# Parole Nagri

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# CENSUS OF INDIA 1961

VOL. VI PART VI NO. 25

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH
OF

## PAROLE (NAGRI)

(TEHSIL & DISTRICT KATHUA)

FIELD INVESTIGATION
BY
**J. KAY NANDA & B. K. PALLI**
*Socio-Economic Surveyors*

FIRST AND FINAL DRAFT
BY
**J. KAY NANDA**
*Socio-Economic Surveyor*

EDITOR
**J. N. ZUTSHI**
*Director of Census Operations*

**The Village Survey monograph series of Jammu and Kashmir State have been included in Vol. VI, Part VI of the Census of India—1961 and bound together district-wise. 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 |
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| 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 |
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| 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 | Chakdrabkhau |
| 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 |
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*Reports already printed.

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# FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and 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 orginal 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 uneveness 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, alongwith 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 meterial 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 statistiscal 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-divised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commissioner rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI
July 30, 1964

**ASOK MITRA,**
Registrar General, India.

# PREFACE

A new and challenging task was added to the work of Census-taking during 1961. It was to 'invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change'. A few villages were selected from every State and the Census Organisation was told to find out, on the basis of personal observation, 'how much of a village was static and yet changing and how fast the winds of change were blowing and from where'.

In Jammu and Kashmir, it was decided to bring the following villages under the ambit of special study :-

*Kashmir Province (including Ladakh)*

i) Aishmuqam
ii) Mattan
iii) Bijbehara
iv) Nandpora
v) Hazratbal
vi) Charisharif
vii) Tullamulla
viii) Mohalla Telian
ix) Kaniari
x) Zachaldara
xi) Gumal
xii) Gundi-Gujran
xiii) Kharboo
xiv) Hanu
xv) Hemis
xvi) Kharnik

*Jammu Province*

i) Matta
ii) Agral
iii) Sudhmhadev
iv) Katra
v) Badwani
vi) Khanaid
vii) Sukral
viii) Chakdrabkhan
ix) Parole
x) Rajpora Mandi
xi) Shahdra
xii) Ramkund

Out of these, the study was completed in respect of :-

i) Aishmuqam
ii) Mattan
iii) Tullamulla
iv) Mohalla Telian
v) Zachaldara
vi) Matta
vii) Agral
viii) Sudhmhadev
ix) Katra
x) Badwani
xi) Khanaid

Monographs indicating the existing social structure and changes registered of 5 villages in Kashmir and 6 villages in Jammu have been already published. However, a fair portion of this work is still in arrears. Presently, we are pressed for time as the first phase of operations of the next Census is to begin soon. Nevertheless since the groundwork has been already done for most of these villages, I have thought of making use of the material thus collected and continue the series of Village Survey Monographs as far as possible.

Few are likely to have heard of the village Parole situated on the outskirts of the Pathankot plain but a block of the village taking up for special study during the 1961 Census revealed some interesting facets. In the first place, the very composition of the population has changed.

Most of the old Muslim inhabitants who left the block in 1947 have come to be replaced by refugees, belonging predominantly to Hindu scheduled castes, Gosains and Yogis.

Parole itself is connected by a metalled road with Kathua, District Headquarters. This has made trade and commerce easy. As a result, a flourishing market has come into existence in the village which has proved a helpful factor to the economy of the area.

The measures taken by the Government to do away with untouchability and gradual transformation of the outlook of the Hindu society in recent years have helped a great deal in imparting a sense of confidence and belonging to the people living in the block. The fact that out of the 39 households surveyed, 5 are represented in Government service has proved a significant wind of change and although cultivation, scavenging and drum-beating continue to be the occupations of the majority of the inhabitants, social pressure is mounting in favour of more lucrative and decent type of jobs.

The profession of drum-beating quite common in Jammu (not so widespread in Kashmir valley) and a special facet of this block, may have come into existence owing to the total lack of mass media of communication in olden times. It was through drum-beaters that all important announcements of the Durbar used to be publicised among the people who were mostly illiterate. Even today, despite Radio and newspapers, publicity through drum-beating is mandatory for orders passed under certain sections of the penal law without which their very validity, would be open to question. Drum-beaters continue to be in great demand at festivals and functions connected with rural life. The block has 5 professional drum-beaters out of a total working population of 86 inhabiting it.

The field survey of the block was conducted by Shri J. Kay Nanda, Socio-economic Investigator. His effort is to be appreciated as the investigation done by him omits no detail of importance.

I should also like to note that my Deputy Director, Shri Abdul Gani, although practically submerged in multifarious tasks relating to 1971 Census has not treated these studies as a peace-time job and consequently allowed them to go by default. He has read through every page of drafts and it was through his efforts that studies on Badwani, Khanaid and Sopore were put in a presentable shape. The present study also received much personal attention from him.

Other officials associated with the work are S/Shri Masood Ahmed S. A. (Map), A. M. Kalloo, S.E.I., Syed Kamal-ud-Din Kamili, Computor, Miss Usha Tiku, Computor and Virender Kumar Tiku stenographer. Shri Masood prepared graphs, sketches and maps; S/Shri A. M. Kalloo and Syed Kamal-ud-Din compiled statistical tables etc., proof reading was done by Miss Usha Tiku; while Shri V. K. Tiku typed out the manuscript. They too deserve mention for their labour.

*Srinagar,*
*August 26, 1970.*

**J. N. ZUTSHI**

CHAPTER I

# THE VILLAGE

## INTRODUCTION

The hilly tract extending from the snowy mountains bounding the Kashmir valley on the north to the plains of the Punjab on the south-east is what is known as Dugar or Jammu province. In the outskirts of this province in the fertile plains near Pathankot lies Parole Nagri, commonly called Nagri by the locals of the Kathua district. Nagri is a conglomeration of six villages--Pitho Pain, Taraf Pain, Taraf Bala, Pitho Bala, Mirpur Jagoo and Mirpur Ram. The main market of Nagri is, however, the focal point of all these villages. The area occupied by these villages is considered to be a village-area and to turn the area into a town is under the consideration of authorities. Presently, Tehsildar, Kathua, acts as the Chairman of the Village-area-committee. During the riots of 1947, Nagri witnessed mass exodus of the inhabitants and as the situation calmed down the refugees from other parts of the State and from Pakistan got settled here. It was in consideration of this development that the village was selected for the socio-economic survey. To make the study manageable the survey was confined to a block around the market, which, as already stated, is the focus of all the six constituent villages. This block is composed of households belonging to almost all these villages.

Parole is 6 miles to the north-west of Kathua and 61 miles from Jammu. It is situated between 75°-10′ and 75°-55′ longitude and 32°-20′ and 32°-50′ latitude. It is bounded by villages Muthi Rakhlavan and Sherpur in the north and north-east. The villages Khakhyal and Nakkian Narolian lie in its east and south-east respectively. In the south, it is bounded by Sayed Pur, Kangaryal, Gound and Mator villages. The villages Bharmora, Narua, Pamral Daralan, Ervan are on its western side.

Parole Nagri is situated on the bank of a streamlet called Wajuhu. Six small tributaries of different *khads* flow on all the sides of the village. River Ravi and Ujh flow 3½ miles and 2 miles away from the village respectively.

Parole is connected with Kathua by a metalled all-weather road. National High Way is 8 miles away from the village via Kathua whereas via village Kalyanpur it is only six miles. The road, however, does not come in the village proper. A small bridge on Wajuhu links the village with Kathua-Khakhyal road. The block can be approached direct from the metalled road. As the passenger gets down at the bus stand he has just to cross the small bridge measuring about 5-6 ft. in width, to reach the village market.

While Kathua market is also within easy reach and is often visited by the villagers, the local market of Parole is fairly good and caters to almost all the necessities of daily use. The following statement indicates the nature of business or industry in which the various shops of the village are engaged :-

*The Village*

| *S. No.* | *Nature of business* | *No. of shops* |
|---|---|---|
| 1. | Halwai (confectioners) and tea shops | 17 |
| 2. | Blacksmiths | 11 |
| 3. | Gold-cum-silver smiths | 5 |
| 4. | Grocers | 50 |
| 5. | Vegetable-sellers | 4 |
| 6. | Cloth-merchants | 3 |
| 7. | Hakims | 3 |
| 8. | Doctors | 2 |
| 9. | Cycle-shops | 2 |
| 10. | Oil-crushers | 6 |
| 11. | Potters | 16 |
| 12. | Weavers | 12 |
| 13. | Cobblers | 5 |
| 14. | Carpenters and masons | 24 |
| 15. | Tailors | 8 |
| 16. | Barbers | 4 |
| | Total number of shops | 172 |

## FLORA AND FAUNA

Following are the broad details of flora and fauna found in the village :-

### Flora

i) *Peepal*
ii) *Bode*
iii) *Jaman*
iv) Mango
v) *Tali* (Sheesham)
vi) *Kikar*
vii) Mulberry
viii) *Arjam* (used for timber)
ix) *Ambua* (used for fuel)
x) *Symble* (used for furniture)
xi) Dates
xii) *Sarin*
xiii) *Bair* (a kind of fruit)
xiv) *Phalaie*
xv) *Banj*

Besides the common species of fauna such as stray dogs, rats, cats, crows, sparrows, owls, cows, sheep, goats, etc., the following wild fauna are found in the vicinity of the village :-

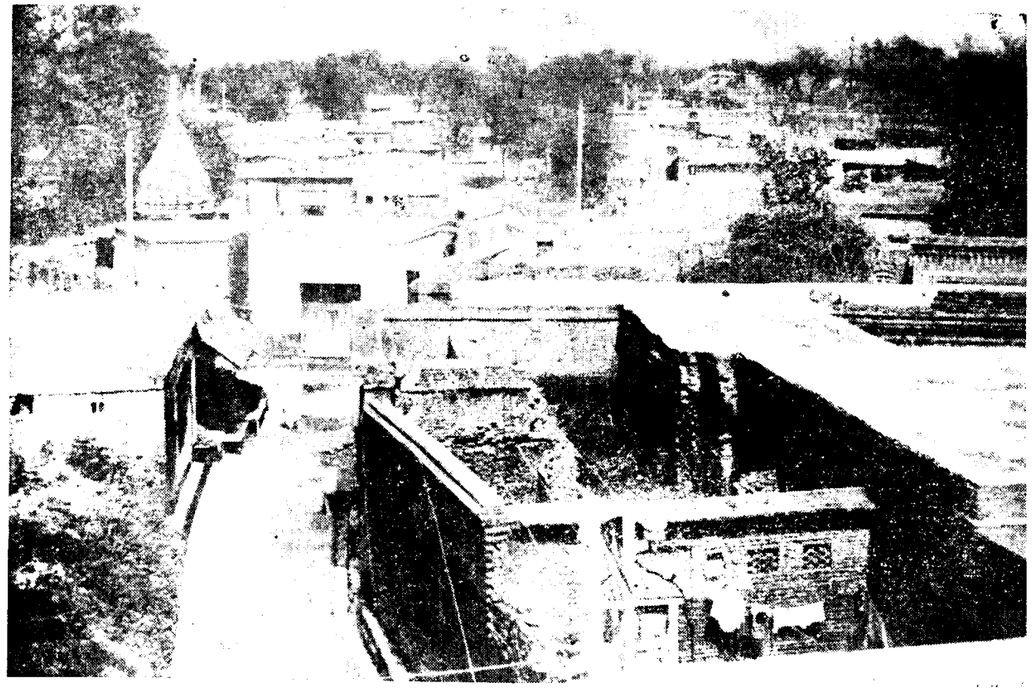
i) Pigs
ii) Jackal
iii) *Para* (a kind of deer)
iv) Fox
v) Forest-cow
vi) Forest ox (Neele sir)
vii) *Sae*
viii) Rabits
ix) Ducks
x) *Bulbul*
xi) Peacock (Moore)
xii) *Teetar*
xiii) *Kasturi*
xiv) *Batayar*
xv) Forest *Gugi*
xvi) Wild pigeons

## AREA

According to the Census Records, the cluster of six villages known as Parole Nagri extends over an area of 3,070 acres. The 1961 Census puts the population of these villages as 4,243. This gives a density of 1.38 persons per acre for Parole as a whole. The density of the block under survey could not, however, be worked out because the area of the block is not known.

## CLIMATE

It is a village of hot climate situated at an altitude of 320 metres above the sea-level. In the absence of any observatory in the close vicinity of the village, no maximum and minimum temperatures have, however, been recorded. As will be evident from the following statement, indicating monthly rain-falls during the year 1960, July and August are the



Village View

Residential Pattern

Residential Pattern



months of rainfall and for the rest of the year the climate remains almost dry except minor falls during winter months viz., December and January :-

| Year | Month | No. of rainy days | Rainfall in Millimetres |
|---|---|---|---|
| 1960 | January | 4 | 95.5 |
| ,, | February | Nil | 0.0 |
| ,, | March | 8 | 48.2 |
| ,, | April | Nil | 0.0 |
| ,, | May | 1 | 13.7 |
| ,, | June | 2 | 11.4 |
| ,, | July | 10 | 337.0 |
| ,, | August | 12 | 492.2 |
| ,, | September | 1 | 23.9 |
| ,, | October | Nil | 0.0 |
| ,, | November | Nil | 0.0 |
| ,, | December | 1 | 38.1 |
| | | 39 days | 1,060.0 |

## HOUSEHOLDS

The block consists of 39 households. As brought out by Table No. III, Set A, appended to the Report, about 41% households representing 35.8% of the total population consist of 4-6 member families. The corresponding position of other households is indicated below :-

Single member household ... 2.6% of households and 0.4% of population,

2-3 member households ... 12.8% of households and 6.3% of population,

7-9 member households ... 35.9% of households, 44.6% of populaion,

10 persons and over ... 7.7% of households and 12.9% of population.

Barring 9 Christian households comprising 29% of the population, the inhabitants of the block are Hindus. Of them, as many as 74.7% are Meghs. The rest belong to Gosain and Yogi castes.

## RESIDENTIAL PATTERN

The residential pattern is similar as found in other rural areas of Jammu and Punjab. The pacca houses follow the same pattern as generally found in small towns of the Punjab and the kacha ones provide the same picture as obtains in other rural areas around. Houses lie mostly in clusters and rows and vary in their design and size. Some of the houses, however, lie at a distance of 20 to 50 feet between each other. There is no satisfactory arrangement for drainage and for the disposal of waste. Almost every house has a compound, fenced or unfenced, attached to it.

## TRANSPORT & COMMUNICATIONS

There is a daily bus service between Kathua and Parole. Tongas, however, are the most important means of transport and can be had even at odd hours. Carriage of heavy loads and commercial goods into and out of the village is usually conducted in trucks and bullock carts. Following are the important stations by distances falling on way from Kathua to Parole :-

| S. No. | Name of the station | Distance from Kathua |
|---|---|---|
| 1. | Kathua | 0 mile |
| 2. | Chak Diwan Kirpa Ram | ½ mile |
| 3. | Chak Desa Singh | 1 mile |

| | | |
|---|---|---|
| 4. | Chan gran | 1¾ miles |
| 5. | Chak Sujan Pur | 2¼ miles |
| 6. | Khokhyal Kirpal | 4¼ miles |
| 7. | Parole | 6 miles |

The traditional means of transport like horses, asses and mules are also used for the transportations of goods. And in the absence of these pack animals, villagers themselves carry the load from one part of the village to the other.

The block is served by a branch post office. No arrangements are, however, available for booking of telegrams. The nearest telegraph office with telephonic facilities is at Kathua.

## IMPORTANT PUBLIC PLACES

Except for a small temple of Lord Shiva there is no important public place in the block.

The shrines of Bala Sundri, Lord Shiva and Chattar Shah are, however, the important public places of the village as a whole. The local market is also a centre of gossip and fun.

## CREMATORIUM

There are four burning grounds in the village as a whole where Hindus burn their dead. Out of these four, two are for Hindus other than Harijans and Gosains. One of these is located near the Bus Stop called Mard while the other is in Mirpur Ram on the bank of Wajuhu.

Cremation ground of Gosains is in the temple of Bala Sundri. The remaining one is of Harijans called Triwala and is situated on the bank of Wajuhu in Pitho Pain.

Muslims—no longer existent in the village—used to bury their dead in the graveyard attached to the shrine of Chattar Shah in Taraf Pain.

Christian Cemetry lies on the bank of the stream in Pitho Pain.

## SOURCES OF WATER AND ELECTRICITY

There are no water taps either in the block under survey or in the rest of the village. About seven private tube wells and eighty open wells provide water for drinking purposes. They are, however, insufficient to meet the requirements of drinking water adequately. The spring at Chattar Shah has also hygienic water. The water of the wells, though somewhat siclene is on the whole good for digestion. Lower castes like Aryas, Bangis, Kamhars, Chamars, Meghs, Mahashas have exclusive wells in their respective areas to draw upon and as in the past have no excess to the wells used by caste Hindus. The enforcement of Untouchability Offences Act of 1955 may take still some time to transform the attitudes and practices in the measure as required.

Wajuhu water is filthy and grey in colour and is, therefore, used only for purposes of washing, irrigation and fish culture.

Parole has not come under electrification as yet and continues to draw upon the age old earthen lamps and lanterns. The electric poles have, however, been fixed and it is expected that the village might soon be in a position to enjoy the facility of electricity.

## WELFARE AND ADMINISTRATIVE INSTITUTIONS

District and tehsil level administration, controlled by the Deputy Commissioner and Tehsildar of Kathua respectively, looks after the general administration of Parole Nagri. The village Panchayat was dissolved some 12 years ago. At present Parole is treated as a village area. The Tehsildar of Kathua and a local doctor respectively act as Chairman and Secretary of the village area committee. This is the only body responsible for the general welfare of the inhabitants and for introducing other reform measures.

Patwari is the official representative of the Revenue Department. He maintains the village maps, statistics and records relating to land and revenue. Numberdar is the village head who assists the Patwari.

Other institutions functioning in the block are Branch Post Office, Government Dispensary and a high school. The block is also served by the following institutions operating in the other sectors of Parole :–

1. Government Girls Lower Middle School
2. Government Dispensary
3. Veterinary Unit
4. Co-operative Society
5. Police Post.

## HISTORY OF THE VILLAGE AND LEGENDS

There is no authentic record to bring out something about the origin and the settlement of Parole Nagri. Some popular legends of interest are, however, reproduced below :-

The shrines of Bala Sundri and Arapati, ancient as they are lend credance to the belief that the settlement of Parole be dating back even before 400 A.D. Three temples of Lord Shiva in parole and two others at a distance of 2½ and 1½ miles from the village are said to have been constructed during the reign of King Vikarma Dittya (400 A.D.). According to location legend this area is believed to have been the capital of Raja Gobind Chand whose place was situated just in the neighbourhood of Arapati shrine.

According to another popular legend the temple of Bala Sundri was constructed before Mughal empire and Shahjahan (1627-1658 A.D.) visited the shrine several times. It is said that the land attached to the temple was dedicated by Shahjahan whose signatures are still there on the *Patta* of Bala Sundri.

There are equally interesting legends as regards the nomenclature of Parole Nagri and how and when it came to be known by the present name. One legend says that in the very beginning, when Parole was the capital of a King, flowers were is abundance here and as such it was known as Pushpa Vati Nagri which with the passage of time has corrupted into Parole Nagri.

Another legend is that the area, before the actual habitation, was rich with a wild vegetable known as *Parmal* or *Banparole*. It was, therefore, known afterwards as *Parmal* or *Banparole* which gradually corrupted into Parole. At present this vegetable is cultivated in other parts of the Jammu province also.

There is yet another legend which says that a family among the early settlers came from a village Parole near Kangra and as the household was the most prominent among the settlers the place came to be known after them as Parole.

The very early settlers are said to

have come from Rajasthan and are believed to be Rajputs. Next came Brahmins to serve as priests for the earlier settled Rajputs. To take up the menial duties like agriculture etc., lower castes settled on the outskirts of the villages and were called Doom. Near the Police Station a stone structure still exists which is called *Ghars*. Landlords, of ancient times, used to collect grains etc., from their tillers i.e., Dooms at this place.

The Sikhs and Rajmazdoors living in the village at present have all immigrated into the village from Muzzafrabad district of the State—now on the other side of Cease-fire Line.

CHAPTER II

# THE PEOPLE AND THEIR MATERIAL TRAITS

## A. ETHNIC COMPOSITION

Parole folk are ethnically Dogras. Due, however, to its location in the close vicinity of Punjab, Punjabi social and cultural life has equally made its impact felt. People of the area are well built and hardworking. They are generally tall with wheatish complexion. Simple living and family pride are the two inherent traits of the people.

People as a whole is the home of Christians, Sikhs and Hindus, a hardy people divided into several castes and subcastes. In the block under survey, however, bulk of the population belongs to three of the Hindu castes namely, Meghs, Gosain and Yogi, the rest being Christians. The subjoined statement gives the community and caste-wise number of households and their population as also their respective percentages in relation to the block as a whole :-

| Sl. No. | Community/Caste | Name of sub-caste | No. of house-holds | Popu-lation | Percentage of households in the village | Percentage of village population |
|---|---|---|---|---|---|---|
| *A-Scheduled Caste Hindus* | | | 22 | 127 | 56.37 | 52.92 |
| 1. | Megh or Kabir Panthi | | 22 | 127 | 56.37 | 52.92 |
| | | Demothia | 3 | 17 | 7.69 | 7.08 |
| | | Gadyan | 2 | 14 | 5.13 | 5.83 |
| | | Mahotray | 2 | 11 | 5.13 | 4.58 |
| | | Khorotna | 1 | 9 | 2.57 | 3.75 |
| | | Magoch | 2 | 7 | 5.13 | 2.92 |
| | | Chatyari | 1 | 7 | 2.56 | 2.92 |
| | | Ghawan | 1 | 7 | 2.56 | 2.92 |
| | | Mangotray | 1 | 7 | 2.56 | 2.92 |
| | | Chanotray | 1 | 7 | 2.56 | 2.92 |
| | | Kabir Panthia | 1 | 6 | 2.56 | 2.50 |
| | | Margotray | 1 | 6 | 2.56 | 2.50 |
| | | Majgotray | 1 | 6 | 2.56 | 2.50 |
| | | Malgotray | 1 | 6 | 2.56 | 2.50 |
| | | Kraliay | 1 | 6 | 2.56 | 2.50 |
| | | Karthal | 1 | 5 | 2.56 | 2.08 |
| | | Kadyan | 1 | 3 | 2.56 | 1.25 |
| | | Rohmotray | 1 | 3 | 2.56 | 1.25 |

apt to be as dark as the natives of India below Delhi. There 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 that of the Dogras generally, though one sees exceptions, due no doubt to an admixture of blood."

**Gosain**

Gosain come next and form 10% of the total population. They claim to belong to the priestly class lower than the Brahmins and also engage themsleves in priesthood etc. by occupation. They are subdivided into the following subcastes—Gobulia, Nanga, Puri and Baragy.

**Yogis**

Yogi is the name generally assigned to a person who attains self-abnegation and is specialised in performing Yoga i.e., special feats of physical exercises which are believed to raise their spiritual power. But here in the block under survey none of the Yogis were found to be true to their surname and follow either agriculture or drum-beating as their occupations.

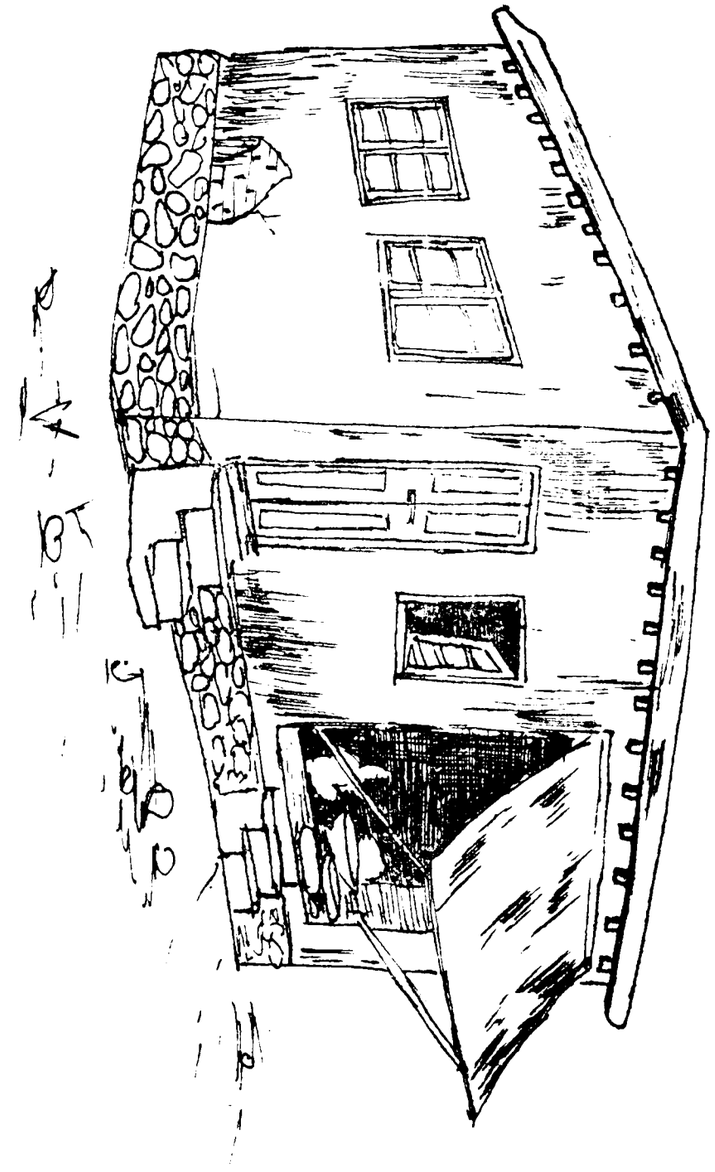
**Christians**

Christians occupy a little over 29% of the population of the whole block. They are locally called Churas or Bhangis., i.e., the sweepers or scavengers. They are the poor and illiterate group of people. So far as the Christians are concerned, they are local converts due to the efforts of missions working in various parts of the State. Most of them originally belonged to scheduled castes who had no excess to religious places, sources of water and shops etc. As Christians now they are endowed with religious freedom.

**B—HOUSE TYPES**

About 40% of the houses in Nagri are pacca, double storeyed constructions. The rest of the 60% are single-storeyed kacha dwellings. On the whole the dimensions of a house are 20'x25' with an average capacity of two rooms. Half the kacha houses are single roomed huts with generally slanting roofs. Pacca dwellings have been constructed with cement, lime stucco, burned bricks and stones and have reasonably good accommodation. Kacha houses, on the other hand, are mud constructions, some are of unburnt bricks plastered from within and outside with a thick layer of brown clay and hay. People with low income generally have an insignificant base or plinth below the building while the rich raise pucca plinths about 2 feet above the ground in stone or bricks.

In 80% of the buildings, the roofs are flat called *chhats*, while the rest of the 20% houses are huts with double sloped roofs covered from above with thatch, grass, bamboo, mats and branches of trees. G. C. I. sheets are not used for roofing the buildings. Open *chhats* are used for sleeping purposes during summer nights. In all the pacca houses and in some of the kacha ones stairs have been constructed in the compound for going on roofs. In other cases moveable bamboo or wooden staircases have been provided. Pacca houses have roofs covered with timber, tiles and cement. Whereas in rest of the houses logs of wood regular or irregular are placed over the opposite walls ranging 1 to 1½ ft. apart and intervening distance being covered with branches of trees, bamboo matting, thatch and small wooden planks. Such roofs are further covered with thick layer of brown



House - Type

| Sl. No. | Community/Caste | Name of sub-caste | No. of house-holds | Popu-lation | Percentage of households in the village | Percentage of village population |
|---|---|---|---|---|---|---|
| *B.* | *Other Hindus* | | 8 | 43 | 20.54 | 17.92 |
| 1. | Gosain | | 5 | 24 | 12.84 | 10.00 |
| | | Puri | 2 | 12 | 5.13 | 5.00 |
| | | Gobulia | 1 | 6 | 2.57 | 2.50 |
| | | Baragy | 1 | 5 | 2.57 | 2.08 |
| | | Nanga | 1 | 1 | 2.57 | 0.42 |
| 2. | Yogi | | 3 | 19 | 7.70 | 7.92 |
| | | Tarkhan | 2 | 13 | 5.13 | 5.42 |
| | | Lalotray | 1 | 6 | 2.57 | 2.50 |
| *C.* | *Christians* | | 9 | 70 | 23.09 | 29.16 |
| 1. | Bhangis | | 9 | 70 | 23.09 | 29.16 |
| | | Momay | 3 | 27 | 7.69 | 11.25 |
| | | Sandhu | 2 | 13 | 5.13 | 5.42 |
| | | Pathan | 2 | 12 | 5.13 | 5.00 |
| | | Ladar | 1 | 11 | 2.57 | 4.58 |
| | | Sowntay | 1 | 7 | 2.57 | 2.91 |

**Meghs**

The table indicates that 52.92% of the inhabitants are scheduled caste, all Meghs.

