00
viii. Condiments		1.00		1.50		3.00
ix. Sugar		2.00		3.00		6.00
x. Tea		0.50		1.00		1.50
xi. Other foods including refreshments, tobacco, snuff etc.		1.00		2.00		6.00
Total under food		36.50		54.50		102.50
B—Miscellaneous Expenditure						
i. Clothing, fuel and soap		6.00		12.00		18.50
ii. Education		1.00		5.00		8.00
iii. Medical care, traveling, religious observances, amusement and other like items		1.00		2.50		10.00
Total under Miscellaneous		8.00		17.50		36.50
Grand Total		44.50		72.00		139.00

SET B

Table No. 1

Caste/Tribe or Community and nature of family
(Based on item 3 of Model Schedule)

Community	Total No. of households	Type of families living in the households			
		Name of Village : Sudhmhadev			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Dogra Hindu	96	51	7	10	28
Dogra Muslim	5	3	1	1	..

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

Table No. 2 (B)

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

Community	Number of families that have come to the Village from		
	Outside the State	Outside the District	Outside the Taluk
1	2	3	4
Hindus	..	2	5
Mahasha	..	..	2
Megh	1	..	1
Yogi	..	..	1
Mahajan	..	..	..
Rajput	1	..	1
Gosain	..	..	1
Brahmin	..	..	1
Lohar	..	..	1
Suniyara	..	..	1
Khatri	..	..	..
Muslims	..	..	1
Padri	..	..	1
Pathan	..	..	..
	2	2	16

Table No. 2 (A)

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

Community	Total No. of households	Number of households settled			
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	1 Generation ago
		3	4	5	6
1	2	3	4	5	6
Dogra Hindu	96	55	6	4	13
Dogra Muslim	5	3	..	..	..

Table No. 3 (A)
Religion and Sect (Based on items 5 (a) & (b) of Model Schedule)

Religion and Sect (Based on items 6 & 7)					
Religion	Total No. of households	Number of households, the heads of which belong to			Number of households the heads of which do not belong to any sect.
		Sect I (name)	Sect II (name)	Sect III (name)	
		Sunni			6
1	2	3	4	5	
Hinduism	96	..	..	..	
Islam	5	5	..	..	

Caste and Sub-castes (Based on item

5 (b) & (c) of Model Schedule)

5 (b) & (c) of Model Schedule) - contd.

Caste and Sub-castes (Based on item

5 (b) & (c) of Model Schedule) -- <i>contd.</i>								
Sub-caste 23	Sub-caste 24	Sub-caste 25	Sub-caste 26	Sub-caste 27	Sub-caste 28	Sub-caste 29	Sub-caste 30	Sub-caste 31
Ghenglay	Arotra	Malhotray	Bhahote	Drai (pehl)	Boria	Chalotray	Tajuria	Mandvan
25	26	27	28	29	30	31	32	33
								1

Caste	Total No. of households	Sub-caste 32 Badyal	Sub-caste 33 Dubay	Sub-caste 34 Samnotray	Sub-caste 35 Jhramat	Sub-caste 36 Sadotray	Sub-caste 37 Sanmotray	Sub-caste 38 Bhonotray
1	2	34	35	36	37	38	39	40
B. Other Hindus								
Brahmin	12	1	3	2	2	1	1	1
Rajput	7	..	..	..	..	..	..	..
Mahajan	7	..	..	..	..	..	..	..
Lohar	5	..	..	..	..	..	..	..
Khatri	4	..	..	..	..	..	..	..
Yogi	4	..	..	..	..	..	..	..
Gaddi	2	..	..	..	..	..	..	..
Gosain	1	..	..	..	..	..	..	..
Suniyara	1	..	..	..	..	..	..	..
C. Muslims								
Gujjar	2	..	..	..	..	..	..	..
Pathan	1	..	..	..	..	..	..	..
Bhat	1	..	..	..	..	..	..	..
Padri	1	..	..	..	..	..	..	..