As was the position of Scheduled Castes all over the country, the Scheduled Castes in Parole also suffered from numerous disabilities of historical origin. Their entry into temples was banned and it was not possible for them to share with other inhabitants such civic amenities as using water from springs, wells, 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 by a member of the Scheduled Castes under the inhibition that this would pollute him and make it obligatory for him to take a bath. These attitudes have, however, been loosing their intensity since the advent of independence. The caste Hindus no longer consider it a sin to mix freely with Scheduled Castes and do not take serious notice of their entering the temple or using the same source of water which they themselves utilize for day to day consumption.

The origin of Meghs is somewhat obscure as varying views have been expressed by different writers about their antecedents, about how they came to be known as Meghs and what prompted the society to label them as Scheduled Caste. According to one version Meghs were classified as Kshattryas 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 to save themselves of this persecution, some Kshttrayas abondoned their traditional occupation and took up to handloom weaving calling themselves as Meghs.

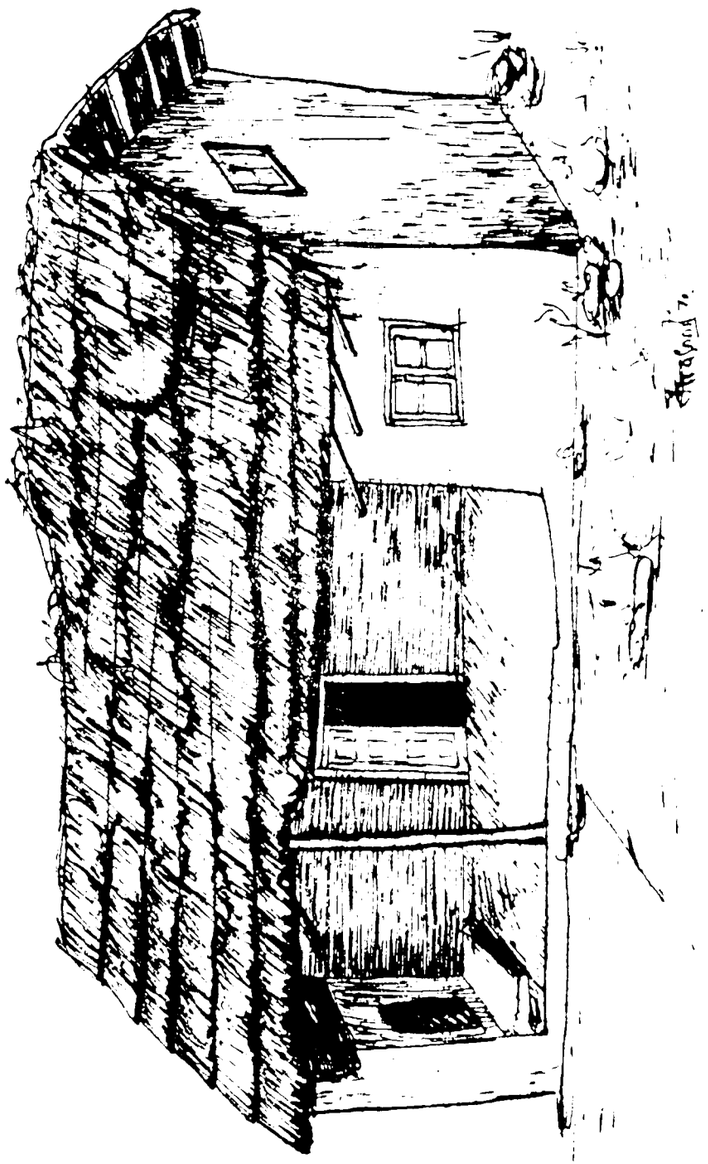
Some people, however, believe that Meghs were originally Brahmins and were as such respected by all Hindus. One of the Brahmans, it is said, owned a cow which contracted some disease and died. The Brahman requested many people to help remove the carcase but Brahmins as they all were each one turned down the request until he came accross one who became bold enough to come forward and volunteer to remove the dead-body away from the habitation. On this he was ex-communicated by his fellow caste brotheren 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. And in the course of time they became to be treated as untouchables.

Sir Denzil Ibbetson has also confirmed the view that Meghs were originally Brahmins. According to 'A Glossary of Tribes and Castes of the Punjab and North-west Province' written by him in 1192, 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 Brahmin, therefore, asked his elder son to teach his younger brother but the former disobeyed and declined to carry out the orders. The Brahmin got infuriated and turned him out of his 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. On one occasion when he was performing Jag Aswameda, so as to restore a dead cow to life, his charms proved ineffective and the people rediculed him. He accordingly sent a message to his father who also chanted certain *mantras* and succeeded in resurrecting the dead-body of life. The father did not, however, permit the son to eat by his side but promised that he would relax this ban after sometime. 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 Dooms 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 Dooms 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





clay and hay 9″ to 1′ deep finally besmeared from above with an emulsion of cowdung and clay which saves the clay plaster from breakage on being dry.

Pacca buildings are well constructed with proper ventilation and resemble the houses constructed in the towns of Punjab. Most of these dwellings have been constructed of small tiles or Maharaji bricks depicting old architecture dating to the reign of Maharaja Partap Singh. These buildings have also been provided with separate kitchens, dormitories, cow sheds, baths etc.

Kacha dwellings consisting of medium size rooms having an average height of 8 ft. are poorly ventilated with hardly a window for each room. Except huts, all the rest of the dwellings have separate kitchens and cattle sheds. In huts either one corner of it is used for cooking purposes or the food is cooked in the open compounds attached with. A hole in the roof serves the purpose of a chimney. Most of these have no baths and latrines. People residing in these kacha houses take regular baths at their respective wells and answer to the call of nature in the fields or on the bank of the stream.

A reference to table XII, Set A, appended to the Report, shows that the block is inhabited by 39 households which claim an aggregate population of 240 persons. The total number of rooms available in the dwellings for residential purposes stand at 60 or one room for every four persons. This is not a satisfactory position and does indicate a lot of congestion.

The table further indicates that one of the households is living in a temple. There are however no households not living in regular rooms. Households whose dwellings do not consist of more than one room appear to be much over-crowded as the average number of persons per room in each such household is more than five. The average number of persons per room in dwellings consisting of two rooms each is 3.5. Households residing in three-roomed houses are somewhat less congested as the average in this case is 2.5 persons per room. It is, however, quite evident that the residential accommodation in each such case is not in conformity with the basic principles of hygiene and normal living.

It is also quite clear that dormitories are provided for unmarried boys and girls only in spacious buildings and not in other houses in which living accommodation is inadequate and separacy is ruled out.

Majority of the houses have been provided with compounds, fenced or unfenced, which are used for stocking cow-dung, rice-pounding etc. During summer these are also utilized for sleeping and cooking purposes.

The order of construction varies from building to building and in case of Kacha buildings, it is quite hyphazard. As against this most of the pacca buildings have come up in an orderly design with due regard to requirements of accomodation, drainage, ventilation, construction pattern etc. With the growing tendency of the inhabitants to fall in line with the urban way of living, the practice of building houses without latrines and bath-rooms is gradually disappearing. Small bath-rooms are built inside the house and are equipped with small reservoirs of masonry work in which water is

stored. Latrines are built in a corner of the compound in front of the building.

Hindus generally like their new houses to face east or south. Christians are not however inhibited by any such scruples.

New constructions are not undertaken without consulting the family priest who prescribes the time and hour for laying the foundation stone. The ceremony is called *Nee Rakna* and is regarded as auspicious. Friends and relatives assemble on the occasion to felicitate the house builder. The celebration starts with the recitation by the priest of *Ganesh Pujan* or the worship of Lord Ganesh. After this is over, small silver plates on which *baska nag* (raja of snake), *kachhu* (tortoise) and *machhi* (fish) are engraved, are consigned alongwith a piece of *sopari* to the spot where the foundation stone is to be laid. The head of the household or a respectable person of the locality then lays the foundation stone. No other ceremonies are performed thereafter until the completion of construction.

When the house is ready for being occupied, another ceremony known as *Parvesh Greh* is celebrated. The priest is again summoned to perform *Nav-greh Pujan* attributed to the nine stars which are supposed to influence human life. On this occasion also friends, relatives and neighbours assemble and are served with *gur* or raw sugar. Close relatives are, however, entertained to a vegetarian dinner.

To cater to the local demand for bricks a kiln has come up in village Mirpur Jagoo. The rate of bricks is Rs. 55/- per thousand. Cement and timber, are procured from Kathua and Pathankot. Other building materials like stones, nails, bolts, etc. are available locally.

The village has 24 skilled masons and carpenters. Nagri has a reputation in the neighbouring villages also for the craftsmanship of its carpenters and masons. Following are the wages paid to skilled and un-skilled labour : -

i) *Mistri* or Mason—Rs.5.00 to Rs. 6.00 per day,

ii) *Turkhan* or Carpenter—Rs. 4.00 to Rs. 6.00 per day,

iii) *Raj-mazdoor* or labour—Rs. 2.00 to Rs. 2.50 per day.

**DRESS**

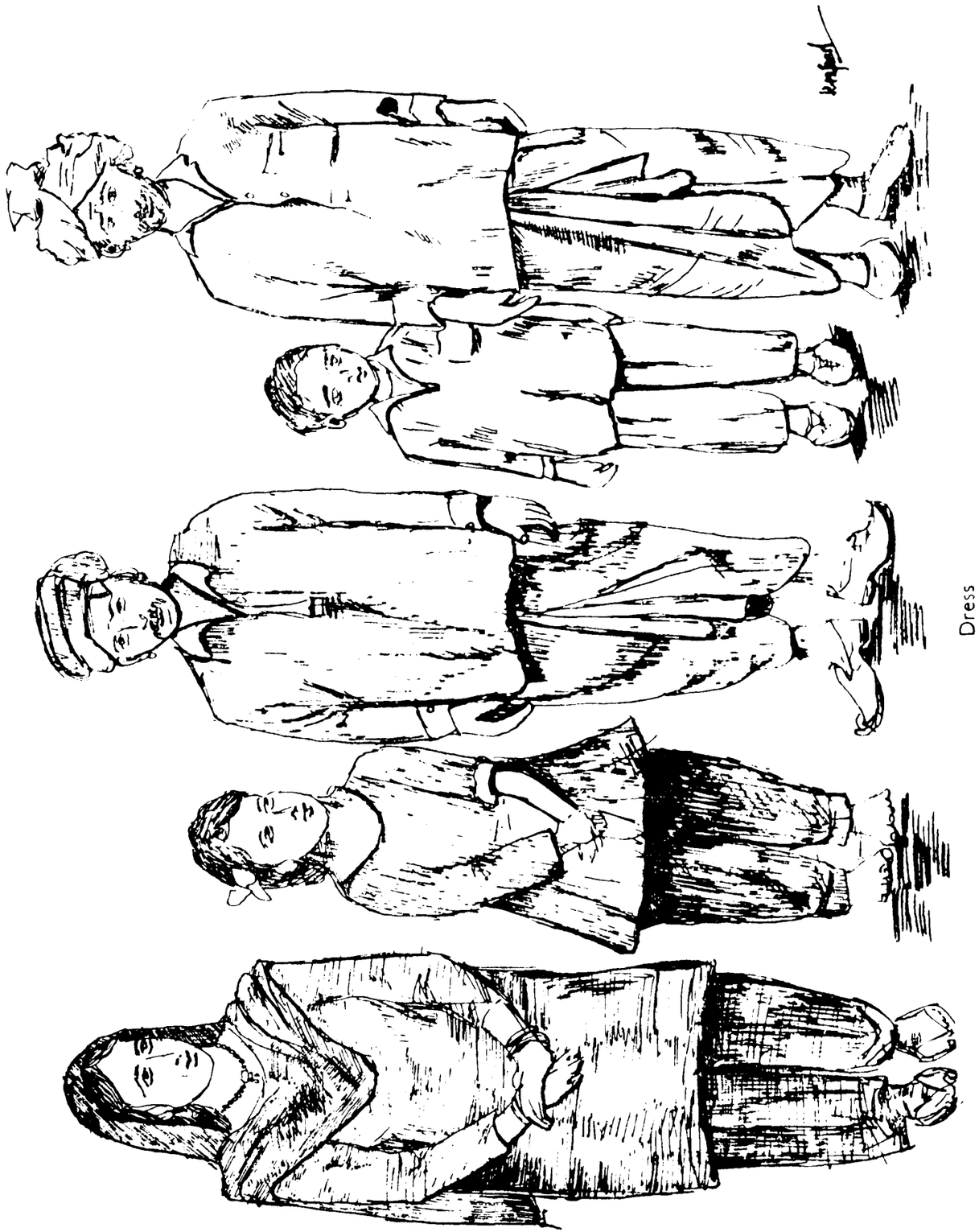
Dresses used by the inhabitants of Parole are in no way different from those worn by the villagers residing in Gurdaspur, Jullundur and Amritsar districts of Punjab. As in many other areas of the State here too the traditional pattern of dress is gradually being replaced with the modern designs of apparel. The middle aged and elderly people of Parole, however, still have a liking for their old pattern of costume and are generally seen shabbily dressed in *kurta* and *lahnga*, a typical traditional Punjabi dress. Some of the males also wear *pyjama* and *kameez*. With them head-gear is also a must which consists of either a turban called *safa* or a simple cloth cap.

Elderly female dress consists of loose *shalwar* and *qameez*. Newly married women, however, girdle themselves in gaily coloured sarees and blouses. They also use *dupatta* as their head-gear which is a loose cotton cloth measuring 1¼ x 2½ yards and is invariably dyed in some colour to add to its gaiety.

The younger generation have no liking

Male Dress

Female & Children Costumes



Dress



for the clumsy traditional dresses of their elders. They rather covet latest designed garments which are worn by the younger folk in town areas. Most of them can be seen clad in good tailored shirts, bushirts, readymade check designed tea-shirts, under-garments, shorts and pants. Children attending school also wear smart uniform. Another conspicuous change is that they have dispensed with the head-gear and are satisfied with combed hair.

The young school going girls are also not in favour of shabby dresses of their elders and instead cherish tight *qameez* and *shalwar* of printed mill-made cloth. They are very much interested to see that there should be a matching of colours in their articles of dress and head-gear consisting of small attractive coloured *dupattas*.

With the setting in of winter, warm clothings made of wool such as coats, pullovers, blankets, shawls etc. are also used in addition to the above mentioned dresses.

*Pardaha* system is not in vogue and women of all castes and communities freely move about in public. Newly wedded females, however, feel shy before strangers and elderly male members of the family. Whenever they appear before any such person, they veil their faces by pulling down one side of their *dupattas* or sarees.

The village market has among others three cloth dealers who are exclusively engaged in the sale of drapery. A few of the local grocers also stock in their shops different verieties of cloth besides other goods. The inhabitants, therefore, do not feel any inconvenience in procuring cloth required for day-to-day use. For marriages and other important occasions, however, purchases are made from Kathua market where superior cloth is available.

The village market has also eight shops of tailors whose services are employed by the inhabitants of the block for getting their clothes stitched.

Barter system which was in vogue in the past when payments for sales and purchases were made in kind, is no longer prevalent. All transactions are conducted now in cash only.

Unlike in the past, when the economically backward people used to wash their dirty clothes with ash or some herbs, every household now washes its clothings with soap which is available for sale in the local market. On festive occasions younger-folk even get their clothes ironed.

**FOOT-WEAR**

Rural *jooti* prepared locally is the common footwear. *Chappals* and *gurgabis* are also worn by the males. The upper part of the feet remains naked as very few of the villagers put on socks. Modern type of leather and rubber shoes are also used and mostly by the young folk and are purchased from Kathua market.

Females put on *desi jooti*, slippers and cheep sandals. Female *jooti* is generally embroidered from above with silver or *tila* threads.

Except modern type of shoes, all the rest of the foot-wears are manufactured by the local shoe-makers who number five.

## ORNAMENTS

Ornaments, both of silver and gold, are commonly used by the women folk for decorating different parts of the body. Apart from these, multi-coloured glass bangles and other imitation ornaments are worn. Cheap cosmetics like powder, cream, perfumed hair oils, nail-polishes, antimony etc. are also frequently used by the newly wedded females.

The local names, weights and other particulars of the ornaments worn by the local females are given below :-

| Name of ornaments | Local name | Weight |
|---|---|---|
| i) Nose-ring | *Nath & Nag* | 1½ to 2½ tolas |
| ii) Bangles | *Gajray* | 1 tola each |
| iii) Bangles | *Gokhroo* | 2-3 tolas each |
| iv) Ornament for feet | Shakuntula chain of silver | 3-4 tolas each |
| v) Ring | *Anguthi* | ½ to 1 tola |
| vi) Ornament worn on forehead | *Tikka* | 1-2 tolas |
| vii) Necklace | *lockat* | 2-3 tolas |

Some of the male inhabitants are also seen wearing gold rings in their ears, a legacy which they have inherited from their Dogra 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. A few of them, however, wear finger rings of gold or stainless steel.

Ornaments are got manufactured from the local silver-cum-gold smiths who have five regular shops functioning in the village market. For better designed ornaments, however, Kathua market is preferred.

## HOUSEHOLD GOODS

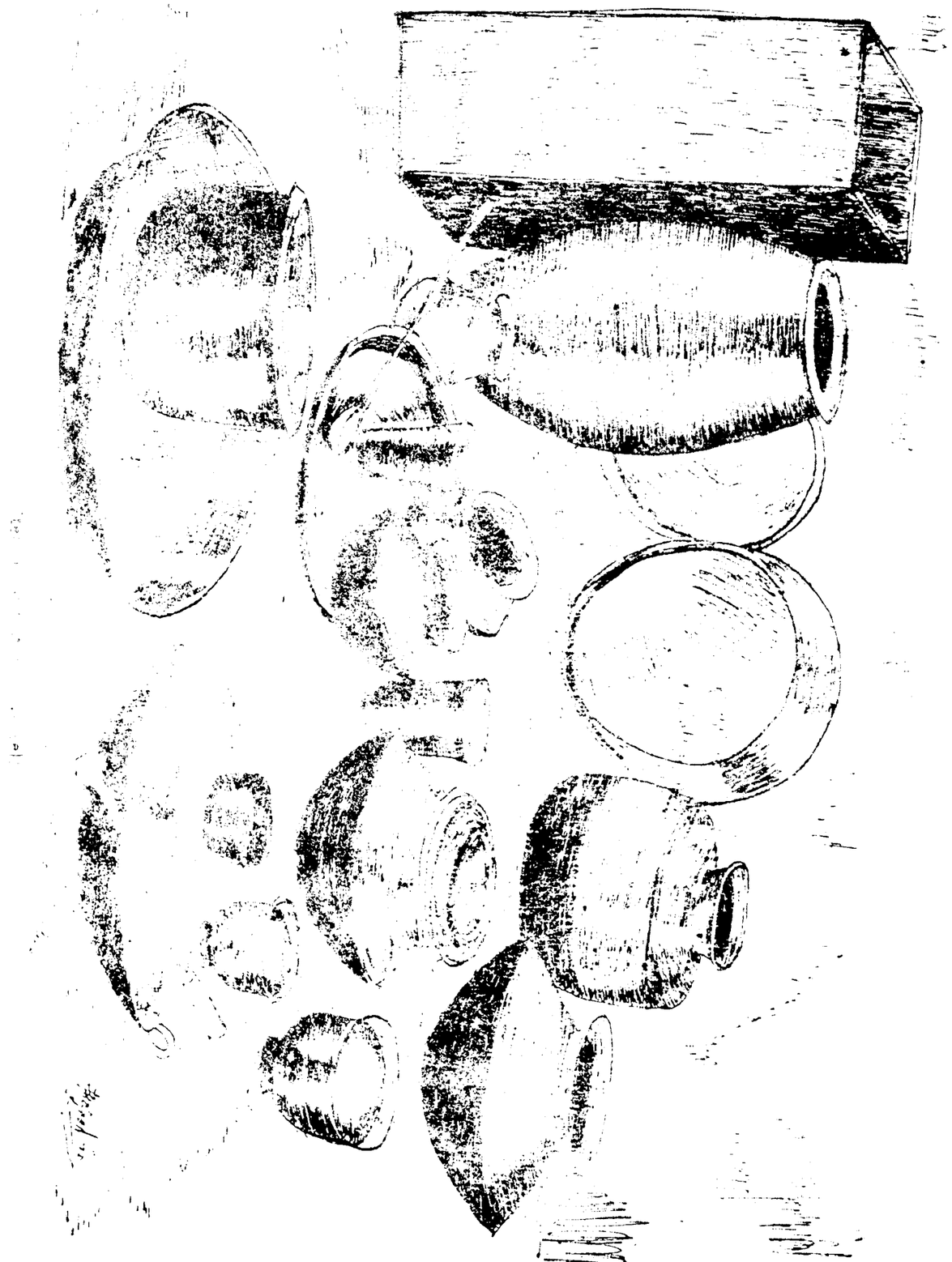
Metallic utensils of brass and aluminium are invariably used by the villagers. Earthen pots are only employed for storing water and grains. In rare cases earthen pots are also used for cooking purposes.

In addition, chinaware is also found in a few families while some others own bronze cups for taking tea.

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

### Brass Utensils

| Local names | |
|---|---|
| 1. *Patelas* | cauldrons for cooking rice, vegetables etc. |
| 2. *Dhakans* | lids for covering *Patelas* |
| 3. *Kidchi* | big spoon for pouring cooked vegetables, etc. |
| 4. Thalis | 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 Name | |
|---|---|
| 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 :-

| | |
|---|---|
| 1. *Tava* | an iron pan for baking *chappatis* |
| 1. *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 |

**Storing Vessels**

| | |
|---|---|
| i) *Kool* | A big box constructed of mud, wooden planks and bricks. It is about 6 ft. high and has a capacity of 50 to 250 maunds of grains. |
| ii) *Pandole* | It is just like a drum open from above and is constructed of bamboo sticks and mud. It can store about 40 to 50 maunds of grains. |

Wooden boxes or tin boxes are used for preserving clothes etc. Chairs, tables, and other furniture articles are rare except in case of richer families. Beds locally called *manjis* are used by nearly every household for sleeping purposes. Local carpenters manufacture all these articles and there is no dirth of these in the village.

Brass and aluminium utensils are neither manufactured within the village nor in any of the adjoining villages. These are however available for sale in the main market of the village. There are all told 16 potters in whole of Parole who cater not only to the local requirements but even to that of the adjoining areas.

## FOOD AND DRINKS

The staple food of the inhabitants is wheat. Rice, maize and bajra are also consumed in large quantities. Generally three meals are taken a day by all the inhabitants irrespective of any caste or creed.

The first meal is break-fast taken in the morning lacally known as *Nahari*. It has not been possible to ascertain how this name was introduced here as it is commonly used in countries speaking Persian and Arabic dialects where the word *Nahari* signifies the first meal after day break. *Nahari* usually consists of stale *chappatis*, preserved from the dinner of the previous evening taken alongwith tea or *lassi* (butter-milk). At times fresh *chappatis* are also prepared and consumed with pickle of mango or *gulgul* and green chillies.

The other two meals consist of the lunch and the dinner. Daily menu at both these meals does not include any formal preparations and usually consists of *chappatis* of wheat or maize flour and sometimes rice also which are consumed

with soup of pulses or green vegetables.

All the inhabitants of the block are non-vegetarians. But mutton, fish and eggs are considered to be a luxuriant food, which does not constitute a normal item of their menu due to economic backwardness. The dietic defficiency thus caused is somewhat compensated by the frequent use of green vegetables like onions, tomatoes, cabbage, cauliflower, brinjals, turnips, potatoes, pumpkin, green leaves like *palak, sarsoon, methi, kadam,* etc. etc. Besides a variety of pulses like grams, gramdal, mongi, rongi, mash, rajmash etc., are consumed.

Milk and its by-products are also available in abundance in Parole Nagri. According to the survey out of 39 households residing in the block 27 own 54 milching cattle while some of them also own goats. The inhabitants have, therefore, developed the habit of consuming milk, curd, buttermilk and butter in large quantities.

Staple food does not change with change in seasons. Tea which is taken twice daily during the winter days, however, is replaced in hot summer days by cold drinks, like *sherbats* (sugared water), *shakenjbi* (sugared water with lime juice), *lassi* (buttered-milk) and *kachi-lassi* (milk, sugar and water). In the past, tea called *desi chai* was prepared from the Assam tea-leaves only but now there is a tendency in favour of lipton tea.

On the occasion of marriages and other festive celebrations special Dogri dishes are prepared and served. Among these mention may be made of the following which are much relished :-

*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 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.

Mother and the children

A Local Family

*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 occassionally when *puri*, puddings, salt and sweet *pulaos* are also cousumed. 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 are locally available. His wages do not exceed Rs. 10/- per day but he is also provided with board and lodging.

There is no butcher in the village market but periodically a goat or sheep is slaughtered and its meat is sold to the inhabitants at the rate of Rs. 3/- per kilogram. Beef is neither available nor consumed by any of the households. Fish is available in the nearby stream and sometimes can be had from some of the families who do fishing as a subsidiary occupation and reside in other blocks of Parole.

Grains and vegetables are quite sufficient for the local demand and are available for sale in the main market. All sales are conducted against cash or on credit and barter system is conspicuous by its absence.

About 50% of the adult male population is in the habit of taking locally distilled country-liquor. The liquor is extracted from *gur* and the outer layer of the stem of *kikar* tree. Recently, however, ammonium sulphate is also added in a little quantity for an accelerated action and preparing the liquor in one or two days time. As the distillation of country liquor is illegal, relevant details could not become available.

Majority of the immigrants from Muzzafrabad are in the habit of rubbing snuff to their teeth. Tobacco is, however, a common addiction among most of the inhabitants and is used both in the form of cigarettes as well as in *hukka* (hubble-bubble).

## C—BELIEFS AND PRACTICES

The inhabitants of the block share almost in equal degrees all beliefs and practices about births, marriages and deaths etc.

### Births

The birth of the first child to a newly married female is proceded among Hindus by the performance of a number of rituals at different intervals during her pregnancy. Most important of these is that observed in the 8th month called *Rittan*. On the occasion the parents of the parturient send *Kada*, a preparation consisting of powdered ginger, milk, ghee, almond kernels, *songi*, *pista*, dry coconut slices etc., alongwith some cash as also a new pair of dresses for the parturient. The bride's parent-in-laws distribute the *Kada* among their family members and neighbours.

Christians do not perform any such rituals but share with other Hindu inhabitants of the block 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 lest it should cause 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 resistence 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 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 in protecting the parturient and the prospective child from the influence of evil eye. She is confined to 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.

Deliveries are generally attended to by the elderly ladies of the household or neighbourhood. If the maternity case is unmanageable or serious, a local mid-wife known as Dai is called to attend to the patient. In such cases even the technical advice of a trained Dai, attached to the Government Dispensary at parole, is sought. The mid-wife is paid Rs. 7.00 to Rs. 11.00 as wages besides two seers of *gur* or raw sugar.

Immediately after its birth, the baby is given a hot bath and the word *Om* (ओं) is written on its tongue in honey, if it belongs to a Hindu 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., 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 *punjratini*, a compound of cow-milk, butter, cow's urine, juice of *tulsi* leaves and water of Ganges.

The next important stage is the performance of purification cermony 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 Brahmin 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 Kashattriya, Vaish and Shudhra Varnas stand at 13, 16 and 21 days respectively.

Christians believe that a parturient is purified only if she takes a bath after 21 days. The completion of the period proceeding the purification and the bath taken subsequently qualify the child-bearing woman to resume her normal domestic duties etc.

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.

After the selection of a suitable name by the head of the household, the name is pronounced into the ears of the child through the following ceremony. Uncle of the child stands under the sun with an open umbrella in one hand and a sword in the other. Mother with the child in her arms is asked to stand beneath this umbrella and the child is made to see towords the sun for the first time through the black cloth of the open umbrella. In the meantime the priest writes the name of the child, with a needle, on the leaf of a 'Bud' tree and rolls it in such a manner as to form a small loud-speaker. Through this 'Bud' leave, serving as a speaker, the name of the child is pronounced into its ears by the priest. This over, a feast is served to close relatives and friends. The priest is paid Rs. 2.00 for his services besides a formal meal.

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 jubiliation 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 jalchowki 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/- to Rs. 7/-. This is also called *shaggan*.

The Brahmins 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 *Surta* 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 household till the *Sutra* ceremony is performed.

Among Christians also the newly born baby is assigned its name according to the advice tendered by the Munshi Masiah of the village who suggests a few names leaving it to the discretion of the household to make an appropriate selection.

**Primary Hair-cutting or** *Mundan*

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 in the temple of Bala Sundri at the time fixed in consultation with the family priest. On this occasion the parents of the mother again present her with 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 distinguished from *roti* is carried in a brass plate and placed before the seat of the deity. 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/- to Rs. 3/- 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/- to Rs. 7/- to the parents of the child and are entertained with a Dogri dinner besides being supplied with sweets.

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 3 to 7 years.

**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 Brahmins 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 loosing 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.

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 conjuction 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 was 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* afterwhich he puts the holy thread round the neck of the boy. He is paid a remuneration of Rs. 2/- to Rs. 5/- and is besides served with dinner alongwith other male guests invited on the occasion.

**Marriages**

Marriage is regarded a sacred duty enjoined by the scriptures which must be solomnised. Love marriages are unknown. Parents are exclusively responsible for marrying their adult children and their choice is regarded final. 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.

The institution of early marriages, which is prohibited under the Infant Marriage Prevention Act of 1928, has still some sway on the inhabitants of the block. The data given in table VI, Set A, appended to the Report, shows that age-group 10-14 has 3 married persons (one male and two females). Against this, of the total population of 19 persons (12 males

and 7 females) of the age of 15-19 only 9 (2 males and 7 females) are married. Generally the age-limits for marriage are above 14 years.

The fact, however, remains that true to their religious doctrines, the inhabitants do not favour inter-caste marriages and marry only in like castes but unlike sub-castes and Gotras. Polygamy is, however, conspicuous by its absence.

Widow remarriages are not favoured by orthodox caste Hindus. Christians, and lower caste Hindus, however, do not regard such marriages as on infringment of the religious doctrines.

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 on some specific dates which are believed to be auspicious. No Hindu marriage can take place during the months of Poh and Chaitra, as the celebration of such a function in these months is believed to eventually result in distress. Hindus do not also celebrate any marriage during *Sanghasta* (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 block have revealed that not a single marriage has been celebrated in contravention of the beliefs mentioned above. The heads of households have disclosed that no such alliance has taken place within their living memory.

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 Brahmin 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 alongwith 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 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 directly, those living in the village being contacted personally and others being informed through invitation cards.

Both the parties to the alliance perform Sitla Devi *pujan* on the bank of Wajuhu stream on the Tuesday, preceding the marriage day. Next day i.e., Wednesday *Jaytharipujan* or the worship of ancestors as well as parents is done by the family priest. It is followed by *Nav-Garh pujan* and a *havan* both celebrated by the priest a day earlier than the marriage. The ritual is concluded by entertaining nine Brahmins, representing one each of the nine stars which are believed to govern human destinies, to formal vegetarian meal. Care is taken that one of the assembly of Brahmins be a monoculus, if possible. As it is generally believed that for the purity of *Shukar* star i.e. Venus, a monoculus should be preferred over others.

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* and sweets alongwith *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.

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 alongwith 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.

As in other parts of the State, the marriage lasts for three days. The cere-

monies 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 as the day of *Sehra-bandi* of the bridegroom. The function organised on this day at the house of the bride is known as *Saant*. In either case tho 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* consists of closely knitted silver threads interwoven 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 is 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.

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. 5.00 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 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 *mandop*. 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, to restrict its size and value consistant with their resources 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 goodwill 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 consists 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 the bride and the 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 by each member 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.

Christians being local converts still adhere to almost all the rituals concerning marriages etc., which their ancestors followed. The main difference lies only in the binding part of the marriage i.e., *Lagan*. In the absence of any Church in the village this part of the marriage is celebrated after performing *Bandgi* in the accompaniment of playing on a *Dholak* under the personal supervision of Munshi Masiah, who acts as the Chowdri of the community.

**Deaths**

The block under survey being inhabited by Hindus and Christians 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 aprehended 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 water of Ganges.

When 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 bed-stead or khatia or facing any direction other than the north while prostrated on the ground cannot attain salvation. Cases in which the death is not anticipated like a person dying suddenly of heart failure etc., while resting or sleeping on his bed-stead, are liable to suffer eternal damnation unless *Narrayan 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 *Gujrati*, the Brahmin 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. This lamp is provided with ghee every now and then so that it may continue burning at the same place for ten days after which it is thrown in the flowing waters of Wajuhu stream. In case the lamp extinguishes within this period, for one or the other reason, the quantity of ghee or oil which could have been sufficient for the remaining days is poured into the burning lamp lying in the Shiva temple.

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 *Gujrati* 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 in habiting 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 hai* 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 carrying an earthen pitcher in his hand which is to be broken beneath the oak tree lying near the cremation ground. In either ease 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 already in Chapter I, there are four crematoriums of Hindus in Parole as a whole. Of these, two are meant for caste Hindus while of the remaining two one each is used by Scheduled Castes and Gosains.

On arrival at the respective crematorium, 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 *Gujrati* 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 sandle 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 time 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 bath 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 survivers. 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 earthenware 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 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 *Gujrati* who as before prepares *pinds* of rice and barley flour and deposits them at the site where the body was consigned to fire. After this, the remnant bones called *phools* are collected from the ashes of the pyre and washed with milk. Washed *phools* are preserved in a new cotton cloth

bag which is kept in a tin. The tin is taken immediately to Hardwar where *phools* are immersed in the influx of Ganges. If the mourners are, due to some contigency, unable to undertake the journey forthwith the tin is kept hanging on an oak tree from where it is collected on the day when the journey is actually performed.

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 cleaned if *pacca* one otherwise 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 Brahmins on the 11th and by other castes on 13th day after the death. The *Gujrati* 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 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 Brahmins 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 connection 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 Brahmins 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 the case of Christians also, when a person is believed to be about to die, the dying person is asked to recite the name of God 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 among Hindu households.

Before carrying the corpse to the cemetry, it is given a bath with soap etc. This over, the dead body is wrapped in white sheets of *latha* usually 2 to 4 in number called *coffins*. The body is then transferred to a khatia which is transported on shoulders by four close relatives who are assisted by others after short intervals.



At the cemetry, before lowering the dead-body into the grave, prayers are offered for the eternal peace of the departed soul. This done, the dead body is placed into the grave whose mouth is then covered with planks of wood and the space above is 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. Immediately after the burial, prayers are once again offered for the salvation of the departed soul.

The grave digger who is usually assisted by another member of his family is paid Rs. 3.00 to Rs. 5.00 in all as his wages.

On 10th day of the death called *Dasma*, the grave is made pacca by constructing it with bricks and cement. Prayers are also offered severally as well as jointly on the site of the grave.

Fortieth day is known as *Chaliswan*. On this day a complete bedding and a pair of clothes are given as charity in the name of the deceased to a faqir or a Gosain who is also served with a meal. On festive days like New Year's Day, Christmas etc., prayers are offered over the grave.

**Other Beliefs**

Faith in the supernatural and sorcery have led the conservative public into the fear of the Unknown. It is doubtful whether there is any person in the block understudy known for practising spiritualism or black magic but in Parole as a whole as well as in the neighbouring Chakdrabkhan village there are a number of Phernas and Yogis who are adept in black magic etc., and as such are visited by haunted' persons for exercizing the evil influence.

Superstitious beliefs are also not uncommon. For instance, it is said that on ald mango tree about half a mile away from Parole on the road to Kathua is haunted. No person dares to go to that side all alone after 11 p.m. till 4 a.m. It is said that the ghost of the tree has actually been seen by some of the villagers who allege that the apparition has the power to change form right from a cat or dog to a jin and that they have themselves witnessed such transformations. It will also be interesting to note that the ghost called loudly some of these persons by their respective names and even stoned them with big sized pebbles but none was hurt, everytime the stone fell on one or the other side. Cremation grounds, grave-yards, cemetry and old oak trees are also supposed to be haunted late in the night and therefore people refrain from visiting these places when the night has set in. The inhabitants share the belief that the spirits immediately retire to their abode at dawn when cock crows or when a fire is lit or incense is put on live coals. It is also believed by all that a recitation of *mantras* etc. on such occasions prevents the evil spirits from causing any harm.

Prolonged diseases, sleeplessness, fits, nightmares, fear from the void and hydrophobia are believed to be the shadows and witchcraft of evil spirits like ghosts, jins, witches etc. Like most other inhabitants of the State, the people of the block rigidly believe in evil eye locally called *najar*. Persons with brown, grey or green eyes as also a person with extra-ordinary red shining eyes called

*Bharyani* are supposed to be crooked and possessing evil eyes and care is taken to withhold from them information regarding one's achievements due to the apprehension that they may envy and bring harm to them. Usually a black mark of antimony is applied on the cheek or forehead of babies to protect them from the evil influence of such persons.

As stated above, persons believed to be haunted or under the shadow of evil spirits are escorted to a Yogi who is believed to be competent to ward off the spirits and relieve the ailing people. The Yogi also supplies amulets which after placing in silver or copper cover are worn either round the neck or fore-arm. Amulets are also believed to be capable of curing patients and removing hurdles which one may be experiencing in any of one's assignments.

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 occurance of any of the following events is interpreted as indicative of warning of coming of rains :-

i) Wind blowing from east or lightening in the sky over Trikuta hills,

ii) Preponderance of moths,

iii) Sparrows playing with dry dust,

iv) Ants carrying their eggs from one hole to another,

v) Presence of too many snakes and insects,

vi) Troting of frogs,

vii) 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 interpretation on actions in which they may be unconciously 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 Christians 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. 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

While agriculture is the main occupation on which as many as 15 or more than 38.5% households engaged in cultivation and agricultural labour depend, other relatively important sectors of economy consist of Government service, spinning and weaving and scavenging which together account for about 36% households. Priesthood and drumluating have each 7.7% households engaged. The remaining households are engaged in road labour, private service and Hikmat. The absence of any forest area in the close vicinity of the village has deprived the inhabitants of any additional avenues of employment. A detailed description of the various economic resources available to the inhabitants of the block is reproduced in the following paragraphs :-

### Land

As already stated 15 or 38.5% households are mainly dependent on agriculture. In addition another 10 or 25.6% supplement their normal income by working in addition in agriculture as a subsidiary occupation. On the whole, of the total 25 or 64.1% households engaged in agriculture as primary or subsidiary occupation, cultivation of land is the occupation of 19 households only, of which 11 follow it as primary and the remaining 8 as subsidiary occupation. The remaining 6 households pursue agriculture as farm labourers, 4 of them have it as main occupation while the other two pursue it as a supplementary occupation.

As the block is located in the busiest part of the village area very near the market, the agricultural lands owned by various households are dispersed in other villages of Parole Nagri where greater facilities for cultivation are available. The aggregate area of the agricultural land belonging to all the 19 cultivating households stands at 426 kanals or 53.25 acres. This shows that the average size of a land holding is 22.4 kanals or 2.8 acres. The corresponding averages of tehsil Kathua and the State as a whole are 7.01 or 3.96 acres respectively. The subjoined statement gives the caste-wise classification of the 19 households with the aggregate area cultivated by each caste :-

| Sl. No. | Caste | No. of households engaged in cultivation as | | Total land cultivated in kanals |
|---|---|---|---|---|
| | | Primary occupation | Subsidiary occupation | |
| 1. | Megh | 11 | 3 | 361 |
| 2. | Gosain | ... | 5 | 65 |

The land is serviced into both Rabi and Kharif cultivation, the principal crops being paddy, wheat, sugar-cane only. Table XX, Set A, appended to the Report, gives the yield of different crops during the year preceding the survey. The quantity of produce of various crops is indicated below :-



| Crop | Yield in maunds |
|---|---|
| Paddy | 395.0 |
| Wheat | 83.5 |
| Sugar-cane | 76.0 |
| Vegetables | 14.25 |
| Chillies | 0.5 |
| Fodder | 65.0 |
| Tobacco | 0.1 |

The produce of different crops is just sufficient for the domestic needs of the cultivating households and no surplus is available for sale.

### Forests and Orchards

As mentioned already, there are no forest areas either in the village-area itself or in its close vicinity. A few of the inhabitants have, however, grown 234 mango and other fruit trees which are likely to have a salutary effect on their economy.

### Livestock

Parole is rich in cattle wealth, which contributes to the economy of this village area. Cow is regarded a lucky domestic animal and therefore cows are domesticated in large number. Mules and asses are owned by the Mahashas and Christians of the place for the transportation of bricks, fodder etc. Fodder called *Barseen* and *Turi* is in abundance.

In the block under mention 27 or more than 69% of the households possess 54 milch cattle giving an average of two cattle per household. Sheep and goats are, however, owned by only 15% of the households who possess on an average, more than 2 sheep per household. Average yield of milk from a cow is 5 kilograms with a maximum of 8 and a minimum of 2 kilos. Whereas average milk milked from a buffalo is 8 kilos with a maximum of 12 and a minimum of 5 kilos. The milk supplied by a goat is much less being only one kilo to one and a half kilos. The raw wool obtained from the sheep is consumed locally after being woven into blankets and pattu. The surplus milk is either supplied to such of the households who have no milching cattle or sold in the market.

All the 53 draught bullocks are owned by 21 or about 54% of the households giving an average of about 2.5 bullocks per household.

There are all told 17 horses and mules owned by eight of the Christian households. They employ these in the transportation of rubbish, manure, etc. The six fowls found in the block are owned by three households.

The sub-joined statement provides the range of sale prices of various species of livestock prevailing during the course of the survey :—

| Type of Livestock | Sale Price |
|---|---|
| i) Cow (a) with a milk yield of 2 kilos or so per day | Rs. 75.00 to Rs. 100.00 |
| (b) with a milk yield of 6 to 8 kilos per day on an average | Rs. 250.00 to Rs. 300.00 |
| ii) Buffalo (a) having an average milk yield of 5 kilos or so per day | Rs. 200.00 to Rs. 300.00 |
| (b) having an average milk yield of 10 to 12 kilos per day | Rs. 500.00 to Rs. 700.00 |

| | |
|---|---|
| iii) Ox | Rs. 50.00 to Rs. 200.00 |
| iv) Horse | Rs. 300.00 to Rs. 500.00 |
| v) Mule | Rs. 90.00 to Rs. 150.00 |
| vi) Goat or sheep | Rs. 50.00 to Rs. 100.00 |
| vii) Hen or Fowl | Rs. 4.00 to Rs. 10.00 |

A Government Veterinary Unit headed by a trained Stock Assistant and an untrained Attendent, exists in Taraf Pain for the welfare of the cattle. According to the information supplied by this Unit, the common cattle diseases prevalent in the area are Hemorrhagic Septicaemia, Black Quarter, foot and mouth and indigestion etc. Average number of daily cases attended during the year 1961-62 were 58. Side by side, however, orthodox methods of treatment are also in vogue like 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 powdered salt on the teeth of the cattle.

Fish is available in the Wajuhu stream but none in the block under survey engages himself in fishing.

## 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 | 44.2% |
| 15—34 | 29.6% |
| 35—39 | 16.2% |
| 60 & over | 10.0% |

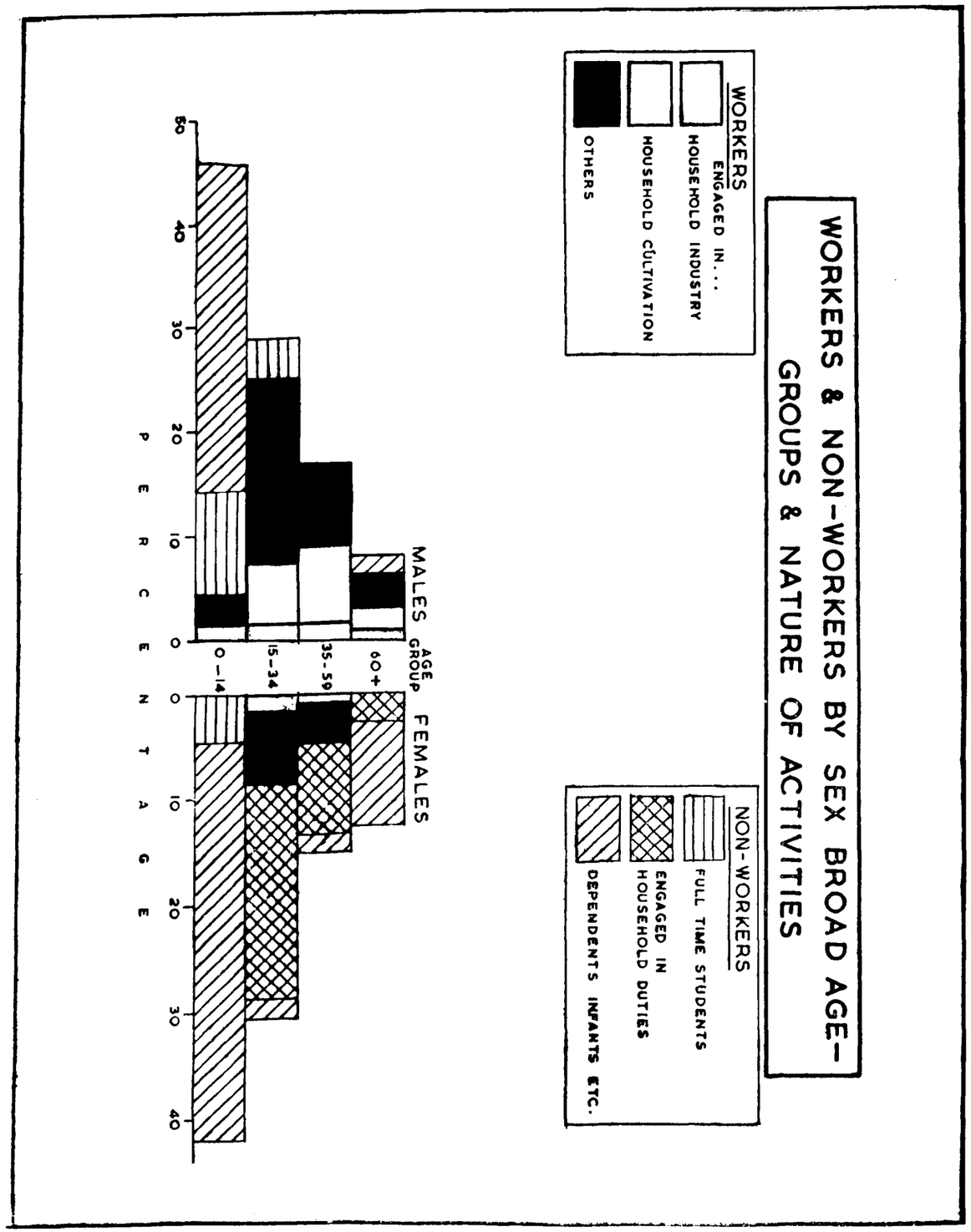
Comparing this data with that given in Table VIII, Set A, we find that in a population of 106 in the age-group 0—14 there are only 6 workers (all male) against 100 non-workers, the total strength of non-workers in the block being 154. In other words 64.9% of the non-working population consist of persons below the age of 15.

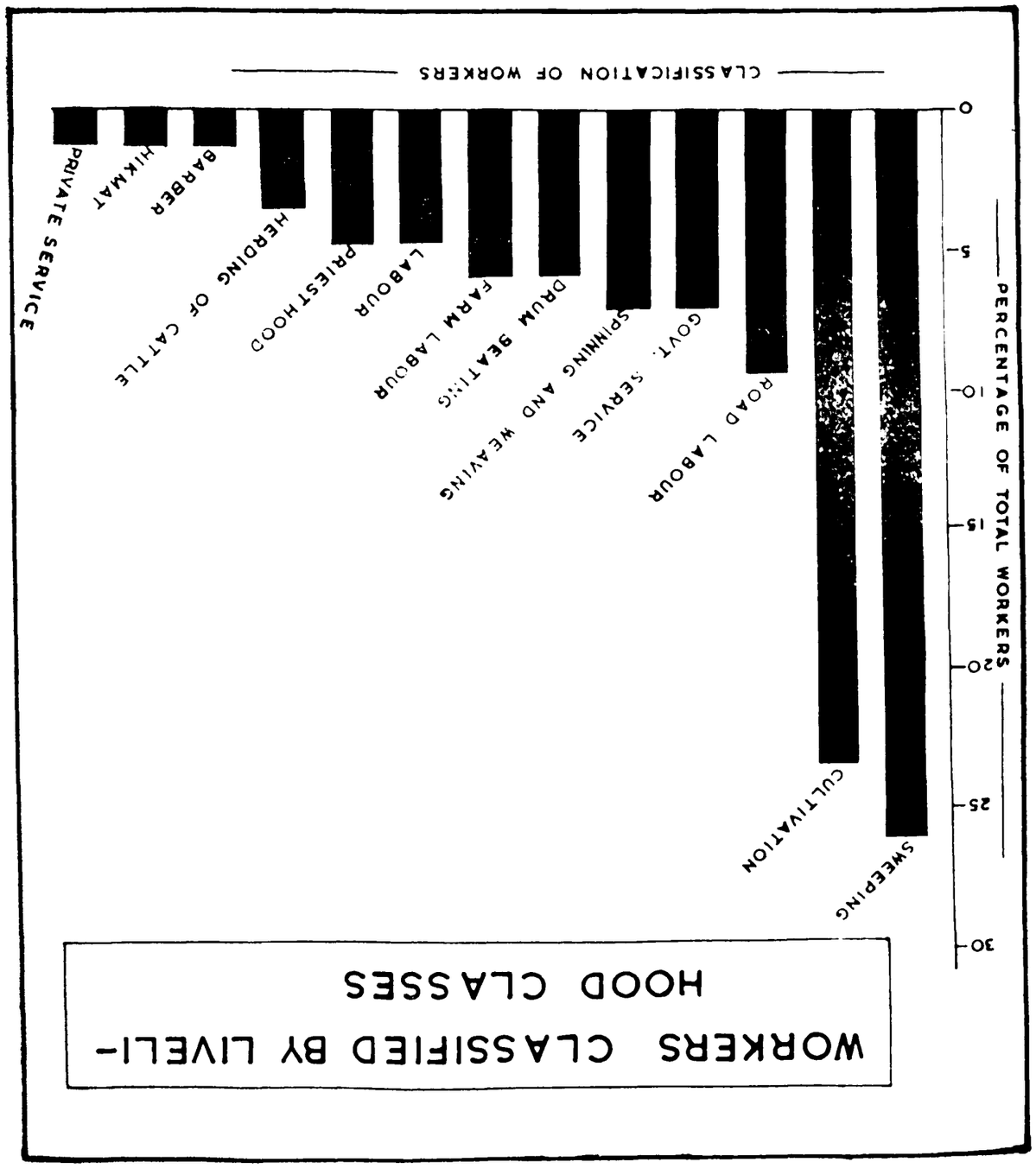
The working population is obviously concentrated in the higher age-groups. According to Table VIII, referred above, 50.0% of the population in age-group 15—34 consists of workers. The corresponding proportions in age-groups 35-59 and 60 and over, stand at 32.5% and 10.5% of the respective population.

It is gratifying to note that the block is not inhabited by any beggars. Even vagrants and retired persons are conspicuous by their absence. Enquiries made on the spot 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 as also with their occupations.

The sub-joined statement gives livelihood classes of the block 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. | Scavenging | 25.58 | 9.16 |
| 2. | Cultivation | 23.26 | 8.33 |
| 3. | Road labour | 13.96 | 5.00 |
| 4. | Government service | 6.98 | 2.50 |
| 5. | Spinning & Weaving | 6.98 | 2.50 |
| 6. | Drum beating | 5.81 | 2.08 |
| 7. | Agri-labour | 5.81 | 2.08 |
| 8. | Priesthood | 4.65 | 1.67 |
| 9. | Herding of cattle | 3.49 | 1.25 |
| 10. | Hikmat | 1.16 | 0.42 |
| 11. | Private service | 1.16 | 0.42 |
| 12. | Hair cutting | 1.16 | 0.42 |








The above data shows that the block presents quite a different pattern of economy than the one obtaining in other rural areas of India. Agriculture, which constitutes a major economic source, provides employment to only 10.41% of the total population. Among other livelihood classes, however, the population of workers in scavenging, road labour, Government service, spinning and weaving, drum-beating and agri-labour each account for more than 2.00% of the total population of the block.

The proportions 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, appended to the Report, will show that the working force includes 14 females of whom 9 work in scavenging, 2 in cultivation and one each in Government service, spinning and weaving and private service. The total workers being 86, it is clear that the female population contributes about 16.3% of the working force of the block.

The growth pattern of livelihood classes over the past could only be measured by comparing the above data with that of the previous census data. Since, however, no census could be undertaken in 1951, due to uncertain conditions prevailing then, it is not possible even to make any rough assessment of the growth of livelihood classes. Even before 1951, economic data was not tabulated by individual villages at any census.

Table XI, Set A, appended at the end of the Report, shows that 64.9% non-workers comprises male and female infants and children below the age of 15. The next important category consists of those in the age-group 15-34 representing about 18.2% of the total non-workers mostly females engaged in household duties. The age-group of 35-59 has 7.1% total non-workers in it, all females. The remaining non-workers numbering 15 are of the age of 60 and over and include 2 males and 13 females.

It is also apparent that full-time students who claim a population of 23, include 5 females. Dependents, infants, children not attending school and disabled persons who swell the population of non-workers include more females than males. According to the data household duties are performed by 33 females only.

**ii) Statistical data regarding Primary and Subsidiary Occupations**

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

| Main Occupation | No. of house-holds | Subsidiary Occupa-tions | No. of house-holds |
|---|---|---|---|
| 1. Cultivation | 11 | i) Road labour | 1 |
| | | ii) Hair-cutting | 1 |
| 2. Govt. service | 5 | i) Scavenging | 2 |
| | | ii) Cultivation | 1 |
| | | iii) Cattle rearing and sale of leather | 1 |
| | | iv) Scavenging and road labour | 1 |
| 3. Scavenging | 5 | i) Road labour | 2 |
| 4. Spinning and weaving | 4 | i) Cultivation | 1 |
| | | ii) Cultivation and cattle rearing | 1 |
| | | iii) Road labour | 1 |

| | | | |
|---|---|---|---|
| 5. Agriculture labour | 4 | i) Road labour | 1 |
| 6. Drum beating | 3 | i) Agri-labour | 1 |
| | | ii) Road labour | 1 |
| | | iii) Agri-labour and road labour | 1 |
| 7. Priesthood | 3 | Cultivation | 3 |
| 8. Road labour | 2 | ... | ... |
| 9. Private service | 1 | Road labour, cultivation and cattle rearing | 1 |
| 10. Hikmat | 1 | Cultivation, horticulture and sale of medicines | 1 |
| | 39 | | 21 |

The data indicates that on the whole about 54% households inhabiting the block supplement their normal income from main occupations by working in addition in subsidiary occupations. Another striking feature is that most of the subsidiary occupations consist of cultivation and road labour.

The sub-joined statement gives the distribution of households by income-groups :-

| Income-group | No. of house-holds | Percentage of the total housedolds |
|---|---|---|
| Rs. 25.00 and less | ... | ... |
| Rs. 26.00 to 50.00 | 11 | 28.2 |
| Rs. 51.00 to 75.00 | 10 | 25.6 |
| Rs. 76.00 to 100.00 | 14 | 36.0 |
| Rs. 101.00 and over | 4 | 10.2 |

An analysis of the above classification shows that about 54% households have varying incomes ranging from Rs. 26.00 to Rs. 75.00 per mensem. This gives a prorata income of about 34 paise per head per diem for an average family of 5 persons which does not provide a satisfactory living. The households with a monthly income of Rs. 76.00 to Rs. 100.00 appear to be leading a better living as in this case per capita income per diem works out to more than 55 paise. The category of families earning a monthly income of more than Rs. 100.00 is in minority and number only 4 or 10.2% of the total households.