[illegible]

Table No. 3 (B)—*concl.*

Caste and Sub-castes (Based on item

Caste	Total No. of households	Sub-caste 48 Chalotray	Sub-caste 49 Sangran	Sub-caste 50 Abrol	Sub-caste 51 Basi	Sub-caste 52 Sombriay	Sub-caste 53 Rewal
1	2	50	51	52	53	54	55
B. Other Hindus							
Brahmin	12	..	..	..	..	..	..
Rajput	7	..	..	..	..	..	..
Mahajan	7	..	..	..	..	..	..
Lohar	5	1	..	..	..	..	..
Khatri	4	..	1	2	1	..	..
Yogi	4	..	..	..	..	1	2
Gaddi	2	..	..	..	..	..	..
Gosain	1	..	..	..	..	..	..
Suniyara	1	..	..	..	..	..	..
C. Muslims							
Gujjar	2	..	..	..	..	..	..
Pathan	1	..	..	..	..	..	..
Bhat	1	..	..	..	..	..	..
Padri	1	..	..	..	..	..	..

5 (b) & (c) of Model Schedule)—*concl.*

Sub-caste 54 Kanpata	Sub-caste 55 Rakhnoto	Sub-caste 56 Giri	Sub-caste 57 Makroo	Sub caste 58 Manhas	Sub-caste 59 Bagdi	Sub-caste 60 Isabjai	Sub-caste 61 Ghumar
56	57	58	59	60	61	62	63
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
..	2	..	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	..	1	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	1	1	..	..
..	..	..	..	..	..	1	..
..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	1

Table No. 3 (C)

Association of Deity/Special object of worship and caste/tribe
(Based on item 6 of Model Schedule)

Deity/Special objects of worship 1	Number of households that worship the deity and belong to			Remarks 5
	Caste I (name) Brahmin 2	Caste II (name) Khatri 3	Caste III (name) Mahajan 4	
Lord Shiva and Lord Krishna ..	4	..	2	..
Kali ..	..	1	..	..
Thakur Dwara ..	1	..	..	..
Staya Narayan Ji ..	..	1	..	..
All Hindu Deities ..	2	..	1	..

NOTE:—1. One head of a household is the head priest of Shivaji Mandir. Caste—Yogi.

2. One is a priest of Devi Temple. Caste—Brahmin.

Table No. 4 (A)

Awareness of Untouchability Offences Act
(Based on item 7 of Model Schedule)

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law	Remarks
1	2	3	4
Megh or Kabirpanthi	32	25	..
Doom or Mahasha	18	10	..
Chamar or Ramdasia	3	3	..
Brahmin	12	10	..
Rajput	7	5	..
Mahajan	7	5	..
Lohar	5	2	..
Khatri	4	4	..
Yogi	4	2	..
Gaddi	2	..	..
Gosain	1	1	..
Suniyara	1	1	..
Gujjar	2	..	..
Pathan	1	..	..
Bhat	1	..	..
Padri	1	..	..

Permissibility of Inter-caste marriage

Caste/Tribe	Number of persons interviewed	Number of persons who consider it					Caste 6 Mahajan
		Caste 1 Megh or Kabirpanthi	Caste 2 Doom or Mahasha	Caste 3 Chamar or Ramdasia	Caste 4 Brahmin	Caste 5 Rajput	
1	2	3	4	5	6	7	8
Megh or Kabirpanthi	32	32	..	..	..	..	..
Doom or Mahasha	18	..	18	..	..	..	..
Chamar or Ramdasia	3	..	..	3	..	..	..
Brahmin	12	..	..	..	12	..	..
Rajput	7	..	..	..	..	7	..
Mahajan	7	..	..	..	..	..	7
Lohar	5	..	..	..	..	..	..
Khatri	4	..	..	..	..	..	..
Yogi	4	..	..	..	..	..	..
Gaddi	2	..	..	..	..	..	..
Gosain	1	..	..	..	..	..	..
Suniyara	1	..	..	..	..	..	..
Gujjar	2	..	..	..	..	..	..
Pathan	1	..	..	..	..	..	..
Bhat	1	..	..	..	..	..	..
Padri	1	..	..	..	..	..	..