The above statistics is, however, based on the information supplied by the heads of households who have only given the rough estimates of their incomes and that too without furnishing any details as to how these estimates have been worked at. It has also been observed during the course of the survey that the incomes revealed are generally under estimated while the expenditure is exaggerated. In spite of the above limitations, efforts were made to extract factual information about the financial resources of each household which was further verified by other sources like the Co-operative Society, Village area Committee etc.

**iii) Occupational Mobility**

The occupational history of the households has been presented in Tables 11(A), 11(B) and 11(C) of Set B, appended at the end of the Report. The first of these tables reveals that in all 11 households have abandoned their traditional occupations and joined new vocations. Of these, 5 have disclosed that they have volunteered to take up the new assignments because of brighter economic prospects. The other one has stated that he had



discontinued his traditional occupation because he was forced by circumstances. The remaining 5 heads of the households have switched over to cultivation as beneficiaries from the Abolition of Big Landed Estates and Jagirs.

It is also significant from the table that four heads of the households who are presently engaged one each as scavenger, agricultural labourer, drum-beater and priest are not content with their present occupations.

The statistics in Table 11(B) further indicate that of the 11 persons who have made a shift from their traditional occupations, 6 have joined cultivation and one each Government service, spinning and weaving, road-labour, private service and hikmat. The traditional occupation of 3 of the 6 heads of households who have joined cultivation was road-labour. The remaining 3 entrants had their traditional occupations as agricultural labour, weaving and village watchman.

The new entrant in Government service had priesthood as his traditional occupation. The household newly engaged in spinning and weaving depended all along in the past on its traditional occupation which was business. Similarly one household previously engaged in weaving has joined road labour.

One of the heads of households who depended all along in the past on cultivation in which his forefathers were engaged could not maintain the family within the meagre income which accrued from this source and joined private service. The remaining one household whose traditional occupation was priesthood has shifted to hikmat finding the latter as more profitable.

Table 11(C) gives the nature of aspiration of the parents for their children. The data given in the table further reveals that of the 39 households inhabiting the block as many as 4 heads have no male issues at all while another head of the household is still unmarried. Among the remaining, 10 have returned cultivation, 5 Government service, 5 scavenging, 3 spinning and weaving, 3 agricultural labour, 2 drum-beating, 2 priesthood, 2 road labour, 1 private service and 1 hikmat as their respective occupations.

Of the 10 heads of the households engaged in cultivation, 9 want their sons to retain the same occupation in which they are engaged. While the remaining one aspires that his children should join Government service.

The five Government servants are satisfied with their own occupations and have expressed the desire that their children should also retain the same occupation. Similarly among the five scavengers only one prefers his son to join Government service otherwise the rest of the four would like their children to adhere to the same occupation which although not so dignified is quite remunerative.

In so far as 3 heads of the households engaged in spinning and weaving are concerned, 2 aspire that their children should join Government service while the remaining one would like a shift being made in favour of cultivation.

Of the 3 households engaged in agricultural labour, 2 wish their children to join cultivation after purchasing their own lands while one has expressed a preference for Government service.

Of the heads of two households each pursuing drum-beating and priesthood as their primary occupations, one each wants his children to retain their respective

occupations while the remaining two prefer their children joining Government service.

The solitary head of the household engaged in private service would like his children to follow cultivation. On the other hand, the Hakim has expressed the desire that his son should become not a hakim but a physician.

During the course of survey, however, none of the households inhabiting the block expressed any desire to migrate to some other area in search of better assignment. But in case the aspirations of some of the parents come out to be true, for their children joining Government services, some of the households would not hesitate migrating from the block to the place of the duty.

## B—I DESCRIPTION OF DIFFERENT OCCUPATIONS

### (i) Agriculture

As already indicated, 25 of the 39 households inhabiting the block depend wholly or partly on agriculture.

Enquiries made from the cultivating households, have revealed that 15 heads of households knew that the area falls within the jurisdiction of the N. E. S. Block headquartered at Kathua and of these 8 are aware of the functions assigned to the Block. However, only two heads of the households claim to have benefited from the technical advice given by the N.E.S. Organisation during the survey year. The activities of the N.E.S. Agency like the Gram Sevak thus appear to be dormant in enthusing and educating the cultivators about the advantages that would flow from the adoption of improved methods of cultivation, use of better agricultural implements, pesticides and chemical fertilizers etc.

It would, however, be relevant to make mention of the Parole Multipurpose Co-operative Society which has been functioning in the area since 1957 and rendering very valuable assistance to the inhabitants. The society has at present a total membership of 336 of which 25 belong to the block under survey. 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, chemical manure and the like. The society charges interest at the rate of 6¼%. Besides advancing loans, the society has also proved a a great asset to the cultivating households in-as-much as it undertakes the sale of surplus produce at reasonable rates and procures the same for Government. Other activities in which the society is engaged are mentioned hereunder :-

i) The Society deals in consumer goods like sugar, rice, salt, kerosine oil, soaps, cereals etc. 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;

ii) The Society is also engaged in the purchase of paddy from the cultivators of the area at the rate of Rs. 10.00 to Rs. 11.00 per maund for Director Food & Supplies, Jammu. In return the Society gets 37 paise per maund as commission, out of which 3 paise are taken away each by the Co-operative Bank and the Marketing Society for financing the deal. Of the remaining 31 paise, 12 paise are retained by the society as profit whereas the rest of the 19 paise are distributed as share-money among the members who deal in paddy.



The Multipurpose Co-operative Society has a well established office comprising two-rooms and a big go-down which is owned by the society and has been constructed at a cost of Rs. 8,008.00. Members of the Managing Committee of the society are elected at the begining of every financial year.

In the block under survey the same age old practices of cultivation are still followed. As such various agricultural implements in vogue continue to be the same as were employed generations ago. As stated by the cultivating households, following are the principal implements used :-

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

In the traditional way, as in other rural parts of the State, the land is tilled in the first instance with *Hal* and *Panjali*. Ploughed land is arranged into small rectangular plots each with an inlet and outlet to facilitate the flow of irrigational water from one plot to the other. The plots are then strewn with manure of cowdung, night-soil and refuse etc., and occasionally with ammonium sulphate and other chemical fertilizers supplied by the Multipurpose Co-operative Society. Care is taken to ensure that the manure is absorbed and completely mixed in the soil. This is followed by sowing of the seed, which is invariably done by hand. After sometime when the seedlings sprout up, the superfluous grass, wild growth and creepers are weeded out to ensure the growth of plants without any obstruction. This done, crops are allowed to grow and ripen without any important operations except watering the plots whenever necessary. When the crops ripen, the harvesting operation starts and is carried out by using *Drati* and *Pathi*. The produce thus cut is heaped up in a central place among the fields to dry. In certain cases it is transported to the residential premises of the households where the thrashing operation is conducted with or without the help of outsiders. In case the help is sought, the members of the households reciprocate the gesture by assisting their helpers in thrashing their crops.

Mechanical cultivation is conspicuous by its absence in the village-area. 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 and plough may have to obtain these on rent. In the latter case, the wages paid are in kind at the harvesting time when each ploughman is provided for his services 20 kilos of wheat and 24 kilos of paddy. This practice is locally known as *Sappi*.

As mentioned already, the size of land holdings is fairly small with the result that very few of the cultivators, if any, need employ hired labour for cultivating their lands. Whenever this becomes

unavoidable agricultural labourers, who number 5 in the block, are employed on a payment of Rs. 2.00 to Rs. 2.50 per head per day.

The head of the household is the supreme authority for organising the agricultural operations and division of labour. He assigns specific duties to various members of his household and hired labour, if any.

Partly due to their adherence to the cultivation of traditional seeds and partly because of ignorance and non-availability of better varieties, the cultivators generally preserve a small portion of the produce of the previous year for sowing purposes. It is, however, encouraging to note that there is a gradual shift in favour of better quality seeds, manure and use of pesticides. For this gradual switch over, Multipurpose Co-operative Society is largely responsible which is occasionally procuring superior varieties of seed, chemical manures and pesticides for the cultivator-members. The data provided in Table XXIV, Set A, appended to the Report, further confirms this reading. According to the data, ten cultivating households are using both better seeds as well as manure while five others are even using pesticides.

It will not be out of place to mention here that often the standing crops in the area are damaged by pests and unless the cultivators are given enough demonstrations in the use of latest pesticides etc., there is a likelihood that the produce from the land will not show an upward trend. The following type of pests (local names only) are usually found in the area :–

i) *Lori* ... a small white worm,

ii) *Purrar* ... pest which usually damages crop of *Mungi dal*

iii) *Kutra* ... pest which eats away crops of *Mash dal*,

iv) *Pondi* ... pest damaging crops of water melons and vegetables,

v) *Kallo, Tiddi* or *Toka* ... pests responsible for spoiling standing crops of wheat.

The inquiries made during the survey have revealed that many of the cultivating households in the block cannot meet the cost of cultivation from the produce of the previous year and have to resort to borrowings. It will be pertinent to point out here that as many as 8 households have raised varying loans aggregating to Rs. 1750.00 or Rs. 218.75 per family either from Multipurpose Co-operative Society or local money-lenders of Parole to defray the cost of equipment required during the various agricultural operations.

There are various beliefs and superstitions associated with the various phases of cultivation. The days and dates on which ploughing, sowing, reaping and thrashing operations are commenced are not fixed without seeking the advice of the family priest. The priest makes astrological calculations after consulting almanac and pronounces the days and dates which are strictly adhered to and not changed. Sundays, Tuesdays and Thursdays are, however, regarded auspicious for starting any of the above said operations.

Among the beliefs which are associated with sowing mention may be made of the high esteem in which gods, goddesses and mother-earth (*Dharthi-Mata*) are held by the cultivating households. Before sowing seeds in the name of all gods, goddesses and mother-earth are scattered by hand in the fields to be sown which is followed by the actual operation. This done, *Khetar-Pal Devta* or the God of Agriculture is worshipped in the fields and His blessings are invoked for the protection of the crops and for rich harvest. On the occasion a large baked bread of wheat flour kneaded with ghee, sugar, dry-fruits etc. is offered to the God of Agriculture in the sown field. In case any cultivator happens to see *Khetar-Pal Devta* who is believed to reveal Himself in the form of a mass of fleshy texture of 2 to 2½ kilos, he digs deep the fleshy texture with reverence in the field in which he sees it. It also becomes obligatory on the part of that cultivator to sacrifice a sheep or goat in the name of *Khetar-Pal Devta* in that very field.

As soon as the thrashing operation is over a vegetarian feast is organised by the cultivating household inviting priests, brother cultivators and close relatives who are all entertained with formal Dogri dishes. This feast is locally known as *Sabloo-Sad*.

The sowing and harvesting seasons vary from crop to crop. Crops of rice, maize and pulses are sown sometime in June and harvested in September or October. The sowing of the winter crop vegetables and potatoes lasts from 15th September to 15th October and harvesting from 15th January to 28th February. Against this the summer crop of vegetables and potatoes is sown in between 1st March and 15th April and harvested during June.

**(ii) Animal Husbandry, Fishing and Forestry**

It has already been stated earlier that fishing is carried out by a few of the villagers in the adjoining stream Wajuhu but none of the households inhabiting the block is engaged in fishing either as primary or subsidiary occupation. Except this small stream, there are no ponds and tanks where the breeding of fish could be developed. The fish caught locally is available for sale at the rate of 75 paise per kilo.

In the absence of any forests in the close vicinity of the block, no new avenues of employment connected with forestry are available to the inhabitants of the block or village-area.

Animal husbandry which has a prominent scope to flourish in the village, already constitutes an auxiliary occupation of most of the households. Of these, only three households engaged in cattle rearing put up in the block under survey. The information collected during the course of the survey reveals that if the inhabitants are provided with technical guidance about animal husbanding and supplied with species of superior breed, animal husbandry is bound to exercise a vital part in the economic growth of the village. The Veterinary Unit, functioning in the village area, has no doubt made a beginning in this direction by importing one superior quality bull for breeding purposes. It is, hoped that with the carrying out of cross-breeding operations, the present species will gradually be replaced by superior type of bulls and cows.

**iii) Village Industries**

Parole village-area has nothing to boast in respect of industrialisation. There are, however, good prospects of a number of cottage as well as other industries being developed if an effort is made to exploit the available resources. The topography of the village-area as well as its

surroundings for instance show symptoms of kerosine oil in its soil and if steps be taken to explore the presence of and possibilities of extraction thereof, whole of the area can be benefitted in one or the other way.

Above all the areas under the cultivation of cash crops like sugar-cane and cotton can be increased further in order to give a fillip to such industries as extraction of sugar, handloom weaving etc. According to the statistics made available by the Directorate of Economics and Statistics, Government of J & K, the area under sugar-cane and cotton in Kathua district during the year 1959-60, was 1,230 acres and 1,807 acres respectively. The corresponding figures for 1951-52, are 948 acres and 3,402 acres respectively. This shows that while the area under cotton has decreased considerably, the area under sugar cane has shown quite a favourable increase. In case the agricultural produce of these crops be further improved and made use of for setting up the said industries extra manpower available can be utilized gainfully.

The vast growth of bamboo and date trees and the availability of *bhabber* grass in abundance could also be transformed into a potential source of income by setting a net work of cottage industries for the manufacturing of mats, fans, brooms, baskets, bamboo furniture etc. etc.

During the course of the survey, it was, however, found that except for 4 heads of the Megh or Kabir Panthi households, who are engaged in spinning and weaving as principal occupation, nobody follows any occupation connected with industrial production. Even in these cases it was reported to be their traditional industry inherited from their forefathers.

It was revealed during the course of the survey that the raw wool sheared from the sheep by many households or the indigenous cotton procured by them from such of the households who cultivate the same is first of all cleaned and purged off dust and other waste by pressing it through a *Belna*. After cleaning raw wool or cotton, it is spun by the ladies of the households over *Charkhas* and *Taklis* and later transferred to the Megh weavers for manufacturing of blankets, khadder and other like fabrics. Households which cannot afford to undertake the spinning, employ the services of professional spinners.

As in most other rural areas of the State, in the block under survey also handlooms employed for the production of blankets, khadder etc. are installed by the weavers in one of the rooms of their residential houses.

The spinning and weaving charges are paid to artisans in cash at rates settled in advance. The barter system which was in vogue only one decade ago, has long since been discarded and payments are every time made in cash. According to the prevailing rates, a spinner is paid Rs. 2.50 to Rs. 3.00 per kilo of raw cotton and Rs. 3.00 to Rs. 3.50 for one kilo of raw wool. A spinner on an average can weave one kilo of raw cotton or wool in a day.

Weavers usually finance the entire cost of production of finished woollen or cotton fabrics which they dispose of at varying rates to the prospective customers. Such of the households which spin the yarn themselves supply spun yarn to the weavers



and engage them for the weaving of khadder or blankets or other fabrics. A weaver can weave on an average 5 to 6 yards of khadder in a day which roughly weighs half a kilo. The weaving charges for plain cloth are paid at rates varying from Re. 0.75 to Re. 1.00 per yard of 27" width. In case of designed or multi-coloured fabrics usual rate charged exceeds by Re. 0.10 to Re. 0.15 per yard. Thus the charges payable for weaving a blanket of *Khes* measuring 2½ yards in length and 1½ 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, Belinas and the locally made Khadis constitute the equipments employed by the artisans. Even so far as the designs are concerned there has been no remarkable change not because the weaving community is biased in favour of the traditional designs but for the simple reason that no efforts to develop the craft have been made and the artisans have to be content with whatever technical knowlege they have inherited from their forefathers. It is, however, encouraging to remark that two of the weavers are willing to undergo further training for weaving latest designed cloth provided they be helped with training facilities etc., by some Co-operative or Government agency.

The industry though conducted on a limited scale runs for the whole year because of the fact that there is no dearth of raw material and the demand is also not slack. As per the enquiries conducted, it has been estimated that the average monthly income of a household engaged in spinning and weaving is about Rs. 51.25. The industry thus is not so remunerative. No wonder, therefore, that one of the heads of household had to raise a loan of Rs. 100.00 as asserted by him.

No facilities for imparting training in the industry are available in the block. The households continue to follow the traditional practice of training their children by visual observance first. The children are later employed as apprentices under the personal supervision of the artisans until in course of the time they are declared fit to work independently.

**iv) Commerce**

As will be apparent from the available market facilities, mentioned in Chapter I, Parole is a good market centre which serves as a catering station not only for the villages constituting this village-area but also for a large number of adjoining rural areas. The area is famous for the export of paddy, milk, mangoes, mats, grooms, baskets, fans of date leaves etc. But in the block under survey, no household is engaged whether as primary or subsidiary occupation in any of the said commercial activities. Of the 39 households inhabiting the block, only two are, however, engaged as a subsidiary occupation in commercial activities like the sale of medicines or hides and skins in order to augment their financial resources.

Of the two heads of households engaged in commerce as subsidiary occupation, one is primarily a hakim (Gosain) who supplements his income by the sale of aurvedic medicines and medicinal herbs etc. The other is a Government servant engaged as a scavenger (Christian) and subsidises his income from the main

source by engaging himself in addition in the sale of hides and skins.

The Hakim has a regular shop in the main market and remains busy for the whole year round and has a brisk business. He has disclosed that the income accruing from the sale of medicines and herbs alone amounts to Rs. 50.00 per month. As claimed by the hakim he has incurred debt to the tune of Rs. 300.00 for purchasing medicines etc., in order to expand his business.

The scavenger engaged in the sale of hides has no regular shop for conducting the transactions which are carried out either at his own residential premises or at the place of the prospective customer. He purchases the raw skins of the dead animals in the area and sells the same to cobblers or to such of the persons who are engaged in tanning raw hides and skins into leather. The business runs throughout the year but as it is carried on a limited scale, it is not at all surprising to note that the average monthly income of the scavenger from this subsidiary source amounts to Rs. 30.00 only.

### (v) Other Occupations

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

| Sl. No. | Occupation | Caste | No. of households in the occupation as | |
|---|---|---|---|---|
| | | | Primary Occupation | Subsidiary Occupation |
| 1. | Government service | i) Gosain | 1 | ... |
| | | ii) Momay (Christian) | 2 | ... |
| | | iii) Sowntay -do- | 1 | ... |
| | | iv) Pathan -do- | 1 | ... |
| 2. | Scavenging | i) Sandhu (Christian) | 2 | ... |
| | | ii) Momay -do- | 1 | 2 |
| | | iii) Sowntay -do- | ... | 1 |
| | | iv) Pathan -do- | 1 | ... |
| | | v) Hadar -do- | 1 | ... |
| 3. | Drum-beating | i) Yogi | 3 | ... |
| 4. | Priesthood | i) Gosain | 3 | ... |
| 5. | Road labour | i) Megh or Kabir Panthi | 2 | 4 |
| | | ii) Yogi | ... | 2 |
| | | iii) Momay (Christian) | ... | 1 |
| | | iv) Sandhu -do- | ... | 1 |
| | | v) Hadar -do- | ... | 1 |
| 6. | Private service | i) Megh or Kabir Panthi | 1 | ... |
| 7. | Hikmat | i) Gosain | 1 | ... |
| 8. | Hair-cutting | i) Megh or Kabir Panthi | ... | 1 |
| | | Total | 20 | 13 |



The Gosain household is headed by a teacher employed in Government High School for boys situated in Mirpur Ram (one of the villages of Parole). His wife too is employed as a school teacher in Government Central School, Mirpur Ram. Both the husband and the wife are untrained, the former being a matriculate and the later a primary pass. As disclosed by the head of the household, their joint income amounts to Rs. 175.00 per month. The rest of the four households engaged in Government service are Christians and have been employed either in village-area or in the Allopathic dispensary. Average income of a sweeper household has been calculated at Rs. 100.00 per month which also includes the income from subsidiary sources like sweeping and cleaning private houses etc.

There are all told nine Christian households in the block under survey who are engaged in scavenging either as their primary or subsidiary occupation. As mentioned in the preceding paragraph, of these nine households, four are in Government service as sweepers of which three work as scavengers in private capacity also to supplement their normal income from Government service. The remaining five depend primarily on cleaning and sweeping private latrines, premises etc. The process of cleaning is carried out with the help of a long bamboo groom and a metalic plate. The refuse and rubbish thus collected is carried away in bamboo basket and thrown in pits. The average income of these households does not exceed Rs. 65.00 p. m. per family.

As is clear from the above data, three of the Yogi households are engaged in drum-beating as their primary occupation. This is an idle class, who are not actively engaged in the occupation for the whole year. On festive occasions like Lohri, Baisakhi, annual fairs etc., they are much in demand as drummers and are employed at the rate of Rs. 8.00 to Rs. 12.00 per drummer per day. For the rest of the year they roam about, from place to place, with their drums hanging with the help of a string from their necks. In this way they please the rural masses by beating their drums and even singing Dogri ballads, heroic lays and other folk songs. In return they are paid either in cash or kind. This can be called in other words a type of beggary. In spite of the above mentioned facts, the drum-beaters have confided that their average monthly income from the profession is not less than Rs. 50.00 per household.

There are three priests in the block all belonging to Gosain caste. Of these, one is the priest of the temple while other two are not affiliated to any institution and make their living by performing religious rites connected with various functions which the inhabitants celebrate from time to time. A significant feature of their activities is that they also conduct the religious rites of households belonging to scheduled caste community which was socially forbidden only a decade or two ago. The average income of a priest family has been estimated at Rs. 40.00 per month lowest among all except barber.

The data discussed in this chapter reveals that the working force of the block includes, among others, 12 road-labourers belonging to 11 households, of whom two households follow the profession as primary and 9 as subsidiary occupation. The two Megh labourers, who are engaged in the occupation primarily, are engaged on constructional

works being executed by contractors on various roads. The average monthly income of each of the two households stands at Rs. 82.50. The other ten labourers do only part-time work on road-sides as coolies in order to supplement their normal income.

One of the Megh households in the block headed by a female, depends on private service as main occupation. She is engaged by a number of households for doing domestic work like cleaning utensils, washing clothes, winnowing grains etc. etc. In return she is paid for her services both in cash as well as in kind. Her average monthly income, as estimated by her, comes to Rs. 60.00.

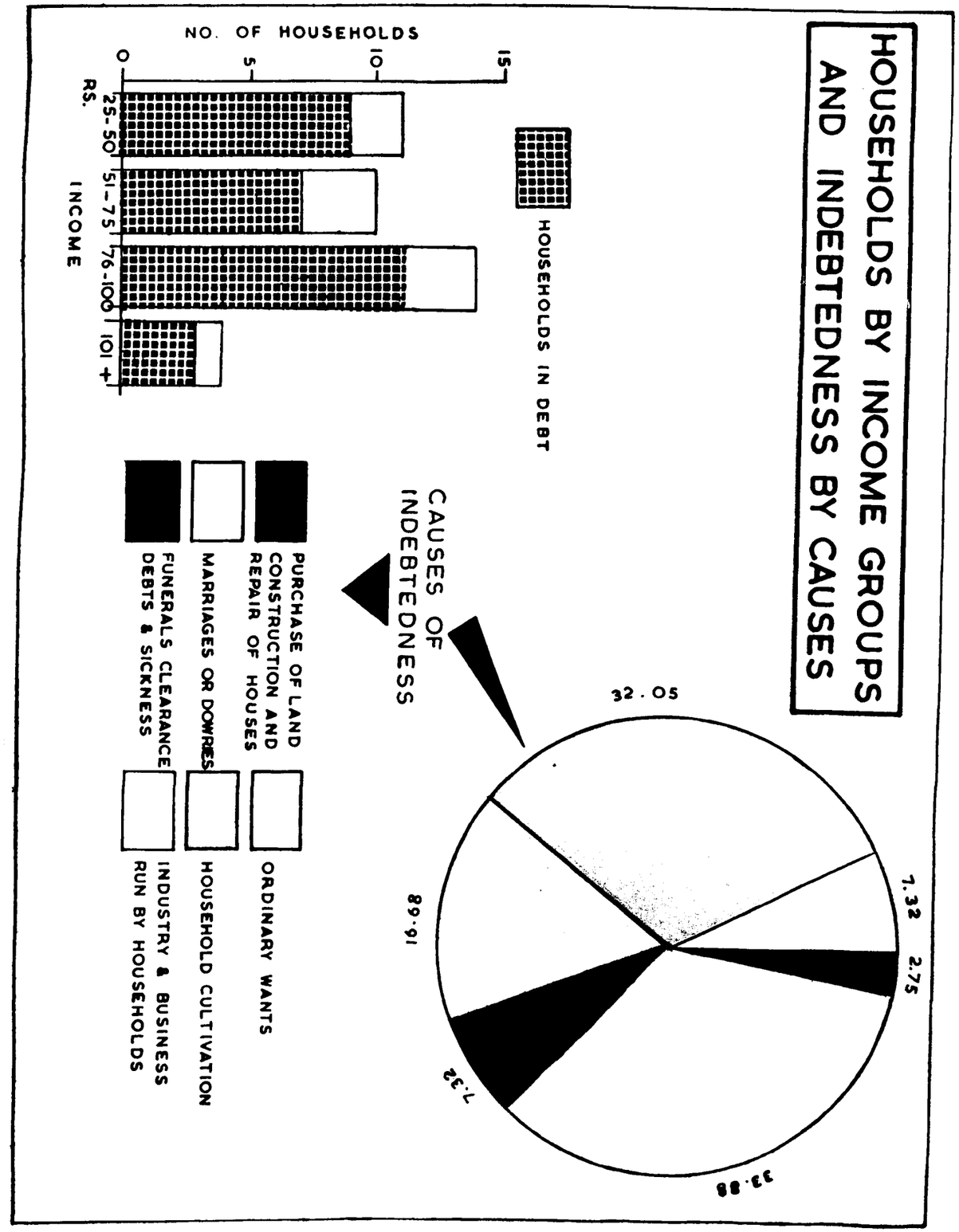
As mentioned already, one of the Gosain households is headed by a hakim who has set up a regular shop in the main market where he treats patients with patent ayurvedic medicines as well as indigenous medicinal herbs. He has a good practice and earns Rs. 150.00 per month on an average.

The Megh household who is engaged in hair-cutting as a subsidiary occupation is primarily engaged in cultivation. One of the members of the household who works as a barber, during his spare time, earns about Rs. 25/- per month from this profession.

**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 | Average indebtedness |
|---|---|---|---|---|---|
| 1. | Cultivation | 11 | 9 | Rs. 1,370.00 | Rs. 152.22 |
| 2. | Govt. service | 5 | 4 | Rs. 471.00 | Rs. 117.75 |
| 3. | Scavenging | 5 | 5 | Rs. 120.00 | Rs. 24.00 |
| 4. | Spinning and weaving | 4 | 2 | Rs. 600.00 | Rs. 300.00 |
| 5. | Agricultural labour | 4 | 4 | Rs. 850.00 | Rs. 212.50 |
| 6. | Drum-beating | 3 | 2 | Rs. 600.00 | Rs. 300.00 |
| 7. | Priesthood | 3 | 1 | Rs. 650.00 | Rs. 650.00 |
| 8. | Road labour | 2 | 1 | Rs. 200.00 | Rs. 200.00 |
| 9. | Private service | 1 | 1 | Rs. 300.00 | Rs. 300.00 |
| 10. | Hikmat | 1 | 1 | Rs. 300.00 | Rs. 300.00 |
| | Total | | | Rs. 5,461.00 | |



A reference to table XXII, Set A, appended to the Report, shows that of the total number of 39 households inhabiting the block 30 or about 77% are in debt, the average indebtedness per household in debt being Rs. 182.03. 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 monthly income range from Rs. 26.00 to Rs. 50.00. It is also apparent that except the income group Rs. 26-50 with the increase in the monthly income the extent of indebtedness also increases though not in the same proportion. Households falling in the income range of Rs. 26—51 owe on an average Rs. 141.11 each while those belonging to the next higher group of Rs. 51—75 are in debt to the tune of Rs. 140.00 only. The corresponding increase in the indebtedness of the income-group Rs. 76-100 is comparatively high being Rs. 201.00 per household on an average. In the case of households belonging to the income-range of Rs. 101 and over the average borrowing, however, stands at Rs. 333.33 per household.

Table XXIII, Set A, spells out the causes which have prompted various households to incur debts as also the number of households classified by such causes and the percentage of the total borrowings of each such class. According to the data given in this statement, purchase of land, construction and repairing of houses, to give dowry and investments made on industrial production and business account for petty amounts varying from Rs. 50.00 to Rs. 300.00 only. Causes which have imposed a heavy strain on the financial resources of the households include among others marriages, sickness, ordinary wants and household cultivation. The loan raised for household cultivation accounts for 32.05% of the total borrowings raised by 8 families. 31.13% of the borrowings have been incurred by 6 households for meeting expenditure in connection with marriages. Ordinary wants have prompted 14 of the families to raise 16.68% of the total loan against 7.32% which was borrowed by a single household for incuring expenditure on sickness.

An analysis of the above data shows that on the whole 42.12% of the aggregate loan has been incurred on productive purposes like purchase of land, house construction, improving agricultural production, expansion of industry and business. This type of borrowing is a healthy one as it is designed to improve the economic resources of the household and is not classifiable as wasteful expenditure. The amount of loan raised for celebration of marriages and providing dowry amounting to 33.88% of the total debt, however, is fairly high. It points out the fact that the traditional practice of spending too much on social functions is still continuing with a large number of households of the block.

Enquiries made during the survey have further revealed that the money-lender's grip is still very tight on a section of the population who pawn their jewellery and other valuables or the produce of their standing crops for incuring borrowings, which are charged a high rate of interest. The money-lender, however, executes no bonds etc., for such illegal dealings. It is also quite encouraging to note that Co-operative Society have to a large extent replaced the money-

lender and advances money at very reasonable rates to members only. It is only the formalities involved in advancing money and the delays caused in its disbursement which tempt the borrower to approach the money-lender.

**B-III—INCOME AND EXPENDITURE AND TRENDS OF CHANGES**

The subjoined statement gives caste-wise number of households by main occupations belonging to various income-groups :-

| Caste | No. of households | Main occupation | Households belonging to the income range of | | |
|---|---|---|---|---|---|
| | | | Rs. 0-50 | Rs. 51-100 | Rs. 101 and over |
| Megh (Scheduled Caste) | 11 | Cultivation | 4 | 6 | 1 |
| | 4 | Spinning & Weaving | 1 | 3 | ... |
| | 4 | Agricultural labour | 2 | 2 | ... |
| | 2 | Road labour | 1 | ... | 1 |
| | 1 | Private service | ... | 1 | ... |
| Gosain | 3 | Priesthood | 1 | 2 | ... |
| | 1 | Govt. service | ... | ... | 1 |
| | 1 | Hikmat | ... | ... | 1 |
| Yogi | 3 | Drum beating | 1 | 2 | ... |
| Momay (Christian) | 2 | Govt. service | ... | 2 | ... |
| | 1 | Scavenging | 1 | ... | ... |
| Sandhu -do- | 2 | Scavenging | ... | 2 | ... |
| Pathan -do- | 1 | Govt. service | ... | 1 | ... |
| | 1 | Scavenging | ... | 1 | ... |
| Hadar -do- | 1 | Scavenging | ... | 1 | ... |
| Sowantay -do- | 1 | Govt. service | ... | 1 | ... |
| | 39 | | 11 | 24 | 4 |

The living standard and a more detailed analysis of the economy of the village can be had by a comparison of the income and expenditure budgets of the households belonging to various income-ranges as listed above.

The first group belonging to the income-range of Rs. 0-50 consists of 11 households with a total population of 49 and having an aggregate income from all sources, as assessed from the household schedules, at Rs. 475.00 per month. This provides an average of Rs. 43.18 per family of 4.4 members or a per capita income of Rs. 9.69 only. The expenditure budget, provided in table XXVIII, Set A,



appended to the Report, however, shows that the earnings and the expenditure incurred by the households when compared depict a large disparity. It is further evident from the data provided in the table that about 87% of the income is exhausted on the cost of food-grains and other eatables like vegetables, pulses, meat, fish, eggs, milk, curd, ghee, sugar, tea and spices etc. This leaves a very small margin of the income for miscellaneous expenditure such as that involved on clothing, fuel, cosmetics, education of children, medical expenses and observance of religious functions etc. which together account for another Rs. 6.00 per month raising the expenditure budget to Rs. 45.00 per month. There is, therefore, nothing surprising to find that the monthly budget of an average family is deficit by Rs. 1.82 and about 82% households of this category are in debt to the tune of Rs. 141.11 on an average per household.

The intermediate income-group of Rs. 51-100 consists of 24 households with a total population of 168 persons. This provides the strength of an average family to be at seven members. The sum total of the monthly income of all the families of this category stands at Rs. 1,955.00. On this basis per capita income works out to Rs. 11.64, which is a little higher than the corresponding average of the lower income-group of Rs. 0-50. Since, however, the average size of these families is 7 persons, the average monthly income amounts to Rs. 81.46. Table XXVIII, referred above, indicates that the households are just able to balance their expenditure budget with their incomes. In this case, however, 80% of the income is utilised on food-group thus leaving a little margin for miscellaneous expenditure. It is apparent that an average household of this income-range is just able to accommodate its expenditure within its earnings. Normally, therefore, very few of the households of this income-range should have been in debt. But the data on indebtedness, table XXII, Set A, appended to the Report, shows that 75% of the households of this category are also in debt to the extent of Rs. 177.28 per family. It does not seem probable that these loans would have been incurred for bridging up the disparity between income and expenditure. The only likely reasons accounting for this indebtedness are that loans would have been invested either in productive activities like household cultivation, business, industry or for the celebration of social functions like marriages, births etc.

The third category falling in the income-range of Rs. 101 and over consists of 4 households manned by a total population of 23 persons or 5.75 per household. The aggregate income of all the 4 households is estimated at Rs. 600.00 per month which gives a per capita income of Rs. 26.09 or Rs. 150.00 per household of 5.75 members. The expenditure incurred on maintenance by an average household of this category is estimated at Rs. 103.00 excluding miscellaneous expenditure spent on fuel and contigencies like clothing, education, cosmetics, medical care etc., which again account for a further sum of Rs. 35.00. It is also evident that the monthly income of this income-group exceeds the expenditure by Rs. 12.00. The households, therefore, do not suffer from any pecuniary needs and appear to be economically well of.

Judging from the income-levels of other

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rural areas, the per capita incomes and the living standard of the inhabitants of the block under-study cannot be regarded as unsatisfactory. Of late there have been some changes in the expenditure pattern due to the adoption of modern amenities though the economic resources almost continue to be traditional. The people have become conscious of the benefits of education and make some expenditure in this behalf. There is also a trend indicative of change in the pattern of dress together with a developed taste for mill-made cloth against the handloom which naturally taxes their budgets. The fact that the inhabitants have also taken to the use of soaps, cheap cosmetics, imported shoes, hair-oils etc., is also responsible to some extent for the increase in their expenditure.

## B-IV—FACTORS INFLUENCING ECONOMIC LIFE AND IMPROVEMENT OF COMMUNICATIONS

Although half of Parole Nagri got depopulated during the disturbances of 1947 yet it has survived the ravages of this historical catastrophy and at present the economic structure rather seems to be more sound than it existed prior to 1947. Being very near the Pakistan border, the village witnessed a sizeable consternation caused by wholesale immigration and emigration of refugees. Of these immigrant families, 8 are residing in the block under survey.

Abolition of Jagirdari and the system of Muafis, Mukararis and Big Landed Estates in 1948 and 1950, have also reoriented the economic life of the area. The agrarian reforms transformed many landless people called *Nangars* into owners of land and conferred proprietory rights on many others who cultivated the lands not owned by them. As per the statistics supplied by the Tehsildar Kathua, as many as 84 families of Parole have been allotted an aggregate land of 1,149 kanals, previously owned by the landlords in excess of the prescribed ceiling of 182 kanals. Of these beneficiaries 12 allottee belong to the block under survey who have been allotted in all 269 kanals of land. Under the changed conditions tillers are conscious that the land now belongs to them and it is in their own interest to introduce improved seeds, scientific fertilizers and pesticides for greater yields of better variety.

There are, however, several factors which operate adversely against the prospect of any improvement in the economic standards of the cultivating households. Allottees have been allotted land in fragments, the pieces of land lying far away from each other, which cause great inconvenience to the cultivators for operating agricultural calendar simultaneously. Even in most of the other cases, land is owned by various households in scattered pieces due to its sub-division as a result of inheritance. Yet another factor is the failure of crops caused by pests, which aspect also needs much attention. Irrigational facilities are also not enjoyed by all due to the lack of distributive channel etc. Community Development Organisation, however, is taking some interest and has provided a few wells in order to remove the shortage of irrigational water which is available only on a limited scale from Wajuhu stream.

It also appears from the statistics collected during the survey that 2 households which were not among the benefi-



ciaries of the agrarian reforms, acquired land through purchases. This shows that the inhabitants are keen to extend the size of their holdings to make them economic.

Table XXVI, Set A, appended to the Report, shows that 3 households have liquidated the debts amounting to Rs. 450.00 which they had incurred a decade ago. The repayments, as reported by the heads of the households, were made from the savings which were effected in their incomes.

The construction of a five miled surfaced road inbetween Parole and Kathua town has resulted in ideal transport facilities for the inhabitants. A private bus daily plys on the road to cater to the transport demand. For the transportation of goods now trucks are also made use of. The main difficulty at present, faced by the inhabitants, is that the footbridge over Wajuhu stream, connecting the main road with Parole market, is only five feet wide with two spans and fit for half tonner light vehicles. Unless this bridge be reconstructed for heavy vehicles, buses and trucks won't have access to the main market which naturally causes a great inconvenience to the business class.

CHAPTER IV

# SOCIAL AND CULTURAL LIFE

The fundamental characteristic of the social and cultural life of Parole folk is that it is typically Dogra which of late has been greatly influenced by Punjabi culture. Proximity of the area to the Punjab, has resulted in close mutual contacts which have made their impact felt in the manner of dress, speech, food habits and even residential pattern. Except for some sporadic Muslim households, Parole as a whole is mainly the abode of Hindus, Sikhs and Christians. While on the whole inter-relations among various sections of the people are marked by cordiality and fraternity, Christians and some of the Scheduled Castes engaged in menial works, scavenging etc., are still regarded as socially inferior by a few of the orthodox caste Hindus. Such diehards refrain from mixing up freely with them though they do not make their feelings public because of the dread of the penalty imposed under Untouchability Offences Act of 1955. Nevertheless, Christians and Scheduled Castes have free access to religious places, shops, community gathering centres, social functions and the like. And when the questions of broader interests of the village are involved, cumulative efforts are put in and all join hands in the common endeavour irrespective of any caste complexities. On other religious and social functions also the inhibiting attitudes generally do not prevail.

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

### (i) Age and Sex

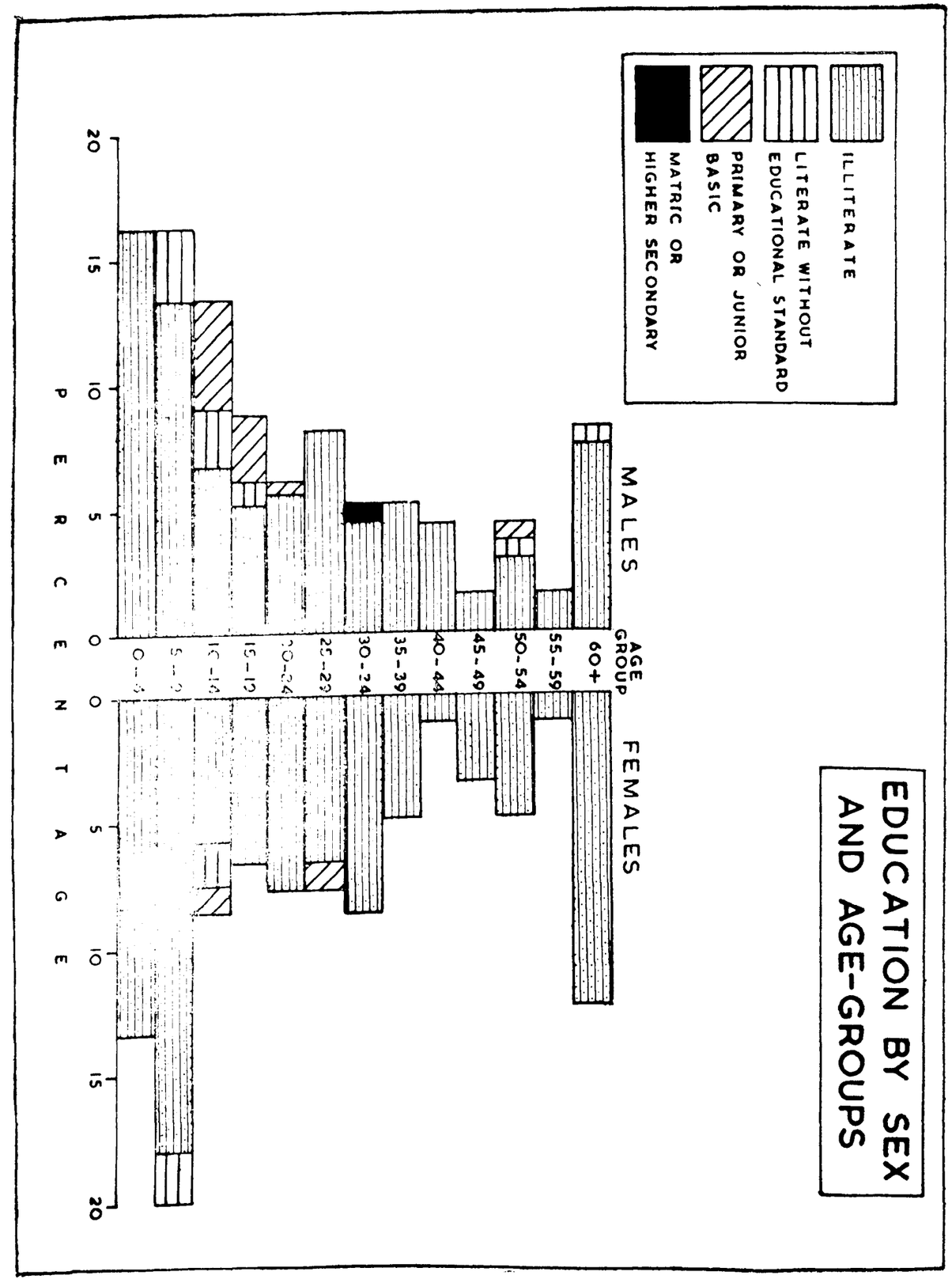
Table II, Set A, appended to the Report, shows that in all 240 persons live in the block of which 135 are males and 105 females. The sex-ratio thus works out to 778 females for 1000 males as against 879 for the State as a whole. No precise explanation is available about this lower sex ratio. The following however, seem to be some of the relevant factors :-

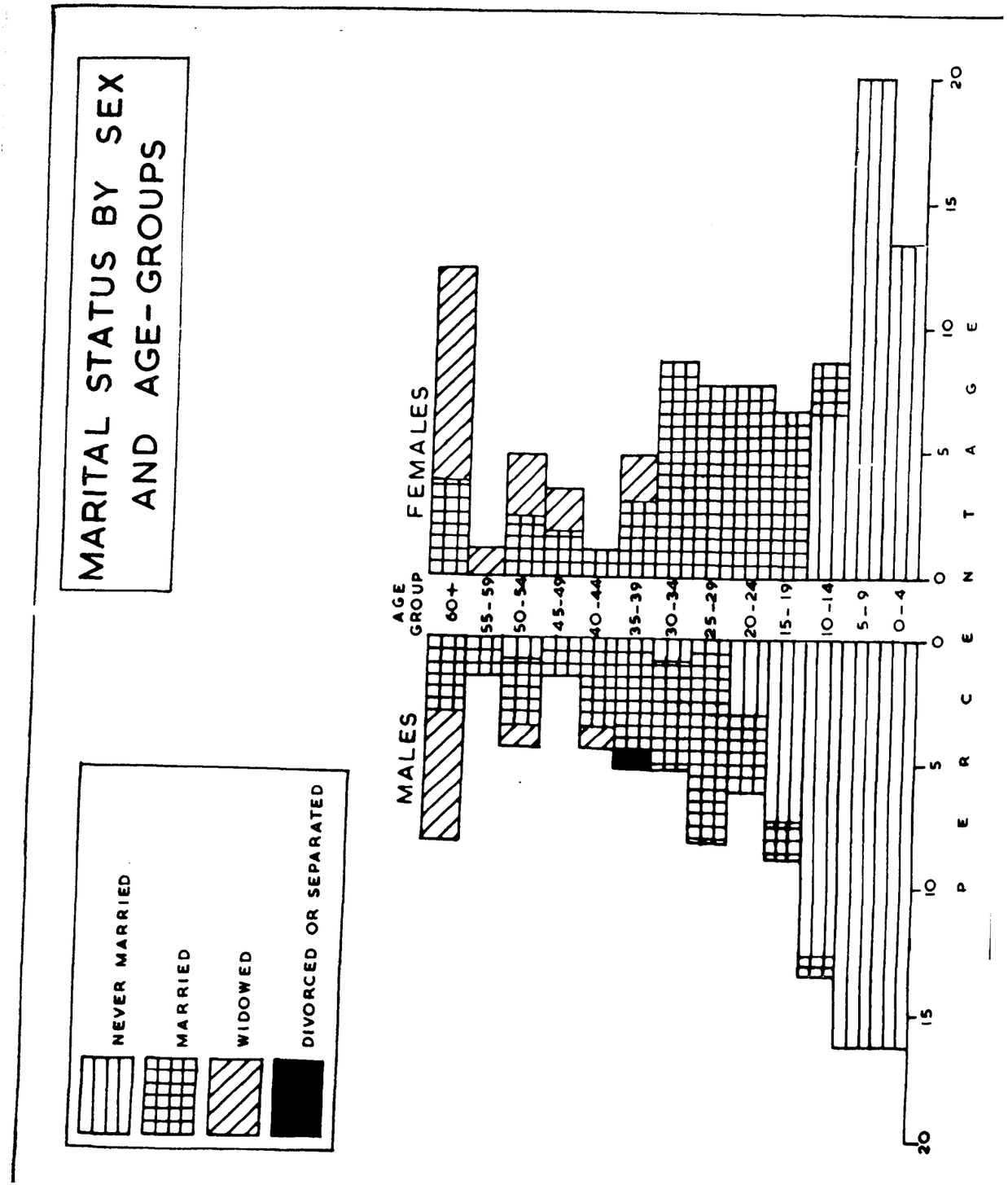
(a) The mortality rate among the females of the age of 0-4 and 10-14 appears to be much higher than that of males. The high mortality rate of girls of less than 4 and inbetween 10 to 14 years appears to be due to the indifference of the parents in providing prompt medical treatment to their girls, whom they regard as a liability on their meagre financial resources. The boys, however, receive comparatively better attention.

(b) There are two males of more than 30 years age, not married so far. Against this there is no unmarried female above the age of 15.

(c) There is one male of the age of 35-39 who is divorced or separated from his wife (this naturally reduces the number of females by one).

(d) The biological phenomenon of excess of males over females at the time








of birth also accounts for the disparity between the two sexes. The family composition data of the block shows that 15 of the total number of 39 households do not have any female issue at all.

The above table further indicates that with the exception of age-groups 30-34, 45-49 and 60 and over, the proportion of females in all other age-groups is less than that of males. The large disparity in the population of the two sexes is particularly reflected in age-groups 10-14, 40-44 and 55-59 in which the proportion of males and females stands at 18 : 9, 6 : 1 and 2 : 1 respectively.

The fact that 10% of the total population of the block is above the age of 59 years indicates that the life expectancy is quite satisfactory when compared with that of the State as a whole where only 5.07% of the population falls in the age-group 60 & over. This is presumably due to the hardy life which the inhabitants lead.

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 | 36 | 15.0 |
| ii) Boys and girls | 5-14 | 70 | 29.1 |
| iii) Youngmen and women | 15-34 | 71 | 29.6 |
| iv) Middle-aged men and women | 35-59 | 39 | 16.3 |
| v) Oldmen and women | 60+ | 24 | 10.0 |

**ii) Marriages**

The classification of the population by marital status has been indicated in table VI, Set A, appended at the end of the Report. This indicates that, 119 persons have never married, 96 are married, 24 are widowed and the remaining one is separated from his spouse or has secured divorce. The proportion in which the village is inhabited by each of these categories is indicated below :-

| | |
|---|---|
| Never married | 49.6% |
| Married | 40.0% |
| Widowed | 10.0% |
| Divorced or separated | 0.4% |

The table further reveals that out of the total of 27 persons (18 males and 9 females) of the age of 10-14, three (one male and 2 females) are married inspite of the restrictions imposed under the Infant Marriage Prevention Act of 1928. The tendency to marry girls earlier and to postpone the marriages of boys until they are well settled in life is also reflected. All the females above the age of 15 are married while in the age-group 15-24 out of 21 males only 7 are married.

The table also reveals that the married males and females are in equal proportion in the block, the number in each case being 48.

The block is inhabited, among others, by 9 widowers and 15 widows. Of these, the number of males and females in the age-group 60 and over is 7 and 9 respectively. The excess of females over males appears to be due to comparatively greater longevity among them. This is corroborated by 12% of the total females fall in the age-group 60 and over as

against 8% males, the number being 13 and 11 respectively.

The proportions of never-married, married and widowed males and females are also at variance. Among the males, only 35.6% are married whereas in the case of females the corresponding proportion stands at 45.7%. Similarly, the percentage of males never-married is 57.0 against 40.0 in case of females. Among males only 6.7% are widowed but the corresponding proportion among females is 14.3%.

**iii) Diseases**

Kathua as a whole is a malarial area and general conditions of health are not so good. The people of Parole, however, being hardy and labourious are comparatively healthier and physically better lot of people. There are, however, three Hakims and two doctors who run regular shops in the main market for treating the ailing persons. Hakims treat their patients with ayurvedic medicines while doctors prefer allopathic system. Besides, there is one Government Allopathic Dispensary functioning in village Mirpur Ram, one of the villages constituted in Parole village-area.

The Government Dispensary which was established in 2002 Bikrami era, is housed in a rented building, the rent being Rs. 50.00 per month. It is manned by a Medical Officer whose staff consists of one trained compounder, one trained Dai, one Khidmatgar and one sweeper. It is not equipped with any arrangements for operations nor provided with any accommodation for in-patients. According to the statistics supplied by the Medical Officer, the average number of patients treated in the dispensary stands at 71.73 per day and total number of patients treated from 1-4-1961 to 31-3-1962 stood at 26,073. Common among the diseases treated by the Dispensary are eye-diseases, bronchitis, anemia and general debility, goiter, scabies and allied skin diseases, malaria, fevers etc.

Table XIX, Set A, appended to the Report, shows that there have been 11 maternity cases in all in the block. Of these, only one was hospitalised while two each were handled by a qualified and an unqualified Dai respectively. The remaining six cases did not avail of any medical advice and were handled by the ladies of the respective households.

The table further shows that out of 39 households inhabiting the block as many as 10 favour allopathic treatment against 15 who still prefer ayurvedic medicines while the remaining 14 favour to be treated by a combination of more than one system. The fact that the medical advice was sought and availed of by a number of households 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 etc. It is also encouraging to note that all the inhabitants were vaccinated against small-pox only six months before the survey was taken up.

It is also apparent from the data that in 29 cases the medical advice was availed of in public hospitals or dispensaries and not more than 6 cases were treated by private dispensaries. There have, however, been 23 cases in which the patients had to be treated at home by calling in physicians or allopaths or homeopaths.



**iv) Education**

The following statement shows caste-wise/community-wise population and number of literates by sex together with the literacy percentage claimed by each such class :–

| Community/caste | Population | | | Literate | | Literacy Percentage |
|---|---|---|---|---|---|---|
| | Total | Males | Females | Males | Females | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1. Scheduled Caste Hindus | 127 | 68 | 59 | 11 | ... | 8.7 |
| i) Megh or Kabir Panthi | 127 | 68 | 59 | 11 | ... | 8.7 |
| 2. Other Hindus | 43 | 23 | 20 | 11 | 6 | 39.5 |
| i) Gosain | 24 | 13 | 11 | 8 | 4 | 50.0 |
| ii) Yogi | 19 | 10 | 9 | 3 | 2 | 26.3 |
| 3. Christians | 70 | 44 | 26 | 1 | ... | 1.4 |

The statement points out the steep backwardness in which the scheduled castes in general and christians in particular are placed in even by literacy standard as compared to others.

According to the definition adopted at the Census of 1961, a literate person is one who is able to read and write a simple letter in any language. Following this definition, table VII, Set A, appended at the end of the Report, shows that of the 135 males and 105 females inhabiting the block, 23 males and 6 females are literate giving an overall literacy percentage of 12.1. This puts the overall literacy position of the block better than what it is for the state as a whole, that being only 10.7%. The corresponding literacy percentages among males and females work out to 17.0 and 5.7 respectively.

The table further reveals the distribution of sex-wise literate population by educational levels which shows that among the 23 literate males, 10 do not possess any educational qualifications, 12 have passed Primary or Basic examinations and only one has passed Matric or Higher Secondary. Among females except for 2 with Primary or Basic School qualifications, the remaining 4 are merely 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 10 males who are merely literate, the age of 7 vary from 5 to 14 years, one is of the age of 15-19 and the other 2 are more than 49 years old. It appears that those of the age of 5-14 years are still receiving elementary education and have not passed any examinations so far while the others would have switched over to various occupations.

Among the 12 males with Primary or Basic School qualifications, the ages of 10 vary from 10 to 19 years and appear to be students of the Government High School. Of the remaining two, one each belongs to the age-groups 20-24 and 50-54.

The lone matriculate belongs to the age-group 30-34 and is a teacher in the Government High School.

The classification of female literates shows that all the 4 mere literates belong to the age-group 5-14 and seem to be students of the local girls school. Of the 2 females, who have passed Primary or Basic School examinations one each belongs to the age-groups 10-14 and 25-29. The former is a student and preparing for Middle examination while the latter is a teacher in the local girls school.

The statistics collected from the Government High School indicate that the school has 488 students on its rolls of which only 18 belong to the block under-study. The school has been housed in a Government building and is also equipped with a playground. It is manned by 13 teachers including the Headmaster, of whom 9 are trained while the other 4 are untrained. There is also a Central School for Girls which has a staff strength of 4 teachers (2 trained and 2 untrained) and has been housed in a rented building. Of the 158 students on its rolls, 5 come from the block.