Based on item 8 (c) of Model Schedule)

[illegible]

Table No. 5 (B)

Desirability of inter-caste marriage

Caste/Tribe	Number of persons (heads of households interviewed)	Number of persons who consider it					
		Caste 1 Megh or Kabirpanthi	Caste 2 Doom or Mahasha	Caste 3 Chamar or Ramdasia	Caste 4 Brahmin	Caste 5 Rajput	Caste 6 Mahajan
1	2	3	4	5	6	7	8
Megh or Kabirpanthi	32	32	..	..	..	..	..
Doom or Mahasha	18	..	18	..	..	..	..
Chamar or Ramdasia	3	..	..	3	..	..	..
Brahmin	12	..	..	..	12	..	..
Rajput	7	..	..	..	..	7	..
Mahajan	7	..	..	..	..	..	7
Lohar	5	..	..	..	..	..	..
Khatri	4	..	..	..	..	..	..
Yogi	4	..	..	..	..	..	..
Gaddi	2	..	..	..	..	..	..
Gosain	1	..	..	..	..	..	..
Suniyara	1	..	..	..	..	..	..
Gujjar	2	..	..	..	..	..	..
Pathan	1	..	..	..	..	..	..
Bhat	1	..	..	..	..	..	..
Padri	1	..	..	..	..	..	..

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

[illegible]

Table No. 6 (A) 1

Awareness of changes in Hindu laws of Succession and Adoption
(Based on items 11 & 12 of Model Schedule)

Community	Number of persons (heads of households) interviewed	No. aware that there have been changes in Hindu Adoption Act	No. that could not describe changes in Hindu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act correctly	Remarks
1	2	3	4	5	6	7
Dogra Hindu	96	12	..	..	..	..
Dogra Muslim	5	..	12	..	..	..

Table No. 6 (A) 2

Inheritance of property as in practice
(Based on item 13 (a) of Model Schedule)

Community	No. of persons (heads of households) interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribes							
		Son	Daughter	Wife	Mother	Brother	Sister's Son	Brother's Son	Others
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	96	96	..	..	..	..	..	..	..
Dogra Muslim	5	5	..	..	..	..	..	..	..

Table No. 6 (B) 1

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

Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner					If there are children by more than one wife, property first divided per stripe among sons of different wives and then per capita among sons of the same wife	Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Large share is given to eldest son, other sons inherit equally	Large share is given to youngest son, other sons inherit equally			
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	96	96	..	..	..	..	..	..	..
Dogra Muslim	5	5	..	..	..	..	..	..	..

Table No. 6 B—2

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

Community	Number of persons interviewed	Number indicating that daughters inherit property in the following manner								Others
		Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits	Daughter inherits only if there is no son	Daughter acquires only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	96	..	..	..	..	96	..	96	96	..
Dogra Muslim	5	..	..	..	..	5	..	5	5	..

Table No. 6 B—(3)

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

Community	Number of person interviewed	Number indicating that wife inherits the property in the following manner					Others (Specify)
		Wife inherits equally with sons	Wife gets a smaller share	Wife gets maintenance only if she does not remarry	Wife acquires life interest if there is no child provided that she does not remarry		
1	2	3	4	5	6		7
Dogra Hindu	96	..	..	96	..		..
Dogra Muslim	5	..	..	5	..		..

Table No. 6—(C)

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

Community	No. of persons interviewed	Number of persons who agree that daughter should inherit equally with sons				
		Aged above 50	Aged 41—50	Aged 31—40	Aged 21—30	Aged 20 and below
1	2	3	4	5	6	7
Dogra Hindu	96	18	13	13	10	2
Dogra Muslim	5	..	3	1	1	..

Table No. 7

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

Community	Number of households	Number of households that suffered loss of land after the time of death of the father, the head of the household	Number of households that have gained land after the time of death of the father, the head of the household	Remarks
		3	4	5
	2	..	77	..
1	96	..	5	..
Dogra Hindu	5			
Dogra Muslim				

Table No. 8

Reciprocal Aid in agricultural practices
(Based on items 15(h-j) of Model Schedule)

Caste/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 and harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
		3	4	5	6
1	2	8	10	9	..
Dogra Hindu	77	..	3	1	..
Dogra Muslim	5				

Livestock statistics including fishery

Duck/Geese		Fowl		Horses		Dogs	
No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
10	11	12	13	14	15	16	17
..	..	25	104	5	11	16	25
..	..	1	1	..	..	..	..