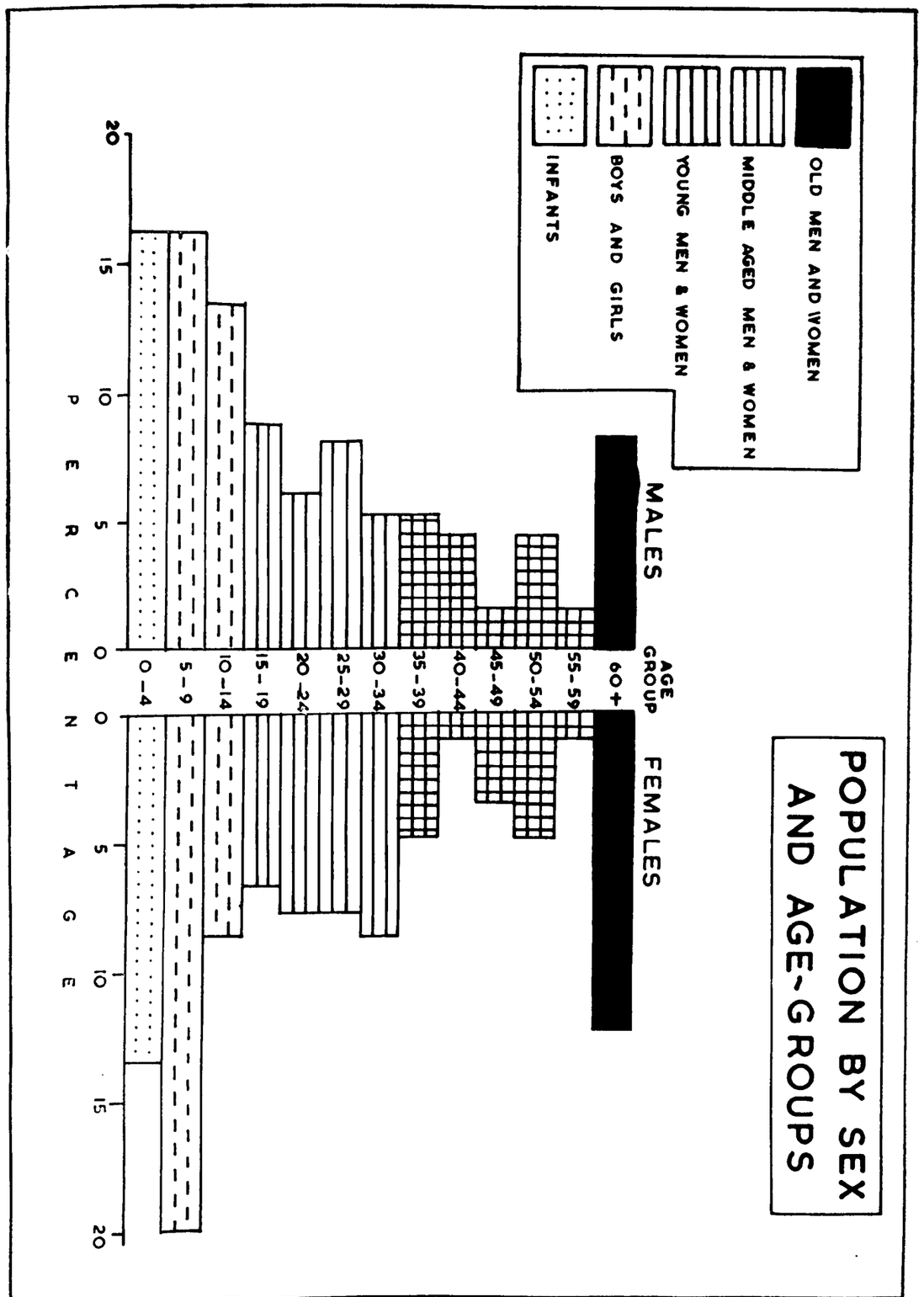
In any case the fact that about 33% children of the age of 5-14 attend school in an index of the consciousness which is gradually growing among inhabitants of the block. It is hoped that in the course of time this percentage will go on increasing.

**v) Immigration and Emigration.**

Parole Nagri like most other border areas was also a victim of the 1947 riots which came in the wake of partition of the Indian subcontinent into India and Pakistan. The event was marked by all uncivilized acts and other morally heinous atrocities like looting, arson which communal frenzy is generally frought with. Investigations made during the course of survey revealed that prior to 1947, Parole as a whole had a population of about 4,000 comprising approximately 2,500 Hindus, Sikhs, Christians, and 1,500 Muslims. As a result of the disturbances, half of the population migrated leaving their homes and hearths. Some of the residents, however claimed that even in this dark hour a good number of Hindu families gave shelter and protection to their Muslim brothren who were in danger of life from some of the communal and violent groups. They claim with pride that in many cases no loss of life or property was allowed to be suffered. Not a few of the residents claim to have been as open minded as to have given a warm send off to brother Muslims, who opted to migrate to Pakistan. They even claim to have accompanied them upto the Pakistan border protecting their cattle and other moveable property.

Synchronously with the exodus of Muslims to Pakistan, there was an influx of refugees from Mirpur, Jheleum and Muzaffarabad districts of the State which now fall on the other side of Cease-fire Line. Some of the refugees even hail from areas falling in Pakistan itself.

Tables 2(A) and 2(B), Set B, appended to the Report, portray the settlement history of the various households inhabiting the block. According to the statistics, the block was five generations ago inhabited by 12 households in all consisting of 10 Hindu and 2 Christian families. During



the following generation 5 more households, comprising 4 Hindu and 1 Christian families, migrated to the block and settled here permanently. Later another 6 households (2 Hindus and 4 Christians) infiltrated raising the number of households inhabiting the block to 23. According to the survey conducted 16 other households (14 Hindus and 2 Christians) migrated into the block during the present generation. Of these 9 are Megh or Kabir Panthis, 3 are Yogis, 2 are Gosain and of the remaining two, one each belongs to Sandhu and Pathan castes.

Table 2(B) further indicates that 9 of the immigrant households (6 Megh and 3 Yogis) have migrated from Hiranagar tehsil of Kathua district. The remaining 8 comprising 3 Meghs, 2 Gosain, 1 Sandhu and 1 Pathan families have migrated from Pakistan during the riots of 1947.

## 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 at the end of the Report, shows that according to this classification the block is inhabited by 33.3% Simple, 20.5% Intermediate 30.8% Joint and 15.4% other families.

Joint family system has been one of the cherished traditions of Dogra society. This is why the inhabitants of the block have been endeavouring all through in the past to maintain individuality and indivisibility of the family except when it becomes unwieldy by size and cannot be accomodated in one premises. Of late, there has been an increase, in the number of Simple families which appears to be a natural sequence of the growing tendency among newly wedded couples to enjoy economic independence which is not usually possible in Joint families. An equally cogent reason for spliting 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.

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 daughter. 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 customery 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 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 block have revealed that out of 39 households the heads of only 3 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 have they followed these for the distribution of intestate property which is being governed by customary laws.

The customary laws for the inheritance of intestate property in vogue are all followed by various Christian families residing in the block under-study.

## C—LEISURE AND RECREATION

Earning hands usually get no time during the day either to play games or to participate in recreations. In evenings and not infrequently during summer noons the elderly and seasoned male inhabitants, however, assemble in Co-operative Society building or in some centrally shady place in the main market to play different games of cards like trump, sweep etc. Those who are not interested in card games discuss a wide range of subjects, while puffing over the *Hooka* (Hubble-bubble), right from the local gossip to the latest political developments in the country.

There are no theatres, cinema halls, dramatic clubs or any cultural units in Parole Nagri to entertain the inhabitants. The only places of growing interest are the two cinema halls, namely Vijay and Moonlight talkies, located in Kathua town which is about six miles away. Occasionally youngmen and others, whose interest is provoked by coloured picture postals, pasted regularly by the cinema-management into the village, visit these theatres. The Information Department of Jammu and Kashmir Government also entertains the inhabitants from time to time by film strips which are shown in the open ground.

Fairs and festivals though essentially religious in character also provide arrangements for the entertainment of children and youngmen alike. On such occasions wrestling matches of Indian style known as *Chinnjs* and games of *Kabadi* are also organised. Besides private individuals and parties moving from place to place



to give magical or other shows are also seen.

The most important among the fairs in which elaborate arrangements for entertainment are made is Baisakhi. The Baisakhi fair falls on first of Baisakh, corresponding to 13th April, and is held for one day in a vast garden of mangoes at Erapati or Ervan which is only 2 miles away from the village-market. Here lies an ancient temple of Lord Shiva and there are 101 springs known as *Boulies*. It is a tradition that on the day inhabitants usually ladies consider it auspicious to take a bath in these *Boulies* early in the morning afterwhich they pay a visit to the temple and return home.

The entertainment part of the fair starts after 8 a. m. when groups of participants begin to pour in from Parole and various other villages. It has been estimated that the fair is attended to by about 15,000 persons irrespective of sex, caste and creed. About 100 temporary shops and stalls also spring up to cater to the needs of the participants. Special feature of the day is drinking and dancing of cultivators and others to celebrate the dawn of Indian New Year's day which also marks a day of rejoicing for them due to the ripening of the *Rabi* harvest. In some of the areas it is considered a good omen to apply sickle to the crop for the first time on this day. The virile peasants attired in their best clothes express their joy by performing *Bhangra* dance, which is a typically Punjabi induction. Usually every village is represented by separate *Bhangra* parties accompanied by drummers and flute players. Each party is dressed uniformly and almost every participant ties *gungroo* (gingling metallic bells tied to a leather belt) around his ankles. Participants of each group move in a circle and start the dance with slow and steady steps but gradually gain momentum until the movements of hands, feet and body are accelerated. The dancers and the drummers challenge each other to continue the dance and the various agricultural operations such as sowing, harvesting, winnowing etc., are expressed by zestful movements of limbs. The dancers gradually become ecstatic and throw a spell over the audience who respond with the movements of their limbs. The dancers also change their movements so that these may be harmonious with the tunes to which the musicians may switch over. One of the participants also recites love ballads or some lyrics and the rest respond with the loud cries of encouragement. The concerts come to an end during the evening when the villagers and spectators disperse.

It may be remarked here that females who participate in the fair in large numbers dressed in gay and gaudy coloured dresses do not participate in these dances.

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 while performing various agricultural operations. Some of the specimens of these folk-songs will be found in the current chapter under folk-lore.

During spring and summer months square kites of thin paper of various colours and designs are also flown by the children from house-tops. Arrangements have also been made by the Education Department authorities for the recreation of children attending schools.

They are usually seen playing foot-ball and volley-ball in the play-ground attached with the school. In addition, they also play a number of other games of which the following are more popular :—

A number of boys assemble to play what is known as *Santolia*. The participants divide themselves into two groups either by mutual agreement or, failing that, by the device of *Tass*. One of the parties starts playing the game and the other takes the field. The decision as to who should play first is also made by throwing a penny in air. Seven small flat stones or pieces of an earthen pot are piled up at a convenient place, one upon the other. This pile is called *Santolia*. A point called *Panne* about 12 to 15 feet away from *Santolia* is then fixed and the members of the playing team start striking the *Santolia* with a rubber ball from this point turn by turn. If the ball does not hit the stones and is instead caught by one of the fielders before it touches the ground for the second time, the player is ousted. The next player then resumes the game and in this way all the players are out, one by one. If, however, the ball touches, *Santolia* and is then caught by one of the fielders, the whole party is ousted and the fielders start playing the game. On the other hand, in case the ball disturbs the stones but the fielding team fails to catch it, the members of the playing team run away in the effort that they should escape the hit of the ball by the fielders. In case any member of the playing group is hit, he is supposed to be out and is succeeded by another person from the playing group. It may be remarked here that the members of the playing group are not only expected to escape the hit of the ball but also to restore the disturbed *Santolia* to its original position before making good their escape. If they succeed in both the operations, they are declared as winners and the game comes to an end with shouts of *Santolia, Santolia* from the winners. This qualifies the players to have an extra turn for one of their members.

The other popular game which is the hobby of teen-aged girls only is what is known as Unch-Neach (up and down). For this purpose an area of slightly varying topography is selected so that the game may extend from high to low level area. One of the girls takes her position in the area at lower level while others assemble at a comparatively higher altitude. The former then selects a place which can be reached by crossing a part of low level area and asks those on the upper level to reach it. While they do so, the girl at the lower level tries to catch one of them. If she succeeds, the girl thus caught replaces her and the game starts again. This provides a good running exercise to the children.

## D—RELIGIOUS INSTITUTIONS

As mentioned already, there is only one temple of Lord Shiva in the block under survey which is visited both early in the morning and after dusk by most of the Hindu inhabitants, who being orthodox and religious minded are keen and regular in their prayers. There are many other shrines in Parole village-area which are also frequently visited by the inhabitants. Among these mention may



be made of the following important ones—two temples of Lord Shiva, shrine of Devi Bala Sundri and Surgal Bawa. It is a common belief that these Shiva temples and those at Ervan were constructed during the reign of King Vikarma Dittya (400 A.D.)

All the shrines mentioned above attract daily large number of devotees belonging to all castes and callings who visit with great veneration and offer their prayers both severally as well as jointly. Entry into the temples, as stated earlier, is not banned against the members of any caste or creed as such the devotees include among others scheduled castes also who are treated equitably with other caste Hindus.

On the occasion of religious festivals especially, these institutions gain an added importance and become the centre of large gatherings. For instance on Shivratri, fairs are held in all the Shiva temples. Similarly during Navratras and on the days of Durga Ashtmi and Ram Novmi fairs are held in the temple of Bala Sundri which are attended to by 10,000 to 15,000 persons on an average. It has been usually observed that the number of women participants on such religious festivals by far exceeds that of males.

Snake worship is common among the scheduled castes only who have great devotion for the shrine of Bawa Surgal which is considered to be the home of snakes. Once a week joint prayers are offered at the shrine accompanied by the beating of drums etc.

Not to say of the block under-study there is no church even in Parole as a whole with the result that Christian inhabitants have to be content by offering their prayers at home. There are, however, two mosques and one renowned shrine of a faqir known by the name Chattar Shah.

A fair is held for one day at the sacred abode of Chattar Shah on 7th of Ashahar to commemorate the anniversary of the saint and is attended to by 4,000 persons of all faiths. It is a popular faith that Chattar Shah blesses barren women with children. The shrine is a roofless structure surrounded with flags of multi-coloured pieces of cloth which are hoisted by the devotees in fulfilment of their prayers answered. It is also commonly believed that the faqir was not interested in a roof and never allowed any roof to be constructed. Nearly there is a circular spring of 8 feet diameter famous for its cold and hygienic water. The management of the shrine has been entrusted to Anjman-e-Okaf, Jammu.

## E—VILLAGE ORGANISATION

As mentioned elsewhere in the Report, the Panchayat that existed in the village earlier was dissolved in 1952 as some of the village leaders did not favour it and went on a hunger-strike against it. It was replaced in 2009 Bikrami era by a nominated Village-Area-Committee, constituted in accordance with Praja Sabha bill dated 21-4-1943, comprising of a Chairman, a Secretary and six other members. Due to certain internal rift and differences of opinion, all the six members of the Committee resigned on 25-5-1957. Since then the Chairman (acting tehsildar Kathua) and the secretary (Medical Officer, Government Dispensary, Kathua) are acting as ex-officio members and carrying on the functions assigned to the Village-Area-Committee.

The various functions assigned to the Committee are as under :-

(a) To look after the cleanliness and sanitation of the village-area. For this purpose four sweepers have been engaged who are paid Rs. 12/- per mensem each ;

(b) To improve the condition of the streets, bazaars etc.

(c) To levy and collect various cesses like octroi on vegetables, grass and firewood, removal of refuse, tonga stand and lorry stand fee etc.

Besides, the Multipurpose Co-operative Society functioning in the area is a great asset for its members who can raise short-term loans etc. on reasonable rate of interest and also sell their surplus produce on competitive rates. The various activities of the Society have already been discussed in Chapter III of the Report.

Further, as per the information supplied by the Block Development Officer, Kathua the Parole area, for purposes of Block activities, falls under the jurisdiction of two separate Panchayats namely Said Pur and Khakhyal. The following developmental works were executed by the Block Organisation during 1960-62 in five of the six villages constituting Parole :—

| | *Works executed* |
|---|---|
| a) Mirpur Ram | One well, two khuls |
| b) Taraf Bala | One well |
| c) Taraf Pian | One well, and one culvert |
| d) Pitho Pian | Road and culvert |
| e) Mirpur Jagoo | Two lanes |

## F—REFORM MEASURES

The inquiries conducted during the course of the survey indicate that no official or private organisation has ever visited the block to educate the inhabitants about various reform measures in their socio-economic life such as family planning, discontinuance of early marriages, introduction of widow remarriages, economy in expenditure on marriages and other social functions and prohibition of smoking by minor children etc. Whatever changes are noticeable the credit for these goes to the inhabitants themselves who have due to their contacts with the urban population of Kathua town been imbibing new trends and adopting new practices. There is no doubt that the Government have enacted legislation to eradicate many a social evil, but the provisions of these Acts have only been preserved in the statutes and have never been implemented with a strong follow up. The Juvenile Smoking Act, for instance, which prohibits smoking by children below the age of 16 years, is violated openly and minor children are seen smoking recklessly in public. Similarly, the law prohibiting early marriages is also on the statute but no cognizance appears to have been taken of the people who contravene it and solemnise marriages of minor children.

Information regarding the awareness of the inhabitants about laws regulating social life has also been provided in tables 6(B) and 6(F), Set B, appended to the Report. First of these tables reveals that only 3 heads of the 30 Hindu households are conscious of the changes introduced by the Government in the form of Hindu Succession and Adoption Act but none of them could explain the nature of these changes. Table 6(F) further shows that 7 heads of the households out of 39 favour the inherited



property being shared in equal proportion by sons and daughters. These seven households include 3 belonging to Christian community. It also reveals that 26 Hindu households have not 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.

As stated earliar, no final restrictions are prevalent against the members of Scheduled Castes and Christians who move about freely in all public places. Table 4, Set B, spells out that 20 out of the 30 Hindu households in the block are aware of the Untouchability Offences Act of 1955.

The inhabitants of the block have no knowledge of the Family Planning Centre which is functioning in Kathua town since January, 1961 and are much less aware of the advantages which accrue by restricting the size of a family. The inhabitants being orthodox and religious minded are also not in favour of adopting artificial or technical devices for birth control as such an act is regarded unnatural against the creative powers of the Almighty. The ignorance of the people about the importance of family planning can mostly be attributed to the reason that no organisation has so far visited the block to educate the masses on the need of slowing down the growth rate of population in the interest of the nation. It is, however, quite encouraging to note from tables 17, 17 (A) and 17(B), Set B, appended at the end of the Report, that as many as 23 heads of the households are not in favour of more children being born in their families, although 4 of them have either no daughters or sons. Of the 11 heads of households who crave for increase in their family population by the addition of more children, 6 are already having 1 to 3 sons while one has no daughter—and the other 4 are issueless. The remaining 5 households are headed by widowed persons.

Table 17(A) further reveals that households in favour of getting more children include 2 whose heads were married 11 to 15 years ago and 3 whose duration of marriage varies from 6 to 10 years. The heads of another 6 households date back their marriages to less than 5 years.

Among the other 23 households, which are not in favour of getting more children, the heads of 2 households were married less than 11 years ago while the duration of marriage of others exceeds 11 years. This shows that number of households which appreciate the desirability of restricting the size of their families is fairly large.

A study of the economic levels of households which are in favour of and which do not approve of getting more children shows that there are only 4 households in the block with a monthly income of Rs. 26-50 which crave for more children. Among the remaining, 3 earn Rs. 51.00 to Rs. 75.00 per month and 2 have varying income from Rs. 76.00 to Rs. 100.00. The other 2 households in favour of getting more children belong to the income group Rs. 101 and over.

The classification of households which are averse to the enlargement of the size of their families by addition of more children shows that 6 households earn less than Rs. 50.00 p. m. There are 5 who earn Rs. 51.00 to Rs. 75.00 p. m. while 10 others have varying incomes ranging from Rs. 76.00 to Rs. 100.00.

There are 2 others which do not favour the idea of getting more children even though they earn more than Rs. 100.00 p.m.

It may, however, be remarked that the inhabitants are now conscious of the realities of life and are not so backward in social and cultural spheres as they used to be two decades ago. The very fact that of the total 39 households as many as 25 have enlisted themselves 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. Table XXVIII, Set A, appended to the Report, further indicates that there is one social worker in the block and 21 heads of the households actively participate in politics. The table also shows that one head of the household is quite regular both in reading newspapers as well as listening to news broadcasts.

## G—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 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, football, 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 grammer 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 Devanagri 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 been distorded 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 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 idoms 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 Kud, Phumnian 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 musicians simultaneously operates upon 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 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 fore-fingers in his ears. The whole party raises its voice in full volume and the resultant melodious sound echoes through the surrounding plains.

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 Parole :-

(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 bharain jeye be behar 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 phakoee 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.

(g) *Katak kane,*
*ek rati do jane.*

Literal Meaning—

Rains in kartak

One leaf two persons.

Explanation—

Rains in the month of kartak (October) are followed by famine.

(h) *Vare Magar,*
*Kanke de dher.*

Literal Morning—

Rains in Maghar

Heaps of wheat.

Explanation—

Rains during the month of Maghar (November) bring bumper crops.

(i) *Mangal Bud na jaye Pahar*
*Jiti bazi dende har.*

Literal Meaning—

Travel not towards mountains on Tuesday-Wednesday,

Spoils an accomplished feat.

Explanation—

Travelling on Tuesday and Wednesday towards mountainous regions spoils an accomplished feat.

The most popular among the ballads 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, Sudhmahadev, Sukral and Harmandir are also cherished by the Duggar folk.

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*
*muhhon 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.

(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 similies 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 milye jaean 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 lootaye heerya de lade, jere motian jade,*
*Ke mubarak hoye ajje de ghadi,*
*Je Kanne 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*,

*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) What mounting the pony for the Barat—

*Bhenan ne bir shangaria,*
*Bhabian ne devar ghori chadyea,*
*Je ghori 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 the stars.

(iii) While sisters hold the reins of the pony and feed the mare with wet grams—

*Eh ghori mere lal de,*
*Bindrabana mengaya aye,*
*Jenda bhabian ne rokeya,*
*deye ja surma poyie aye,*
*Mere kola ke tun mengni,*
*Babul deag bidaye aye.*

English rendering—

Oh this mare of my dear son has come from Bindraban,
When about to start was stopped by wives of his brother's who demand *Surma-poie*,
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 prevailing among Dogras, the reins of the pony carrying the bridegroom are held fast by his brother's wives and sisters (called *Vagpherie*) who demand some cash or gift from him, for the ceremonies of

*Surma-poie* (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 deyean,*
*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 bhajeya sadara ji, maaow sadi bullaie.*

(b) *Lari karian neye chhanka,*
*Sade lore ge neye derra.*

(c) *Lari gori ye, gori ye,*
*Shukar kita maaow tori ye.*

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.

(c) Oh what a fair and beautiful bride,
Thank her mother who allowed her to come.

*Suhags*—

(a) At *lagan* ceremony—

*Is bele kun kun jage,*
*Be rajae, dharma 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,
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—

(i) *Bol ne mereye baagan deye koele,*
*Baag chhoree ban ke chalyan ?*
*Babul mere bachan je keta,*
*Bachana de bendi mian chalyan.*

(ii) *Aa mereye dheye galan keryea,*
*Aaye bichore bali raat,*
*Mere babul galan keyan keryea,*
*Janj kharoti booye bar.*

(iii) *Tere mahalan de bich-bich ve, Babul dola neye lengda,*
*Do ittan puta sutan ge, dheye gar ja aapne,*
*Enna baghan de bich-bich ve, Babul dola neye lengda,*
*Do bute puta sutan ge, dheye gar ja aapne.*

English rendering—

(i) 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.



(ii) Come on my darling daughter, let us chat,
The night of our separation has come.
Oh dear father, how to chat now,
Marriage procession is waiting at the door.

(iii) From the interior of your home,
O father, this palanquin is reluctant to leave.
O daughter, you go to your own home,
We will get the way made by removing away bricks.
From the interior of your garden,
O father, this palanquin is reluctant to leave,
O daughter, you go to your own home,
We will get the way made by cutting away trees.

CHAPTER V

# CONCLUSION

In the foregoing chapters an attempt has been made to portray, as far as possible, a panoramic view of the social, cultural and economic life of the inhabitants of the block and the various changes which have crept into each of these spheres. The empirical feel and the data appended to the Report bring to the focus the extent to which traditional practices as well as beliefs and the conservative outlook have been giving room to more scientific, rational and useful attitudes and concepts. It would appear that though the impact of the changes all round on the life of these people is, in a way, far reaching, the people themselves have not changed as much as they should under the weight of this impact.

Among changes, mention may be made of the gradual shift in outlook of the inhabitants in respect of their dress, footwear, household goods and the like. The middle and advanced-age people are no doubt even now wedded to time honoured practices and beliefs but at the same time do not disfavour the growing tendency among the youngsters to fall in line with the people of Kathua and other advanced areas. There is no wonder therefore that the younger-folk have developed an abhorance for the traditional apparel of elderly people and instead covet modern type of dresses and foot-wear as stated elsewhere. They prefer mill-made cloth to handloom and take pleasure in wearing readymade garments. Even the popular head-gear of the elders has been dispensed with in favour of bare head and combed hair. Young girls too have developed a taste for tight dresses and unlike their elders are particular to ensure a matching combination of colours in their wears. Likewise cheep cosmetics which were unknown in the past have become popular with the young-ones who have developed a taste for perfumed soaps, hair-oils, powders, creams, towels, under-garments etc.

Some social awareness is also reflected in the attitude of the new generation towards all such matters which are likely to influence their future life. For instance, only two decades ago, hardly there was any literate person in the block, against this the literate population now claims a percentage of 12.1 which compares favourably with the corresponding average of 10.7% in the State as a whole. A comparison of the literacy percentage among different castes inhabiting the block further shows that except for Christian and Megh households the rest of the castes have a fairly good percentage of literates, the average literacy among them being 39.5%. That the percentage is bound to increase further before long is apparent from the fact that at present about 33% children of the age of 6-14 years are attending school and gradually the inhabitants are also becoming conscious about the advantages of educating their children.

Mention may also be made of the spirit of co-operation which is quite conspicious among the inhabitants who fully realise the benefits accuring by joint collaboration. About 65% heads of the households have enlisted themselves as members of the Multipurpose Co-operative Society.



Another striking feature of the social sphere of the block is the changing outlook about the caste rigidities and growing intermingling in shops, religious places, social gatherings uninhabited by orthodox caste restrictions.

In spite of the above noted changes, there is yet a lot to be done in the social built up. Inhabitants need to be enlightened about the advantages of family planning. Similarly the basic principles of hygiene have yet to be brought home to them in the manner of house construction and keeping the premises and streets neat and clean. Other social reformatory laws introduced by the Government, from time to time, also will have meaning only if there is follow of action to ensure their implementation. It is for lack of this action that child marriages are in vogue, even now, though to a lesser degree, and many young boys are seen smoking publically.

Mass exodus of inhabitants during the 1947 disturbances does not seem to have effected the economy of the area which is of a static form and continues to run on a snail's pace due to non-availability of electric power which could be utilised for setting up a number of cottage and small scale industries for which there are bright prospects as pointed out in the Report. In addition, there are a number of other avenues which if developed properly could be of great value in raising the economic standard of the inhabitants. For instance there is a large scope for extention of animal husbandry. The fairly large number of indigenous milching cows could gradually be replaced by species of superior breed which could almost double the yield of milk. This would naturally increase the export of milk and its by-products to Kathua and other areas. Animal husbandry would provide further scope for some of the industries connected with hides and skins.

Another potential source capable of improving the economy of the area is the setting up of a net work of cottage industries for manufacturing mats, fans, brooms, baskets, bamboo furniture and the like. The raw material like bamboo and date trees and *bhabber* grass is in abundance.

Furthermore, the land holdings are in a large majority of cases uneconomic and do not yield enough returns even for the maintenance of cultivating households. It is also indeed unfortunate that although the soil is an alluvial one and has a high productive potentiality, adequate irrigational facilities are not available. The crops are further prone to damage by various types of pests and rats. So besides providing irrigational facilities, other measures which require to be introduced simultaneously include the provision of insecticides, superior variety of seeds, chemical manure and improved agriculture implements. No doubt local Multipurpose Co-operative Society have taken initiative in this direction, a lot more needs to be done by the N.E.S. Organisation whose activities have not been able to bring about any perceptible results so far. The N.E.S. would be of immense help if the Organisation intensifies demonstrations on a number of plots for propagating the use of insecticides, improved seeds chemical manure and the like. It would be a factual mistake to say that the inhabitants are still orthodox and as such not amenable to change in their outlook. The results of the survey show that once the villager is convinced about the efficacy of specific measures to be taken, he would be quick to imbibe the new ideology.

## LOCAL KINSHIP TERMINOLOGY

| Relationship | Local Terms |
|---|---|
| Father | Pio, Bapu, Bab, Pita |
| Mother | Man, Bhabo, Mata |
| Elder brother | Bhaya or Beda 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, Bhoa, 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 Mamu |
| 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 Bhabi |
| Elder brother's son | Bhatriya |
| Younger brother's son | Bhatija |
| Elder brother's daughter | Bhatri |
| Younger brother's daughter | Batiji |
| Sister's husband | Bhonoja or Gija |
| Sister's son | Bhanewan |
| Sister's daughter | Bhanewi |



| Relationship | Local Terms |
|---|---|
| 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 |
| Husband's younger brother | Dewar |
| Husband's elder brother's wife | Jethani or Bebe |
| Husband's younger brother's wife | Drani |
| Husband's brother's son/daughter | Jathia, Dria/Jathi, Dri |
| Husband's sister | Nanan |
| Husband's sister's husband | Nananwi |
| Husband's sister's son/daughter | Nanan da puttar/Nanan de dhi |
| Wife's father | Sauhra |
| Wife's mother | Sas |
| Wife's brother | Sala |
| Wife's brother's son/daughter | Sala da puttar/sale de dhi |
| Wife's brother's wife | Salehar |
| Wife's sister | Sali |
| Wife's sister's husband | Sandu |
| Wife's sister's son/daughter | Sali da puttar/sali de dhi |
| Son's wife's father or daughter's husband's father | Kuram |
| Son's wife's mother or daughter's husband's mother | Kuramni |
| Son's wife | Noh, Lari, Bhou |
| Daughter's husband | Jawai |
| Son's son | Potra |
| Son's daughter | Potri |
| Daughter's son | Dhotra |
| Daughter's daughter | Dhotri |

# SOCIO-ECONOMIC SURVEY, 1960-61

CENSUS 1961 Name of District—Kathua

## PART II

## VILLAGE SCHEDULE

Name of Police Station/Taluk—Parole

Name of village—Parole

Area of village—3,070 acres Number of households : 795 of which 39 fall in the block under-survey.