on item 19(a) of Model Schedule)

Village Industries - Products (Based

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Table No. 10 (B)

Village industries—Disposal of products
(Based on item 19 (b) of Model Schedule)

Name of product 1	Particulars of households that sell to neighbours only		Particulars of households that sell in market		Remarks 6
	Caste 2	No. of households 3	Caste 4	No. of households 5	
1. Pattu and Khadder cloth	Megh or Kabirpanthi	2	..	..	Clothes are not sold but only tailoring wages are charged.
-do-	Doom or Mahasha	1	..	..	
-do-	Chamar or Ramdasia	1	..	..	
2. Silver Ornaments	Khatri	3	Khatri	3	
3. Sewn clothes	Brahman	1	..	..	
-do-	Rajput	1	..	..	
-do-	Pathan	1	..	..	Clothes are not sold but only tailoring wages are charged.
4. Axe, drot, genti and other iron articles	Lohar	2	..	..	
5. Agricultural implements and other wooden articles	Rajput	1	..	..	
6. Desi Juti, Chappals etc.	Chamar	1	..	..	
7. Oil of Sarsoon seeds etc.	Bhat	1	Bhat	1	
8. Milk, Sweets etc.	Suniyara	1	Suniyara	1	

le No. 11 (B)

Occupational mobility—Nature of Change from father's generation to present generation
(Based on item 22 of Model Schedule)

Occupation	No. of persons in the occupation	Number of persons whose father's occupation was							
		Occupation No. 1 (i. e. his own)	Occupation No. 2 Agriculture	Occupation No. 3 Road Labour	Occupation No. 4 Silversmithy	Occupation No. 5 Govt. Service	Occupation No. 6 Shoemaking	Occupation No. 7 Blacksmithy	Occupation No. 8 Farm Labour
1	2	3	4	5	6	7	8	9	10
Agriculture	63	59	2	..	..	2	..	..	1
Grocery	13	8	..	..	..	..	..	..	..
Road Labour	5	4	..	..	..	..	..	..	1
Farm Labour	4	3	1	..	..	..	..	..	..
Priesthood	3	2	1	..	..	..	..	..	..
Silversmithy	3	..	1	..	..	..	..	..	..
Govt. Service	2	2	..	..	1	..	..	..	..
Tailoring	2	1	..	..	..	..	..	1	..
Wool Spinning	1	..	..	..	..	..	..	..	..
Private Service (Agent on Buses)	1	..	..	..	..	..	..	..	..
Gardening	1	1	..	..	..	..	..	..	..
Blacksmithy	1	..	1	..	1	..	..	..	..
Carpentry	1	..	..	..	..	2	..	1	2
Confectionery	1	..	..	..	..	..	..	..	2
	101	85	5	2	2	2	1	2	2

Table No. 11 (A)

Occupational mobility—Cause of change
(Based on items 22 and 23 of Model Schedule)

Community 1	No. of persons who changed father's occupation			No. of persons who have changed own earlier occupations			No. of persons who are not contented with present occupation 8	Remarks 9
	Volun- teerily 2	Forced by circum- stances 3	Other reasons (specify) 4	Volun- teerily 5	Forced by circum- stances 6	Other reasons 7		
Dogra Hindu	11	5	..	..	..	..	..	..
Dogra Muslim	..	..	..	..	..	..	..	..

Table No. 11 (C)

Occupational mobility—Nature of Aspiration (Based on item 24 of model Schedule)