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

| | |
|---|---|
| 1. Topography of the village :- | |
| (a) Is the village situated on a plain/ on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression ? | Village is situated on a plain surface. |
| (b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e.g., whether on account of the nature of the surface of land or on account of social custom. | Refer Chapter IInd of Survey Report. |
| (c) Internal roads—Tanks—Village common any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged. | Refer Chapter Ist of Survey Report and Notional Map. |
| 2. What is the local legend about the village ? | -do- |
| 3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village. | Refer Survey Report. |
| 4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale. | Surplus produce is sold to the Multi-purpose Co-operative Society, Parole. |
| 5. Name and distance of the nearest Railway Station and Bus route. | Railway Station=10 miles (Pathankote) Bus-route=Zero miles. |



| | |
|---|---|
| 6. Distance by road from Thana and Sub-division Headquarters. | Zero miles. |
| 7. (a) Distance of the Post Office from the village. | Zero miles. |
| (b) Distance of the Telegraph Office from the village. | 6 miles. |
| (c) Can money be sent through that Past 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. | Refer Chapter IV of the Survey Report. |
| 10. Describe community festivals if held in the village. | -do- |
| 11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status. | Refer IInd Chapter of Survey Report. |
| 12. Number and types of schools in the village. | Refer Chapter IV of the Survey Report. |
| 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).

(2) Are there toddy and liquor shops ? — No.

**II. Vital Statistics :**

(1) How are births, deaths and marriages recorded. — Birth and death statistics are preserved by the Police Station. No record of marriages is, however, kept.

(2) Is there any possibility of omission of these events in the Mayor's Office ? — Yes.

(3) Describe the *modus operandi* of the recording of these events. — Chowkidar of the village records the figures which are passed on to the Police Station after being transmitted to higher authorities.

**III. Housing :**

(1) Are the house types suited to the needs of the population ? — Refer Chapter IInd of Survey Report.

(2) Are there houseless persons also in the village ? If so, where do they generally rest at night ? — -do-

**IV. Health and Sanitation :**

(1) Give a list of common diseases of the village. — Refer Chapter IV of the Report.

(2) Are there public latrines in the village ? — No.

(3) If there is no latrine where do the villagers generally answer to their calls of nature ? — In the open fields.

(4) What are the sources of drinking water ? — Wells

(5) Is the water supply adequate in all seasons of the year ? — Yes.

(6) Is there a primary health centre in the village ? — Yes.

(7) Where do deliveries generally take place, at home or in the hospital ? — At home.



(8) Are there any midwives in the village ? If so, do they attend to the deliveries ? — Yes.

(9) Is native or indigeneous medicine practiced ? — Indigeneous.

(10) Do the villagers frequent toddy or liquor shops ? If so, what percentage ? — Yes, 50% of the adult male population.

**V. Literacy and Education :**

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

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

**VI. Religious Practices :**

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

**VII. Social Life :**

(1) Is widow remarriage allowed ? — Yes.

(2) Does the village respect the sanctity of joint family system ? If so, how many joint families are there in the village ? — Refer Chapter IV of the Report.

**VIII. Marriage :**

(1) Is divorce granted ? If so, by whom and for what reasons ? — Yes, among Christians, and that too with the consent of both the parties (wife and husband)

**IX. Agriculture :**

(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years. — Refer Chapter III of the Report.

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

(3) Is there any rice or flour mill in the village ? — Yes. one flour mill and eleven Gharats (water mills).

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

**X. Livestock :**

(1) Total number of livestock in the Village as per the livestock Census, give category-wise information. — Refer Chapter III of the Survey Report.

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

(3) Which is the nearest veterinary hospital ? — Parole Veterinary Unit. within the village area.

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

(5) Is animal transport used ? — Yes.

**XI. Fisheries :**

(1) Is fish rearing done in the village ? If so, do they get improved seedlings for the purpose at subsidised rates ? — Yes. None in the block under-survey is, however, engaged in fishery as primary or subsidiary occupation.



## ANNEXURE I

VILLAGE : PAROLE
POLICE STATION : PAROLE
DISTRICT : KATHUA

INVESTIGATOR : J. KAY NANDA

JAMMU AND KASHMIR STATE

**VILLAGE CENSUS AND OCCUPATION**

| Sl. No. | Head of the Household | Size of family | Caste | Occupation | | | Remarks |
|---|---|---|---|---|---|---|---|
| | | | | Traditional | Main | Subsidiary | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1. | Shri Ram Saran Puri | 6 | Gosain | Priesthood | Priesthood | ... | |
| 2. | Shri Sada Nand | 5 | ,, | ,, | Govt. service (Teacher) | ... | |
| 3. | Shri Waziroo Ram | 6 | Megh | Weaver | Spinning and Weaving | Agriculture | |
| 4. | Shri Boya Ditta | 7 | ,, | Agriculture | Agriculture | ... | |
| 5. | Shri Cheno Ram | 10 | Yogi | Drum-beating | Drum-beating | Agri. Labour | |
| 6. | Shri Kaka Ram | 3 | ,, | ,, | -do- | Road Labour | |
| 7. | Shri Shankar Dass | 6 | ,, | ,, | -do- | Agri. Labour | |
| 8. | Shri Kaka Ram | 6 | Megh | Weaving | Agriculture | ... | |
| 9. | Shri Kaka Ram | 7 | ,, | Weaver and Agriculture | Weaving | Agriculture | |
| 10. | Shri Dhyan Chand | 6 | ,, | Agriculture | Agriculture | ... | |
| 11. | Shri Ganju Ram | 8 | ,, | Agriculture Labour | Agri. Labour | ... | |
| 12. | Shri Munshi Ram | 4 | ,, | Agriculture | Agriculture | ... | |
| 13. | Shri Tej Ram | 9 | ,, | Business | Weaving | ... | |
| 14. | Shri Jabroo Ram | 3 | ,, | Agriculture Labour | Agri. Labour | ... | |
| 15. | Shri Shankar | 6 | ,, | Agriculture | Agriculture | ... | |
| 16. | Shri Thokru Ram | 3 | ,, | Weaving | Weaving | Road Labour | |
| 17. | Shri Chatru | 7 | ,, | Labour | Agriculture | ... | |
| 18. | Shri Dhumu Ram | 7 | ,, | Labour | Agriculture | ... | |

| Sl. No. | Head of the Household | Size of family | Caste | Occupation: Traditional | Occupation: Main | Occupation: Subsidiary | Remarks |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 19. | Shri Munshi | 8 | Pathan | Sweeper | Hospital Sweeper | Leather Business | |
| 20. | Shri Milkhi Ram | 7 | Megh | Chowkidar | Agriculture | ... | |
| 21. | Shri Samo Masih | 8 | Momay | Sweeper | Sweeper | ... | |
| 22. | Shri Gian Masiah | 10 | ,, | ,, | Sweeper in Hospital | ... | |
| 23. | Shri Pyara Masiah | 9 | ,, | ,, | Sweeper in Municipal Committee | ... | |
| 24. | Shri Jaggar | 7 | Sowntay | ,, | ,, | ... | |
| 25. | Shri Sadiq Masiah | 4 | Pathan | ,, | Sweeper | ... | |
| 26. | Shri Lal | 11 | Ladar | ,, | ,, | ... | |
| 27. | Shri Lal Masiah | 4 | Sandhi | ,, | ,, | ... | |
| 28. | Shri Mamoh Masiah | 9 | ,, | ,, | ,, | ... | |
| 29. | Shri Dhani Ram | 6 | Gosain | Priesthood | Priesthood | Agriculture | |
| 30. | Shri Tej Ram | 6 | Megh | Chowkidar & Agriculture | Agriculture | ... | |
| 31. | Shri Pritam Chand | 3 | ,, | Agri. Labour | Agri. Labour | ... | |
| 32. | Shri Sain Dass | 7 | ,, | ,, | ,, | ... | |
| 33. | Shri Mathra | 4 | ,, | Labour | Agriculture | ... | |
| 34. | Shri Shankar Dass | 3 | ,, | Agri. Labour | Agriculture | ... | |
| 35. | Shri Nama | 5 | ,, | Road-Labour | Road-Labour | ... | |
| 36. | Shri Dharm Chand | 6 | Gosain | Priesthood | Hikmat | ... | |
| 37. | Mrs. Sardi (Widow) | 7 | Megh | Agriculture | Private Service (Maid-servant) | Labour | |
| 38. | Shri Bawa Shanker | 1 | Nanga Gosain | Priesthood | Priest of temple | ... | |
| 39. | Shri Chuni Lal | 6 | Megh | Weaving | Road-labour | ... | |
| | Total | 240 | | | | | |



**Village Disputes Referred to Different Authorities Last Year**

| I Nature of adjudicating authority | II Leading members of each disputant party: Caste Panchayat | Name | Caste Tribe | 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 | | | | | | | |
| Informal Panchayat | | | | | | | |
| Stututory Village Panchayat | | | | No caste or informal Panchayat exists in the Parole village-area | | | |
| Court | | | | | | | |
| Others (Specify) | | | | | | | |

## Village Leaders, Members of Panchayat, Priests and Other Office Bearers

| I | II MEMBERS | | | | | | | | III |
|---|---|---|---|---|---|---|---|---|---|
| Name of organisation | Name | Caste | Occupation | Age | Since when holding the office | How gained position | Remuneration, if any | Other offices held inside or outside the village | Remarks |
| Statutory Panchayat<br>Caste Panchayat<br>Other Leaders | At present there is no Panchayat functioning in the area. The existing Panchayat was dissolved during 1952 and was followed by a nominated Village-Area-Committee in 2009 Bikrami era, consisting of one chairman, one secretary and six other members. Due to certain differences and rifts all the six members resigned on 25-5-1957. Since then the chairman who is tehsildar Kathua and the secretary (a local doctor) are acting as ex-officio member of the Village-Area-Committee. | | | | | | | | |
| Members of Board of Directors of Cooperative Society | Refer Chapter III of the Report. | | | | | | | | |



## Nature of Social Disabilities suffered by Different Castes in the Village

| I | II Access to | | | III Disability regarding services | | | | IV Avoided by caste Hindu in regard to | | | V |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Name of caste | Shop, Hotel, Restaurant | Temple or place of worship | Any other place or public resort | Brahman priest | Barber | Washerman | Any other village servant | Touch | Serving cooked food | Serving water | Remarks |
| Hindus and Christians do not inter-dine. The institution of Untouchability which was in its acute form here only a decade ago is now decaying fast. Hindus regard the touch of only Christians who are engaged in scavenging as poluting and have no excess to hotels, places of worship and wells etc. Scheduled castes are, however, treated equitably. | | | | | | | | | | | |



## Cultural Life of the Village

| I | II | III Rough proportion of members belonging to | | | IV Office bearers | | | | | V | VI | VII |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Name of Clubs, Libraries, Drama Parties or other Cultural organisations in the village | When established | Different castes | Different occupation groups | Age | Name | Caste | Occupation | Age | Education | Brief note on basis of membership (Subscription, signing of pledge etc.) | Brief note on objective of the organisation | Brief note on activities of the organisation |
| Refer Chapter IVth 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 of people of main castes or communities as audience (many, few, some) | VII If activity is in village, do visitors from other villages participate | | VIII What agency sponsors, promotes or finances | IX Who trains players etc. (His name, address, caste and occupation) |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Approximate No. | Role (player, audience, otherwise) | | |
| 1. Sports and Games | | | Refer Chapter IVth of the Survey Report | | | | | | |
| 2. Drama, Music, Dancing etc. | | | | —do— | | | | | |
| 3. Cinema | | | | —do— | | | | | |
| 4. Filmstrips, Puppet show etc. | | | | —do— | | | | | |
| 5. Fairs | | | | —do— | | | | | |
| 6. Festivals | | | | —do— | | | | | |
| 7. Other entertainments | | | | —do— | | | | | |



SET A

Table I

## Area, Households and Population

| Area in Acres | Area in Hectares | Density | No. of Houses | No. of Households | Population: Persons | Population: Males | Population: Females |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| N. A. | N. A. | N.A. | 42 | 39 | 240 | 135 | 105 |

Table II

## Population by Age-groups

| Total of all ages | | | 0-4 | | 5-9 | | 10-14 | | 15-19 | | 20-24 | | 25-29 | | 30-34 | | 35-39 | | 40-44 | | 45-49 | | 50-54 | | 55-59 | | 60 & over | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Persons | Males | Females | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 240 | 135 | 105 | 22 | 14 | 22 | 21 | 18 | 9 | 12 | 7 | 9 | 8 | 11 | 8 | 7 | 9 | 7 | 5 | 6 | 1 | 2 | 4 | 6 | 5 | 2 | 1 | 11 | 13 |

Table III

## Size and Composition of Households

| Total No. of Households | Size of Household | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single Member | | | 2-3 Members | | | 4-6 Members | | | 7-9 Members | | | 10 Members & over | | |
| | Households | Males | Females | Households | Males | Females | Households | Males | Females | Households | Males | Females | Households | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 39 | 1 | 1 | .. | 5 | 7 | 8 | 16 | 52 | 34 | 14 | 58 | 49 | 3 | 17 | 14 |

Table IV

## Households classified by Religions, Communities, Castes and Sub-castes

| Religion | Community | Caste | Sub-caste | Population | | |
|---|---|---|---|---|---|---|
| | | | | Persons | Males | Fem |
| 1 | 2 | 3 | 4 | 5 | 6 | |
| A. Hinduism (Scheduled Castes) | Dogra Hindu | Megh or Kabir Panthi | Chatyari | 7 | 5 | |
| | | | Ghawan | 7 | 5 | |
| | | | Khorotray | 9 | 4 | |
| | | | Magoch | 7 | 4 | |
| | | | Kabir Panthia | 6 | 4 | |
| | | | Karthal | 5 | 3 | |
| | | | Kadyan | 3 | 1 | 2 |
| | | | Mangotray | 7 | 2 | 5 |
| | | | Margotray | 6 | 3 | 3 |
| | | | Mahotray | 11 | 6 | 5 |
| | | | Chanotray | 7 | 4 | 3 |
| | | | Majgotray | 6 | 3 | 3 |
| | | | Malgotray | 6 | 5 | 1 |
| | | | Kraliay | 6 | 5 | 1 |
| | | | Damothia | 17 | 8 | 9 |
| | | | Rohmotray | 3 | 2 | 1 |
| | | | Gadyan | 14 | 4 | 10 |
| B. Other Hindus | -do- | Gosain | Gobulia | 6 | 3 | 3 |
| | | | Nanga | 1 | 1 | .. |
| | | | Puri | 12 | 7 | 5 |
| | | | Baragy | 5 | 2 | 3 |
| —do— | -do- | Yogi | Tarkhan | 13 | 5 | 8 |
| | | | Lalotray | 6 | 5 | 1 |
| Christianity | Christians | Bhangi | Momay | 27 | 16 | 11 |
| | | | Pathan | 12 | 7 | 5 |
| | | | Sandhu | 13 | 9 | 4 |
| | | | Hadar | 11 | 7 | 4 |
| | | | Sowntay | 7 | 5 | 2 |
| | | | Total | 240 | 135 | 105 |

Table V

## Scheduled Castes and Scheduled Tribes

| Scheduled Castes | | | | Scheduled Tribes | | | |
|---|---|---|---|---|---|---|---|
| No. of Households | Persons | Males | Females | No. of Households | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 22 | 127 | 68 | 59 | .. | .. | .. | .. |



## Age and Marital Status

Table VI

| Age Group | Total Population | | | Never Married | | Married | | Widowed | | Divorced or Separated | | Unspecified Status | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| All Ages | 240 | 135 | 105 | 77 | 42 | 48 | 48 | 9 | 15 | 1 | .. | .. | .. |
| 0—4 | 36 | 22 | 14 | 22 | 14 | .. | .. | .. | .. | .. | .. | .. | .. |
| 5—9 | 43 | 22 | 21 | 22 | 21 | .. | .. | .. | .. | .. | .. | .. | .. |
| 10—14 | 27 | 18 | 9 | 17 | 7 | 1 | 2 | .. | .. | .. | .. | .. | .. |
| 15—19 | 19 | 12 | 7 | 10 | .. | 2 | 7 | .. | .. | .. | .. | .. | .. |
| 20—24 | 17 | 9 | 8 | 4 | .. | 5 | 8 | .. | .. | .. | .. | .. | .. |
| 25—29 | 19 | 11 | 8 | .. | .. | 11 | 8 | .. | .. | .. | .. | .. | .. |
| 30—34 | 16 | 7 | 9 | 1 | .. | 6 | 9 | .. | .. | .. | .. | .. | .. |
| 35—39 | 12 | 7 | 5 | .. | .. | 6 | 4 | .. | 1 | 1 | .. | .. | .. |
| 40—44 | 7 | 6 | 1 | .. | .. | 5 | 1 | 1 | .. | .. | .. | .. | .. |
| 45—49 | 6 | 2 | 4 | .. | .. | 2 | 2 | .. | 2 | .. | .. | .. | .. |
| 50—54 | 11 | 6 | 5 | 1 | .. | 4 | 3 | 1 | 2 | .. | .. | .. | .. |
| 55—59 | 3 | 2 | 1 | .. | .. | 2 | .. | .. | 1 | .. | .. | .. | .. |
| 60 & over | 24 | 11 | 13 | .. | .. | 4 | 4 | 7 | 9 | .. | .. | .. | .. |
| Age not stated | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

Table VII

**Education**

| Age Group | Total Population | | | Illiterate | | Literate without educational standard | | Primary or Junior Basic | | Matriculation or Higher Secondary | | Intermediate | | Graduates | | Diploma Holders | | Holders of Oriental titles | | Any other Qualification | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| All Ages | 240 | 135 | 105 | 112 | 99 | 10 | 4 | 12 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 0—4 | 36 | 22 | 14 | 22 | 14 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 5—9 | 43 | 22 | 21 | 18 | 19 | 4 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 10—14 | 27 | 18 | 9 | 9 | 6 | 3 | 2 | 6 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—19 | 19 | 12 | 7 | 7 | 7 | 1 | .. | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 20—24 | 17 | 9 | 8 | 8 | 8 | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 25—29 | 19 | 11 | 8 | 11 | 7 | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 30—34 | 16 | 7 | 9 | 6 | 9 | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 35—39 | 12 | 7 | 5 | 7 | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 40—44 | 7 | 6 | 1 | 6 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 45—49 | 6 | 2 | 4 | 2 | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 50—54 | 11 | 6 | 5 | 4 | 5 | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 55—59 | 3 | 2 | 1 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 60 & over | 24 | 11 | 13 | 10 | 13 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Age not stated | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

Table VIII

## Workers and Non-workers by Sex and Broad Age-groups

| Age Group | Total Population | | | Workers | | | Non-workers | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| All Ages | 240 | 135 | 105 | 86 | 72 | 14 | 154 | 63 | 91 |
| 0—14 | 106 | 62 | 44 | 6 | 6 | .. | 100 | 56 | 44 |
| 15—34 | 71 | 39 | 32 | 43 | 34 | 9 | 28 | 5 | 23 |
| 35—59 | 39 | 23 | 16 | 28 | 23 | 5 | 11 | | 11 |
| 60 & over | 24 | 11 | 13 | 9 | 9 | .. | 15 | 2 | 13 |

Table IX

## Workers classified by Sex, Broad Age-groups and Occupations

| Age Group | Occupation 1 Cultivation | | | Occupation 2 Sweeping | | | Occupation 3 Drum-beating | | | Occupation 4 Road Labaur | | | Occupation 5 Govt. Service | | | Occupation 6 Herding of Cattle | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| All Ages | 20 | 18 | 2 | 22 | 13 | 9 | 5 | 5 | .. | 8 | 8 | .. | 6 | 5 | 1 | 3 | 3 | .. |
| 0—14 | 2 | 2 | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | 3 | 3 | .. |
| 15—34 | 6 | 4 | 2 | 13 | 7 | 6 | 3 | 3 | .. | 7 | 7 | .. | 3 | 2 | 1 | .. | .. | .. |
| 35—59 | 10 | 10 | .. | 7 | 4 | 3 | .. | .. | .. | .. | .. | .. | 3 | 3 | .. | .. | .. | |
| 60 & over | 2 | 2 | .. | 2 | 2 | .. | 2 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | |

Table IX—*concld.*

## Workers classified by Sex, Age-groups and Occupations—*concld.*

| Age Group | Occupation 7 Barber | | | Occupation 8 Spinning & Weaving | | | Occupation 9 Hikmat | | | Occupation 10 Priesthood | | | Occupation 11 Private Service | | | Occupation 12 Labour | | | Occupation 13 Farm Labour | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| All Ages | 1 | 1 | .. | 6 | 5 | 1 | 1 | 1 | .. | 4 | 4 | .. | 1 | .. | 1 | 4 | 4 | .. | 5 | 5 | .. |
| 0—14 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—34 | .. | .. | .. | 2 | 2 | .. | .. | .. | .. | 1 | 1 | .. | . | .. | .. | 4 | 4 | .. | 4 | 4 | .. |
| 35—59 | 1 | 1 | .. | 3 | 2 | 1 | 1 | 1 | .. | 2 | 2 | .. | 1 | . | 1 | .. | .. | .. | .. | .. | .. |
| 60 & over | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. |

Table X

## Workers classified by Sex, Broad Age-groups and Industry, Business and Cultivation belonging to the Household

| Age Group | Total Workers engaged in | | | Workers engaged in Household Industry | | Household Business | | Household Cultivation | | Other Occupations | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| All Ages | 86 | 72 | 14 | 5 | 1 | .. | .. | 23 | 2 | 44 | 11 |
| 0—14 | 6 | 6 | .. | .. | .. | .. | .. | 2 | .. | 4 | .. |
| 15—34 | 43 | 34 | 9 | 2 | .. | .. | .. | 8 | 2 | 24 | 7 |
| 35—59 | 28 | 23 | 5 | 2 | 1 | .. | .. | 10 | .. | 11 | 4 |
| 60 and over | 9 | 9 | .. | 1 | .. | .. | .. | 3 | .. | 5 | .. |

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Table XI

## Non-workers by Sex, Broad age-groups and Nature of Activity

| Age groups | NON-WORKERS | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total Non-workers | | | Full time students or children attending school | | Persons engaged only in household duties | | Dependants, infants and children not attending school and persons permanently disabled | | Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent of dividend or other persons of dependent means | | Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence | | Inmates of penal, mental and charitable institutions | | Persons seeking employment for the 1st. time | | Persons employed before but now out of employment and seeking work | |
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| All ages | 154 | 63 | 91 | 18 | 5 | .. | 33 | 45 | 53 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 0—14 | 100 | 56 | 44 | 13 | 5 | .. | .. | 43 | 39 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—34 | 28 | 5 | 23 | 5 | .. | .. | 21 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 35—59 | 11 | .. | 11 | .. | .. | .. | 9 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 60 & over | 15 | 2 | 13 | .. | .. | .. | 3 | 2 | 10 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

Table XII

## Households by Number of Rooms and by Number of Persons Occupying

| Total No. of Households | Total No. of rooms | Total No. of family members | Honseholds with no regular room | | Households with one room | | Households with two rooms | | Households with three rooms | | Households with four rooms | | Households with five rooms | | Households with 5 rooms & more | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of households | Total No. of family members | No. of households | Total No. of family members | No. of households | Total No. of family members | No. of households | Total No. of family members | No. of households | Total No. of family members | 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 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 39 | 60 | 240 | .. | .. | 20 | 112 | 14 | 97 | 4 | 30 | .. | .. | .. | .. | .. | .. |

NOTE :—One household lives in Temple.