Occupation	No. of households	No. of persons (heads of households) who want their sons to be in										Remarks	
		The same occupation as in col. 1 (i.e. his own)	Occupation No. 1 Govt. Service	Occupation No. 2 Grocery	Occupation No. 3 Business	Occupation No. 4 Tailoring	Occupation No. 5 Doctor	Occupation No. 6 Gram Sevak	Occupation No. 7 B.D.O.	Occupation No. 8 Blacksmithy	Occupation No. 9 Bus Driver	Un-married	Having no issue
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Agriculture	63	1	11	5	2	3	2	1	..	1	..	9	28
Grocery	13	2	3	..	3	..	..	..	1	..	..	2	2
Road Labour	5	1	..	..	..	..	..	..	..	..	..	1	3
Farm Labour	4	..	..	..	..	..	..	..	..	..	..	..	4
Priesthood	3	1	..	..	..	..	..	..	..	..	..	1	1
Silversmithy	3	2	1	..	..	..	..	..	..	..	..	..	..
Govt. Service	2	1	..	..	..	..	..	..	..	..	..	..	..
Tailoring	2	2	..	..	..	..	..	..	..	..	..	..	1
Wool Spinning	1	..	..	..	..	..	..	..	..	..	..	..	..
Private Service	1	..	..	..	..	..	..	..	..	..	1	..	..
Gardening	1	..	..	..	1	..	..	..	..	..	..	..	..
Blacksmithy	1	1	..	..	..	..	..	..	..	..	..	..	..
Carpentry	1	..	..	..	..	..	..	..	..	..	..	..	1
Confectionery	1	..	..	..	..	..	..	..	..	..	..	..	1
Total :	101	11	15	5	6	3	2	1	1	1	1	13	42

172

Table No. 12

Trade or Business (Based on item 25 of Model Schedule)

Community	Business 1—Ghee selling				Business 2—Milk selling				Business 3—Grocery			
	No. of house-holds	Communi-ties	Source of finance	Average profit	No. of house-holds	Communi-ties	Source of finance	Average profit	No. of house-holds	Communi-ties	Source of finance	Average profit
1	2	3	4	5	6	7	8	9	10	11	12	13
Dogra Hindu	28	Hindu	Self	Rs. 22.10	17	Hindu	Self	Rs. 20.88	14	Hindu	Self	Rs. 81.07
Dogra Muslim	3	Muslim	Self	..	..	..	..	..	..	..	..	..

Table No. 12.—concl'd.

Trade or Business (Based on item 25 of Model Schedule)—concl'd.

Community	Business 4—Wool selling				Business 5—Egg selling				Business 6—Drapery			
	No. of house-holds	Communi-ties	Source of finance	Average profit	No. of house-holds	Communi-ties	Source of finance	Average profit	No. of house-holds	Communi-ties	Source of finance	Average profit
1	14	15	16	17	18	19	20	21	22	23	24	25
Dogra Hindu	1	Hindu	Self	Rs. 10.62	6	Hindu	Self	Rs. 9.17	1	Hindu	Self	Rs. 75.00
Dogra Muslim	..	..	..	..	..	..	..	..	..	..	..	..

173

Table No. 13

Range of information (Based on item 29 of Model Schedule)

Community	Total No. of households	Number of heads of households who know the names of						Name of principal rivers of the district
		Union Board H.Q.	Anchal Panchayat H.Q.	Thana H.Q.	Tehsil H.Q.	Taluk H.Q.	District H.Q.	
1	2	3	4	5	6	7	8	9
Dogra Hindu	96	88	88	88	88	88	88	80
Dogra Muslim	5	5	5	5	5	5	5	5

Table No. 14

Land reforms etc. (Based on item 30 of Model Schedule)

Community	No. of households benefited by abolition of Zamindari	Brief indication of the manner of benefit	No. of households harmed by Abolition of Zamindari	No. of households neither benefited nor harmed
1	2	3	4	5
Dogra Hindu	65	They got land	1	30
Dogra Muslim	2	They got land	..	3

Table No. 15(A)

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

Community	No. of households	No. aware of existence of N. E. S. Blocks	No. benefited by N.E.S. Blocks	No. benefited in the manner as below				Remarks
				Describe (1)	Describe (2)	Describe (3)	Describe (4)	
1	2	3	4	5	6	7	8	9
Dogra Hindu	96	70	..	..	..	..	..	..
Dogra Muslim	5	4	nil	..	..	..	..	..

Table No. 15(B)

N. E. S. Blocks—Nature of benefit (Awareness about the function of Gram Sewak (Based on item 34 of Model Schedule)

Community	No. of households	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak				Remarks
			Fully satisfactory	Satisfactorily	Unsatisfactorily	Incorrectly	
1	2	3	4	5	6	7	8
Dogra Hindu	96	66	7	58	..	..	..
Dogra Muslim	5	4	..	3	..	..	..

Note—One household could not describe the functions of Gram Sewak.

Table No. 16

Opinion about improvement through Panchayats (Based on item 36(e-f) of Model Schedule)

Community	Number of households	No. according to whom after establishment of statutory panchayat there has been				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
		Improvement (a) Construction of Panchayat Ghar	Improvement (b) Construction of School Buildings	Improvement (c) Construction of Roads	Improvement (d) Construction of Boullies (Springs)	Harm (a)	Harm (b)	Harm (c)	
1	2	3	4	5	6	7	8	9	10
Dogra Hindus	96	73	15	2	7	..	..	..	..
Dogra Muslims	5	4	..	..	..	..	..	..	..

Table No. 17(A)

Information about functions of Panchayats (Based on item 36(d) of Model Schedule)

Community	No. of informants according to whom the main parties are			No. of informants according to whom the dominant castes are			Remarks
	Party (a) National Conference	Party (b) Praja Parishad	Party (c)	Caste (a) Thakur	Caste (b)	Caste (c)	
1	2	3	4	5	6	7	8
Dogra Hindu	65	65	..	61	..	..	..
Dogra Muslim	4	4	..	4	..	..	..

**Information about main functions of Panchayats
(Based on item 36(a-e) of Model Schedule)**

Table No. 18

Name of Co-operative Society	No. of members belonging to				Number that have not become the members because of			
	Name of castes	No. of households	Name of castes	No. of households	Reason (1) Do not like it	Reason (2) See no advantage or gain	Reason (3) See no use	Reason (4) Do not find any benefit
1	2	3	4	5	6	7	8	9
	Megh or Kabirpanthi	11	Suniyara	1	6	21	29	1
	Doom or Mahasha	9	Gosain	1				
	Brahman	6	Khatri	1				
	Lohar	4	Gujjar	1				
	Rajput	4	Pathan	1				
	Yogi	2	Bhat	1				
	Mahajan	2						
			Total	44				

**Information and attitude towards family planning with reference to Households
(Based on items 3 and 38 of Model Schedule)**

Note--There are 13 heads of households who are un-married.

**Attitude towards family planning with reference to duration of marriage
(Based on items 3 and 38(c) of Model Schedule)**

Note—Thirteen heads of households are unmarried.

Table No. 19(C)

Attitude towards family planning with reference to monthly income
(Based on item 38(c) of Model Schedule and income data)

Community	No. wanting more children, having monthly income of					No. wanting no more children, having monthly income of				
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Above Rs. 150 or less	Above Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	1	5	15	18	18	..	1	2	7	9
Dogra Muslims	..	..	2	2	..	..	..	..	1	..

Note—Thirteen heads of households are unmarried.

Table No. 20 (A)

Habit of taking sugar as co-related to income
(Based on item 39(d) of Model Schedule and income group)

Community	No. of households taking sugar with monthly income of					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	Above Rs. 150 or less	Above Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	2	8	25	30	31	..	..	..	..	..
Dogra Muslim	..	..	3	2	..	..	..	..	..	..

Table No. 20 (B)

Habit of taking tea as co-related to income
(Based on item 39(d) of Model Schedule and income data)

Community	No. of households taking tea with monthly income of					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	Above Rs. 150 or less	Above Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	2	8	25	30	31	..	..	..	..	..
Dogra Muslim	..	..	3	2	..	..	..	..	..	..

Table No. 21 (A)

Material culture-Possession of furniture
(Based on item 42 (a) of Model Schedule)

Community	No. of households possessing the following items of furniture									
	Bedstead	Khatia	Chair	Table	Mirror	Bench	Stool	Jalchowi	Wall-shelf	
1	2	3	4	5	6	7	8	9	10	
Dogra Hindu	92	88	9	3	85	1	3	9	..	
Dogra Muslim	4	4	2	..	3	..	..	1	..	

Table No. 21 (B)

Material Culture—Possession of consumer’s goods
(Based on item 45 (a) of Model Schedule)

Community	No. of households possessing					
	Lantern	Petromax or Hazak	Battery torch-light	Kerosene stove	Bicycle	Radio set Gramophone
1	2	3	4	5	6	7 8
Dogra Hindu	77	4	21	4	2	3 1
Dogra Muslim	4	1	1	..	1	..