Table XIII

## Households engaged in Cultivation, Industry or Business belonging to the Household

| Total No. of Households | Households engaged in Cultivation only | Households engaged in Industry only | Households engaged in Business only | Households engaged in Cultivation, Industry & Business | Households engaged in Cultivation and Industry | Households engaged in Cultivation & Business | Households engaged in Industry and Business | Others |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 39 | 13 | 1 | .. | .. | 2 | 1 | .. | 22 |

Table XIV

## Types of Industry run by Households

| Name of Industry<br>1 | Number of Households<br>2 |
|---|---|
| Spinning and weaving | 4 |

Table XV

## Types of Business run by Households

| Name of Business<br>1 | Number of Households<br>2 |
|---|---|
| Sale of medicines | 1 |
| Leather Business | 1 |

Table XVI

## Traditional Industries by number of Households in each

| Name of Traditional Industry<br>1 | Number of Households in each Traditional Industry<br>2 |
|---|---|
| Spinning and Weaving | 4 |

Table XVII

## DIET

| Community | Total No. of households in each community | Households taking | | | |
|---|---|---|---|---|---|
| | | One meal a day | Two meals a day | Three meals a day | More than three meals a day |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Hindu | 30 | .. | .. | .. | 30 |
| Christian | 9 | .. | .. | 9 | .. |



Table XVIII

## Staple Diet and Food Habits of Communities

| Community | No. of Households in Community | Households taking | | | | | |
|---|---|---|---|---|---|---|---|
| | | Rice | Wheat | Grains other than rice or wheat | Roots including topica | Vegetarian | Non-vegetarian |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Hindu | 30 | 30 | 30 | 30 | 30 | .. | 30 |
| Christian | 9 | 9 | 9 | 9 | 9 | .. | 9 |

Table XIX

## Medical Care

| Cases | Number of cases |
|---|---|
| **A. Maternity Cases** | |
| 1. Number of cases Hospitalised | 1 |
| 2. Number of cases: | |
| (a) Confined in Hospital | .. |
| (b) Confined by bringing Doctor home | .. |
| (c) Confined by qualified Midwife at home | 2 |
| (d) Confined by unqualified Dai at home | 2 |
| (e) Confined without Assistance | 6 |
| **B. Ordinary Medical treatment** | |
| (a) Allopath | 10 |
| (b) Ayurved | .. |
| (c) Homeopath | 15 |
| (d) Combination of more than one system | 14 |
| **C. Medical Consultation** | |
| (a) In Public hospitals or dispensaries | 29 |
| (b) In Private hospitals or dispensaries | 6 |
| (c) By Calling in Physicians, Allopaths, Homeopaths, etc. | 23 |
| (d) Whether Vaccinated | All vaccinated during last year. |

Table XX

## 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 | 6 | 7 | 8 |
| Cultivation | 11 | .. | 4 | 3 | 3 | 1 | 63 |
| Govt. Service | 5 | .. | .. | .. | 4 | 1 | 39 |
| Scavenging | 5 | .. | 1 | 3 | 1 | .. | 36 |
| Spinning and weaving | 4 | .. | 1 | 2 | 1 | .. | 25 |
| Agr. Labour | 4 | .. | 2 | 1 | 1 | .. | 21 |
| Drum beating | 3 | .. | 1 | .. | 2 | .. | 19 |
| Priesthood | 3 | .. | 1 | .. | 2 | .. | 13 |
| Road Labour | 2 | .. | 1 | .. | .. | 1 | 11 |
| Private Service | 1 | .. | .. | 1 | .. | .. | 7 |
| Hikmat | 1 | .. | .. | .. | 1 | 1 | 6 |
| | 39 | .. | 11 | 10 | 14 | 4 | 240 |



Table XXI

## Monthly Income per Household by Source and Occupation

| Sl. No. | Occupation of Household | Source of income | Monthly income per household in the range of | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | | Rs. 25 | Rs. 26-50 | Rs. 51-75 | Rs. 76-100 | Rs. 101 & over | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1. | Priesthood | Priesthood & Agriculture | .. | .. | .. | 1 | .. | |
| 2. | Govt. Service | Govt. Service & Agriculture | .. | .. | .. | .. | 1 | |
| 3. | Spining and Weaving | Weaving & Agriculture | .. | .. | 1 | .. | .. | |
| 4. | Agriculture | Agriculture | .. | .. | .. | 1 | .. | |
| 5. | Drum beating | Drum beating & Agriculture | .. | .. | .. | 1 | .. | |
| 6. | -do- | Drum beating & Labour | .. | 1 | .. | .. | .. | |
| 7. | -do- | Drum beating, Agr. Labour & Labour | .. | .. | .. | 1 | .. | |
| 8. | Agriculture | Agriculture | .. | .. | .. | 1 | .. | |
| 9. | Spining and Weaving | Sp. & Weaving, Agriculture & Shepherd | .. | .. | 1 | .. | .. | |
| 10. | Agriculture | Agriculture & Road Labour | .. | 1 | .. | .. | .. | |
| 11. | Agr. Labour | Agr. Labour | .. | .. | .. | 1 | .. | |
| 12. | Agriculture | Labour Agriculture | .. | .. | 1 | .. | .. | |
| 13. | Weaving | Weaving | .. | .. | .. | 1 | .. | |
| 14. | Agriculture | Agriculture | .. | 1 | .. | .. | .. | |
| 15. | Labour Agriculture | Labour Agriculture | .. | .. | 1 | .. | .. | |
| 16. | Weaving | Weaving & Road Labour | .. | 1 | .. | .. | .. | |
| 17. | Agriculture | Agriculture | .. | 1 | .. | .. | .. | |
| 18. | -do- | -do- | .. | 1 | .. | .. | .. | |
| 19. | Govt. Service (Sweeper) | G. S., Leather Business & (Shephard) | .. | .. | .. | 1 | .. | |
| 20. | Agriculture | Agriculture | .. | .. | 1 | .. | .. | |

Table XXI—*concld.*

## Monthly Income per Household by Source and Occupation—*concld.*

| Sl. No. | Occupation of Household | Source of income | Monthly income per household in the range of Rs. 25 | Rs. 26-50 | Rs. 51-75 | Rs. 76-100 | Rs. 101 & over | Remarks |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 21. | Sweeper | Sweeper | .. | 1 | .. | .. | .. | |
| 22. | Govt. Service | G. S., Road Labour & Sweeper | .. | .. | 1 | .. | .. | |
| 23. | -do- | Govt. Service & Sweeper | .. | .. | .. | 1 | .. | |
| 24. | -do- | -do- | .. | .. | .. | 1 | .. | |
| 25. | Sweeper | Sweeper | .. | .. | 1 | .. | .. | |
| 26. | Sweeper | Sweeper & Road Labour | .. | .. | 1 | .. | .. | |
| 27. | -do- | Sweeper | .. | .. | 1 | .. | .. | |
| 28. | -do- | Sweeper, Labour & Road Labour | .. | .. | .. | 1 | .. | |
| 29. | Priesthood | Priesthood & Agriculture | .. | .. | .. | 1 | .. | |
| 30. | Agriculture | Agriculture | .. | .. | .. | .. | 1 | |
| 31. | Agr. Labour | Agr. Labour | .. | 1 | .. | .. | .. | |
| 32. | Agriculture Labour | Agr. Labour & Barber | .. | .. | 1 | .. | .. | |
| 33. | Agriculture | Agriculture | .. | .. | .. | 1 | .. | |
| 34. | -do- | -do- | .. | 1 | .. | .. | .. | |
| 35. | Road Labour | Road Labour | .. | 1 | .. | .. | .. | |
| 36. | Hikmat | Hikmat, Medicine selling, Orchards & Cultivation | .. | .. | .. | .. | 1 | |
| 37. | Private Service | Maid Servant, Agriculture, Shepherd & Labour | .. | .. | 1 | .. | .. | |
| 38. | Priesthood | Priesthood & Agriculture | .. | 1 | .. | .. | .. | |
| 39. | Road Labour | Road Labour | .. | .. | .. | .. | 1 | |
| | | Total | nil | 11 | 10 | 14 | 4 | |



Table XXII

## A—Indebtedness

| Income Group | Indebtedness by income Group: Total No. of Households | No. of Households in debt | Percentage of Col. 3 to Col. 2 | Average indebtedness for Household in debt |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Rs. 25 | | .. | .. | .. |
| Rs. 26—50 | 11 | 9 | 81.82% | Rs. 141.11 |
| Rs. 51—75 | 10 | 7 | 70.00% | Rs. 140.00 |
| Rs. 76—100 | 14 | 11 | 78.57% | Rs. 201.00 |
| Rs. 101 and over | 4 | 3 | 75.00% | Rs. 333.33 |

Table XXIII

## B—Indebtedness by causes

| Cause | Indebtedness by Cause of Debt: Amount of debt | Number of families in debt | Proportion of debt due to cause to the total amount of debt |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| (a) Purchase of land | Rs. 55.00 | 1 | 0.92 |
| (b) House construction or repairs to existing building | Rs. 100.00 | 1 | 1.83 |
| (c) Marriages | Rs. 1700.00 | 6 | 31.13 |
| (d) Funerals | .. | .. | .. |
| (e) To give dowry | Rs. 150.00 | 2 | 2.75 |
| (f) To clear out standing debts | .. | .. | .. |
| (g) Sickness | Rs. 400.00 | 1 | 7.32 |
| (h) Ordinary wants | Rs. 911.00 | 14 | 16.68 |
| (i) Household Cultivation | Rs. 1750.00 | 8 | 32.05 |
| (j) Industry run by the household | Rs. 100.00 | 1 | 1.83 |
| (k) Business run by the household | Rs. 300.00 | 1 | 5.49 |

Table XXIV

## Households and Development

| Total No. of Households | Number of Households which have | | | | | | | Activities during the last ten years secured/ | | Derived Benefit | | Participated in |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Better Irrigation facilities | Better types of Cattle | Better seeds | Better Implements | Better Manure | More land for Cultivation | Use of pesticides | Inproved method of cultivation like Japanese cultivation | Land Improvement measures like reclamation, soil conservation and consolidation | National Extension Service or Community Project | Recd. Demonstration in improved agricultural practices | Activities of Works of Community Project by contribution of Land, Labour, Cash or Material |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 39 | .. | .. | 10 | .. | 10 | .. | 5 | .. | .. | 2 | 3 | .. |

Table XXV

## Agricultural produce of Cultivation run by the Households and their disposal

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| (1) | Name of Products | Paddy | Sugarcane | Vegetables | Wheat | Tobbacco | Barley |
| (2) | Annual quantity produced | 316 Mds. | 76 Mds. | 1 Md. 35 Srs. | 46 Mds. | 5 Seers. | 1 Md. |
| (3) | Total annual quantity consumed by the producing Households. | -do- | -do- | -do- | -do- | -do- | -do- |
| (4) | Total annual quantity available for sale. | .. | .. | .. | .. | .. | .. |

Table XXVI

## 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. | 3 |
| 2. Total extent of debts cleared under item 1 by all the Households together. | Rs. 450.00 |
| 3. No. of Households which have during the last 10 years :- | |
| (a) acquired any property and/or | .. |
| (b) made any savings in cach and/or | .. |
| (c) invested capital in any new undertaking or building | .. |
| except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property. | .. |
| 4. The approximate total money value of items 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 XXVII

## General

| Total No. of households | Number of Households: Reading daily Newspaper | 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 |
| 39 | 1 | 1 | 21 | 25 |



Table XXVIII

## Average monthly expenditure per household by broader Income groups

| Items of Expenditure | Households with monthly income of Rs. 0-50: Number of households | Rs. 0-50: Average monthly expenditure per household | Rs. 51-100: Number of households | Rs. 51-100: Average monthly expenditure per household | Rs. 101 and over: Number of households | Rs. 101 and over: Average monthly expenditure per household |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **A—Food Groups :** | | | | | | |
| | | Rs. P. | | Rs. P. | | Rs. P. |
| i) Cereals | 11 | .. | 24 | .. | 4 | .. |
| ii) Rice | | 8.00 | | 15.00 | | 15.00 |
| iii) Other grains | | 14.00 | | 15.00 | | 16,00 |
| iv) Vegetables & pulses | | 4.00 | | 6.00 | | 10.00 |
| v) Meat, Fish & eggs | | 2.00 | | 4.00 | | 8.00 |
| vi) Milk & Curd | | 3.00 | | 8.00 | | 15.00 |
| vii) Ghee & Oils | | 3.50 | | 5.00 | | 18.00 |
| viii) Condiments | | 1.00 | | 1.00 | | 2.50 |
| ix) Sugar | | 2.00 | | 3.00 | | 5.00 |
| x) Tea | | 0.50 | | 1.00 | | 1.50 |
| xi) Other goods including refreshments, tobacoo, snuff etc. | | 1.00 | | 6.00 | | 12.00 |
| Total under food | | 39.00 | | 64.00 | | 103.00 |
| **B Micellaneous expenditure** | | | | | | |
| i) Clothing, fuel and soap | | 4.00 | | 10.00 | | 19.00 |
| ii) Education | | 1.00 | | 4.00 | | 8.00 |
| iii) Medical care, travelling, religious observances, amusement and other like items. | | 1.00 | | 2.00 | | 8.00 |
| Total under Miscellaneous | | 6.00 | | 16.00 | | 35.00 |
| Grand Total | | 45.00 | | 80.00 | | 138.00 |

Table I SET B

## 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 | | | | Remarks |
|---|---|---|---|---|---|---|
| | | Simple | Intermediate | Joint | Others | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindu | 30 | 10 | 5 | 9 | 6 | |
| Christian | 9 | 3 | 3 | 3 | .. | .. |

Simple family—Consists of husband, wife and unmarried children.

Intermediate—Married couple and unmarried brother, sister, one of the parents.

Joint—Married couple with married sons/daughters or with married brothers/sisters.

Table 2-(A)

## Settlement history of Households (Based on item 4(a) of model schedule)

| Community | Total No. of households | Number of households settled | | | | |
|---|---|---|---|---|---|---|
| | | Before 5 Generations | Between 4-5 Generations | Between 2-4 Generations | I Generation ago | Present Generation |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindu | 30 | 10 | 4 | 2 | .. | 14 |
| Christian | 9 | 2 | 1 | 4 | .. | 2 |



Table 2-(B)

## Settlement History of Households (Based on item 4(b) of model schedule)

| Caste/tribe | Number of families that have come to the village from | | | |
|---|---|---|---|---|
| | Outside the State | Outside the District | Outside the Tehsil | Remarks (indicate the time of each migration in a running note) |
| 1 | 2 | 3 | 4 | 5 |
| Megh | 3 | .. | 6 | .. |
| Gosain | 1 | .. | .. | .. |
| Yogi | .. | .. | 3 | .. |
| Bhangi | 2 | .. | .. | . |

Table 3

**Sect and Caste/tribe**
**(Based on items 5(b) & (c) of model schedule)**

| Caste | Total number of households | Sub-caste 1 Chatyari | Sub-caste 2 Ghawan | Sub-caste 3 Khorotray | Sub-caste 4 Magoch | Sub-caste 5 Kabir Panthi | Sub-caste 6 Karthal | Sub-caste 7 Kadyan | Sub-caste 8 Mangotray | Sub-caste 9 Margotray | Sub-caste 10 Chanotray | Sub-caste 11 Majgotray | Sub-caste 12 Malgotray | Sub-caste 13 Mehotray | Sub-caste 14 Kraliay |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Megh | 22 | 1 | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 |
| Gosain | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Yogi | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Bhangi | 9 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

Table 3—*concld.*

**Sect and Caste/tribe—*concld.***
**(Based on items 5(b) & (c) of model schedule)**

| Caste | Sub-caste 15 Damothiay | Sub-caste 16 Rahmotray | Sub-caste 17 Gadyar | Sub-caste 18 Gokulia | Sub-caste 19 Nanga | Sub-caste 20 Puri | Sub-caste 21 Baragy | Sub-caste 22 Tarkhan | Sub-caste 23 Lalotray | Sub-caste 24 Momay | Sub-caste 25 Pathan | Sub-caste 26 Sandhu | Sub-caste 27 Ladar | Sub-caste 28 Sowetay | Sub-caste 29 | Sub-caste 30 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| Megh | 3 | 1 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Gosain | .. | .. | .. | 1 | 1 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Yogi | .. | .. | .. | .. | .. | .. | .. | 2 | 1 | .. | .. | .. | .. | .. | .. | .. |
| Bhangi | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 | 2 | 2 | 1 | 1 | .. | .. |

Table 4

## Awareness of Untouchability Offences Act (Based on item 7 of model schedule)

| Community | Number of persons interviewed | Number of persons aware of prohibition of untouchability under law | Remarks |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Hindu | 30 | 20 | .. |
| Christian | 9 | 9 | .. |

Table 5 (A)

## Contravention of marriage rules (Based on items 8(a) and (b) of model schedule)

| Caste | Number of marriages in contravention of Cast/tribal law | Frequencies of each type of contravention | | | Remarks |
|---|---|---|---|---|---|
| | | Type I* | Type II* | Type III* | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Megh or Kabirpanthi | .. | .. | .. | .. | .. |
| Gosain | .. | .. | .. | .. | .. |
| Yogi | .. | | .. | .. | .. |
| Bhangi | .. | .. | .. | .. | .. |

*Briefly describe each type in footnote.

Table 5 (B)

## Permissibility of inter-caste Marriage (Based on item 8(c) of model schedule)

| Caste/tribe | Number of Persons interviewed | Number of person who consider it permissible to form marital tie with | | | | Remarks |
|---|---|---|---|---|---|---|
| | | Caste/tribe I Megh | Caste/tribe II Gosain | Cast/tribe III Yogi | Caste/tribe IV Bhangi | Including running note on background of the persons giving affirmative reply (educated young men, Panchayat member, etc.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Megh | 22 | 22 | .. | .. | .. | .. |
| Gosain | 5 | | 5 | .. | . | .. |
| Yogi | 3 | nil | .. | 3 | .. | .. |
| Bhangi | 9 | .. | .. | .. | 9 | .. |



Table 5 (C)

## Desirability of inter-caste marriage (Based on item 8(d) of model schedule)

| Caste/tribe | Name of Persons interviewed | Number of persons who consider it desirable to form marital tie with | | | | Remarks |
|---|---|---|---|---|---|---|
| | | Caste/tribe I Megh | Caste/tribe II Gosian | Caste/tribe III Yogi | Caste/tribe IV Bhangi | Including running note on background of the persons giving affirmative reply (educated young men, Panchayat member etc.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Megh | 22 | 22 | .. | . | .. | .. |
| Gosain | 5 | .. | 5 | .. | .. | .. |
| Yogi | 3 | .. | .. | 3 | . | .. |
| Bhangi | 9 | .. | .. | .. | 9 | .. |

Table 6(A)

## Awareness of changes in Hindu Laws of Succession and Adoption (Based on items 11 and 12 of model schedule)

| Community | Number of persons interviewed | Number aware that there have been changes in Hindu Adoption Act | Number that could describe the changes in Hindu Adoption Act correctly | Number aware that there have been changes in Hindu Succession Act | Number that could describe the changes in Hindu Succession Act correctly | Remarks |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 9 | 7 |
| Hindu | 30 | 3 | .. | 3 | .. | |
| Christian | 9 | .. | .. | .. | .. | |

Table 6 (B)

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

| Community | Number of persons interviewed | Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Son | Daughter | wife | Mother | Brother | Sister's son | Brother's son | Others |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Hindu | 30 | 30 | .. | .. | .. | .. | .. | .. | .. |
| Christian | 9 | 9 | .. | .. | .. | .. | .. | .. | .. |

Table 6(C)

## 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 childern 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 | Larger share is given to eldest son, other sons inherit equally | Larger share is given to youngest son other sons inherit equally | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Hindu | 30 | 30 | .. | .. | .. | .. | .. | .. | .. |
| Christian | 9 | 9 | .. | .. | .. | .. | .. | .. | .. |

Table 6(D)

## 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 their is no son | Daughters acquire only life interest if their 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 |
| Hindu | 30 | .. | .. | .. | .. | 30 | .. | 30 | 30 | .. |
| Christian | 9 | .. | .. | .. | .. | 9 | .. | 9 | 9 | .. |



Table 6(E)

## Share of property for different categories of relatives—Wife (Based on item 13(b) of model schedule)

| Community | Number of persons interviewed | Number indicating that wife inherits the property in the following manner | | | | Others (Specify) |
|---|---|---|---|---|---|---|
| | | Wife inherits equally with sons | Wife gets a smaller share | Wife gets maintenance only (if she does not re-marry) | Wife acquires life interest if there is no child provided that she does not re-marry | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Dogra Hindu | 30 | 30 | .. | .. | .. | .. |
| Dogra Christian | 9 | 9 | .. | .. | .. | .. |

Table 6(F)

## Attitude about inheritance of property by daughters equally with sons (Based on item 14 of model schedule)

| Community | Number of persons interviewed | Number of persons who agree that daughters 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 | 30 | .. | .. | 1 | 2 | 1 |
| Dogra Christian | 9 | .. | .. | 2 | 1 | .. |

Table 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 or the head of the household | Number of households that have gained land after the time of death of the father or the head of the household | Remarks |
|---|---|---|---|---|
| *1* | *2* | *3* | 4 | 5 |
| *Dogra Hindu* | 30 | .. | 14 | .. |
| Dogra Christian | 9 | .. | | .. |

Table 8

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

| Community | Number of households practising agriculture | Number of households that borrow agricultural implements from others at the time of cultivation | Number of households that take help of neighbours at the time of sowing or harvesting | Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour | Remarks |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Dogra Hindu | 16 | 9 | 9 | 9 | .. |
| Dogra Christian | .. | .. | .. | .. | .. |



Table 9

## Livestock statistics including fishery (Based on items 37 and 18 of model schedule)

| Community | No. of households owning | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Milch cattle | | Draught bullock | | Goats/Sheep | | Donkey and Horses | | Duck/Geese | | Fowl | | Fisheries | |
| | Number of households owning | Total No. | Number of households owning | Total No. | Number of households owning | Total No. | Number of households owning | Total No. | Number of households owning | Total No. | Number of households owning | Total No. | Number of families rearing fish | Number of families selling fish |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Dogra Hindu | 24 | 51 | 20 | 52 | 6 | 13 | .. | .. | .. | .. | 3 | 6 | .. | .. |
| Dogra Christian | 3 | 3 | 1 | 1 | .. | .. | 8 | 17 | .. | .. | .. | .. | .. | .. |

Table 10-(A)

## Village Industries—Products
## (Based on item 19(b) of model schedule)

| Community | Caste | Industry I Spinning & Weaving | | | Industry II and so on | |
|---|---|---|---|---|---|---|
| | | Number of households | Name of products | Average profit | Number of households | Name of products |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Dogra Hindu | Megh | 4 | Khadar Cloth | Rs. 51.25 | .. | .. |

Table 10-(B)

## Village Industries—Disposal of products
## (Based on item 19(b) of model schedule)

| Name of product | Particulars of households that sell to neighbours only | | Particulars of households that sell in markets | | Remarks |
|---|---|---|---|---|---|
| | Caste | Number of households | Caste | Number of households | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Khadder Cloth | Megh | 3 | Megh | 1 | Nil |

Table 11-(A)

## Occupational Mobility—Cause of change

| Community | No. of persons who changed father's occupation | | | No. of persons who have changed their own earlier occupations | | | | No. of persons who are not content with present occupation |
|---|---|---|---|---|---|---|---|---|
| | Voluntarily | Forced by circumstances | Other reasons | Voluntarily | Forced by circumstances | Other reasons | | |
| | | | | | | It was profitable | Got land | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Dogra Hindu | 2 | 1 | .. | 2 | .. | 1 | 5 | 4 |



Table 11-(B)

## Occupational Mobility—Nature of change from father's generation to present generation

| S. No. | Occupation | No. of households | Number of persons whose father's occupation was | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Occupation No. 1 the same occupation (i.e. his own) | Occupation No. 2 Road labour | Occupation No. 3 Agriculture | Occupation No. 4 Agr. labour | Occupation No. 5 Weaving | Occupation No. 6 Business | Occupation No. 7 Priesthood | Occupation No. 8 Chowkidar | Occupation No. 9 Scavenging |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 1. | Cultivation | 11 | 5 | 3 | .. | 1 | 1 | .. | .. | 1 | .. |
| 2. | Govt. service | 5 | 4 | .. | .. | .. | .. | .. | 1 | .. | .. |
| 3. | Scavenging | 5 | 5 | .. | .. | .. | .. | .. | .. | .. | .. |
| 4. | Spinning and weaving | 4 | 3 | .. | .. | .. | .. | 1 | .. | .. | .. |
| 5. | Agr. Labour | 4 | 4 | .. | .. | .. | 1 | .. | .. | .. | .. |
| 6. | Drum beating | 3 | 3 | .. | .. | .. | .. | .. | .. | .. | .. |
| 7. | Priesthood | 3 | 3 | .. | .. | .. | .. | .. | .. | .. | .. |
| 8. | Road labour | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| 9. | Private Service | 1 | .. | .. | 1 | .. | .. | .. | 1 | .. | .. |
| 10. | Hikmat | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |

Table 11-(C)

## Occupational Mobility—Nature of Aspiration

| S.No. | Occupation | Number of households | Number of households who want their sons to be in | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | The same occupation (i.e., his own) | Occupation No. 2 Govt. service | Occupation No. 3 Cultivation | Occupation No. 4 Physician | No male issue or no issue | Un-married heads of hhs. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1. | Cultivation | 11 | 9 | 1 | .. | .. | 1 | .. |
| 2. | Govt. service | 5 | 5 | .. | .. | .. | .. | .. |
| 3. | Scavenging | 5 | 4 | 1 | .. | .. | .. | .. |
| 4. | Spinning and weaving | 4 | .. | 2 | 1 | .. | 1 | .. |
| 5. | Agr. Labour | 4 | .. | 1 | 2 | .. | 1 | .. |
| 6. | Drum beating | 3 | 1 | 1 | .. | .. | 1 | .. |
| 7. | Priesthood | 3 | 1 | 1 | .. | .. | .. | 1 |
| 8. | Road labour | 2 | .. | 2 | .. | .. | .. | .. |
| 9. | Private service | 1 | .. | .. | 1 | .. | .. | .. |
| 10. | Hikmat | 1 | .. | .. | .. | 1 | .. | .. |



Table 12

## Trade or Business (Based on item 25 of model schedule)

| Community | Business 1—Sale of medicines | | | | | Business 2—Leather business | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of house-holds | Commo-dities | Source of finance | Average profit | | No. of house-holds | Commodi-ties | Source of finance | Average profit | |
| 1 | | 2 | 3 | 4 | 5 | | 6 | 7 | 8 | 9 | 10 |
| Dogra Hindu | 1 | Medicinal herbs and other medicines | Self | Rs. 50/- p.m. | .. | .. | .. | .. | .. | .. | .. |
| Dogra Christian .. | .. | .. | .. | .. | 1 | Sale of Leather | Self | Rs. 30/- p.m. | .. | | |

Table 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 | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Union Board H. Q. | Anchal Panchayat H. Q. | Thana H. Q. | Tehsil H. Q. | Taluk H. Q. | District H. Q. | Principal rivers of the district |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Dogra Hindu | 30 | 8 | 8 | 30 | 30 | 8 | 8 | 30 |
| Dogra Christian | 9 | .. | .. | 9 | 9 | .. | .. | 9 |

Table 14

## Land reforms etc. (Based on item 30 of model schedule)

| Community | Number of households benefitted by abolition of Zamindari | Brief indication of the manner of benefit | Number of households harmed by abolition of Zamindari | Number of households neither benefitted nor harmed | Remarks |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Dogra Hindu | 12 | They got land | .. | 18 | .. |
| Dogra Christian | .. | .. | .. | 9 | .. |

Table 15

## Co-operative Society (Based on item 38 of model schedule)

| Name of Co-operative Society | No. of members belonging to | | | | Number that have not become the members because of | | | Remarks |
|---|---|---|---|---|---|---|---|---|
| | Caste I Megh | Caste II Gosain | Caste III Yogi | Caste IV Bhangi | Reasons I I do not see any advantage | Reasons II | Reasons III | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Parole Multi-purpose Co-operative Society | 12 | 5 | .. | 8 | 14 | .. | .. | .. |



Table 16 (A)

## Information and Attitude towards Family Planning with reference to number of sons and daughters in Household (Based on items 3 and 38(e) of model schedule)

| Community | No. aware of family planning centre | No. wanting more children | | | | | No. wanting no more children | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Have more than 3 sons in H. H. | Have 1-3 sons in H.H. | Have no sons | Have no daughter | Have no Children | Have more than 3 sons in H.H. | Have 1-3 sons in H.H. | Have no sons | Have no daughter Children | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Dogra Hindu | There is no family planning centre in the block | .. | 5 | .. | 1 | 3 | .. | 14 | 1 | 3 | .. | Three heads of households are widowed. |
| Dogra Christian | .. | .. | 1 | .. | .. | 1 | 3 | 2 | .. | .. | .. | Two heads of households are widowed. |

Table 16 (B)

## Attitude towards Family Planning with reference to age of the head of the Household (Based on items 3 and 38(c) of model schedule)

| Community | No. wanting more children, the age of the head of household (male) being | | | | | No. wanting no more cnildren, the age of the head of household (male) being | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Above 50 | 41-50 | 31-40 | 21-30 | 20 or less | Above 50 | 41-50 | 31-40 | 21-30 | 20 or less | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Dogra Hindu | .. | .. | .. | 8 | 1 | 9 | 3 | 6 | .. | .. | 5 heads of households are widowed, three belonging to Hindu community and two to Christian community. |
| Dogra Christian | .. | .. | .. | 1 | 1 | .. | 1 | 4 | .. | .. | |

Table 16(C)

## Attitude towards Family Planning with reference to duration of Marriage (Based on items 3 and 38(c) of model schedule)

| Community | No. wanting more children, duration of marriage being | | | | | No. wanting no more children, duration of marriage being | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Over 20 years | 16-20 years | 11-15 years | 6-10 years | 5 or less years | Over 20 years | 16-20 years | 11-15 years | 6-10 years | 5 or less years | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Dogra Hindu | .. | .. | 2 | 3 | 4 | 10 | 6 | 1 | 1 | .. | Three heads of households are widowed. |
| Dogra Christian | .. | .. | .. | .. | 2 | 1 | 1 | 2 | 1 | .. | Two heads of households are widowed. |



Table 16(D)

## 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 | Rs. 25 or less | Above Rs. 150 | Rs. 101-150 | Rs. 76-100 | Rs. 51-75 | Rs. 26-50 | Rs. 25 or less |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Dogra Hindu | 1 | 1 | 1 | 2 | 4 | .. | 1 | 1 | 7 | 4 | 5 | .. |
| Dogra Christian | .. | .. | 1 | 1 | .. | .. | .. | .. | 3 | 1 | 1 | .. |

Remarks : —Three heads of households of Hindu community and two heads of households of Christian community are widowed.

Table 17(A)

## Habit of taking Sugar as correlated to Income (Based on item 39(d) of model Schedule and income data)

| 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 | Rs. 25 or less | Above Rs. 150 | Rs. 101-150 | Rs. 76-100 | Rs. 51-75 | Rs. 26-50 | Rs. 25 or less |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Dogra Hindu | .. | 4 | 9 | 7 | 10 | .. | .. | .. | .. | .. | .. | .. |
| Dogra Christian | .. | .. | 5 | 3 | 1 | .. | .. | .. | .. | .. | .. | .. |



Table 17(B)

## Habit of taking Tea as correlated 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 | Rs. 25 or less | Above Rs. 150 | Rs. 101-150 | Rs. 76-100 | Rs. 51-75 | Rs. 26-50 | Rs. 25 or less |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Dogra Hindu | .. | 4 | 9 | 7 | 10 | .. | .. | .. | .. | .. | .. | .. |
| Dogra Christian | .. | .. | 5 | 3 | 1 | .. | .. | .. | .. | .. | .. | .. |

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

ஆவணவாரி.

சே எண் : 161769 ப. எண் :

| வழங்கிய நாள். (1) | திரும்பிய நாள். (2) | வழங்கிய நாள். (1) | திரும்பிய நாள். (2) |
|---|---|---|---|
| | | | |

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