Table No. 22
Material Culture—Habits (Based on items 42 (c) and 45 (c) of Model Schedule)

Community	No. of households that use mosquito curtain having monthly income of		No. of households that do not use mosquito curtain having monthly income of		No. of households that use toilet soap/washing soap having monthly income of		No. of households that do not use toilet washing soap having monthly income of	
	Rs. 151 & above	Rs. 101- 150	Rs. 51- 100	Rs. 1- 50	Rs. 151 & above	Rs. 101- 150	Rs. 51- 100	Rs. 1- 50
Dogra Hindu	2	3	4	5	6	7	8	9
1	..	1	..	..	2	7	55	31
Dogra Hindu	..	..	..	..	..	..	..	..
Dogra Muslim	..	..	..	..	..	..	..	..

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	<i>Page</i>
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INDEX

		<i>Pages</i>
ABUL FAZAL	— The author of 'Ayin-i-Akbari'	19
AMAR NATH CAVE	— Situated about 95 miles from Srinagar in snow-bound mountains at a height of 12,729 feet. The cave is one of the most sacred shrines and contains a self-made ice Lingam of Lord Shiva	91
BABA ROOP NATH	— A Kanpata Yogi who buried himself alive inside Shiva's temple at Sudhmhadev where his 'Samadi' has been preserved to this day	8, 92
BACHHAL	— A village contiguous to Sudhmhadev	93, 94
BAISAKHI	— A Hindu festival falling on 1st Baisakh corresponding to 13th April	82
BANISUNG	— A place about 2 miles from Sudhmhadev where Lord Shiva's marriage party was entertained	1, 7
BATOTE	— A flourishing Town and a health resort on the National Highway about 78 miles from Jammu	1, 20
BHAIEN	— A village in the neighbourhood of Sudhmhadev	93, 94
BOULIE	— Local name for a spring	5
BRAHMA	— The Creator, one of the three Gods of Hindu Trinity	6, 43
BUDDISUDH	— A place about 3 miles in the north of Sudhmhadev where famous Kashpa Reshi of Kashmir is said to have meditated to Lord Shiva for 12 years	4, 8
CHENANI	— Headquarter of the Raja of Chenani and Niabat office	1, 4, 5, 8, 20, 23, 25, 28, 39, 51, 54, 61, 67, 75, 76, 81, 84, 93
COL. LAWRENCE	— The author of 'Valley of Kashmir'	14, 18, 19
DENZIL IBBETSON	— The author of 'A Glossary of Tribes and Castes of the Punjab and Northwest Frontier Province'	15, 18
DEVKA	— A sacred stream passing through Sudhmhadev and believed to be a branch of river Ganges	1, 5, 8, 9, 21, 43, 44, 45, 54, 64, 91

		Pages
DHAR SHIVGARH	The name of a village and the rich forest range bordering Sudhmhadev in the north	1, 53, 64, 93, 94
DHARA	— A lake about 10 miles from Sudhmhadev supposed to be the abode of 'Baska Nag', the King of Snakes	4
DOGRA	— The inhabitants of Duggar region	16, 17, 82, 87, 96, 97, 98, 102
DOGRI	— The dialect spoken by Dogras	29, 35, 42, 90, 96, 97, 98
DUGGAR	— The hilly tract in the south of river Chenab	98, 100
FEDERIC DREW	— The author of 'Territories of Jammu & Kashmir' and 'The Northern Barrier of India'	17
GORI KUND	— A place about 2 miles in the north-west of Sudhmhadev where Mata Oma is said to have mediated for 12 years	1, 4, 7, 100
HARDWAR	— A village about one mile to the south-west of Sudhmhadev	1, 4, 93, 94
HIMACHAL	— A Raja of the pre-historic era who ruled the territory to the south of Sudhmhadev	6, 7
H. RISLAY	— The author of 'The People of India'	14
IDD	— A festival of Muslims	82
KALHANA	— The author of Rajatarangini, the political history of Kashmir from ancient times to 1148 A. D.	14
KALKA	— A famous and popular goddess of Hindu mythology	100
KARAN SINGH	— The author of the book 'Shadow and Sunlight'	97, 100
KARLAH	— A village contiguous to Sudhmhadev	93, 94
KASALGOOM	— A place about six miles away from Sudhmhadev on the National Highway near Patnitop	4
KASHPA	— Famous Reshi and founder of Kashmir	8, 9
KATRA	— A well-known town and the last halting Station on the road to Vaishno Devi	74
KATWALAT	— A village in the neighbourhood of Sudhmhadev	93, 94
KHARWA	— A village contiguous to Sudhmhadev	93, 94
KHOSAR	— The name of a nallah and mountain bordering Sudhmhadev in the east	1

KUD	— A tourist resort and a catering station on the National Highway about 66 miles from Jammu	1, 4, 5
LOHRI	— A Hindu festival held on the last day of Poh, (December-January)	82
M. A. STEIN	— The author of the English translation of Raj-Tarangni, the political history of Kashmir	14
MAHADEV	— Another popular name of Lord Shiva	5
MANTALAI	— A mountain about 3 miles from Sudhmhadev	1, 4, 6
MEENA	— Wife of Raja Himachal	6
MOTIYA	— A fragrant flower of white colour	34
NARAD JI	— A God of Hindu mythology	7
NARAYANA	— Or 'Shakti' stands for God who exhibits Himself as the all powerful Brahma, Vishno and Mahesh	6
NARSING DASS NARGIS	— The author of 'Tarikhe Dogra Desh'	8
OMA	— Daughter of Raja Himachal, believed to be a reincarnation of Mata Parvati	6, 7
PARVATI	— The wife of Lord Shiva	6, 7, 92, 104
PATNITOP	— A mountain (6,635 ft. above sea level) on the National Highway	3
PURMANDAL	— A famous place of pilgrimage about 16 miles to the east of Jammu city	1
QURAN	— The holy scripture of Muslims	46
RAMAYANA	— The holy scripture of Hindus	14
RAM CHAND	— Raja of Chenani who built the Shiva Temple at Sudhmhadev about 500 years ago	8
SHIVA	— Lord of Death who is believed to be absorbed in prayers on the top of Kailash Parbat (Himalaya Mountain)	1, 5, 6, 7, 8, 9, 20, 30, 43, 51, 90, 91, 92, 104

		<i>Pages</i>
SUDDHEET RAKSHAS	A demon-god who lived in Sudhmahadev in pre-historic times	7
SUDHMAHADEV	— A village of famous pilgrimage in district Udhampur	1, 2, 4, 6, 7, 8, 9, 18, 19, 51, 53, 54, 66, 73, 74, 80, 83, 88, 90, 93, 100, 104
SUKRAL	— A village of famous pilgrimage in Kathua district	93, 100
UDHAMPUR	— A flourishing trade centre and a reputed town on National Highway about 42 miles from Jammu	1, 20, 23, 25, 28, 29, 54, 67, 73, 87, 88, 93, 96
VAISHNO DEVI	— A popular goddess enshrined in Vaishno Bhavan on Trikuta hills, Katra	1, 91, 100
VISHNO	— The Protector, one of the three gods of Hindu Trinity	6, 43
W. WAKETFIELD	— The author of the 'The Happy Valley'	14, 15

ERRATA

(The following printing mistakes are regretted)

<i>Page No.</i>	<i>Col. No.</i>	<i>Particulars of entry</i>	<i>For</i>	<i>Read</i>
12	5	Item No. 3 (C-Muslims) against Ghumar	7	5
20	1	Top Heading	The Village and their Material Traits	The People and their Material Traits
30	2	2nd line from bottom	in distinguishable	indistinguishable
33	2	Line 8, first para	sugar-bal's	sugar-balls
45	1	Line 15 from top	three time	three times
49	1	Line 3, item (iv)	Troting or frogs	Troting of frogs
52	1	Line 15 from top	most other	most others
90	2	5th line from bottom	The dances	The dancers
91	1	1st para, 2nd line	and females	many females
94	2	7th line from bottom	heen constructed	been constructed
119		Col. 3, item 11	I rahmin	Brahmin
186		Against Gori kund 3rd line	have mediated	have meditated

